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No. 20

A Glorious Entrance Into Spirit Life,

The transition on the morning of Dec. 30 of Miss Jolia Steelman, the twenty year old daughter of Mrs. Julia Steelman Nichols, was surrounded by such a halo of happiness and glory as to fill the hearts of all Spiritualists with joy in a religion which trans-The transition on the morning of Dec. 30 of Miss Julia Steelman, the twenty year old daughter of Mrs. Julia Steelman Nichols, was surrounded by such a halo of happiness and glory as to fill the hearts of all Spiritualists with joy in a religion which transforms the death-scene into a thing of beauty. The young woman was a popular social favorite in Cincinnati, and for the past



The Best Government.

BY ALEXANDER WILDER.

and gory as to fill the hearts of all Bpidir substants with the potential and the potential process of the process of the potential process of the potential process of the proc

I do not mean to prevent freedom of speech or of the press. I believe with Jefferson that we may safely permit the teaching of error so long as trath is equally free. But I would, if possible, first try to remove the disposition of one man to wrong another; and then I would seek to prevent him from carrying such a purpose into effect.

Lynch law is anarchy, even sore dangerous than this noxious thing that we import from Europe. As enumerated by Hooker T. Washington, there have been 2516 persons put to death in this anarchistic mainer in the last sixteen years. Some, probably most of the sufferers, were criminals; but others were only suspected. To denounce one form of lawless crime and to approve of another of analogous character is hardly consistent. To be just, we must include all the criminals in the same category.

The proneness to resort to lynch law shows feeble regard for the common regulations of civilized society. The killing of a person not condemned is a crime of like tenor with the assassination of a President. He represents the nation, and the slain man is one of that nation.

Our law-making bodies, every one of them, seem to be adding their contributions to the propaganda of a general disrespect for law. There are forty-five State Legislatures, a Congress, and numerons City Councils and Boards, which, every season, multiply statutes and ordinances by the score, the hundred and even the thousand. The purpose of many of these is to confer privileges on some at the expense of the common welfare. Many of these statutes and ordinances transform imnocent and even laulable actions into violations of law, and make culprits of worthy citizens. Many laws create crime in this way. So numerous are these objectionable things that police officers are obliged to overlook their violation and if any ary so captious as to make arrests, they are 2-14 to meet, rebuke from their superior officers or from the magistrates.

This ordure-heap of legislation steadily accumulating can only be expected to be itself and the d

to make arrests, they are the magistrates.

This ordure-heap of legislation steadily accumulating can only be expected to be itself a bot bed for producing disrespect for law among our cultured population and anarchism among the proletarians.

Can any one tell what wealthy persons, what corporations, what banking houses, what railway companies, what other large business organizations, do not evade and ylolate laws that tend to impede their operations? And do not courts often back them muin such evasions and violations?

It is bad enough that the laws are made chiefly for the poor and that the rich dictate what shall be law; but the enforcing should be uniform.

When we sow the wind we must expect the whirlwind for our harvest. If we sow our seed in profuse legislation which we do not respect or obey, our crop is certain to be lawlessness.

There is little value in such expedients as

respect or obey, our crop is certain to be lawlessness.

There is little value in such expedients as blennial sessions, to reduce this pestiferous accumulation of statutes. Such an expedient is but the people cutting off their own hands to prevent doing mischlef. A Legislature is the people's agent by which to exercise their sovereignty. I am in favor of the referendum, but a legislature should meet often to exercise scrutiny over the men who administer the law. A commonwealth can be certain of its liberties only by constant vigilance.

later the law. A commonweath can be a faint of its liberties only by constant vigilance.

These abuses should be summarily removed from existence; all class legislation and conferring of special privileges, the giving of powers to some and withholding them from others, the creating and continuing in existence of uscless offices of which we now have a profusion, and the enacting of statutes which are worded so vaguely or equivocally that a man of common intelligence does not know what they mean. We should stop making laws that are meant chiefly to furnish business for lawyers.

Fleury was right: "The best government is the one that governs the least." The true aim should be as in a family: To train the individual to do spontaneously what good

individual to do spontaneously what go law aims at-to be the law in himself.

"Of Turner's queer menage in Queen Anne Street, Mr. Lealie used to tell a good story. Turner was showing some great man or other round his gallery, when the inner door was half-opened, and an old man said, in a low voice, That 'ere's done.' Turner appeared to take no notice, and a few minutes later the old man's head appeared again, and said, in a louder voice, 'Thát 'ere will be spiled.' It was Turner's father, anxious for the fate of his soi's chop. The old man used to serve as factorium to his son. Among other things, he stained the canvases and varnished the pictures, which made Turner say that his father 'began and finished his pictures for him.'"

"The society of women is the element

"The Cat Came Back."

To the Editor of the Banner of Light:

Dear Sir:—I do not believe I have attempted to write a letter for your columns since the now distant time when I was in New Zealand. I shall never forget the enthusiasm manifested in that progressive country during the six weeks it was my privilege to spend there after the completion of my protracted engagements in Australia. Wherever I went I was most cordially received, and generously remunerated for my services, and had I been able to prolong my sojourn in that delightful land, I could have done a very much wider work than existing limitations have enabled me to accomplish.

Auckland is in my judgment the most beautiful city in New Zealand, and it is blessed with a chârming climate. Before I left that port for San Francisco, I was presented by the local society of Spiritualists, on whose platform I had many times appeared, and under whose auspless I gave my farewell lecture Nov. 29 to an immense audience, with a beautiful collection of lantera views intended to illustrate a stereoption lecture. Mount Eden and many of the amazingly picturesque and highly romantic places of interest in the vicinity of Auckland are represented and I hope to get an opportunity to deliver a few stereopticon lectures in addition to my other work both in America and England.

The voyage from Auckland to San Francisco on the "Sonoma," one of the three large twin ships of the A. & A. Line, was on the whole very pleasant. The weather was very calm as far as Honolulu, but between there and California, three or four days were decidedly tempestuous, so much so that nearly all the passengers were more or less afflicted with mal de mer, though there was a respectable minority who did not succumb in the slightest degree to the raying of the elements. Dr Peebles told a large audience in Auckland, on the evening when he and I shared a platform as he was on his way to Australia, that it was the occan that got sick, not Dr. Peebles and I can get the ship's doctor, an army surgeon, a very interesting man. H

on Sunday, Dec. 23, I spoke again for the On Sunday, Dec. 23, I spoke again for the Theosophists, and here append the notice which appeared in the "Chronicle," Dec. 22. I do not know how the reporters came to describe me in so extraordinary a manner, out of all keeping with my modest claims; but the papers here, though in many respects highly excellent, are certainly sometimes given to embellishing a simple narrative, and are wont to surround visitors from distant countries with a nimbus of romance and mystery.

NEW CENTURY IDEALS.

Accorded house that overflowed into the hallways greeted the lecture on "Twentieth Century Ideals" last night before the Twentieth Century Club in the Flood building. The speaker was W. J. Colville, a thosesphical and occult adept from the East. He said: "Human solidarity is the watchword of the new century. Narrow-mindedness in religion, in business and in social customs is giving way to mental breadth and open-minded-

ness, and all creeds and castes and artificial fences between man and man are being swept aside. Everywhere men and women are proclaiming 'the world is my country, and to do good is my religion.'
"Fraternity is the watchword of the new century. Like a dying plant war is blossoming its last, trying desperately to bring forth fruit to perpetuate itself. The spirit of peace sits even in military encampments, though in the past even great Homer conceived only of warring gods and goddesses in his pantheon or heaven. Criminality is to be abolished, through restraint and education by suggestion and the new psychology. The new ideal is of healing, not of destroying. The individual must make himself great and fine and wholesome before society can be made better. We are looking toward the United States of the World."

Among the bright lights of the pulpit and platform at present in California, Rev. Benjamin Fay Mills, formerly of Boston, occupies a very prominent place. He usually preaches in the Unitarian church. Oakland, on Sunday mornings, and lectures in Golden Gate Hall, San Francisco, on Sunday evenings. He is very popular, and gives errellent sermous. I had the pleasure of hearing him on Sunday morning, Dec. 25, when he exchanged with Rev. Bradford Leavitt of the Starr King Memorial Church in San Francisco. Mr. Mills spoke magnificently, and in connection with the splendid music, for which that church is widely celebrated, the service was most edifying and uplifting. My afternoon audience at Twentieth Century Club Hall on that day, when I spoke on "The Historic and the Esoteric Christ," was even larger than on the previous Sunday, and on all occasions I have seen many valued friends of years gone and met many new enquirers into spiritual science and philosophy, who have treated me with so much kindness that, had I not definitely pledged my word to friends in Scattle to speak there Jan. 5, I should have yielded to the importantity of the public of sunny California and not braved the rigors of the northern and eastern winter.

I find Mr. and Mrs. Newman doing a large, flourishing business, and at this holiday season book sales have been very large. Everyone is asking when my new novel, "Eden," will be out, and I tell them it may appear any moment. I expect to pay a fring visit to New York early in February, and I may be compelled to go on to London at a day's notice. In order to avoid fruitless correspondence I have felt reluctantly obliged to publicly announce my utter inability to make any more engagements in America, to take effect earlier than August next, when I expect to be able to come over from England, and respond to the most previous of Boston) is now living in San Jose. She very kindly paye some very delighted under the reason of the first perturbated meeting and in interest in all matters pertaining to Spiri

employment of light and color, as therapeatic agencies. I scarcely expect to see Boston on this visit to America, as New York will probably fully absorb the very limited time I can possibly remain in this hemisphere. I have been quite enjoying a homeless monkey's Christmas, though, after so much travel, I shall feel quite grateful for a settled abiding place for a few months certain in dear old London, where I first made my bow to a pebblic andisence in the days of my eventful childheed. March 4, 1902, will be the tweaty-fifth anniversary of my introduction to public life as an inspirational speaker. I was then designated "The Kitten Orator," and now wherever I return to any scene of old activities, "The Cat Came Back" is mually sung to welcome me. I have had no time or opportually to compile the projected record of my twenty-fire years' experiences before the public, but any years roll on I shall have fresh material to add to the already necessarily to compile the about my committed store, so that unfolographical compilation can afford to wait for whatever powers a considerate back of the despit impressed will be another highly eventral one permit me to remain, as even. Your shoese relead.

If the root be left the grass will great gain. (The reason given for externalisting traiter's family.)

The Mystle Moultor.

not himself who heareth but itterance of outward thoughts: senses to the whisperings le, that move insudible humbers of the soul, which

ent sounds, that move inaudities in the chambers of the soul, whi speak mustled lips and quavering breath muffled lips and quar-too soon hed and silenced by the noise world.

Abushed and silenced by the noisesome world.

Who waits, in solitude ineffable,
Companionable of unscen presences
That tune the heart to symphonies of pence,
Or stir the deeper chords of life, and rouse
Ambition's hope, or flight of poesy.—
Hears, from within, responses of the soul,
That come from far-off heights of heaven,
where sits
Supreme, the Spirit of Eternal Truth.
As yields the earth, in form and fructity,
To cosmic powers that sweep the circle of
The solar spheres; as stirs within the seed
The, World-Life of Eternal Force that

The World-Life of Eternal Force that heaps.

All things, animate or dead; so man, In outer form and sentient self, ha built, In silent thoughts that weare unseen the woof of conscious being. The Soul is Master of All fate. The Will, like Cerberus, hath power To suffer or repel approaches of Such influences as exalt or curse. Know, then, O Man, thyself expression art, In form and character, of that thou most Desirest. None so much to blame as thou For failure, nor availe for thy success? A world of opportunity, be thou Inapt or sluggish. Arouse the soul within, And yield thou to her woolngs, till she crown they have the success of the support o

LIPE'S PROMISES.

Fret nor worry over By-goues; heed not the haunting Wraiths of Fear.
Each day hath burdens of its own.
Fulfil the Obligations of each hour, oblivious of the past, unnawlous for the future.
Of what awall if Carking Care emaclate the checks, and purple Rings of Agony encircle wan and languid eyes.
The Weak shall perish; the Strong alone survives

The Weak shall perish: the Strong alone survive.

Venomous microbes are dangerous only to impaired, anaemte bodies.

Here they find indigenous and fertile soil, and speedily devour the organs of vitality. But the strong, or iride health and robust frame, dally with such microbes, and unconsciously expel then then their system. Thus they who there were then the survive of the sections, and a cheerful mind, who maintain Alleciance to the Truth, and yield to the soothing influences of Lore, drive from their system. The section of the second of t

selence finds. In figurents of the mind, the real reflections of the scol's descrit.

Let Hope awake the trois thy simpler with a smile, and as the lark and linest well-come the dew-wer feet of mery upon the flowers provided the first and the selection of the flowers provided the flowers of the flowers of

Is Electricity Spirit?

ARTHUR P MILTON

There was a time when electricity, or its manifestations, was regarded as something supramundane.

Since being able to control or utilize it, this does not obtain, yet it remains beyond analysis by any mundame agency.

Perhaps the first manifestations of reason in man were regarded with like supersition, to judge by the value put on a little superior consciousness by undereloped races—the defication it is accorded.

But since it is being generally utilized, the delification, too, has fallen off—yet reason or intelligence is beyond analyzation by mundame agencies.

May we infer from this that electricity, like intelligence, is really a supramundane principle after all?

Because we cae can utilize it, does not deny that the control of the control o

inspired souls have been pieased to term om-niscience.

Inspiration has been the factor in reach-ing this conclusion, and will undoubtedly be the only factor for further investigation—in-asmuch as inspiration is intelligence per se added to our own. The application of reason or intelligence to its own, therefore, must be-come the means of a higher if not a full com-prehension of it.

On the same principle we would suggest the study of electricity or magnetism. Our reason for this suggestion is that we believe the spirit body to be an electric or magnetic

igh the study of that we dly the se

The spirit is undoubtedly the sensorium of the body, and by studying our sensorium we study the spirit.

That the spirit is magnetic manifests listed in control or a spirit's touch, when it comes in direct contact with our spirit. Mediums can tell of the similing sensation experienced under such circumstances. Automatic writers can tell of the same felt in their arms and hands, as the only portion of their body controlled. Clairvorants often sense this by mere rapport, though the spirit is seen at a distance—all proofs of the magnetic or electric constituency of man's spirit body.

Now, if this immortal part of man should prove to be spirit, then electricity may be that self-same substance or principle; and to analyze it we must do so with its own individualized particle, which we possess. And furthermore, if this theory obtains, what a horrible shock electrocition must prove to the spirit, for electricity will seek its own, even if outside of matter. And if electricity is anything akin to spirit, it certainly will.

In connection with this we are also inclined to believe that man's locomotive powers—his will—is based on his sensation or sensitiveness, which accrue therefrom; for does not electricity institute motion? Is it not a motive power per se? Is not the body moved by the will of the spirit—its magnetic counternart and sensorium?

But whether it may be moved independent of the sense-consciousness which it imparts to the body, is a question. The animal, as a rule, needs the aid of hunger to induce motive power of sensation or will, or both, in man, we have a some mortain require a like stimulns, Perhaps all life on earth had to be taught locomotion through the needs of the body, which the spirit imparts to it, and thus the development of will-power independent of the sense-consciousness. If electricity is the cause of sensation or will, or both, in man, we may see a ray of light concerning it. Probably it is the motive-power of life—that which we term force or law—intuitively termed omnipotence.

But what

Has any been found there through dissection?

No, thus it must be studied in its living or conscious state.

But what makes the heart conscious?

As no brain-matter has ever been discovered there, we must infer that it has some other living principle that loves.

Perhaps it is what we term the soul.

If man has a distinct element or substance or principle, from which a soul has been added, it must also exist universally—unless the soul is father of all else considered.

However, human intuition speaks of something as omnipresence. Is not love omnipresent? We find it in every form of life, however undeveloped—though but as a passing emotion only under many circumstances—man not excented. Without this passing emotion life would become extinct. It is the creative force in matter, or among living creatures lababiling matter. We may infer it to be the same in nature—in the universe. For further analyzation, therefore, study the soul.

"He who would move the world must first

"He who would move the world must first ove himself."

Passing Away.

The long talked of History of Modern Spiritualism is beginning to materialise. Comparatively few of the original investigators, who welcomed the new revelation with gladness, are left to testify of what they saw, heard, felt, and did. It is now proposed to make an effort to collect data, and secure the testimony of the actors and onlookers of the rippling dawn which shome upon the earth with unprecedented splendor during the first decade following the Initiative noises at Hydesville in 1848. The first ten years are not all, but they are first in importance to testify, as so few witnesses remain, and that few are nearing the border soon to vanish from mortal view.

At this hour comes a call from Titusville, Pa., announcing the ascension of Wm. Harnsdall. The memorial rites were held on the first day of the year 1902. For forty-five years he has been a conspicuous advocate of spirit communion, "without variableness or shadow of turning," and has given liberally of his means for the support of the Cause, and for yarious humanitarian enterprises and reforms. He was twice elected Mayor of Titusville, and might have had a thrid term, but he refused to accept it. And everybody who knew him, knew that he was an enthusiastic Spiritualist, and every voter knew it when he was elected Mayor of the control of the core of the core

knew it when he was elected Mayor of the city.

Soon I expect to have a catechism prepared, for every carnest Spiritualist in America, and especially for the veterans of the first decade—1848 to 1858. Much has been promiscuously recorded, which will supply valuable data, to be selected, sifted, and substantiated by the best attainable witnesses. But there is much that has never been recorded.

stantiated by the best attainable witnesses. But core is much that has never been recorded to refer a much that has never been recorded to select a first and experience desired is in the line of phenomena, of all sorts, but to be divided and subdivided, so as to reduce them as much as possible to intelligent order, for convenience. Among physical phenomena are raps, movements of solid bodies, for steps, opening and shutting of doors, playing on musical instruments without mortal contact, levitation of human bodies, apparent passing of solids through solids—also Zollner's fourth dimension of space, materializing of hands, faces, clothes and entire bodies, as well as flowers, ferns, etc. Dematerializations of the same, and much more in that line.

Then similar phenomena that include well defined, intellectual accompaniments, such as independent writing, art work, and many other phases in that sphere. Then the specific mental phenomena, of which there is a vant and startling valiety. I will not specify here, for that must be reserved for a special catechism. But upon this hint all who have well attested and important facts, which they can state in a clear and direct way, giving dates, places, names of witnesses, etc., are invited to summon their wits, challenge memory, and bring forth for permanent record material for our work. Of course it is not expected to select, sift, arrange, and reject, according to his best judgment, and the amount that can be used, within the limits of the book. But we want the best, clearest, strongest and most thoroughly attested facts

of out may do which servine as well and of carbillating other data used, and the author can refer to them or not as seems best in four notes, or appendix, or a sequel. Who can rurnish copies of the Universacium. The Spiritual Clarkon, Rubbeam, Spiritual Lulverse (about 1554) edited by L. R. Eugertt, Cleveland, Ohlo; The Agistrot Girs, H. F. M. Brown), and Tifany's Monthly? As I vygite the subject enlarges, and great issues and achievements throng my mental sphere, and I realize that the most difficult task is a continuous contraction of the contraction of th

The Rolling Pebble.

BY ANDREW JACKSON DAVIS

Permit me to submit to your readers the following eloquent description of the journeyings of a pebble round the globe we inhabit.

The author uses this descriptive figure simply as an illustration in his argumentative reasoning on the subject of "Benefits of Experience."

E. T. Dickinson.

resoning on the subject of "Beaefits of Experience."

The law of development causes summers and winters in nature; so, also, it does in man. Alternations are necessary. Even beauty and poetry ask for variations of life. The calm of the sea is not its highest beauty. A rough experience works out much good for all evil, in the end, is overruled by good. Some severe experience in human life, some friction applied to the inward sensibilities, frequently awakens a sublime visor of passion and thought, developing deeds and utternances which are inspired, and can never be forgotten. I have thrown myself into psycho-sympathy with the facts of external nature, and have interrogated the rounded pebble, as it lay amid its countless brethren upon the sandy beach. The strength of the sea of the

MARK CHESTER.

BY CARLYLE PETERSILEA.

CHAPTER XXXL-Continued.

"Very, very much to do with it, uncle, as you will soon discover. I want this money to help bring about the state of things I mention. All the theorizing and writing in the world will never bring these things to pass. It must be done by practical persons who have money or means to do with. A man without means is already beneath the wheels of the car of monopoly. He is help-less. He can do nothing. It is rich men-men of large resources—who must become interested in these great truths.

resources—who must become interested in these great truths.

"Take, for instance, a dozen or more multi-millionaires, and let them desire nothing so much as to benefit struggling humanity, and see the millions of human beings they could make happy and content. But how is it now? These millionaires grow richer and richer by robbing the poor man of his hard earned money. Otherwise they could not grow so immensely wealthy.

"Now I desire money that I may do good with it, and I desire to obtain it in such a way that it shall make no man poorer in consequence. I do not wish to rob, in any way, any human being; but in whatever manner I may obtain wealth, I desire that the means by, or through which I obtain it, shall be a benefit to the poor man."

may obtain whealth, I desire that the means by, or through which I obtain it, shall be a benefit to the poor man."

"Yis, lad, I understand. Wall; why didn't yer ax them thar speritis ter help ye?"

"That is precisely what I did do."

"Wall, it's one o' ther beaten'ist things I ever hearn tell on. It is better'n them thar livin' picturs; it's better'n them yaller-tails; but, arter all, I don't know bout thet."

"Well," said Mark, smiling, "the sea first supplied my wants—the land has given me a surplus—the mountains shall give me wealth—and the sea, the land, and the mountains, can all be taken in at one sweeping glance. I can ensily travel from the sea to the mountains between sunrise and sunset and rest a couple' of hours in the heat of the day besides.

"Good night, daddy, Kiss that turtle dove of yours for me, for is she not my mother by adoption, and Jane my sister?"

"She is yer marm, fur sartin, boy, an' thet curus, wilful gal's yer sister, an' no mistake. Good-night, iad. God bless yer, an' all them thar sperits help yer. Gess, iad, es how I will go with yer ter them thar mountins, an' I'll let thet thar poor feller es broke his leg, hev Molly—an' thet reminds me es how I, tew, hed a curus dream. I thot es how Molly cum an' telled me thet I shand be rich fur sartin, an' thet when it all cum ter pass I should let thet poor feller an his wife hev my boat ter git a livin' with, es he cudn't work on ther land, owin' ter his lameness.

"Good night! Good night!"

CHAPTER XXXII.

A DREAM, YET NOT A DREAM.

Mark loved Isabel Morton, as the reader already knows; and, before going to the mountains, he determined to have an interview with her and plead his suit, for he had reason to think that she was not indifferent to him. She was now free from her former bonds. Still, he had a secret misgiving that Mrs. Morton would not favor his suit; yet he knew, intuitively, that it had been Marcus Chesterfield's millions that had gained that hady's favor more than his personality.

this suggestion is that we believe body to be an electric or magnetic more himself."

He would like to have the mother's full consent as well as the daughter's. He hoped that if he married Isabel, they, together, might make that lady happy. He well knew that it ought not to require a million dellars for that purpose, yet the mother's consent and happiness entered largely into his calculations, and was another secret lacentive for him to strive to obtain the amount of money he desired. He had not been able, thus far, to see Isabel alone at her own home, but he was determined to ask her for a private interview when he should meet her at the next rehearsal—and this he did. While they lingered a little behind the others, he took her hand in his. It trembled within his grasp. This gave him hope.

It was ten o'clock in the evening, but it was nearly as light as day, for the moon was full.

"I greatly fear, Mr. Chester," she said, "that it will not be possible for us to converse alone at my home, but I will sit a moment with you on yonder beach. The evening is exceedingly beautiful, and it is almost as light as day."

Mark's heart gave a bound. The beach toward which she pointed was the very one where he had sat the night of his arrival at Redondo.

They lingered, walking slowly behind the others, and then stole quietly down upon the beach and seated themselyes on the fateful bench—fateful on account of its solitude, as some people are on account of their solitude. Mark in 2 straightforward and manly way told Isabel of his great love for her, asking her to become his wife. He then told her everything concerning himself, and his life, even to the minutest detail, for Mark Chester had no secret sins to conceal. He told her what his present means were, and how he hoped to find wealth in the mines; he also told her how he had been influenced in that direction.

The young girl told him, with many blushes, that she loved him from the first time they met, but she did not think her mother would consent to their union, at leas

other, and when he returned from his quest, she would be his wife, even if her mother was not willing; but, ahe added:

"I think my mother would coasent to our union if you were to be successful; for my own part, I would marry you if you had not a farthing. We would strive together, dear, and amass enough to make us comfortable. We could gain a competence, I am sure."

Mark was also sure of it, but as he told her, he wanted to do good for the world at large.

"Something of that kind has been the dream of my life, as well," she replied, "but, until we met, I did not know how it could ever be accomplished."

"The dreams of one's life are never fulfilled until those who are intended for each other, by nature, are weedded," he said; "and, you and I, darling Isabel, are the true counterparts of each other."

Mark returned to his room that night happler than he had ever been before in the whole course of his life. Isabel, the woman whom he loved, had promised to be his wife—the only woman, as he believed, he should ever love. He desired to love all the world, but only one as the other half of his own being.

Isabel, when she returned to her own room that night, laid her head on her pillow, a sweet smile hovering about her lips and happy contentment in her heart. Mark fulfilled her girlish dreams. She desired to marry for love—and love alone. Her womanly instincts were not at fault. Her heart desired a man, pure, noble, and noble enough, when he had accomplished this, to work in the late of the country of the result of the sown household, a man broad and noble enough, when he had accomplished this, to work in the late of the country of the man who would be mindful of self, however, a man who would be mindful of self enough to provide well for his own household, a man broad and noble enough, when he had accomplished this, to work in the country of the country of the man who would be mindful of self enough to work in the country of the country of

for the rest of humanity; a capable man, so capable that he not only would be able to provide well for his own household, but to help elevate others. She believed Mark to be a man of this character; and, as the reader has already been made acquainted with the young man, he can readily see that she was not doomed to disappointment.

When Mark laid his head on his pillow, he prayed

has already been made acquainted with the young man, he can teadily see that she was not doomed to disappointment.

When Mark laid his head on his pillow, he prayed earnestly to his mother to come to him:

"Mother—dear inother, I desire wealth that I may use it to benefit the world, and you have promised to aid me. Now, dearest mother, in my dreams tonight, show me the spot in the mountains where I shall be able to locate my mines to the best advantage. Bring to me this powerful band of spirits, who desire to use me as an instrument toward helping the world in general, and show me the place."

He then fell asleep, believing that his prayers would be answered, and he was not disappointed.

That night it seemed to him that he left his body and went out into the starlight. It seemed to him that he was floating, or hovering in the atmosphere, some ten or, perhaps, twenty feet above the solid ground; the beautiful form of his spirit mother by his side, her large, soft cyes gazing into his so lovingly. Her angelie hand was clasped in his, supporting and sustaining him. Her robes—gossamer in texture—were floating backward as she moved along, showing the graceful outlines of her superb form; the dark masses of her unbound hair flowing about her like a veil, her beautiful features emanating a halo of light, love for her boy gloriously shining forth upon him.

"My son, my darling boy!" she said in silvery tones. "I have heard your prayer and am here to answer it. You desire riches to do good with, consequently, the angels will help you; and they are willing to help all who desire wealth for the purpose of using it toward clevating humanity. There is not a man, or woman, on earth, who carnestly desires means, wherewith to benefit the world, but whose prayer shall be answered, and wealth shall be given for the purpose; but those who desire it for their own selfash gratification, their prayers shall not be answered.

"My son, look about you."

Mark cast his eyes around, when, to his astonished gaze, there appeared a large c

mountain was not quite as high as some others—not as high as Mount Lowe—and was covered by white barren spaces, this mountain showing more of them than any other. Then Mark was taken directly to the largest of these barren, white spots. From this spot they began to float downward, until they reached a wild gorge, and here they found quite a stream of water flowing. The water was as clear as crystal. They followed this stream up until they came to its source. Here they found a number of large springs, some spurting or bubbling up late the air a foot or more. The spot was wildly, grandly beautiful.

"Now," said one of the guides, "observe and remember. Within the bowels of this mountain are hidden vast stores of golden ore, besides other valuable minerals. You may open the mountain at almost any point within twenty paces of these springs and you will come upon gold; but, twenty paces to the right of the largest spring, you will strike a large vein. This vein has been caused, in past ages, by the trickling of a stream of water, as it wept its way through a large pocket—or mine—or deposit of gold. We would advise you to tunnel, or follow the vein until you come to the pocket. You are worth at this time over three thousand dollars. This amount will be sufficient to do all that is necessary. When you discover the pocket, sell, as soon as possible, for one million is all you need for your purpose, and the labor of working it for more would be more than you could bear. Let others delve for the gold. Go you and benefit the world."

"But who will buy?" asked Mark.

"A New York Syndicate," answered the spirit. "Remember! Do not forget the way, nor the spot, and all will be well with you."

Saying this, the company of spirits departed from his view—all except his beautiful mother, who accompanied him back to the hotel in Redondo.

PROSPECTING FOR GOLD

PROSPECTING FOR GOLD.

When the young man awoke again within his mortal body, the clock was just striking twelve. He had not been unconscious, or asleep, more than an hour, yet he had been shown all these things.

The old fisherman and the young man did not go out in the boat the next day; but the lame young man and his wife went in their stead, and Mark and Uncle Kester had a long interview. When Mark had finished telling the old man of his dream, and what had been thus shown him, Nathaniel remained in deep thought for some time.

"I beleve every wurd on't," said he at last; "but, how-sumever, we both need a rest an' change o' sene. Now I'll jest tell yer whut we'll dew. We'll buy a first class travelin' van, with a pair o' good, stout hosses; then turkle dove she shell go with us in her cuverd buggy. We kin git ter thet thar spot in jest about three days good travil. We'll jest load thet thar van with pix an' spades an' plenty o' provisions, an' a cupple o' nice tents, an' we'll jest go thar to thet thar spot an' pict tents, an' we'll jest go thar to the thar spot an' pict tents, an' we'll jest go thar to the thar spot an' pict hour tents. Turkle dove shell take a good, strong gal along thet'll dew our cookin' fur us, an' we'll take one o' them thar strong yung fellers frum ther settlemint, an' we'll go thar an' camp, hey a good time meanwhile, an' see what we kin disciver."

Mark thought this an excellent plan, and he and the old man were not long in putting it into execution. Mrs. Kester was delighted at the thought of golag, and the next week found them on their way.

(To be continued.)



A REMARKABLE OFFER.

r from chronic disease who will writings, sex and leading symptoms will rearie, scientific diagnosts by Dr. Bured diagnostician and any of the follow

FOOD FOR THE SICK. lainly how to prepare the vari-people should eat.

Then sick people should eat.

Glying the best ideas in nursing. Every bome has ead of the information given. To be prepared to eat emergencies is to conquer them.

ANTHOTEES TO POISONS.

The statement of the st

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See "Procks Editions of the Union Sanitariom or have been written by the most capable for the conditiable only the most capable. Not the conditiable only the conditiable of the conditiable of the conditions on which they are mailed in the conditions on which they are mailed.

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floods of water, firmly locked in the strong embrace of bergs of floating ice, and conveyed away to Alpine summits: not to rest there, however; but again to be upheaved and thrown, by the terrific carthquake, with its nostrils of volcanie fire, amid the "crash of failing forests and the death-shriels of the brutes they sheltered."

Then again uplifted, and cast upon a sea of floating vegetation; bound on a voyage round the world; rolled and tumbled perpetually, from the first, and deprived thus, and by such causes, of its originally cumbrous size and angular characteristics.

During all this period of convulsions, and floods, and catastrophes, there were no indications of the human type visible on the earth.

Finally the floating sea of vegetation, on

cations of the human type visible on the carth.

Finally the floating sea of vegetation, on which our pebble, with countless strangers, moved along, rested on the topmost summit of a mountain, which was just rising from the ocean's bed; and after the lapse of many centuries, when this mountain was high elevated above the ocean's level, and a beach was formed at its base, then the pebble was rolled down by a hurricane into its present humble bed! And there it is (where first I saw it) growing smaller and progressively finer every hour-preparing to unfold a marine flower from its mess-covered surface! And methought how many human beligs there are, whose unrecorded experiences, from birth to their resting-place, amid the variable vicisaltudes of this life, may well be compared to the history of this speechless stone.

the evening Mr. Harrison D. Barrett, who gave his hearers a most powerful and instructive lecture.

Mr. Harrett eelected the theme of "The Soul" for his address, which he handled with oratorical skill of a high order. His magnetic personality seiding as it were upon-his audience, carrying them with him by his strong, eloquent, and lucid arguments. Apropos this most important theme, Mr. Barrett was interrupted repeatedly by applause, and meritoriously, for by logical explanation and pertinent analogy, he set before his hearers skillfully and succinity a rational resume of the lutricate soul problem in a manner to be understood by all his hearers. Mr. Barrett concluded amid great applause.

After a few pleasant words from Mrs. Helen Temple Brigham, the exercises of the day were completed by a test seance by Mrs. May Pepper, who again gave the audience areat satisfaction by her wonderful clairvoyant gifts. Then broke up one of the most thoroughly enjoyable and satisfactory lectures in the annuls of the society.

President Flavia A. Thrall is holding weekly circles at the hall are held fortinithly as usual, attendance good and enthusiasm not lacking. Altogether we may safely quote the Poquonock Association one of the pioneers of Spiritualism, which has kept pace with Progress, and Truth and "whose spirit keeps a marching on."

Windsor, Ct.

J. Frank Baxter.

Worcester Association of Spiritualists, G. A. R. Hall, 35 Pearl St. The Sundays of December that able advocate of Spiritualism, J. Frank Baxter, has occupied our platform. Although chilly winds, and leadened skies have prevailed to the extent to strongly tempt one to reinain at home, yet he has been greeted by fairly large and intelligent audiences. His well chosen subjects were timely, and treated in a scholarly manner. His singing as usual was an enjoyable feature of the exercises, as well as the descriptive seance which follows his lectures. When the name and description of some loved friend in spirit life, together with the brief, but preclous messages are given, how it appeals to our reason of the continuity of life, and answers the question so satisfactorily, "If a man die shall he live again?" Mr. Baxter's engagement was a success, and we hope he may be with us acother season.

For a Nerve Tonic Use Horsford's Acid Phosphate.

The Beston Spiritual Temple held the week-evening meeting Tuesday, Dec. 21, at Chiekering Hall Building, Room 1. Mr. Wigging gave a fifteen miguter talk on "Trance," and an hoor's seance, making a large number happy by messages from spirit friends.—Mary 1. Porter, Rev'y.

The Boston Spiritual Temple's Sunday services were held at Chiekering Hall, Huntlington Ave., Dec. 21, at 19.39 a. m. and 7.20 p. m. "Freedom," the subject of Mr. Wiggin's morning sermon, was the Inspiration for one of the ablest of this printed addresses. A short seance followed the sermon. The evening was devoted to answering questions put up by the audience, and an hour's seance. Music by the Ladles' Schubert Quartet.—Mary I. Porter, See'y.

Cambridgeport, Washington Hall. Mrs. Akerman-Johnson writes: Sunday, Dec. 29, our meedings were well attended. Atternoon.—We had a large circle and a number of good mediums, Measur. Graham, Turner, Frank Bowman, Smith, Mesdames Fredericks, Tombs, McClean, Miss Bly. Evening—Medlums present, Belle Robertson, Miss Bly of Salem, Mr. Graham, Mr. Smith. Seritaread a number of articles, all recognized.

The Brockton Children's Progressive Lyceum, No. 1. Mr. Geo. W. Nutting, conductor, Mrs. Annie Shean, secretary, writes: The children and friends gathered in Harmony Hall, 25 Centre St., Sunday, Dec. 23, at 2 p. m. Mrs. C. Fannie Allyn addressed the Lyceum. Becitations were rendered by Miss Florence Cooley and Miss Eita May Shean. Subject of the lesson; "What is the best exercise to strengthen the body, physically and mentally?" The Banner and Target marches were executed by the children. The Lyceum meets every Sunday afternoon. All are welcome.

Fitchburg, Mrs., Dec. 29, 1901.—Good-sized audiences, considering the weather, attended the services of the First Spiritualist Society, Sunday, Dec. 23, afternoon and evening. A large number of convincing spirit messages. Miss Howe, pianist, finely rendered several selections.—Dr. C. L. Fox, president.

The Ladies' Spiritualistic Industrial Society beld the regular week

The control of the co

DO YOU GET UP WITH A LAME BACK?

Thousands of Women Have Kidney Trouble and Never Suspect It.

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Nervousness, headache, puffy, or dark circles under the eyes, a dragging pain or dull ache in the back, weakness or bearing down sensation, profuse or scanty supply of urine, frequent desire to pass it night or day, with scalding or burning sensation,—these are all unmistable signs of kidney and bladder trouble.

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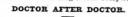
If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

When the heart is acting badly, have you geer thought that it may be due to kidney trouble, as is often the case?

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speakers took part: Mrs. Reed, Miss Tripp, Mrs. Nellie Noyes, Dr. Blackden, Wallace Chase, Miss Sears, Mr. Hill, Mrs. Kibble. Music, Mr. Peake and Mrs. Grover. Tuesday evening, Dec. 31, a watch night service was held in Commercial Hall. Services opened with Scripture reading and prayer by Mr. J. J. Hicks; remarks, Dr. Dean Clarke; poems, Mrs. Shirley, Mrs. Kneeland, Miss Anna Strong. Character songs in costume, the Hall Slsters, Ruth and Marcia; fancy dancing, Miss. Susic Dodswath; tests, Mrs. Peak Johnson and Mrs. Clara Strong; solos, Miss Bessie Jenness and Mr. Geo. Cleavland. Many beautiful tableaux were given; remarks, Mr. Hall of Brighton and closing remarks, Mrs. Wilkinson, and as the last few moments of the old year passed on, every one in the large audience seemed to be engaged in silent prayer and at the hour of midnight bells were struck in and out of the hall, and the whole audience joined in singing Happy New Year to All. Meetings are held every Sunday all day, and Tuesday and Thursday afterproons. Banner of Light for sale. Recorder.

Boston.—The morning session of the

the whole audience joined in singing Happy New Year to All. Meetings are held every afternoons. Banner of Light for sale. Review of the Happy and Thomas and Tuesday and Thursday afternoons. Banner of Light for sale. Review had songs by Esther Botts and Little Roy; plano solo, Iona Stillings; remarks, Mrs. Butler. In the evening all enjoyed them; selves. After the march, and before the guardians gave up their flags, Mrs. Fredericks, in behalf of W. R. C. 28, presented Mrs. Butler with a beautiful bouquet, tied twith red, white and blue ribbons. Three young misses, Fern Foster, Iona Stillings and Clara Weston had another supprise for Mrs. Butler (it being her birthday.) They presented her with a beautiful fern and pain, and finished with two beautiful form and pain, and finished with two beautiful bouquets. Plano solos, Miss Hambro and Rebecca Goolitz: readings, Iona Stillings, Fern Foster and Lottle Weston; songs, Esther Botts, Plano solos, Miss Hambro and Rebecca Goolitz: readings, Iona Stillings, Fern Foster, Mrs. Waterhouse and Mrs. Butler. After the notices were given the presents were distributed and all went home happy. S. E. Jones, Sect. Lycoum Union held its weekly method and all went home happy. S. E. Wednesday, Jan. 1. After the business meeting unper was served to a goodly number. The evening moeting was called to order by the president, Mrs. M. J. Butler. The singing was led by Mr. Geo. Cleavland and Mrs. Kneeland. Mrs. Sarah Byrnes delivered a very instructive lecture on "The Old Year and the New." Solo, Mrs. Hall. The meeting closed with benediction by Mrs. Ryrnes.

Spiritualism in Waltham.

Waltham Spiritualist Progressive Union Church, 185 Moody St. The speakers for De-cember have been Mrs. Nellie Barbeck, Mrs. Pettingill, and Mr. C. E. Dane. Their lec-tures have been instructive, and full of that loving kindness that is so satisfactory to the inner self after having practiced the "Golden Rule." The spirit messages were very con-vincing and heloful.

Rule." The spirit messages were very con-vincing and helpful.

Dec. 5, Mrs. Abbie Burnham was with us for the afternoon and made many friends, by her earnest and faithful work.

Ella A. Wheeler, Cor. Secy.

MAn excellent cabinet photo. of "The Poughkeepsie Seer" (A. J. Davis) for sale at this office. Price 35 cents.

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BOSTON, SATURDAY, JANUARY 11, 1902.

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Some Stray Thoughts.

Some Stray Thoughts.

Spiritualism came to this world for the purpose of not only proving that the soul of man survives the change called death, but of bringing to man the realization of that higher truth that he is a soul here and now. When men learn that material wealth, worldly place and power are unreal, ephemeral things, that spirituality is the only true wealth, and soul growth the highest aim, there will be fewer untoward anomalies to be found among the children of men. The angels from the supernal realms sought to commune with their loved ones on earth for the noble purpose of adding something to the happiness of others. They worked without the hope of any reward in kind, and added to their soul unfoldment through their unselfish labors to bless others. Men and women in mortal form would do well to beed this example of their angel friends. Living and doing for others constitute the life of the soul. If the denizens of earth are souls today as much as they ever will be, they cannot begin too soon to find and live the soul life now.

As soon as they set out to live that life, their ideas of the possession of earthly, wealth will begin to change. They will prize money and its equivalents only as the means entrusted to their care for the divine purpose of doing good. There will be no thought of self-florification, no blea of power galned, no recognition of selfish advantages that might accrae to them through their actions. Sir Mosses Montefore is a type of the class to which we refer. He was a Jew, possessed of untold wealth, yet his every act was undertaken with the idea of helping others and to keep himself out of sight. If may be that he did not believe in the immortality of the soul; it is possible that he cared nothing about it, yet the fact remains that he lived his life and speat his great wealth in the service of others. The doctrine of "mine and to keep himself out of sight. If may be that he did not believe in the immortality of the soul; it is possible that he cared nothing about it, yet the fact

that very fact carries with it his right to labor and to receive just returns for his toil. Today the man who has more than he needs deprives many of his fellows of their sustenance and of their chance to work for their bread. That man and all of his class must be spiritually quickened that he may realize his duty to others first, and to himself last. Some power must be brought to bear upon him that he may be taught of the life of the soul, and realize the priceless value of the riches of spirituality.

The power that is to do this work or that should do it, is Spiritualism in its highest and best sense. All of the children of men should be shown the way to the rich mine of spirituality, and taught to delve therein for their own and others' good, always in honor preferring their associates to themselves. Today the soul-man is in prison, a cringing slave before the seeming philanthropist who gives in order, that he may rivet his chalas the more firmly about the limbs of the trembling beings before him. Today the soul-man is despised by the tyrant who has made gold King, and is bartered in the markets of the world as a piece of machinery, which, when kept at work, will earn its owner so many dollars in cash. It is the labor that can be ground out of a human body that has value to the tyrant—the soul that keeps that body in motion is of no consequence to him; save as it serves his purpose in material gain. The unfoldment of that soul is nothing to him, and is frequently looked upon as a menace to his money getting. The tyrant must be shown how to find his soul, and his unwilling, slave led to see that he, poor in purse as he is, yet has a soul that is seeking to guide and direct him.

The need of the hour is for a new Declaration of Independence. That Declaration

yet has a soul that is seeking to guide and direct him.

The need of the hour is for a new Declaration of Independence. That Declaration should come from the inner life of man, and should positively nuffirm that the soul, not the body, is in control of the life of man. It body, is in control of the life of man. It should declare in plain terms that all souls are of equal value, having a common origin and common destiny, therefore joint heirs to all of the bounties of God. It should proclaim anew the injustice of the tyrant, and present indisputable facts to the world, that a righteous verdict may be pronounced by the masses who hear it read, or read it for themselves. It should fearlessly assert that no man has the right to dominate the thought or labor of another merely by virtue of material possessions. It should declare that the only wealth that is recognized in the Kingdom of God, is that of pure soul-worth. It should be proclaimed that he who has gained great possessions through the avenue of class legislation and special privileges, is the pauper of panpers in soul-spheres.

Those who have robbed the poor, oppressed the weak, taken advantage of artificial means to gain wealth, must be awakened from their self-complacency and made to feel that they have a duty to perform that cannot be shirked. It will take a veritable Christ, such as was he who scourged the money changers in the temple, and rebaked the young man who had great possessions, to do the needed work. Is Spiritualism that Christ, It is, if uld declare in plain terms that all souls

as was he who scourged the money changers in the temple, and rebuked the young man who had great possessions, to do the needed work. Is Spiritualism that Christ? It is, if its followers are true to its divine principles. If is, or will be, if they will but rally to its support, and announce aloud that they are its loyal adherents. It is, or will be, if they will but put the seal of recognition upon soul values, and not yield to the glamor of material show. It is, or will be, if they refuse to bow the knee in suppliance at the command of the purse-proud and arrogant of earth, but are brave enough to defy them to the death, fearlessly affirming that there is no distinction in souls. When this time comes, there will be none to make display of their so-called benefactions, for the people will be in possession of their own, and will not be content with mere sops, thrown out condescendingly by those who robbed them, but they will take that which is theirs, and use it for the good of their fellowmen. The pseudo philanthroplat seeking potoriety, and the pesudo tyrant seeking yet more power will no longer appear as anomalies, for they will be overthrown forever and true manhood, measured by the soul, will henceforth be the standard of the world. Let the soul man come forth and do his noble work. It is the work of Spiritualism to find him, to give him his freedom, and provide him labor.

A Novel Quarantine.

A Novel Quarantine.

In a certain town, not over one thousand miles in any direction from the metropolis of the section where it is located, the Mayor has devised a new quarantine scheme that ought to be patented at once. The young son of a poor laborer contracted small-pox, how or where no one knew. He absorbed it somehow, despite the fact that he had been successfully vaccinated. The father had to depend upon his daily labor for bread for his family, and endeavored to keep at his work after his son had been sequestered for treatment. But this would not do at all. The liberty-loving authorities quarantined the entire family. The husband and father rebelled, broke away and tried to resume work. He was stopped three times, and driven back home. He broke out the fourth time; then the Mayor had him arrested, taken into a large room, and chained to a staple in the centre of the floor.

The chain permits the man to walk about the room, but he cannot reach the walls in any direction. His food is taken in to him daily, and placed within reach of the prisoner, who is not permitted to touch any living being. The prisoner has not developed small-pox, nor has he communicated it to any citizen of the town. He is so mean that he won't have it, and he has thereby angered the legal and medical authorities whose hobbles he has upset. It was shameful of his successfully vaccinated boy to have small-pox, and it adds insult to injury to have the father refuse so persistently to take it. Of course, his being chained up is only a mild punishment, when the enormity of his offense is considered. The electric chair would be too good for him, or for any person who refuses to have the small-pox under such excellent opportunities to contract it. Of course, it is all perfectly legal, perfectly hu-

mane, perfectly just, perfectly proper. A man who dares to thwart the will of the doctors by keeping well when he ought to be sick—why, of course, he coght to be shut up! Just what the other members of the family are doing, or how they are faring, does not appear in the case. They may have gone to the poorhouse, or may be starving or freezing; no one knows, or seems to care. It was thus with a family in Maine not long since. One of its members had diphtheria, and the wise (7) Board of Health quarantiaed the culre household for thirty days. After issuing the quarantine order, no member of the Board of Health, nor the town physician, ever ventured near the stricken home. The sick woman and the three members of her family could have starved to death for all they cared or did. The husband was obliged to drive at night some eight miles to obtain food in another town; yet he was a respected citizea and a heavy tax-payer in the place where he resided. That counted for nothing; the doctors and their tyrannical measures were of the most importance, and must be upheld, even if forp reople died of starvation. The sick woman got well, and none of her family had the diphtheria—another crime—but the Board of Health and its doctors tried hard to have it otherwise. May it not be that the family of the chained laborer is being treated in the same humane (?) manner? None of them had the small-pox save the boy, therefore they ought to be punished for it! Perhaps they are, by being starved into being sick.

Oue of Boston's Own.

A certain Professor, one of Boston's "ownest own," has been talking to the scientists out in Chicago. He told them to be on their guard against that dangerous, but rapidly growing seet known as Christian Scientists, and he further inveighed bitterly against the anti-vaccinationists, and anti-vivisectionists. They were all very dreadful people, whom he believed to stand in the way of true scientific advancement. He believed in vivisection, and in all forms of experimentation upon live animals, because of the knowledge men can gain thereby. He felt that vaccination was a "divine" (although, of course, as a scientist he could not use that word) instituwas a "divine" (although, of course, as a scientist he could not use that word) institution that should be carefully cherished in all directions. He alleged that a small-pox epidemic usually brought the people to their senses on this subject, and there was just a half-regret in his "professorly" voice that such epidemic was not of more frequent occurrence.

currence.

This man of science is a candidate for eternal fame. He does not like the Christian Scientists, because of their increasing numbers, and their determined opposition to his pet theories in regard to disease and the use of medicine. He is so wise that it has never occurred to him that there can possibly be any truth in a system not of his own devising, hence he feels that it is a downright shame for those wicked people to go right on curing diseases he and his fellow doctors cannot reach. It is also a terrible thing to have the practice of medicine, according to his method, proved to be merely a system of empiricism and experimentation. It is not laid down in his books that way, and if the facts are against him, it is so much worse for the facts. They ought to know better than to thwart his omniscient mind. Christian Science may have errors in its doctrines, but it will take more than the will of a Boston Professor to overthrow those errors, because of the fact that there is a large residuum of truth at the heart of the movement. As for viviscetion, it is both brave and noble for a scientist to cut to pieces a helpless living creature. The agony is joy unspeakable to a man who delights in walking through the circumbocution office of life in search of wisdom. The plainitive cries of the helpless creatures are as sweetest music to his ears, and he fondly limagines that they smile upon him in approval as he uses the cruel kulfe upon them. Besides this, the sight of blood is so refining in its influence, and the practice of hewing to pieces is so spiritualizing in its tendency, that it is necessary to his religious growth that animals should be destroyed in this way. It does not matter if he does lose those finer sensibilities of tenderuest and heart-sympathy, provided he adds to the welfare of his soul by thus dealing with creatures whose helplessness should appeal to his mercy. Great, indeed, is virisection, and wonderfully sapient are its prophets! They are the forerunners of the Goths and Vandals who h

Clothing Seldom Carries Disease.

The scares that are set up, and the fads that are assiduously purtured in regard to contagion and infection, are likely to run their course, to "have their day and cease to be." It is well known in intelligent circles that no disease is really communicable except when individuals in a state of fatigue or vital depression, are receptive in consequence to morbific influences. The matter has already been set forth by Dr. Doty, health officer at the port of New York, in a paper read before the American Public Health Association.

sociation.

Infectious diseases, he declares, are rarely communicated by means of clothing. "Physicians daily visit infectious diseases and go from them directly to other patients without disinfection or change of clothing. Moreover disinfection or change of clothing. Moreover health departments throughout the country permit their inspectors and diagnosticians to visit infectious disease in the same manner. . . . If the clothing worn by well persons were a medium of infection to the extent which is commonly believed, we would certainly and surely have indisputable evidence of it, which we do not."

The truth is that atmospheric air speedily readers morbide matters innecouns, so that

readers morbide matters innocuous, so that with careful airing and ventilation diseases are seldom communicated from one person to another.

Irving Scott Hutchinson.

For nearly fifteen years our Mailing Department has been superintended by Irving S. Hutchinson. He was ever courteous, quiet and faithful, and ft is with deep regret we record his transition at the City Hospital, Tuesday, Dec. 31st. He was born at Roxbury thirts the record of the courter of Tuesday, Dec. 31st. He was born at Roxbury thirty-two years ago, and educated in the schools of that district, after which he went into the printing business. His father, Capt. William II. Hutchinson, now of Washington, D. C., was at one time proprietor of the Roxbury Gazette. Gazette

D. U., was at one more properties.

He states that while his son was very well educated, he made no display of it whatever, but his weekly letters to his parents were really beautiful productions, worthy of publication. He was a man of few words, and his friends felt that they knew little of the real self. It is worthy of note that he made his best mental efforts for the benefit of father and mother.

The funeral services were held Thursday afternoon in Waterman's chapel.

Inspiration vs. Science.

Prof. George Forbes of England hyp

Prof. George Forbes of England hypothecates that:

"A planet exists beyond the orbit of Neptune and separated from it by more than three times the distance of that planet."

"In Higher Realms," by Arthur F. Milton, published 1895 by the Light of Truth, Cincinnati, it reads on page 227:

"There are two more planets beyond Neptune at immense distances with little hope (at that time) of discovery by telescope."

Inspiration is ofttimes ahead of science.

L=We acknowledge with pleasure the pic-ture of Florence Morse, the gifted daughter of our English brother, J. J. Morse. Miss Florence is not only an inspirational speaker, but her work on the "Lyceum Banner" is in-valuable to that paper, which is doing so much good for the spiritualistic young people.

28 Benjamin Fay Mills is continuing in Oakland, Cal., the good work he formerly did in Boston. His weekly sermons are printed each month by the Women's Alliance. They are bound with heavy pearl gray paper covers and are well worth the subscription. A letter from the manager, Mrs. Lydia H. Cutter, states that the series will be supplied for fifty cents. After sets are completed they will sell for \$1.00. Mr. Mills is right up with the times and always has something good to say.

ze Advance sheets of Mr. and Mrs. E. W. Wallis's "A Guide to Mediumship; The Soul and Its Powers," Part III, are at hand. The work shows deep thought and a wide range of reading. All who had the pleasure of listening to Mr. Wallis and his wife during their recent sojourn in the states, will no doubt feel a desire to know what they have to say in this important work.

to say in this important work.

Let Spiritualism should be the daily inspiration of the lives of all who embrace it. It reveals soul relationships, makes known the precious truth of spirit return, proves that the grave has been conquered, and death robbed of its sting. It is the angels' gift of love and sunshine to the people of earth, and should be man's message of love and sunshine to all who dwell in forms of clay.

If Love is God's trusted messenger from the court of High Heaven, who brings to mortals the blessed knowledge of immortal life. She it is who heals the hearts of the wounded and sorrowing of earth, and reveals to all who are in grief the golden stairway of truth by which they may climb to their rest in the chambers of eternal peace.

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

Life is short; the art long; the occasion fleeting; experience fallacions, and judgment diment.—Hippocrates.

AT THE DOOR OF MY DEMAM

And I was alon Valle the storm of I, in the mist at Calling at the d

Calling at the door of my dreams in There were little of blue that bloome. Little of blue that bloome. Little of light and roses of gold. Where weary and lose at the gates I alone in the world with ity's rain and With never a blossom to have or he Yet a season of aleep atols over may Them namphi cared I for the rain an My rocking bark on the Psychia sea, and columns were draped with am Blooming whose and youth I had mi Blooming whose and youth I had mi

once again 'neath the shell'ring arms
Where love came by as he came before,
Were the Druid oaks and their thousand che
While we sang the songs of that morning
To others still grieving the wide world o'c

create and mountain, and meadow of mine Around and above in the ocean light, Blossoms of balm meath the spray and brine, While he who salled in shalloy of white Was there at my side, and Heaven in sight, Boone, Colo.

The Heavenly Link.

In these times of many verses one is grateful for such a book of poetic gems as Ernest A. Fietkens has presented under the title, "The Heavenly Link." It is filled with beautiful nature symbols. Note in "An Evening's Reverie" the stanza: "The tremulous leaflets on each waving tree shore gilmmering, coloured in green, gold and brown,

And sportively danced in aerial glee,
As they lovingly beckened their pale sisters
down

As they lovingly location their glad jubilee.

From centennial oaks in their glad jubilee.

The dew-covered flutterers, swept by the breeze.

Sweet lullables sang, ere they fell from the

trees, Combining with song from the neighboring

grove,
To yield an harmonious concert of love.
That thrilled all the soul to a raptured ex-

Aud in "An Answered Prayer":

Aud in "An Answered Prayer":

"The harmony of Nature's wondrous scheme Shed o'er his mind a holy influence, Supplied the cravings of a love intense, His soul encircled as a thrilling dream. And with this new-awakened Mystic Sense, Developed was an inner excellence, A veil seemed litted from his weary eyes, Eteraity's bright dawn, a paradise Appeared—bellef in hell at hour of death Dissolved like vapour—for an Eden's breath Raised ev'ry instinct to the heavenly skies."

In "Lines Written Near Courser's Home."

In "Lines Written Near Cowper's Home," ppears the following:

"Reflecting thus, the woodland path along I roamed, and listened to the feathered song Blending harmoniously with murm'ring rills, A dreamy concert of melodious trills, Traced the meanderings of the slimy Ouse, Diversing here, whilst sluggish streamlets lose

lose
Themselves in haze, 'twixt stately elm and
larch
Beyond the village bridge with many an arch. his fond, cherished haunts, inwoven Thes themes, Embodied in his daily work day dreams." In "The Law of Heaven" the author de-

"Those nations who no true religion prize, Will disappear—like all these busy files Which die in darkness with the day's de-cline."

And a little further:

"Men's passions draw
The soul to darkness, hence a curse must fall
Upon such peoples, who will pass and die
Because they list not to the sacred call
In all things, and His Providence deny."

In the same poem is the bright prophecy: In the same poem is the bright prophecy:
"The Universal Church shall reign o'er all,
Taught by elected ones, born with the gift
Of 'spirit-tongue and with this sacred call
Many will raise the Soul of Man, uplift
The moral darkness which his mind o'ervells:
Like a frail bark that through the tempest
salls,
Each living man will then enabled be
In ev'ry station and in every land,
To steer his course upon the troubled sea
Of human life, led solely by the Hand
Of Providence, who always frames His ends."
"Musings at Kenlweth" is the musle of:
"Musings at Kenlweth" is the musle of:
"Musings at Kenlweth" is the musle of:

"Musings at Kenilworth" is the music of nature set to words. We chose at random:

mature set to words. We chose at random:
"Music's soft measure rang through ev'ry
grove,
Ere race of man with cultured blessings
throve,
Each sleader grass blade waving o'er the
ground
In cadence murmared with euphonious
sound.
The liquid music of each limpid lake
Fair pendulous flowers on its margin wake
To tremulous motion, stirring songs divine,
That tuneful rise as faint recorded sign
Of echoes from the harps of those who kias
The light of truth, in high exalted bliss.
The leaflets bending to the gentle breeze,
Join the rich shord in unison to please
Man's ear, and to him Nature's teachings
bring
In song, the Love Divine is everything."
We cannot quote on forever. We could

We cannot quote on forever. We could not refrain, however, from sharing with our readers some of the pleasure we have derived from a perusal of the book. It is bound in light blue cloth trimmed with sliver. Its dress and its contents bespeak the delicacy of a woman's touch, but we are amused by more than one reference to the author's name, that it is Earnest and not Ernestina Fletkeus.

The publishers are Kęgan Paul, French, Trubner & Co., Charing Cross Road, London.

As In our time so rich and abundant are the manifestations of spirit presence and power that every day witnesses the birth of many Christs or spirit-baptized and anointed psychics, who are multiplying ten thousand fold the ministry and miracles of Jesus, and giving mankind abundant occasion for making the whole year a glad Christmastide—B. F. Austin, in "The Sermon."

"Biology has taught us in our day to clas-sify life, not to count it false."

The drum which makes the most noise is filled with wind.—Oriental Proverb.

New Spiritualist Temple.

casions she has been montiplece for a group of spirits cailing themselves the Band of Amnon.

The dedicatory services opened with a selection from Mendelsoln's "Hymn of Praise." Mr. Goodnough presided at the organ and gave a beautiful interpretation of the master's work. Next followed a short address, a copy of which we enclose, that you may see the stand Barrett Lyceum takes. Then came a short dictation through the mediumship of Mrs. Flint, followed by music and the question box. The Lyceum was comfortably filled, the audience as alte and respectful as any one could desire, although the greater part of the people were not Spiritualists at all. The little band of workers here, hopes to make our beloved Cause better understood in this vicinity, so that members of our faith may be able to stand erect and not fear that bitterness and persecution of the public will stand between them and their living. We have ten organized church socieles here, and nine church buildings—add to this our new Lyceum,—with less than two thousand inhabitants. But ours is a college town, and there is considerable floating population.

OPENING ADD RESS BY JESCHES PATITIVELINT

PENING ADD IESS BY JESSIE - PETTIT-FLINT

trate matter with the divinity of soul, that the Barrett Lyceum opens her doors to us today.

Strength lies in the brotherhood of souls, and in the seeking for truth and purity, let us give each other a helping hand. As soul is pure and beautiful, resting in aggregation in the complex deity, let us turn in our hour of need to the divine power within, knowing that every good thought will be made better, every good resolve strengthened. The hattic is always on between soul and matter. There is never a resting place on debatable ground,—it is elther growing better or going backward. Let us go forward, and as we go take courage, believing that what others have done, we can do, and remember always to give charity and love to those who prove weaker than ourselves, even to the full measure, as we would it should be given unto us. Thus in soul communion with each other, and with the dear ones decarnate, let us grow together. Let us build our bodies of good matter, let us penetrate and permeate them with the highest ideal the soul can send through, upward, onward, our ideal advancing as we creep slowly along. It is the little knowledge that make sone arrogant. Breadth of thought and soul penetration bring modesty and humility. The broader the plane on which we stand, the greater our outlook,—the farther we can see beyond and the more we realize our smallness in this great universe of life and matter. Let us climb together the rugged heights of self-control. Let us elimitate the dross from mind and heart and body. Let the soul beautiful shine forth, and them the kingdom shall be here, on earth, as it is in heaven.

Lynn Spiritualists' Association, Cadet Hall, Alex. Caird, M. D., President. Sunday, Jan. 12. Mr. Thomas Cross, late of England, will be the speaker. Mr. Cross is a very able speaker and an excellent psychometrist. Good music. Sec.

Large audiences continue to greet our Pastor and Medium, Ira Moore Courlis, Sunday evenings at the Aurora Grata Cathedral, Bedford Ave. and Madison St., and the church finds itself unusually prosperous at the beginning of the New Year, both financially and spiritually, owing to the good work done by our medium, and the help derived by the Ladles' Auxiliary connected with the church. The fair and bazzar given in December, three days, netted the ladles almost six hundred dollars. There has been such a call for the mediumship of Mr. Courilla in New York City that he will hold two regular scances each month, the second and fourth Wednesday evenings at Hall No. 1, No. 9 El, 59th St., between Madison and 5th Aves, thus giving friends in Jersey City and New York City an opportunity to caloy as well as to be benefited by his wonderful rift. The Banner of Light, being the Spiritualists Bible, it is always spoken of most highly, and

ean always be found at all Mr. Courlis' meetings...—W. H. Adams, Seep.

At 8 p. m. in Mount Auburn Hall, 527 Mass.
Ave., Cambridgeport, corner Norfolk St.,
Sunday Meetings. Indian healing circle at 3 p. m.; evening seesion at 7.30 p. m. Honest
inediums take part. Mr. and Mrs. H. Johnson, conductors.

Waltham Spiritualist Progressive Union
Chareh, 155 Moody street. Our speakers for
Jan. 5th, Mr. J. S. Searlett; Jan. 12, 19, Mrs.
Saaile L. Hand; Jan. 25, Mr. C. E. Dane;
Feb., Mrs. Ida Whitlock; Elia A. Wheeler,
Cor. Sec.

The Ladles' Lyceum Union will hold a
Union Meeting in Red Men's Hall, afternoon
and evening of Jan. 25, 1962. Mrs. M. J. Butter, Pres., 164 Huntington Are.; Mrs. M.
Estey, Sec., 18 St. Charles street, Boston.
Mrs. M. Van Alyea Reed has established a
School of Silence and will give private or
class lessons. Class for healing, Tuesday
morning at 10.48. Free will offerings. Friday evenings—talks, silence and questions at
1.30 p. m. Meeting for the Brotherhood free,
Tuesday evening at 8, 116 W. Newton St.,
Boston.

Officie at Banner of Light Building, 204
Darfinoult St. Treedse evenings.

7.30 p. m. Meeting for the Brothernood free, Tuesday evening at 8, 116 W. Newton St., Boston.

Officie at Banner of Light Building, 204 Dartmouth St., Tuesday evenings at 8, Mrs. Thaxter, meelium.

The Malden Progressive Spiritualists have meetings every Sunday and Wednesday evenings, 7.30, Massonic Building, 76 Picasant St. Wednesday evening, Jan. 8, Mrs. Sadie L. Hand; Sunday evening, Jan. 12, Mrs. M. A. Bonney and Wednesday evening, Jan. 18, Mrs. Annie Banks Scott; Mrs. Whittier, every Wednesday afternoon, free lecture, 3 p. m. John R. Snow, See'y.

Cambridgeport, Washiogton Hall, 573 Mass. Ave. Spiritual Meetings; Sunday afternoon, Indian healing; developing test circle at 3; evening session at 7.30. Mrs. Dr. Caird of Lynn will be speaker and medium. Good music. Mr. and Mrs. H. Johnson, conductors. On Jan. 9 the Ladies' Spiritualistic Industrial Society give a "Sock Social" and whist party. Four beautiful prizes to be given. Come everybody. All welcome. C. M. M., Secy, Appleton Hall, 9 Appleton St.

Mrs. Annie L. Jones of Lowell, test medium, will serve the First Spiritualist Society of Fitchburg, Mass., Jan. 12.

two thousand inhabitants. But ours is a college town, and there is considerable doubtry population.

OPERISO ADD LESS BY JEGSIKS PENTIFICATION THE CONTROLL OF THE CONTROLL OF

Metaphysics in the Nursery.

We regret our inability to do more than notice the closing remarks of Mrs. Louise Downs on Jan. 3d at the Metaphysical Club, not being present till near the end of her lecture.

The subject "Metaphysics in the Nursery," was handled with ease and skill, born only of earnest study of the needs in the mental and moral as well as the physical life of childhood, and keen appreciation of the importance of early developing true individuality.

childhood, and keen appreciation of the importance of early developing true individuality.

The preparation of the child-mind for the "exercise of self-government"—the theory that "Authority is force" vs. "Love is power"—the vital necessity for "parents to attain perfect self-government," else they are in no way fit to, not govern the child, but "educate him into self-government"—to "remind him of his known duty is to destroy his self-respect, also respect for the one who suggests—"Whom you bolster up will command you," an assertion we must all at some time have learned is true—These are but a few of the gems of thought so ably presented to mothers that none could leave the presence of this highly gifted lady without feeling an inspiration to strive more earnestly to attain her high conception of motherhood, and feeling the sunshine of love ("the law of home") permeating their whole being, thus brightening not only the home, but inevitably finding its way out lato the world illuming dark places.

Newburyport.

Dec. 1, our society was most acceptably served by Mrs. Lizzle D. Butler of Lyan. She came to us again on the evening of Dec. 1, for a benefit circle, held after a supper und "experience party" in O. O. F. Hall. The whole affair was a decided success. Dec. 8, we were pleased to once more greet Mrs. Nettle Holt-Harding, after an absence of four years from our platform. We think he has gained much from her experiences luring that time, She had large and appreciative audiences.

she has gained much from her experiences during that time. She had large and appreci-ative audiences.

Dec. 15 was given to a stranger, Mrs. An-nie J. Scott of Boston, but she was one who, by her quiet, unassuming manner and pa-tience gradually overcame the mental con-ditions and did good work for the spirit world. We hope to greet her again another season.

Mrs. Eme I. Webster of Lynn was with us

worm.

Mrs. Effle I, Webster of Lynn was with un.

Mrs. Effle I, Webster of Lynn was with un.

Mrs. Effle I, Webster of Lynn was with un.

Webster of Lynn was with un.

Speakers for January with lev. Mrs.

Butler of Lynn, Mr. Dane of Lowell, Mrs.

Pettesgill of Maiden, Mrs. Hand of Roston.

Banners for sale.

S. A. Lowell, Sec?;

Say He Is His Country's Savier.

The Rev. Dr. John Washington Leskinse, the stard African Methodist Epiceopai clergyman, of Freehold, N. J., who is preparing a petition to Contress, asking for compensation for losses which, he saleges, he suffered in consequence of divalging a plot to capture the chies of Washington and Baltimore during the says that one night his father's spirit appeared to him and told him that he should make his demands known and obtain just recognition of his services from the government for which he had done so much at such a personal secrifice.

The number of names on Dr. Leekines' recognition of his services from the government for which he had done so much at such a personal secrifice.

The number of names on Dr. Leekines' recognition is rapidly increasing and he expects to soon have his various papers in shape to send to Washington. The doctor has in his possession a deed for some land in Maryland made out in his name, and the title to which he claims he lost through being obliged to deer from Baltimore in 1833. Dr. Leekines' claim is that while a waiter in the Fountain Hotel, in Baltimore, in 1833, he overheard an important conversation between two Confederate spies, in which he learned that General Lee had planned to cupture Baltimore first, then Harrisburg. Pa., and so enable the Confederates to take Washington, which would this be cut off. He claims he at once revealed his information to Colonel Hoffman, Collector of the Port at Baltimore, who caused the arrest of Mr. Spates, one of the spies, on whom timportant papers were found. Dr. Leekines claims that by this action he had to the contract of the claims had by this action of the claims that by this action of the claims that by this action he had contracted the United States.—N. Y. Herald.

Wrong Headed.

Wrong Headed.

At the ceremony of laying the corner stone of a new Jewish synagogue at Iruluth, Minn., recently, the mayor of that city used the following. language:

"With triumphal march through the centuries, unaffected by the glories or idolatry of Solomon, or the reverses and miserjes of war, it became spiritualized, in a measure, during the Babylonish captivity, miraculously preserved through the dark periodic temporarily illumined by the glory of the Maccabees, it became humanized 1200 years and and has been the beacon light to guide-those nations which stand for progress and civilization."

The speaker appears to entertain the idea that the Nazarene did not reaffirm the teachings of the Hebrew prophets. There appears to be a conception among a certain class that a different cult was taught by the Son of Man. His conversation with the "young man" and the lawyer and his declarations in the Sermon on the Mount unmistakably indicate that he was in line with Judaism. His teacher, Rabbi Hillel, taught, "Love all men and invite them to a life of virtue and holiness." Those who affirm that wrong-dolong can be atoned for and the wrong-long can be atoned for and the wrong-long can be atoned for and the wrong-long eachers. Reason and the Jewish scriptures do not sustain that claim. Humanity is to be judged according to deeds and the Jewish religion was not changed or require it. The words of the great peet should be remembered by all aspiring souls: "Good, brave and joyous, beautiful and free: This is alone Life, Love, Empire and Victory."

Special Notice.

Special Notice.

On account of a previous engagement at Paine Hall there will be no meeting of the Boston Spiritual Society Sunday, Jan. 12. The usual meeting will be held Sunday, Jan. 19, with speaker and medium. J. B. Hatch, Jr., Chairman.

He is most powerful who has him-nis power,—Seneca.

"Man's most difficult knowledge is the knowledge of himself."

"But the man is as it were clapped into



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Mr. Charles Lawrence. The man who predicted President McKinler v death, Gal-esron disaster, for v of steamer Fortland, Sayer Ther elec-lou and defeat. Firsters up to-date Astrologer in United zives. 11 Tremout St. Borton. 16 to J daily. Can read stress of the stress of the stress of the stress of the dail or write.

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DEC. J. M. PRESERVA.

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on your case and the literature to acquaint you tall with never method of "resinent."

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Persons treated by Dr. Fellows have only rords of praise for him.—Banner of Light

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EFES SARGENT.

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CORRILLA BANISTER

SPIRIT

Message Bepartment.

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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.

The sur Henders.

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

public. Truth is truth weight whenever it is made known world.

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

ance held December 12 1901, S. E. St.

Inveca

In love and confidence we come together this morning, a union of forces, a union of strength, a union of understanding, striving to make more perfect the relation between mortal and spirit, striving to make more plain the way to that better, that more useful life of the spirit and striving always to bring into co-operation the law of spirit and harmony and peace. Bless us as we gather here at this hour. May the strength we so earnestly seek be given to us. May we have that charity and that love for all mankind that will make us strong and beautiful spirits even while we dwell in the body, and may this spirit attract to us those who are seeking light, those who are searching for truth, those who would understand and who would go forward in their life whether in the spirit or in the body. May the dear hearts that are breaking in every land find comfort and satisfaction in the understanding of what death is. May the mourning ones who are hesitating on the other side of life find peace and comfort in their effort to send the message to the loved one waiting. Amen.

MESSAGES.

MESSAGES.

John Emery to Sarah Fuller, Fall River, Mass.

The first rpirit that comes to me this morning is an old, old man. He has very gray hair and a tottering, feeble galt. His eyes are blue and his face is smooth. All the beard he has is down under his chin and around his ears. He looks up to me with such a longing, earnest look in his face as though he was anxious to get to his people and as though he hardly understood the law or quite Ruew what to do. He says first, "My name is John Emery and I lived in Fall River, Mass. I lived there for the most of my life and knew about a great many of the changes that came into the place because of my long residence. I have very many friends left there and I have the greatest desire to give them this word from out of my new life that they may understand and get the benefit of what the spirit can do for them. I particularly desire to send word to Sarah Fuller that I have often seen her and have tried to help her and have been in a small way able to infinence conditions about her. She is brave but not very strong-and I would like to bring my strength from the spirit and help her. I didn't know anything about this Spiritualism and so I don't know just what I ought to say, but my heart's all right and my desire is for the best. Thank you."

Frank Benedlet, Philadelphia.

Frank Benedict, Philadelphia.

The next spirit that comes to me is a young man about nineteen years old. His eyes are brown, his face dark and his hair is brown man about nineteen years old. His eyes are brown, his face dark and his hair is brown too. He has a little bit of a brown mustache and he neither looks merry nor sad, but just stands here quietly and wonderingly by my side, as if he hardly knew whether he had better make an effort to speak or not. All at once he says, "If it isn't too much trouble, will you please take down this word for me. Say that my name is Frank Benedict and I lived in Philadelphia. I want to go to Allie. I don't feel quite content but am homesick now and then because I want her. I have seen all my people over here and I do have much that interests me but oh I do want her; if only I could talk to her, I think it would help me. It would give me more peace than this dead silence that has dropped between us. I can't talk about anything else. It is only about her that I dream and think, and when I go there and find her trying to hide her grief in reading and writing and refusing to see everybody because she is so lonely, it seems as if we two ought to get together, seems as if with the knowledge that is mine, I ought to be able to impress it upon her that I can talk with her and can communicate with her. Please give her my love and tell her I shall never cease to care for her whatever comes to her. Thank you."

Elizabeth Frye, Besion.

I see a woman about fifty years old. She is stout, has a round, full face, looks as good natured and motherly as can be. Her eyes are blue as flowers and her smile is as sweet as can be. Her half is crimped and looks as if she had just fixed it up to go somewhere, and she has on the most beautiful dress. Looks beautiful to me, because it is all covered with black beads. She says, "Well, well, my name is Elizabeth Frye and I am a Beston woman. I made up my mind this morning that I would see if I couldn't send word and here I am and my message is one of strength and peace. I am more or less interested to see what you Spiritualists are going to do with the knowledge that is given you. So far you have had to make a fight to have it recognized. Now it is recognized, what are you going to give it to the people in a way that they will accept it? I shall watch with interest the next year of your work and believe me, I shall do whatever I can to help. I wasn't much interested in this particular

hase of spiritual unfoldment was over to this side of life. Communications discount mean so much to me. I believed in exalting the spirit in man but Vollda's understand the law of intercommunion, to now that I do understand, you may look to me to add that to my Repertoire. I shall speak upon that to my Repertoire an opportunity. Thank

whenever I have an opportunity. Thank yea."

Frederick Carr. So. Boston.

Here is an old man too. I don't think he is quite as old as the other one was because he doesn't seem quite as feeble. He is short and rather stout and looks as though he was fussy about everything, wanted everything just so or it would not be any good to him. He laughs a little bit when I say that and says, "It is strange how one spirit can see the characteristics of another on the instant and that is really one of the sweetest things about the spirit, that you are able to see and understand without long acquaintance. My name is Frederick Carr and I belonged in South Boston, Mass. It has not been such a long-time since I came over here. I used to say before I came that when I died if there was any truth in Spiritualism, that I'd make it noisy for somebody, and I have kept my word. I have been able to make manifestations around the place where I went out and I am going to keep at jilt, too, until I get somebody awake, for my people are all opposed to this sort of thing. I thought I would come along and give my name and perhaps I would sitt them up in that way, too. I haven't begun to take any special course in spiritual culture to see what you can do for me, because I have been so busy trying to stir up my people that are left, and I don't know anything more important than to get them to a point where they will begin to ask questions and find out what the matter is. Why some of them have not been able to sleep nights and I won't stop that either. I will keep at that because by and by some of them will want to know what the reason is. If you will please send this word to Lizzie through your paper as I understand you do and tell her her father is more anxious to get into communication with her than he would be to build her a brick block and that it will really be of more benefit to her, and if she will try he will be able to get there, I am sure. I am her father and I thank you for this opportunity."

Joseph Cummings, Albemarle, Texas,

Joseph Cummings, Albemaric, Texas. to George Abbott.

Joseph Cummings, Albemarle, Texas, to George Abbott.

Here is a man, tall, big and strong looking. He has a clean, square face as though he looked everything square in the face wherever he went. His name is Joseph Cummings; he used to live in Albemarle, Texas. He says he isn't so particular to give a history of himself or his feeling as he is to get to a man down there by the name of George Abbott, to tell him that he is following him around and is watching his performances and will do what he can to upset his plans unless he changes his tactics. The reason this man speaks this way is because he is so open and square in his dealings and I am sure that the man he is speaking to is not doing all that this man would like him to. With this Joseph Cummings is a woman and her name is Rhoda and she says, "I tried to keep Joe from saying just what he did but I might just as well try to keep the wind from blowing, and anyone who knew us both will understand that this is characteristic of him and of me. I too, have listened and desire to add my testimony to that of those gone before, that it is much easier and pleasanter to die than I ever had an idea it could be. Thank you."

Lizzie Hayden, Braintree, Mass.

E Lizzie Hayden, Braintree, Mass.

The next spirit that comes to me is a girl and she rashes right over to me. Her hair is almost auburn and somehow she just looks like a little bunch of fire. She says, "Oh quick, quiek, quick, take my name. It is Lizzie Hayden, and I lived in Braintree. I am oh, so anxious. I have come right from somebody that is sick and have got to go back again as quickly as I can and I have come as much to give this word that they might get a little bit of strength as I have to give any satisfaction to myself. I can't stop to give a very long message but I give this word that I shall do what I can to make her well and that is enough."

her well and that is enough."

William Foster, Scranton, Pa.

The next one is an old man with white hair and white beard. He is feeble looking but he walks over to me with an air of nuthority and says, "I didn't belong in this part of the country. I came from Scranton, Pa. My name was William Foster and I wasn't the least interested in any of these things. I come today because I want to reach Ellen and if only I can get this word to her, it will make me happier. I have most of my people over here but to her I would come with the assurance that although everything looks as black as black can be, the light will dawn for her. Never mind what they say or how they alur, you must be brave and you must live above it. I am with you day and night, almost every hour, and would give you strength to bear as long as you stay. God hasten the day when you will be over here with me. Thank you."

wasn't the least interested in any of the set and I wasn't the least interested in any of the set things. I come today because I want to reach Ellen and if only I can get this word to her, it will make me happier. I have most of my people over herebut to her I would come with the assurance that although everything looks as black as bl

it is really I who have been to them and I have tried to communicate with them in dreams. My sunt particularly is always getting some communication through a dream and it is I who an there giving it to her. Picase say that I have found Sadie. Thank

Relite Hegers, Chienge.

I now see the spirit of a young woman. She seems about twenty-four or twenty-five years old. She moves quickly, and seems all excited and nerveus as though this is her first attempt and she hardly knows what she wants to say. She looks at me and says, "My people are Spiritalists so I don't think I will have hard work to say the word I want to, but it is only to get them to a condition where they will let me come and do the work that I desire to do. My name is Nellie Rogers and I lived in Chicago; my father's name is Frank and while he believes in this line of communication, he is not making the especial effort that he did when I fare came and I want him to try again. I want him to give me a regular-jopportunity. I don't think that his business ought to keep him away from me when I am so auxious to help him and can help him if he will only let me. Mama is with me and she says, Tell Frank that he is not alone, that he does have more help than he realizes and that it will be better both for him and Walter if they will let us come."

With these two is a woman named Susan. She is quite old but very motherly and nice and she says, "He will know who I am and will be glad to know that at last I have broken the ice and have sent a word. Thank you."

Allison Gould, Missouri City, Mo.

Allison Gould, Missouri City, Mo.

The next spirit that comes is a man about forty years old. He is quite tail, rather strong and good looking. He has black side whiskers, dark eyes, dark hair and he looks just like a man who would push right straight through anything when he undertook it. The first thing he says is, "Oh, ho, so this is the performance. Well, I don't know as I can make any estimate of how much can be done this way, and I had better go to work and do what I can. My name is Allison Gould. I wasn't interested in any of this kind of work. My work was in the church and I thought it was much more important to prepare souls for the other life than it was to communicate with souls in the other life, but I don't know that we need to make the world one vast convent where we shut out communication from the outside spiritual world and the influence of it, so I would retract, would change my method and would open wide the doors of every home and every heart and let the light and beauty of this spiritual world be poured into it. I lived in Missouri City, Mo. No one doubted my sincerity or my earnestness, and I thought perhaps, if I could come back and say a word or two directly to my friends, particularly to Emma, that I might be able to influence her, and if anyone through my influence her, and if anyone through my influence sets anything like growth or happiness, I shall be amply repaid for my effort. My father is with me sand he has been my principal helper. He has taught me and talked with me and has finally brought me to this condition of mind where I feel that it is best for me to send some word to my own. My father was no more liberal than I, but he has been here longer and you can't live in a land of liberality without observing something of it and giving it out again. I thank you for this and I hope I may be able to come again some time."

Verification.

Verification.

Mrs. Minnie M. Soule:

Dear Sister and Co-worker. Your message to me through your guides and controls was very consoling and comforting. I was pleased to receive a message from my father. I have meter had one direct from him before. Mother always comes to me. Thanking you for the message and wishing you every success in your work, I am,

Fraternally yours,

(Mrs.) Amy Buchanan.

604 Centre St., Jacksonville, Fla.,

Dec. 9, 1901.

Letter from Abby A. Judson.

NUMBER TWO HUNDRED AND RIGHT.

the place of love, seldshness the place of self-denial, falsehood the place of truth, and hatred to mankind the place of the boundless love for humanity which formed the earthly crown of his great antagonist.

So when the duel took place between Jesus and the Tempter, the power was inevitably on the side of Jesus. It could not be otherwise. His will was one with God's will, and he could freely draw upon an unlimited source. The tempter had only himself, and souls weaker than himself to rely upon, and he ignominiously failed, though he brought every worldly prise to tempt the sen who was faithful to his parent.

But the tempter is not forgotten in heaven. He is still loved there. He will at last return, and hand in hand with the men and women whom he has tempted here, they will rise towards the ineffable joy which as found alone in becoming one with God.

We have learned, and have ever taught since our spiritual gress were opened, that the progression of a soul cannot be attained by aspiration alone, by looking fo God and to the higher angels alone. This is but one factor in the process, and cannot work its way alone. The other factor is that we look with love and tenderest compassion on souls who are at present less favored than we, and do all we possibly can to aid their progress. Thus doing, depending on the Infinite Source and seeking the aid of the brighter onea, and lending a loving hand to those less bright who seek our aid—we need not fearobsessing spirits or being obsessed by them. As Jesus was signinger than the tempter, so shall we be stronger than they, and it will become our dear delight to aid them to climb the heavenly way.

Yours for humanity and for spirituality, Abby A. Judson. Arlington, N. J., Dec. 29, 1901.

Questions and Answers.

Q. By Sheldon Tempest, Auckland, N. Z.:

—I. In your lectures you have said that we have really a spiritual or astral body as well as a material body. Would you define what this astral body is, and what purpose it serves in relation to life on earth?

2. Would you give a definition of what the hamman mind is, and whether the mind is affected by thought, or thought acted upon by the mind; also what is the relationship between intelligence and mind, sanity and insanity?

A. 1. The astral or psychic, otherwise called the spiritual body, is the internal body to which the psychical structure simply corresponds. Many theosophists make a distinction between bedies, one within the other, all of which are called collectively the spiritual body by those who do not enter into such precise differentiations. Some people object to a term because they fall to perceive its true significance. The spiritual body is, more correctly speaking, an ethereal structure which the intelligent entity uses as a vehicle for the expression of its desires. Reasonable psychology makes it quite plain that our sense of continuous embodiment in this body is due to the continuation of the spiritual body, despite all changes which take place in the corresponding physical structure. The spiritual body is the norm, the form, while the physique is the corresponding shape. Many clairvoyants have seen this interior or otheric body pass out from the head at the time of physical dissolution, and float off into space. They have also in some instances sene it linger for a while in the immediate vicinity of the physical frame it formerly tenanted.

A body need not be of a flesh to be a real body, and it is in our judgment one of the greatest errors, due to shallow thought and superficial observation, to imagine that the fleshy structure is the real body.

Swedenborg's statements concerning the spiritual body within the physical have never been refuted, and every day is now bringing with it new and convincing proofs that our real bodies are not what we handle with external instruments. When it is once understood that the material world is only a world of effects it is no longer difficult to perceive how intensely real a body may be which is no sonse evident to ordinary physical perception. We are living in a subjective spiritual world, whether we are also living in an objective material world or not.

A. 2. The word "mind" from the Latin "mens," which gives us mental and all kindred terms, is equivalent to the Sanscrit imma

mind with the substance of the exterior universe.

Saulty properly signifies health, normality, order, while insanity signifies exactly the reverse. All measures relating to health are properly designated sanitary and we do no violence to any canon of etymology when we speak of all phases of discord, disorder or disease as insane. When a healthy hind acts through a healthy body we have an exhibition of pure sanity, but wherever there is mental derangement there is insanity, and this must ultimate, if not arrested, in bodily disturbance.

W. J. Colville.

W. J. Colville

s from the Land of Tru

Obsession is not control and neither is it mediumship. It is of itsert a normal, neutral condition, out abnormal conditions open the control of the control of the control of the praint interpretate the current generated by the two great batteries at the best of the brain, two great partner is control of the resident soul own in the property of the current generated by the two greats of the control of the resident soul own in the property of t

Advisable, taxen from the stanagona or saw, from the Land of Nations. To illustrate,—a soul resident in matter that possesses qualities rendering it a valuable instrument, through stress beyond strength, weakens in his control of the physical body,—then it is that the law of assistance holds good, to give as ye would that it should be given unto you. The obsessing soul, consciously and intelligently renders this help, and if the resident soul regains its balance in matter and is again capable of generating its own force, the obsessor is assisted to withdraw. If, however, as is often the case, the resident has become too weakened to fully control his physical body, the obsessor remains till the throwing aside that body frees them both; but while in the body he conscientiously performs his duty to the resident, assisting hun to generate force and apply it as he sees it. Then there are other cases, comparately health of the control his physical body, the obsessor as slowly and imperceptibly connects his fresh, strong, positive battery to the negative, and gives new force and energy to the failing frame. He takes upon himself the completion of the earthly life work of the departing soul. For the time being he must remain hidden beneath the physical matter another has grown, but this is nothing compared with the work that follows. He feels repaid to the utmost. His self-abnegation in giving assistance to a weaker soul, even to the taking of such a burden upon himself, brings its daily reward. All his work must necessarily, has before the public eye and ear of Earth, as the work of the releved resident, and treat is his secret joy at pure and noble success, and while a weakness or a fault causea him grief, it also gives him the proper balance and requires earnest thought and work to subdue, to elevate.

If life was all success—it would be that the world would rot in sweetness. It takes both sweet and sour, light and shade, to make the completeness. The law of obsession is under the graves have a source of the physica

strength, control it, elevate it to the pene-tration of your own soul.

Each man has his own life to live; he wel-comes assistance but resents interference. See to it that there is no interference be-tween you and your physical body. Feed the spiritual body as well as the physical; keep them in balance, penetrate them, and keep control,—and then shalt thou feel that life is worth living, and that a glory is in the Henvens. Heavens.
Dictated through Jessie S. Pettit Flint.

Passed to Spirit Life.

Mr. Solon Witters, about midnight, Dec. 22, after a sickness of about three weeks, at his residence in Shutesbury, leaving a loving and intelligent wife to mourn alone—yet not alone. Both were well known in Spiritualist circles, and were highly esteemed in Leverett and Shutesbury, where they have lived most of their married life of thirty-six years. Mr. Witters died in perfect peace of mind, though he had endured much physical suffering. His faith did not fall him. And in that fact, and the memory of his good life, she who remains will yet find comfort.

The funeral was held Dec. 27, the body having been embalmed, so she who loved even it, could keep it with her during all those days. The storm kept many away who would have been present, but sufficient were there to assure Mrs. Witters that she has the sympathy of many friends, in a be-reavement which she sorely feels. The address was by Perry Marshall of New Salem, Mass.

ass.
On Dec. 28, the funeral took place of Capt.
ernum Gansen, aged 50 years. He was born
Orange, Mass., in the year 1813, lived at
ovell, Mass., until 1851, then came West,
siding in Cleveland, O. He enlisted in the
my June, 1852, and was made Captain of
ompany I, 87th Regiment, O. V. I.. was
iden prisoner of war in October, 1862, at
larper's Ferry, finally parolled and came

Secret Societies and Clubs.

A young man has written to us for our advices about joining secret societies, clubs and social organizations. We do not think advice, unless founded, and well founded too, upon personal experience, is worth much Most persons who ask for advice do not want it and do not heed it unless it conforms to their preconceived notions.

We will express an opinien or two upon the subject of clubs and societies for social enjoyment and improvement.

First, let us say that we have never joined any so-called secret society, never been a member of any club or social organization and never belonged to a church. We can say whether or not a young man would be benefited by joining secret cocities, or me. We can say the same in respect to clubs.

What does a young man want in life? If he loves a home, he certainly can have the aweetest secret society in all the world, and he can associate always with those dear to him, with wife, children and friends. And what club can offer the comforts, the pleasures, the delights of one's freaidle, table and library? Is there any place where social enjoyment is purer, deeper and holier than in the home? Is there any place where man can get into better society than in the home? Is there any place where man can get into better society than in the home? If there any better place to spend one's evening than in the home? If there were only good, attractive, cheerful homes in the world there would be few clubs. Club life shows defects in home-life. The dearest club on earth to us is, "home, sweet home," and the best secret society for us is the society of the family.

We recognize that many young men live in boarding-houses, or in hotels, and that there are few attractions in such places. A respectable, intelligent, decent young man is always welcome in good homes, and a young man with push and ambition in the right direction will make a home for himself. We do not advise any young man to join or not to join a secret society or to connect himself with a club.—Boston Investigator.

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gh the Mediumship of Annie F. S., with a Introduction by E. J. C.

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OUTSIDE THE GATES, her Tales and Sketches. By a Band of Spirit It-ces, through the Mediamethy of MISS M. T. SHE

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Children's Spiritualism.

Tm little January, perhaps you do not know How far I've come to see you across the fields of snow. far I've come to fields of snow. haps you weren't expecting I'd be so very small, haps you're almost wishing. I had not come at all." -Enterprise.

New Year's Day.

Out of the fleecy clouds that enwrap him, Speeds the New Year on his way, Meeting the Old Year on his homeward jou To be here on New Year's Day.

Oh, many the promises given,
As the Old Year goes on his way,
And many a leaf turned over,
To begin on New Year's Day

How many of these are broken.
And gotten out of the way,
But many are kept as they're spoken
And begla on New Year's Day.

And thus goes on Old Father Time,
As the New Years come into sway,
And the promises kept and broken,
Are recorded on New Year's Day.

Dorris Loucks.

(14 years of age).

Letters.

Dear Sunbeam:—Here we are at Aunt Mary's. We call it the Green Hill. We love Old Doll, the horse, because she is so kind to us boys, and gives us rides on her back. I want to go to Vassalboro and lug dobbins in the mill for Uncle Harry. I will when I get larger.

Dick Waterman came to me in our little meeting once.

Good-bye, with love, Charlie M. Coy. (6 years of age). [He printed the letter himself.]

TO CHARLIE M COT

My dear Little Friend:—You wrote me a letter à long time ago, but I did not get it for a long time, because when the Baaner of Light people moved, your letter got lost. One day Miss Evangeline found it and sent it to my medie and asked her if I could write and tell you about it. The letter is just as good today as when you sent it, but I am afraid you will think I forgot you.

I am so glad you love your horse, for I love horses, too, and when two people like the same kinds of things they are more likely to be friends. I think horses know who their friends are and love them just the same as people know each other and become fond of each other.

A great many times I have seen people just as anxious to find a horse or a dog or

the same kinds of things they are more inserto be friends. I think horses know who their
friends are and love them just the same as
people know each other and become fond of
each other.

A great many times I have seen people
just as anxious to find a horse or a dog or
some other pet when they get over here as
they were to find the rest of the family, and
it is real funny to see the pets try to talk
and follow their friends everywhere they go.
People in spirit-life can't have horses unless they love them, for they can't buy them
and nobody owns them, but the Great Spirit,
and he doesn't make them go with anybody
unless they want to. Are you not glad it is
so? I am, for very many people in earth-life
get things just because they have money to
buy them. If you want horses and dogs and
pets when you come to spirit, you must love
them and treat them so well that they will
love you and then you can keep them as long
as you want to.

What did Dick Waterman say when he
came to see you? You ought to hear him
talk through his medium. He is just as good
as he can be and is anxious to do something
to help the newsboys in Boston. I don't suppose you have any newsboys where you live.
Well, they are just like little business men,
and they work hard to self all the papers
they can and they go out in all kinds of
weather and very early in the morning and
late at night.

Dick says it is ever so much better in
spirit-life than it is in earth-life, and I know
what makes him think so. It is because he
never had any pleasur or any thing goods to
him it seems as it every body ought to be
so had not get away from the hard things in
life and everyone would be glad to stay and
grow strong and big and good and be ready
to go into brighter conditions when they get
into spirit-life, for there are some places
much better than others in spirit-land, just
the same as in carth-land. I wonder where
you are now! When you wrote, you were
with your Grandma and Anut Mary.

They must be awfully nice people to have
a Sunday Rehool for you and l

Chrough her medium, Minnie M. Soule.)

Dear Mrs. Barrett:—I read the answer to my letter a little while ago. It was very cheerful, after I got home from skating. It is one glare of ice where we go. We boys have good times. I was the only boy over there, but we had a fine time just the same. I suppose Xilia will soon be big enough to learn to state. I think it is fine to spread eagles. We turn around quick and it makes lines like an eagle's wings and that's why we call it spreading the eagle.

I was very much pleased with my poem. I have read it twice.

I got a calendar from Mrs. Soule the same time I got your poem. It was beautiful.

I should like to see or have one of Sanbeam's gift boxes to put my pennles in that I carn shoveling snow. I think it is going to snow tonight.

I had a chair, a handkerchief, a wallet, a bottle of perfume, for New Year's, as presents.

I will close now. Errol Wheeler.

Dear Errol—Xilia is hardly old enough to grate yet, but she is quite a girl, and balances herself pretty well as she makes her way around the house. She has a seat that is called a jumper. We slip her feet through a ring, and a seat is fastened to that by springs. She rans around the room as fast as can be, and if she slips, down she goes in the spriog seat.

When I go to the office, she waves her hand and bows-to me, and when I get home, you should see her laugh and say, "How do you feet"

ng of skates for little folks, I saw

low pond here in Boston. His states hat two runners instead of pune, so he could stand up more easily. Did you ever see such states as that? I think that is, the kin Killa must have when she yets a fittle more certain in her legs.

Lovingly, M. C. Barrett,

A Big Cat Drove the Burglars.

[We have known a very small cat to drive a very 'arge dog out of a store, and have heard of a burglar being driven away by dropping a cat on his head when he was trying to get in a window, but never read of a case before like this.—Editor.]

A Denver Correspondent of the St. Louis Globe-Democrat writes as follows:—
An old lady living alone in a large and dreary house in the western suburbs of this city has just told the neighbors of an attempt to burglarize her house, and the marvelous manner in which the attempt was thwarted. She is well known to have considerable money, as the income from her property exceeds her expeases; and as she has a horror of banks it is the general impression that she keeps the money about the house. She is quite alone, except for a servant woman who comes in the moraling and does the work, returning to her home at night. She is always followed by an enormous cat, brindle and white, rejoicing in the name of Dot. He weighs at least sixteen pounds, and attracts a great deal of attention on necount of his size, but allows no one to touch him but his mistress. On several-pecasions when dogs have strayed into the premises Dot has sent them howling from the place. "Last Wednesday night," she says, "I wasn't feeling well and went to bed as soon as the servant left. I sleep up stairs in the south room. Before going to bed I went all around below stairs and fastened every door and window, just as I always has done all his life. In the night I was awakened by a sudden motion he made, and found when I put my hand on him that he had raised his head and was about to go to sleep again, when he sprang to his feet and stood beside me, growing very low. Then Jistend, and distinctly heard footsteps can be always found in the door of my room. Directly he found the door, and then the hand went feeling along the wall for the door of my room. Directly he found the door opened. I knew well enough what was going on, but I dould not move or even scream. I just lay there as though I were dead. I heard the feet

Literary Department.

THE "JANUARY MIND" contains two or three articles of especial interest to our readers. Ursula N. Gestefield is so often quoted and referred to that any papers by her will be read with interest just now. "The Ikleation of Christmas to Healing" is the subject of her contribution. That curious new Persian religion "Babism" is described by Kenneth R. Forbes and in the Editorial Department Chrises Brodie Patterson queries, "Has the Metaphysical Movement Found its Soul?"

At news stands the magazine can be obtained for twenty cents or ordered from this office.

SPIRITUAL BIRTH OF THE AMERI-CAN NATION, discussed by Theodore F. Seward in the January Arena is a subject which ought to attract the attention of Spir-itualists.

"Death."

The Sun Flower Publishing Company has issued a very curious book entitled Death, the Meaning and Result, by J. K. Wilson, an attorney at Bradford, Pa. There has been a great call on the part of the public for more accounts of phenomena. This work will help to satisfy such a demand. About five hundred and sixty pages are devoted to minute records of seances held by Mr. Wilson, Mr. Dallas and, for a time, Mr. Kramer. Surely some of the manifestations described are most remarkable, spirits identifying themselves in the smallest particular; bringing news of transitions ere the sitters knew they had occurred; manipulation of the telegraph without the aid of mortal hands, constituting some of the methods employed to prove the conscious existence of the spirit after the death of the body.

The strangest feature of the book is the author's description of adverse spirit influences, supposed to be the much talked of and lesus, and an eventual release into the Heaven of their faith. They firmly believe that Intercommunion between the Man of Mortals and an eventual release into the Heaven of their faith. They firmly believe that Intercommunion between the Man of Mortals and their spirit friends militates against their own just (?) cause, and they employ the same means to prevent it that they may be an experience, practically dodge each other around irves and the corneys of houses, cut down the enemy's telegraph wires, keep their earth mediums morting from point to point, and go through real military manoenvers. It grows quite exciting, I assure you. After a particularly warm engagement they hint to the anthor and his associates that they would like an invitation to dinner. They tramp audibly along the side walk on the way's to the hetel, superintend the cook, express their extreme satisfaction in the meal, and on returning to the host's office, invariably call for wine and cigars.

When the circles are first opened, Mr. Dallas is chairwoyant, clairandient and a trance medium. Mr. Wilson is at times clairwoyant and is contr

e Compouriodic Pal

"DEAR Mrs. PINEIDM:-knew of Lydia E. Pinkhar etable Compound I dre approach of the time for my r period, as it would mean a



MRS. HULDA JAKEMAN.
days in bed with intense pain and suffering. I was under the physicians care for overs year without any relief, when my attention was called to Lydis E. Pinkham's Vegetable Compound by several of our Mormon women who had been cured through its use. I began its systematic use and improved gradually in health, and after the use of six bottles my health was completely restored, and for over two years I have had neither ache or pain. You have a truly wonderful remedy for women. Very sincerely yours, Mrs. HULDA JAKEMAN, Salt Lake City, Utah."

—15000 forfeit if aboos testimental is not granual. Just as surely as Mrs. Jake—

-15000 forfet if above testimenial is not genuins.
Just as surely as Mrs. Jakeman was cured just so surely will
Lydin E. Pinkham's Vegetable
Compound cure every woman
suffering from any form of female ills.

Mrs. Pinkham advises sick wo-nen free. Address, Lynn, Mass.

Mrs. Pinkham advises sick women free. Address, Lynn, Mass.

The Jesuitical spirits before referred to discover what is going on and report to their popes, who order the two worst culpris to be taken from their bodies and brought before them. This is done when each gentleman is at his own home. They meet in the semi-infernal regions called Purgatory, but cannot speak. Around Mr. Dallas these meddlesome spirits build a thick wall. The poor fellow informs his friend afterwards that when they closed the pyramid over his head he fainted away, and did not regain consciouses suntil he awakened in his own bed. This wall destroyed his mediumistic powers. Mr. Wilson was let down a little more easily, losing nothing of the powers that were his.

One day the raps, which they were at all times able to hear, took a peculiar form, and Mr. Dallas joyfully recognized the Morse system of telegraphy with which he was familiar. He was directed to procure an instrument with buftery. It was done and no sooner did they get it properly adjusted on the office table than the key began to work independently and ticked off messages as rapidly as they could be taken down. All went merrily for a while. But the enemy was on the alert, interrupted messages, and sent falso ones, captured Chas. Summer and his friends. Some escaped; battles ensued; many were wounded, others made prisoners.

Then it was Messrs. Wilson and Dallas themselves intercepted messages not intended for them and clicked back information to their own spirit friends. They at last received word they must separate and join each other secretly at another point. This was done several times and partially worked, but they were driven back and forth in a discouraging manner, and on their last attempt gave themselves away to the spirit antagonists by registering their own names at a hotel; Or courie a spirit spy discovered it. Mr. Sunner finally neknowledged himself beaten by the foe, and sorrowfully retired for repairs, assuring his faithful earth medium that the time, would come w

dertaken would be carried on to a successful issue.

The book which, as we have stated, is a large one, sells for \$1.25.

Old-Fashioned Sunday School B coks

Old-Fashioned Sunday School Bcoks

In "Cartain Biulit" the new novel by "Max Adeler" (Charles Heber Clark) the author pays his respects to some dreadful books that were in libraries of the Sanday schools which our parents and gand-parents attended:

"There was one favorite writer for children—a favorite with the parents—who, inspired with a praiseworthy desire to impel them into paths of peace, produced certain volumes which were classed under the general name of Allegories. In these little stories the characters were children. The books were bound in black, to begin with, so that they were dismal and discouraging merely to look at, as they lay upon the table at home.

"One of them began with a graphic description of a place called the Desert of Zin. That word Zin, which greeted the infant mind upon the very first page, had in it something that was sinister and fear-inspiring. Sin was had enough, but sin could be partly comprehended. Zin, however, appeared to have some sort of a kinship to sin, and yet to be infinitely and incomprehensibly more dreadral. Even if Zin had been a place of waving trees and fountains and flowers and birds it would have been open to grave suspicions that behind these beautiful objects lurked some mysterious, destructive force, concersing which children might have apprehensions and would do well to keep their wits about them. But Zin, far from having any alluring scenery, was represented as a dreary, dead, forbidding desert, in which was no kind of vegetable life but prickly things to eath and tear you, and no animal He excepting snakes and scorpions ever alert to bits and polson yon.

"Most of the boy-readers felt that they equil poil through seley with anakes alone, because you can at the worst kill a snake with a silek and with for his tail to die at sundown; but the habits, and indeed the very outlines, of the scorpion were unknown, and so the assured presence of scorplons which lay in wait for errant boys appeared to make that wilddenness of Zin in a particular sense the results

arise of ours, and the journey across the cartis-planted, acception-haunted desert stood for the housan life that every good and had boy most live.

"Some very bold boys felt that, bad as was the outlook presented by the author, they could face the horrors of the journey with the boys and girls in the book if these had been named Jim and Aleck and Mary Jane; but the writer of the allegory knew the child-mind, and he was too acute to supply any such excuse for diminishing the miseries of the situation. The boys were named Ulric and Bertram and Alaric and Perseus, and the girls were Hilda and Ethelberta and Ursulanames belonging to no children known to the poor little American Sunday School scholar, and conveying to his mind the notion that about these very boys and girls themselves there was something elish and uncanny.

"All through the book Ulric and Hilda tramped across the desert, striving in a desperate and most discouracing manner to reach some kind of a Promised I and, away off somewhere, and as the Sunday School child of thoughtful mind read and read, he was likely to reach the conclusion that the best thing the Promised Land had to offer wasn't worth all that misery, and finally to give his sympathy and his approval to Alaric and Ethelberta, who didn't try hard enough, and so missed the Promised Land and were lost somewhere in the desert."

Peculiar Manifestations.

Peculiar Manifestations.

La_Crosse, Wis., Nov. 22.—Mrs. J. Kalbusnik and half a score more who live in the neighborhood of a chapel in the south-eastern portion of the city, are complaining that two spirits of another world keep them awake. These two wanderers enter the church at midnight and seem to go through a phantom wedding ceremony and then disappear. All sorts of tests have proved to the satisfaction of Mrs. Kalbusnik and her friends that there is nothing material about the participants.

Mrs. Kalbusnik saw the apparitions first a week ago at midnight. There were a man and a woman and, although they appeared to be of a rather misty and hazy material, she thought nothing particular of it until she noticed them turn into the church. Immediately the lights appeared to be lighted as by magic. She followed and looked in at the window, but the lights and the phantom people immediately vanished. Several other neighbors noticed it and planned to trap the presons thought to be playing tricks. A rope was tied across the front door one night and the little company sat on the corner across the street until the midnight chimes pealed out, when, as if from the ground, the two apparitions appeared arm in arm and walked up to the door.

The materialists across the street were horrified to see them take no heed of the great rope, but walk right through the doormand and outcry and ran across the street,

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