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NO. 16

SONS OF FREEDOM.

BY JAMES & CLARK

Sons of Freedom, lift your heads, For it is the quickening time When the giant, Progress, treads O'er the earth, with light sublim Raise your voices to the skies Loudly, in a sweet acclaim, Till they reach you Paradise And the word of Truth proclaim.

Sons of Freedom, be not still,
Labor onward, day by day,
Work and teach with might and will,
God and Justice lead the way;
Gird your souls with strength anew,
Let your light in glory shine,
Bear aloft the banner true—
"Love and Feace are all divine."

The have battled long and well—
Though at times all seemed as lost,
Ye have heard the chorus swell—
Ye have counted well the cost;
Ye have faithful been and long.
To your mighty, noble Cause.
Cause of Liberty so strong—
Grand and true, though human laws

May not here have recognized Every hour its noble worth, But your will and hopes suffice To maintain isson the earth; Ye have grandly, nobly trod All the uphill way of time, Ever reaching nearer God, Harkening to his voice sublin

Bens of Freedom, daylight dawns,
For the Century is here
That shall bring ye golden morns,
Compensaffig for each fear
That has welled up in the past,—
For each bygone pain and slight—
Justice gleams for you at last,
That shall burn with clearer light.

That shall burn with clearer light.

Yea, press on, the way still rough.
Shall grow smoother as ye go.
God and Truth shall be enough.
To attend ye to-and fro:

Press ye on without a fear,
Liberty shall lead the world,
And From out the higher sphere.
Shall the flag of Right, unfurled,

wanai the mag of Right, un Wave in triumph to the stars,— Shed a glory over all— What though sore and seared Of the battle here,—we call Down the years of coming time— Grandest victories of Peace Ringing out a golden chime For the happy, sweet release

Of the souls, that deep in pain
Droop in misery and dread;
Held by Brror's galling chain—
Held by Superstitions dead—
Sons of Freedom, sing a song
Of redemption, with one voice;
Sons of Freedom, press ye on—
Heaven and Earth with ye

A SPIRITUAL PEAST.

On the evening of Sunday, Nov. 24th, a party of three-Mr. and Mrs. Longley and Miss A. O. Wink, members of the household—were seated in their private parlor of the N. S. A. Headquarters for the purpose of holding a home circle, when it seemed as if the very heavens were opened to let in the glory of another world, so many beautiful messages and tokens of love began to come to the sitters through the medium; but the medium; but the sitters through the medium; but the private of the property of the sitters of the

My soul looks up in volceless praise
Beside the tranquil sea,
While visions rare of other days
Come drifting back to me,
Bweet echoes of the olden songs
I sang the wide lands through,
To lonely hearts and hungry throng
Return with meaning new.

Return with meaning new.

I heard the rush of streams that rise
In memory's mountain springs,
And music born of earth and skies
Around my spirit sings;
All sounds of discord, pain and strife
Have rounded into tune,
And thorns that pierced and vexed my life
Have changed to flowers of June,

I know not when the sun may dlp His forehead in the foam And beckon to my tide-rocked ship To seek the Isles of Home; I know not when my sail shall glide Behind the sunset bills,

My being folds and thrills.

It is known to the friends of this gifted poet in Southern California, and many others, that his last sickness was long and painful. And yet, he never lost heart. When free from paroxysms of pain, he was cheerful, hopeful and sunny in spirit. Spiritualism was the anchor to his soul, sure and steadfast. During a period of convalescence, yet nearing the end of his mortal Journey, he wrote the following poem—a very general term of the control to the control through the control to the control through the control through the control thin. Loving the man, this soul-brother, as we did, we confess to a longing—a bear-longing to meet him over there on those ever-green shores.

Great praise and credit are due Mr. and Mrs. C. T. Havens, who so kindly and lov-ingly ministered to this soul-singers' wants in their own sunny home, during his last sever illness. No good thought or deed is ever lost. Blessed will be the meeting over there

In What Way Can a Medium Best Be Developed?

BY MINNIE M SOULE.

Read before the Psychic Inquiry Club of the Gospel of Spirit-Return Society, Sept. 26, 1901.

"That mediums are born, not made" is a very common expression among people inter-ested in psychic matters, and to one who looks not deeply into the subject, this expres-sion settles the whole question of develop-

sion settles the whole question of develop-ment.

To my mind, one might as well say that artists, musicians or dressmakers and cooks are born and not made, and yet, we seldom find a child painting landscapes without in-struction, playing musical instruments with-out practice, making dresses without patterns or cooking, until having first learned some-thing of the art of putting the proper ingre-dients together.

out practice, making dresses without patterns or cooking, until having first learned something of the art of putting the proper ingredients together.

Some people can do all these things and some have, so far, done nose of them, while there are still others who have done only one and have done that one so perfectly that a lifetime has been devoted to building around the faculty which produces results almost divine. But who shall say that all souls have not all faculties in embryo, waiting for opportunity for growth and expression!

We do have most imperfect specimens of artists, musicians, dressmakers and cooks and yet we are fully aware that application and concentration would make perfect what now seems clumsy and amateurish. We each have our ideas of what a good cook or a good artists should be and no one disputes that the most important virtue to make such an one, is fulthfulness to the work at hand. So it is with mediumship? As the correct eye and trained hand may make of any one a great artist and as a correct eye and a trained hand may be developed by every one, so certain attributes of soul life make mediumship possible and as these attributes are enbryonic in the soul, all souls may unfold some mediumship in the commonly accepted use of the word, means the power or faculty to act as interpreter or transmitter of thought from one condition of life to another, and when we understand what it takes to make a good medium, we can at once find some general rules which will apply to everybody, leaving the more specific directions for individual cases where the natural characteristics and tendeacles will decide the best course to pursue.

At the beginning then, we understand that a transpiriter, whether in mechanics or

leaving the more specific directions for individual cases where the natural characteristics and tendeacies will decide the best course to pursue.

At the beginning then, we understand that a transmitter, whether in mechanics or among men, must be perfect to get perfect results and the more imperfect it is, the more imperfect will be the results; this means that the human transmitter needs to be in as nearly a perfect condition physically, mentally and morally, as possible.

It may seem rather startling that clean bodies and healthy, normal acting organs throughout the system, will help to unfold a perfect mediumship, but I believe this to be true, so we will begin with the body.

I would have it made as sweet and clean and well cared for as possible and then would proceed to the care of the mental attitude, making that as sweet and clean as the body by putting aside prejudices, unkind judgments or an egotistical idea of the importance of my own personality, except in so far as it might be of service to the communicator on either side. One of the greatest hindrances to the fullest and most, complete unfoldment of mediumship is the constant pushing of one's own personality into the foreground and this can only be eliminated as trust is cultivated and the non-importance of an explanation of the meaning of every phrase and term for the benefit of the medium, is emphasized. A confident and expectant trust after having made one's physical and mental condition as whoiesome and inviting to the guest as possible, will aid much. I believe that a large circle for the unfoldment of mediumship is unwise and in many instances absolutely dangerous, for one can hardly be assured that a trustful attitude will be maintained, or even that a supreme desire for truth will be uppermost in the minds of sitters brought together by various impulses, I would then, be as careful in my selection of companions to sit with me during unfoldment as I would be in my selection of intimate household friends.

If one could find congential friends

be in my selection of intimate household friends.

If one could find congenial friends with de-sires and aspirations like one's own, the in-fluence would be strengthened, but no make-shifts should ever be tolerated. The condi-tions for sitting either singly or in groups should be made as agreeable and soothing as possible. Noise or light almost always dis-tracts the mind and interfers— with results.

Usually the person being developed, will have a preference in regard to light but for the average person a softened light is agreeable where neither the strain of intense darkness nor light is felt.

One other fact should always be kept in mind and that is that spirits are people like ourselves, with lives of activity and usefulness and that as they cannot be in two places at once, we may be detaining them from something important if we keep them waiting for opportunity to unfold us after the work has been begun. With this understanding of them and their lives it is quite clear that one should be regular in the time of sittings and faithful to all engagements made.

of sittings and faithful to all engagements made.

In the selection of a time take such an hour as will ordinarily be at your disposal uninterruptedly. The length of the sitting must be determined by the number of people sitting together, but where one is alone, the time at first, should not exceed a half hour daily and in most cases fifteen minutes will be sufficient. After the spirit is able to use the medium or transmitter the sittings can be lengthened as need-demands. Last of all, faithful, regular, loving, trusting devotion must always be observed.

I have said nothing about the moral or spiritual conditions for I believe that one cannot sit for development under the conditions named and fail to be inspired to higher, nobler and better living and if this be true, pure mediumship is an splift to the soul as it is the golden key which unlocks the door of the chambers where Love and Wisdom waiting stand to bless and purity the aspiring soul.

Yaccination, Law and Ignorance.

SWINDURNE CLYMER, P.S. D., M. S. D., PHYSICIAN AND SURGEON TO ST. LUKE'S HOSPITAL, ETC.

In the latter part of October, the Board of Health and the Board of Education, of Camden, N. J., issued orders that all children had to be vaccinated to attend school. Many of the parents were against it, but they were told that if they wished their children to attend school they had to be vaccinated. The Board, or rather the vaccinating physicians appointed by the Board, is after that, only the children. All went well for the first two weeks, but in only two weeks after that, only the children died from lockjaw caused by vaccination. The people became disgusted by this terrible state of wholesale scientific murdering, and demanded the cause of it. The answer was, "That the air is full of tetanus (lockjaw) germs; these adhere to the wound and cause lockjaw." They failed to state, however, why it was that no one that had other wounds took the disease, and one of the physicians was honest enough to say that it was not in the air. This did not satisfy the people, as I had challenged the vaccinators to a public debate on the subject, accusing them of wilful manslaughter. They did not meet me, however; but instead, the President of the Board, Dr. Davis, gave out the statement to the reporters of the different papers that the victims that had died did not die from lockjaw, but from meningitis.

Is it not a shame that we, with our great colleges, cannot educate men to know the difference between lockjaw and meningitis? Is it not a slur on the college that graduates such men and a shame on the community in which such physicians practice? Besides this, what safeguard have the people against such physicians who treat a patient for lockjaw when he has meningitis? Is this not a slur on the college that graduates such men and a shame on the community in which such physicians practice? Besides this, what safeguard have the people against such physicians who treat a patient for lockjaw when he has meningitis? Is this not alword the particular that the supposed disease—lockjaw? That it is true that the disease—was meningitis,

wilful manslaughter, and if the vaccine can be tested, as some physicians claim, and is used without being tested and causes death, then the physician is again guilty of man-slaughter.

slaughter.

I hold that the vaccination was the cause of the death of all those that died in Camden from smallpox or whatever the disease was, and I defy the vaccinators to disprove my statements. I also say that the physicians that vaccinated the patients are gullty of their death because they used that which they did not know anything about and could not test as to its purity and safeness, or if they could test (which I claim they cannot), and did not, but used it without testing, then they are again guilty. In either way, they have no right to force that on the people which they themselves know nothing about. That they do not understand what effect vaccination has on the people, is proven by the fact that so many have already died; that they are guilty and at the same time grossly ignorant, are again proven by the fact that they did not know what the disease was that the patients died from, and therefore the patients certainly did not get the right treatment; this in itself may have caused their death.

If people want vaccination, let them have it, but we, as physicians, have no right to compel any one to be vaccinated against his will. The reasons why I oppose vaccination are as follows:

The theory of vaccination has this peculiarity: that the more firmly it is established the less justification does it afford for the plea that compulsion is essential to public safety. For the theory is, that vaccination protects against smallpox. Very well; if that is true, then every man has the opportunity of protecting himself and his children against the neglect of his neighbor. What justification has any one in that case, for coercing his neighbors to adopt his belief? If it is said that his neighbor's children may take the disease and thus endanger those who are already "protected" by vaccination, they surreader their claim, that vaccination protects and I challenge any one in my profession to disprove this. Of two things, one; either vaccinated are not endangered by the unvaccinated; or else vaccination does not pr

practice of unsettled and unsought defilement, his right to resist by all means in his power the enforcement of vaccination on his own person or the bodies of his children. The time is coming when the claim of the medical profession to save our bodies from smallpox by the aids of fines and imprisonments, shall be read with the same feeling with which we now read of the persecution of the church in former times—"To save souls by halter and stake."

While I believe it the duty of every good man to obey a good law, I believe it the duty of every good man and woman to despise and resist even unto death all laws for compulsory enforcement of vaccination. That the greatest medical men believe as soutlined above is true and that the majority of the medical profession also believes thus, is also a fact, and we need to look no further than at the resolutions passed by the Eclectic Medical Association, in June of this year.

ther than at the resolutions passed by the Eclectic Medical Association, in June of this year.

That the grossest ignorance has been shown by the physicians in Camden, is very plain, and that the matter should be fully investigated and the blame put on some one cannot be disputed. And I boldly make the statement that it was the fault of the vaccination and mistreatment afterwards.

It is time that the papers and the true physicians of our country abould teach the people with what they have to deal if they allow themselves to be vaccinated; then if they wish to be vaccinated, it is for them to take the consequences; but to pump them full of polson, under the impression that it is a Godsend, is the most shameful outrage that can be committed against a people.

Let us have justice!

Souderton, Pa.

It is evident that there will eventually take place an integration by which all or-ders of phenomena will be combined and rec-ognised as differently conditioned forms of one ultimate fact.—Herbert Spencer.

Special Holiday Offer!!!

mencing with the issue of Dec. 7, 1901, anner of Light will be sent to any new

the Banner of Light will be sent to any new subscriber for four months for TWENTY-FIVE CENTS: During that period Miss Lilian Whiting, under a special engagement, will contribute a series of articles upon topics of interest to all Spiritualists, Liberalists, Metaphysicians, and Occulists. Now is the time to subscribe. Let us hear from all quarters of the globe at once.

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Medical Murder.

AND SUCH MUST BE PROTICULD BY LAW!

AND SUCH MUST BE PLOTICITE IN 11 MW!

The following Associated Press dispatch at the present time has special interest:

"St. Louis, Mo., Nov. 6.—The thirteenth fatal case of lockjaw, resulting from the injection of anti-toxin for the treatment of diphtheria, was reported today. Charles Cytron, eleven years old, was the victim. His death occurred several days ago, but was not reported at the same time to the coroner."

Cytron, eleven years old, was the values His death occurred several days ago, but was not reported at the same time to the coroner."

In plainer speech, thirteen children were pronounced, by those licensed by the Board of Henlith to practice medicine because well qualified by having received diplomas from medical colleges, to be suffering from diphtheria. These doctors received anti-turin from its manufacturers as a cure for that dread disease. Because of their assumption of superior knowledge the parents of these children allowed these practitioners to inject the deadly anti-toxin into the blood of these children and to the last one the result was not restoration to health as prumised, but lockjaw, with the most terrible suffering that can be experienced; suffering to which the rack of the torture chamber has no compatison. After a few trials, it would have been interred that the doctors would have been for small-pox, to which lockjaw and blood poisoning are constant attendants.

Thirteen victims, and the fourteenth receives the deadly virus with the same unyielding trust in the treatment! No one can resist this ruthless massacre of the innocents, for the doctors are licensed by the state; are formed into the most despotic trust that exists, and support each other against all charges of malpractice. What would be the result should any other class attempt the cure of disease, and by the remedies employed bring on thirteen cases of lockjaw with its awful death seenes? It would not then be malpractice but murder, premediated, coolly calculated and feadish murder! Anti-toxin? Why anti? Is not this anti-toxin filtered from the fewer-corrupted and patrescent blood of the horse, made diseased and putrid by injection of toxin, and capable of fermeating any blood into which it estenses that the worars with which the savage tips his arrow.

Yet such treatment is recommended by the great medical achooks; labocationies erceival for the production of the various anti-turina.

the worara with which the savage tips his arrow.

Yet such treatment is recommended by the great medical schools; laboratories evoded for the preduction of the various anti-turina, and fortunes made in their sale and dispussation. Can it be expected that the doctors will turn from the shaughter by their jes when injection is so easy and the pay so har efecteds that of hygicale treatment? Perhaps sometime when other remedies are introduced they may, but the payes of medical history are not cheering. For many conturies mercury was the chief remedy for nearly all diseases, in various combinations, more or less virulently poissones. The doctors gave it, and wained for their victims to pass through the slow changes their remedy induced. Salivation, dropping out of the teeth from the swellen gums, the necessary included the discharge of which they believed the back humors passed, were considered in the ball humors passed, were considered in the patient five, it was to drug the labeling to their patients of the parallel five, it was to drug the patient five, it was to drug through the labeling to the great patient five, it was to drug through life-hosp

OIVING THANKS.

towers that bloom about our ender grass, so fresh, so swe song of bird, for hum of bee, all things fair we bear or see, ather to heaven, we thank Th

or blue of stream and blue of sky, or pleasant shade of branches high, or fragrant air and cooling brees, or beauty of the blooming trees, Father in heaven, we thank Thee.

For mother love and father care, For brother strong and sister fair, For love at home and school each day For guidance lest was go astray Father in heaven, we thank Thee,

or thy dear, everlasting arms hat bear us o'er all tils and harms, or blessed words of long-age, bat help us now Thy will to know Father in heaven, we thank Thee.

Man's Aural Self.

BY CHARLES DAWBARN.

CHAPTER XII.

Spirit Return

Perhaps the most serious objection to belief in the verity of Spirit Return has been the loss of intellectual capacity exhibited by the man who was renowned in earth life for his nuusual acquirements, and powers of expres-sions. On the other hand, the celebrated Tom, Dick and Harry hold their own admira-bly in comparison with their illustrious de-scendants.

sions. On the other hand, the celebrated Tom, Dick and Harry hold their own admirably in comparison with their illustrious descendants.

It is greatly to the credit of the investigating officers of the S. P. R. that they have discovered enough truth, in the midst of so much that is combtful, to warrant their expressed belief in the identification of certain returning intelligences. Nevertheless the carnest student cannot help recognizing the fact that something is wrong somewhere. For even with these skilled and patient investigators there has been a very limited supply of identity, and still less evidence of superna' wisdom held for distribution by the spirit itor.

It is no necessary for mere worldlings of the student variety, with whom the writer entures to classify himself, to make a careful study of spirit return; first from the standpoint of the spirit, and then from that of the mortal.

It is well known there has been a most energetic and talented attempt to insult every returning spirit, by calling him to his face "a subconscious fraud." As a matter of fact the study of subconsciousness had long been a necessity, for its manifestations had been often mistaken by both sensitive and investigator for evidence of the presence of a spirit visitor, who really was born and buried within mortal imagination, founded on ignorance. But when such writers chair subconsciousness is the gram, with its disconsciousness is the gram of an advertigator for evidence of the presence of a spirit return, and that the had reverted they have evidently reached the limit of their own grap. They have seized more facts than they can hold.

This work is not dedicated to proof of spirit return. The day has gone by when

that was a mouscally. The related we have a mounted to the below in the published reaches the below in the published reaches and related to the below in the published particle reaches with his own fault of the low. It has recalled for the left of the published particle reaches with the common the published particle reaches and college, will be the many of the smalled by the large-refused elegated as "Trend".

**Cell, Big is knowledged of the form in the power of regard council is elected with the form in the power of regard council is elected with the power of the power of

ing, as it seems to make it certain that even the aural form of Homo will some day have disintegrated from mere weakness. It will not be receiving the necessary units to maintain its personality. That such most be the nitimate fate of the aural personality of Homo seems a reasonable certainty.

We now turn to the conditions under which and the control of the conditions under which a commission of the conditions under which a commission is the conditions under which a commission is the conditions and which it finds the conditions are in harmony with its own. The methods of such sense manifestation are so lord their course with any other aural form whose vibrations are in harmony with its own. The methods of such sense manifestation are so far outside our experience that it is nesless to even attempt to imagine the details of their expression. But such senses necessarily ealst, for that is the law governing the blending of units into intelligent activity. This association of aural personalities, one with the other, must exist as readily before death has severed the mortal link as after. That means that our own aura is today in association with personalities that we, as normal mortals, cannot possibly sense. So our own aural centre must have abundant experiences of which we earth children know nothing. Yet when we ask for a few details all we can receive are suggested copies of earth life. Every kind of experience known to the control of th

Mrs. Soule's Photographs.

The Banner of Light Publishing Company has secured the exclusive right to sell the photographs of our circle medium, Mrs. Minnie M. Soule, and offers them to its patrons at the exceptionally low price of twenty-five cents each. Every Spiritualist should have one of these photographs. All orders will be promptly filled. Sead us twenty-five cents and secure an excellent likeness of this gifted medium.

All nature is but art unknown to thee;
All chance direction which thou canst not see.

—Pope.

MARK CHESTER.

BY CABLYLE PETERSILEA.

CHAPTER XXVI - Continued.

CHAPIER XXVI.—Continued.

All the members of the choir were on the qui vive to know who the young man was. Some there were la the choir who did know, and it was soon whispered about that he was only a young fisherman whom old Nathaniel Kester had taken under his wing as a sort of protege; really, a fisherman was of very little account, and he was entirely out of place in this aristocratic choir, which was made up from some of the very best young people of Redondo; so many noses were elevated in the air, and many a contemptuous and supercilious glance was cast in his direction.

Mark was not unaware of this, but his heart was innoceat, good, brave and true, and he must meet the world and conquer it; which he firmly intended to do. He had received a very good musical education in London, previous to his mother's departure for the unseen world, and this fact the ladies of the choir were not long in discovering, and as it was hard to get good bass singers, especially those who knew how to sing, the choir leader was only too glad to keep Mark in the place he had assigned him.

The young man's eyes would stray to Isabel Morton's face in spite of himself: and whenever their eyes met, as they often did, her face would flush the color of the rose and her sweet eyes would droop beneath his glance like modest violets. A subtle, unseen power drew these young souls together—a power which they did not comprehend—at least, not at that time.

This was Mark's first Sunday, and after the evening services were over, and he found himself alone in his own room, he said:

"I have seen the heroine of my novel. I have found my soul's ideal, and already know who she is. She is Isabel Morton, the betrothed of another, and that other, one not worthy to touch her hand. She is the sweetest and most beautiful girl I ever saw. Can it be possible that she loves Marcus Chesterfield, or do his millions bear a charm for her?"

As he asked himself this question, the despairing attitate of the voone cityle as she sat by her window on that

that she loves Marcus Chesterfield, or do his millions bear a charm for her?"

As he asked himself this question, the despairing atti-tude of the young girl, as she sat by her window on that night when he passed the Morton House for the first time, rose up before him.

"No, I am convinced that she does not love him. Her pure, sweet nature could not find its mate in Marcus Chesterfield."

pure, sweet nature could not find its mate in Marcus Chesterfield."

One evening in the week the choir would meet for a rehearsal. It usually met at the Morton House, that being the best and most convenient place; and now Mark was to enter the home of the woman he already loved. This fact alone was a joy to him, and he was impatient for the time to arrive.

At last the much wished for evening came round, and he found himself in the beautiful home of his beloved. Mark was really very proficient in music, and played the organ and plano better than most young men of his age. He had at one time thought of becoming a music teacher, but concluded that he would prefer to be free from the carse of teaching; moreover, most of the music teachers whom be had met were in poverty. He felt that he wanted move room, a larger scope in life, and he did not think that his talent justified him in giving up his life to the profession of music. He did not believe that he would ever become very great as a player, and if he could not be great, he would leave it to others who could; and therein we think he showed good judgment;

but he was more gifted than the ordinary choir singer, and his playing, if not that of a master, was far above that of the average village performer.

He was now introduced to Mrs. Morton and her daughter Isabel. How his heart thrilled when he took the young girl's hand in his after the rehearsal was over.

The young people remained to engage in an amazum unsteale. They sang glees and madrigals and many beautiful songs; very few of the singers, however, were masters of the plane keyboard, Isabel being the best player among them. One or two others could play a little.

When it was known that the young fishermer in the same of the plane was the plane was the same of the plane was the plane

beautiful songs; very few of the singers, however, were masters of the plano keyboard, Isabel being the best player among them. One or two others could play a little.

When it was known that the young fisherman could play, he was asked to favor them. Mark perceived a slight sneer on one or two faces present, but, nothing daunted, he seated himself at the instrument, determined to do his best—and his best proved to be very good indeed—so good that all applanded, even those who had sneered before. He was really the very best player among them, for Isabel lacked his firm, manly strength and power, consequently her technique was not as good, her playing not as brilliant. To be sure her touch was soft and sympathetic, but Mark rose a little above mediocrity; and, after hearing him sing and play, the young people forgot he was only a fisherman.

Mark returned to his room that night happier than he had been before since being left alone in London by the death of his mother, whom he had so dearly loved.

And how was it with Isabel?

Mark was the fulfilment of her dreams—her day dreams. She had dreamed of just such a noble, frank countenance; of just such a strong, supple, manly figure; of just such clear, open eyes that seemed to look the world square in the face—eyes that denoted courage and yet were pitiful and soft at the mention, or sight of suffering; and when he sat at the plano so erect, with such a grand and noble air, as though he were the master of whatever he might take in hand, her heart went out toward him as it never had to any other.

The meeting of Mark Chester and Isabel was but the commencement of the end.

Mrs. Morton had received, perhaps, a half dozen letters from Marcus Chesterfield, always directed to herself, with another inclosed for Isabel; but his epistles were extremely cold and commonplace. To be sure, there was some love-making in those for Isabel, but it was of a perfunctory kind and fell flat, without stirring a ripple in the heart of the girl; but Mrs. Morton was perfectly satisfied wit

CHAPTER XXVII.

THE EAGLET HAS FLOWN ITS NEST.

Summer came on apace. The Morton House was filled to overflowing with travelers, tourists, and others who desired to spend the summer at this fine beach. Every day, when the Santa Rosa steamed up to the wharf, she disgogred a long procession of travelers and sight seers; and many would remain for good, for nothing could be more attractive than southern California at this time of year.

Mr. Kester's fishes were in great demand at the hotels,

and prices were raised until Mark and the old fisher-man received nearly double the former price of the fish. The reapers and binding machines were now hard at work in Mark's field, and when the hay was all piled in bales, they found the field had yielded an unusual amount, for the season had been excellent and the rain

Mark received three thousand dollars in cash for his

amount, for the season had been excellent and the rain copious.

Mark received three thousand dollars in cash for his hay, and the bales were soon removed to the storing-sheds of those who had purchased them. The men were again set to work ploughing the field, and it was soon planted with a small, thrifty, bush-bean; the beans would be ready to harvest before August. Mark had paid out about one thousand dollars for labor—for he paid his workmen more than they could obtain anywhere clse—and he found the field had already cleared him two thousand dollars, while he had not carned less than two hundred a month at fishing.

When the first of July came he had received twelve hundred dollars for fish, and his living expenses had been about two hundred dollars. He now found himself possessed of three thousand dollars clear cash. This he placed in the Redondo savings bank. It was soon noised about that young Chester had a bank account of three thousand dollars. Men began to take off their hats to him. Ladlas smiled upon him. Mothers, with marriage-able daughters, were exceedingly polite to him. Beggars began to beset him. Swindlers made efforts to entrap him. Everybody had something or other they desired to sell to him. The hotel proprietor and the clerk were very pleasant and suave to him. Scarcely a day passed that he did not receive an invitation to some social gathering, musicale, or dancing party. Almost everyone seemed to forget that he was "only a nasty fisherman"—that is to say, they had thus called him before he had a bank account of three thousand dollars. To be sure three thousand dollars was no very great amount. There were hundreds in Redondo who were possessed of very many thousands of dollars but the people, now began to see that he was no ordinary young man; moreover, he had finished his novel or story, and the opening chapters had already appeared in a Chicago paper—a weekly paper devoted to free thought and the great truths embodied in the new, or, rather, old religion, called Spiritualism. This grand

"The Progressive Thinker" and it was rightly named, for more progressive ideas were never before printed in any one paper.

Mark had subscribed for this paper shortly after he had become established at Redondo; and many' happy hours he had spent in the perusal of it. He loved truth for truth's sake. He did not care to become popular at the expense of that which he conceived to be true, and he knew that she still loved him; was with him much of the time, and guarded and guided him; knowing this, he could not have committed a wrong act, even if he had been disposed to.

Men of letters began to notice him, and the noble and learned editor of the Progressive Thinker wrote him kind and friendly letters, speaking well of his story—and Uncle Kester was as happy as man could well be. "I knowed ther boy wus all right," he often said to his "purty dove," "es soon es I clapped my two eyes on him. Human natur can't deceive old Kister much; he's lived tew long in this ere tarnel world. Thet boy—thet thar pardner o' mine—'ll make his mark in the world, sure's yer live, Miss Kister! I wish our Jane tuck a fancy ter him instid o' thet tother feller, thet thar millioner. Wouldn't it be mightly curous tho', ef Mark shad become a millioner tew? Don't believe it wud make a bit o' difference with him tho'. He'd jest es lief go out a catchin' saller-tails es ef he hadn't a cent,—but, marn, whar is thet gal? I haint a seed hur sence mornin'."

"I really do not know," replied Mrs. Kester. "She went out quite early this morning, and has not yet returned."
"An' thet thar millioner hes ben a writin' tew hur a good deal of late, hes n't he tho'?"
"Yes; she has received a great many letters, and there is no one else who would be likely to write to her."
"Wall, marm, perhaps it'll all turn out right arter all, fur Mark hes ben a walkin' with Isabel Morton on this ere beach fur a good many Sundays long back, jest afore ther time fur evenin' meetin', an' I kin tell yer, marm, thet thet thar young feller thinks a tarnel sight o' thet gal."

thet that that young feller thinks a tarnel sight o' thet gal."

Evening came, but Jane Eric did not make her appearance. Ten o'clock, still Jane was absent.

"Where can she be?" asked Mrs. Kester, pale with alarm. "If Marcus Chesterfield were here, I might think she was walking on the beach with him. She has never walked on the beach with any other young man, to my knowledge. Some accident may have befallen her, Nathaniel," and the mother's eyes were raised, catreatingly, to those of her husband.

The old fisherman took his pipe from his lips, knocked the ashes out of it against the jamb of the fireplace, thrust the stem of the pipe into its accustomed place, which was a narrow strap of leather tacked up against the wall at the spot most convenient for his hand to reach, rose slowly from his chair—he was beginning to get a little stiff in his knees—then, without uttering a syllable, he went toward the kitchen, took down his hat and coat, and with a very grave face, got himself into them.

His wife watched him with anxious eyes.

and coat, and with a very grave face, got himself into them.

His wife watched him with anxious eyes.

"Are you going to look for her, Nathaniel?" she asked.

"Yes, dearie; an' doa't yer fret while I am gone. I shell find her ef she is in this ere little town. Don't yer be afeard thet I shell not."

Mrs. Kester arose and went toward him.

"Hark! How the wind is howling!" she said. "Surely, Jane would not stay on the beach in such a gale as this."

"Don't yer be afeared, turkle-dove." And taking his wife in his arms he kissed her as tenderly as a mother kisses her first born.

"Perhaps, now, she's at ther hotel, an' hes ben detained thar by sum o' them wimen folks. I shell find, an' bring her back with me, dearie; never fear."

He opened the door. A heavy gust of wind extinguished the lamp and flared the fire in the grate, wildly. "Yer hed best go ter bed, an' rest; I shell cum back presently, an' our darter "I be with me, never fear." He closed the door and started forth into the wild, dark night, in search of the wild, dark bird, that had flown its nest.

He and down the beach, hither and thither he went.

night, in search of the wild, dark bird, that had hown its nest.

Up and down the beach, hither and thither he went, his head thrust forward, intently listening for some footstep, and peering into the thick darkness with half closed eyes. As he passed Molly, that loomed up like a huge black shadow, he saw by the dying embers that Mark had already gone to the hotel; still, he went down to the boat, walked around it with searching eyes; but no human form was visible, no sound could he hear but the rushing wind and the roaring sea—for the waves were now dashing high and furiously against the beach.

(To be continued.)

I honor any man or woman who, in the conscientious discharge of their duties, dares to stand alone. The world, with ignorant intolerant judgment, may condemn, the countenances of the relatives may be averted and the hearts of friends grow cold, but the sense of duty done will be sweeter than the applause of the world, the coun-tenances of relatives, or the hearts of friends."—Charles Sumer.

ANNOUNCEMENT.

Prof. J. A. Burroughs has so arranged his affairs as to give his entire time to Psy-chic work, and invites anyone desiring his services to address him in all confidence. His advice will be free. Those suffering from any Chronic Disease, desiring a care ful, thorough and correct diagnosis should send him their age, sex and leading symp-toms. Address

J. A. BURROUGHS, UNION SANITARIUM.

2724-2734 Wabash Ave., Chicago, Ill.

An Encouraging Outlook.

An Encouraging Outlook.

Hamilton, Canada.—The writer wishes to say that Mrs. Bartholomew, the gifted trumpet medium, favored this city with a visit recently, and the soul-satisfying knowledge of continual existence was clearly demonstrated through her insurmentality to demonstrated through her insurmentality to demonstrated through her insurmentality to demonstrate the same of the same of the same of the demonstrated through her insurant that many as the end of the same of the same of the same as many as twenty-six at one send on a several private circles at the same of the

Hindu vs. American.

Hindu vs. American.

American paint makers have been endeavoring, for some years past, to introduce their goods in India. It is only within a short time that they have discovered the reason of their failure. It seems that the Hindu paint buyer has been accustomed to buy his paints dry packed in a certain form of package with a certain style of label. When the package and label are all right, he argues that the contents must be, and vice versa. Doubtless his prejudices will henceforth be considered, and if label and package are all that he requires to be right, he will be amply accommodated.

This sort of prejudice seems to be inherent in the human mind, whether in India or America; we are too prone to regard the manner and ignore the matter. American paint consumers, for example, during the past fifty years, have been using zinc white peints at a rate that has rapidly risen to stupendous figures, but they, have generally insisted that the label shall brand the contents as "white lend," and paint manufacturers have generally been willing to accommodate them.

But of late there has been a growing tendency among the latter to drop the time-honored title and substitute brands which shall be more nearly exact. They rely on the consumer to buy the paint on its merits rather than on its label, and I, for one, believe they will not be disappointed in their faith that the American is American and not Hindu.

Among the multitude of competitors for trade the consumer is apt to be confused, but the chances of getting good paint are a hun-

faith that the American is American and the Indu.

Among the multitude of competitors for trade the consumer is apt to be confused, but the chances of getting good paint are a hundred to one, if the buyer will remember three things: paint that is too cheap is usually worth no more than its cost; paint that contains no water and no oil except pure linseed oil is generally all right in other respects; pure oil paint that contains a preponderance of zinc white is economical and durable.

Stanton Dudley.

Lynn Spiritualists.

The Lynn Spiritualists' Association began the December services in Cadet Hall Sunday, with Mrs. May S. Pepper of Providence, the wonderful medium who will be the speaker and test medium for the society during the current month of five consecutive Sundays, on the platform, she giving evidence of her remarkable psychic powers at each session.

The afternoon meeting opened at 2.30, the subject for the lecture being, "The Religion of Spiritualism," a forcible and applicable comparison of the religions of the past and the concentrated essence of truth in Spiritualism.

of Spiritualism, a forcible and applicable comparison of the religious of the past and the concentrated essence of truth in Spiritualism.

Mrs. Pepper followed her lecture with one of her remarkable test seances, giving full names and reading sealed communications which remained sealed during the reading. The medium also gave many wonderful clair-toyant descriptions,

The assemblage tested the seating accommodations of Cadet Hall to the utmost and many had to be turned away, while others stood throughout the afternoon and evening services.

ervices.

Music was provided by Thomas' orchestra, ssisted by the Unity quartet.—Ex.

A Cure for Asthma

A Cure for Asthma

Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable remedy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes. Having tested its wonderful curative powers in thousands of cases (with a record of 90 per cent. permanently cured), and desting to rectlere human suffering. I will send free of charge to all sufferers from Asthma, Consumption, Catarrh, Bronchitis and nervous diseases, this recipe in German, French or English, with full directions for preparing and using. Sent by mail. Address with ramp, naming this paper, W. A. Noyes, 847 Powers Block, Rochester, N. Y.

Fair and Gypsy Camp.

The Gypsy Camp and Fair held by the Lynn Spiritualists' Association in Cadet Hail, Nov. 23 and 20, proved a complete success, both socially and financially. Visitors were present from nearly all the surrounding towns. A very fine entertainment was presented, the Hatch Brothers of Boston contributing largely to the same by the readerlag of violin, cornet and bartione solos, cornet and trembone ducts and a very amusing sketch entitled, "Uncle Joslah's Visit to Boston." Thomas' orchestra played at latervals during the afternoons and evenings. Miss Iona Stillags, Miss Allee Grover, Miss Alice May Newhall, Miss Civile Bowman, Miss Ethel McIntire, Mr. F. W. Taylor, Mrs. M. E. Bishop, Mrs. Annie Small, Miss Lone Fuller and others also contributed to the success of the entertainment. The Gypsy Camp

in the lower hall was a very popular feature and well patronized. Mrs. May S. Pepper, Mrs. Akerman-Johnson, Mrs. Dr. Caird, Mrs. Dr. Chey, Akerman-Johnson, Mrs. Dr. Caird, Mrs. Dr. Cheyd, Madame Helyett, Mrs. Athert Lewis, Mrs. Lizzie Bruter, Mrs. Maind Litch, Albert Fisher, A. J. Hadjer and other mediums were kept very bosy giving readings, and many went away disappointed in not galding admission to the grysy tents. The sales were very fise, many articles being sold by tickets and drawry, Mrs. Akerman-Johnson drawing the prize sof a cushion. The society feel that the success of the occasion was largely due to the untring efforts and excellent management of President Caird, who was the busiest man in the hall, directing and overseeing the different departments. The society would also extend hearty thanks to all who assisted either by work, money or their presence to the success of the occasion.

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DO YOU GET UP WITH A LAME BACK?

Have You Rheumatism! Do You Have Bladder or Uric Acid Troub'e?

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BACKACHE AND URINARY TROUBLE

Among the may y famous investigated cures of Swamp-Root the one we publish this week for the benefit of our readers, speaks in the lighest terms of the wonderful curative properties of this great kidney remedy.

DIR KILMER & Co., Bitghanton, N. Y.,
GENTLEMEN:—When I wrote you hast March for a sample bottle of Swamp Book, my sile was a great sufferer from backacte, theomatism and urmary trouble. After trying the sample bottle, sibe bought a large to totle here at the error steers. That die her so mech good she bought more. The fact of Swamp Book was wonderful and aim sit immediate. She has fe too retuin of the old troubles need. F. THOMAS.
Oct. 1901.

F. THOMAS, 427 Best St., Buffalo, N. Y.

Lame back is only (ne symptom of kidney troubleone of many. Other symptoms showing that you reof many. Other symptoms showing that you
you will be smarting or irritation in passing,
brick-dust or sediment in the urine, catarth of the
bladder, uric acid, constant headache, dizziness,
she oplessmess, nervousness, irregular heart beating,
rheumatism, bloating, irritability, womout feeling,
lack of ambition, les a of fiesh, sallow complexion.
If your water when allowed to remain undisturbed
in a glass or bottle for twenty-four hours, forms a sedi
ment or settling, or has a cloudy appearance, it is
evidence that your kidneys and bladder need immedia's attention.
In taking Swamp. Root you afford natural shelp to Nature, for Swamp Root is the most perfect healer and get the aid to the kidneys that is known to medical science.
Swamp. Root is the great d'scovery of Dr. Kilmer, the emirent kidney ard bladder si estal
is. Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families because they recogn re in SwampRoot the greatest and most successful remedy.

To Prove What SWAMP-ROOT, the Great Kidney, Liver

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy, Will Do For YOU, Every Reader of "Banner of Light" May Have a Sample Bottle Absolutely Sent Free by Mail.

If you have the slightest symptom of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you free by ma i, immediately, without cost to you, a sample bottle of Swamp Root and a book of wan leful swamp Root testimonials. Be sure to say that you read this generous offer in the "Banner of Light."

in the "Banner of Leight."

If you are alrealy convinced that Swamp-Root is what you need, you can purchase ular fifty-cent and one-doilar size bottles at the drug stores. Don't make any mistake member the name, Dr. Klimer's Swamp-Root, and the address, Binghamton, N. Y.

part in the exercises: Readings, Lottie
Weston, Fern Foster and Harry Green; song,
Esther Botts: plano solo, Rebecked Goolits;
duet, Dr. Hale and Mrs. Stillings; remarks,
Mrs. Belcher of Mariboro, Mrs. Sanger of
Waltham and Jennie Rhie. Dr. Hale spoke
of the absence of Mrs. Butter, saying she
was by the bedside of Mrs. Pope, one of the
old Spiritualists who was going to join the
loved ones gone before. Mrs. Mayo, another
of our members, has passed on. We shall
miss them from our gatherings, but cannot
wish them back to suffer. We missed the
presence of Mrs. Butter, but we knew she
was doing her duty in another direction. Do
not forget our fair in Paine Hall, Dec. 15,
17, 18 and 19. Help us all you can and yoa
will receive your reward. Closed-with singting at 1:20. S. E. Jones, Sec?.

The Boston Spiritual Temple held the
usual Sunday services Dec. 1 at 10:20 a. m.
and 7:30 p. m. at Chickering Hall, Huntington Ave. Mr. Wiggin in a trance, state,
spoke from the text, "Take no heed of the
tomorrowt what ye shall eat or what ye shall
drink or where withal ye shall be clothed."
The speaker said that the most impracticable of men were those who dwelt in the
dead past or the unknown future, weakening

By KATHERINE H. NEWCOMB.

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NEW AND BEAUTIFUL SONGS,
WILL MUSIC AND Chorus.

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Special Holiday Offer!!!

Commencing with the issue of Dec. 7, 1901, the Hanner of Light will be sent to any new subscriber for four months for TWENTY-FIVE CENTS!

During that period Miss Lilian Whiting, under a special engagement, will contribute a series of articles upon topics of interest to all Spiritualists, Liberalists, Metaphysicians, and Occultists. Now is the time to subscribe. Let us hear from all quarters of the globe at once.

Old Subscribers Take Notice!!!

In order that our loyal patrons of past years may be benefited by this grand offer, we make you the following proposition:—If you will send us a club of twenty new names, subscribers for four months, we will

FULL YEAR'S SUBSCRIPTION A PULL YEAR'S SUBSCRIPTION in advance to the Banner of Light, and send you a copy of "'Lisbeth," Mrs. Twing's greatest work, or of some other book of the same selling price, if "'Lisbeth" is already in your library. This grand offer is open only to Jan. 1, 1902, and every reader of the Banner of Light should at once avail himself of it. Now is the time to get up your clubs. Send in your lists at once, and secure Miss Whiting's splendid articles, also the Banner of Light and its excellent premiums.

Telepathy.

Telepathy.

In another column of this issue, our readers will find a series of questions propounded by that devoted friend of Psychical Research, Mrs. Rose M. de Vaux-Royer, of New York City. We trust that due consideration will be given to these important queries, and answers to the same promptly forwarded to Mrs. Royer who is desirous of interesting the scientific world in the facts of the new psychology. This is a work that should have been done by the Spiritualists themselves, but as they have falled to take it up as they should have done, they should not complain if it is now fearing on the perfection by people outside of their ranks. We hope that every friend of progressive Spiritualism will promptly respond to Mrs. Royer's request, and earnestly cooperate with her in the work of establishing the truths of psychiam. She is at the head of a movement for the purpose of raising funds with which to endow a chair in Columbia

University, for the accentific investigation of psychic phenomena. She has the active assistance of such eminent scholars as Prof. J. H. Hyslop, Rev. M. J. Savage, Rev. Heber Newton, Rev. Henry Frank and Lyman J. Gage, Secretary of the Treasury. They are working along practical lines and we wish them every success. In the meantime, it is but fair that the Spiritualists of America should be asked where their schools of philosophy and psychology are, and why they are not endeavoring to endow an institution of their own for the very purpose for which the distinguished parties above named are now laboring. It is well known that there are not more than a dozen speakers on the Spiritualistic platform today, who are under forty years of age in all America. This fact shows the lack of schools and proves the need of them. raity, for the scientific lavest to phenomena. She has the ac-

State Associations.

The wide difference in the statutes of the States of the Federal Union renders it imper-

States of the Federal Union renders it imperative that the opiritualists should have a "friend at court" in each State. Hostile measures are introduced at each session of the Legislature, which, it enacted, would seriously cripple the liberties of our people. Last winter alone, twenty-eight States attempted to pass restrictive medical laws, and succeeded in doing so in all but six instances. Some six or right States attempted to make the exercise of mediumship a felony, and some of them succeeded in doing so. These attempts are bound to be repeated with the coming together of the members of every newly elected Legislature. Protected interests are to be strengthened by yet greater protection, and the people are always last to be considered by those who claim to be the servants of the people. It is an age of class legislation, and the friends of liberty and justice are forced to be constantly on their guard lest they lose forever the few rights that now remain to them. The variety of interests involved, and the great difference in the character of the attacks made upon the people's liberties, to say nothing of the fact the contests in the several States are usually made on the same dates, render it absolutely impossible for one organization to care for them all, unless it is poasessed of unlimited means and can command the services of the most talented men in the nation in its battle against the advocates of monopoly. Even if these aids were obtainable, their appearance before some legislative bodies would be resented as outside interference and a point made for the monopolists that the people of a State were well qualified to judge of their own needs, and did not require any advice from outsiders. In view of these facts, and in view of the peculiar interests involved on the part of Spiritualists, it behooves them to have some active body in each State to look out for their rights and to wage an earnest, honest battle for their preservation whenever occasion requires.

It has been frequently said that the N. S. A

the tower of liberty to warn the people of the approach of those who are sent out to attack them.

Capital punishment, compulsory vaccination, medical restriction, anti-medium laws, etc., are State measures, not Federal, for the Federal Government does not presume to interfere with the States in their home affairs, and the legislation of Congress on such subjects applies only to the District of Columbia and to such other territory as are directly under the control of the Federal Government. It is apparent at once, in view of the above stated facts, that State Associations should be formed and loyally supported in each State. The work done by the New York and Illinois State Associations during the past four years, shows their great value when put to the test. The recurring frequency of the attacks upon our people through legislation is a warning that constant vigilance on our part is a necessity. The N. S. A. cannot keep its eyes upon all measures of this character through the year. It must have sids at the various centres where the attacks are made. State Associations have full power to act in all matters in their respective States, but, when they have done all they can do, they still have the N. S. A. to appeal to for aid in a final struggle for liberty.

But there are other interests of importance.

done all they can do, they still have the N. S. A. to appeal to for aid in a final struggle for liberty.

But there are other interests of importance outside of those we have here considered. The organization of local societies, and the needs of different communities, can better be affected and determined at close range than at a great distance. This is shown by the work of Mr. and Mrs. Kates in Minnesota during the past four years. It was also proved by the labors of Mr. and Mrs. Sprague in Indiana and elsewhere. Through State Associations, local circuits can be established that will afford employment to a speaker or medium for one full year. This will be a great saving in the expense of travel, and will give the people an idea of permanency that no other method can possibly bring forth. Spiritualism means more than making a big noise or a big show once or twice each year in different cities and towns in the United States. It means the quickening of the consciences of the people in all communities to a clearer perception of right, and a keener realization of duty. It means devotion, consecration, concentration, and conservation, hence desires to build into the lives of its followers something that will broaden and strengthen them. The harmoniously working and actively progressing local societies are the chief factors in this work.

There factors can be organized and supported best by State Associations.

In thus arguing la favor of State Associations, we by no means underrate the importance of the N. S. A., and the necessity of its maintenance. It is because we want the N. S. A. to be made stronger and better that we present the above facts to our readers. In order to have strong State Associations, the first organize them. Once in working order, these State Associations can actively engage in the work of building up local societies. It is useless to organize a local body unless it is to be carefully auxired until the people are taught to render it loyal and willing support. To organize a large number of societies and then abandon them to struggle for existence, to decay and death, always works an injury to our Cause. It therefore follows that it is wisest to make haste slowly, and not attempt to make a present showing regardless of future consequences. We have the N. S. A. snugly enscenced in a home of its own in Washington. It is doing all in its power to push forward the car of spiritual-progress. But it is limited as to means, and can ealy do a very few things because of that limitation. In order to make Spiritualism a power for good in the world, the N. S. A. should have its treasury filled to the overflowing. Liberal endowments are needed. Let us do for our National Association what the Unitarians have done for theirs, and success is ours. Its support must come from other sources than our weak, struggling societies. When it has a State auxiliary in every State, it will be invincible, but it cannot have those auxiliaries until it is made strong enough to organize them. If one thousand persons will but give one hundred dollars cach to this worthy object, victory is assured. There are ten thousand persons abundantly able to do this; will they heed the call of duty and keep our people free, or will they continue to siunber, and permit them to be enslaved? The choice is theirs.

The Church of Higher Spiritualism

The Church of Higher Spiritualism.

The secular press is exploiting a movement bearing the above name as a new expression of religious thought, and states that its founder is Henry St. Clair, formerly of Cleveland, Ohio. This new (7) sect takes Oahspe, a book written by Dr. Newborough, as its standard, and claims that said work has been revised and rewritten for the special benefit of the followers of that cult. Inasmuch as the Faithists have been using Oahspe for nearly a quarter of a century, it will seem somewhat strange to them to note the claims of this self-appointed leader and his friends. Faithism has many followers throughout the land, and we venture to assert that very few of them ever heard of the man who now claims to have given their religion to the world. He is certainly not known in Spiritualistic circles, and has no standing among those who are known to be leaders in the movement. He says his doctrine must not be confounded with that of modern Spiritualism was a heaven-revealed gospel of truth, while St. Clair's doctrine is plagitarized from the teachings of Newborough and his school. Dr. Newborough did give some valuable truths to the world, but his system was full of error, and St. Clair has evidently sought to add to the latter that the truths of the former might be more successfully obscured. Anything that is begotten in inquity and founded on fraud cannot long survive, and the Spiritualists of America have nothing to fear from this man who is so anxious to discredit prue Spiritualism that his psends doctrine may be builded up. It is worthy of note that many secular papers are always ready to publish glowing accounts of any movement whose object is to belittle true Spiritualism. Comment is unnecessary.

Dr. E. A. Smith.

This long time friend of Spiritualism in the State of Vermont is seriously ill at his home in Brandon, where he has been confined to the house for several weeks. He is a very sick man and is confined to his bed. His friends are much alarmed about him, but all unite in hoping that he may remain in the form to complete the work that was entrusted to his hands. We hope that all of his friends throughout the country will unite in sending him thoughts of healing, and earnest wishes for his speedy recovery.

J. Clegg Wright's New Book.

As will be seen by a card from Bro. Wright in another column, his new work on psychology will soon be out of press, and ready for delivery to his numerous patrons in all quarters of the globe. Orders are filled at this office, and this splendid work of Mr. Wright's should be in the home of every Spirituaist in the land. Write us at once and secure a copy of the first edition of Mr. Wright's great work.

Holiday Gifts.

Spiritualists are you in doubt as to what Spiritualists are you in doubt as to what you should give your friends for a holiday present in the way of reading matter? If you are, permit us to suggest that the excellent works of Miss Abby A. Judson are just what you are looking for. Her book "Why She Became a Spiritualist" is worth its weight in gold in the intrinsic value of its thought, and the wealth of its spiritual impress. Miss Judson's books can be purchased in sets or in single copies at very reasonable rates. The entire series will be forwarded to any address upon the receipt of three dollars. Her work named above will be sent upon receipt of one dollar.

ATThe catalogue of the Morris Brown Col-lege, Atlanta, Georgia, an institution for col-ored students, is at hand. There are nearly six hundred students enrolled of both sexes, and the school seems to be in a flourishing condition, financially and otherwise.

Hymeneal.

LIGHT.

From one of the dailies of Seattle, Washington, we learn of the marriage of Miss Alma Locke, daughter of Hon. Thomas M. Locke, of Philadelphia, Pena., to Mr. Benjamin P. Eno of Seattle. The Banner extends hearty congratulations, and wishes the happily wedded pair increasing Joys as they journey through life.

through life.

**Capt. Oberlin M. Carter, the aristocratic prisoner at Fort Leavenworth, Kansas, who muleted "Uncle Sam" for one or two millions of dollars, during the Spanish American war, had a hearing before Judge Kohlsaat at Chleago, Ill., on Monday, Dec. 2, for the purpose of proving that he is honestly entitled to the securities he obtained during his Georgia campaign. If he wins he retains his fortune, and regains his liberty. If he loses, his estate goes to the government, and he will remain in prison until November 1903. Had he been a poor man, with no political pull, nor social influence, he would have been speedily tried and given a long sentence. His wealth enabled his attorneys to delay justice, and has made it possible for the cause to be brought repeatedly before different courts of the land with the hope of cheating the law of its deserts. If he fails with Judge Kohlsaat, some means will probably be found to take his case to the Supreme Court of the United States with the hope of obtaining Carter's release from prison, and immunity from the crime he committed for the sake of gain in dollars. His release will be a diagrace to our nation, and will cause Justice to hang her head in shame.

Ea The case of Mrs. Piper has been discussed at great length in the columns of both the secular and religious journals. She has been well advertised by the publicity given to her supposed words, and the attention of the people has been called, as never before, to the society whose mouthpiece, in one sense, she has been for fourteen years. It now transpires that her alleged "confession" was no confession at all, but merely a piece of syndicated newspaper enterprise, undertaken solely for the sake of pecuniary gain. A few things she did say were surreptiously seized upon, greatly distorted, enlarged, and manipulated to suit the purposes of the enemies of paychism. Mrs. Piper's, repudiation of the alleged interview and authentic account of what she really did say were refused publication by the very journals that gave such startling headlines to her alleged "confession." Their course was thoroughly dishonorable in the first place, and their refusal to publish the course was thoroughly dishonorable in the first place, and their refusal to publish the truth proves them to be not only venal, but cowardly in every respect. After all, they pay a high tribute to Spiritualism by going to such lengths to destroy it. If it were of no value they would let it alone.

Let The exclusion of anarchistic literature from the United States mails is being urged by many of the leading secular journals of the land. Without doubt, some measure will be passed by Congress restricting the use of the mails on the part of those, who are, or are suspected of being, anarchists. Such a law may be needed, but the passage of any such measure is fraught with grave danger to the freedom of the press unless the term "anarchy" is very specifically defined. There are those who would define a just criticism of our government as anarchy, and the publication of all opinions at variance with their own as seditions utterances. Murderous anarchy, wild fulminations against all forms of government and society itself, ought to be suppressed, but the line should be drawn with cartful hand lest injury irreparable be done to free speech and a free press.

LEThe first message of President Roosevelt is a wordy document, containing nearly
or quite, thirty thousand words. It is instructive, and will well repay one for giving it a
very careful reading. It shows that the
President is determined to have matters well
understood at the outset, but it is not a perfect State paper by any means. President
Roose-velt was born among the aristocracy,
heace cannot be expected to know very much
about the extremely poor, or even the middle
classes in American society. He has betrayed
his lack of knowledge on that point in unmistakable terms in his references to the condition of the so-called under classes. On the
whole, however, the paper is statesmanlike,
and an exceptionally able document, despite
its partisan bias and faulty logic in some
minor matters.

INIT is always a pleasure to note the work of a true and worthy medium in presenting any phenomenal manifestations for the benefit of humanity. Such an one is Mrs. M. A. Reed uf Boston, whose card appears in another column of this issue. Mrs. Reed is a psychic possessing powers of a high order, that have made her a most gifted teacher. She has been taken into the realm of the soul, from which she is giving rare pearls of truth to the children of men. We consider her readings to be most excellent in character, and they certainly are full of spirituality. It is a privilege to recommend her to the favorable notice of all who are in search of the higher truths of Spiritualism.

L. Secretaries of local societies will confer a favor upon this office if they will write their reports and announcements upon different sheets of paper. If they are combined in one, as is now frequently the case, we can not answer for their failure to appear. By writing them separately, we shall know at once to what column they belong, and will post them accordingly. All announcements should be in our hands by ten o'clock Monday morning, and all reports of local meetings should be received by our first mail Thursday morning. If our correspondents will kindly heed this request, they will confer a great favor upon us, and avoid the possibility of the exclusion of their reports.

(Continued from page cas.)

For centuries in connection with insercury, blood-letting was inseparable. To be able to bleed made a dector of the most ignorant. The doctor let the "bad blood" and disturbing "humors" out of the veins; he injected mercury through the stomach; "cleansed the system" with acrid cathardics, and this not being forture chough, he created "counter-trritation" with bilaters, or cupping, or later with white-hot irons. It was all done by "learned doctors," that is for the time, and considered soundly orthodox.

If a patient with fever called in a doctor, and that doctor proceeded to give a purge that would prostrate a man in robust health; take a quart of bad blood away; administer an emetic to cleanse the stomach, and follow with calomei till the lips could not close over the swollen jaws; and while suffering the tortures of the damned from thirst, water was withheld until death in pitful mercy came to stay the hand of the torturer, the wonderful skill of the practitioner was not called in question, and he was as trustingly called to the next afflicted.

Not only were the doctors trusted, but more wonderful, they went on for centuries scarcely changing the treatment, although they saw its dreadful consequences.

Now they have anti-toxin for mercury. They do not use the lancet to let out blood, and regard so doing as equivalent to death to the fever patient. Are they more skilled? Have they at last mastered disease? They ought to be satisfied, for in their anti-toxina they have of all remedies, those which complied by how they have of all remedies, those which complied to be considered as the source of vital forces, and fill every cell and fibre with the debris of decaying tissues.

How long will a credulous public be made to believe that health, which is the purity and harmony of the organized body, can be gained by introduction of toxins which corrupting the house process of the indurated bone, and make it a putrescent pest house!

If there must be medical legislation, should not such a sl

to the indurated bone, and make it a putres-cent pest house!

If there must be medical legislation, should not such a slaughter-house practice be pro-hibited? Should not this torture, this mur-der under the guise of professional science, be called by its true name, and correspond-ingly punished?—Hudson Tuttle, in Progres-sive Thinker.

Live.

The gross and poaderable have little of true living. The trend of the grosser and material of everything, is toward decomposition, downward. The trend of the finer vibratory substances, in everything, is toward a deeper consciousness and immortality. One is superficial, spasmodic, temporary; the other, peaceful, continual, permanent. This is the law.

A recognition of the finer is the first step that way. A recognition of the facts that eteralty is now; that all the immutable eprocesses of the Infinite are now; that formation and deformation are ever; that the soul-power throbs every planet and every atom as in every age; that the same order is eternal; that body, mind, spirit and soul, are but vibratory atoms of substances with God-power vibrating—these facts recognized, then, grandeur comes to view and conscious beings begin to live. Get at these things and you will get nearer the God who moves them! Look within and live!—The Marion (N. Y.) Enterprise.

ES"Practical Ideals" maintains the high character that it established for itself in its first issue. It is full of spiritual thought and helpful suggestions with respect to the exemplifying of the same in every day life. This excellent magazine is one of our most valued exchanges, and meets a demand in the literary world that no other publication can possibly reach. This journal deserves well at the hands of all liberalists. It is fair and impartial in its treatment of all subjects, while the subject matter with which its columns are filled, is of interest to all who are in search of a nobler and truer civilization, and are endeavoring to realize their ideals, and idealize their reals in all of the relationships of life.

15 The Fredonia, N. Y., Advertiser of Nov. 15, contains a very interesting letter from our valued friend, Lyman C. Howe, upon the subject of Sir Robert Ball and the Moon. Mr. Howe's letter is full of meat, and his questions are difficult ones for even the eminent astronomer to answer. Bro. Howe's concluding words will find an echo in the heart of every progressive Spiritualist. He says, "If we were to spend the years of eternity in perpetual singing, no matter how sweet the song, we should pray for annihilation."

ATWe take this opportunity to extend to Mr. and Mrs. William Tebb, Rede Hall, Burstow, Surrey, England, our sincere thanks for their holiday greeting and kindly remembrance that is at hand this week. The sentiment expressed in their charming souvenir can be echoed by all thoughtful people viz: "True friendship consists not in the multitude of friends, but in their worth and choice."

18 It is reported that the young Queen of Holland is now recovering from her recent painful and most dangerous illness. The hus-band whose cruelty brought her so near to the door of death will find very few to welcome him to Holland after this episode. Queen Wilhelmina would be perfectly justified in living apart from such a brute hereafter, if reports of his conduct be true.

E Photographs of Mrs. Minnie M. Soule re for sale at this office; twenty-five cents

That every law which moulds a tear,
And bids it trickle from its source,
That law preserves the earth a sphere,
And guides the planets in their course.

—Samuel Rogers.

In Memorlam.

In Memoriam.

To the Editor of the Imaner of Lighti
In the closing days of the year, with the holiday asson with its good cheer to many, we cannot forget that there are many said somes because of vacant chairs, made so by the absence of loved ones.

Our friend, Giles B. Stebbins, wrote a charming book shortly before his decease, entitled "The Upward Steps of Seventy Years." To such a life as his was, every step was upward upon the ladder of life, affording breader and more comprehensive views of the affairs of men, and of the religious problems in which he was so much interested. To such a man life is always pleasant because his vision is unobstructed. True, the sky may be leadened with clouds, but the splittual vision pierces through the darkness, and enables the soul to see the heavenly light which is beyond. And what I am saying with reference to Mr. Stebbins, may appropriately be said of others who have closed their labors as mortals, and alaen up their splittual work in other spheres. Captain E. W. Gould was one of the most active men we have had. He was an honor to the Cause he represented. How we shall miss bin at our annual gathering! No matter how has all the present the server forer the relation as it previously existed here.

There are but few left among us, who re-member the birth of the new movement mown as "Modern Splritualism." But let us thankful that they are still here, and show our appreciation of their labors ere they go hence.

Dr. Peebles, still vigorous in his old age, is undagging in his efforts to add to the ordinary

our appreciation of their labors ere they go hence.

Dr. Peebles, still vigorous in his old age, is undisgring in his efforts to add to the ordinary Christian Falth, the knowledge of the great fact, so persistently ignored by the majority of so-called Christian penjackly the other day, with the labeling penjackly the other day, with the labeling of Prof. J. Jay Watson at our meetings, where he assisted us, discoursing delightful music upon the famous Ole Bull violin, which that great master gave to him, as a token of his appreciation of the musical and spiritual qualities of his pupil. I think his spirit is often present, inspiring the music which emanates from this now sacred violin, which for nearly three hundred years has been doing such excellent service.

We shall be pleased to have Prof. Watson with us again, and, although far advanced in years, we may still hope that there are many more in store for him here. While we may not know how great his reward will be in the other life, we feel sure that he is earning his crown, by delighting thousands of people with is charming renditions of the works of great composers.

Thus it is that the works of men live after

his charming renditions of the worse of a vec-composers.

Thus it is that the works of men live after them. Inscriptions upon the stones above their graves, are worn out eventually, and the stones themselves sink into the ground, but a great composition, preserving the literature of a people, or a musical composition of great merit, lives on and on, and it may possibly be-come as immortal as the soul of the great composer.

oser, ishing you and your many readers a Mer-hristmas and Happy New Year, I am, as Fraternally yours, A. A. Dailey,

Norwich, Mt. Vernon, Albany.

PERSONS PLACES AND EVENTS.

I closed my first engagement in Norwich, November 24, the darkest day of the whole two months. I have niuch to remember of persons, places and eyents, in and about Norwich. Through the kindness of Mr. and Mrs. Spalding, my genial host and hostess, I was introduced to some of the best specimens of growing humanity and some interesting scenery and historic associations. Among the interesting people, whose presence was enriching to the soul, were W. F. Bogue the president, J. D. Crocker, secretary and the artist that painted the famous picture for Mrs. Chapman, the Tarbell Sisters, and Miss Effie, Dr. Clapp and wife, Mr. Winship (a large and well stored mind), Mr. and Mrs. Brewer, Mr. and Mrs. Shannon (the artists). Mr. Tillinghast, who preached Baptist Theology thirty-two years and was converted to Spiritualism by Mrs. Lillie, Mr. and Mrs. Moore, and others whose names just now dodge me. But what's a name? Much in many ways. Names cover souls, ideas, affections. Names become psychic shields and reflect and transmit thoughts and self-to-contain the artists of the property of the spirit. So, too, places are magnets, and motors, that store up the experiences, and radiate the thoughts that have impressed them.

one the incense of associations that testify of the spirit. So, too, places are magnets, and motors, that store up the experiences, and motors, that the touch of memory the verifies that once thrilled the social appear of time. They are all brought forward the world's history.

I left the genial home of the Spaldiags, where I had been made so comfortable for seven weeks, on Monday, November 25, and no not not motor that the service where were the service shring and motors and the service of the service with the genial home of the level-headed devotees that does not lose herself, and her faith in truth, in the mystic mirage of occult dreams and confusing assumptions; but she recognized when I meet Spiritualist that faithfully and consistently represent the Cause, not only in adhering to its demonstrated truths, but in creditable conduct and honorable character, illustrated in all the associations of iffe and and all sufficient science of life and religion of nature. I always feel braced and cheered when I meet Spiritualist that faithfully and consistently represent the Cause, not only in adhering to its demonstrated truths, but in creditable conduct and honorable character. Thus influences, they counger, it is soon to graduate at Harvard fire years ago, and Charles, the younger, it is soon to graduate. I enjoyed the elevating sphere and intellectual stimulant of the family, while the stored knowledge of many of the best countries, the promper, is soon to graduate. He cause the second of the success of some of weekle was the sation, and here I am again, surrounded by intelligent growing people, and the conforts resentative Spirituali

shock of that sudden transition, the spirit of nature seemed to kiedle in the minds of the Repiritual Union, and before I left them they manimously decided to try me again. Accordingly I engaged for a mouth in the autumn of 1942, for which compliment I thank them and the graces that moved them. If any other societies in New England feel like trying me, before I make other arrangements, I will be pleased to respond to calls.

Another Veteran Gone.

Another Veteran Gone.

From Worcester, Mass., Dec. 1, Mr. Fred Hildreth took leave of this plane of life. He hand been an intense sufferer for several years, and at last is free. He is an old-time Spiritualist, and has been in the past a great worker in the Lyceum. He was a Grand Army man, belonged to Co. A, 15th Regiment, first volunteers from Worcester. He was color-bearer of his company. In the battle of Ball's Bluff his hat was shot off, there were thirteen bullet-holes in the flag and he lost his coat, but he brought "Old Glory" safe to camp. This is but a true-tymbol of the man. He has stood a color-bearer for Progress in every department of life, and many times the bullets of ignorance and prejudice have pierced his atmosphere, but never the true, noble Soul-life. Always were the principles of truth brought safely through by him.

He was a natural poet and has left a rare legacy to humanity in this line which can be purchased for a small sum. He was a true friend to labor; it never had a more just and progressive friend. Earth has been made better and heaven nearer by his life and passing.

He leaves a widow and son. Mrs. Hildreth is one of our true and tried workers for the spirit world. The son is in the postoffice of their city. The funeral was held at his late home, many relatives, friends and comrades being present. The floral tributes, rare and many, spoke louder than words how all loved him. And none will miss him more than the school children who came trooping in to have a last look, for he was a great favorite with them all.

Mr. Roe, Chief Commander of the G. A. R. Post of Worcester, and the undersigned, officiated. In the larger life we have another loved one to meet and greet us when we, too, can go.

Lizzie Harlow.

The City of Churches.

The City of Churches.

Toronto, Canada.—Having lately perused one of the copies of your paper, I felt as though you might like to report in its columns the progress we are making in the work in this, our City of Churches. We have four meetings in this city with an average attendance nightly of 200 persons (twice a week). The one I have the pleasure of presiding over, holds meetings in one of the finest halls here, having a seating capacity of 760, and we have with us S. C. Fenner as speaker. His lecture, "The Final Resurrection." on Sunday, Dec. I, was conceded to be by the intelligent persons present, a masterpiece. Following the lecture, forty-five splrimessages and descriptions were given by his spirit control. Hon. Furman Sheppard, through his organism; all were positively recognised. J. Clegg Wright, Dr. B. F. Austin, B. A., Victor Wylde and Rev. Chas. A. Brown are all doing valuable work in the vincyard. With greetings to our co-workers and spiritual brothers in the land of liberty and thought, I beg to sign,

Yours fraternally,

E. Taylor, Pres.

418 Yonge St., Toronto.

Edgar W. Emerson.

Edgar W. Emerson.

Columbus, O.—Since the dedication of the First Spiritualist Church, the second finest in the U. S., on Oct 6th, the intelligent and instructive meetings conducted by Edgar W. Emerson of Manchester, N. H., have been largely attended.

The right hand of fellowship which is extended to those desiring to join, has resulted in over seventy new members, the majority being investigators who have received light through the excellent lectures and delineations of Mr. Emerson and his spirit coworkers, whose teachings to the eager souls who have sought the kernel but have received the husks instead, have been an unfoldment that will last for all eterativ. It has been decided during the holidays to discontinue the Wednesday evening delineations, which will be given Sunday morning and evening.

Mr. Emerson will be with us until Jan. 1, and, we hope, often in the future.

Robert Crane.

Having read of the success of some of your readers selling Dish-washers, I have tried the work with wonderful success. I have not made less than 19.00 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry-the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-Washer Co., of St. Louis, Mo. I used it take orders and sold 12 Cish-washer Co. the control of the contro

Dr. Peebles, the Eminent Scientist, of Battle Creek, Mich., has originated a Method that Banishes CHRONIC DISEASES.

most every disease known to man yields promuelly and permanently when placed in the lands. Bore failed in your case for the doctor has on his showmands of lections from patients its tilling of their weatherfailed from patients its tilling of their weatherfailed from patients its tilling of their weatherfailed from the fore restoration to health after fail treatment from the few supports the place of the world. Geo. H. Weeks, of Circumst, Olike, sends health of the failed from the few restoration to health after fail tilling ones. H. Weeks, of Circumst, the say has hove enjoys conclust health and perfect his deposition of the failed from the few restoration to the fail the failed from the few supports the failed from the fail the proof of the p

iced incuration, truthful letter moniting physic maining physic mining just what making just what making just with them no mans, formy what may be superser are invoca-ment staining with them. All sufferers are invoca-tive limit for he wides to prove to all the wick and with limit to wide to prove to all the wick and of U.S.A.BIJE DESKALES, for as the Dector of the Companion of Condition has its cause and BIT. werey repulsion of condition has its cause and superserved to remove to the provent has been all the superserved. ritio him for the control of the con



Institute of Health

Mrs. M. A. Reed.

Those who are ill in body or mind will be benefited by attending Mrs. Reed's Tuesday forenoon healing circles. Free-will offerings only are requested.

Friday evenings this gifted psychic conducts classes for spiritual unfoldment. We know from experience that the lady is empowered by advanced souls to speak with authority. Each student is personally ministered unto, psychic readings are given and the way to peace and love is pointed out.

116 West Newton St., Boston.

Contributions to God's Poor Fund.

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We know nothing of the ultimate of force. Science is already getting something like a firm hold of the idea that all kinds of motion are but forms of one persistent Force, arising in one fountain-head of Power.—Duke of Argyle.





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"I'M A BRICK!" A NEW BOOK

CORRILLA BANISTER

SPIRIT Message Department.

actar representative of the Hanner of Light, and are given in the presence of other members of The Banner staff.

These Circles are not public.

These Circles are not public.

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

weight whenever it is made known world.

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

ort of Scanos held November 14 1901, S. E. 54.

Invecation.

Oace again, oh Spirit of Love, we come late this little circle, our hearts warm, beating with love, reaching out to all mankind, Once again we would be strong to voice the message of peace, to open the eyes of the blind, to unseal the ears of those who will not hear. Oh bless our effort, oh, may we be so steady, so true, so willing to serve, that the voice shall come as a clear note in the midst of darkness and desolation. Over the sorrow swept land, we would send the cry of peace, goodwill, joy. Into the hearts of the mourning ones, we would drop the blessing of truth, the knowledge of love, of love continued where life is as it always has been. May the dear friends come to us at this moment and send their individual messages to those who sit in darkness and yearn for expression, to those who listen for the voice that is still, who would touch the form gone away. May they be so strong, may they be so clear that the message will prove helpful and useful. Amen.

MESSAGES.

Father Murphy, Ontario.

The first spirit is a man about forty years old. He is very much in earnest, tall, strong and big. His eyes are blue, his hair is dark and pushed right straight back showing his brow very plainly. He folds his arms, stands up before me and says, "Well, here I am at last. My name is Father Murphy." He is a priest. "I come from Ontario. I was a medium. I got communications from the spirit and understood them. I didn't think it was the proper thing to give them out to my people. I was afraid they would be misted, I am sorry now that I hadn't at times told some of my more intimate friends of my experiences. God knows that my interests were with my people. I didn't intend to be narrow or bigoted. I wanted to save them from their own conditions and thought I was doing the wisest thing when I whipped them into the fold and told them that there and there alone was safety. I am only one of many who have had the same experiences and who have often felt the need of giving it out to the people but were fearful for the consequences. I am saying this that if perchance some of those who know me may be led to investigate, they may not feel afraid they are sinning against the holy church and God in striving to hear from their own. I would give my blessing to all who are seeking for truth and for comfort. It is well known by me and my brothers that the great throbbing heart of the people of the Catholic church need sympathy and understanding and love from their own as much as any people in the world, and so I give out this expression to help them to reach their own. I want this to go to Father Joseph and he will know about it. I came over here very suddenly in the midst of preparations and plans for a new departure in my work but I find myself unable to take it up with the same old spirit. I am rather inclined to stand still and give the message of comfort. Thank you."

Marga. et Bond, Springfield, Ohio.

The next spirit that comes to me is a dear old lady. She is past the age when you talk about it much, doesn't seem to care how many years old she is but rather talks about what she has been through and the experiences she has had. The first thing she says is, "My name is Margaret Bond and I come from Springfield, Ohio, she has a son named William and he has someone connected with him named Arthur. She has a particular interest in Arthur and is doing all she can to advise him in his study and his line of thought. They have had manifestations in William's house, heard noises, and at times thought they saw lights. It is because the woman there, I don't get her name, but the woman connected with William is a medium and the spirits are able to manifest even while she is unconscious of her power. Sometimes when the lights are first turned out, it seems as though the house was alive with influences and they have not felt any particular fear but a good deal of wonder. She says that as soon as they are able they are going to ring that old bell again just the same as it used to be roug for her when she was upstairs and when they hear that they may know that Aunt Margaret has arrived.

Charite Murdock, Boston, Mass.
There is a man comes to me now I think about forty years old. He is very quick and active and doesn't seem to take any notice of anybody who is here but rather as though he had made the effort to get here and was going to say what he had to say as quickly as he could and get out of the way. So he steps up, takes my hand, looks at me and says, "I suppose the first thing for me to

say is, my name is Chartis Murdock, I lived in Roston. I have friends and people derre who weeld be very anxious to get word from ms. I also have people in Politadelphia. My coming to the spirit has alway's leed a sort of a mystery to them all. Some of them have not even been sure that I came here, but I was killed. It was not by my own hand nor by the hand of anyone who has been mistrasted, but by a stranger who desired to rob me. As it happened, I did not have much with me. My body has never been found and perhaps it will be good for my people to know this, that I am free to come without any of their thought and give this word from myself. I want it known that I didn't suffer much, even though the shock was something one couldn't—quite ask to have, but instantly when I came here I found my father and he quieted me and helped me until I began to feel that I might as well submit to the thing as—it was. It looked one time as though there would be a good deal of trouble over this, but after all it died away and I was so glad, because I was sure that the right one could never be conyicted. He still lives and has suffered over his rash act. It is not for me to forgive him. It is for him to forgive himself. When he comes over here, I shall find him and we will have a talk about this, and it is probable in that way that he will get the light, but in no other. Thank you."

Judich Clark.

Judith Clark.

There is a spirit comes now to me of an old lady who has a little cap on her head, and her hair is combed down plainly. She has a very large nose and dark eyes, and is not altogether nice looking, but some-how she seems to be so good that you forget all about what she looks like. She laughs a little when I say that and says that she didn't always look as bad as she did the last years of her life. Her name is Judith Clark. She says, "Call me Aunt Judith Clark and everybody will know. Early in my life I knew something of this Spiritualism and then it slipped away from me. The people about me were not very much interested so I had to let it go, but after all when I came over here I looked about to see how much of it was true and how much was false and I concluded that it was about equally divided, that there was a good deal of truth about our coming back and that now and then some-body imagined a lot. When I began to investigate more closely I found the spirits had more power than I had any idea of and then decided I would come here and report and give my own message that it might go back to my people. If you please, I want to speak a word for Sarah. I want her to know that I have seen her little ones and have helped to take care of them and anything that I can do for those who are in the body, I shall be glad to do. George is with me and he is all right and will come sometime with his word. Thank you."

Caroline Applition. Dorches'er, Mass.

The spirit that comes to me now is very

Caroline Appleton, Dorchester, Mass

Caroline Appletou. Dorches'er, Mass.

The spirit that comes to me now is very beautiful. It is a woman, and she is as handsome, oh, as handsome a person as I ever saw. She is tall and stately looking. Her eyes are black and her hair is as black as jet. She is very imperious in her way and steps up to me with such an air of authority as though she was going to say just what she wanted to say and she would have no word about it, but somehow when she tosses back her head and speaks, her voice is soft and mellow and it takes away from that imperious air which impressed me at first. This is what she says to me, "My name is Caroline Appleton. I lived in Dorchester, and the way you people look at things, I was a woman of the world. I was interested in the things that go for material consideration. I loved looks, society, art, music, and all those things that make up the life of an educated person. I had little use for things of a religious nature. I had never named it to myself, but I believe my principle was to unfold and develop materially to the exclusion of all spiritual thought. You cannot imagine what my first feeling was when I came over into this land to find things so spiritualized and I unable to comprehend the beauty or the pleasure of it because of my material conception of things. Spirit life is not so beautiful unless one has spiritual conception, and I have grown to it because if was determined that I would see what it all meant. I am so happy in returning today. I'd like to send this word to my friend Susia and tell her that I am getting along as fast as she could wish, that I have grown out of the old idea and softened into the spiritual and I come often to her. She is very much alone and I desire more than I can tell to give her some word from the spirit which will comfort her and bring her peace. Thank you."

Bepjamin White, I os Angeles. Cal.

Benjamin White, Ios Angeles, Cal.

Benjamin White, Ios Angeles. Cal.
The next spirit that comes is a very large man who is much above the ordinary height, broad shouldered and a heavy, full form. He looks at me with a bright smile as though he were childlike in his heart and the first thing he says is, "Well, well, I've at last gotten here and am able to speak and send my message out to the people who are waiting to hear. My name is Beajamin White. I came from way across the country, Los Angeles, Cal. I want to reach Susana and make her understand that distance though far across the country or far into the spirit land does not effect me, that I am able to overcome conditions and to go from one place to another and make myself felt by very many mediums. I was more or less interested in this subject, but not in just this form and it gives me great pleasure to add this word to what I used to say before I came. I want my people to make it possible for me to come into the home circle with more strength and more vigor than ever before. I want Susana to understand that when she puts out the lights and thinks she is alone that I am there with her and I shall soon be able to make myself seen by her. I know she wants to see me, and sometimes that clicking noise that she hears is a noise that I make to attract her attention. I thank you for this opportunity."

ck, I lived Anua Ctarte, Nachritte, Tesm., to Mrs-

The next spirit that comes to me is a woman short and small and very delicate locking. She has very dark eyes and a face as pale and white as marble. Her hair is pushed plainly back from her forchead and she looks down into my eyes with such a beseeching look as though this were entirely new to her and she desired more than all else to have me speak plainly for her. She comes very close to me and says, "Oh, don't keep me any longer than you can help. I am so troubled, so anxious for my people and so anxious to get some word to them. I used to live in Nashville, Tenn., and my name is Anna Clark. I came over here so suddenly that I haven't quite recovered from the shock yet, seems as though all at once I was snatched out of the body and before I could realize, it was all over. I have a mother and a father and a family that I want to reach. My mother's name is Mrs. Julia Peters. She doesn't live right in the city, but I hope that she will get this and will know that I often come to her. She isn't very mediumistic. She seems to be afraid of the whole subject, and so it is hard for me to get there, but I thought I could get some strength today and perhaps come back again and be stronger in my manifestations. Please say to her that I have seen Frank and that he says ever since he went away, he has been strugiling just as I am today to get through their fear. If only this comes to her. I am sure that we will be able to do what we want to do, and it is not entirely for our selfish comfort of knowing that we can reach them, but we know we can help and bring truth to some other stricken souls as well. Thank you."

Lucy Robertson, Brockton, Mass.

Lucy Robertson, Brockton, Mass.

I now see the spirit of a lady from Brockton and she says, "I want to say first that my name is Lucy Robertson; I lived in Brockton. I knew about this; though I never was an avowed Spiritualist, I had heard and felt, also talked with my frieads about the subject, and when I came over here it seemed so natural that I just made up my mind I would go on the regular way and give my message. I want to go to Charlie, to tell him that I have seen him. I had seen very many changes because they had to come, but I have seen what has been done outside the house and I am rather pleased. I'd like also to send word to Hattie. I want her to realize that I can come closer to her than to all the rest. Seems that there is some sort of a magnetic attraction that draws me to her and when her head aches so severely, it is because I am there. I don't mean to do it, but I find that with my close proximity to her I bring this raging headache, so I believe if she could understand it and could know that I am there, she might be able to throw it off. I am just as much interested in everything that is being done in the dressmaking line as I was before I came over here. I worked so hard sewing first for this one and then for that one that it was quite an effort to accustom myself to get out of the way of thinking what people were wearing. I feel better about it and am just trying to grow as fast as I can."

Letter from Abby A. Judson.

NUMBER TWO BUNDED AND FOUR

NUMBER TWO BUNDRED AND FOUR.

To the Editor of the Banner of Light:

The last allusion to Ferdinand Fox-Jeacken and his family was in Number 198, and having received many letters of inquiry regarding them. I will give the latest information about the descendants of Katie Fox.

My anxiety for Mrs. Jeacken was great, for the physician said one lung was about gone, and that she could not long survive the birth of her child. Her cough was constant, and racked her feeble little frame in a way to awaken the tenderest sympathy as well as the gravest fears.

Having heard of the Consumptives' Home, sustained in Pennsylvania by some philanthropic persons in Philadelphia, I asked her if she would like to go there, taking her youngest child with her, and being cared for there through her approaching trial. Up to this time she had not known our fears, and had persisted in starving herself for the sake of her little ones. It memed to me best, for her own good, that she should know somewhat, so I told her frankly that if, she did not nourish herself and take the proper medicine, her little darlings would by and by have no mother at all. She wept, and from that moment she has faithfully carried out all my suggestions.

The Pennsylvania Home spoken of is among the mountains, and the patients live in a great barn. This is to give them pleaty of pure air. Besides three nourishing meals a day, the invalids take raw eggs and new milk on rising and on retring, and two or three times besides during the day. They get well rapidly. The pure air and the nourishing diet cause the lungs to heal.

As our little Katie would not entertain for one moment the thought of leaving Ferdinand and her home, we thought that if Mohammed.

We fixed the windows at each end of the starting her and the content of the starting has a cache and of the starting has a cache and of the starting has a cache of the starting h

hammed would not go to the mountain, then the mountain would have to come to Mohammed.

We fixed the windows at each end of the suite of four rooms so that they would constantly be open about half an inch night and day. The good Ferdinand went out for milk and eggs, and when an egg was beaten up and added to a cup of milk, with a little sugar, she found that it tasted good. She gave me her promise that she would take two raw eggs and a whole quart of milk, herself alone, every single day. We began this regime Nov. 2, and Katle has kept her promise.

Having seen in the Banner W.A. Noyes "Catarrh can be cured," the next thing was to obtain this medicine. On applying to him, he wrote what druggist in New York keeps it. It is expensive. It costs \$1.00, besides the Holland gin and the sugar, and lasts three weeks. Katie began using this remedy—Cannabis Sativa—Nov. 12, and continues to take it. Her cough has almost wholly ceased, and she is doing finely since the birth of her

little son, which took place Nov. 21. He is thriving. I saw him the same day. Had it little chair for the baby?"

been a girl, she would have borne my name. Ile will probably be named for his grandfather Jencken. We are all glad that it is a boy—that Lillie and Katle have a brother, and that Ferdinand has a son to bear the name. It has two large back wheels, on which he trundles her, laughing merrily, over the floor, name.

father Jeneken. We are all glad that it is a boy-that Lillie and Katle have a brother, and that Ferdinand has a so to bear the name.

Of course all this has taken money. But substantial aid has come in from some of our readers, Mr. Editor, from a most benevolent lady friend in New York, who has many times helped me out of a tight place, and from those dear, kind Spiritualists in France, who honor and revere the name of Katle Fox. We have got on well, and there is enough to pay the doctor's bill. Other expeases must be met, but kind hearts will be stirred to meet these needs. It was only yesterday that a neat sum came from one of the most honored names in the ranks of Spiritualist literature in New England. Two of his works grace my shelves.

The donation from France, amounting to \$43.41, came through the kindly and carnest services of M. G. Bera, a name already familiar to me, through his advocacy of the genuineness of the manifestations produced through Frau Rothe, the well known flower-medium. Having read the letters in the Banner of Light about the Jencken family last winter and spring, he wrote to ask me to take charge of the money he might be able to collect. Knowing the family stress that was approaching, it was a pleasure to do so, and the letter that I wrote him giving particulars about the family occupies a column in "Le Spiritualisme Moderne," of Oct. 10. This carnest paper is a bi-monthly, appears in Paris, and bears this motto on its titlepage:

"Religion is a science: science is a religion."

Paris, and bears this motto on its title-page:

"Religion is a science: science is a religion."

The treasurer of the society bearing the same name, of which M. Bera is a member, sent me the money; and, in accordance with their custom, when sending funds abroad, we had a notary public attest Ferdinand's signature to his statement that he knew the money to have arrived in my hands. I have since sent M. Bera has written me that there has been started at his suggestion a similar subscription in "La Revue Spirite," the great revue founded by Allan Kardec. I have not received as yet anything from this second subscription in France.

With regard to the generous amounts sent me last winter and spring by American Spiritualists, for Ferdinand and his family, I kept an exact account of the receipts and expenditures, and he and his wife know just what was done with the whole sum. The fact that he has a comfortable home only seven minutes from his place of business (instead of one hour and a half, as was the case in Brooklyn), as well as bedding, furniture, clothing, utensils, and many other necessaries of life, is wholly due to the geaerosity of the many who responded so nobly to the frequent pleas, which you, kind Mr. Editor, allowed me to present through your columns. As many have enquired, and as some have wondered whether our efforts in this direction have met the results for which we hoped, it may be suitable on this occasion to state that in all the labors for others which the angels have led me to undertake, not one of them has afforded me more real satisfaction than the results from this.

When I reflect on the poverty, the hunger, the cold, the destitution of every comfort of both bed and board which afficted this dear little family, in their promotes and the provency of prevancy of prevan

road."

It has two large back wheels, on which he trundles her, laughing merrily, over the floor, and two small front wheels, on which the chair sits firm, when the tot is tired, and wants to rest.

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

Arlington, New Jersey, Dec. 1, 1901.

Since writing the above I have been to see the Jencken family, and found that Ferdinand has lost seven days from his work. He took care of his wife for three days, and the took care of his wife for three days, and the flevated Railroad snspended him for four more days, by way of punishment for his absence. The consequence is that Mrs. Jencken could not afford to have the needed milk and eggs for ten days. She looks very badly. The janitress helped take care of her. She has paid only the doctor. I fear for her, and shall be grateful for anything that may be sent to me for her.

Abby A. Judson.

Abby A. Judson.

Passed to Spirit Life.

Passed to Spirit Life.

From Marlboro, Mass., Nov. 17, Mary A. (Winn) Howard, aged 70 years, widow of Sherman H. Howard, killed in the second Bull Run battle. Mrs. Howard was a native of Townsend, but hgad lived in Marlboro nineteen years, with her daughter, Mrs. Elva Winch, and her granddaughter, Edith Smith, whom she had cared for from infancy, when the transition of her daughter Clara left her motherless. All this loving devotion was amply repaid by the tender care bestowed by "Elva" upon the loved and patient mother, as the weeks, fraught with suffering, "dragged their weary length along." As the dear invalid neared the land of rest, she was cheered by visions of unearthly beauty, through which the sustaining faith of the "yeil between," that the feeble voice called the waiting angels. At the last, her beloved brother "Warren" was so clearly seen, that, raising herself with extended hands and joyful face, and voice of gladness, the words, "Oh. Warren, comet" closed the volume of her earth life. The impress of the sceae lingered until the day of the closing service, upon the face.

Another beloved daughter, Mrs. Jennie Winch of Brockton, with her children, Frank and Bernice, mourn the loss of the beloved mother and grandmother, whose dear ones are all richly coasoled by angel ministry. The funeral took place Nov. 20, service conducted by the writer. There were many beautiful flowers, and sweet music was rendered by a quartet of ladies. The interment was in Pepperell, Mass.

From Hillsboro, N. H., Nov. 25, 1901, after a long and painful illness. Dorothy L.

was in Pepperell, Mass.

Juliette Yeaw.

From Hillsboro, N. H., Nov. 25, 1901, after a long and painful lilness, Dorothy L. Worthen, wife of Lorenzo Worthen, aged 67 yrs., 6 mes. and 8 days. Mrs. Worthen had been a Spiritualist for more than thirty years, and was blest with several visions of the attending witnesses. She suffered exceedingly and longed for the release which came peacefully at last. She talked freely about the change, expressing her wishes about the funeral and home affairs. She was a sensitive person with strong convictions; a brave, true heart; ambitious and carnest; a lover of truth. Mr. and Mrs. Worthen will be remembered as pioneer workers at Biodgett's Landing, Sunapee Lake camp meeting, they having charge of the "Forest House" four consecutive years, where they were untiring in their efforts for the comfort and happiness of their numerous guests. Mr. Worthen has the sympathy of many friends and the blessed assurance which Spiritualism gives to hearts made lonely by the transition of those most dear. Funeral service by the writer.

Addie M. Stevens.

writer.

Addie M. Stevens.

From her home at Onset, Mass., Nov. 20, Mrs. Lucioda Smith, aged 73 yrs., 7 mos, and 8 days. For many years Mrs. Smith had been an earnest and devoted Spiritualist. She was always present at all the meetings and was deeply interested in all the higher thought expressed on our platform. In her daily life she lived her Spiritualism, and was ever a kind neighbor and friend, loved and respected by all who knew her. She leaves two sons, one a resident of Onset, the other of Stoughton, both well known in the business world and highly respected by all that know them. She also leaves an invalid sister, reaident of Onset, over 80 years old.

The funeral services were held at Mrs. Smith's late residence on East Central Ave., Onset. Mr. Tatlow and family rendered in a beautiful manner several spiritual songs, and the address was prodounced by the writer. The interment was at Stoughton.

Geo. A. Fuller, M. D. Onset, Mass.

Onset, Mass.

Onset, Mass.

Passed to the land of morning on Saturday, Nov. 20th, from Mill River, Berkshire County, Mass., Dawn Blodgett, youngest daughter of Edward and Marion Blodgett, aged 19 years.

Her life was full of love and beauty, and her home was crowded (on a day which was like a dream of early spring) with weeping friends, who came to take their leave of the dear earthly form. It lay with a smile of peace and rest among sweetest flowers which she had loved so well.

Her name was prophetic, for she only knew the dawning here—her sunrise was beyond.

Helen Temple Brigham.

Helen Temple Brigham.

Still, in perpetual judgment,
I hold assize within,
With sure reward of holiness
And dread rebuke of sin.
The stern behest of duty,
The doom-book open thrown,
The heaven ye seek, the hell ye fear,
Are with yourselves alone,
Whittier

as from the Land of Truth.

The mushroom is born on a summer's eve. It rejoices in the falling dew, and gains its full stature in one night. One whole lifetime in one night, for day, that to us is giorious with its activity and light, is death and decay to the mushroom. And to the mushroom, that is all there is of earthly existence, that one pittable measurement of time. That measurement is all it can understand, if it understand at all, or take at its just value. All else is unfathomable, untested, unknown.

mushroom, that is all there is of earthly existence, that one pillable measurement of time. That measurement is all it can understand, if it understand at all, or take at its just value. All cles is unfathorable, untested, unknown.

On a lovely spring morn an insect develops from a maternal nest into full activity, and becomes a foyous, happy creature. All the summer long, living, loving, developing according to its kind, till the fronts and chill of autumn close its career. The rich, ripe autumn of maturity, the fruition of our hopes, is the death knell of the insect; and he measures time by the seasons three, noting naught else. He knows not of winter, except as a shroud, an ead to him of love and existence, an end of all lite, of all love, for he measures all by his own standard of experience, and that which he knows not of does not exist to him.

Man enters upon this cartily plane clothed in form divine, with attributes of the highest. His seasons unity not be contained in the seasons with a string, south, maturity and old age. The years are counted for him, not hours or days—years of growth, development, decay, and at the last he says. This is all of Life, the end; like the mushroom, like the insect, notting naught outside of his own limited experience, the experience that comes to his understanding through the limited matter he now occupies.

Yet he, the mushroom, and the insect, will find life unending. They will find themselves moving in their own orbit, each of its own kind, one as important as the other, in the Great Universe of life and matter. Life and matter are interdependent. Matter is dependent on life for vitalization, and Soul is dependent on life for vitalization

verse of Life and Matter,—that Soul, and each individual Soul, calls forth for the control of matter, calls forth for knowledge through matter, and for concerted action, as far as possible.

That incarnation of, Soul in matter is a fact, is proven by you in your present condition. Look at your bedies. You cannot galasay it. That matter is indestructible, but undergoing continuous change, is proven to you by your own sclenists. Your own experience teaches you that the human physical body is no excention to the law of change in matter. This change will take your physical body from you. The great law of change in matter extends through all matter, and the refined or spiritual body which you will be related with after leaving the physical form is no evecution to this rule. How then? Soul is dependent unon matter for the development of force, like unto the two poles of a marnet that create the current, that draws and holds the two bodies together. Soul is dependent unon each other for the force which we daily use.

Incarnation and reincarnation differ slightly in method of performing, and only very slightly. Both come under the same great Law, but the results are widely different. The first is a step, taken because Nature is the compelling power. The second is taken well-indicated by the propagation of the species. And we will take the organic class, and choose from that as the one most suitable to our comprehension. First the tiny bud of matter nourished by the mother is composed of two distinct elements, physical and spiritual matter, and the Principle of Life. That tiny bud not matter nourished by the mother is composed of two distinct elements, physical and spiritual matter, and the Principle of Life. That tiny bud has yet no life or Soul of its own. It is entirely dependent upon the mother for food and circulation. But there is composed of two distinct elements, physical and spiritual matter, and the Principle of Life. That tiny bud has yet no life or Soul of its own. It is entirely dependent upon the mother fo

has a strength, a power, that an incarnated soul cannot conceive; it might be compared to your childhood and a rich, ripe old age, one that comes from a broad experience and force well spent. If you would not be forced by Natural Law to incarnation, as by Natural Law to incarnation, as by Natural Law to incarnation, as by Natural Law to incarnation of the control of the physical body, learn the lesson of control. I have reference especially to matter, and that matter the physical and spiritual bodies which you wear. By the Law of change in matter, and that matter the physical and you will be suffered to the control of the contro

I leave with God tomorrow's where and how,
And do concern myself but with the now,
That little word, though half the future's
length,
Well used, holds twice its meaning and its
strength."
Men never are consoled for their first love,
nor women for field last.—Welss.

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Children's Spiritualism.

"WHAT IS A HERO?"

BY K TEMPLE MORE

Nama closed her book as the eve grew dim;
"Tens a beautiful story, too—
About a capita'n who gave his life,
In a storm, to save his crew.

Her litt'e boy sat on her knee, and thought O' the tale she just had read; Then, lifting his eyes t) his mather's face, "What is a hero?" he said.

"Is be always, I wonder, a great, strong man?
Does one ever come to this town?"
Then mams softly bends, and strokes
The curls of chestnut-brown.

A little boy, like you, can by
A hero brave and true,
Fighting, not giants, but fau'ts, my pet—
Willing to dare and do.

"In days of old, brave men were called By the good name of 'knight'; They helped the weak, and ever fought For justice, truth and right.

"All heroes that the world has known Once were but boys who tried To lead a poble life, and leave A grand name when they died.

The bravest hero, dear little one, May never in far lands roam, or do great deeds; but every boy Can be a hero at home!"—Ex.

Who Am I!

Dear Children:

Do you remember the picture in our Banner of a baby sitting in a cart? We did not know who it was, and thought baby's mama would write us a letter when she saw the paper. Well, just the other day we found the good letter from baby's grandpapa, and here it is. Myrtle Cressler is her uame, and she will be two years old in February. Get your paper out and look at her again so you will know her.

Perhaps her grandpapa will write us something more about her. We do not want to lose sight of her because she is a Spiritualist, and belongs to us.

something more about her. We do not want to lose sight of her because she is a Spiritualist, and belongs to us.

Dear Old Banner of Light:

Enclosed I send a picture of a Spiritualist baby, my youngest grandchild, Myrtde Cressler, born Feb. 25th, 1900. She is a bright, cunning little witch and we all love her. She is very fond of coming over to grandpa's in her little cart, for her father and mother own the adjoining farm only a short distance away and she is here almost every day.

A few days ago her mother caught her sitting in her little cart out in the back yard seemingly in a deep study over something in her little mind. She hurried in and got the kodak and took a sangshot.

I call her a Spiritualist baby for her grandmother and I have been firm believers in that beautiful philosophy for over thirty years, and constant readers of the dear, good old Banner all that time. I think I subscribed for it first in the winter of 1883, having missed only two or three years in all that time. It comes at present in my stepson's name, T. S. Rackliff. He is a Spiritualist. All our children (four) are firm believers in the beautiful freedom-giving faith. We call the Banner "Our Family Bible." Though most all our neighbors seem to pity us for being so weak minded and simple, to believe in a thing that has been exposed so many times, but we only smile and go right on believing, yes knowing. And they little know how sincerely and earnestly we pity them.

Oh, what joy there would be on this earth if all could see it as we are allowed to see it. How much we have to be thankful for, and how much greater are our responsibilities!

I want to say here, we like the Banner befirer and better-those good long letters of Abby A. Judson, those cheering, encouraging messages from over yonder, and the brave, straightforward course of Editor Barrett. Heaven bless you all.

Grandpapa B. B. Stuart.

Syringa, Idaho.

Christmas Letter from Susie.

Good morning to all the little boys and girls. Do bope it is a lovely morning to all of you and that you are happy. We are all of you and that you are happy. We are all of us happy this morning, 'cause we are talking about Christmas, and that's enough to make anyone happy, ain't it? 'Specially when we know we will be invited to our very own Christmas party, just the same as we have had for—oh, forever, I guess. Don't ever remember of being without it, and it is beautiful. Did you want me to tell you about our parties? We have two, one Christmas day, and one the night before; one of them we have on earth with hardbodled folks and the other we have on Spirit Land, with nobedy there but has got rid of the hard body.

On Spirit Land we have a lovely time; there's music and dancing, and trees and beautiful things, and it sin't much different, teacher says, from some Earth parties, only that the peace and good will folks talk about on Earth, is real sare enough there. But our offered the party on Earth ain't a bit like that. Oh, no, it is a bit, too, 'cause we have music and dancing—and lovely times—but it is different.

scar Earth, is real sure enough there. But our other party on Earth ain't a bit like that. Oh, no, it is a bit, too, 'cause we have music and dancing—and lovely times—but it is different.

You see, where my mamy lives, the lady sees us, and her own little boy and girl haven't any hard bodles, and so she and their papa put lots of green growing things all about inside their house, laurel, mistletoe, ferns and greens, and a lovely green tree in the room all covered with pretty things to look at. And we are all invited, and we each of us get a real sure enough hard present. We can't take it away with us, but there is where the very beautifulest part comes in, It makes us have two homes. Yoo know if we have things all our own in a place, why, it makes it feel like we had a right there, too, and it's lovely. And the lady takes good care of our things, and whenever she uses them she thinks:

"This is B—"s chair," or "This is Katle's rase," or "This is Sate's bow."

And so, even if we are off to school, our love is with her all the time in our Christmas presents, and it makes us happy to know that we own real sure enough things on Earth and that folks we love in hard bodles as them and take care of them for us.

But there's heaps of little boys and girls one for the sure of them for us.

But there's heaps of little boys and girls on the sure of th

THREE CHICAGO DOCTORS

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MABELLE L. LAMONTE.

monthly periods for it meant a couple of days in bed in awful agony. I finally made up my mind that the good doctors were guessing; and hearing from different friends such good reports of Lydia E. Pinkham's Vegetable Compound, I tried that. I bless the day I did, for it was the dawning of a new life for me. I used five bottles before I was cured, but when they were taken I was a well woman once more. Your Compound is certainly wonderful. Several of my friends have used it since, and nothing but the best do I ever hear from its use."—Yours, MARKIE L. LAMOSTE, 222 E. Sist St., Chicago, Ill.—#5000 forfill disses tatimental is of genius.

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ferfeit! deboe testimental is not spreader.

If Lydia E. Pinkham's Vegetable Compound could cure Miss
LaMonte—why not you? Try it
and see for yourself.

Mer. Pinkham advises sick Wes.

and girls get your Earth papa and mama to make parties for you and some of your friends who have got rid of the hard body? If every papa and mama would do that, there wouldn't be any homeless ones, any more. And it makes us so sorry to see folks put way off, out of the happiness of the ones who still stay in hard bodies.

Strange homes ain't like own homes, after all, and we see the homeless ones that come to the paper of the paper lady will read this letter to you in time to begin this very Christmas, and may you have the loveliest Ohristmas that you have ever had. All the little boys and girls of our school send love and a "Merry Christmas" to everyone.

Brack Susie.

Dear Susie:—When I saw you had sent a

Peerryone. 'Spectfully,
Brack Susie.

Dear Susie:—When I saw you had sent a Christmas Letter, I laid it aside for our Christmas Number, but today I read it all and see that you want us to have it now, so I will not hold it any longer.

The best part of a holiday is in trying to make some one happy, Our own Mrs. Soule, and the people to whom she talks every Sunday, gave a nice dinner to twenty-five hungry ones on Thanksgiving, and warm clothing to ever so many who needed it.

I read of a lady who had no children on earth, but who had a Christmas tree every year and invited earth children with no homes or any one to get them presents. She had the tree all lighted with little candles; and oranges, bannas and grapes were tied on as if they were growing to the tree. Then there were little packages of skirts, stockings, mittens and other things that she knew the children needed.

The lady did this in honor of her little spirit guide, her own children in spirit life, and their spirit playmates. Of course they all came to the tree party and were happy and proud because of the good things being done in their names. They were able to get quite near the earth children, and go, home with them to help make their lives brighter.

Your loving friend, M. C. B.

I Can and I Will.

"I know a boy who was preparing to enter the junior class of the New York University," says a writer in an exchange. "He was studying trigonometry, and I gave him three examples for his lesson. The following day he came into my room to demonstrate his problems. Two of them he understood, but the third-a very difficult one—he had not performed. I said to him, "Shall I help you?"
"No, sir, I can and will do it if you give midne."

welr thiogs in the lady's house belong.
Lots of us call ber mama, and the paps, when we don't sure belong to at all, just because they make a paps mama for lots of us who couldn't go there else.

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that carrie modes of their bodies in order to acquire the wisdom necessary to train children aright.

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"The Story of Corse Payton."

One of the breeziest books we have received for some time is "The Story of Corse Payton," by Gertrude Andrews. The beauty of it is that it is true now and here. Corse Payton is the young and popular manager of the Brooklyn Payton Theatres Stock Company. He is one of the modern American hustlers who put life into everything they touch. The story of his career, from a mischlevous, black-eyed baby to an attractive, successful young actor and manager, is like a fresh breeze from one of the western prairies. He could not wish for a better biographer. Mrs. Andrews seems to understand boys so thoroughly that one would imagine her to be the mother of a large family of them, while in reality she is a young and lovely woman, the mother of but one child, a little girl in spirit land.

Lily Dale Spiritualists will remember her and her genial husband with more than ordinary pleasure, and will give any reader a delightful hour—a profitable one, too, because it appeals to the heart as well as to the sense of humor. It is filled with handsome cuts of the Payton Stock Company, Mr. Payton himself, of course, his wife, Etta Reed, and appropriate sketches by J. Arthur Day. The print is clear and large. Price, 25c. M. C. B.

Study Psychology.

Mrs. de Vaux Royer, who is now living in Raleigh, has interested a number of people here in a line of psychological study which she has specially investigated, and a meeting will be held here next week with a view to forming a class in this research. The following communication explains itself more clearly than The Times possibly can be a formed to the fine section of the Times possibly can be a formed to the fine section of the time of the time of the fine section of the systematic study of all phases of psychology and psychology founded for the systematic study of all phases of the section of the section of the most prominent promoters of psychical research. The new school will be established for the dissemination of the highest study of the dissemination of the highest section of the dissemination of the highest study of the dissemination of the highest study of the section of the dissemination of the highest study of the section of the dissemination of the highest section of the dissemination of the highest section of the section of the dissemination of the highest section of the section of the

the most prominent promoters of psychical research.

The new school will be established for the dissemination of the higher psychology, the study of the science of mind and its practical application.

It will include a number of departments, more clearly outlined below, and individual sections for extension work in which one leader will have the co-operation of four assistants. Each of these sections, established in different cities, will be a centre for the further dissemination of the practical teachings of the school. Graded schools will be established later where these principles can be adapted to the needs of children of all ages.

be adapted to the needs of children of all ages.

A high-grade mouthly journal, conducted in the interests of scientific truth, will be the medium for the publication of correspondence lessons, chrefully selected articles by standard authors, book reviews, the data of experimental research, and lists of books, graded in the order of their value for the scientific student, will be suggested as a course of reading for the circle of members. A psychological society will be formed as a means of drawing together those who are interested in the scientific study of psychical problems. The membership will be three dollars and will include the mouthly magazine.

A perchological society will be formed as means of drawing together the Tyrobody at three; also the next and the wing the term that the property of the proper

easter Church of the Messiah, New York ity: Rev. Heber Newton, reeter All Boul's church, New York; Prof. James H. Hyslop, Columbia University; Rose M. de Yaux-Royer, Rev. Dr. Frank, Independent church, church, New Yorn Columbia University: Rose M. Columbia University: Rose Rev. Dr. Frank, Independent church Borer, Rev. Dr. Frank, Independent church Dr. Craleton Simon and many others. R. M. de Vaux-Royer, Secretary.

Announcements.

Announcements.

Indian Peace Council at Nellis Miles' band room, 42 Monres St., Lynn, Tuesday, Dec. 17, from 8 to 9 p. m. Dancing from 8 to 11. Nellis Miles' to 9 p. m. Dancing from 9 to 11. Nellis Miles' to 9 p. m. Dancing from 9 to 11. Nellis Miles' to 9 p. m. Dancing from 9 to 11. Nellis Miles' to 9 p. m. Dancing from 9 to 11. Nellis Miles' to 9 p. m. Dancing from 15 to 19. Nellis Miles' to 19. Nellis

Wednesday evening, 7.50. John R. Snow, Sec'y.
Mr. and Mrs. Henry Johnson hold Gospel Spiritual meetings every Sunday in Washington Hall, 573 Mass. Ave., Cambridgeport. Indian healing circle at 3 p. m. Service 7.39 p. m., Rev. W. F. Chase and other good mediums will be present. Sunday, Dec. 22, Mrs. Annie Banks Scott will be with us again; blind musician, plays and sings.
Mrs. Nellie Burbeck of Provincetown, test medium, speaks for the First Spiritualist Society, Fitchburg, Mass., Dec. 15.

Anniversary of Public Work.

Commercial Hall, 634 Washington St., Boston, M. Adeline Wilkinson, conductor. The morning circle was well attended. Tests and readings by Madame Mosic of Providence, Dr. Blackden, Mr. Tuttle, Mrs. McGrath. Anniversary exercises in the afternoom were very interesting. Those taking part, after introductory remarks by Mrs. Wilkinson, who welcomed her friends to her tenth anniversary of public work, were: Mrs. H. Mabel Deey, Mrs. Nellie Burbeck, Mrs. Sanger, Mrs. Belcher, Mrs. Carbec, Mrs. Mosla, poems, Mr. Webster and Mrs. Hughes; music, Lyle Trio, Mrs. Minnie Parker, Mr. Peake, Mrs. Grover. A bountiful collation was served, after which Mrs. Wilkison was presented with a solid gold watch chain and many other gifts. Evening—Mrs. Deey, Dr. Dean Clarke, remarks; song, the Hall Sisters, juvenile entertainers; poem, Miss Orissa Smith; solo, Miss Jenness; music by the orchestra; solo, Mrs. Parker. The services concluded with a cabinet seance by Mrs. Carrie M. Sawyer, which was pronounced the best she had ever given in Boston. As the hall was quite light, the hands were seen extended from the cabinet, while the medium was held by gentlemen and ladies that were strangers to ber. Messages were written and pictures given out from the cabinet. Many who were doubters were converted to the truth of materialization, and so stated to the audience. Mrs. Wilkinson was the recipient of many letters from friends who could not be present. Meetings every Thursday at three; also the Indian Healing Circle held every Tuesday at three, and many are the testimonials of the cures from the silent thought. Banner of Light for sale always.—Recorder. Commercial Hall, 694 Washington St., Bos-on, M. Adeline Wilkinson, conductor. The

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BY LIDA BRIGGS BROWNE.

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on the soul, of angry worse and wrong deeds done in rth-life.
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The story is progressive in its tensecutes, as was asset to the new thought and some of the latest inventions of the day.

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