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NO. 20.

## SPIRITUALISM

BY J. H. GRAMO.

tery of thy power concealed! spling off so valuely sought! h to us must be revealed, can say: Thou art or thou art not.

thy secret lies in concentration deep, thoughts and mind by spirits led, by do we vainly call and as vainly seek summateation from our dead?

And what can it be so often brings To us the angulah hone can know? Save those to whom fond memory clings, And loving,—cannot let them go.

And as fond memory tenderly clings, To those whom in life we loved, Is there transition beyond material things, Bearing the message to those above?

When sching hearts no more shall beat, In responsive measure to joy or woe. And we feel life's mission on earth complete Grant that happiness only the departed know And ever as in giory the setting sun, Sinis to rest at the close of day, Only to rise in beauty with the more, We depart this life to enter Eternal Day, tehborg, Mass.

## LIFE AND ITS MADNESS DEATH AND ITS MAGIC.

A THEME IN TWO EPISODES.

BY J J MORSE.

Episode the First - My Ignorance.

Episode the First—My Ignorance.

To the easy going, well fed, clothed and housed, life is little better than a comfortable sleep. The garment is silk, the spoon is silver, the bed is down, and the starry mantle of the night that the rosy curtains of the dawn mark with peace the passing of the night they cover and announce. Pleasure life a fascinating serpent whole its way acquest their days, and his slime surely infects the very aprings of feeling and sympathles are calloused. All around are others' pain and misery; recking wrong and weird injustice stalk abroad working their eril will, but the "good," who knows no evil, say: It has always been, God is great! So thinking, and falling into evil thinking as a consequence, I lay watching the stars, feeling that they too were cold and unpitying, and wondering what end was before men on earth? Presently I slept, and dreamed of an age long dead wherein a long procession of strange shapes passed before me, and I saw it all in a murk of gloom that entered into me and overbore all sense of hope for the creatures that I saw, until out of the horror of it I prayed that the Angel who kills would smite me and end the pain that entered my soul. First came a sunny haired, blue eyed child. Smiles illumined its dimpled cheeks, grace and poetry were in its every motion. Its words were music, and the promise of beauty was as a bud to be unfolded in its heart. Then passed a shadow! Fell diseases marked the child for its own, a bony hand snatched it away, and a river of tears washed the spot on which it had stood. The wailings of a mother bereft, and the stifling sobs of a stricken father fell sally on my ear, and my soul gave forth an angry protest against God for blasting the promise of life. Alas! for my Ignorance.

Next stood before me a youth, ruddy and felt to see: comely in form and feature, reso-

forth an angry protest against God for blasting the promise of life. Alas! for my Ignorance.

Next stood before me a youth, ruddy and
fair to see; comely in form and feature, resolute of eye, firm of courage; the idol of his
home, honored abroad. A sudden chilly blast
passed over me, and the fair promise of a man
withered in my sight. Green drops of rottenness exuded from him, and a nameless; indescribable stench arose and enfolded him in its
poisoning embrace. Men cursed him, though
I saw them not, the law exacted its toil, and
the brotal spectacle of a bloated face with
blood-trickling lips was before me, gruesomely
swaying at the end of a rope! Was so fair a
fruit rotten at the core? I thought so, reviling Nature for wasting her labors upon such
a product of ber gardens! Alas! I knew not
how ignorant I was.

The blackness opened again, and therein
stood a man of years, abilities and parts.
Hero, leader, ruler of men, a will indomitable,
a mind far-seeing, a colossus among pigtules.
The victor's larvel adorned his brow, men acclaimed him, the ustion honored him, and even
Fame enrolled him upon her scroll immortal!
A man of blood and fron, yet, the irony of it,
a man who loathed his fate and loved Peace!
The world knew him as battle-scarred, I saw
him soul-scarred. Duty had been his God, unyielding obedience his only religion, and for
such he was honored. The memories of devassated lands and homes, of rivers of blood,
the shrieks of wounded and dying, the curses
of widows and orphans, smote him inwardly,
and in my heart I hated him for his ruth and

wretched men and women toiling desperately, anatching a fearful sustenance as their reward for the toil that killed them in the end. Bituhted youths, maidens sinking in soddened paths, blood-wet with innumerable alanghters of life, love and hopes betrayed. For a time, dumb as cattle, they labored, then down fell their toeks, and a strange horror, which they kailed with delight, mingied with them, and Ruin and Riot, twin benchmen of Revolution, spoke their flaming messages, and the lust of killing was liberated, only to be silenced by lead aid steel. The remnants of the strife were hurled back to their tasks, more aulien and resentful than before. It is man's lot to toil, I said; how evil to contend against the eternal law! How crass my ignorance! I mistook conventions for truth! Grinding toil and hopeless poverty are surely not gospels eart from God.

My dream still lengthened. Now the organ's solemn peal reverberated, decked altars, twinkling lights and the perfume of incense floated before my vision. Enrobed, with mitre and croader, the solemn Priest stood revealed. He plessed these, banned those. He thundered his anathema. The life beyond was to him an open book! Gilbly he descanted upon it, and the kneeling multitude listened with reverent awe, as to the utterance of a God. His gilttering panoply fell from him, and lot he was clothed in somber gray, doubt and its darkness enfolded him, and he groaned in dive bitterness, for he was in despair, not knowing whether he spoke truth or not. I looked at the multitude thronging the sacred fane, they were drauk with hopes, as is a man with wine, finding such surcease from sorrow as hope can give the weary-hearted. The Priest died, was laid in state and deeply mourned as one of the chosen, yet, in his dying, I saw he had neither hope nor sarety, to him the end was but the end,—nothing more! The flame of hell, or the glory of paradise, interested him not nay way. Life's cup was drained, that was all!

I feared, and wand he he hadly limped as one of the chosen, yet, in

## Episode the Second - My Enlightenment.

Episode the Second — My Ealightenment.
Death is Life's night time. I was in the Dawn, which is Immortal Life. The ivery gate had swang behind me on its silver hinges, and a radiance almost blinding was about me. If this was death then never had I known life! For the life I had lived was now more like death. There in unspeakable glory stood he whom I had seen last in my dreaming,—the Angel of Immortality,—and by his Magic my eyes were opened and my ignorance presently dispelled.

The "Child" was there, radiant as in its earliest days on earth. There stood by its side the mother and the father, no longer grief stricken, out filled with a hely seal to tell to men on earth that man's ignorance of and disobedience to Nature's Laws, not God's will, trings disease and death before their time into human life. I had reviled the Master One, as do millions, yet knowledge and obedience thereto, is all man needs to secure all of life and health that himsnity is truly formed to gain. Let Parents, Teachers, Preachers and all who wish for human happiness beed the lesson, for the rightly born will need no regeneration before or after life is done on earth.

Next I met the "Youth," not now the fearful leng I saw dangling in that awful pleare from men call a gallows, but erect and fair to look upon. But the fearful secret of

his entry into life, which men only whisper on earth, was here apparent. Bred in hate, fed on murder, unwelcomed and unwished, the inner causes of his ending were laid bare. He had freed himself from his inheritance, gamed a holler birth-by death than life had accorded him, he stood as emblem of what men shall be when humanity reaches to its true selfheed.

I saw the "Hero," stripped of the adornments he wore on earth, but now adorned more fittingly with a sweet nobleness. He, too, had gained enlighteament, learning that war was but the effort of the race to outgrow the inheritance of the old brute that still lingers in the blood of man had, also, sad as it seems, it was one of the man means writing for the outgrowing of the inwer self so that man's true nature shall have freer manifestation on its higher planes of action. The founding of empires and the evolution of civilization come not altogather from the higher strivings of hies, for even the brightest gold requires alloy when used in the arts and crafts of life. So lower means to higher issues tend.

Humbled and abashed, my thoughts were saddened, for now my imprance was in process of disclosure to myer?, the hardest penance man can pay. The comprehend the causes of things is to easilize the need of care in forming judgments and venturing opinions. Alasi how, slow we are to learn this lesson when encased in tesh. Now more remained, the problem on earth of such importance and reach,—the toiling and the suffering of Poverty and Labor! Then,—the right of those who suffer to amend their state! Ah! me, I called that right an erd name, now I found human nature was like a low, once break the string and the wood returns to its freedom. Man's idols were wealth and place, money and power. Even those who rebelled had but small other thought than more of these Gods for themselves. Undeveloped ideals on the one hand, and inverted iseals on the other hand, led to oppressions and revolutions, and transitions and the subject of the first of the inperent before me, not in

and unwise alike, had their place, did their work, and that the innate and eternal good furned even they and their creeds to ultimate good and use.

Then the Angel laid his hand upon my brow, and behold he stood changed before me to as when first I met him in my dream! Swiftly my sight extended earthward, and strange things were seen. Into many a household the Angel entered, and straightway; the dwelling became alight with heavenly radiance and music celestial rung within. By his side were others who mysteriously to me, appeared; they were of human form, filled with the old human lovingness, and they spoke of themselves as living not dead. They tenderly chiled, wisely counselled, admonished and guided the people of the earth, with whom they claimed kinship and fellowship, and as they labored I saw the angel renew his beauty, and his glory radiated through each one present, and I greatly microlled at this ministry to the living by the dead! Then said the Angel of Immortality, my mission on earth is known as Modern Spiritualism, and I am teaching the world that the Madness of its pain and sorrow is but the travail of its birth towards the higher and better. That the life of men is too short to enable them to rightly judge the problems they move among, for such press too closely upon them; they feel the pain but cannot divine, yet, its real cause or coming results. Remember your lesson, that in the higher it you will find that the madness of life is incident to the ignorance which is natural to undeveloped attens, and that the Magle of death will bring salighteament and compensation to all.

Then I awoke, for a volce sounding in my car said it was dawn, and the reay light of the coming day has abled with me ever

ince, for the Angels of Immortality are muides and sweet companions evermore.

## The Decline of Local Societies. BY THE EDITOR.

This tople is one in which every true Spiritualist is vitally interested. Why is it that the audiences of today are so much smaller in the point of numbers than they were twenty-fire, thirty and forty years ago? Is it due to the superior drawing." (7) power of the speakers of today? I sit, due to the lark of forceful utterance on the part of those who, occupy our platform at this time? Is it due to the failure of the officers of local societies to keep the standard at the highest order of excellence? These are legitimate questions, and every Spiritualist who is truly desirous of advancing the Came of Spiritualism should carnestly endeavor to answer them in a satisfactory manner.

In the early days of our movement, the fact that spiritualism was new no doubt induced many persons to attend the meetings held in its name, But curiosity was by no means the sole cause that led thousands of people to the halls where Spiritualism was proclaimed from Sunday to Sanday. Curiosity is soon satisfied, and after two or three visits, the curiosity-hunter seeks other fields of exploration to gratify his passion for the marvelous. The early teachers of spiritual truth spoke from conviction, and their scholarship, eloquence and unanswerable logic held the attention of the multitudes who thronged around them. The people then were in search of wissom, and did not require signs and wonders galore to tickle their fancies with the pleasing delusion that by witnessing the same they were becoming wise. They heard the inspired words of the different speakers glauly, and considered the depth and profundity of their utterances to be all the phenomena they cared for. The idea of placing the platform workers on the level with a circus or dime museum entertainment, in the matter of ability to "draw" a cryom? did not obtain.

In those days, long engagements varying from six months to six years, more or less, were common. The appetite for a change of spiritual diet each week had not been whether the way of raising founds to carry on the work. M

sire was to have their wonder-bumps softly smoothed by the deft fingers of some expert who claimed to be the agent of the spirit world. No body of phenomena worshipers has ever yet built schools, colleges, universities and established religious for their fellow men. Phenomenalists have been iconoclasts ever, while the teacher and philosopher have been the builders of the temples of truth and the educators of the race. Phenomena are necessary and are founded in fact, but no sensible person will dare assert that the sending of a giove, or handlerschief, or watch parcensary and are founded in fact, but no sensible person will dare assert that the sending of a giove, or handlerschief, or watch particularly, in the part of the student and women grow intellectually, spiritually, morally, by witnessing the self same things every day in the year?

The appearance of the curiosity seeker is always followed by the disappearance of Spiritualist meetings into places of anisascenet for the thoughtless, caused the thoughtful to seek other places for spiritual food and light. Our thought was taken up by progressive clergymen, who sought to profit by the defection of the stable Spiritualists from their own organizations. These chergmen put forth great efforts to draw them into their churches, and in many instances succeeded, for they gave their heavers that which was denied them in Spiritualist assemblies. Many Spiritualists sought to use the phenomena in the right war, by endeavoring to find what laid behind them. Metaphysics, Spiritual or Psychle Science, Mental Science, Christian Science, and other forms of occultism came into existence. Their leaders had possessed themselves of the higher truths of Spiritualism, and gune on with the army of progress. In spiritualist societies, in far too many instances, the people remained at the old goals, threshing over old straw, and rehearsing the familiar story of the "Rochester Knockings."

It is a fact that the higher teachings of Spiritualism have been taken up by the Unitarian and

above mentioned. It is frequently remarked by many who are now members of these so-cieties, or regular attendants at some liberal church, that they hear better Spiritualism there than they do at the average Spiritualism there than they do at the average Spiritualism there than they do at the average Spiritualism theart, but do not care to stand still and perish from inertia. Our local societies have declined and will continue to decline until their officers and speakers return to first principles by plac-ing progressive thought upon the rostrum. People cannot be expected to read by a rush light, when a brilliant electric lump is shining only half a square away. Mediocrity on our platforms on the part of speakers and officers will send laquiring minds to those persons who are qualified by education and inspiration platforms on the part of s will send inquiring mind who are qualified by educa to instruct them. The den because of cheapness, has a because or coequience, has an entry
of our ablest youth into other avenues of service, either as teachers, or as occupants of the
pulpits of other denominations. There are vice, either as brachers, or as occupants of the pulpits of other denomizations. There are many noble men and women who are consci-entiously standing by their local societies, and are giving liberally of their means, time and labot to sustain them. They can and do tell stories of their struggles and hardships, that make even the angels weep. They unani-mously testify to the absolute impossibility of making bricks without straw, or of building societies out of people dominated solely by curlosity.

ocieties out of people dom uriosity. From the foregoing facts, selline of our local societies decline of our local socretors is easily reached. Under emphasis upon one line of thought only always leads to a strong reaction in the opposite direction. Those persons who are to-day hunting for tests as locally as they were fifty years ago, cannot give use sensible reason for their belief in Spiritualism. They are

O Merelful One, pass coldly by, my we Thy charlot I hear!

Tny glorious tacs ing toward me, and its boly light upon my lowly dwelling place, And there is no more night.

Ou bended knee
mine thy purpose clearly shown—
les thou hast dimmed that I might see
Teyself—shyself alone.

Teysell-tayen as
I have mught to fear.
Inrhess is the shadow of thy wing.
In I am almost sacred here
Can come no evil thing.

—True Light.

## What is the True Life?

Question Discussed at the Circle at 694 Wash in ton Street.

BY F. DE BOS.

It would be presumptions in me to tell you how you ought to live. From the remotest antiquity the problem has been to discover the true purpose of life so that men could be redeemed from will and neach happiness, and an far as I have been able to discover, three methods or systems have been used, any strange to sub lived at about the same time the substitution of the life of the substitution of the control o

has been to know, and education has been the sheet anchor of civilization.

But today the theory which is becoming supresse is neither that of prayer, nor that of study, but that of labor. The salvation by morality, housest deeds, justice and industry, is to have its day. Shall we give up study? We shall study all the more; but our praying shall be the upward look of one who trusts is the victory of right doing; and our study will be to enable us to lend, a hand in the skifled labor that between the world and bare out inkerty. With it comes the world and bare out inkerty. With it comes the south of the laborage man farent this is the dawn of the laborage man farent this is the control of pricedly influence, less of the power-of to-ich entered in the laborage man farent this is the control of pricedly influence, less of the power-of to-ich entered philosophers, more confidence in our shilly of deliberage, more confidence in our shilly of deliberage, more confidence in our shilly of deliberage in the last what it is to live for the glory of truth, and the last what it is to live for the glory of truth, and the last what it is to live for the glory of truth, and the last what it is to live for the glory of truth, and the last what it is to live for the glory of burning the three man will be mad out by unfing the three man will be mad out by unfing the three man will be mad out by unfing the three man will be mad out by unfing the three man will be mad out by unfing the three man will be mad out by unfing the three man will be mad out by unfing the three man will be mad out by unfing the three man will be mad out by unfing the three man will be mad out by unfing the three man will be mad out by unfing the three man will be mad out by unfing the three man will be mad out by unfing the three man will be made out by unfing the three man will be made out by unfing the three man will be made out by unfing the three man will be made out by the man out waste of time, and would unn unnit to waste of time, and would unn unn

## Vocal Music as a Factor in the Cause of Spiritualism.

DY E. W. GOULD.

To the Editor of the Damer of Light:

I am fully aware of your efforts and that of many others, to promote the divine art of Music, and make it one of the principal factors, or agencies in the promulgation of spirituality. But from some undeveloped cause, it seems to have lost its potency, or been largely abandoned in the last few years, by many teachers and managers of spiritual societies.

While i uo not like to be considered among that class known as "calamity howlers," as Brother Newman of the Philosophical Journal intimates, I must note what seems to me to be facts, if I say anything, and while I admit the efforts of those who have been striving to promote the Cause of Spiritualism, through material means, have but little to compensate for their efforts, I believe there are still important agencies that have not been exhausted, that by proper effort may be instrumental in accomplishing important results.

The cultivation and practice of vocal music, in all spiritual assemblages, as an elevating, a spiritualising agency, that all Christian nations have at some period practiced, and which was once, agreeable to my recollection, far more universally practiced in spiritual assemblages than is now done. This is in part, no doubt, the fault of managers and teachers. But if the people, the laity, felt the necessity of the spiritualising influences of good music, and insisted upon it, means would be resorted to so procure it. It is not the lack of means in must spiritual demand, which is usually seen in most spiritual emerings at the vocal successity. And why not in all other spiritual merings, And why how the spiritual merings which resulted in calling the attention of several music, but the propose as son the market was flooded with yood musical composers to the necessity of more and better adapted music, for spiritual purp

HE had planned to go out with her husband, but her strength failed her.

Her nerves were excited all day, and when night came sho just couldn't find the courage. It is the old story of weakness and nervousness taking the pleasure out of life and filling it with discontent and suffering. It is not honest fatigue resulting from the daily task; it is weariness born of weakness and ill health.

The ideal strengthener for weak women is Dr. Greene's Nervura blood and nerve remedy. It builds them up in every way by toning up the blood and strengthening the nerves. Nothing else in the world can do Nervura's work. It seeks out the weak spots and strengthens them. It enriches the blood and gives it a healthy circulation, thus putting new life into the entire body.

Strength to overcome the general discouragement is followed by the ambition to be well. A few nights of sound, refreshing sleep brings a new sensation of acquired strength. How ready now is this woman for every duty and every

## Weary Women Get Strength and Vigor from Dr. Greene's Nervura.

ly now is this woman for every duty and every plan for pleasure! The new color in her cheeks shows the potent work of the vegetable ele-ments in Ner-Dr. Greene's NERVURA

vura. This

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woman cured woman, and such transforma-tions are occurring in every community through the use of Dr.Greene's Nervura. If you are run-down and discouraged, here is the certain help.

FOR THE BLOOD AND

NERVES.

MR.S. OI IVER WILSON, of Northboro, Mass., says:

"I was suffering from nervousness, caused by female weakness and
nervous protestation. I was so neryous and weak I could not go upa common pair of stairs without
stopping to rest, and troubled to
sleep at night. I took br. Greene's
Nervura and have obtained my
did shatto teep around for two
years, lardly able to do anything,
it has proved a boon to me truly.

## READ DR. GREENE'S OFFER.

Dr. Greene's advice is free to all who seek it, either by personal call at his office, 34 Temple Place, Boston, Flass, or by letter through the mail. All who are broken in health should call or write without delay to Nervara's discoverer for free counsel, ing is suited to solo singing, in congregations of Spiritualists. Our esteemed brother, Frank Baxter, is often thought to produce more spiritualizing effects from his solo work, tnan from his oratorical efforts, as a spiritual lecturer. With the two talents combined, he has no superior at the present day. But there is but one Frank Baxter. The question is, how can we duplicate him, or make singers that can and-will restore to us the old songs, and give to us assurances of, their ability and desire to qualify themselves to furnish to the Cause of Spiritualism such new music as may be composed and found suitable for spiritual-istic purposes, in the judgment of competent spiritual teachers?

Here devoives another duty upon the trustees of the National Spiritual Association, which, with their numerous other duties, they may not care to recognize. But the question I am discussing, one of the most important in the promulgation of the great Cause of Spiritualism, demands the assistance that seems impossible at the present time to be had from any other source. I refer to the necessity of spiritualists of forty members, has sufficient musical intent in it, out of which a good choir may be formulated, through the agency of active leaders. It is not necessary they should be professors or even teachers of music, if they have the voice and the faculty to lead. There are a plenty of both sexes in our ranks that could full the position satisfactorily, if brought out and instructed, in the few duties devolying upon them, and assured of a reasonable compensation for their services. Right here comes in the value of the National organization. It is through the N. S. A. only that this scheme can be successfully introduced. It has the missionaries already in the field, and they are authorized to do just this kind of work, not perhaps just in this manner. But every one, of course, knows that the half-dozen missionaries the N. S. A. has in the field at the present time, can do but little detail work, in forty states, and while they m

aries necessary to secure a competent leader for one, two or three evenings a week, for a few months, it strikes me it would be the cheapest and the most effective missionary work ever done for the Cause of Spiritualism. And at I am not mistaken in the value of suitable music in promalgating our Cause, and of the fact that there is, and has been for some years, a gradual falling off in the interest, the character and the practice, or use, of this important agency, I am quite sure the trustees of the N. S. A. will be more than justified in placing this important work among the foremost of its missionary efforts.

If I misapprehend its important e, and the desire of all sincere Spiritualists to see good music fully recognized as one of the important factors in all spiritual teaching. I am quite sure that Beard will be able to show wherein I am mistaken, also why the N. S. A. is not the proper and the only party to proyide all legitimate means to protect and promote the Jause of Spiritualism.

Washington, D. C., Dec. 19, 1900.

## A Tribute to C. W. Sullivan.

any other source. I refer to the necessity of estable tenders of spiritual monate of claim to the content of the property of active feeders. It is not necessary they should be feeders of it is not necessary they should be feeders. It is not necessary they should be feeders. It is not necessary they should be feeders of the structed of the few duties decrobe have the voice and the faculty to lead. There are a plenty of both sexus in our ranks that could fill the position satisfactorily, if brought out and instructed, in the few duties decrobe that chain structed in the few duties decrobe and the structed of the recent of the structed of the recent of the structed of the value of the National organization. It is through the N. S. A. only that this is medium, as impersonator, singer, and as an artist in so many ways, has gone out on under the property one, of coarse, knows that the half-doesn missionaries the N. S. A. has the latification of the property one, of coarse, knows that the half-doesn missionaries the N. S. A. has the latification of the property of the recently of the property one, of coarse, knows that the half-doesn missionaries the N. S. A. has the latification of the property one, of coarse, knows that the half-doesn missionaries the N. S. A. has the latification of the property one, of coarse, knows that the half-doesn missionaries the N. S. A. has the latification of the property one, of coarse, knows that the half-doesn missionaries the N. S. A. has the latification of the property one, of coarse, knows that the half-doesn missionaries the N. S. A. has the latification of the property of the structed of

cach were almost realities. We cried with the old woman in "Over the Hills to the Poor House," laughed at the Irishwoman's troubles with "The Last Heir," and pitted "Haahful Billjr" as real personalities. And when we say "Good Bye" on the mortal side to our friend Charlle, we feel almost that a whole troop of others have gone with him, out into the silence. But most of all do we feel this of the faithful Indian spirit, Eagle, who was in reality a distinct personality, and through whom we have often received messages of consolation, comfort and wise counsel.

From childhood he had possessed spiritual sight, prophecy, and other spiritual girts, had always dwelt in the borderland, and had association with spiritual beings; he was spiritually minded, and had not far to go to enter the kingdom. A few years ago, in a very serious illness, he passed to the spirit side of life, conversed with his friends, saw his home, but was told he must return to earth. The work was told he must return to earth. The work was told he must return to earth. The work required of him at that time has been done, and he has been permitted to enter and ablide with them. May peace and joy and life be his in fulness for ever more. I know that hests of spirits will rejoles at your coming, and the spirit world be the brighter for your presence.

"Farewell, friend, yet not farewell, Where thou art, we, too, shall dwell.



## Children's Spiritualism.

### THE OLD YEAR

Twinkling stars are winking, blinking, Whirling and bounding with delibit; Making a path of golden litch; For laving—with robes a-shimmer—Exipping, dancing, laughtg, storing, All the sir with music ringing.
All the sir with music ringing.
The happy old Year heralding,
As he weeds his way to Heaven; Itiding from earth on bright star beams, In the charlot of the moon, Drawn by wee ones dressed in cloud fleece, Harnessed tast by golden moonbeams. Into the glittering field he whirls, Dowing thanks to the merry wights, Titting on toes, nodding bright curls, Blowing kisses, eyes, shining light—Ahi what a welcome for Old Year, The brave, strong, hard working Old Year. akling stars are winking, blinking

### Two Prayers.

Two Prayers.

God hears and answers our prayers, no matter in what way we may ask for what we desire. There are people who stand a stick of burning incense upright, by putting one end in the ground, and, as its sweet, perfumed smoke ascends to the beavens, they think their prayer goes up with it to God. But it is far away across the Pacific Ocean that people believe that.

Right here, in our own country, we have many ways of asking our Heavenly Father to grant our desires. I know two dear little boys who wanted to go to see the play, "Little Red Riding-Hood." So, their grandpa and they went up to the theatre to attend the matinee. But when they arrived they found all the seats sold. And two very disappointed little boys had to go back home. But Grandpa said: "If I'm not kept too busy this evening, we will go then. But I am not sure I shall be able to get away from my office."

So, Frankie and Clinton began to watch the clock, when half after seven came. Pretty soon it was quarter of eight—and no grandpa. The minutes of eight—and no grandpa. The minutes of eight—and then the telephone rang. I answered, and Grandpa called to me through it: "Tre sent the carriage for the boys. I have the tickets. Tell them to get ready right away."

When I repeated this message—my! wasn't there a hullabaloo! The boys capered and pranced, while getting into their top-coats, and Clinton came running up to me, and said: "Mother, Mother, there's power in thought! I said to myself: "Grandpa, you can go, and nothing shall stop you from taking us. Some of God is within you, and God can do anything." And, you see, we're going."

Now, Frankie hadn't heard Clinton say this, and he danced over to me, crying: "Oh, Aunt Flo, there's truth in Heaven! I said a 'Hali, Mary!' three times, and just after the third time the telephone rang—and we're going!" Tru glad they have such firm, beautiful faith; aren't you?"—F. P. P., in Mind.

## The Message of the Humming-Bird.

The Message of the Humming-Bird.

Dear Banner Children:—

Last fall, in the latter part of September, while on my way to visit a dear friend who was ill, I had a delightful experience with a little humming-bird. Perhaps by relating it, you may perceive the lesson it brought to me, for, you know, dear little friends, all experiences through which we pass have enfolded within a lesson for us to learn, that we may unfold day by day the beautiful self that dwens within us. It was after tea and nearly dusk, whea, having plucked a bouquet of large and fragrati nasturitimus, "a favorite flower with the one whom I was to visit," I started. On the way I was obliged to stop at one of the shops, but was detained but a few moments in attending to my errand.

I had placed my bleyele against a post from which was suspended a large electric light. Just as I started to remount the wheel, a little bard came flying at a great speed and in passing touched my hand which held the bouquet. Immediately it turned, and almost before I was aware of it, plunged its bill into a flower. I was amased at its courage, but as it went from flower to flower, sipping the sweet from its centre, I talked to it and gazed at its beautiful plumage.

It was bronne green and brown in color. Its tiny little wings on the under side were gold or bright yellow and the outer edge of the wings were just tinged with this brilliant color. Its head had a turt of bright feathers in the centre and its whole body did not seem larger round than my thumb.

I knew it was a humming-bird by its long bill and all the time it was slipping from the flowers, its little feet were cuddled up to its body and hardly to be seen.

Having tasted the sweet from each flower, it rested on my arm a second, then flow away. Taking the bouquet to my friend, I teld him

of the little birdle and he assured me the flowers would be doubly dear to him, and as he enjoyed their brightness and fragrance he would seek for the message of love the little bird had sung late each flower cup.

Dear little children, the little bird had no fear of me for it knew the same loving father cares for us all.

Be kind, he gentle and loving toward all. Let your beautiful self shine forth and like the little bird, you will grow courageous and able to take care of yourself wherever you may be placed in life; thus through love, not, fear, gladden the hearts of all you meet.

Emma B. smith.

Lawrence, Mass.

The Most Healthful Foods.

The Most Healthful Foeds.

Many of the leading newspapers are publishing a series of advertisements having four criss-cross lines across the face, Just as it some one had made note of a good thing and had marked it for ordering. These advertisements are the announcements of Farwell & Rhines, Watertown, N. X., makers of "Gluten Grite" and "Harley Crystals," for breakfast; "Panny Flour," for biscult, cake and pastry; "Gluten Flour," for dyspepties; "Special Diabetic Flour" and "K. O. Whole Wheat Flour." These products are the most healthful foods known-prepared from the choicest cereals and packed in the most cleanly manner. They are particularly desirable for children and aged people—all people that need nutritious food easy of digestion. These goods are known as the "Criss-Cross Cereals," the criss-cross lines on the face of their labels being part of their trademark. Look for this mark, take no other—it is the assurance of Messrs. Farwell & Rhines guarantee of purity and quality.

## Literary Department.

THE WEIRD ORIENT.—Rabbi Henry Howist. The author, for a long time a resident at Tetuan, Morocco, tells in the language of the East, the fables current among the learned Orientals, Moslem, Parsee and The book contains nine stories, and their titles are indicative of the character and trend of the writings. They are: "The Doom of Al Zamesi," "Sheddad's Palace of Iren," "The Mystery of the Damavant," "The Gods in Exile." "King Solomon and Ashmodal," "The Croems of Yemen," "The Fate of Arzemental," "The Student of Timbuctos," "A Night by The Croems of Yemen," "The Fate of Arzemental," "The Student of Timbuctos," "A Night by The Croems of Yemen," "The Fate of Arzemental," "The Student of Timbuctos," "A Night by the Cross-bearing Christ, had not known rest, is by the devout of the Prophet's flock believed to suffer earthly inmortality.

He tries in vain to lose bis life by rushing to places of impending ruin, by rushing into fary condingrations, by throwing historial to a suffer bodily bride and break and dismemberment, he may be buried in falling ruins, he may be scorched and flaged by the devouring elements, tempest, flood and cataclyms sweep and pour and rush, destroying aught else; but poor old Zamesi survives, and once in a century gets a new body fresh and steady in the control of the curse pronounced on this Moslem prototype of Ahesueros. The rescued maldee, a priestess, grateful to her deliverer, offers up a prayer for him, offers her life for his; for the institution of his life, he feels the tiresistible impulse to fee, to be on his unending journey,—in Al Zamesi's own words: "Even while these ferrid words dropped from the sweet lips of the kneeling supplicant, the roving mania selzed me deliriously. I turned my face covered my hands; a tingling wee permeated the core of my being; I kiesed the head, the check, the mouth of the consultance of the results of the mouthains—the walling of the girl, and her image, following me as new face to his word would have added little to the mad pace that carried me to the

The work throughout is marked by a wealth of coloring, a vividness of description, an arbody, and passionate fierceness, coupled with the wealth and beauty created by an imagination developed by centuries of voyaging on those land seas, the description of voyaging on those land seas, the description of voyaging on those land seas, the description of voyaging on those land seas, which is bounty of colors, its traditions and its mirage.

It is the "Arabian Nights" over again, takes me back to the bours I pored over Sinbad's voyages for my benefit; well, you all can recollect as wen as I the pleasure you derived from these stories, without my giving the names of the heroes, its villains, the beauties and all the wondrous characters peopling the realm created by the doomed wife in order that she might like while her lord took interest is them and their doings.

These nine stories are like our old favorites with this point in their favor, many of the characters are those whom biblical readings and preachings have introduced to us. They are not strangers, and we take great pleasure in welcoming them in their Oriental costumes.—Huminated cloth, git top, 360 pages, \$1.25.

In welcoming them in their Oriental costumes.—Illuminated cloth, gilt top, 350 pages, \$1.25.

MEDIUMSHIP AND ITS LAWS; ITS CONDITION AND CULLIVATION.—Hudson Tuttle. In the November 17th issue of The Banner, I made mention of the forth-coming book and quoted from the advance sheets; in a later issue, the receipt of the book was noted and Mr. Barrett gave it editorial mention, and now I will give it a brief review, that our readers may be awakened to the knowledge of its value and the desirability of its possession.

Of all literary works, the real value may be determined by two factors, the spirit of help-falness that projected them. and the ability of the author. This work-has a large place, a great value, when judged by either of these standards of literary measurement.

As the author's introduction shows, the book came as an answer to-a constant many-voiced call—in the language of the writer:—

"I have been in constant receipt of letters from those interested in the investigation of Spiritualism and kindred fields of thought, desiring personal lessons, often offering the exorbitant price which has become the usage of the advertising class of occulities, healers divine' or otherwise, Christian Sciendists, etc. . . . .

"I suppose this young reatterman, though I confess disappointment in his years, and I had taken him for a professor in your college." "No," replied Dr. Cyriax, he did not write it. He was a boy at the time, uneducated, working hard on a farm, and when weary from labor, at night, the power I call spirits, and you scoff at, came and wrote it through him. He had no library, no books even, no hecess to any."
"With a great 'ha! ha!' Buechner said that was 'too good a foke!"
"Uh, no!' said Mr. Teime, editor of the German paper, 'it is every word true, and you must tell us how it is."
I will not quote at much length from the book, since the advance notices about a large duoted in this review shows the place the book was designed to fill, and the quality of the thought forces that projected it.
What is Spiritualism? and Phasea of Mcdiumship, are the two general livisions of the work; in answer to the first, the following quotation may be secepted as an answer:—
"It is a religion and a science. Science the classification of facts, the co-ordination of cause and effect, ultimating in broad generalizations. It is the search after truth. Religion is devotion to and for the truth for its own sake; the abnearation of self-for the good of others. Spiritualism, spaining the guit be-

Winslow's Soothing Syrup has been for children teething. It soothes the sortens the gums, allays all pain, cores colle, and is the best remedy for Diar-

# SWAMP-ROOT

To Prove what this Famous New Discovery Will do for YOU, Every Reader of "Banner of Light" May Have a Sample Bottle Sent Absolutely Free by Mail.



GUTH POLICE PRECINCY, GREATER NEW YORK, October 11th, 1900.

DE. KILMER & CO., Binghamton, N. Y.:

GENTLEMEN:—In justice to you, I feel it my duty to send you an acknowledgment of the receipt of the sample bottle of Swamp-Boot remedy you so kindly sent me. I had been gut e health for the past five years with kidney and bladder trothle. Our best physicians prescribed for me. They would relieve me for the time being, but the old complaint would in a short time return again. I sent for a sample bottle of Swamp-Root, and I found it did me a worried good. Since then I have taken eight small bottles purchased of my druggist, and I consider myself perfectly cared. I do not have to get up during the night to urinate, as I formerly did, three or four times a night, but now sleep the sleep of peace. My back is all right again and in sway way I am a new man. Two of my brother officers are still using Swamp-Boot. They, like myself, cannot say too much in praise of it. It is a boon to mankind. We recommend it to all hamality who are suffering from kindey and bladder diseases.

My brother officers (whose signatures accompany this letter), as well as myself, thank you for the bleasing you have brought to the human race in the compounding of Swamp-Root. We JAMES COOK.

Genter New York.

Among the many famous cures of Swamp-1 ness. nervous irritability, disrincess inversity.

bess, nervous irritability distribess, irregular heart, breathlessness, sallow, unberliby conplexiou, paffy or dark circles under the eyes; sometimes the feet, limbs or body bloat, loss of ambition, general weakness and debility. Swamp-Boot 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.

ful remedy that science has ever been able to compound.

To prove its wonderful curstive properties, send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., when you will receive, free of all cuarge, a sample bottle of Swamp-Bott and a valuable book by mail, prepaid. This book contains many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the wonderful curative properties of this world-famous kidney remedy. Swamp-Boot is so remarkably successful that our readers are advised to write for a free sample bottle, and to be sure and mention reading this generous offer in the "Banner of Light." If you are already convinced that Swamp-Boot is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere.

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Since June 8th, 1888, I have cured nine cases of malignant diphtheria. Some of them have been declared hopeless by the atreading physicians. I was called in at the eleventh hour—I treat these cases gratis, and make no secret of the remedies, but send the parents for the medicines and instruct them how to use them. When I am through with it, they know as much of it as I do. I have but one object in view, i. e., to save the thousands of innocents who are sent to an untimely grave.

sands of inoceats who are sent to an un-timely grave.

Diphtheria, in my opinion, is not a dis-ease, but a condition. These patients are, as a rule, young and possessed of sound or-gans, but some process of nature has been interfered with. In every instance you will discover that the tongue is flabby and of a uniform color, devoid of the red edges seen in health. The secretions have been per-verted.

As soon as I take a case in hand I succes-

in health. The secretions have been perverted.

As soon as I take a case in hand I spray
the threat thoroughly with hydroscoe, roll
strength, using a hard rubber atomisee. Give
the patient a swallow of water to gargie and
cleanse the mouth and threat after the
spray. I repeat this at least four times.
The hydroscoe annihilates all the effect
matter, and the bacilit. The amount of suff
which the patient spin out surprises all.
After this I pour about a drephu of hydrosone into a glass of water and give one haif
of it, internally. Walk five minutes and give
the other half. It frequently causes masses
and vomitting, which you will discover gives
great relief and brings up a transcadous

Pulv. aromat

Mix: ft. chart. No. X. S.z. One or
tourne every hour till bowds have moved,
which will occur surprisingly early after the
hydronous treatment.

I have never lost a case, and, on the contrary, each and every one of these little ones
has enjoyed better health since the treatment
than be did for a long time before it.—Decepther Humanitarian.

A Prayer with Meaning.

## Offered by the Rev. H. S. Bigelow of Charitonati, July. 4, 1900.

Our Father who art in Heaven, hallowed be thy name. If we have any claim upon thy favor or any right to call thee Father, may it be because we have not knowingly trampled upon the rights of any of thy children. "Thy kingdom come, may we speed its com-ing by making the acts of our legislatives ac-cord with the eternal laws of that moral government which is supreme above the na-tions.

In this court of the court or possibilities accord with the electral law of that meral government which is supreme above the national powerment which we profess in the sanctancy.

"Give me this day our daily broad. We not not for the broad of others. Give me the bread that is ours by right of mechal labor. May the claims of justice to so completely satisfied in the laws of the land that all may have bread; that its starving millions may be fed, not by charity but by the labor that wears no chalms and known no mance.

"Forgive our debts as we fingive our debt-ors. In the name of correal justice grant meany that measure of liberty which we accord to the weakhest of our neighbors.

"Lead us not labo tempiration. Give us the moral colurage to turn neighbors are being finged and golden positions and their ploty.

"Heliver us from evil. Now, whose the chains are being finged and golden positions are forgetting the faint of the fitches upon their treat in the might of armies and themselved from the manned of the Prince of Place.

"Seferce the socred affact of our Fathier's gold, we adopt recorded deviction to the weakher.

"Mag we never cover the gold which deba world.

"Mag we never cover the gold which deba.

He who has he conception of decembs de-serves within company nor the regard of others—als:

## BANNER OF LIGHT BOOKSTORE.

To SARRIN OF LIGHT PUBLISHED BUFANT, breast in 20th Buctonskin Steel

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## Banner of Wight.

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The BANKER OF LIGHT cosmet well under the to rou h for the heavy of its mass a treviters. A ferrisemen which a -per fair and ho-evable upon their face are excepted, and shearner it is much beans that dishoned or improper person a ferrequent patrysas to soldy a promptly a case by discover-in our calamia adsertisements of parties when they have proved to be dissonantial or smartly of confidence. in our co

A. D 1901.

The nineteenth century is now no more. It has passed into history, and can now be reviewed in the softened light that memory and research always cast upon an age that is prosperous. It has been called the greatest of all the centuries, and it is undoubtedly true that this claim rests upon the basis of fact. Art, Science, Invention, Improvement in all material things have been wonderfully developed during the past one hundred years. The rush light and tallow diphave been supplanted by the arc lamp and incandescent light, the stage coach and saddle horse by steam and electric cars. Labor saving machinery is everywhere prevalent. The scythe and rake, spinning wheel and loom of our fathers are now relics of a bygone age. Change is everywhere apparent, and man points with just pride to the marvellous advance that has been made in material things during the nineteenth century. The developments in the realm of the material seem to leave little more for the people of the twentieth century to accomplish in that especial field, and many there are who claim that invention has reached its zenith, and improvement in physical comforts the acme of its power.

Great as have been the improvements dur-

that especial field, and many there are who claim that invention has reached its zenith, and improvement in physical comforts the acme of its power.

Great as have been the improvements during the past one hundred years in material things, the twentieth century will yet have its hands full of labor in the selfasime field. Transportation is not yet reduced to a perfect science. Hapid transit is today an unsolved problem, while the navigation of the air is only a dream in the minds of theorists. Architecture is yet to be perfected, and Science has failed to solve all of the problems that have thus far been submitted to it. Chemistry and electricity are only partially known or explored. The coming century must deal with them, and give to man their precious secrets. Agriculture has only been looked at, and scientific farming is shead for the husbandmen of the new century. Inventions must face the question of thought itself, and give to the world a machine that will record even the unspoken word. Medicine is now only a system of empiricism and experimentation. It is to be reduced to a science, and helpfully applied to the needs of the human family by the true philanthropists of the new cycle.

If Dr. Loeb is correct in his premises that

Names tenior by the trace of the new cycle.

If Dr. Loeb is correct in his premises that life can be generated through the fecundation of the owns by other methods than those now is vogue, then the biologists of the new century have yet plenty to do. If man would have a correct idea of the globe upon which his lives, there is yet room for scleatific explerers in the country age. If the rapid lacreace is population in the large cities and receive in the be met and not red in the right.

the United States alone over eight hundred million acres of land are to be reclaimed from the desert wastes through irrigation, or perhaps regularly induced reliafall. The question of good roads is of equal importance, and is is even now an iridescent dream in the mind of some impractical visionary. Means of facilitating foreign and domestic commerce must be devised, and there will be plenty of work for the instructors of mankind for many years to come in this especial field.

The reclamation of the arid lands of the United States is a question in which all thoughtful people should be interested. Our cities are overcrowded with persons of small means who are more or less dependent upon charity. The cost of living in every large city or town is beyond the reach of the very poor. It is a struggle even for those of moderate means to make both ends meet. The introduction of labor saving machinery is constantly increasing the army of the unemployed. This army must be provided with means whereby they can live. It would be the wisest charity to make husbandry attractive through the recovery of waste lands for settlement by those who have been thrown out of employment in other divisions of labor. The cost of living must be lessened, otherwise there will soon be but two classes of people in the United States—the aristocracy and the paupers. It will not do to accept the statement of the doughty warrior, Col. Roosevelt, that our government should employ its surplus laborers as soldiers, in long, useless and expensive wars. The poor cannot be all killed off in this way. Agriculture must be made attractive by giving the rural citizen the same advantages socially, educationally, and otherwise as his brother in the city enjoys.

The year 1901 should initiate a movement to the doughty was a proper to the same advantages of the proper to the same advantages and content to the doughty warrior.

ally, and otherwise as his brother in the city enjoys.

The year 1901 should initiate a movement that will cause our National Government to squander less money in the armaments of war and the maintenance of an expensive navy, and invest the capital thus saved in labor upon the highways of the land, and in reclaiming our millions of acres of waste land. This investment will be the wisest one ever made by the American people, and will in the near future yield a splendid income of good morals, fine intellects and happy, contented people. Now is the time to put into practice the precept of old that the spear has been turned into a pruning hook. Besides the improvement of the highways, the matter of canals and waterways also needs attention. There is far less need of a fortified Nicarauguan canal than there is a free canal across the isthmus of life for the toilers of America. Let interstate roadways, canals, etc., be constructed, and the money that will be squandered in ship subsidies turned in that direction.

be squandered in ship subsidies turned in that direction.

The twenticth century has inherited the labor question from its predecessor. It will require the wisdom of master minds to solve it. So long as the employer gets seven or num-tenths of the results of the toiler's labor, just so long will there be trouble between the two. The adjustment of their relations is one of the most deličate questions man has ever been asked to solve. Through direct legislation, and the Government ownership of all public utilities, we are to find the means to the desired end. Arbitration of all labor dimethies will also come in as an aid in the settlement of this important issue. The extension of internal improvements on the part of State and National Governments will do much to allay the discontent of the toilers through permanent employment, whereby they can be helped into better conditions in their daily lives. All reform issues are linked with this great question, and its settlement will give the American nation a state of tranquility hitherto unknown, and lead to the highest possible civilization for the race.

But the nineteenth century made rapid progress in religious matters as well as in great material achievements. Creeds and dogmas were outgrown and Lorgotten. To be sure the elergymen of the past quarter of a century have been quite familiar with the creeds of their respective churches, but we venture to assert that seven persons out of every ten belonging to the Partialist Churches know nothing whatever of the creed to which they outwardly ascribe. In the early part of the last century man's social, political and ethical position depended solely upon his membership in some church. Today less than one-third of the people of the United States are church members. Men are rated for what they really are—not for what they profess to believe. The tyranny of the church and of death has been overthrown in the larger freedom now enjoyed by man's intellect in every walk in life. The reaction in some respects twentieth century has inherited the The

believe. The tyranny of the church and of death has been overthrown in the larger freedom now enjoyed by man's intellect in every walk in life. The reaction in some respects has been too great, for many individuals have been carried into a belief in materialism by the commercial spirit of the age in which they lived. The new century will have the delicate task of finding the happy medium between Partialism and Materialism.

The nineteenth century bequeathes its developments in Modern Spiritualism to its young successor. But that legacy will be of little eyes to mankind unless it is divided among all of the members of the human family. The people of the twestleth century have a most important work to do in this direction. If Spiritualism were to be given indiscriminately to the world, many persons would mistake liberty for license, and would be led into the wildest excesses. Judgment and reason are absolute necessities in the teaching of the truths of Spiritualism to the world. The reverential spirit of Partialism, together with its recognition of Duty, and its affirmations of morality, must be conserved and given to those who embrace Spiritualism as principles of right by which they must be guided. The affirmations of Materialism is respect to these were mebrace of the part of man must also be strictly adhered to. In order to do this, education is all spiritual matters is an absolute necessity. This is the work of the Spiritualists to engage in as the process.

They are the ones to whom the world's people are looking for absolute widerace of the period was appaced to be given as a panear for humanity was supposed to be given as a panear for humanity was supposed to be given as a panear for toure they believe to those, who moure. Christianity was supposed to be given as a panear for toure they believe it to be an instrument of toure they be orthory to be a supposed to be given as a panear for praches have taken, indicates that they believe the orthory, and the soul mass affecting. The course the Boston preaches

The children of the earth want the inclubitable evidence of facts. The facts are to be found in pure, unadultvarted Spritualism. First of all these Spiritualists must reduce their facts to orderly form, and bring them into a system upon which psychle science can be founded. The phenomena must be classified, studied, winnowed and then recorded, Having demonstrated the continuity of life through spirit return, their next work will coasist in this—the spillation of the truth to the every day life of man. The law of consequences must be emphasized; the creeds of selfahness banished, and the rule of Love established. There-yet remains for Spiritualists the cultivation of the world's fields of cuty, pride, harred, malice, revenge and all forms of selfishness must be supplanted by the sweet flowers of Altruism. The seed has been sown in the souls of the few who have caught the onward spirit of the age; they have towered far above their contending brethren in the narrow spheres of self interest, and are today standing upon the mountain tops, with their radiant faces turned to greet the rising sun of the coming century. The name of that brilliant sun is Altruism, and Altruism, through a redeemed and rejuvenated Spiritualism; is the hope of the world that the twentieth century will fulfill.

### Religious Intolerance.

Anent the discussion that has arisen over the opening of Trinity Church, Boston, for the funeral services of Ex-Gov. Wolcott, many secular papers have taken occasion to rebuke the pious Episcopalian clergymen who feel that the church in question has been desecrated by such action simply because the Governor was a Unitarian. It was an act of courtesy on the part of the rector of Trinity Church, that was much appreciated by the many friends of the arisen statesman in all denominations. Had Gov. Wolcott been a private citizen of moderate means, it is possible, even probable, that the church could not have been obtained for love or money for even a funeral service. Gov. Wolcott's friends would have been refused a quarter of a century ago, and the Episco-Anent the discussion that has arisen over quarter of a century ago, and the Episco-pallans would have coldly ignored any re-quest from any person outside of their own

palians would have coulty ignored any request from any person outside of their own denomination

That the favor coult be and has been granted in the case of the good man who has taken leave of earth, is a sign that the Episcopalians have made some progress in the direction of religious toleration during the past few decades. Those who criticise the opening of the church simply reveal their own littleness of soul and intolerant spirit. They belong to a bygone age, and should be labeled religious derelicts, placed in the category of bigots, and considered as fossiliterous remains from the antediluvian world. There are spirits, so says the ebullient Talmage, that are so small, that a million of them could stand upon the point of a cambric needle, and never come in contact with it. When we read the criticisms of the disgrantled Episcopalians over the case in question, it is evident that Talmage had them in mind when he spose.

read the criticisms of the diagrantled Episcopalians over the case in question, it is evident that Talmage hid them in mind when he spoce.

But the Episcopalians are not the only bigoted and intolerant Christians on earth today. A prominent citizen of West Roxbury, one of the efficials of the City of Boston, ex-member of the City Council, a thirty-second degree Mason, and a noble man, passed to spirit life Dec. 27. His many friends desired to attend the funeral and the relatives endeavored to secure a church that would be large enough to accommodate them all. Three Orthodox ministers refused to open their churches on the ground that the deceased gentleman was not a church-member! This is religious intolerance of the most disgusting kind. A Congregationalist clergy-man was at last found who was willing that the funeral should be head in his church. He was a member of the Masonic fraternity, and perhaps could not refuse one of his brethren so small a favor as this. He may have been perfectly willing to open the church in any event, but if he is to be judged by the actions of his brethren, it would seem as if he may have needed the influence of Masonry to induce him to make his offer.

At this point, the question may well be asked if the men who declined to open their churches to Gov. Wolcott and to our friend from West Roxbury. Bigotry and intolerance belong to the age of Torquemada and Alva. To find it so rampant at the opening of the new century is to cause a serious questioning as to the future condition of man on earth. If these preachers who were so uncivilized as to insult the friends and relatives of the two propinent men to whom we are referring, are true representatives of Christianity, then it behoves all who are not members of home church to look well out for their rights nereafter. The action of the ministers shows what Christianity would do it the preachers had sufficient power. We believe that the true hearted men and women in all denominations should seek to find the points of agreement, rather tha

hat Christianity is what they interpret be, then there is but one possible con-n, they are either two centuries behind imes, or are mentally incapacitated to rebend the meaning of the word re-Such men have no business to poss as are at the dawn of the era of progress oul illumination.

### Worship.

Worship.

The average man usually praya to an enlarged edition of himself. He can conceive of no one better fitted to rule the universe than he himself would be, if he had the power of a God added to his present superior wisdom. Thus the God man worships always possesses the characteristics of the one who worships him. If God be jealous, envious, malicious and revengeral, the man who worships him. If God be jealous, envious, malicious and revengeral, the man who worships hat God always is found possessed of those very attributes. It therefore follows that man creates his own God, and that that God is but the man himself, swelled in his own mind to infinite proportions. In Universalism, God becomes abstract intellectually, personified so far as to assume that the said intellectuality is an expression of the mentality of the individual, expanded into infinitude. In Universalism, there is perhaps a more definite form of anthropomorphism, than is now found in Unitarianism, yet abstract intellect, with or without capital letters, is today receiving the homage of many who follow this form of religious worship. In Partialism, Unitarianism and Universalism, there is the same concept on the part of the individual worshiper. The object of his adoration is either an elaboration of himself, or an enlarged expression of his own intellect so comprehensive as to embrace the Universe. How is it in Spiritualism? Many Spiritualists have cut loose from worship of all kinds—at least so they assert—and have constituted themselves the judges of their fellowmen, as well as of the starry firmament above. They have become so thoroughly "individualized" as to be able (in their own minds) to solve all problems, to command the Universe and to create the cosmos. Frequently a Spiritualist is heard to exclaim, "I dety God," "I am greater than God," "I possess all wisdom in myself." This type of Spiritualist has returned to the ancient worship of man, and has made his own personality that man. It is said of the God of the

Spiritualist has returned to the ancient worship of man, and has made his own personality that man. It is said of the God of the Christians that he prayed to or swore by himself because there was no one who was greater. So the Spiritualist to whom we refer has begun to pray to and swear by himself, for in his supreme egotism, he finds nothing in the Universe that is his equal, let alone his superior. This class are Ego-worshipers in the fullest sense, and are as much in slavery to the God-idea as are the devotees of Christianity whom they so vigorously oppose and condemn, with this difference, the Christians are more modest in their claims, and make the being they worship considerably larger than themselves, while the Spiritualists of the type under discussion make themselves all there is of value in the Universe. hip of man, and has made his own p

Universe.
But this class by no means represents the great body of Spiritualists. Those who belong to it have succeeded in casting opprobium upon Spiritualism through their extravagant statements, and caused the multitudes to overlook the higher teachings of those who are truly spiritually illumined. That wonderful seer, Andrew Jackson Davis, speaks of the "Great Positive Mind," the all inclusige, all pervading presence that fills all space. It may be likened to a principle of Life, diffused throughout the Universe, expressed in matter (so called) force, and law, also, in body, spirit, soul. This concept is pantheistic, but it is a spiritual pantheism that recognizes intelligence as embracing the all of existence. Through the involution of Power, there comes the evolution of Love; through the involution of Wisdom, the evolution of Truth ensues. All who take this view of the Universe have no wish to pray to themselves. They simply endeavor to relate themselves harmoniously to one another and to the world in honor preferring one another. They reverence Truth and Goodness, and express their worshiping tendencies in pure lives and helpful service to their suffering fellowmen. But this class by no means represents the

## Ignatius Donnelly.

Ignatius Donnelly.

This brilliant yet eccentric statesman passed to spirit life very suddenly Jan. 1, 1901. Mr. Donnelly's career has been a peculiar one. He won enviable fame in scholarship, achieved a fintional reputation in politics, and became known to the whole world as an author. He originated the peculiar and to us wholly unfounded claim that Lord Bacon was the author of the plays of Shakespeare, and maintained that yiew by arguments that were original with him, and satusfactory to very few outside of himself. Hispeculiar views attracted attention on both continents, and convinced a few people at least to the idea of the Baconian authorship. Afr. Donnelly was especially at home on the great question of Capital and Labor, and in him the toiling masses of America ever had a firm and steadfast friend. Although a humanitarian in theory, he was yet a most careful husbandman of his own finances. He demanded and received good prices for his lectures, and frequently refused to keep an engagement unless he was pald in advance for his services.

He was a free thinker in religion, although he did not keep wholly aloof from the Church as an institution. He felt free to speak for any society that was willing to employ him, and was congaged by all sorts of cluba and associations as a special attraction. It is claimed that he was interested in Spiritualism to some extent, but it is cortain that he never made that interest generally known. He was merced at and often abused by the secular press throughout the nation, yet his chief offense seemed to be that he compelled men to think for themselves upon all questions.

uniq nearly every respect. He was a man of talent, and has made his mars in the world. It is possible that he might have had a greater influence for good had be been more of a conformat to the ideas and sentiments of the majority. But he was in all things essentially himself, and has lived his life as it seemed best to him. His life has by no means been a failure, for it is and will continue to be an inspiration to thousands to be honest with themselves in all of their relations in life. His age was about seventy years.

### The Princess of the Dawn.

The Princess of the Dewn.

This charming poem appeared in the Banner of Dec. 29. We have a few extra copies of that issue that can be obtained at the snull rates. Orders abould be numerous, for this poem is clearly one of the finest offerings of the nineteenth century. One-alight typographical error occurred in connection without one of the cuts. The word "awake" was made to read "away," which completely changed the euphony and meaning of the stanza. In the second poem, "A Child of, Destiny," the second stanza, next to the last line, the word "place's" should be omitted. It was inserted by mistake, and completely spoils the perfect meter of the verse. The words of "The Princess of the Dawn" will soon be set to music and sent forth into the musical world as one of its facest offerings. It wal be deservedly popular, and we confidently predict a large sale. There is little doubt that the poem will find its way into the popular elecutionary works for public and private entertainments. Many compliments are paid Mr. Convers Wyeth upon his excellent work in illustrating this beautiful poem. Mrs. M. T. Longley and her galdes should receive the sincere thanks of all lovers of real poetry for this most excellent production. It is a credit to its authors, and will be deservedly popular among the masses.

## Gen. R. B. Shepherd.

In the transition of this philanthropic citi-In the transition of this philanthropic citizen, the Spiritualists of Maine have lost one of their best friends. Although he was not ideatified with them in societary work, he was yet with them in spirit and rendered them many favors that have been of signal service to the Cause in the Pine Tree State. Gen. Shepherd was active in the business world, and had large interests in many directions. He was one of the owners of Lakewood Park, Madison, Maine, where the Spiritualists hold a prosperous camp every year. His last offer to the Spiritualists of Maine was made to the State Association. He proferred the largest hall in Stowhegan, rent free, and entertainment for four speakers at one of the largest hall in Skowhegan, rent free, and en-tertainment for four speakers at one of the best hotels, if the next annual convention was held in Skowhegan. His offer was accepted with thanks, but he has gone on to spirit-ilfe ten months in advance of its assembling. He will be remembered for the good he has done and for the noble example in generosity he has set the Spiritualists of Maine.

## Vaccination a Curse.

Have you read this splendid work from the pen of the versatile author, Dr. J. M. Pee-bles? It is full of solid facts, and should be read by every'tree blue Spiritualist on all continents. An extended review of this great book will soon be given in these columns. Dr. Peebles has written in his usual vigorous style, and he handles his old enemy, the vac-cination source, without gloves. It is a style, and he handles his old enemy, the vac-cination scourge, without gloves. It is a book for all classes of people, and deserves well at the hands of all lovers of right and justice. It is for sale at this office. Send in your orders.

LEP Dr. George A. Fuller's new work, "Wisdom of the Ages," is now out of press and will at once be forwarded to those who have subscribed for it. It is worth more than double the price charged for it, and no well-informed Spiritualist can afford to be without it. Read the advertisement in another column and then send us an order for the book. It is only one dollar per volume.

It is only one dollar per volume.

FWW wish to extend thanks to all of our friends who have so kindly written us appreciative notices of the last two numbers of the Banner of Light. Their words encourage us to persevere in our efforts to make the Banner more attractive than ever. Mrs. M. E. Williams' congratulatory telegram was a thoughtful and graceful tribute to the Banner's enterprise and appearance.

ner's enterprise and appearance.

EFThe Massachusetts State Spiritualist Convention was largely attended and was a decided success in every respect. The addresses of all speakers were of a higher order than usually obtains at a gathering where so much talent is placed before the public. Each speaker made the most of his few moments, and put a wealth of thought into them that did his hearers good. We hope to present a full account of the proceedings in our next number.

number.

26 The annual meeting of the Massachusetts Medical Rights League was held at 94 St. Botolph St., Boston, Wednesday, Jan. 2. The following officers were elected for the year next ensuing; Immanuel Pfelfer, M. D., North Adams, Mass., President; Charles L. Day, Dorchester, Vice-Priss; Charles E. Le-Grand, Salem, Secretary; Mrs. B. W. Belcher, Mariboro, Treasurer; Dr. F. A. Dennette, Dr. F. J. Miller, Dr. Charles Johnson, and two others whose names are not at hand, and two others whose names are not at hand, Directors. All friends of Medical Freedom should join the League.

£#Our readers will do well to notice the offer of the proprietors of Suggestive Therapeutics, advertised in another column, to give away a copy of the work entitled "Farmer Riley's Mediumskip," under certain conditions. Read the advertisement and then secure a copy of the work.

"Is the Average Life Worth the Living?" and today we publish another, "What is the True Life?" both papers by the same writer, Mr.

F. de Bos.

28 Mrs. Fannie A. Dodd, wife of the late
James Dodd, passed to spirit life Dec. 1 from
paralysis, aged 64 years. Both Mrs. Dodd and
her husband were devoted Spiritualists and
never faitered in their devotion to its principles. Mrs. Dodd knew where she was going,
and had uo fear of the change when it came
to her. She lived a noble life and has earned
her home in the Morning Land of Souls.

her home in the Morning Land of Souls.

£#Duke Henry, the prospective husband of Queen Wilhelmina of Holland, has gone home midguant, yea, even mad, because of the discussion in the Dutch Parliament over his future position in Holland. The Queen wanted him made Prince Consort, with an allowance of £80,000 per year from the National treasury. She was overruled on both points, and the Duke went home very, very angry. The Queen may never see him more. No doubt she will live, as will the Duke, whose bopes for a large income for life from the public crib have been so thoroughly shattered.

The pardoning of Stain and Cromwell, who were serving life sentences in the Maine State Prison for the murder of Cashier Barron of Dexter, has met with general approval on the part of the public. The agitation of the subject on the part of the Boston Herald has led to the freedom of the two convicted men. Their pardon by no means proves that Mr. Barron was a suicide, nor does it remove the suspicion from the minds of many that these men had something to do with the crime. If innocent, their escape is most fortunate, and is due to the fact that capital punishment has been abolished in Maine. We congratulate the Boston Herald upon its success in this case, and trust that it will now use its great influence to find the real murderers of Mr. Barron. If Stain and Cromwell are innocent, some one else is guilty, and should be brought to justice.

Lety, and should be brought to justice.

Let We ask our readers to remember the necus of the local Spiritualist societies in their respective communities with a fine New Years present—that of becoming members of the same. It is the best investment that can be made by Spiritualists. Join the local societies and help to place them where they ought to be.

£5 United States Senator Marion Butler of North Carolina has our sincere thanks for valuable public decuments.

MNo. 1. Vol. A, of The Searchlight, pub-EFNo. 1. Vol. 1. of The Searchlight, published in Waco, Texas, by our esteemed friend, J. D. Shaw, came to hand with the New Year. It is to be the successor of the Independent Pulpit that Mr. Shaw conducted for so many years with such signal ability. If the initial number is an index of what The Searchlight is to be, its success is already assured. It is filled wita interesting and instructive matter in which all classes of Liberalists will find food for thought. We wish Editor Shaw and his new journal a full measure of success; and ever increasing prosperity.

LPMr. H. C. Dorn of Newark, N. J., has our thanks for photos of friends he kindly forwarded to this office. Mr. Dorn is an active worker in behalf of organization, and spares no effort to advance the interests of true Spiritualism.

true Spiritualism.

LTOur sanctum was favored a few days since with a cheerful visit from that yeteran worker in behalf of the "good Cause," Lyman C. Howe, of Fredonia, New York. Mr.-Howe is filling a brief engagement in Salem and Lyna, to the edification of those who are privileged to hear him. He is also renewing old acquaintances and making friends with the new Boston that has arisen since he was here some six years ago. Mr. Howe has been forty-two years before the public, and has kept pace with the times in every respect throughout his long and useful career. He deserves well at the hands of the Spiritualists of the United States. May he live long in the form to enjoy the reward he has so well carned.

LST Readers, you who have abundant means, please remember the needs of the worthy poor. "God's Poor Fund" has but little capital to its credit and applications for aid are numerous. Send in your offerings please, and address your letters to Fred G. Tuttle, 204 Dartmouth St., for God's Poor Fund.

### In Honor of Mr. and Mrs. E. W. Sprague.

At a meeting of the Philadelphia Spiritualist Society, held in Hayden and Handel Hall, Philadelphia, Pa., Dec. 29, 1900, the following resolutions were offered by Mr. Geo. 8. Bowen and were unanimously adopted.

Mr. President: Haying enjoyed the enlightened ministrations of our brother, E. W. Sprague and his estimable wife, during the past month, to this society, it seems proper that some general expression of appreciation should be offered to these inspired and earnest apostics of the truth and beauty of the spiritual philosophy and the importance of its promulgation throughout the world. I therefore submit the following resolutions for your consideration.

Resolved: That the sincere thanks of this society are hereby teadered to Brother and Sister Sprague for their refined and inspirational teachings readered with anch clear and unanswerable logic, that every thought expressed carries conviction and finds a responsion the heart and soul of every unprejudiced man or woman, for it is the truth that makes men free.

Resolved: That the messages from the

man or woman, for it is the truth that makes men free.

Resolved: That the messages from the many spirit friends given with such clearness that recognition is universally prompt and satisfactory to recipients, is a proof of their ability to provide conditions whereby spirits may communicate to mortals and definitely answer the great question. "If a man die shall be live again?" to the delight of so many who have been kept in darkness and increase as the result of the blind teachings of theology. Resolved: That every member of this society desires to express his thanks to Brother Sprague for his practical teachings in reference to the importance of preparing to live,

and good will—the doctrine of individual assertion that health and happiness are universal and that the highest moral state is productive of the most perfect spiritual condition, and our regret is that thousands have not enjoyed listening to his words of wisdom as given in his various discourses.

Resolved: That in tileir departure from among us to engage in other fields of labor, they carry with them our best wheles and an earnest hope that the New Century may bring to them all the good things that their hearts may desire, and that health and continued years may be theirs.

Resolved: That a record of these resolutions be placed in the books of the secretary of this society, and that a copy of the same be sent to the Spiritualist papers for publication. Signed: Thomas Locke, pres.; Samuel Wheeler, vice-pres; Josephine L. Smith, nee'y; Julia R. Locke, treas; Josephine M. Hinds, Mary R. Gallaway, Charles Hammer, Lawrence Bessinger, Marie Wheeler, Charles Dougherty, W. R. McGlenn, Executive Board of the Philadelphia Spiritualist Society.

The Cost of Palut.

### The Cost of Palut.

The Cost of Paint.

The mistake commonly made by people who invest in paint is to look at the question from the cost side. It cannot be too often repeated that the least important factor in painting is the cost of the material.

The saving that can be effected by selecting cheap paint in preference to a good one is so insignificant an item in the total cost of painting a building that it is not worth consideration. The cost of the labor required to apply such a paint is the same as that for the best grade. The difference then recolves itself into a matter of a few cents per gallon, and will scarcely amount to more than \$5 or \$10\$ on an ordinary house. The difference in value received, however, means at least the cost of one extra job of repainting every ten years, and it is the labor of painting that runs up the bill.

There is no paint so good that we could not imagine a better, but being forced to put up with the best available, we can save the cost of that extra job of repainting for an original outlay that we shall not feel, and still save something over the cost of the most expensive paint. For the most expensive paint is not necessarily the most satisfactory.

It is generally admitted by the largest regular consumers of paint, such as railway companies, shipbuilders, etc., that the most economical paint (and economical in this sense means that which gives the-best results for the least money) is a combination based on zinc white, with enough lead to give satisfactory opacity. Most of them require also about one-third the total pigment to be some internanterial, such as sulphate of lime, barytes, or allica. Such paint, while costing more than a cheap emulsion, is cheaper per pound than any other form of straight linseed oil paint, and will cértainly last louger. It has also the advantage of holding color better and of covering more surface per pound. The saving in material is anywhere from twenty to tarry-five per cent.

## Words of Cheer.

The following brief notes speak for them-selves. The writers have our sincere thanks for their thoughful kindness, and for the courage and inspiration they have given us.

"Dear Friends: You will never need to notify me when the time of my subscription runs out, for I expect to take the dear old Banner of Light as long as I can see to read. I have taken it since its first issue. "Mrs. O. I. Spaulding."

"Mrs. O. I. Spaulding."

"Dear Friend: The Banner is highly prized in our family as an exponent of pure Spiritualism. Its steady advancement in all that pertains to the highest development of the race is recognized and appreciated. Surely the helping hand is extended by loved ones behind the veil, wno impress, direct and minister.

"Go on! Go on, brave workers in the glorious Cause assigned you! The next century, with its grand opportunities, will see a blending of the spheres before unknown. We bild you God speed and a Happy New Year. Enclosed find renewal for one year.

"Anna White."

## A Sign of the Times.

A Sign of the Times.

Meadville, Pa., Dec. 29, 1900.

To the Editor of the Banser of Light:

Last evening I sat in the office of a well-known citizen of Meadville who, a few months ago, lost his wife by death. We were conversing about life, its vicissitudes, responsibilities, etc., when my friend, who is less than fifty years old and of remarkable health and physique, startled me by saying: "I care not how soon my earthly pilgrimage ends. With the death of my beloved companion, every charm that held me to this mortal existence ended, and I am waiting to join her in Spiritualist, and I confess that I know nothing concerning the great principles that underlie Spiritualism, and yet I converse every night with the spirit of my dead wife, and fully believe that her spirit is conscious of my every thought and deed. I believe, that in Spiritland there is progression, and that all who are born into this world will live in spirit in another world and know each other as we do here. As I stated at the beginning, life here has been shorn of all its charms, and I utter no untruth when I say that the coming of the Grim Reaper would be halled with delight by me. I know that the spirit of my dead is walting for me, and I long for that blessed requinion in that sphere where death and separation do not eater."

The foregoing, from the lips of one who has never been known as a Spiritualist, is certainly a strong argument in favor of the theory that the universe is illee, with people who are adherents of the great Cause, although they may not pobled some their politicism and are not even conscious of the fact that they are really Spiritualist.

Lake Helen, Florida.

## Lake Helen, Florida.

Southern Cassadaga Camp, on the borders of Lake Colby, is in a most flourishine condition. All the rooms at the commodious apartment house are occupied or engaged for the season, and many more people are already here than have ever been before siace the camp was organized, so early in the season. Ten states are represented: Maine, Mass., Coan., New York, Penn., Ind., Ohlo, Iowa, Mich. and Keatucky. Forty-four states are represented by their flags at the Anditorium. Meetings are held every Sunday. Lectures are read and psychometric readings given. Houses are being theathed and cottages repaired; the hotel is being ready and cottages repaired; the hotel is being ready and cottages repaired; the hotel is being ready the expected guesta when the regular meetings commence Fely I. Mrs. Ranna I. Hopp, the genial directies of affairs, seems-everywhere present, with greetings and kind words for all.

Northern people are structed here by the climate, which is soft and balmy as May,

## The Connecticut State Spiritualist

The Connecticut State Spiritualist
Association
Will hold a mass meeting in Pacific Hall,
Odd Fellows Block, State St., Meriden, Wednesday, Jan. 18, 1901. Meetings at 220 and 8
p. m. Mr. Harrison D. Barrett will act as
speaker. Good music will be a feature of the
meeting. Parlors adjacent to the hall will be
open for the accommedation of the friends.
The hall is easy of access, being directly opposite the R. R. Station.
Mrs. J. E. B. Dillon, Secty.

## 20th Century Celebration.

A call was made for the United Spiritualists of Minneapolis and St. Paul to held a Twentitch Century Watch-night Service. G. W. Kates was appointed to organize and manage it. The result was a success. The elegant Unitarian Church was secured. Services were held in the Auditorium from 8 to 10 p. m. Dancing in the basement ruled from 9.20 to 11.20 p. m., with an interim for a liberal lunch served by the ludies. The midnight service lasted from 11.20 p. m. to 12.30 a. m. The participants were Mrs. Z. B. Kates, Mr. Will J. Erwood, Mrs. Anna Shart, Mrs. C. D. Pruden, Mrs. Tixen and Mrs. White. President J. S. Maxwell arrived from the train during the midnight service and made some earnest remarks. G. W. Kates acted as the chairman. Mrs. Kates gave an address as the old year passed away and the first misuites of the new year were indicated by the dial. Rectitations were given by Cecil Chadesy and Mr. Youngquist. Several yocal solos were rendered by members of the choir, and 'America' was sung by the audience at the midnight service. It was an important event well observed.

Mrs. Milan C. Edson.

### Mrs. Hilan C. Edson.

Mrs. Hilan C. Edson.

This estimable lady took leave of earth from her home in Washington, D. C., on Thursday, Jan. 3, 1901, after a painful illness of only eight days. She was well known in spiritualistic circles in the capital city, having long been identified with the public work in behalf of the Cause. She took an active part in every enterprise designed to further the interests of Spiritualism, and was happiest when she was doing something for the religion of her soul. Mrs. Edson was the daughter of the late Henry M. Higbee, one of the ploneer Spiritualists of the great Northwest. Schooled in a spiritualism. She was a sould stand the she had some the sould be succeeded to the she was a life long devotee at the shrine of Spiritualism. She was a womably woman in her everylay life, a credit to Spiritualism as a true wife and mother. Two daughters, Mrs. Elmer Gates and Miss Pearl Edson, with her gifted husband, Capt. Milan C. Edson, survive her. Our sincere sympathy goes out to the stricken home at this sad hour. Its inmates have the consolations of Spiritualism to mitigate their sorrow. Alay the loving angels bestow upon them their richest blessings of peace and love. We greet our esteemed friend upon her entrance loto her new life in the realms of the soul.

William B. Hawkins,

William B. Hawkins,
An ardent Spiritualist, left his saffering and aged body. Dec. 28, aged 76 years. His uncle, Wm. B. Miles, was one of the first to champion the Fox Sisters years ago. Wm. B. Hawkins was a soldler of the cross of truth, and is now crowned victor, for he has escaped from his sia, sickness and death. A triumphal song was sounded to celebrate the coming to spirit life was one of the sweetest souls—a child in simplicity of character, a man in steadfastness of purpose.

## The State Spiritualist Association.

The following officers were elected at the annual convention of the Massachusetts State Association of Spiritualists. President, theorge A. Fuller, Onset: Vice-Presidents, J. B. Hatch, Jr., Boston, Mrs. Carrie F. Loring, Braintree, J. Q. A. Whittemore, Newton, Secretary, Mrs. Carrie L. Hatch, Boston; Treasurer, Hebron Libbey, Boston; Directors, Simeon Butterfield, Chelsea, Mrs. John W. Wheeler, Orange, Irving F. Symonds, Somerwille. In a future number of the Banner of Light, we shall discuss briefly the aims and objects of this excellent organization.

## Notice.

E. W. Sprague and wife, missionaries for the N. S. A., are working their way back to Indiana. They are now in Ohio and will hold meetings at Columbian, O., Jan. 2 and 4; at Salem, O., Jan. 6, and at Lorain, O., Jan. 13. They want the addresses of leading Spirit, uallists in every locality in Indiana, and anyone furnishing one or more such addresses will do them and the N. S. A. a favor. Address until Jan. 19 as follows: 745 High St., Alliance, Ohio. Then and until further notice, Lorain, Ohio. Their work is progressing finely.

## J. C. F. GRUMBINE'S

## Divine Science Publications.

"Bit the best work on the subject of Chairroganos theorem in the best work on the subject of Chairroganos theorem in the based on a filtring goal of true spiritual resident in gold and cloth. Frice gilts.

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bow to realize the spiritual consciousness, juiz-bivinity, and alizio illuminasses. one wishes to ret a real insight into the best development, these are the books to purchase."

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how to perceive and interpret the same and the colors, and
of 10 in that is the ward.
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Fine cloth and gold. gi.de.

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BY LIDA BRIGGS BROWNE.

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## Miss Judson's Books.

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## THE PURPOSE OF LIFE:

Or, The Phenomena and Phi-losophy of Modern Spiritin-alism Reviewed and Explained.

BY C. G. OYSTON.

## SPIRIT

## Message Department.

MUS. 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 mesages 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 Benders.

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. Treth is troth, and will bear its own weight whenever it is made known to the world.

public. Truth is ureas.

weight whenever it is made known to world.

EFin 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

Report of Seance held Dec. 16, 1900, S. E. 53.

Report of Secance held Dec. 16, 1900, S. E. Co.

Invocation.

Oh, spirit of infinite love and wisdom, with confidence and humility we come this morning into this little circle and ask that the influence of the dear ones who are ever anxious to reach those loved once slooking out through tear-dimmed eyes, may be strong and steadfast at this moment. Instead of weakness, may the strength of their love bear them on like the wings of morning. May they find ready and free expression. May the life so real to them make them ever ready to go out to others and to find expression for what is now theirs. Help us always to look up, help us always to look up, help us always to look up, the look out, the lower than the conflict, and always cumbing up to the heights where peace dwells. May we not forget at this moment all homes all over the world where sadness and darkness reign and may something of our love and our trust be theirs. May something of our love and our trust be theirs. May something of our love and our trust be theirs. May something of our love and our trust be theirs. May something of our love and our trust be theirs. May something of our love and our trust be theirs. May something of our love and our trust be theirs. May something of our love and our trust be theirs. May something of our love and our trust be theirs. May something of our love and our trust be theirs. May something our circle be small, our influence limited, wherever it may go, may it go as an inflowing of light and of purity. Amen.

## MESSAGES.

Oyras Stone.

I see the spirit of a short, small, gray-haired man, withlittle bird-like eyes; he is wiry and energetic. He says: "Come, come, come, come, cone; t stop to describe me too much. Let me say what I have to say. My name is Cyrus Stone; I know all about Boston; I navo in Brookline and the place is as familiar to me as anything is my own nome. I have not been gone long enough yet but that I am still faminiar with every nook and corner of the place. I was interested in real estate and I have many friends on earth and many over here with me. It seemed to be the thought of those over here that I should be the one to send word back. I want to tell Nelly death that I are an awful mixed-up coadition in my affairs. It never seemed possible that I could die. I guess I thought I was going to live on and on forever; anyway, I was not prepared for it in my business coaditions or in my life, and I come back in a state of mixed coaditions; my one desire is troubling those who are left. I found Willie over here and he is stronger than I am. He has been here ever since he was a little boy and through that long experience has learned much, and is really a better man than his father."

## Flora Travers.

Flora Travers.

Now I see a girl. I should think she was about fifteen years old. She is very fair indeed. Her eyes are blue and her hair is light brown. She is a delicate, pretty looking little girl and she says as she comes to me: "My name is Flora Travers and I came from Brockton, Mass. I feel as though I must get back to my mother, whose name is Sarah; she is reaching out for some word from me. She knows something of Spiritualism, but nothing that is definite or clear, and I thought if I could come here today and tell her that I know how she cries, how she wants me, that perhaps she would have faith enouga to come and find out more about me. I wish she would not feel so. It disturbs me so much when I come where she is. I see her crying and working about as if there was nothing more left in life for her and if you will tell her please that every tear she sheds adds a burden to my life, that I can't bear it any better than I could if I were here, perhaps she will try and keep from doing it. I know that my father doesn't seem to understand how she feels, but she is just making herself sick and she says she would just as soon die as lire, but although I want her to come, there is so much for her to do, so many things she ought to be understanding, it will be better for her if she waits awhile. Grandma comes with me and she says, 'Oh tell Sarah that she must be patient and not be so sure that no one ever had such grief as bers.'"

## Carrie Hunter.

Carrie Hunter.

Here comes a woman about twenty-five years old. She is dark, with dark eyes and halv, and very pretty indeed. Her hair is brushed back from her forehead and it is all fussed up and pet up carrefully and prettily. She is dressed very prettily, too, and seems to take such an interest, not only in what she wears, but what everybody else wears. As she comes over to me in her dainty way, she says: "Well, I always thought it was a good ching to be particular, and I don't see why it isn't now, if one docen't spend all her life doing those things. My name is Carrie Hunter, and I came from Stinson, W. Va. I was married very happily, had everything that one could wish for, and everybody add, 'Oh, what a shace that she had to go'; but after all it

seems better that there should be some over here who don't come just because they are tired of life and discovaged. What an awful thing it would be to have all the spirits over here the kind who faver had anything or any happiness or joy,—all old people who had outgrown life. We have to have all kinds, just as you do. I want to get to Charles to tell him that I see him and help him many times when he doesn't realize it. He is awfully busy and I just work right around doing whatever I can to make his life better and better; I have to walk pretty fast to keep up with him in all his duties."

With him in all his duties."

Hobert Clarke.

Here comes a man of medium heigat, with blue eyes and gray hair. He has a full beard and he is gentlemanly and nice. He says: "My name is Robert Clarke; I used to live in Farmington, Me. I don't get away from the place very often, because it holds me through association, but this morning. I felt that I would make he effort to see if there was any way in the world that I could report. I find it much easier than I expected. I suppose it is because I came without anxiety, because I notice that those who come with the most tears and the greatest desire to get to some special person have the hardest work and are most exhausted. I am so happy it seems to me that the very fact of being able to come buoys me up and makes me strong. Mother is with me and she says (she always calls me Robbic, and always will, I suppose, although I am a man big and strong): 'Robbie, send a word to Ella that we are all right; we are helping her and when her laugn rings out, it is like a merry song to our lives here. Tell her, too, that we love to see her going about here. That it is good for ber and good for us all.' We have two with us this morning, little Beatrice, who came over before I did. She is a bright little spirit to see and sends love and alsses to her mother and father."

Framees Hogers.

Now I see a spirit named Rogers. It is a woman. She is stout and strong looking. Her hair is snowy white and is combed down in full puffs over her face. She looks like a picture, she is so sweet and strong, too. Her hands are crossed and she sits up here as though it were a familiar pose of hers to sit right up straight with her hands crossed one over the other and talking away in the most animated fashion. She says: "If you will, please say that my name is Frances Rogers and that I used to live in Scranton, Pa. I belonged to an old family there who was connected and interested in all affairs of importance in the place and naturally whatever happens there is of interest to me today. There have been several circles formed in that place, but I concluded I had better come to head-quarters and send my word in this way. My husband is with me; his name is George Rogers. He isn't as strong as I. He suffered too much before he came over to get his strength readily, and I, although I have come since he did, feel that I am stronger and an easier speaks. Sending this message to Lilla, I would say, 'Be brave through the trouble that has come to you, because the light soon comes out of the dark and while at present it makes it hard for you, it isn't long before you will see an easier and better condition."

## Etta Leonard.

Etta Levaard.

The spirit now comes right up to me. She is about thirty-five years old and walks fast and comes in an eager, nervous way. She says: "Let me ten my name first thing, as quickly as I can, because I am afraid I will lose my power. My name is Etta Leonard, and I came from Everett, Mass. I have often tried to talk, but it seems as if I can't say half I want to. I want to go to Frank to say to him that he must not do what he is thinking about. It will upset his whole future life if he does. He always was headstrong; it seems as though he always does whatever he pleases in spite of consequences. I must send this word because I see what will come. Tell him to be good for my sake and I mean by being good to be patient and not try to jump' into conditions that he is not sure of."

## Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND PIPTY SIX.

to the Editor of the Banner of Light:

"Oh! to be nothing, nothing, Only to lie at His feet, A broken and empty vessel, For the Master's use made meet!"

For the Master's use made meet:

So many sing in the church prayer meetings.

And as these words are sung to gentle and
swaying music, a soothing influence is exerted
on the mind, one becomes oblivious of the
outer world, and is a fit instrument for the
use of the choir invisible.

on the mind, one becomes oblivious of the outer world, and is a fit instrument for the use of the choir invisible.

The heart is attuned to the upper regions of the spirit world, and whether it be God, or Jesus, or our angel mother, or the host of the spirits of just men made perfect that we invoke, the effect is the same. Earthly anxieties, cares, and ambitions are laid aside, the upp of our inner being is wholly emptied, and waters from unseen fountains fill it to the brim, the whole nature is harmonized and quieted, and the sweet waters overflow, and bring refreshing to other souls that are weary of the carking cares of earth. The unsers world, which is always near in reality, seems nearer than before, God fills the soul, and the dear discarnate ones, who have learned to dwell nearer than we do to the light ineffable that brightens as the sights and sounds of earth recede into non-perception, pour lessons of comfort and aspiration into our waiting hearts.

This frame of mind is very different from that of making a finent prayer with floods of tears ranning down the checks, and getting proud that God must be pleased to see us so earnest, and becoming so excited that when we meet other persons afterwards we feel applied up, and are easily irritated by the slightest unspreciative word or look. We may well suspect the good of our devotions

"To feel those grand upliftings
That know not space or time;
To hear all discord ending
In harmony sublime;
To know that sin and error
Are dimly understood;
And that which man calls Evil
Is undeveloped Good."

A tranquillity that is bora from intuitions and reasonings like these is founded upon a rock which holds firm against any shock in either the material or the spiritual universe. Our personal sympathy is with the notion of Infinite Intelligence as steering the course of the universe, but we do not feel that the matter can be decided nor even adequately discussed by beings who are themselves finite. The attempt to do so reminds me of Gilbert Hamerton's suggestion of how a dog must regard a human being, to wit; that a man must seem to him as a presuturally cunning and seem to him as a prenaturally cunning and very elongated sort of a dog. The higher can comprehend the lower. The lower cannot comprehend the higher; it can only apprehend

It.

So, as it is impossible for a dog to take in fully the nature of a man, are we unable to take in fully what God may be, call it Infinite Intelligence, or know it by some other name. But, where direct knowledge fails, and where mortal comprehension may not grasp, intuition, which is a modern name for faith, boldly treads; and though we may not be able to prove God, yet we can say as, the little girl jid to the learned skeptic who sought to shake her trust.

shake her trust:
"Sir, I feel him in my heart."

shake her trust:

"Sir, I feel him in my heart."

A knowledge of the limited space known to us by the human eye, assisted unspeakably by the telescope, leaves us still sure that there is infinite space beyond. A knowledge of the limited span of our own life, and of the vast periods of time revealed by the testimony of the rocks, gives us to feel that even these great periods are enclosed by an eternity behind and an eternity before. In the same way, our personal knowledge of our own limited intelligence, our partial glimpse of the minds with which we come in contact, and the tremendous records of intellectual activity afforded by books and the traditions of the past, afford good ground for the intuition that there is an infinite one which encompasses and awallows up every movement of finite mind, just as the intellect of Shakespeare held in its vast embrace, as a child holds a toy, all the brilliant intellects of the Elizabethan era.

One can more readily conceive that space is endless, than picture a spot where it comes to an end; can more readily grant that time is eternal, than fancy a period to it; can more as an end; can more readily grant that time is eternal, than put a full stop at the point where any finite mind has reached a limit with no possible mind beyond.

My painful eyedight prevented me from ac-

any finite mind has reached a limit with no possible mind beyond. My painful eyedight prevented me from actually reading General Parsons' article on "Infinite Intelligence the Active Commorat of the Universe," which you published in a late issue. But a cursory glance over it shows that he wisely refrains from attempting to prove what no finite mind can measure, but confines himself in the main to showing the concurrence of the mightlest minds of the human race with his view of the subject. From Greek to Englishman, from Persian to German, from Chinese to Hebrow, all, all claim that there must be an infinite power that expresses itself with an intelligence as measure-less.

Some take the ground that those who accept the notion of Infinite Intelligence are bound to think, with the ancient Hebrew, that God exlated before matter, and created matter out of nothing. We see no such necessity. It seems to us that matter and soul are co-eternal, that soul expresses itself through matter in an intelligent way, and that as soul and matter are both limitable, we may well deem that the intelligence with which soul moves matter is also illimitable. In this view, we accept the notion of Infinite Intelligence.

As to the word "God," we are not a bit afraid of it. It is a well-known word, and we do not see why it should be discarded as

the progress of human intelligence causes a deeper and a broader conception to be attached to it.

The Meal acrife of an angel is tranquill. The samiles of a babe have this likeness. But their tranquillity comes from their ignorance of the demands of an angel, is in reality that of a human spirit who has become strong by struggling, and has meemed the heights which ile like mountain tops far above the clouds which manth the alopes below.

There is also another sort of angel. It is the spirit of a little child who passed into the vast beyond unruffied by the experiences of earth life, and has grown up into maturity in the spirit world, receiving only lessons of which is the spirit world, receiving only lessons of

finite matter, and must brough the whole. Yours for humanity and for spirituality, Abby A. Judson Arlington, N. J., Dec. 29, 1900.

When wind and rain are wild, And darkness falls intense, I'm led like little child— O'er occar's vast immense; As bird in helpless flight, I'm driven to and fro, An outcast of the night— All in a world of woel

I see the ships at sea,
By mighty wave a swept down,
Coast-rocks appear to me—
Where hapless satiors drown;
It fills me with sfright,
These seeness of wreck to know;
In blackness of the night,
It is a world of wee!
—William Brutaton.

## Faith. BY WILLIAM BRUNTON.

The great questions of theology have to be studied over again by people without professional bins. The ministers have had their say, their chief purpose being to build up a church, and to hear them you would think that there was nothing else but churches in this worto, and a great big one of their kind in the next. This kind of talk has spolled religion for the average man, and he takes little or no stoca in it.

Very well, to cure this neglect we must study the questions of faith from the standpoint of general human nature and its needsmal I think that will give us back the great affirmations of faith, but make them sweet and lovable for our daily living.

For an artist it is a great thing to know where to select his picture. It is pleasant to wander abroad, while he is making summer sketches, and watch the process. You think if you could do it, you would take this bit of landscape; but the artist chooses differently, and when it is on the canvas, you approve his choice.

Now, I like to talk to religious men and we-

choice.

Now, I like to talk to religious men and women; it is just as good as the making of pictures to hear their speech. I like them to tell me what they most value in their faith. It may not be the thing I would select, but for their living, perhaps it is better than what I would choose. It is what gives them strength, and therefore will win my admiration.

I would choose. It is what gives them strengta, and therefore will win my admiration.

Faith is one of the abiding qualities of religion. It belongs to all religions. It makes them, as toe rainfall makes the river. It is the ground of plety everywhere. We are born with faith—it is the native power of belief in the invisible, in things spiritual, in things beyond the range of the senses, and we adopt or receive their reality on what we call faith. It is a sense of its own, and as much to be credited with authority as eyesight or hearing. It is all right to treat it. Without it we could not get along in the simplest things of home and common life, for by it we have faith in each other and in the sentiments and high principles of the mind. The eye does not see these, but faith behelds them as the great realities. By faith I admire and love the true. I need make no mystery of it—it is the natural instinct of my heart. I am by nature resigious like this. Man was so made as to have reverence, worship, praise, and love of duty. As the expression of the mind of God, he could not be different. A ross was made to be a rose, a nightingale a bird of song, and man the crowning glory of our planet. Faith is the taking hold of this prime fact of his being and living up to it. It is the uplifting ritality of his mind, and as natural to him as wing-power is to the bird.

I'get hold of it this way. I think of the ground in the later days of April; the sun has smilled upon it, and the rain has carried its

JANUARY 12, 1901.

gladness beneath the soil, and there it is in a state of falth expecting great things, and the seeds in its bosoin begin to swell and grow, and beauty comes. The seasons will do the rest.

Faith is the feeling for what is right and true. It is not credulity or foolishness of any sort, although it has been saily hoodwinked and made to do ridiculous things. It carries with it the sanity of common sense, and it applies the test of reason wherever it can to verify its expectations, and it works on the lines of experience. It is the spiritual sight that knows the difference between a rock and a tree, between the promise of love and the promptings of hate. And it leads us to refinement and progress.

It is the first step in the divine life, in the square life, if you please. It is getting out of the domain of the flesh into the kingdom of the spirit. And man has made great strides in this direction, sy-that he feels the naturalness now of the spiritual world, and sees that he can truat its leadings—for it impresses itself upon him, as surely as the heavens rule the growth of things in the earth.

Here is a parable to illustrate this. Two seeds in early May in the garden ground, awone after their long winter sleep. They were near each other, and one said, "I am tired of being in the dark; I am going to climb to the light!"

"Climb to the light!" said the other. "What are you talking about? It is as dark as pitch here, and how do you know there is any light?"

"Well, I feel it by faith; I must have grown in the light, and I need it to world and to the said to the sight, and I need it to world.

here, and how do you know there is any lignt?"

"Well, I feel it by faith; I must have grown in the light, and I need it to unfold, and I am going to find it again to make the most of what there is in me."

"On, well, if you like to be foolish, go ahead; but I have no faith in your faith."

So the unbelieving one staid there because it would not respond to the whispers of the aun; while the other sent out roots to hold on by, and then feelers after the light, and it came up as a morning-flory; and the trellis was there awaiting it, and a whole world of beauty, with which it found itself in friendship ... once. It came to its own like a man who walks by the spirit of faith, and is ever seeking the higher and the better.

### An Inspired Artist.

Miss Sarah S. Stillwell, of Philadelphia, a very young girl who, less than a year ago was a student at Drexel Institute, is achiev-ing the most remarkable success as a painter especials of childhood, says the Philadelphia/ North American:
"Her paintings themselves, aside from their

"Her paintings themselves, aside from their merits as idustrations, are extraordinary. They display a vigor, force and power of conception that is rarely found even among these having years of experience and training. Only in part does she attribute her success to her love of children and her art. "For this young girl, with the face and eyes and heart of a child, who has attained at a bound the height for which some strive a lifetime, is an unconsclous mystic.

"I do not paint the picture," she continues. "I do not paint the picture," she continues. "Of course, my hand does the mechanical part, but a power infinitely greater than myself is responsible, for its conception. I really cannot explain this mystery exactly. Although everything is perfectly clear to me, I cannot put my thought into words.

fectly clear to me, I cannot put my thought into words.

"In justice to my art, however, I want this point clearly understood: My individuality is something entirely apart from my work. My art is so much greater than my-self, so far above me, that I do not want it identified with my personality. To do so would belittle it."

The spirit artists have not lost interest in their art; more than one painter, sculptor or musician is acquiring fame and fortune, who fails to feel, as Miss Stillwell, the irresistible influence that controls their mind and hand. So with writers and even preachers; genius is but a power transmitted by a higher intelligence who superintends the work he wishes done for the delectation or benefit of mankind.

BY F. H.

The great weakness of the present age is insincerity. There is too great a conformity to the usages of a society which is based upon false principles. If we would attain the highest spiritual unfoldment, we must have the most absolute, uncompromising sincerity with self, and be receptive to truth, in whatever guise it may be presented to us. "Truth us a light that will never perish." and the sublimated desire is a quest for truth. If we approach the quest for truth with preconceived opinions, we will never make much headway, as preconceived opinions tend to prejudice the mind. Rendering an impartial view on any matter so affected is a practical imposmbility. Neither should we as earnest seekers after truth, underestimate the effects of early training. Opinions formed in childhood often create prejudice, thereby placing obstacles in the way of our spiritual progression. A sincere and carnest quest, based upon a love of truth for truth's own sake, will reveal much, and cannot do otherwise than advance our own spiritual unfoldment. The carnest students of life who are guided by the divine light of truth and who improve their opportunities for growth, encouraging, as they pass along the highway of life's journey, all the nobler impulses within, attais an individual growth in the spiritual consofounces of the truth and must in the natural order of things come into a ruller realization of their perfect unity with the great over-soul called God.

Kissing the heavile.

Kissing the hands of great men was an old Grecian custom.-Ex.

A Roman woman in full dress in A. D. 300 were bracelets from wrist to shoulder, gold bands on her ankles, a ring on every finger and on every toe—Ex.

### Golden Wedding

ofessor and Mrs. Jay J. Watson Rec. their Friends-Former's Notable Career on a Musician.

Prof. Jay J. Watson, the widely-known teran musician and Mrs. Watson cele-rated their golden wedding Dec. 28, 1909, at eir home, 150 Columbus Ave. They re-vived their near friends in a quite and in-mal way, 50 or more calling during the enher.

mal way, 50 or more calling during the ming.

firs. Watson has been in poor health for reral mostlas, but was able to greet her made while sitting in her chair. Prof. atton seemed a much younger man than a dates make him out to be, and entermed the members of the company with my an interesting reminiscence of his long i notable musical career. Hare souvenirs the greatest musicians and composers, lieb are in his possession, were looked upon the the greatest interest by many. Congratulations were received from many ends in numerous places. Among the gifts elved was \$50 in gold. One of the guests a Mrs. D. C. Hall, wife of the late famous admaster. A number of the couple's old ends of Gloncester, where they formerly ided, were present. Souvenir cards beart, the first two measures of "Auld Lang no," printed in gold, were given the ends.

iyne," printed in gold, were given the riends.

Prof. Jay J. Watson, who has been dubbed The Ole Bull of America" by friends, and the enjoyed the closest companionably with he great violinist, was born in Gloucester, lept. 23, 1830.

With nine other children he inherited a ove for music, and with him it became a uling passion. His religious parents had a articular prejudice against the violin, and is school teacher often whipped him for his nusteal idiosyncracles—in later life, how-respexpressing his regret at not understanding the young nature—and the lad was thus puressed by his struggles to gratify his amidton.

Winelly, while, yet in tender years he

oppressed by his struggles to gratify his ambition.

Finally, while yet in tender years, he
earned a little money by his own work, and
his parents consented to the purchase of a
"fiddle." His performances soon attracted
people, and he was called upon to play at
parties, country fairs and in church, where
he led a choir in early youth.

Young Watson also loved the sea, and
made frequent fishing trips, always taking
his yiolin along with him. It was thus that
he met Capt. O. R. Gross of the schooner
Rival of Truro, whose whole crew were good
musicians. He shipped with Gross as mate,
and, this had much to do with his future
carreer.

and this had much to do with his numericareer.

He studied under the eminent Manuel Fenalossa, and, becoming proficient, he was more and more sought for at concerts, until on the occasion of Ole Bull's visit to George Peabody in Salem, the renowned virtuoso was astonned at seeing a poster announcing a concert by "the infant Ole Bull." He was almost horrified, and exclaimed to his entertainer, "What does that mean? I have no infant in this country." His indignation passed, however, when the explanation was given.

manut in this country. The homogeneous silven.

In 1853 Mr. Watson established himself as teacher of music in New York, and having accumulated some money by his success, he went abroad in 1853 and was there taught by Franz Liszt and other celebrities.

In 1867, having already formed an acquaintance and friendship with Ole Bull, he induced the latter to make his third tour of America, and was his manager, assistant and companion during the consequent travels. So successful was this tour, and so close had become the bonds between the two that on Aug. 10, 1865, the renowned artist presented Watson with his favorite Cremona violia, made by the Amati Bros. in 1616. The accompanying letter was full of tender terms and an earnest-entreaty "to be careful of the rare instrument committed to your charge." That Prof. Watson has been faithful to the trust is evinced by the reverent care with which be treasures the wonderful instrument.

In 1876, at San Francisco, the renowned

astrument.

In 1870, at San Francisco, the renowned forwegian also presented Mr. Watson a sagnificent watch, suitably inscribed, brough the hand of Maj. Anderson of Fortumter renown, who was a mutual friend of oth.

Norwegan asso presented hrough the hand of Maj. Anderson of Fort sunter renown, who was a mutual friend of soth.

In 1875, when the musical feature of New York's centennial celebration seemed about to fail, Watson was called upon to organize and direct it, which he did with such complete success that William Bigler, the centennial manager of finance, in behalf of his ussociates, wrote a letter, in which he assured the direct or that not only his efforth out "the exquisite performances of yourself and Miss Watson (the daughter) upon the folial and piana command our unqualified dimiration and warmeest hand the welcome of the daughter) that welcome of the success of the sundifferent hand his beautiful mountain bone in Norway. Many are the letters and other tokens of regard from him, including several photographa, one of which is a duplicate of that taken especially for Emperor Nicholas I of Russia, of which only three prints were made, the third being in the studio of the late master of the violia at the Norway homestead on the island of Light. Another picture is of the room where Ole Bull did while Mozart's "Requiem" was being played at his request.

Prof. Watson has had many successes in concert performances, management and teaching. One of the inost prominent was that of 165 consecutive nights in Cooper Union, New York, which had the warmest indorsement of Peter Cooper himself.

He also was the founder of a conservatory of music, the name by which it was incorporated by New York which has passed through dealing, now was the founder of a conservatory of music, the name by which it was incorporated by New York, which had the warmest indorsement of Peter Cooper himself.

He also was the founder of a conservatory of music, the name by which it was incorporated by New York which has passed through editions involving millions of cooles. Others are "Wait Till the Clouds Roll By." "The Froile of the Frong." "Slience and Tens" and "Souvenir of Happy Hours."

His rooms are filled with choice souvenirs from triends is Eur

logy, politics, music and other canings in Prof. Watson was made a Mason in yrian Lodge, the second cldest in the latted States. He has since received all the egular degrees in the York, Scottish and layottan rites. On Christmas day, 1850, Prof. Watson was aited in marriage with Miss Amelia Par-rons, daughter of Samuel and Amelia Parker) Parsons of Gloucester. Both arents were musically inclined and this ralt was even more strongly developed in he daughter, who possessed rare physical tractions and was endowed with high moral and meastal collars.

tal culture.
children were born to them, all inthe musical qualities of their
Miss Annie Watson is a master of
o, guitar and violin, and often plays
r father in public, and is also a
as he is.

his performance. He continued his develo-ment until he died at the age of 20, with di-promise of becoming even more distinguishs than his father.

Prof. and Mrs. Watson are still enjoyls life at their home, 150 Columbus Ave., whe they are often surrounded by congent friends.—Eoston Globe.

## Passed to Spirit Life.

Passed to Spirit Life.

Dec. 28, 1900, Dr. David Wiley Smith, the huseaud of Dr. sunta Crafts Smith, aged 73 years and 4 months. He was side over a year and ten months, but was watched and cared for by his loving wife until a few weeks before his departure, then he was taken to a Sanitarium where he passed away. He was a devoted husband, father, friend and a sincere Spiritualist. Modest in spirit, ever earnest for right and truth, he lived his convictions of spiritual truth. Therefore, the world is made better for such as he-truly we could say—"One of God's noblemen." He leaves a wife and daughter, Mrs. John Call of Beston, and many dear friends, who will miss his genial face and kindly acts. Arrs. Smith wishes to thank all kind and loving friends who came and tendered their love and sympathy to him and her. Funeral was private and was on the morning of the New Century and New Year. Friends came and tendered their silent tribute of love. May the kind, ministering angels bring the dear companion strength and comfort. She is one of the early mediums, and has done a good work for the Cause of spiritualism. May the kind, ministering her until the loved ones call her to their home. Services conducted by writer.

Mrs. Sarah A. Byrnes.

## Encouraging Words from Texas

Dear Friends of the Banner of Light:

Monday is my Sunday, it being Banner day
with me, but to my dismay my box was
empty. A blank feeling came over me.
Something was wrong? Yes. I had neglected to forward my annual renewal. I
must have my supply of soul food; I want it
as my daily bread; I hunger for spiritual sustenance.

I am in the seer and yellow leaf of old age
(past 87); the body is hastening to decay. I
seek soul development and I find it in the
bright pages of the Dear Old Banner. It has
been my close companion and counselor for
more than thirty years; it is my red and
staff, and must continue to be while mortailty endures.

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yearly subscription.

Edwin N. Swinburn.

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Mexia, Limestone Co. P. S. The missing number is at hand. Miss Judson's letter is indeed beautiful.

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book, and in merit should command for it a large sale. A writer says:
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with the World, which continues in the front rank of the metaphysical books: that are now so popular. The great number who have been cheered and ifrequitioned by him words of help are doing so much to make the world better by making men and women better able to understand and that it may an expensive the same says to be supported to the substitution of the substitution

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BEOOKLYN, N.Y.

The Weman's Progressive Union of Brooklyn holds meetings every funday afternoon and evening all and eviced, Lycems Emalogy at Lat their hall, of that and even the second of the secon

### Local Briefs.

### BOSTON.

Boston.

Berkeley, Hall, January 6.—The sessions of The Boston Spiritual Temple, morning and evening, were largely attended. Mr. Wiggin delivered a strong address that was listened to attentively by an appreciative audience. The Ladies' Schubert Quartette favored us with delightful selections. The ceremony of "passing the hat" was performed by lady members of the society. The exercises of the morning closed with a brief scance. There were quite a number of questions for Mr. Wiggin's consideration found in the Question-Box Department at the evening meeting and considerable time was given to their discussion. A scance closed the evening session. Banner of Light always on Sale.

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The Ladies' Lyceum Union, Mrs. Wm. 8.

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The Ladles' Lyceum Union, Mrs. Wm. S.
Butter, president, held the first meeting of the
year and century (the thirteenth of the season), at Dwight Hall. The society at this
time numbers one hundred and sixty paying
members. Many came in the afternoon to
wish each other a "happy ceatury," and by
6.30 over one hundred were ready to sit down
to the tables, where an abundance of food is
always provided for fifteen cents. After the
tables were cleared, the seats were put in
place for the treat of the evening, for Mr.
Wiggin was there to speak to them. The hall
was full, as these meetings are the feature of
the Union, being held every Wednesday
night. After singing by the audlence, Mrs.
Sadle Hand gave some very fine spirit messages in her gentle and feeling manner. Mr.
Harold Leslie and Mrs. Morgan sang "One
Sweetly Solemn Hour." Mr. Wiggin for an
hour gave readings, and those that have heard
him know how interesting it was. "Jerusalem" was rendered by Willie Bryant. Mr.
Long and Mr. Harold Leslie spoke of the
coming strength of Spiritualism. We could
have listened longer to the good talk from our
brothers, but the hour was late. The Ladies'
Lyceum Union expects to act as well as talk,
and have many more of these soul inspiring
meetings, and we hope to reach two hundred
or more in our membership before the close
of the season. All are welcome, for we have
no creed distinction, only the great commandment, Let ye love one another.

S. C. French, Sec'y.

241 Tremont St., Friday, Jan. 4.—The annual meeting of the First Spiritualist Ladles'

no creed distinction, only the grant mandment, Let ye love one another.

S. C. Freach, Sec'y.

241 Tremont St., Friday, Jan. 4.—The annual meeting of the First Spiritualist Ladies' Aid Society was held. The following officers were elected for the ensuing year. President, Mrs. Mattie E. A. Allibe; vice-pres., Mrs. A. F. Butterfield; sec'y, Carrie L. Hatch; treas., Sarah E. Burdli; directora, Mrs. A. E. Barnes, Mrs. A. S. Butterfield, Mrs. M. S. Hatch, Mrs. C. C. Wiggin, Mrs. M. E. Tulton. The secretary's report for the year was very encouraging and showed that good work had been accomplished during the year. We have been able to hold our own and have a balance in the treasury. Evening: Song, Mrs. Masson; remarks, Mrs. A. S. Water-house; reading, Mrs. Mattie E. A. Allbe; E. W. Hatch, vocal selection; Mrs. Hattie C. Wasson, remarks, Fusshine's spoke briefly; Miss Grace Tarbell, recitation; Mrs. Annie C. Conningham, messges; Mr. Albert P. Blas, plano solo; remarks, Mr. J. Burns Strand. Next Friday, Mrs. McDonald will give a benefit. Friday, Jan. E. Mr. F. A. Wiggin will give his society a benefit, consisting of an address and a test scane.

Carrie L. Hatch, Sec'y,

clarg of an address and a test seance.

Carrie L. Hatch, See'y,
Owight Hall, Thursday, Jan. 2.—The
dies' Spiritualistic Industrial Society held
weekly meetings. Besiness meeting at
p. p. m., Mrs. Whitlock presiding. Evege meeting at 8 p. m., was opened by the
sident with remarks concerning the differinsectings of the present month. The extiess consisted of short addresses and the
towing were the speakers: Mrs. Sarah
rnes, Mr. J. S. Scarlett, Mrs. Sadie I.,
and, Mrs. McDonald, Mr. E. W. Sprague,
a. Shirley, a poem and remarks; Miss
issan Smith, recitation; Mrs. Florence
hits, remarks and spirit messages; Mrs.
pot furnished music. The remarks of all
re full of inspiration and blessing. Mrs.
russ was received into the society as an
normy member. The society feels honored
th the pressure of so enrest and devoted
worker, Mrs. Byrnes being one of the oldtin the field. Thursday, Jan. 10, a seance
materialization, Mrs. Sawyer. On Jan.
regular social and dance. On that evege there will be a table of articles for sale
solicided. Small favors thankfully reventure of the second of the second
delta of this work, and fancy articles
e solicided. Small favors thankfully reved. Hattle L. Eaton, Secry.\*

Spiritual Lycenn. Paine Hall— Hernoon, Jan. 6, being the first Sun-emonth, was devoted to the "Band r," and the consideration of our is dumb snimsla. Dr. C. H. Hard-id friend of the Lycenn, spoke to con: Grace Tarbel, reading, Eather otta, cong. Harry Glissore Gweens, Willie Shaddon, piano solo, Mr.

oral selections by the Clenton Orchestra, question for next Sunday will be "Tem-tines." Every Spiritualist is Hoston ald be interested in the Lyceum, and we lid be pleased to see you at Paline Hall Sunday afternoon at LSO. A. C. Arm-ng, Clerk.\*

strong, Clerk.\*

The C. P. L., No. 1, of Boston, met Jan. 6. A large number present, both visitors and scholars. The lesson on "The Spiritual Temple," was very well explained by Dr. Hale. A poem, "The Bravest Battle," read by Mrs. Weston, was a theme for remarks by Mrs. Sutter. Prof. Hopper, with Mr. Delbert Webster as accompanist, gave several selections on the violia. Mary Dunn, Eldon Bowman, Era Lee, Harry Green, Hardd Davis, Iona Stillings, recitations; remarks, song, etc., Dr. Chas. H. Harding, George Lang, Rebecca Goolite, Esther Hotts, Miss Ilay's Group. Dr. Hale and Mrs. Stillings, by special request, "What Shall the Harvest Be?" H. Howe, See'y, 76 Huntington Ave.

special request, What shall the Harvest Ber" H. Howe, Secy, 76 Huntington Ave.

Commercial Hall, 64 Washington St., Mrs. H. M. Deor, pres., M. Adeline Wilkiason, conductor.—A large number present at the cenference and seance at 11 o'cleck. Those taking part were hiesers. Hill, Baxter and Mrs. Wilkinson; remarks, spirit messages, Mesdames Strong, Woods, Blanchard. Arternoon meeting opened by song service, led by Mrs. Mary Lovering; Scripture reading and prayer, Mr. Clapp; remarks, messages, Mr. Strand; messages given through the medianship of Mrs. Annie E. Cunningham, Missonée Tripp, Dr. Blackden, Mr. Tuttle, Mrs. Woods, Mr. Evans, Mrs. Knowles; readings, Mrs. Wilkinson. Evening: Music by the Lyle Orchestra; prayer and Scripture reading, J. J. Hicks; poem, Dr. A. Wildes; messages, Mrsesdames Cunningham, Drew; Strong, Knowles; recitation, Mr. Drew; predictions for coming year, Mrs. Carbee. Sunday eve, Jan. 13, there will be a phonograph concert and music by the Lyle Trio. Same collection at the door and good mediums present. Meeting, Thursday afternoon. Wednesday eve, Jan. 20, there will be an Indian Jubilec. All mediums having Indian controls are invited to be present. Watch-night services were held in this hall Monday evening, and consisted of remarks, spirit messages, music and tubleaux. Mrs. Wilkinson continues to hold a developing class at her home. Open for alle Recorder.

Eagle Hall, 616 Washington St., Mrs. H. T. Nutter, president, Jan. 6—Each session

for sale. Recorder.

Eagle Hall, 516 Washington St., Mrs. H. T.

Nutter, president, Jan. 6.—Each session
opened with song service, Scripture reading
and prayer. Medlums present during the
day: Mesdames Nutter, Davis, McLean,
Misses Tripp and Thomas, Messrs. Turaer,
Mackey, Kraniski, Matook (astrologer),
Brooks. Good music. Meetings Thursday
afternoon and evening. Banner of Light for
sale.

odd Ladies' Hall, 446 Tremout St., Sunday, Jan. 6, a good attendance all through the day; harmony prevailed on the New Year's Sabbath. Dr. Huot opened each meeting with Scripture reading and prayer; Mrs. Eliott, words of greeling and encouragement. Messrs. Smith, McDonald, Cohen, Hall, Huot, Dearborn, Hersey, Dr. Blackden, Mesdames Thoms, Pye, Strong, Cutter, Gutierrez, and many others assisted. The last Sunday of January is the third anniversary—come join us. Wednesday, meetings 2.30 and 7.30 p. m. Banner of Light at door.—Mrs. Gutierrez, President.

## Massachusetts.

nesday, meetings 2.30 and 7.30 p. m. Banner of Light at door.—Mrs. Gutierrez, President.

Massnchusetts.

The Independent Liberal Church Society of Greenwich, is still seeking for higher light and truths, and as far as is in its power, teaching from its pulpit the great truths embodied in Modern Spiritualism. Our society is one of the most flourishing in western Massachusetts, which is evidenced by the fact that we have on our list of speakers the best recognized talent on the spiritualistic platform. The society holds meetings every Sunday alternating, one Sunday Lyceum meeting conducted by its regular Lyceum officers and one Sunday speaking by some of the leading speakers of the spiritualistic faith. The society charges no admission fee to its meetings. It is greatly indebted to its efficient Ladies' Aid Society for its flourishing condition. The ladies of this society give a sociable and supper every two weeks, the proceeds of which so toward the expenses of the society. On Thursday last these ladies held a handkerchief sale. By the ingenious device of sending a card bearing in poetry the object for which the card was sent; they obtained with a minimum expense, one hundred and twenty-eight handsome and costly handkerchiefs, a large part of which they sold at a profit of fifteen dollars clear. They had a large attendance and a very enjoyable time was spent, On Monday, Dec. 24, the society held its usual Christmas exercises and tree. There was speaking by the children, singing and tableaux, after which Santa Claus distributed presents. The society is free and liberal in every sense of the word, and extends a welcome to all seekers for higher truths and light.

Mrs. Helen Palmer Russeque of Hartford lectured before the First Spiritualists Ladies' Aid Society of Springeriald on Sunday, Dec. 24, and society of Springeriald on Sunday, Dec. 24, and society of Springeriald on Sunday, Dec. 24, and Society of Springeriald on Sunday, Dec.

higher truths and light.

R. P. F. von Minden, Clerk.

Mrs. Helen Palmer Russeque of Hartford lectured before the First Spiritualists Ladies' Aid Society of Spiringlied on Sunday, Dec. 20; her lectures were able and fully appreciated by her listeners. Mrs. C. Fanny Allyn of Stoneham occupied the platform Sunday, Jan. 6; her talks were delivered in her usual witty manner and much enjoyed by her audience, judging from the applause. Her poem on the Garden of Life was exceptionally good. Mrs. Nettle Holt Hardling of Somerville will be the speaker on Jan. 13. The platform is to be fitted out with a much needed new carpet this week, which will add much to the appearance of the hall. An amusing faree entitled "The Double Stratagem" was presented at the regular social Tburnday evening, Jan. 3. A Calico Party will be held in Ladies' Aid Hall, Tuesday evening, Jan. 22. Mrs. Anna M. Kelsey, Cor. Sec'y, 376 Union.

Malden Progressive Spiritualists held their

dies' Ald Hall, Tuesday evening, Jan. 22.
Mrs. Anna M. Kelsey, Cor. Sec'y.
276 Union.
Malden Progressive Spiritualists held their
usual service Jan. 6 in Board of Trade rooms,
Massonic Bidg., 76 Piensant Street, President
J. W. Cowan in the chair. Meeting opened
with invocation, Bible reading and remarks
by the president. Medlums present who took
cart were Mrs. Dr. Dee of Boston and J. W.
Commander of the Malden, address, J. R.
Soow, subject, "The Orthodox Train,"
Mrs. Sandading, The Orthodox Train,"
Mrs. Sandading, The Orthodox Train,"
Wester of the Malden, address, J. R.
Soow, subject, "The Orthodox Train,"
Wester of the Malden, address, J. R.
Soow, subject, "The Orthodox Train,"
We thank all our founds for their assistance.
All mediums and conditions. Busine Social
at door. Per Sec'y.

Randolph—Mr. G. E. Bodreau is holding
circles every Sunday, 3 p. m., at his home,
corner Alien and Roel Sts. Sanday, Jan. 6,
Mr. Bodreau gave a short address showing
the contrast between the old theological dogmas and trae Spiritualism; also touched on
the power of thought. Mr. Storteaut gave
a lecture on "Judge Not Least Ye be
Judged." Circle closed by "Red Jacket" dylug spirit messages, which were all recognised. All are welcome. Minorra.
Spiritual Research Society, Jan. 6.—Lyman
C. Howe zave two able between creatis energe

Spiritual Research Society, Jan. 6.—Lyman. C. Howe gave two able lectures, greatly enjoyed by all. Mr. W. H. Rollins gave meseages, all recognized. Next Sunday, Mrs. Liszle D. Buttler of Lynn. Spiritual papers for sale. Supper every Sunday at 5 o'clock. H. J. Sanoders, Sect., 247 Bridge St., Salem.

Christmas and New Year's in Old Old Fellows' Building, by bolding a Christmas tree for the young folks, and a good time generally for everybody. A musical and liberary program was given in which the following young people took part quite creditably: A farce entitled, "Confound Miller," by members of the Golden Red Dramatic club; plane so less, Mr. Potter of Wakefield and George Harvey; plane and violin recital, Master and Ritta Jordan and the two lirds Gotgren clilidren. After the cuttertalminest, Santa Claus (Mr. Fred Jordan), suddenly appeared on the seene and added a good half hour's fun Gotgren clilidren. After the cuttertalminest, Santa Claus (Mr. Fred Jordan), suddenly appeared on the seene and added a good half hour's fun Gotgren clilidren. After the cuttertalminest, Santa Claus (Mr. Fred Jordan), suddenly appeared on the seene and added a good half hour's fun Gotgressell and other members of the committee for the success of the event. Our society enters the new entury in a doorishing condition. Our membership roll is growing and we have every promise of prosperity and success. Lec. 20 we were addressed by Mrs. 8. C. Cunningham of Cambridge, and this able and appular medium gave us her customary satisfaction to two good sized congregations. Next Sunday we speet to have Mrs. A. E. Cunningham of Dorchester with us. We would like to have our out of town friends spend Sunday with us whenever they happen to be in Lowell over Sunday. Renners and Thinkers for sale. Jos. J. Devine, See'y.

Brockton Children's Progressive Lyceum, No. J. Mr. Geo. W. Nattine conductor Mrs.

Brockton Children's Progressive Lyceum, No. 1, Mr. Geo. W. Nutting, conductor, Mrs. Annie Shean, sec'y, writes: Lyceum held a session in Good Templar's hall, 81 Maine St., Sunday, Jan. 6, at 2 p. m.; attendance good; the Banner March was well executed; recitation, Mabel Tirrell; plano duet, Miss Lizzie Ried and Mr. E. Littleneld; remarks by the conductor. Target March and closing song.

Progressive Spiritualist Association, Lynn, held its regular meeting Sunday, Jan. 6. A varied program was presented and a large number of friends took part in the services. Regular services will be held during the Sun-days of January. Banner of Light for sale. Delia E. Matson, Sec'y.

days of January. Banner of Light for sale.

Delia E. Matsoo, Sec'y.

Methuen Progressive Spiritual Society.—
Mrs. J. K. D. Conant-Henderson was our speaker and medium, Dec. 20 and Jan. 6. On each occasion we had good audiences and harmonious conditions. Dec. 20, the closing Sunday of the year, Mr. Henderson was also with us and opened the atternoon meeting with an address, touching on the material and spiritual progress of the ceatury, characterizing Spiritualism as the hope of humanity and the force that was to repenerate mankind, and closed with an earnest exhortation for more united effort in disseminating its glorious truths and urging all those who profess the knowledge and belief to so conduct their lives that its beauties would be reflected in their persons. The evening meeting was largely devoted to test conditions. Many correct messages were received, recognized and acknowledged. Sunday, Jan. 6, we had two very instructive meetings, the lectures of Mrs. Henderson's guides being full of soil-comforting thoughts, while the readings given through her guide, "Sundower," were very convincing, both to skeptic and believer. Mrs. Henderson gave the society a benefit circle on Saturday evening, Jan. 6, the proceeds to go towards defraying the expenses of the new heating system that has recently been put in their hall.

Cadet Hall, Lynn Spiritualists' Association,

their hall.

Cadet Hall, Lynn Spiritualists' Association, Alex Caird, M., D., President. This society celebrated the seventh anniversary of its organization of Jan. 6. One of the largest audiences of the season was present. Exercises consisted of addresses and a large number of most satisfactory communications by Mrs. Effect. Webster, short remarks by Mrs. Abbie N. Burnham, solo by Mrs. Bertha Merrill, inspirational poem composed for the occasion by Mrs. May Wyatt Fisher, selections by the "East Lynn Ladies" Quartette," and grand concert by Thomas's full orchestra. Supper was served in the banquet hall to a large number. We shall serve a supper in the hall, Jan. 20. Next Sunday Mrs. C. Fannie Allyn and Mrs. Alfia Jahnke. Sec.

Fitchburg.—Mrs. Lizzie D. Butler of Lynn spoke for the First Spiritualist Society, Jan. 6. to large audiences. The two addresses were interesting, and received with close attention, followed by many convincing spirit messages and descriptions. Miss Howe, pianist, finely rendered several selections. Mrs. Annie S. Jones of Lowell, medium, will be with us next Sunday. Dr. C. L. Fox, President.\*

The First Spiritualist Society of Salem held meetings at 2.20 and 7.20 Jan. 6 at O. U. A. M. Hall, 175 Essex Street. Mr. J. S. Scarlett of Cambridgeport gave two very interesting lectures, followed by scances. In the evening Mrs. Blanche Sheehan of Lowell recited, Supper served every Sunday by the Ladies' Aid. Miss H. Florcace Libbey, Sec'y. 10 Cherry Street.

The Cambridge Industrial Society of Spiritualists held their regular meeting Friday, Jan. II, at Cambridge (lower) Hall, 631 Mass. Avc. Mrs. Maggie Butler gave an entertainment with the children. Admission, 15 cents. Supper at 4.30, 15 cents.

An interesting and convincing scance was held by Arthur S. Howe at the Beamont Irving Square, So. Framingham, Sunday, Jan. 6. He will be assisted by his wite, Mrs. Gill-land-Howe, Jan. 13. These mediums will go to homes for circles or answer calls for plat-form-work at reasonable terms. Address for a short time only as above, as they are going westward. M. E. G. H.

Cambridgeport, Sunday eve, Jan. 6, Temple Honor Hall, 531 Mass. Ave., L. J. Akerman, president, writes: Our meeting opened at 7.30 with Scripture reading and prayer by the president; singing by Miss Bates. Mr. Graham; remarks. Mrs. Akerman, Mr. McDonald, Mr. Graham; messages, Mrs. Pye, Mr. Dearborn, and Mr. Graham; readings, Mrs. Pye, Mr. Graham, remarkable readings, all being recognized; she will be with us next Sunday. Meeting begins promptly at 7.30 p. m.

Somerville Spiritual Society, 55 Cross St. Elia M. LaRoche, president. A very large attendance greeted Mr. Arthur, the blind medium. Excellent work was done by his guides. Meetings Sunday, 11 a. m., 7.39 p. m., Tuesday and Pridsy, 8. Meedames Nutter Moddy, Mellen, Howe and others will be present.

present.

Brockton Children's Progressive Lycom
No. 1 held Christmas tree and entertainmen
in Good Templare hall Christmas night
Each child in the Lycoma received a presen
The following took part in the entertainment: Florence Gooley, Middred Tirrell, Ett
May Shean, Annie May Bird, Miss Man
Minzey, Lizzle Reed, Elise Littlefield. Tat
leau, Santa Claus, elise Littlefield. Tat
leau, Santa Claus, allen, Santa Claus, wh
gare out the presents. Committee: Mrs. At
ole Shean, Mrs. Hattle Tirrell, Mr. Chs.
Allen.



Brockton Children's Progressive Lyceum
No. 1, Mr. Geo. W. Nutting, conductor. Mrs.
Annie Shean, sec'y, writes: The Lyceum held
its session in Good Templar hall, 1155 Maine
St., Sanday, Dec. 20, at 2 p. m. The attendance was good. A number of visitors were
present. Subject of the lesson "Spirita, Spiritvalism and Spiritual Things." The Banner
March was well executed by the school.
Recitation, Ellen McKennon; song, Mrs. Carrie Taber; plano duet, Francis and Mildred
Tirrell; song, Charlie Allen and Georgie
Reed; closed with Target March.

Brockton Children's Progressive Allen.

Meir loved ones. We look forward with
much pleasure to having Dr. Davis again in
the very near future.

G. A. Dorn, Pres.

The Bangor Spiritual Society commenced
its winter meetings December 2, with Mrs.

Kate It. Stilles of Boston as speaker. The seciety found Moody's Hall, which they occur
in future in the stilles of Hoston as speaker. The seciety found Moody's Hall, which they occur
in future in the stilles of Hoston as speaker. The seciety found Moody's Hall, which they occur
in future in the very near future.

The Bangor Spiritual Society commenced
its winter meetings December 2, with Mrs.

Kate It. Stilles of Boston as speaker. The seciety found Moody's Hall, which they occur
is found Moody's Hall, which they occur
all who came and secured from the Unitarian
Parish the use of the Memorial Parish
Mrs. Carvery near future.

Brockton People's Progressive Spiritual Association held service Jan. 6, with C. H. Harding of Greenfield, Mass., as speaker. He delivered a very interesting discourse, afterward giving spirit messages. Sanday, Jan. 13, Mrs. N. 8. Noyes of Brockton, Mass., will be with us. Mrs. Geo. E. Morse, 719 So. Main St.\*

The advance Spiritual Conference, 1101
Bedford Ave., Broeklyn, N. Y., held its first meeting in the twentleth century Saturday night, to install the new officers for the year 1901 and participate in a jubilee meeting. Exercises opened with congregational singing, followed by installation of the new officers; plano solo and singing, Miss Elisle Campbell; Mr. Walter S. Clark, exhibited the Edison Honograph; Jackson Brothers, mandolin and guitar solos; Mr. George Deleree, comic song and dance; little Miss Lizzie Hunt, recitation; Mr. Deleree's granddaughter, plano solo. The phonograph entertained us during refreshments. Mr. Walter S. Clark, also, has the Odic Telegraph or talking machiae, which is very wonderful. Mrs. Rolinson's many friends missed her from the Jubilee, but we hope to have her with us next Saturday night. Mrs. Dr. Franks, Sec., 151 West 23d St., New York.

A lerge audience was present at the ser-

Jubilee, but we hope to have her with us next Saturday night. Mrs. Dr. Franks, Sec., 151 West 23d St., New York.

A large audience was present at the services of the Fraternity of Soul Communion, Aurora Grata Cathedral, Bedford Ave. and Madison St., Brooklyn, Sunday evening, Jan. 6. The medium, Ira Moore Courlis, was at his best. The Verdi Quariette sang sweetly three numbers. Miss Ray Stillman was the soprano soloist for the evening. Monday evening, Dec. 31, watch night service was held in Mr. Courlis's parlors, 404 Quincy St. He gave a special seance from 9 to 11 o'clock; at 11 o'clock a social time was enjoyed; at 11.45, praise service of song; at 11.57 until after the new century dawned all united in silent prayer. It was indeed a benediction Our Sunday school and Lyceum is doing nicely, many strangers corning in all the time. Banner of Light for sale and spoken of at all meetings. W. H. Adams, See'y.

Sunday, Jan. 6th, at the Woman's Progressive Union Mrs. Mary E. Lease opened herengagement with us, with a lecture on "Life" highly gratifying to her audience. Singing by Mrs. Kumert. At the evening meeting a large audience greeted her. The subject "The Closing of the Old and Beginning of the New Century" held fine attention of her listeners, and elicited much applause. "Open the Gates and Let Me In" was finely rendered by the city and will hold Sunday evening meetings at 308 Tompkins Ave. Many of her old friends came to give her greeting on her first evening. The meeting was opened with music and the reading of a poem. The medium gave an interesting talk on "Happiness," the greater part of the evening was devoted to spirit communications. W. C. Barnes.

The First Association of Spiritualists of

interesting talk on "Happiness," the greater part of the evening was devoted to spirit communications. W. C. Barnes.

\*\*Other States.\*\*

The First Association of Spiritualists of Philadelphia, held a successful watchmeeting Monday evening, Dec. 13, 1900. The exercises consisted of addresses, recitations, songs, dances and social pastimes. Considering the counter attractions incident to the city's celebration of the event, a large audience assembled, and remained to the close. What added much interest to the occasion was the presence of Prof. Rutter, the distinguished phrenologist, and his daughter, Miss Rutter, a professional elocutionist from Atlantic City, both of whom gave recitations that elicited much applause, compelling them to respond to repeated encores. The venerable president of the association, Capt. F. J. Keffer, delivered an interesting address, contrasting his experience that evening with that of thirty-eight years ago, when he saw the dawn of the New Year as a prisoner of war in the Confederate prison at Ricamond, Va.

Dr. Rayllin also delivered a characteristic speech appropriate to the occasion. The humorous songs by Prof. Bacon were intensely enjoyed by the audience, and were delivered in his own inimitable style. Several members of the Young People's Sanflower Clob contributed songs and recitations, as did also members of the Lyceum. As the old year was passing out, the following hymn, composed by Dr. Raylin for the occasion, was sung by the entire audience, led by Frof. Bacon. With a few touching words, Dr. Raylin bade the old century adjeu, and welcomed the new, and with a general hand shake, with the customary greetings, a gathering closed never to be forgotten.

W. F. Raylin.

All hall! the joyful New Year's more! Welcome its dawning light; This day, a Century new, is born. Hall it with glad delight.

The bells are ringing, peal on peal, Their music thrills the soul: Send out the thought for human we As dark the surges roll.

With joyful songs, and words of cheer, And deeds of kindness shown; Proclaim the Century's bright New Year, Brighter than ever known.

And with the rapid flight of time,
Onward and upward rise;
Till Earth in radiant glory shine,
Amid the sparkling skies.

Newark, N. J.—Sunday evening, Dec. 5, the
First Church of Spiritual Progression was
favored with Mrs. J. Storrs of Hartford,
Conn. We had a good audience, and all were
much pleased with the satisfactory messages
they received. We shall be pleased to welcome Mrs. Storrs at any time she can come
to us. Sunday evening, Dec. 18, Dr. Harlow
Davis occupied our rostrum. The hall was
well filled and many weat away ceding happler for the messages that came to them from

The Banger Spiritual Society commenced its winter meetings December 2, with Mrs. Kate R. Stiles of Boston as speaker. The society found Moody's Hall, which they occupied last winter, too small to accommodate all who came and secured from the Unitarian Parish the use of the Memorial Parion. We made no mistake in getting Mrs. Stiles here to speak for us; her lectures are of a high order and cannot fail to impress those who hear them. Her lecture of Dec. 22 was especially fine, subject, "From Doubting to Knowing; or Why I Am a Spiritualist." The music for our meetings is furnished by the Highland Quariet, composed of George T. Moody, Willis W. Royal, Miss Lillian Dodge, Mrs. J. H. Kane; Miss Lena Tewisbury, planist.

J. H. K.

J. H. K.
G. W. Kates and wife held their closing meetings in Minneapolis, Sanday, December 20. In the afternoon Mr. Kates spoke upon "Twentieth Century Inheritance of Inconsistencies." He gave quite a recital of inconsistent items yet necessary to correct, and showed how Spiritualism corrects them. At night, Mrs. Kates spoke eloquently upon "The Old and the New." Her spirit descriptions are always clear and accurate. They serve the St. Paul Alliance during January and February.

Scribe.

Scribe.

February.

Scribe.

Christ's First Spiritual Church, Hartford, Conn., Mrs. Haven, conductor. Meetings held every Sunday evening, at 7.29, Temple of Honor Hall, \$22 Asylum St. Good music, under leadership of Miss Gertrude C. Laid-law, soprano. "Banner of Light" mentioned, and on sale at these meetings. Jan. 6, a Spiritual Conference meeting was held, consisting of half hour song service; invocation, Mrs. Haven; reading of scriptures, interspersed by remarks, Mr. John A. Decker, chaplain; cading of logersoll's poem entitled "Light." Mr. Norton of Bristol; duet, Messra. Decker and Baisden; address, Mr. C. E. Brainard, "There is a Natural Body, and there is a Spiritual Body;" remarks, Mrs. Chapman, medium; testimony by many present; messages, Mrs. Haven. F. H. Beadle."

Mrs. M. E. Clark, medium, holds a spiritual

sages, Mrs. Haven. F. H. Beadle.\*

Mrs. M. E. Clark, medium, holds a spiritual meeting every Friday evening at 8 o'clock at her rooms, 721 Main St. (Suite 62), "Waverly Building," Hartford, Conn. Jan. 4 the meeting was very interesting (twenty-two present), consisting of inspirational address by Mrs. Clark, subject, "Greeting from the Other World, for New Year and New Century, to Those Present," followed by message for each person present.

Sturris, Michigan.—A letter has just been

each person present.

Sturgis, Michigan.—A letter has just been received from President Hutchinson of the Michigan State Association of Spiritualists informing the Harmonial Society of Sturgis that its invitation to hold the State Mid-Winter Convention in the Free Church of Sturgis has been accepted. The president of the State Association is to come to Sturgis in tendars from date of letter to complete arrangements for the expected meeting which is to come off early in February; the exact dates of the three days on which the convention is to be held will be announced in the Spiritualist papers as early as possible. Thos. Harding.

Providence, R. L.—The Providence Spirit-ualist Association met as usual in Columbia Hall, in the afternoon and evening. Services next Sunday at the usual hours, in the same hall, with the same speaker.

## Movements of Platform Lecturers.

Julia Steelman Nichols closes a very suc-cessful three months' work in Toledo, Ohio, Goes to Indiana for January. For engage-ments she may be addressed 1650 Aldine St., Chicago, Ill.

Chieago, III.

Mrs. L. Healy-Barker and W. F. Barker have open dates for platform work. Address, 55 Roxbury St., Boston, Mass.

E. J. Bowell requests that all correspondence may be addressed to him at Olneyville, R. I. Lock. Box 82. He is at liberty for camp meeting engagements for 1901 and for occasional Sundays during the present season. Mrs. Clark is open for engagements to organize or conduct spiritual meetings in vicinity of Hartford, Conn. Address 721 Main St., Suite 63.

G. H. Brooks closed his work in Spartansen.

Main St., Suite 63.

G. H. Brooks closed his work in Spartansburg, Pa., the last Sunday in December. He will spend the month of January in La Crosse, Wis., and desires to make arrangements to hold week night meetings in surrounding places. Will respond to calls for funerals, Send all mail and telegrams to 529 Main St., Lacrosse, Wis.

Lacrosse, Wis.

G. W. Kates and wife will accept calls in
the East for fall and winter of 1901. Have
also July open for camp-meetings. Address
them, 58 Royalston Ave., Minneapolis, Minn.
Miss A. J. Chapin, blind medium, 203
Tompkins Ave. near Gates Ave., Brooklyn,
holds a meeting every Sunday evening at 8
o'clock. Collection taken. Seance every
Friday evening. All are welcome.

RELIGION OF MAN AND ETHICS OF SCIENCE.

PAYS OF LIGHT PROM THE WORLD OF BONG, A collection of twenty choice by many with our manie by S. H. HARNBALLE. The twent to which they are all the statements will be the statement of the statem