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No. 17

### THE HOUSE OF GOD.

wast Cathedral softly rise out the amber dawn-mist of a Land, eemed in truth a very Paradise, mystic glories few minds understa

Mades mysic giories lew final quaersi High opalescent entrañoe gateways stood Open from early dawn till close of day; And, touched by some approaching angel I bowed my head and entered in topray. The angel "Hope" with glittering wings 6 miled down a blessing as I passed with And by a Galid my feet were gently led Towards a high altar to be purged of sin.

"My Name is Faith," the silvery treble rang With musical sweetness through the Holy Pi "His Name is Faith," the Unseen Choir loud "Follow Him close, and thou shalt see His fa Before the altar hung a thin white veil
Through which the Child-guide passed; I h
knelt,

Praying my strength and courage might not fall, When lot an inward holiness I felt.

when lot an inward homess field.

what calm and joy crowned that sweet hou
prayer!
Contrile and happy I, with thoughts-of heaven,
Beheld my lift-long load of pain and care
Change into peace and song for which I'd striven.

I saw the altar veil then slowly part, Revealing clear the Child crowned with the Of Knowledge, with a message to my heart From Love, the altar-angel, floating down.

Dazzling shekinab-glory filled the Place, Triumphant music with glad voices rolled; While I, regenerate, cleansed by childlike grace, Felt the Child crown me with His crown of gold,

Then Knowledge kissed my brow—I knew I stoo Within the Soul's Cathedral, where the face Of the sweet Carist-child touches us with good, And beautifies our lives with spiritual grace.

Bo, friends, wherever our poor feet may tread The Christ-child's pitying love is yours and mi For in each soul's Cathedral God hath shed Undying love, with faith and peace divine.

Sydney, Australia, 1901.

#### On Earth Peace and Good Will.

DY E. W. WALLIS.

on Earth Peace and Good Will.

BY R. W. WALLIS.

It has been in my mind to write to the "dear old "Banner" for some weeks, best deportunity has not presented itself until now and this must be a Chrismas and New both Mrs. Wallis and myself to all your readers in general and to our persons. The machinery for work the opportunity has not presented itself until now and this must be a Chrismas and New both Mrs. Wallis and myself to all your readers in general and to our persons. The machinery for work the years belind us are lengthening out, and, although we shall great he redshift of the control of the

what matters it how many mile-stones are passed?] [Life is an eternal now. Yesterday is gone beyond recall, tomorrow never comes; today and today alone is our own. Let us then be strong, wise, happy and joyous today!] [If we think the glad and cheerful thought, sing the song of triumph and win serene confidence, life wears its sunniest aspect and affords us showers of blessing!] [We can cultivate thoughts and grow windom as truly as we can express ideas and conceive purposes.] [I am today what I think I am and the world is mine to employ and enjoy.] [All experiences serve me, but I must not let them master me. I am on the "look out" and I learn to see the inner meaning. I listen, and the "still, small voice" proclaims the gospel of Life and Immortality—for spirit cannot die.] [To me, as Interpreter, the whole world speaks and I make it my own as I understand and profit by its teaching.] [What have I, the spirit, to dread—I know the worst already—I am marching out to take possession of my "promised land"—it is mine already—no one can pre-empt it, but all who will may share it with me. I am no churl—my delight is in the joy of others; neither am I slave to time nor bound by space—my only fetters are ignorance and self-consciousness and fear.]

Some time back a copy of "Wisdom of the Aşes," automatically written by my friend, Dr. Geo. A. Fuller, came to my table. I have dipped into its pages as a bee dips into the flowers and I have found both sweet perfume and honey there. The mind must be ready to appropriate and the spirit to assimilate the thoughts which constitute the pabulum of the soul, otherwise the words are but words. The spirit must be attuned to see behind the phrase the beautiful thoughtform that is hiding there. Only the true Love and Wisdom unite and Life is golden with glory. To souls attuned to meditation, soul harmonies and clear-seeing realization, this book will be a revelation and a stimulation and I confidently commend it to the seeker who would understand and enjoy uch illumination.

I have

one and the same, viz: love, sympathy and service? It seems to me that every spirit who returns to minister to us sets us a worthy example—for, as it is love and sympathy which prompt him to try to comfort us, so that we may be free from fear, and happy in Love—so should we in turn serve others that they may share in the blessing! Then, aye then we shall have peace and good will among men.

#### Biography of a Spirit Guide.

BY PAUL F DE GOURNAY.

I.

The story I am going to relate is no fancy sketch of fiction; it is connected with our family history. The subject of it was my grandfather's bosom friend; his name is a household word with us. The unselfish love that united their altruistic hearts still bind them, more closely even, for, friends on earth, they are now brothers in spirit. Love that is of the soul is, like the soul, immortal; it grows and unfolds and is a prime factor in that ineffable bliss we mortals so little understand, who know but the shadow of love.

#### PRIEST, HEALER AND SEER.

About the third quarter of the 18th century, the Villafanas-grandees of Spain who kept their hats on in the presence of the king-were in high favor. Juan, a younger son, in accordance with the custom in those days, destined to the Church. He was a remarkable youth, with peculiar ideas about the duties of a priest. A lover of mankind, he believed that they who undertook to save souls should know how to cure the ills flesh is helr to; he argued, also, that to relieve man's material wants was an excellent preventive to the temptation to sin. So, Juan de Villafana, while studying for the priesthood, studied also medicine with no little success. He visited the poor and the sick, bringing to them help, comfort and health; wherever-he went, all who suffered, all who mourned and despaired learned to bless his name.

Juan precived the minor orders. On this

know its antidote. Father, you must use your influence with his majesty and persuade him to take a preparation I shall give you. Let him believe it is a soothing potion which will alleviate pains due to a common disorder, for I have alarmed him and his tranquillity must be restored. I have been rash, I spoke out unwisely, perhaps, for P. will be warned, but I could not restrain myself, an irresistible force compelled me to speak the truth."

Old Villafana was much perturbed in mind. He was devoted to his king; he wished to save him; but how should be proceed in this delicate mission? The poisoner and his accomplices would be watchful and suspicious. More than tiat, they could not rest under such an accusation; they would prosecute Juan, and how could he prove that serious charge? who would believe this extraordinary story of second-sight, innersight or whatever it might be called? But he would do his duty at all risks, he, the old hidalgo, with whom honor was paramount.

Leaving has father to his reflections, Juan had gone to his laboratory to prepare the promised antidote. The day was almost spent when he sallied forth to visit some of his poor patients. Returning home at a late hour, he was waylaid by two assassins. He defended himself. One of the rascals fell; the other fled. Juan bent over his prostrate foe, ready to assist him; the man was dead; a blow-from the young man's stick had crushed his temple.

Horrified at his deed, though it was done in self-defence, Juan hastened home and sought his father. He related to him the story of this attempt upon his life.

"They were no common bandits bent on robbery," he said. "I recognized the wretch I had the misfortune to slay. They were P.'s hirelings. He thought, no doubt, that once his accuser dead, he was safe. For myself, I fear not his vengeance, but I may be the cause of getting you into trouble. It is better I should go, that I disappear. It will confirm the opinion that I have gone mad.—You will be let alone and can the more successfully serve the king. H

exile."

This narrative will have done with Spain, when I have stated briefly that the king's life was saved, and the discovery of some court intrigue caused P. to be banished from the kingdom.

(To be continued Dec. 28.)

### Special Holiday Offer!!!

nmencing with the issue of Dec. 7, 1901, Sanner 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 a tricles upon topics of laterest 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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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 credit you with
A FULL YEAR'S SUBSCRIPTION in advance to the Banner of Light, and send

A FULL YEAR'S SUBSCRIPTION
in divance 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
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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.

Have I done nobly? Then I must not let Dead yesterday unborn tomorrow shams. Have I done wrong? Well, let the bitter tasts Of fruit that turned to sakes on my lip Be my reminder in temptation's hour, And keep me silent when I would condamn.

# A Friendly Reply to Rev. F. A. Wig-gin's Lecture on "Healing."

BY SURIE C. CLANK

The full title of this address (which can be

The full title of this address (which can be secured entire in pamphlet form at the Banner of Light office), was "Medlumistic, Medaphysical, Christian Science and Materia Medica Healing," and this wide theme was treated in a spirit of great fairness to each, and with charity for all. Therefore, to take exception to any of its broad statements would seem a most ungracious task, if it were not that experience in the field of practical work is a most excellent teacher, and the ability to speak from this standpoint, Mr. Wiggin, from his busy life in his own widely gifted sphere of spiritual and psychic usefulness, necessarily lacks. In kindly good-fellowship, then, will be allow a few supplementary suggestions from the text: "Behold, I show unto you a more excellent way"? In the first place, Materia Medica never pretends to "heal." It has never even arisen far enough above the plane of experiment to be classed as a science. Its work (which will be mereifully continued as long as a benighted world needs or demands the same), is always affectaitive; it temporarily relieves or cures (where it does not murder) until the next attack requires a repetition of the dose; it does not presume to prevent a recurrence of the malady, which true bealing includes. Secondly, metaphysicians do not consider all disenses "imaginary." This error has been explained and refuted many times. They claim, however, that all illness enters the system through two mental gateways—Fear and Bellef—a firm conviction that disease can attack the organism, and the constant fear that it will. According to the old couplet: "The bext receipt for beath, any what you will.

"The best receipt for bealth, say what you will,
Is never to suppose you can be ill."

will,
Is never to suppose you can be ill."

The mental healer also notes correspondences of thought action, as, for example, an outburst of temper can produce a heavy cold quite as quickly as an east wind, and the influenza resultant therefrom should be met in the realm of enasstion, by the proper intidote of love, peace and good will, rather than on the plane of effect, by hot punch or cough drops. A miserly disposition can and usually does restrict peristaltic action, as surely as it closes the pocket-book when the contribution box comes around. To cultivate and maintain a generous, benevolent spirit would perhaps prove more permanently effectual than a dose of senna. In short, the "New Thought" movement (as it is called), is spirituality practicalized in daily living. Far from being "purely intellectual," it is an attempt to exemplify the beauty of holiness in the character and expression of its disciples.

Far from being 'purey intellectuals, in the character and expression of its disciples.

Might not a test of the worth of the different-schools of healing be thus profitably applied, by ascertaining which represents the highest degree, the largest percentage of health in its exponents? The regulars are certainly often ill, they claim the right to be, and when thus overtaken, they have the weakest kind of faith in their own drugs. The instance is well known of a young medical student who wrote the prine essay on Appendicitis, and died of this malady three days later, a clear case of mental causation through the avenues of Belief and Fear.

The mediums (God bless them all), are by no means exempt from illness, for they seem especially prone to collapse and contagion from their inherent sensitiveness, their liability to "take on conditions" so readily; they even went their belief in this possibility almost as a badge of honor, since it proves the increess of the bealing instrument. But let us hope they will soon discover that it is also possible for them to take on and hold drine conditions, to close the lower, mondane gates and open those leading inward where unbroken power abides, where unfailing protection can be their own, for, gaining this emancipation, they can never weaken or fail till the Great Spirit does, of which they are an indissoluble part. Strong, beautiful work is accomplished by the mediumistic and magnetic healer, for magnetism as the two poles on the plane of expression of the universe," the very breath of health and power. But these healers do not meality trach the patient exemption from future liness, which is the greatest need of humanity. Now we would recognize and emphasism the fact that all successful boalers is mean-deabtedly mediums, even though unaware of this quality. There is no other avenue of the power but to serve as a facche mediator between but to serve as a facche mediator be-

power or, tween darkness as bondage and freedom, itally attracts the co-operation of arisen so operation field of the field of the co-feed of the co-tains and the co-operation of arisen so and each work

## OUR CHRISTMAS.

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#### History of the Early Days of Spiritualism.

THE SOCIETY AT POQUONOCK-A HALF CEN-TURY OF RAMINISCENCES.

Fifty years ago a little gathering of friends was at the home of Cyrus Howe one evening, sostensibly for a social call and general pleasant time. During the evening a Mr. Billings of Somerviale, Connecticut, called at the house to stay over night. He was introduced to the callers and thereupon asked Mr. Howe if the assembled folks might have a "sitting."
"Sitting." said Mr. Howe in amazement, "why of course we'll have a sitting, you don't expect to stand, do you?"
Hereupon the gentleman who made the suggestion explained that he referred to the sitting of the folks present in a circle about a table for spiritual manifestation. The gentleman seated himself at a table and called different ones to come and put their hands upon the table. There was no appreciable success of spiritual manifestations until your humble servant, then a little girl, was requested to place her hands upon the table, when to the astonishment of those present, the table rose immediately and was suspended in the air, returning to the floor whence it performed through my agency many peculiar antics familiar to people of later day Spiritualism. These were the initial manifestations of spiritual phenomena in Poquoncek, Conn. This occurred about three years after the Rochester rappings that had made such a seasation.

festations of spiritual phenomena in Poquonock, Conn. This occurred about three
years after the Rochester rappings that had
made such a seasation.

From this start many became interested,
circles being held at our home and elsewhere with enthusiastic regularity. Some of
the early members were Mrs. Salmon Clark,
whose spiritual nature seemed so fully developed as to accept all the liberal ideas developed as to accept all the liberal ideas developed as to accept all the liberal ideas developed by spiritual philosophy, her confidence and trust in spiritual knowledge, and
goodness of soul are remembered by all who
knew her. It was at her home the knowledge of my gift as a clairvoyant first came
to me. Her baby was seriously ill at the
time; I became cutranced and prescribed for
the child, to whom she gave the medicine,
and her recovery was remarkable. That first
patient, now Mrs. Eliza Lamberton, is, and
han been. Secretary of our Society for a
number. Mrs. H. Warren Griswold, Mrs.
A. P. Williams, Shelly Clark and family,
Mrs. F. M. Brown of Windeou Locks, David
Pinney and family, Dr. Chaffee, Joseph
Whipple and family, Dr. Chaffee, Joseph
Whipple and family, Dr. Chaffee, Joseph
Whipple and family of the or of the daughters,
Mrs. Strickland, is still a member of our
society. We continued our circles and inreasing until we decided to call lecturers to
receive all the best advantages possible of
the philosophy of Spiritualism. The first
lecturer called was Warren Chase. Mr.

Chase was a Congressing, and a lecturer of great ability. Following was Dr. John Mahew, Frank Wadaworth, N. Frank White, Mrs. Frank Burbank Felton, Prof. 8. B. Britton, all able exponents of harmonial philosophy of those days.

After ten years of patient work in this good Cause, it was proposed by Cyrus Howe, my father, nearly 89 years of age, to form an organization to assist us spiritually and manacefully, for in unity there is strength. This proposal belog favorably received. Dec. 5, 1851, he formulated the constitution and by-laws of the Spiritual Harmonial Society, of which, today, we are celebrating the fortieth Analversary. There were originally about sixty members, the majority of which have passed over to the other life, but are still interested in our work, and often cheer us by the communications which we receive in our circles.

In those days the occurrence of the

communications which we receive in our circles.

In those days the occurrence of the Rochester Rappings had left a deep impression on us, because of their import. It became our custom to celebrate the anniversary of the phenomena regularly each year. March list being the day, from far and near assembled the friends of our Cause at some appointed home of a Spiritualist. No matter how inclement the weather, mud bespattered seekers of the truth laboriously tolled through mud and slush to be on hand, as it were.

appointed home of a Spiritualist. No matter, how inclement the weather, mud bespattered seekers of the truth laboriously toiled through mud and slush to be on hand, as it were.

In the early days among the other lecturiers we had Miss Nettie Coburn, who became Mrs. Manyard was the author of the work. "Was Abraham Lincola a Spiritualist?" Mrs. Maynard was one of our most remarkable mediums.

About this time occurred the development of John O. Phelps, who possessed remarkable healing powers, and did so much good for all about him. Mr. Phelps' personality was a ready recommendation of the truth of his mediumship to all who knew him. Many new ones became interested at this time. Mr. Nelson Bowers, being controlled to give many beautiful thoughts from the other world, bringing in more members. Mr. Joseph Hungerford, the Clark families, Mr. Chauncey Newberry, and many others being brought to the truth. Mr. Hungerford was a more than willing worker with great executive ability.

After nearly tweaty years of true and earnest work the building of a hall seemed a necessity, as we had no place to hold our lectures, except the old Universitist church. To heat this comfortably for us one cold permiser night the young mea across the river, a nule and a half away, brought wood him and the proper of the proper of

apy. Mrs. Brigham was present at the cation. We now hold regular fortisightly alls for exchange of thought and progres-ideas and a general harmonial gather.

dedication. We now hold regular fornightly socials for exchange of thought and progressive ideas and a general harmonial gathering.

In the early days we had much opposition to encounter because of our strange belief, but we paid but little head to it. I well remember people would talk with my father and endeavor to persuade him of his folly. But his advanced ideas concerning a future existence caused them to see the fuility of their attacks, and they soon ceased. One of the most bitter assailants of free thought in this vicinity was deacon Roger Phelps, of Windsor, On one occasion he called upon Mr. Howe and a long debate followed upon capital punishment. When leaving the house Deacon Phelps exclaimed:

"O! bow I long for the good old days of Salem withcraft, I would have Howe's girl hung to the nearest gaple tree."

In return Mr. Howe characterized him as "another of the many old fossils he had to encounter."

#### Classification of Specimens.

BY T. AUBELIA MOORE.

### A Clairvoyant Prophecy Fulfilled

During the winter of 1857-1858, in Topeka, Kanssas, I used to experiment with a fine hypothe somenambule. While in the trance state he was an excellent clairwy and, and I had many manifestations that, familiar as I was with its phenomena, seemed marraceous the was with its phenomena, seemed marraceous chemical discoveries lead not near the content of them which cannot possibly, by the opponents of Spiritualism, he accounted for upon the usual ground of telepathy. The subject was a young man of seventeen. He was a high school pupil and interested in electricity. Among the travels he made on the Soul-side of life, were several trips to the planet Mars. Upon his first journey, among other things he noticed that there was a method of electric lighting that was superior to our own. There was noted that there was a method of electric lighting that was superior to our own. There was noted that there was a method of electric lighting that was superior to our own. There was noted that there was a method of electric lighting that was superior to our own. There was noted that the subject was not the part of the part

"A perfect sphere has roundness and smoothness, but its detached fragments are each irregular and jagged."

#### The Show. A BRIEF SULVEY

A while ago I walked into a Temple of the Spirit seeking with that sensibility cylled devotion, fellowship with the good spirits. I had fast feit the jolt and jar of the commercial world and was walting for spiritual networking of the commercial world and was walting for spiritual retreshment. This Temple (forgive the terms), was a kind of dismal parlor-bedroom, but the advertisement of the meeting gave me a kind of sensitiveness as to my worth in darring to associate with such superior worshipers and treading with ordinary leather the Boors of the All-Chrand-Paragon-Palace. I thought I might set permission to behold from afar off (in the parlor-bedroom), if I was too exceedingly eril a person to behold from afar off (in the parlor-bedroom), if I was too exceedingly eril a person to partake. I entered with receptive soul, but gradually got a sick-soul on account of the influences being so materially crushing. A person came forward acting like a caged bird wanting freedom and announced from a soap box that "business would begin."

Charliably inclined, he did not want to bother the Divine with praise or prayer, but pushed on with an appeal to the pocket and a "fair count." It don't want to be an informer, but really his strong breath betrayed a sensual habit that smelled "saloony," and maybe the habit was forcing the poor fellow to be auxious for a "fair count." There was a magnetism about him that seemed to suggest that he was fond of a good time in self-glorification.

Well! "brevity is the soul of wit." Ho quickly put himself in rapport with the spirits by a mysterious manner of face-distording and plous assuming, and then stood still; as a "Truth-seekes into the fair unknown." The "fair unknown." It was the stood time to self-glorification.

Well! "brevity is the soul of wit." Ho quickly put himself in rapport with the spiritual want to me fairly unknownble. There was quite a mob of elderly people there who were "nice," but just acted as naughty little children do. The desire of Miss Giddy as to whether she w

"Events are unimportant except as their

## MARK CHESTER.

BY CARLYLE PETERSILEA.

CHAPTER XXVIL-Continued.

"Molly," said he to the boat, "can't yer speak an' tell me whar ter find thet thar gal as is a constant wear an' worry ter her marm? Yer wunt speak; yer es silent es ther tomb! Wall, then, I must leave yer. You an' them big waves, thet's jest a reachin' o' yer starn, must tussle it out together. Yer safe enough, I reckon; fur Mark hes dug yer ankor kuee deep inter ther sand. Thet bey never forgits ner negleks enythin', an' ther last spark o' fire hes gone out, a'ready. Wall; good bre, ole gal, till mornin'. Now, whar shell I go ter look fur thet thar crazy gal? I'll go ter ther hotel tust, I gees, an' see ef she's thar; an' in case I don't find her, I'll jest ax Mark ter go with me in sarch o' her." Saying which, he turned his steps in the direction of the hotel.

But Jane had not been seen at the hotel. The old fisherman then ascended to Mark's room and knocked. The young man opened the door, but looked a little surprised on seeing who was there.

"Oh' is it you, Uncle Kester? Come in, and take a seat here by the grate. This heavy wind makes the air chilly."

The old man stepped inside the door, but did not sit down.

"What is the matter, uncle?" asked Mark. "You look

The old man stepped inside the door, but did not sit down.

"What is the matter, uncle?" asked Mark. "You look solemn and troubled. No one sick down there at the cottage, is there, dear old dad?"

"Ef yer mean ter ask ef thet thar sweet turkle-dove is sick, then I shud say she war otherwise—I shud say she ware ill at ease in her mind."

Mark looked at the old man, inquiringly.

"I suppose yer haint seen thet thar gal round about, enywhar, hes yer?"

"What girl do you mean, uncle? Certainly no girl, except the chamber maid, ever comes to this room, and she never comes when I am here," and the young man smiled good humoredly.

"Wall, in course I didn't mean fur ter ax yer ef Jane hed ben in this ere room; but ef yer hed obsarved her a watin' enywhar round on this beach?"

"No, uncle; I have not seen a lady, child, or young girl on the beach today. The wind is altogether too furious for ladies or children to be out."

The old man sighed heavily.

"Mark," he asked, "what do yer suppose hes become o' thet thar gal, es hes hed hur own way mor'n she oughtern tew?"

"Do you mean Miss Erie!" asked Mark.

"Wall, yi. I mean Jane Erie. In convan."

ughtern tew?"
"Do you mean Miss Erie?" asked Mark.
"Wall, yis. I mean Jane Erie, in course."
"Is she not at home?"
"She's not thar, pardner, thet's sartin; an', what's nore, she bes not ben thar sence mornin."
Mark looked thoughtful.
"I shell jest hey ter sarch this ere town thru, afore I yo back ter hur narm—thet poor dove, thet is a mourain' ur hur one nestlin'. "Pears like tho' es ef thet nestlin' must a ben hatched outen a strang' brood, fur she's more like a englet then a dove."

must a ben hatched outen a strang brood, fur she's more like a englet then a dore."
"Your right, dad; and I think the eaglet has flown to parts unknown; or, perhaps, to yonder mountains. However, I will go with you and we will make a thor-ough search of the town and beach, together with the little settlement, yonder."
They sallied (cork into the wind and darkness, and it was past midnight before they gave up the search. All was in vals, however, Jane Eric had disappeared

mine scaled and fairs, and with moment and work from those interpretage to much. No one is really similar to the scale of CHAPTER XXVIII.

A BHIDE.

We, also, are interested in this young lady's career, and as we are more fortunate than Mrs. Kester was—by being able to follow, simply because we are invisible—we will take that liberty.

Jane did not take the train that morning, knowing full well that if she were to do so, her presence at the small station would be known; for all connected with that depot were well acquainted with her. She stole, unobserved, out upon the wharf, just before the morning boat, the Corona, started for San Francisco.

Mareus Chesterfield had begged of her, a number of times, in his letters, to meet him at San Francisco; and she had replied that she would do so when he was ready to lead her to the altar. In the next letter which she had received, by return of mail, he pleaded his previous engagement. She replied, that his later engagement was the more binding of the two—that she would come, directly he promised to marry her as soon as she arrived. But he demurred for a considerable length of time. At last he wrote, that it was so stupidly dull at the camp he could endure it no longer. He should start for San Francisco the next day, and that if she would take the next boat from Redondo for San Francisco, he would meet her at the wharf. He also enclosed a five hundred dollar note, that she might not lack for funds. He was an entire stranger in San Francisco, and no one there need to know but that she was a wealthy woman, equal in all respects to himself.

Jane was delighted. This was precisely what she desired and what she had anticipated; so just before the boat was ready to start, she made her way to it. She was heavily veiled, and in the confusion no one recognized her, and soon she was many miles away from her home. She would arrive in San Francisco somewhere about five o'clock on the second day, sleeping one night on the boat.

She had never before been parted from her mother, and for the first time found herself entirely alone in the great world. There was not a soul on the boat whom she had ever seen

another; or, I may take the midnight train for Los Angeles."
"Jane, you can never be guilty of doing anything so foolish!"
"Indeed, I can." she replied. "I not only can, but will. You wrote me that you had already procured a license, or I should not be here. Now, let me see it."
Marcus took the document from his pocket and handed it to her. Rhe opened it with great deliberation and read it aloud, slowly, and distinctly.
"This is all right," she said in a pleased tone. "It

"Events are unimportant except as their significance is interpreted."

only remains, now, for the marriage ceremony to be performed. Shall we drive to the house of some divine, or will you send for one to come here?"

"But, Jane," he remonstrated, "I had hoped, when we married, to make some display—and, really, your traveling dress is not suitable for the bride of a millionaire."

"I care little whether it be suitable or not," she replied; "still, if you will go out and engage rooms for me, at some other hotel, I am willing to wait until tomorrow, whea I will provide myself with suitable wedding apparel—and you can engage the minister for tomorrow evening."

Marcus hesitated.

"After all, Jane," he said, "it really makes but little difference. Your dress is quite neat; I will do as you say. But, there is a minister here at the hotel. I will speak to him. If I ask him to come to us at ten o'clock, it will do, will it not?"

"I think it will," answered Jane; "in the meanwhile, Marcus, we will go out. I wish to make one or two purchases."

Marcus spoke to the minister and then he and Jane went out. The stores were not all closed. Jane purchased an elegant point lace collar, and a pair of white kid gloves; then they returned to the hotel.

The young lady's traveling dress was a steel-gray alpaca, very pretty and becoming. She pinned the coliar about her neck, drew on her white kid gloves, and, really, looked a very beautiful bride indeed. The clerical gentleman soon after knocked at the door; and, in less than half an hour, Marcus Chesterfield and Jane Erle were man and wife.

Jane could no longer conceal her joy and gratification. Now, her real life would commence in earnest. She questioned Marcus about the mines.

"They turned out all right," said he. "They gave me my price, and we need never return to the mining camp, or Redondo, for that matter. The syndicate really exists in London, England. My dealings have been with its representative. I am at this, present moment, my dear Jane, worth six millions."

Jane cl

#### CHAPTER XXIX.

JANE IS POROIVEN.

Time went on, as time is in the habit of doing, bringing and depositing as it flies, incidents without number.

Mrs. Kester had received a letter, dated from New York. Jane had mailed the epistle just before going on board the steamer which was to sail at ten o'clock. She informed her mother that she was married to Marcus Chesterfield, and would be far on her way toward another land by the time this reached her mother's hand. The undutiful daughter sent her mother a check for five thousand dollars.

#### (To be continued.)

"And while we walt upon mood, we must also order and direct it; for mood is like fire, a good servant, but an evil master."

### A PSYCHIC

UNAPPECIED BY THE UN DESTAURLED WITHOUT PROPERTY OF THE MENT OF YOUR TESTIMONIAL YOUR LIBERTY OF THE WAY THE W

"My Dear Doctor:—I have great faith in your pay-chic treatment. It feels like a battery. I enjoy it and know that it helps "FRANK VONDERAU, Pa." "FRANK VONDERAU, Pa."

"Dear Doctor: -When sitting for psychic tream in it is seems as though there is a battery to red of me. Yours truly, "Miles Park, Oole."

"Kind Sir:--When sitting for psychic treatment feel an almost constant current of magnetism throu my system. Gratefully ropes. 'A. J. CUTHBERTSON, "Cuhbert, Fex 15."

"Dear Doctor:—I sit regularly for your psych treatment and always feel it like a battery. "Antonia Hug. "Carbondale, Kin."

"Dear Dostor.—List evening while sitting with you for psychic treatment, I was greatly blessed and for the psychiatric state of the psychiatric state of the psychiatric state of the psychiatric state of a future like permeates my whole being. May sun shite, flowers and God's richest blessings ever be yours, is the prayer of your patient.

"Miss. J. E. HOUGHTON, "Little Falls, N. Y."

"Lettle Falls, N. Y."
A thorough, accurate, scientific, psychic diagnosts
il be given free with valuable advice and literate e anyone sending their name, are, exa and ica ling
uptom in own handwriting. E ch case is given
sonal examination and study by Dr. Burruophs
sonal examination and study by Dr. Burruophs
Docton's time and vita'lity make it impossible for
n to handle as quickly as he would de's re all recats received; they will be taken up in o der of
tival. Those desiring immediate attention will revie it by enclosing one dollar, such amount wil
oredited upon freatment should it be desired.

J. A. BURROUGHS, 2721 2734 Wabash Ave., Chicago, Illa

#### Letter from Mrs. C. F. Curran.

I have just returned from Geneva, Ohlo, where I was called to lecture and give tests. Both sessions were very well attended and appreciated so much that they wish to engage me for the last of this month or the first of next. Much credit is due to the officers and members in making one feel at home and giving conditions for spiritual work.

They have a temple which belongs to the society; they are appreciative people and desire to hold meetings, but their finances will not permit them to have a speaker very often. I would advise any speaker in passing through Geneva, O., or who should have calls in their vicinity, to correspond with their secretary, Mrs. Hattie-Ward, Box 740, Geneva, O. Mr. and Mrs. Bartholomew are royal enter-

va. O. Mr. and Mrs. Bartholomew are royal enter-tainers and made my stay in their city very pleasant. While Mr. Bartholomew is not a Spiritualist, he is a genial soul and a progressive spiritualist.

123 Indiana Ave., Toledo, Ohio.

#### Well Worth Investigating.

Scientific Calesthenics and Suggestive Therapeutics is the title of a little pamphlet just published by C. Hagen. The author has had unusual experience in accidents, etc., and makes the startling claim that people can get well while they sleep and sleep well every time according to his personal experience. His appearance indicates this claim to be just considering the fact that the author was treated like an infant up till August 20th. For this reason his claim is well worth investigating. The price of the pamphlet is only ten cents.—Buffalo (N. Y.) Review.

#### Spiritualists Organize for Good.

A number of people interested in Spiritualism and who have had meetings, seances, suppers and entertainments commencing Sept. 15, 1801, under the name of the People's Spiritualist Society, met in Essenie Hall, 568 Main St., Worcester, Mass., Wednesday, Dec. 4 and decided to form a permanent organization. The following officers were elected: President, T. R. Johnson; vice-president, A. O. Macomber; recording secretary, W. A. Bkinner; financial secretary, Mrs. Hattie Button; treasurer, H. A. Skinner; corresponding secretary, Miss Estelle Keyes; directors, L. W. Burroughs, W. S. Hagar, Wilton Jones, Mrs. Sarah L. Maynard, Mrs. Estella Grandall, Mrs. H. A. Skinner. Adjourned until Sunday night, Dec. 8.

H. A. Skinner.

6 Chandler St., Worcester, Mass.

#### For Over Fifty Years

Winslow's Soothing Syrup has been for children teething. It soothes the softens the gums, allays all pain, cures colic, and is the best remedy for hoza. Twenty-five cents a bottle.

#### Mrs. Carrie Firth Curran.

would like to hear from all Spiritualists in Ohio, who are desirous of holding meetings. We have missionaries in different localities of this state and other states, also, who would be pleased to organize new societies and stimulate old ones and by keeping in touch with these missionaries we may save a great deal of expense to the National, State and local societies. Address all communications to 123 Indiana Ave., Toledo, Ohio.

Use Hersford's Acid Phosphate.

Dr. Gregory Doyle, Syracuse, N. Y., says:
"I have frequently prescribed it in cases of indigestion and nervous prostration, and find the result so satisfactory that I shall continue it."

## Mrs. Stiles' Good Work.

In my report of the work done in Richmond by Mr. and Mrs. Sprague, which you published in a recent issue of your paper, in my enthusiasm I overlooked the fact and emitted to mention that the small nucleus which Mr Sprague found here was no other

than the little society founded upon the good work done here two years since by that gifted speaker and truly spiritual worker who is a credit to herself and dour Cause, Mrs. Hate II. Billes. It was she who first dured to face conservative orthodoxy in this city and present the truths of Spiritualism. While I do not wish to detract from the work done here by Mr. and Mrs. Sprague, I feel I ought to make this statement in justice to her.

Richmond, Va.

#### To the Spiritualists of Ohio.

We are willing as a board of the Ohlo State Spiritual Association (without salery or emoluments) to comply with the adage of our revered Thomas Jefferson: "When a man assumes a public trust, he should consider himself as public property." It is our desire to promulgate the truths of Spiritualism, both in the phenomenal and philosophical aspect, by which those yet in darkness can be reached and convinced of the reality in the domain of nature; but in the extent and effectiveness thereof we are checkmated by the apathy and indifference of the officers of our dependent societies, in not keeping the State Association informed of the number of members of the several societies (for statistical purpose), requirements and requests, in fact, all such data as may be of interest to our Cause; let us illustrate: In the last U. S. Census Report we find record of only 45,039! confessed Spiritualists, who have proof of their existence beyond this "vale of tears" and claim that individual immortality has been proven beyond the shadow of a doubt. It is ridiculous to consider that this is a fact; mental weakness and dereliction of duties is the only excuse.

To the members and officers of the several societies we would say. It rests with you, we as a board can perform certain functions only when we have the assistance and cooperation of our dependent societies. It is the intention of our State Association with the assistance of the N. S. A. and yourselves to organize and perpetual as ociety in every town and familet in this state, and thereby build up a strong association, which will command respect in our secular legislative halls, saying nothing about Othodoxy, per se.

Now, sisters and brothers, let us be Spiritualists not Spiritists, "Oome over to Macedonia" and give us what mental and pecuniary assistance you can in the vineyard, for the upiting of womanhood and manhood and receive your "eleventh hour penny" when you step over the border. Judging from the present indications the present time, in reaching the materialist and

Boston, Dec. S. Lyceum opened as usual, the lesson was from card 4. subject "Religion," talked upon by Dr. Huot. After the march the exercises consisted of readings by Harry Green, Elder Bowman and Herbert Leslie; plano solo, Rebecca Goolitz; song, May Burdit. Some very fine remarks were made by Mrs. Mason and Dr. Hale; reading by Lottie Weston. Mrs. Butler spoke of the fair we are to hold in Paine Hall and hoped all would help us, also of the Christmas tree we are to have Sunday evening. Dec. 23, with a concert in Red Men's Hall. Another member has passed on to the higher life (Mrs. Mayo). They are leaving us one by one and we miss them from our gatherings, but what is our loss is their gain.—S. E. Jones, Sec.

Brockton Children's Progressive Lyceum, No. 1, Mr. Geo. N. Nutting, conductor; Mrs. Annie Shean, secretary. The children and friends gathered in Harmony Hall, 25 Centre St., Sunday, Dec. 8 at 2 p. m. The time was taken up by the mediums, it being circle Sunday. The guides talked very interestingly to the children.

Fitchburg, Mass, The usual large audiences attended the services of the First Spiritualist Society, Sunday, Dec. 8. The two addresses of the speaker, Mrs. J. W. Keuyon of this city, were most ably presented, followed by a large number of spirit messages. Several plano selections were pleasingly rendered by Miss Home.—Dr. C. L. Fox, president.

The Malden Progressive Spiritualists had for speaker and medium, Mrs. Hattie C. Mason, Sunday evening, Dec. 8. Mrs. F. E. Bird was taken ill and could not come so Mrs. Mason filled the position again. Her work charmed a large audience and after singing "Let a Little Sunshine In," the guide Sunshine gave many pleasing and comforting messages. The president, J. R. Milton, conducted the praise service, and Mrs. Whittier the closing remarks and benediction.—John R. Snow, sec.

Cambridgeport, Washington Hall, 573 Mass. Ave. Mrs. Aker Mrs. Butler also gave some fine tests. Wednesday, Joe. 11. Meeting was called to order at 4.30 p. m., the president, Mrs. Butl

well as other people, and have much to overcome. We are today havesting the good
deeds that others have sown. I am always
glad to come into the Aid, and meet the
friends of truth." Instrumental music, Mrs.
Grace Sutherland; Mrs. Alex Caird of Lynn
gave some excellent demonstrations of spiris
return. Mrs. Mason closed the meeting with
a few brief remarks along the line of spirit
return, and the good that can be accomplished when we recognise the acrodness of
our glorious religion. Next Friday, Dec. 20,
we will hold public circle at 4 p. m. Good
mediums will be present. "Mediums Night"
will be celebrated in the evening. Come and
see us. Carrie L Hatch, Sec. 7.

Mr. R. E. Borden, Secretary for the Spiritual Harmony Society of New Bedford,
writes that Mrs. Ida P. A. Whitlock gave
an interesting discourse Dec. 8 in which she
camounced her belief that the spiritualistic
conditions was growing way year. She urged
to be brought in touch with the spirit riends.
The Boston Spiritual Temple held Sunday
services in Chickering Hall, Huntington
Ave., Dec. 8, at 10.30 a. m. and 7.30 p. m.
Mr. Wignis's subject, taken from the text,
Prove all things, hold fast to that which is
good. Thesa, v. 21, was "Mediumstic, Metaphysical, Christian Science and Materia
Medica Healing." The sermon did justice to
all, being scholarly and conservative, though
bold in its treatment of the subject. A short
scance followed the sermon. The evening
services were devoted to music and a ballot
test scance. Mr. Wiggin did splendid work,
reaching a large number, not only by the
many tests, but by the spiritual consolation
and support given incidentally. The Ladies'
Schubert Quartet furaished music in their
ever pleasing manner, at both sessions. Mary
L. Porter, See, B. S. T.

The Boston Spiritual Temple held the
Tuesday evening meeting at Chickering Hall
Bulianar, Room 1, Dec. 10. An audience
gathered which packed the room, showing a
steadily increasing interest. Mr. Wiggin
spoke for fifteen minutes on "Materialization," and held an hour's sc

#### LIST OF SPIRITUALIST LECTURERS If there are any errors in this List, we wish the most interested to inform us.

D. PANNIS ALLYM Stoneham, Mass.
AMEN MADISON ALLEM, Springfield, Mo.
Mas. B. W. Bluchum Ma Hory, Mass.
Mas. B. H. Bluchum Ma Hory, Mass.
Mas. Helkey J. T. Buldham, Ed E. Juh street, New York
Haw. Helkey J. T. Buldham, Ed E. Juh street, New York
Handy A. Bulka, Sommerband, Cal.
Hory, J. Balcooks, Wheston, Ill.
J. H. Bucoks, Wheston, Ill.
Arr J. Balcooks, Wheston, Ill.
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P.A. BRALE, Summerisand, Cal.
I. BALLON, SIM MARVE SIRvet, San Fyrancisco, Cai.
I. BALLON, I. Nephune street, Jynn, Mass.
S. BYRNESS, B. Northern Ave., Dorchester, Mass.
S. BYRNESS, B. Northern Ave., Dorchester, Mass.
S. BYRNESS, B. Northern Ave., Dorchester, Mass.
Sanby N. BURNHAM, I. Ellis street, Malden, Mass.
GUKA J. BULKER, Denvey, Col.
SCOTT BRIOGO, III McAllister st., San Fyrancisco, Cai.
BLA, Brockton, Mass.
South BRIOGO, III McAllister st., San Fyrancisco, Cai.
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, Cleveland, O.\* 8, East Braintree, Mass. N, 944 Front Av. Buffalo, N. Y

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• Will also attend funerals.
N. B. If any names are omitted from the above list, they will be gladly inserted as soon as the Editor is notified of the error.

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### From the N. S. A.

Dear Mr. Editor:

It is with pleasure that I can now inform the public through your valuable paper, that a genuine home for mediums is under consideration and preparation. A building has been purchased by the N. B. An the money has been paid, and the beginning of work for a mediums home has been made. The building mentioned is at Reed City, Michigan, and adjoins the well-known sanitarium of that stanch Spiritualist, Dr. A. B. Spinery. It is not very spacious, but is a structure that can be extended and made to accommodate a number of inmates, as fast as money can be secured to carry on the needed work. Dr. Spinery has liberally offered to give a tract of land adjoining this building to the N. S. A., in order that these additions can be made, and altogether the outlook is of a good home for aged and destitute mediums, with comforts and privileges of a home, to be established and in operation by the summer of 1902. We shall of course, have to begin on a small scale, with the intention of increasing the work as soon as circumstances will permit. The cash for the property is already paid from the treasury of the N. S. A., several hundred dollars will be needed at once to put the building into shape for occupancy, and much more will be necessary for its furnishing, heating, and so on, and for the feeding of its inmates. But we believe that now the good work has commenced, with every prospect of its continuance, and that the assurance is given, that within a few months, some of our worthy mediums will be saved from the poorhouses or worse, will be kindly cared for in this home, our friends everywhere—those good Spiritualists who are in sympathy with such benevolent work, will come to our aid and donate what they can for the maintenance of the N. S. A. Medium's Home at Reed City, Mich.

It is the desire of the board to get this home into condition for occupancy as soon as possible, and to begin with accommodations for twelve or eighteen occupants with intention of increasing same as soon as possible, and to begin with

THE WONDERFUL ACCOUNT of the Extransitianty Experiences al-etts House of Mr. Samuel
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Modern Spiritualism

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#### HOW TO FIND OUT.

Fill a bottle or common glass with water and let it stand twenty-four he a sediment or settling indicates an unless condition of the kidneys; if it status lines it is eridence of kidney grounds; frequent desire to pass it, or pain in back is also convincing proof that the large and bladder are out of order.

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#### At Brittan Hall.

Owing to the failure of the speaker engaged to appear, the afternoon services of the Haverhill Spiritual Union, Sunday, were acceptably conducted by Mrs. Dr. Cate.

In the evening a conference meeting was held. After an invocation by the president, Mr. James T. Rhodes read a soul-inspiring poem, entitled "God," and was followed by the inspirational medium. Mrs. Eliza A. Douglas, who, being controlled by Mrs. Clara Banks, beautifully depleted life and experiences in the spirit world.

W. W. Sprague then followed, delivering a logical and scientific discourse, the meeting coacluding with spirit messages by Mrs. Dr. Cate.

a logical and seeding coacluding with spirit message.

Dr. Cate.

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A FULL YEAR'S SUBSCRIPTION
A FULL YEAR'S SUBSCRIPTION
Control of the Paymer of Light, and se A FULL 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.

#### The Morris Pratt Institute.

A school for Spiritualists has at last been launched, through the generosity of Morris Fratt and wife of Winchester, Wis. They have given outright the magnificent temple in their home city for school purposes, and have deeded the property as independent corporation, controlled by broad-minded Trustees, so that a school for our people may be said to be at last fairly under way. The donors first offered the property to the N. S. A., and their offer was accepted by the late National Convention, but certain complications arose which led to the formation of an entirely new organization limited to school work only. The majority of the trustees of the N. S. A. felt that a school was too great a risk to be undertaken at the present time, and the property passed into other hands. This has entailed no loss to our Cause as a whole, for the new organization is under the control of Spir-

itualists all of whom are interested in education.

The Institute will be conducted along broadly helpful lines, and, will have for its special object the fitting of, our young men and women for the platform of Spiritualism. The word no longer looks upon inspired lignorance as preferable to uninspired intelligence. Inspiration and education should go together, and the new school in Whitewater gives them a chance to do so. One hundred years ago, yes, seventy-five years ago, college graduates could not be ordained to the Methedist ministry. This statement was equally true of the Universalists, yet today both denominations require profound scholarship on the part of those who enter its ministry. Spiritualists have felt for almost fifty years that the views of the early Methodists were correct, and have not cared very much what they listened to, so long as their speakers were able to string together a goodly number of big words.

Our words apply only to those who argue that mortals should make no effort of themselves, but merely open their lips and let the "dear spirits" do all of the work. This policy has pushed scholarship to the rear, and ignorance to the front, with the result that Spiritualism has been made to suffer greatly thereby. In order that they may cope with the speakers on the rostrum of materialism, and in the pulpits of the churches, our speakers must be equipped in scholarship for all possible encounters. A thorough knowledge of logic, rhetoric, grammar, history, evolution, psychology, etc., will hart no one, but will rather attract educated men and women around him from both sides of life.

The Morris Pratt Institute gives the Spiritualists the opportunity they have so long

psychology, etc., will hurt no one, but will rather attract educated men and women around him from both sides of life.

The Morris Pratt Institute gives the Spiritualists the opportunity they have so long wanted. The building is a brick structure, built upon hygienic principles, and admirably adapted to school work. It is located centrally in one of the most healthful cities in the State of Wisconsin, and is an object of pride to every one of the five thousand residents of the place. It can, with slight expense, be fitted to accommodate one hundred fifty students with sleeping apartments and table board. The land upon which the temple stands was deeded with the building itself. The building originally cost thirty-eight thousand dollars, and the land upon which it stands is worth several thousand dollars more. It now remains for the Spiritualists to endow their school that it may be opened to the public in September of next year. As we are the last among the people of the United States to take up educational work, let us be first among them in the results of our labors. We can profit by the good examples and mistakes of all other schools, and make this one of ours the best and most reliable institution of learning in the whole wide world. Our platform already has less than twenty well-equipped, high minded, young men and women as expounders of the truths of Spiritualism. We are converting very few representative clergymen in other denominations. Rev. B. F. Austin is the one notable exception in many years. We need scholarly recruits. Let us train them in our own school and take them from our own ranks. The Morris Pratt Institute gives us a chance to do some practical work. Let us endow it at once, and then resolutely do that work.

#### Sunday Funerals.

Sunday Funerals.

From various sections of the land a movement is on foot on the part of certain preachers and undertakers to abolish Sunday funerals in so far as it is possible to do so. The preachers declare that the "sanctity" of the day is violated by the interment of the mortal remains of an individual who has been so inconsiderate as to take leave of carth a day or two previous to the arrival of Sunday. Just what the claim of the undertakers is, is not so clear. So many of them are after the cash a funeral brings to them that all days have become allke to them, so far as money "getting is concerned. It may be that a few of them feel that their piety is outraged by a Sunday funeral, but it is safe to say that only a very small minority of the profession could set up this pretense. It may be that they feel the need of the day for rest, yet it frequently happens that several week days pass in succession without one funeral falling into their coffers. Why are not those days rest days? Instances are on record where two and even three funerals came to an undertaker for Sunday. The income from them was considerable and surely made up to him his lack of revenue on the rest days he was compelled to observe.

The abolition of Sunday funerals is not demanded by the masses, nor by any fair-minded religionist of any denomination. The bodies interred on Sunday keep just as still and rest as sweetly as do those that are consigned to their last resting places on week days. Those who mourn their departure are as grieved on one day as on another, hence week day funerals by no means do away with the grief and anguish of the bereaved. The change is evidently asked for by the preachers who feel that they are "overworked" when they are forced (7) to attend a funeral besides preaching one sermon on Sunday. It is also probable that they kope to increase the attendance of their charches by the change, yet it is far from reasonable to suppose that any family in monpraing will parade themselves in any church to advertise their grie

In partnership, and the latter received a perceatage on the gross receipts from the job
thus obtained. We know of several cases
where the obliging undertakers have recommended certain preachers as the ones of all
others best adapted to conduct the funeral
services. They received a "rake off" from the
sums paid the preachers for their services. It
is merely a case of "you help me and I will
help you," usually followed by professional
politicians. The move to abrogate Sunday
funerals may be due to the desire of the undertaker to render it necessary for all bodies
to be carefully embalmed in order to keep
them over Sunday, which would naturally
add to his revenue. Perhaps he could sell a
cheaper casket at the same high price, were
the change made, by which the number viewing the remains would be lessened through
the week day service.

But where the gain to the preacher comes
in a financial sense is not so apparent. On
Sundays he would have many more people in
attendance to listen to his exhortations, and
could warn that larger number of the wrath
to come with greater vehemence, through the
money gain the preacher will have through the
work day funeral is this—less labor on his
part, and the possibility of being able to
charge a larger sum for the Monday funeral
than he would for one held on the previous
day.

Ruling out all possibility of gain to the two

week day tuneral is in the rest with the part, and the possibility of being able to charge a larger sun for the Monday funeral than he would for one held on the previous day.

Ituling out all possibility of gain to the two classes under discussion, there is not one valid reason for the abolition of the Sunday funeral. Among the laboring classes it is an absolute necessity, for they do not have to lose their wages on that day, and they would surely do so were the funeral held on a week day. Corporations have no respect for human griefs. They purchase the labor, the bodies and souls of their employees and woe be to those who dare fall ill, or have the audacity to take leave of earth! If Sunday funerals have to go, the corporations will gain the amount of the wages of the grief stricken and the sum thus sayed is of course, in the interests of humanity. The money that is purloined from the poor always is, you know!

The fact is all funerals are too costly, too ostentatious, too sombre. Undertakers, hackmen, singers, pall bearers, preachers, and "professional" mourners, find in these gruesome exercises a golden opportunity to gather in the shekels from rich and poor alike. It has now come to pass that the poor cannot afford to pass away from earth. The lot in the cemetery is very expensive, likewise the casket, and the funeral paraphernalia even more so. No funeral can be held in the city, if hacks are used, for less than two hundred dollars. In view of the great expense and the attendant grief of these exercises, it would be well to abolish them altogether. The law should enforce cremation in the interests of the health of all survivors, and protect the poor from themselves in the way of expense. Rev. Geo. W. Bicknell told the undertakers assembled in their National Conventjon in Boston not long since, some very plain truths in regard to modern funerals and protect the poor from themselves in the way of expense. Rev. Geo. W. Bicknell told the undertakers assembled in their National Conventjon in Boston not long sin

## A Legal Holiday.

The laws of Massachusetts have made December 25 of each year a legal holiday. On that day all business is to be dispensed with, so far as possible, and freedom from care excreised to the utmost limit of propriety. As the Banner of Light Publishing Company is a law-abiding institution, its office will be closed throughout the day, and its employees given an opportunity to enjoy a day of rest and recreation. Our patrons will kindly take notice that this office will not be opened on Wednesday, Dec. 25, and govern themselves accordingly.

#### Our State Association.

rest days he was compelled to observe.

The abolition of Sunday funerals is not demanded by the masses, nor by any fair-minded religionist of any denomination. The bodies interred on Sunday keep just as still and reat as sweetly as do those that are consigned to their last resting places on week days. Those who mourn their departure are as grieved on one day as on another, hence week day funerals by no means do away with the grief and angulsh of the bereaved. The change is evidently asked for by the preachers who feel that they are "overworked" when they are forced (7) to attend a funeral besides preaching one sermon on Sunday. It is also probable that they loop to increase the attendance of their churches by the change, yet it is far from reasonable to suppose that any family in mogrning will parade themselves in any church to advertise their grief. Seclusion is rather their desire, and people now exert themselves to the uttermost to keep out of sight while the sad services are being conducted. The proposed combination of the two classes, the preachers and undertakers, is new only along the line named. They long ago combined for the purpose of putting "jobs" into each other's hands, and have lived up to their bargains in more instances than one since the alliance was established.

Preachers who were called to administer the last ritis of religion beside a bed of seeming death, have frequently recommended such and such an undertaker to the relatives as one best fitted to care for the precious remains. The undertaker and preacher were mains. Every Spiritualist in Massachusetts should

### Two Mysterious Telegrams.

Two Mysterious Telegrams.

The Syracuse Spiritualists have had a peculiar experience with one who calls himself Rev. Dr. Harry A. St. Clair, author of the "Typewritten Bible Oaspe," who founded a society there under the name of The Higher Spiritual Church. He claims a great deal for this Bible, and for his own spiritual fitness to produce it, under the guidance, of course, of Jenovah.

On the morning he began the work of preparing this bible he says he saw three pairs of hands materialized over his head. A strong light shone upon his own hands, and a light resembling an electric wire extended from him to heaven. He went to the typewriter and wrote, that morning and successive mornings. until Oaspe resulted. He claims to have preached in every state and territory of the Union except New Mexico and Arizona.

The First Society of Spiritualists of Syracose, under the special management of Dr. E. Butterfield, had engaged Mrs. Mary E. Lease to deliver her popular lecture, "Christ or Caesar?" on the evening that the Reverend St. Clair decided to first enlighten the people of the city. Mrs. Brewer, who has conducted these meetings of the First Society for two years, received a telegram from Mrs. Lease in which she referred to a telegram, cancelling her engagement at Syracuse, which was signed "Committee." Mrs. Brewer immediately responded, informing Mrs. Lease that no committee was authorized to cancel her, and that she would be expected. A second time Mrs. Lease wired that she had received another message, signed by Mrs. Brewer's first name, positively cancelling her appearance.

On the afternoon of the proposed meeting posters were found in the entrance of the hall of the First Society on which were the words, "No Lecture. Mrs. Lease nbt here," and hand bills were hung directing the people to attend The Church of Higher Spiritualism and hear the Reverend Dr. H. A. St. Clair.

Mrs. Brewer and her society are still wondering.

#### Ruling in Osteopathy.

Birmingham, Ala., Dec. 14, 1901. Judge Samuel E. Greene of the Criminal court to-day decided that osteopathy is the practice of medicine, and any person engaging in the same in Alabama can be forced to procure a license for practicing medicine. His decision was based on the dictionary definition of the word medicine, which is science, which relates to the cure, prevention or alleviation of disease.

disease.

The defendant claimed that osteopathy was not the practice of medicine, as no drugs were used.—Boston Sunday Herald.

#### God's Poor Fund.

It would be well in making up a list of holiday offerings to remember the needy and worthy poor in our own ranks. Our appeals in late numbers of the Banner have brought in a few donations only and the need is such as to warrant yet another call. The winter is upon us, and many there are who need aid. A little from each one will make up a generous sum that can be used for our indigent and unfortunate brethren. The Banner of Light will do its part, and its managers will see to it that every dollar placed in the Fund will be sacredly applied to the relief of suffering. Friends, again we ask you to remember the poor. Mark your offerings "For God's Poor Fund," and send the same to Mr. Frederic G. Tuttle, 204 Dartmouth St., Boston, Mass.

LTDr. Houghton-Chaapel, wife of our old friend and quondam contributor, Jay Chaapel, of Palmetto, Florida, took leave of earth Nov. 20, at quite an advanced age. Dr. Chaapel has led a very busy, useful life, and has made the world the better for having lived in it. We have known her long and well, and can personally testify to her good deeds and nobility of soul. She was a true friend to the poor, by whom she will be greatly missed. She was a gitted writer of both prose and verse, and was a frequent contributor to the columns of nearly all of the leading liberal journals. A good woman has passed to her reward in the higher spheres. We extend greetings as she enters upon her newer, happier existence.

Lew William Dorman writes from Caldwell, Idaho, that he and his wife, Caroline, are holding meetings every Sunday at 2 and 8 p.m. on their "ranch," and circles Tuesday and Friday evenings. There are fourteen members, nine of whom are Germans. Six out of the nine are clairroyant; one is clairaudient also, and three, inspirational mediums. "Some of our members," he says, "come a distance of five and ten miles. One family comes twenty miles, and often stays over night." He adds a kind word for the Banner to the effect that it "contains godly, spiritual matter." We could ask for no higher praise. The devotion of these fourteen members ought to prove an incentive to all who are interested in the Cause.

EFThe good news reaches us of E. A. Smith's gradual improvement. He is still confined to the bed and is very weak, but his attending friends are encouraged to hope for ultimate recovery.

LEFWe are in receipt of a handsome calen-dar from N. W. Ayer and Son, Chestmut St., Philadelphía. The background is of a rest-ful dark green, and the large figures in white catch the eye at a great distance. The com-pany will supply these calendars for the sum of twenty-five cents.

"Surface distinctions removed, all differ-nces would be swept away in many in-tances."

(Continued from page one.)
most at par, that an adherent of these schools who is prone to iliness is as scarce as a white blackbird. Chronic invalidism, prevalent elsewhere, is an unknown quantity in the light which they enjoy, and this immunity is not a question of "mind over matter," but of having outgrown the old bondage to the flesh, through galaing the freedom of the spirit.

Then If the text of the second of the

spirit.

Then if the test of cul bono—what good has it accomplished?—were applied to these differing modes of healing, which would take first rank? For the metaphysicians, or Scientists, are not working for "the cure of disease" merely, to establish a new mode of healing, or to be "also physicians"; they are not striving to crowd the doctors out of the field, but to crowd themselves out, as well, to educate humanity regarding the possibilities of their own being, until they are ill no more, until the healer's "occupation" shall be "gone." The agencies of fire, frost, water and snake-bites, by the way, cannot be properly classified under the head of disease, but under that of accident, which liability the race must outgrow as the planet ripens, and from which the spiritual worker is surprisingly exempt, partly from an unfolded intuition, which foreases and averts danger, and partly, as Emerson says, "because his work is dear to God and cannot be spared."

Then (craving his pardon), should not a spiritual teacher made, of course, only a little lower than the angels, rise a little above the level of the regular physical practitioner in presenting this gospel of health and healing? Would it not be well to make a strong spirited appeal to Spiritualists especially, to live in the spirit where disease can never touch them, where all modes of healing will be forever outgrown? For, on whichever plane—physical or spiritual—the consciousness is fastened, that plane becomes the only real one. If living as a mortal merely, then physical laws of pain, colds and fevers will bear potent sway. But, instead of devising various means for fighting this man of straw, a better mode of securing freedom from his natacks is gained by removal from his plane, by rising into the domain of spiritual laws, where is freedom, unfailing strength, unassailable health. Then what need of a "union" of methods? Can oil and water mix? Could a baptism of the Spirit await the action of anti-toxin, even though under this latter prescription, attendant

Awai in the spirit.

\*\*EFA "Reverend" Hubert C. Browne is delivering a series of lectures against Spiritualism in Philadelphia. He claims to have been recently in Boston, and to have driven Mr. F. A. Wiggin out of the city, etc. H. C. Browne was in Boston last spring and gave a few lectures on his own account. Strange to relate, however, the city moved on in the even tenor of its way, and Mr. Wiggin's meetings in Chickering Hall were held and are held every Sunday afternoon and evening with their usual good attendance. Doubtless Mr. Browne dreamed he drew all men unto him, and is therefore sincere in his belief that Mr. Wiggin in proper meekness left the city and the field to him.

LETA personal God is unthinkable on the part of progressive beings, but the fact of Life as an ever present force is not only thinkable, but is also cognizable. An Infinite Principle of Life, involving intelligence, is therefore non-personal, but universal in character. The true Spiritualist postulates Infinite Life as the causation principle for all things, and rules out all finite personalities and creations as illogical and irrational. Pure and undefiled Panthelsm is the basis of true Spiritualism.

EF Don't forget our splendid holiday offer. Remember that twenty-five cents gives you the Banner of Light for four months, commencing with the issue of Dec. 7, which contains the first of Miss Lilian Whiting's series of contributions to our columns. Miss Whiting will be a regular contributor for the next four months. By subscribing now you will secure the entire series of articles from her gifted pen. Send in your subscriptions at once.

28 Do you want a copy of "'Lisbeth," or "Jim," by Mrs. Carrie B. S. Twing, or of "Wisdom of the Ages" by Dr. Geo. A. Fuller. If you do, you can have one of them and the Banner of Light one year in advance, by sending us twenty-fire cents each. This offer is for our old subscribers. Avail yourselves of it, friends, and thereby secure some good reading for the coming year in your homes.

The cockney sees nothing in Nature: Tho-reau saw so much that he had no time for anything else.—Hamilton Wright Mable.

#### Spiritualist School Incorporated.

Spiritualist School Incorporated.

To the Editor of the Banner of Light:

On the 11th of December, the Morris Pratt Institute was duly incorporated, and steps taken to make it a school for Spiritualists in severy sense of the word. In October last, Mr. Pratt offered to give the Spiritualist Temple in Whitewater, Wis, erected by him about ten years ago, to the N. R. A., for school purposes. The Convention voted unanimously to accept the offer, and T. J. Mayer, Alonzo Thompson and myself were elected as a committee to view the property, and make final arrangements for its transfer to the N. R. A. The matter was taken under advisement by the Board of Trustees, who selected Alonzo Thompson, Moses Hull and Mrs. Clara L. Stewart as the visiting committee, with the understanding that the N. R. A. was to accept the property only on condition that it came unconditionally. This plan could not be carried out, so Mr. Pratt offered to give the property to an independent organization, which was formed on the spot, the offer accepted, and the property legally transferred.

This important work having been accompliabed, it was next necessary to establish and incorporate the school itself. A meeting of the trastees was called, important business transacted, and a school duly incorporated under laws of Wisconnian. Moses Hull was elected President, Wm. H. Rogers of Madison, Wis, Vice-President; Mrs. Clara L. Stewart, Whitewater, Secretary; J. C. Burna, Milwaukee, Treasurer, and five others were selected to serve with the officers named as Trustees of the school, Alonzo Thompson, Trueman H. Watson, A. J. Weaver and myself were honored with positions on the Board. As the President of the N. S. A. was made a member of the Board by the Constitution of the new school, it is easy to see that my election was not due to individual marter of the school vaer. The school year was divided into two iterns of eighteen weeks each, for which a tuition fee of twenty-five dollars per term was required. Al. We not the school with the read of all cla

agure, and every effort made to bring the school within the reach of all classes of people.

For the present, a two years' course of study will be maintained. Some of the branches to be studied are grammar, rhetoric, logic, language, voice and physical culture, psychology, psychic development, evolution, homileties, history, exegeties, physical geography, languages, ancient and modern, and such other subjects as may be demanded by students in attendance. It was voted to open the school on the first Tuesday in September, 1962. Between this date and that, it is hoped that several liberal donations may be obtained, to defray the expenses of the school, and each person present was urged to do everything in his power to fill the treasury with the coin of the realm, that the school may do the work for which it has been organized. All friends of education were invited to do likewise, and a fair start was made on the now historical date I have named, viz., Dec. 11, 1961. The Spiritualists have a school all their own, for the first time in the history of their movement, and it now remains for them to support it both by their patronage and by their money. Mrs. Clara L. Stewart, the Secretary, will gladly receipt for all moneys received by her, and will turn the same over to Treasurer Bump. Mrs. Stewart's permanent address is Whitewater, Wisconsin.

Harrison D. Barrett, President N. S. A.

Harrison D. Barrett, President N. S. A.

#### A Pleasant Occasion.

A Pleasant Occasion.

On Friday, Dec. 13, Mr. Morris Pratt was pleasantly surprised at his home in Whitewater by a visit from a goodly number of his nearest friends and relatives in honor of his eighty-first birthday. Mr. Pratt was completely off his guard, but rallied at once, and gave the visitors one of his most hospitiable welcomes. Soon the music box was giving forth its sweetest strains, and an hour or two of pleasant converse quickly passed away. Mrs. Pratt, who had planned and carried out the surprise on her husband, then called the visitors to a bountiful collation, to which they did ample justice.

On our return to the parlor, the guests made me their spokesman and directed me to present Mr. Pratt the visible tokens of their esteem in the form of numerous keepsakes and practical gifts. Mr. Pratt was deeply affected, but responded most eloquently, and feelingly thanked all who had thus remembered him. Musical selections were rendered by Mr. and Mrs. Pattee and son, and further remarks offered by your scribe, and Mrs. Clara L. Stewart. Mr. Pratt danced several lively "jigs," and beat every one of us by his agility on foot. It was a most pleasant lively "jigs," and beat every one of us by his agility on foot. It was a most pleasant occasion, and will long be remembered by all present. Many happy returns of the day were wished to the kindly host and hostess, and all repaired to their several homes feeling that it had been good for them to be there.

### Friends of Our Worthy Workers.

Friends of Our Worthy Workers.

I come to you again on the approach of our yearly holidays, desiring to interest you in the needs of that worthy pioneer medium and worker, Mrs. E. V. Wilson. She is the widow of our arisen brother, E. V. Wilson, who for thirty years battled for our Cause when it cost something to be a Spiritualist. Mrs. Wilson is very feeble, being under the doctor's care. She is in need of financial assistance. She asks not for charity, but has some copies of her husband's book, entitled, "The Truths of Spiritualism." It is nieely bound in cloth, and contains nearly four hundred pages of just what its name implies. It is a grand work and will make a beautiful Christmas gift. The purchaser and donor will confer a lasting benefit upon the recipient of this gift; at the same time he will be aiding a worthy and needy sister. Reader, please do not lay this aside and forget it, but send it to Mrs. E. V. Wilson, No. 1 Union St., Valparalso, Ind., and you will receive the book, postpaid, by return mall.

Fraternally yours.

E. W. Sprague.

## Get Well While You Sleep.

sleep well every time. A descriptive hiet with full instructions mailed for ten This is certainly worth investigating, agen, D. S. Morgan Bidg., Buffalo, N. Y.

Autouncements.

The Olneyville Spiritual Society, Olneyville, R. I., will give an entertainment, followed by a Watele-Night service at Library Hall, Olneyville Square, on the night of December 31, commencing at 8 o'clock. E. J. Howtell.

Lynn Spiritualists' Association, Cadet Hall, Alex, Caird, M. D., president. Sunday, Decaders and Spiritual Society will hold meetings Sunday evening in Paine Hall, 9 and processor. The Boson Spiritual Society will hold meetings Sunday evening in Paine Hall, 9 Appleton St. Warven Hatch. The public are invited. Doors open at 7 p. m. Masic at 7.45 p. m. J. B. Hatch, Jr., chairman. Mrs. Mr. E. Warven Hatch. The public are invited. Doors open at 7 p. m. Masic at 7.45 p. m. J. B. Hatch, Jr., chairman. Mrs. Mr. E. Warven Hatch. The public are invited. Doors open at 7 p. m. Masic at 7.45 p. m. J. B. Hatch, Jr., chairman. Mrs. M. A. Bernstan, 780 Bhawmut Ave., would like en gones, 780 Bhawmut Ave., would like en gones, 780 Bhawmut Ave., would like en gones, 780 Bhawmut Ave., would like usual Christmas festival on Christmys slight, December 25, at 200 Huntington Ave. Supper will be served the little guests of the Society and a tree with gifts suitable for the society and a tree with gifts suitable for the society and a tree with gifts suitable for the society and a tree with gifts suitable for the society and a tree with gifts suitable for the society and a tree with gifts suitable for the society and a tree with gifts suitable for the society and a tree with gifts suitable for the society and a tree with gifts suitable for the society and a tree with gifts suitable for the society and a tree with gifts suitable for the society and a tree with gifts with the society and a tree with gifts of the society and a tree with gifts suitable for the society and a tree with gifts suitable for the society and a tree with gifts of the society and the society and the society and the society

It has been our good fortune to attend two of Mrs. Thaxter's Tuesday evening circles at the Banner of Light Building. We are quite sure that all who were present received a baptism of spirit, the great, universal spirit of Lore, and realizing that all of earth's children are hungry for the bread of life, we take this opportunity to tell our brothers and sisters that we know they will be richly repaid by seeking this centre of lova and good will to all mankind. The doors are closed at eight o'clock.

The Sanflower Publishing Company is just issuing a book entitled Spirit Echoes by Mattle E. Hull. The volume will be handsomely bound, will contain one hundred and twenty pages and a fine half-tone of a new picture of its author, price \$1. The spiritual-site public is well acquainted with Mrs. Hull's works through "Wayside Jottings" and "Spiritual Songster" We shall be glad to take orders for "Spirit Echoes."

### Bequests for Spiritualism.

Greenport, L. I., Dec. 6.—Mrs. Buel Corwin of this village left an estate of about \$20,000.

She gave about \$5000 to friends and left the remainder of the estate to be spent on lectures on Spiritualism. to be delivered in various towns in Suffolk County.—The New York Times.

### The Veteran Spiritualists' Union.

In the next issue of the Banner, Dec. 28, the V. S. U. will have something of interest Lovers of this organization and the Cause watch for it—the next issue, Dec. 28.

"To find the 'Whys and wherefores' of any fact is a long step towards divining its place and use."

No legacy is so rich as honesty.

"All's well that ends well."

cast-off articles to the sale, and make it the success it deserves. Celia C. Prentiss, Cor. See'y.

The Ladles' Spiritualistic Industrial Society will meet as usual Thursday, Dec. 19, in Appleton Hall, 9 Appleton St. Mrs. Ida P. A. Whitlock, the president, has consented to occupy a good part of the evening giving clair-toyant delineations and psychometric readings. Good music and other speakers to follow. Please remember the regular monthly dance on the 25th inst. A cordial welcome to all. C. M. M., See'y.

The Malden Progressive Spiritualists meet every Sunday and Wednesday evenings at Masonic Ruiding, 76 Pleasant St., at 7.30. Mrs. Annie Ranks Scott Sunday, Dec. 22; Mrs. Nellie D. Noyes, Sunday, Jan. 5; Mrs. Sadie L. Hand, Wednesday, Jan. 8; Mrs. Sonney, Sunday, Jan. 12. John R. Snow, See'y.

Mrs. Annie M. Cogshall of Lowell will serve the First Spiritualist Society of Fitchburg, Mass., Sunday, Dec. 22.

Sec'y.

Mrs. Annie M. Cogshall of Lowell will serve the First Spiritualist Society of Fitch-burg, Mass., Sunday, Dec. 22.

### Special Notice.

Special Notice.

All Through the urgent request of man Spiritualists of Boston a new society will be formed to promulgate the truths of Modern Spiritualism. Paine Hall, 9 Appleton St., has been secured. The first meeting will be held Sunday evening, Dec. 22, at 7.45 with that well-known worker, Mrs. Sarah A. Bryase as the speaker. Special music for this occasion. Mrs. Grace Cobb-Crawford, pinnist; Mr. E. L. C. Hatch, violinist; Mr. E. Warren Hach, vocalist. The object of the comment of the present to the public different speakers and mediums during the second speakers. Negotiation without the second speakers and present the second speakers and predictions will be held in the evening only. Correspondence with different speakers and mediums is solicited. J. B. Hatch, Jr., Chairman. The Boston Spiritual Society. Address all correspondence to the chairman, 74 Sydney St., Boston, Mass.

#### Mrs. W. F. Thaxter.

### Spirit Echoes.

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

Write to Him and He Will Cure You.

Write to Him and He Will Cure You.

By PERRIES, the Grand Gid Man of Battle Creek, Mich., so will known throughout the and the spite of the property of the control of the control of the property of the control o

write him for he wishest to errow to all the sick as affected TH I THE THE AREA FOR THE STATE AREA TO IN OUT A STATE OF THE STATE AREA TO IN OUT A STATE OF THE S | lacensude of cases not understood of cured by the regular practical physician. What is your condition and the cases? IT WILL COST YOU NOTE. INC. TO KNOW. He will not only tell you your cases condition but will also give you special device in your cases and wrankle iterations explaining his WON. DERWYL SYSTEM OF HOME TREAT. MENT which has cared, thousands sed thousands the control of the case of th also would not go a nave taken it and been cured and you can do a in b fore taking this likewise. THE GREATENT DISCOVERY DOWN FIRE AGE IS PSYCHIC THEATMENT. Is and extern, layer I forestigate it and be bealed in your own home. Write



Institute of Health

### Serum Was not Tested.

Serum Was not Tested.

St. Louis, Nov. 20.—The Coroner's verdict placing the blame for recent deaths from lockjaw on the Health Department was given out on Wednesday last, but the important testimony of Dr. Schmitt, assistant bacteriologist, was withheld until today. It says in part:

"The infected diphtherial autitoxin which killed thirteen children was not tested before its distribution on guinea pigs by the city bacteriologist. Some of the bottles containing the serum were not labeled. These were in charge of Henry Taylor, the negro janitor, and he was the only person who could tell which was the correct one. I did not care to tell all I knew at the original inquest, because Dr. Ravold, the city bacteriologist, is a personal friend of mine, and for the further reason that I did not want to show disloyalty to the department."

Coroner Funkhouser said today that the verdict returned, placing the responsibility on the Health Department, would stand. In justice to Dr. Ravold it may be said that he indignantly denies that serum went out of his office without having been tested.—N. Y. Sun, Dec. 1, 1901.

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#### SPIRIT

## Bessage Bepartment.

des given through the medium Mes. Minnie M. Soule.

The following communications are given by Mrs. Soule while under the control of her own guides, or that of the individual spirits seeking to reach their friends on earth. The messages are reported stenographically by a secial representative of the Banner of Light, and are given in the presence of other members of The Banner staff.

These Circles are not public.

To our Headers.

We carnestly request our patrons to verify such communications as they have to be based upon fact as soon as they appear in these columns. This is not so much for the benefit of the minagement 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 several.

weight whenever it is made above to world.

Estin 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 Seance held November 21 1901, S. E. 54.

Once again, oh Spirit of Life and Light and Love, we draw near to the other life and would open wide the doors that those who stand there may see through and send back the loving word to those who are watching and waiting on this side. Bless us in our effort; sustain us in our weakness; lift us to where we would aspire and make us sweet and true and holy. May the dear hearts broken and bleeding by this separation which they cannot understand and through tears which sometimes blind their sight of thee and thy goodness, may they see the light and beauty of the revelations of spirit return and may these who would minister unto them, these whose hearts are filled with love, who with hope come ever again and again to speak the word, to give the breath of benediction, may they be blessed too. May they be strong too, and may their message be clearer than ever before and even outside of our especial dominion we would dare to go and ask that the blessings of this knowledge may be turned in upon every life and those learning through their pain, learning through their pain, learning through their pain, learning through their sorrow, may they also be lifted to a better understanding of thee and thy purposes and thy law of life immortal. Amen.

#### MESSAGES.

## Myron W. Bickford, Oregon, City,

Myron W. Bickford, Oregon, City, Ore.

The first spirit that comes to me this morning is a geatleman, tall, alim and very angular looking. He stands right beside me and seems nervous over this method of communicating, yet he speaks quite plainly and seems anxious to reach his own people. He says: "My name is Myron W. Bickford; I used to live in Oregon City, Oregon. I didn't know the least thing about spirit return, and as far as I was concerned, cared very little about it. In fact, I had never had my attention called to it, and so when I came over here and found my life continued and my effort recognized as it had been in earth life, it was very strange to me. I want to reach my wife, whose name is Lizzle, to ask her to put herself in a position where I can come to her. She will be surprised that I am making this effort, but I know she will be glad to learn that I have been about her trying to help her. She hasn't had any particular trouble since I came away, only this burden of grief over my coming. Everybody has been as good to her as could be, and she has tried to find her consolation in the church, but I have laughed sometimes when I saw her bowing submissively to what she believed was the burden laid upon her, when I stood right there by her side and could have spoken if she would only listen to me. Tell her that I find life as real, as important, as it ever was to me in earth life, and tell her, too, that I love her and I would support her if she would only let me come. Thank you."

#### Thomas W. Smith, New Bedford.

Thomas W. Smith, New Bedford.

The next spirit is a man by the name of Smith. He is tall, alim and very fair. His hair is gray; he is quiet and unassuming. He says: "Well, I didn't think I would ever get in here. I have made more than an hundred attempts, it seems to me, to come here and say a word, and at last I am here. My full name is Thomas W. Smith; I lived in New Bedford and I want to get back to New Bedford people. I don't want to come because it is so much better there than it is here, but more because I have some interest and some people who would be helped by my thought and my presence. Of course, naturally, I have met very many people I know over here, because I knew so many people not only in New Bedford but in the surrounding towns. I was interested in all sorts of colors. I made some experiments along that line a long time ago, before there was so much known about color as there is now, and I dropped it before I came over here. I dealer to say to my friends that it was not painful, this sensation of death. I was conscious up to the last, but I didn't feel a pain or didn't suffer at the thought of separation. I was so conscious that it seemed it could not be death. My father stood near me, for he and I were very great friends, more like brothers than like father and soo, and so when I came over here it was to his influence that I first came. Thank you."

## Elizabeth Jenkins to Etta Jenkins, Townsend, Obio.

Towasend, Ohio.

I see the spirit of a woman about forty-five years old. She is rather stout, with blue eyes and brown hair with just a few allver hairs mixed in it. She has a sort of business-like air. Her words are: "I want to get to Bata, Etta Jenkias, who lives in Townsend, Ohio. My name is Elizabeth Jenkias; I wish to help her physically. She has been ill so long and has felt there was no hope for her. I desire to say to her that there is hope—she can get better. I wish I could make it plain

to everybody, not only to my own, but to everybody, how much the influence of those in spirit helps or retards the physical condition of those left in the body. I know what I am talking about, because when I go there to see her I find her reviving under my influence, and when I come away she sinks down and grows despondent and sick. I have my father with me; his name is Joseph. He says: 'Give my love to the little girl; tell her I wish I could have been able to have stayed and taken care of her. As it is, it seems that she has to work out her own conditions pretty much alone and many times in sorrow and in grief, but we will help her.'"

#### Charlie Babbitt, Hanover, N. H.

Charlie Babbitt, Hanover, N. H.

Here is the spirit of a boy about fourteen years old. He is fair, slender and delicate, with eyes as blue as a flower and hair that just waves a little bit around his forehead. He seems such a boy for outdoors, as though he loves to be out in the sunshine and tries to get strong through being in the air and sunshine. I think he was a great student, although he loves outdoors so much. He seems to have books that he used to take out to study and to read, but he always had a far-away look and sort of a sickly expression, so people always thought he would never grow up. He says: "It is awfully hard to live a little while on earth, to grow so attached to people and want them so much, and then have to leave them and come over here. I didn't want to die. I used to talk about it a great deal, but it wasn't because I wanted to, it was only because I felt that it was coming, and they have the books at home now with many of the flowers I used to gather and put between the leaves. Sometimes they open them and think of me and say 'Poor Charlie,' for my name was Charlie Babbitt, and I lived in Hanover, N. H. I often go back to the old place; I go into the room where so many things are that belong to me; I walk about so softly and I say, 'They little know that I am here. If they little know that I am here. If they little know that I am here. If they little know that I am here, if they little know that I am here, if they little know that I am here, if they little know that I want to tell them that I will be awfully kind to Aunt Lizzie and will help her, when she gets here, to understand what the new life is like. Oh, I thank you, for I have never had such a happy moment since I came over into this life as this one is, to be able to talk and tell about myself. They have a picture of me too. It is pretty good I think, but it doesn't look much like me now because I have grown stronger and look better able to stand the conditions that I am in. Thank you."

#### George Sievens, Yarmouth, N. S.

George Sievens, Yarmouth, N. S.

Now I see a man about fifty years old. He is short, stout, and looks strong and muscular. His eyes are dark blue with dark lashes; his hair is dark and he has a heavy dark mustache. The first thing he says as he comes in his vigorous hearty way is, "Ho, ho, here I am; I was a sailor, my name was George Stevens; I used to sail out from Yarmouth, N. S., and one day I sailed out and forgot to sail back again. Anyway nobody ever heard of me afterwards. I didn't go down alone; there were a number of brave men went with me. It was not a large ship but a small one which could not weather the sudden storm that overtook us. From this you will see that I was a fisherman. I had no fear, but just went about it as a man goes to business on the street car or walking. I tried to save myself, indeed we all did, but it was not much use; couldn't battle long, and when the little vessel tipped over, down we went. I should like to send word to Mary; I wanted at the time to tell her all about it. I didn't stay out there in the water, my spirit went to her. She has thought of me down at the bottom, but one day I was with her and knew when the news was brought to her; knew when the news was brought to her; knew when the word came that it was not possible for us to have stayed. I wish she could understand how close I am to her, that I know what has happened to her since. I see the change she has made and I am glad it is better for her. The other home she couldn't keep; now she has made a change which gives her a home which pleases me and I am sure will please her. Thank you. I want to send my love just the same."

Ciorinda Wilson, Brockline, Mass.

The next one that comes is a woman quite old. She is not very tail, but she has a little way of straightening up which makes her look a good deal tailer than she is. I hear her say: "My name is Clorinda Wilson. I lived in Brockline, Mass. Brockline was not then what it is today. Why, it was a sort of a farm I lived on. I never had an idea it would grow to be what it is today. I have more of my people over here with me than I have left in the body, but still there are some who will remember about me and remember that I tried to be liberal and to accept all new ideas as fast as they were given to me, but you know an old person don't think quite as fast as a young one and it takes a little longer time to settle down to new things. The wheels go so slowly that you can't get more than one or two new things in a year, and so I didn't grasp the fulness of the more liberal religious, the more liberal thought. I am afraid I was more Puritanical, but when I came over here I came into a new knowledge and somehow life has meant so much more to me because it is brighter and I feel, as though I have found a new God that is better than the old one. I know he takes care of all people and instead of saying just a few he will sare us all sometime. I'd like to send this word to George Wilson, who is a relative of mine. He is a medium and has strong power, but doesn't seem to know how best to use it. Tell him that I want him to be as good to John as he can be, it will be best for all that he dees. I have Emma and Jane with me. He will know whom I mean."

Heten Papues, Caston, Hans.

I now see the spirit of a girl about twenty years old. She is very dark, with dark eyes, hair and side. She is as bright and sweet as a flower and comes to me gracefully, saying: "I wish I had a medium that I could speak for people as you do. Why, when I look about in the spirit land and see so many who are hungry to come back I just wish that I could find somebody who would let me come and control them and give loving messages. Seems to me I would give so many that I would convince the world, but I suppose I wouldn't. My name is Helen Bares. I lived in Canton, Mass. I have friends there that I'd like to come to and I would like to have them realize that I am there, but somehow it isn't so much for them as it is to help these people who are just as sad when they are sad in thinking they can't return. I love can't return as the people who have lost them music as much as I ever did and oh, it has such an infinence on us in the spirit. When there is harmony and the music floats out to us, it reaches us and we feel-almost as though we had been called-back to earth conditions. I'd like to have word go to Waiter who has the same name as mine. I thank you for this."

Te Fannie Glass, Schenectady, N. X.

Here comes a little girl to me. She doesn't look over aix years old. She is very anxious to come and says, "I want to reach my mama who lives in Schenectady, N. Y. My mama's name is Fannie Glass and my name is Mabel. All I want to say is I love her, I love her, I love her, I fyou can say that for me, I'd be much happier. Thank you."

#### Caroline Emmons, Williston, S. C.

me, I'd be much happier. Thank you."

Caroline Emmons, Willisten, S. C.

The next spirit that comes to me is a little old lady. I should think she was about sixty-eight or seventy years old and she looks quite infirm. Her hair is gray, her face is round and small and full of wrinkles. Her hands are withered as though she had done her work long before she came over here. She has bright black eyes; they shine out of her and look so much younger and more inteiligent than the rest of her body does. She says, with a little sort of a gasp as though she had been making such an effort to get here, "Oh, dear, I have been trying and trying, and yet I couldn't make my people know that I was about them. My name is Caroline Emmons. I come from Williston, S. C. I have many people left in earth life, two sons and a daughter, and while they think that mother has gone on to a life of rest and peace, I am so anxious to prove that my life is intertwined with theirs as in the past. I found father over here. He was first to greet me and he tried to draw me away into the new life, to find all the beauty there that I could, but somehow my heart turns to Nellie and the boys. I long to speak and have them know that I appreciate everything they have done. All through the summer I have seen what they have done about the place where they put my body. I was pleased with it because it showed that I had not passed from their minds, but was still a living reality to them. Now I want so much to tell her that I am sorry I couldn't finish that plece of work I began for her. She will know what I mean and many times she looks at it and says, 'Poor mother, I know she wanted to do that and she worked on it too long.' but tell her I don't think I worked on it too long.' but tell her I don't think I worked on it too long.' but tell her I don't think I worked on it too long.' I only would have been glad to have stopped and finished it that she might have it to use. I shall be satisfied if she takes it up and does it. She needu't feel that it has any sp

I am to them."

Charlie Adams, Lexington, Mass.

I see the spirit of a boy. He doesn't seem to be over seven or eight years old and is so bright and happy. He has a little bit of a mouth which he puckers up and whistles as loudly as he can. He has dark hair, browa eyes, a round face that is just as atcubby and pretty as it can be. He went out quickly to the spirit because I see him just as strong and happy as though no sickness ever came to him, but suddenly he went to the spirit land. He says, "My name is Charlie Adams. I lived in Lexington, Mass. I want to get to my people, to tell them, too, that I am just learning all I can over here. I haven't much of an idea that I will ever be able to reach my own people, but my grandmother says if I will do all I can and grow as fast as I can when they come over here I will be able to show them right away what this life is like so they won't have a long time of uncertainty. I'd like you to know that my mother's name is Marths. I want her to see if she can't stir up some of the people round her. If she will only make the effort, I am sure she can, but she doesn't seem to be inclined to take this thing up much. I have my dog; I want to thank them for that, too. Of course I seed lots of love, more than I can express, but most of all I want to say that I am happy and my grandma takes care of me."

### Abigail Dodge.

The message given by Mrs. Soule under the above heading in the Banner of Light, Nov. 9, 1901, was of unasual interest, coming from the brilliant and widely known writer known throughout our country and abroad by her pseudonym as Gall Hamilton. Although not acquainted with her the personal description of her spirit appearance corresponds with that given of her personality by other writers.

Her expressed desire to communicate with friends in Washington was undoubtedly inspired by the desire to reach especially the friends of her relative to whom she refers as "James." It is generally known that she was associated with and a member of the household of the noted stateman, James G. Blaine—the James referred to in her mes-

sage. Of this fact I have her assurance.

Miss Dedge had the courage to fearlessly announce her belief in spirit communion and give some of her personal experiences as a medium during the latter days of her earth Albert Morton.

## Letter from Abby A. Judson.

NUMBER TWO HUNDRED AND FIVE.

To the Editor of the Banner of Light:

It does seem as if the world is becoming more humane. Of course vivisection of animals is contrary to this proposition, but we will say no more of that atroclous practice, for certainly no one wao reads the Banner could "cut up live animals, so as to see what makes them go."

Still, in spite of ebbs to the onflowing tide, we believe that little by little our human brothers and sisters are becoming more considerate in their treatment of our lower ones.

more considerate in their treatment.

This general thought came home to me with force a few days ago, while looking at the new books in a great New York publishing house. Many of these that are popular this season look towards a more benign attitude of man towards the brute creation, and it seems to us that Kipling's "Jungle Stories" have largely aided the progress of humanity.

and it seems to us.
Stories" have largely aided the progress us.
Stories" have largely aided the progress us.
Lumanity.
Some trifling thing had made me indifferent to Rudyard Kipling, and I fancied in my ignorance that the "Jungle Stories" was only another set of recitals about slaughtering wild animals in their own domains—about the "native burghers of this desert city having their round haunches gored," as the almost divine Shakespeare so compassionately observed.

But finding this book of Kipling in the

atout the intere bulgates of this desert city having their round haunches gored," as the almost divine Shakespeare so compassionately observed.

But finding this book of Kipling in the library of the little girl whose mother entertained me so hospitably in Albany (this beloved friend has now gone to the heavenly city, and I will write more of her by and by), I took up the book to amuse a leisure hour. To my delight, I found that Kipling loves, understands, and appreciates animals, both wild and tamed, to a degree that has been given to but few mortals. And the dazzling torch of his wonderful genius has carried his own comprehension of their feelings and their native wisdom into the brains and hearts of many thousands of readers who never saw these things before. I have often thought that Shakespeare's power was displayed in his treatment of his Calibans, his Slendees and his Verges, even more than in the mightiest intellects that trod upon his stage. But in his own line, the power shown by Kipling is yet greater.

Go with the little boy to the elephants' dance, to which they gathered from sixty miles around, hear the wisdom with which they talked of men, and sympathize with the faithful brute from far away whose shoulders were galled by his heavy burdens. Listen to the wise teachings of Mowgli. Admire the âlert skill and the really dauntless courage of the little mongoose, who saves the lives of a whole family from the deadly cobra and his mate. Mark the fascianting language of the horses and mules regarding their English masters whom they so adroitly "size up" in that moonlighted meeting. I am sure I wash that my best friends understod me half as well as Kipling understands his four-footed friends!

It is not strange that Kipling's book has led many writers to tread in the same paths. And though they have not his genius, they are making other receiures, those of our American wilds, better understood and more kindly treated.

"The Outcasts" tells us of animal life and habits la the great northland. William J. L

"The Outcasts" tells us of animal life an

american wilds, better understood and more kindly treated.

"The Outcasts" tells us of animal life and habits in the great northland. William J. Long gives us his "Beasts of the Field" and his "Fowls of the Air." Sarah K. Bolton. in "Our Devoted Friend, the Dog," presents us authenticated accounts, with names, dates, and places, of dogs who have saved persons' lives and houses from burulag, or who have died of grief or committed suicide through loss of loved ones. Hermon Lee Ensign, now gone to the great majority, wrote "Lady Lee and Other Animal Stories." His noble character led him to love our domestic animals, especially the horse, and to abhor all inhumanity to God's creatures. These feelings, prominent in him from a child, became a passion with him, at last filling and dominating his life. There was but one man whom Mr. Ensign envied, and he was Henry Bergh.

Many more books might be named, bearing more or less directly on the kind treatment of our lower brothers and sisters. "Young Mrs. Teddy," for instance, has a lovely fox-terrier in the romance, Agagio by name, "who is so charming a doggie that the memory of him should be preserved."

But of course the literary merit of Agnes Repplier and Ernest Seton Thompson give their work in this direction a special prominence.

Mr. Thompson's art is shown in his pictures of wild animals, which forms.

their work in this direction a special prominence.

Mr. Thompson's art is shown in his pictures of wild animals, which form a fascinating portfolio, and the effect is enhanced for those who have seen his own pure and perfect face, as given in "The Outlook" of Dec. 7. His best books are "Wild Animals I Have Known," and "Lives of the Hunted." I should not like to read the latter book. It would make me sad. It is dreadful to hunt and entrap and kill these stags, and coyotes, and foxes, and coons. If a bear or a lion were going to eat me, I would like to have him shot, provided the bullet hit him in some vital part, so that he would die at once and not linger in torturing pain. I would feel very sorry to have a jackal, or a cobra, or a rattlemake tortured to death.

Of course one of the most charming books of the season is Miss Repplier's "Fireside Sphiax." I read about her "Agrippina" long ago, and wondered if she were named for Nero's wicked mother, or because she could "gripper," as the French say, the little mice. I always felt that I would like to know more of Agrippias, so when I found that her mistress had written a whole book,

glerifying the race to which her pet belonged, and in its conclusion spotheosizing as it were the lost Agrippina, who, alast for her mistress, has gone to the Elysium of cats, I felt that I would like to see the book. And especially did I want to see the book. And especially did I want to see the picture of Agrippina, which adorns the front paga. Well, I saw the book at the great store, and the picture of the beautiful, gray, long-haired cat, "sitting, erect and motionless, in the superb attitude of her Egyptian fore-fathers, her aerious eyes heavy with thought." Miss Repplier writes so beautifully that anything becomes fascinating that is the subject of her pen, and she is surely one of the very best essayists in America.

Since seeing notices of "Kim," Kipling's last book, I have desired to read it. To be sure, it has been severely condemned by "The Loadon Saturday Review," But that does not count. And some stupid men in France thought he was paid to write it in the interests of the British Government in India. And that does not count, either, because it is absurd. And some persons object to "Kim," because it has no heroine and no love-making in it. But a story can be very interesting without the love element, as we have the adoring attachment of Kimball O'Hara for his "holy one," as he calls a lama of Thibet, who is seeking a certain river, whose water "washes away all taint and speckle of sia." Together they wander on this great quest, and seem an ill-assorted pair, the aged lama, simple as a child, and the youthful Kim, to whom a lie seems only an intellectual way of meeting a difficulty, and to whom intrigue and suspicion are as native air.

I want to read "Kim," but saw not the way to accomplish the desire la Arlington. And I could not buy it for myself, for too many used food, clothing, fuel, and even shelter. At last the thought came to make a Christmas present of it to the kind lady who has relieved many sufferers through me, and even myself, when "the charlot wheels drave too heavily." And before pac

eart. My nephew is also a strict vegetarian. It

My nephew is also a strict vegetarian. It is refreshing to see a young fellow discard the trick, inherited from a remote and sayage ancestry, of first killing animals for food or for "fun," and then sitting down to eat pieces of their corpses.

Having discarded so much, I hope he will abandon, if he has not already done so, the notion, also inherited from a remote and sayage ancestry, that the Soul of the universe could possibly doom any of its off-spring souls

"To adamantine chains and penal fire"

"To adamantine chains and penal fire" -

"To adamantine chains and penal fire"
through the countless ages of eternity.
Thought is free, and the press is free, and
though The Banner of Light, with these
letters therein, is not suffered to "lie around"
the ministerial home, of which this nephew
is one of the youngest members, yet as my
father said to me in 1894,
"The light is spreading, and most persons
are breaking some fetters.
"It is light we want. 'Light! light! more
light!"
Yours for humanity and for spirituality,
Abby A. Judson.
Arlington, N. J., Dec. 8, 1901.

### Passed to Spirit Life.

On the 21st of November the spirit of Mrs. Emma F. Vogan of Richmond, Va. She had for a number of years been a firm believer in the truths of Spiritualism and as the time for her transition drew near she longed for the change. According to her desire the Richmond Psychical Research Society conducted the services over the remains. She was a zealous member of the society and often attended its meetings when her physical strength was almost unequal to the task. We shall miss her form but know her spirit is still with us.—E. F. Yeaton.

From her home in Greenport, L. I., on Monday, Nov. 25th, Mrs. Mary F. Corwin, in the 75th year of her age. She was an earnest Spiritualist and will be missed by a large circle of friends who are comforted by the thought that she was welcomed in the better world by her husband and son whom she so longed to visit. By her request the funeral services were conducted by Mrs. Helen Temple Brigham.

Mrs. Cora Fowles of Warren, Maine, was Mrs. Cora Fowles of Warren, Maine, was suddenly summoned over the crystal stream of death on the 5th inst, at the age of 43 years. Sister Fowles was a firm and faithful Spiritualist. She leaves a husband, one son and several sisters to mourn her sad and sudden departure from earth life. The funeral occurred at Rockport on Sunday, F. W. Smith of Rockland, officiating.

Smith of Rockland, officiating.

From his home in Cummington, Mass., Dec. 2, Warren E. Tower, aged 71 years. Mr. Tower, soon after the death of his first wife, became convinced of the truths of Spiritualism and has since been a firm and outspoken Spiritualist. He has longed to be released from his suffering body, made arrangements for funeral service, selecting the speaker he wished to attend, whom, owing to severe blizzard raring, it was impossible to get, and Rev. Alfred Free, Unitarian, attended. Miss Julia Shaw sang Mr. Longley's beautiful songs, and the worn body was laid beneath the drifting snow on the hillside, the freed spirit resting and rejoing beyond the storms and shadows of earthfule. Mr. Tower leaves a wife, whose fins mediamistic gifts will be a help and comfort in her sorrow. Florence Sampson.

#### ns from the Land of Truth.

Hesting in your earth's atmosphere are islands and continents, invisible to the physical eye. When your telescopes are properly fitted and adjusted, so that your X-ray can be made to penetrate to a distance, then man in merial openetrate to a distance, then man in merial property of his world that is now closed to him. These continents and your closed to him. These continents and the term of the world that is now closed to the property of his world that is now closed to the property of his world that is not his dealing, although these bodies of spiritual land occupy different locations as to nearness to earth, varying from the nearest continent to the farthest island continent, each island, compared with your carties physical structure, is an exact reproduction of its essential qualities, in spiritual amatter. One difference, and one only Your continents and islands are divided, surrounded, by large bodies of water, while the spiritual and rests not on water but in your atmosphere. Each continent or island, see in the property of the prop

#### Notes from Norwich, Conn.

have just finished reading Mr. Lyman Howe's goodly letter in the Progressive neer, where he discusses Norwich people Norwich interests generally.

It Howe served our society faithfully and tacceptably the months of October and ember, though the odds were somewhat inst him the first part of his time caused his having a slight attack of grippe. He see again next fall. We enjoyed Mr. we's stay with us, and shall never forget nice long talks on Spiritualism and kindle land the stay of the seed of

Last Sunday, Miss Harlow took for he subject, "What is Norwich's Greatest Need?" subject. What is Norwich's Greatest Need?"
and gave a fine discourse upon it, saying,
"Not only Norwich but many other cities
as well need more justice and less superstition. While righteoseness is good, meaning
right doing, and leads to festice, there is need
of more freedom in religious thought, and
all should know that there is more than one
road to heaven."

Last week the Helping Hand held its annual bazaar, netting a handsome sum with
which to help carry on the work of teaching
the gospel to the benighted ones of this fair
rose of New England, a little city of twentyfive thousand inhabitants and twenty-seven
churches.

F. H. Spalding.

F. H. Spalding.

### Spiritualist Temple.

Dr. L. V. Flint is building in the city of Corvallis, Oregon, a small temple, with seating capacity of one hundred and fifty persons, for the use of the Spiritualists there. He builds and furnishes it at his own expense. For some time his wife, Mrs. Jessie S. Petiti-Flint, through whose mediumship the series of "Lessons from the Land of Truth" was given, has held meetings in her own pariors. The interest has continued to increase until she is unable to accommodate the members who attend. This will be good news to all who are interested in the Cause.

#### 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. Send us twenty-five cents and secure an excellent likeness of this gifted medium.

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## Children's Spiritualism.

"CHRISTMAS."

BY B. D. TRASK.

Old Santa Clausia coming, With reindeer and with sleigh He's teaching up with present To give on Christmas day, Refore the night is over, He'll climb to chimney tops, And with the basket on his Will make his usual stops.

Will make his usual stops.
The children they are sleeping and longing for the mora;
Their little seeks are hanging
Near the fireplace bright and
Some hearts will be so happy,
Other hearts will be so happy,
Other hearts will be so happy,
Other hearts will be so had;
Ob, why don't dear old Santy
Make all the children glid?

Make all the children glad? In many of the windows Are hanging books and toys; While gazing there intently, Are little girls and boys. Some will have no presents; Others even have no homes; We pity these poor orphana, In this wicked world alone.

In this wicked world alone.
Our Savior, blessed Savior;
On Christmas day was born,
He had no home nor country,
But o'er this earth did roam.
He loves the little children
And sees their earthly plight,
And when their days are over,
They'll dwell where all is bright.

BY WILLIAM PHILLIPS.

A tender flower in the vale grew, Grew while yet in very tender years, Its petals bathed in morning's dew, Seemed a fount of affection's tears.

Its crimson beauty haunts me still, And while there it seemed of: to say-"An humble mission I must fill Ere I can close my earthly day."

I sought to place it near my home And water from the wells of life, But ere had come its bour of noon Had paled and faded from my sight.

1 wandered where it once had been; No beauteous flowers were growing there; A voice came as from out the tomb-"Though lost to sight, I'm always near."

Many years since that time have passed, Yet in the silent evening hours, When zephyrs from the ocean's blast Bring sweet odors from earthly bowers,

I faintly see the same "wild rose"—
It seems to me to be the same—
And ere the shades of evening close
Can plainly read its earthly name.

No frost can touch that tender plant, Nor yet can fade one shade of bloom; On earth to me 'twas only lent, To grow again beyond the tomb.

When I shall reach that far-off clime, Nor yet in fact so far away, It seems to me I there shall find Joys denied me in earth's sad day.

Clackmas, Oregon.

### Christmas in India.

Christmas is celebrated in far-away India quite as much as it is here with us, in America. American and European inhabitants observe the same customs there, as here. Turkey dinner, Christmas tree, etc.) but it is a merry day without snow and ice. No sleighrides, no skating; in their stead, flowers everywhere, roses and heliotrope in full bloom, whilst the natives use principally marigolds strong in garlands, with pendants of bright red leaves. These they string across the gateways, and at night place quantities of little lights everywhere. Natives decorate themselves and the oxen which draw their carts, with strings of the bright brange-colored flowers.
"Burrah Din" is the native name for Christmas, "burrah" meaning large, or great, and "din" means day, thus great day, or festival of all festivals; the great holiday of all. It is the time of all times for "Nautches" to be given by some of the rich Rajahs, or Princes.
One of the most characteristic scenes is to

and "din" means day, thus great day, or festival of all festivals; the great holiday of all it is the time of all times for "Nautches" to be given by some of the rich Rajahs, or Princes.

One of the most characteristic scenes is to be witnessed in the early morning. All natives give pleasant and courtous "salanan," with best wishes for the "Burrah Din," and bring to your vranda the friendly offerings of the season. Large brass trays, of Benarawara, contain for your acceptance a variety of Indian sweets; gilstealng white rock and ill another; round flat cocoanut cakes, "gilstealng white rock and like mearond filled with group, and colder round and round like the good work hick-hildren make it sale of a saucer, and lock round and round like the good work chick-hildren make in mate. I statch out the late of a saucer, and lock round and round like the good work chick-hildren make in the group of the late of t



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of the merchant marine, the opener of the
coal mines, the friend of railway enterprise,
the builder of hospitals, a patron of medical
missions, and a tolerator of missions in general. He believed in foreign machinery, forcign education, and many foreign methods;
but would have been glad to have them without the foreigner. Yet use the foreigner he
did, and was perfectly willing to be doublefaced, or even ten-faced, if he could thereby
increase his own wealth and influence or secure a victory for Chinese diplomacy where
Chinese naval and military power were helpless. He was the supporter of the Empress
Dowager suber than of the Empress
Dowager suber than of the Empress
Dowager suber than of the Empress
Dowager suber the foreign of the
that Chins and Li Hung Chang would ave
more from the wrack with Russia as a friend
than as a foe. That he was not above bribes,
even his best friends would not after. His

great wealth was not all carned by the sweat of his brow, nor by judicious investment of capital. Judged by the standards of a Christian morality, Li Hung Chang was not a conspicuous model. Judged by the standards of Coafucianism, he will be found wanting. But judged by the standards of modern Chinese life and statesmanship, he was a great man and a patriot—From a sketch of Li Hung Chang, by Courtenay Hughes Fenn, in the American Monthly Review of Reviews for December.

A SATIRE ON PHILADELPHIA PEOPLE.—Some time ago The Ladies' Home Journal conceived the idea of giving the general public an insight into the social customs and provincialisms peculiar to certain great cities of this country, through the channel of fiction. In this way Washington and Boston were portrayed. At present Chicago is being treated in a serial entitled "The Russells in Chicago," and soon after this is finished Philadelphia will be considered. The story is called "The Philadelphians," and a New York woman who marries into an old Philadelphia family of the most exclusive type is the herone. She takes with her into her new surroundings an independent spirit and a keen sense of humor. She does not know, but is told, that Market Street is the dividing line between good and undesirable society in the Quaker City, and she is warned that she should not visit any one living north of Market Street. But there is precisely where some of her connections live, and her loyalty to these gives her a series of the most amusing experiences, and incidentally enables her to get a splendid picture of social Philadelphia of today.

"THE WISDOM OF THE AGES" comes

"THE WISDOM OF THE AGES" comes from the press of The Banner of Light Company, the press of The Banner of Light Company, Boston, Mass. The book is an example of automatic writing by George A. Fuller, M. D., with a very clever introduction by Miss Susie A. Clarke, who thus relates the manner in which the book was first begun by its author: "To Dr. Fuller's great surprise on the morning of June 4th, suddenly and without warning, a peculiar pricking of the head and arm, with a strong impulse to take his pen, resulted in the transcription of the first chapter of this volume, followed an hour and two hours later by succeeding chapters." The inspired author of the book is held to be one Zertoulem, the Prophet of Tlascanata, whose words and maxims are gathered into 50 essays of elevated and inspiring exhortation. The book is bound most attractively and the letter-press is admirable,—Journal of Magnetism.

## Dr. Bland's Book Appreciated.

Hon. W. H. Armstrong, of Milford, Pa., writes that he is charmed with Dr. Bland's new book, "In the World Celestial." He says, "The heavenly life is so charmingly described in this book, that it only needs to become known to make a demand that will call for many editions. The highly intellectual and spiritualized life there described is a great feature of the book, and whether a real vision or only an imagined one, it is so beautiful, so like all refused minds and truly Christian souls would wish to be true and real in the life beyond, that it is a great contribution to religious literature and an inspiration to the intellectual and spiritual nature of our hopes and aspirations."

#### Cancer Increasing.

This disease has quadrupled itself in the last 40 years. This is made manifest by the increased number of patients applying to Dr. Bye, of Kansas City, Mo. His offices are crowded continually by patients from every state in the union. Dr. Bye is the discoverer of a combination of Medicated Oils that readily cure cancer, tumor, citarrh, piles, fistula, and all skin and womb diseases. Write for Illustrated Book. Address Dr. W. O. Bye, Drawer 1111, Kansas City, Mo.

Ler Photographs of Mrs. Minnie M. Soule are for sale at this office; twenty-five cents each.

#### Notes from G. H. Brooks.

It has been my intention to notify the many readers of the Banner of the progress of the work in Newport, Ky, but I have been very busy and have failed in this direction. The Society, re I closed my first engagement, desired to re-engage me for two more months, the months of December and January, I had other culls in other fields of abor, but I some way felt it was best for me to remain, and so decided. The interest is on the increase, and the erening audience is always large and composed of the best people in town. There has been a large increase in membership, and prospects of more. The officers and members of the Society desire to have the work go on, and after my work is done here, they will secure some one else to fill the platform. There is held every Thursday evening a meeting for the exercise of mediumship, and the home mediums, in connection with the speaker, devote the entire time to the giving of tests.

There are quite a few home mediums who have stood loyal to the Temple, and long ere the Temple was built held circles every Thursday night at the residence of Mrs. Neri, for the benefit of the "Building Fund," and a neat sum was realized. I want the readers of your, paper to know the names of these mediums, and I hope you may some time meet them: Mrs. Cook, Mrs. Corbia, Mrs. Wood and Mrs. Banderman. These mediums are of great help to the Society, and their services are fully appreciated. The society has made it a rule note onlowed way mediums on their platform, no matter who they are, that are not endorsed by some one well known, or who cannot live the truths of Spiritualism.

The Ladles' Ald held a three days' fair set mently which netted them ever two hun-

on their platform, no matter was the content of the

Independent Society, and meeting with good success.

I have not had much of a response from my letter asking for places in this as well as Southern Ohio and Indiana, and I hope if there are any Spiritualists in any town in Kentucky who feel that they can get up some week-night meetings, they will write me at once, so we can arrange dates. I shall return to Milwaukee, Wis., for February and March, and serve the Unity Society, and it will be my desire while there to go out in Wisconsin and Northern Illinois and hold week-night meetings. I will respond to calls for funcrals.

Please send all mail and telegrams to 120 East 2d St., Newport, Ky. A Merry Christmas and a Happy New Year to all.

As ever, the well-wisher of all.

G. H., Brooks.

120 East 2d St., Newport, Ky.

### A Wrong Idea.

A Wrong Idea.

Most people think they cannot travel because it costs too much. This may be true in case of a man with a large family, but what I cannot understand is that so many single persons stick to one and the same place all the time and never think of changing their residence or seeing something of this world.

I had the idea, like a good many others have, that it costs too much to travel, but and it is not the case if you know how to live.

I am now at the Southern Cassadaga Camp, Lake Helen, Florida, and can assure every reader that all through Florida you can live just as cheap and cheaper than at home; and you certainly have more comfort in a Southern climate than in the changing, cold, rough North. I started from New York on Nov. 22th, in quite a severe smowstorm, and down here the thermometer has never been lower than 50° at 6 o'clock a. m., and riess to 50° and 55° in the afternoon. The roses are in bloom all the year round, the birds sing, the sun shines every day, and it is certainly a treat to enjoy fishing, outdoor games, or listen to a spiritual lecturer on the platform erected in the open air and receive the higher spiritual thoughts while your lungs enjoy the balmy pine-breezes full of health-giving ozone.

And how much does all this cost? A few dollars a week, not more than at home; yes, less than at home, and a return ticket secured from Mr. Budington at Springfield, Mass., if you live in the Northeastern States, for about 140. Furthermore, where is willing to work can make a nice living and find plenty of work at any of the unsurpassed Florida climate during winter and thereby prolong his life.

The Southern Cassadaga is therefore a regular Paradise in which to spend the winter, not only for Soliritualists, but for invented and there is no better means to aspire to the higher, than to live naturally, in the open air.

no better education than (raveling, and there is no better means to aspire to the higher, than to live naturally, in the open air.

The Southern Cassadaga is therefore a regular Paradise in which to spend the winter, not only for Spiritualists, but for investigators of Spiritualism in particular.

Even those who come South for rest and health find a place to their taste just outside of the camp grounds; Hotel Webster or Sanitarium Webster, managed by Dr. Webster, offers all the conveniences of a Northern hotel with a strictly sanitarian kitchen, at a rate from \$\foatime{T}\$ to \$\tilde{11}\$ a week.

So the Southern Cassadaga is a very strong spiritual centre, bound to become more and more attractive. That it is already much appreciated is proven by the presence of the following, almost two months ahead of opening the camp season Mr. E. W. Bond and wife of Willowbee, Ohio, president; Mr. and Mrs. David Sherman of North Collins, N. Y.; Mr. and Mrs. J. D. Palmer of Willowbee, Ohio: Mr. and Mrs. A. Butter of Breckwille, Ohio: Mr. and Mrs. White of Lake Gorge, N. Y.; Mr. and Mrs. Hatch of Chesterfield Camp, Ind.; Mrs. Brigham of Pittsburg, Mass. Northrup of Lily Dale, N. Y.; Mr. C. F. Sweet of Brooklyn, N. Y.; Mr. A. J. Underklif of Canton, Ohio: Mr. Greiner and Mrs. Estee of Cincinnati. Ohio; Mrs. G. E. Hull of New Smyrms, Fla.; Mrs. McUrath of the Smyrms, Fla.; Mrs. McUrath of

Hartford City, Ind.; Mrs. L. A. Jennings of New Cartle, Ind.; and many others, be-sides a large number booked by Mr. Bud-ington to arrive with his excursions. Christian Hazen. Hotel Webster, Lake Helen, Fla., Dec. 13th, 1901.

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#### RELIGION OF MAN AND ETHICS OF SCIENCE.

RELIGION OF MAN AND ETHICS OF SCIENCE.

JUN HUBSON TOTTILE.

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