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#### THE PRAYER OF HUMANITY.

BY J. A. EDGERTON

The world is waiting for its dream
To be interpreted;
For men have caught a golden gleam
Of glory from abend;
In some occult way have divined
A coming splendor undefined,

They seem to hear, they know not whence, A meesage new and strange; They seem to sease the imminence Of an approaching change; They see, through some subconscious soul, The gittmen of a hearing goal.

They wait for some one to reveal The things that yet may be; To speak, where they can only feel, In words of prophecy; To bid the had, old world rejoice; To give their aspirations voice.

They wait a man who loves his race, Feels for his brother's care; Feels for his brother's care;
Who looks the morning in the face
And reads the promise there;
They walt the leader who will lead,
Unbound by faction or by creed.

They wait a man whose soul is pure, Whose purposes are high; Who knows the burdens men endure And hears the people's cry; Who has the bravery to fight, Who has the strength to follow right.

They wait a man of faith sublime
In love and brotherhood;
Who looks above the In love and brotherhood;
Who looks above the present crime
And sees the final good;
A man of broad and generous mind.
Who would uplift all humankind.

They wait a man who knows not fear, Long schooled in self control; Who feels the spirit of the seer, Who has the neet soul; A man who has the heart of youth, Who feels the passion of the Truth.

Who feels the passion of the Truth.
They wait a man so scale the height
That he man others bless;
Who knows the all-peryading blight
Of human selfishness;
Who feels the rage of Liberty,
Who longs to make all peoples free.

Who tengh to man with will of steel,
With courage to defy;
Who dares to speak what he may feel,
A man who will not lie;
A man who knows the future's needs;
A man of dreams and yet of deeds.

They years for one, who through all ill Can yet strive on and walt; Whose mind ideal visions fill, Who sees the social state; One who has tolled and sacrificed. Who icels the spirit of the Christ.

O God, Thy people plead for light, That has been long denied.
Through all the Past's dark, cruel night,
They have been crueffed.
They pray for one to lead them on
Unto the long-expected dawn.

He'il come with morning in his eyes;
And at his tarilling word,
The world will rise in glad surprise,
While every heart is stirred.
Lord, bear Tay waiting enidren ery,
And let us know him ere we die.
2351 Hooker St., Deaver, O.lo.

### Jury Trials.

Jury Trials.

(If the Editor.)

The veeled of the jury in the famous Boschicter case is now before the public firms of the product of the jury in the famous Boschicter case is now before the public three of the murderer have been coavicted of marder in the second degree, and will, if public the producted at all revelve sentences that will be produced at all revelve sentences that will be produced at all revelve sentences that will be possible to the creation of the product of the p

sible means at his command. Many men seek jury service for the two or three dollars per day there is in it, and then decide the cases brought before them from prejudice, rather than upon the law and evidence. Trial by jury has become a veritable farce. Any man of integrity, having a case in court, if questioned, would say he preferred to have the jury abolished, and that the judge alone should try the case. In capital crimes, such as murder and rape, the judge is far more likely to deal justly both with the public and with the prisoner, than the average jury of twelve would be.

The time has come for the overthrow of the

twelve would be.

The time has come for the overthrow of the jury system, and for the selection of competent men, to wear the judicial ermine. With upright judges, such as Matthew Hall, John Marshall and Judge Bond, upon the bench, there would be very few miscarriages of justice. The average juryman is a man of intense prejudices, and sublime egotism. In a certain trial in Massachusetts, two men held out for acquittal, in face of the law and evidence. One of them said after the adjournment of court, that he would stay in the jury-room until hell had frozen over, ere he would convict any man of the crime of rape, much less a negro! In another instance, the jury-room until hell had frozen over, ere he would convict any man of the crime of rape, much less a negro! In another instance, the jury-room until hell had listay here as long as you do." He removed his shoes, took one corner of the room, and there he staid until the other men accepted his views and returned a verdict of "not guilty," thereby freeing a clearly proved rapist from the clutches of the law. These and hundreds of other similar cases prove the worthlessness of jury trials. The sooner they are abolished, the better it will be for society in every respect.

Another cause for the unwillingness of juries to convict such men as have figured in the case of Jennie Bosschieter's death may be instanced here. The drugging and assaulting of women is too common on the part of just such society men as they are, to make a verdict commensurate with the merits of the case, very safe. Some jurymen may have been involved in just such episodes, hence The time has come for the overthrow of the

such society men as they are, to make a verdict-commensurate with the merits of the case, very safe. Some jurymen may have been involved in just such episodes, hence have a fellow-feeling for the prisoners at the bar. It is a well-known fact throughout the country that a seemingly harmless glass of lemonade or soda water that is offered to young ladies, contains the drug that is intended to compass their ruin. Many a young woman has fallen into toe snare thus craftily set for her and met with a fate far worse than death while under the influence of the chloral she knew not of. It is said, upon police authority, that beings in the forms of men have formed leagues for the express purpose of entrapping and ruining unwary young girls.

girls.

A girl thus ruined has little redress at the law. The infamous age of consent laws of the country make it possible for her to legally consent to her own shame at any age from seven years upwards, and she would have no end of trouble to convince a jury, in full sympathy with her betrayer, that she was drugged or misled in any way whatever. The four young roues of Paterson only added murder to their crime of debauching an innocent young girl. Jeanie Bosschieter was not their first victim, but perhaps has been more fortunate than the others in escaping thus early from the life into which they tried to thrust her. This case may lead to a change of action on the part of other libertines, and induce them to reform. It may also prove a warning to young girls to resist temptation to drink with young men at any time or place. It it does either one of these things, Jeanie Bosschieter will not have died in vain. People should see to it that these gangs of seneualists now preying upon virtuous young women, are broken up in toto, and not permitted to formulate other plans by which they can carry on their nefarious work, yet escape detection. A girl thus reined has little redress at the

more readily manifest in the midst of such a surroundings than elsewhere. Although it surroundings than elsewhere. Although elsewhere surroundings than elsewhere. Although it surroundings than elsewhere. Although it surroundings than elsewhere. Although it surroundings that the person or surroundings that the surrounding the terminal trake of s

#### A Few Thoughts.

Suggested by Materialists' Arguments.

BY PAUL F. DE GOURNAY.

Throughout all the ages man has had an intuition of a higher, intelligent power which ruled the world and himself—an intuition more or less dim according to his mental unfoldment. Thinkers tried t-define this invisible power, but their finite minds, incapable of comprehending the infinite, limited perforce the attributes of Deity. From the fantastic conceptions of the early ages to the Christian theology, therefore, the God conceived by man's imagination presented the qualities, passions, virtues and vices of a mortal, while deemed immortal and eternal. Thus there have been, and there still are, many definitions of the Infinite Intelligence, but the "God idea" is at the foundation of all of them, the intelligent, invisible Power is still there to buffle man's curiosity and ingenuity. Because people once thought the earth flat, because they thought, as Brother Jasper does today, that "the san do move," and science has proved these notions to be wrong, it does not follow that the earth and the sun were or are non-existent; it is man's conception of the laws governing them that was

does not follow that the earth and the sun were or are non-existent; it is man's conception of the laws governing them that was wrong. But, if science can correct errors concerning the visible universe, there is a limit to her power, she cannot disprove by any experiment—and science relies on experiment as eminently conclusive—the existence of Infinite Intelligence.

any experiment—and science relies on experiment as eminently conclusive—the existence of Infinite Intelligence.

To deny God because man does evil in His name, is as illogical as it is unjust; the belief in a God of justice and love has been productive of more good than evil. If the trulers of nations plunge their subjects or citizens, even at our enlightened epoen, into the borrors of savage warfare and find ministers of the gospel to bless their standards, justify their course, and pray to the God of Battles or the God of Vengeance to give them victory, there are thousands—millions among these subjects or citizens of an ambitions and unscrupulous government, who believe only in a God of love; men and women whose daily lives are sanctified by works of charity, of mercy, of self-sacrifice; men and women whose feel in their heart that the precept "love ye one another" is a divine behest.

In whichever moral code we find the golden rule paraphrased, we find reverence for God has inspired the moralist or the philosopher. No sect, founded on atheism and materialism, has ever obtained a lasting influence over the people. The popular mind cherishes instinctively the God idea. And we should not lay this remarkable fact to the influence of the priesthood. Creeds and dogmas may so fetter man's reason that he will coasent to superstitious practices, but in the inner sanctuary of his heart he worships One, to him always mysterious, who, he feels, is no man-made-god, but an Intelligence who appeals to his own, an over-seed which attracts his soul's aspirations.

It is a dinicult enough task to make the

Does it not strike the mind that this hopedestroying materialism is the sunken rock on which Spiritualism will founder if hured to sail on the dark waters of another Dead Sea? Because science pronounces matter indestructible, it does not follow that it possesses the intelligence which alone may be termed immortal. If the material atoms which coastitute the human body are disinterrated by death, scatter, and return to their natural elements, does it stand to reason that the intelligent spirit, the soul, evolved, it is claimed, from these same atoms, survives their dispersion and ascends, endowed with freedom and immortality, to another sphere of life, grander and happler?

"God is Spirit," taught the gentle Nazarene; shall we deny God and yet claim to be immortal spirits? "Thou shalt love thy God with all thy soul, with all thy mind and heart, and thy neighbor as thyself," is another of his teachings; love of God and love of our neighbor are here inseparable; the one is the natural sequence of the other; the soul aspires to God, therefore loves him in spirit, the mind ratifies the soul's action, and the heart, overflowing with the divine love, seeks the neighbor, the brother, on whom it may lavish its treasures of love. "Fanciful!" sneers the materialist; "Comforting, at least, which your cold theories are not," I say.

The pioneers of the Spiritualist movementand our best speakers and mediums of the present time hold to the same—boasted, or rather believed, with just pride, that they were only the instread that brotherly love and the survival and immortality of the soul; spirits of men, the controls taught a religion of love, since they insisted that brotherly love and the exercise of justice and charity to all were the indispensable means to attain the bappy state that awaited the spirit of him who lived a pure, unselfish life. In a Godless futurity the world," to declare to man the survival and become a shinning light to guide mankind from the dark ways of superstition, we should not be blind to the present s

### Low Levels.

BY G. W. KATES.

every community. By organization we gain strength; for we cannot have power in an ar-

every community. By organization we gain strength; for we cannot have power in an arrogant differentiated individualism. All successes in civiliantion, civil or religious, have been schieved by co-operation.

As Spiritualists, we have too long opposed an organization of the Spiritualists; and too many now try to block the way of the earnest soals who give sincere effort. Better let a minority or an individual labor, rather than have nothing done. Localities split up intofactions and will not help or attend a meeting because some certain person is at the bend, or perhaps even takes a part.

Some persons will not assist the Cause until certain standards are developed or conditions achieved. They demand that we supply an edifice, a choir, a beautiful auditorium and our best talent, and then "they will support?" In the name of justice how are we to gain these without the help of each and all?

Lower levels are reached by our selfash and commercial spirit in mediumship (often enforced by selfash and miserly organizations). Much is said about selfash mediums and speakers—but, very little generosity is given to them. Societies employ the sensational more frequently than the meritorious. They who will "draw" the most people, rather than early the intellectual minority are the ones too often engaged. The low levels of humanity are pandered to by a mediumship used for spiritual uplift is not encouraged so much as a seasoous appeal to mirth or selfash desire. Tests are exacted and given to appeal in this way, rather than mediumship used for spiritual pulity is not encouraged so much as a seasoous appeal to mirth or selfash desire. Tests are exacted and given to appeal in this way, rather than mediumship used for spiritual truth and get away from the low levels of their communion find comfort. Private communions, each and all, rise to the heights of spiritual truth and get away from the low levels of the crade humanity now exacting of them?

When, oh when, will our local organizations, each and all, rise to the heights of

with us in song once more: "On earth peace, good will toward men!"

For the beights of troth and the table-lands of spirituality let us labor in 1901, and thus give the promise that all low levels shall be left behind by humanity in the twentieth century. The hope of the world is the 41-tainment and expansion of spiritual truth and six legislation. and civilization

## Remedy for Crime or Disease.

BY W. P. PECK.

In an editorial in a late number of the Banner expressing your indignation at the failure of justice in the trial of certain cases cited in the article, you say: "Imprisee-ment for life at hard labor without the pos-sibility of pardon should be the fare of every ranist." While I heartily share with you the indig-

While I heartily share with you the indig-nation at the failure to adequately punish the crimes in the cases referred to, it seems to me that a more fitting and effective pen-alty may be applied than the one you pro-pose. It should be constantly beene in mind that crime and disease are really symonymous terms, and, being so, they require similar treatment. In determining the character of treatment to be applied two objects should be kepf in view. First, the protection of the community; second, the cure of the diseased person. This is the correct principle in all cases but it is peculiarly so in the case of sins or crimes resulting from abnormal ser-ual passion.

Pils on the brown man's burden.
With equity have done;
Week, antiquated scruples
Their squeamish course have run;
and, though 'its Freedom's banner
You're waving' in the van.
Reserve for home consumption
The sacred "Rights of Man."

File on the brown man's burden, Nor do not deem it bard. If you should earn the rancor Of those ye yearn to guard. The screaming of your Eagle Will drown the victim's sob; Go on through fire and slaughter, There's dollars in the job. -Heary Labouchere, in Prison Mirror.

#### In Re Local Societies.

Tin Re Local Societies.

We take pleasure in presenting an able article from the facile pen of Mr. Lyman C. Howe, in review of an essay by the Editor, published on the first page of the Banner of Jan. 12. It is only just that all sides of the question should be presented to the public, hence we half Mr. Howe's words as timely and eminently appropriate.

We were not aware that all sides of the question should be presented to the public, hence we half Mr. Howe's words as timely and eminently appropriate.

We were not aware that we laid undue stress upon the scholarship of our platform workers of forty years gap. It is true that some of the most endition and women of the fortal forty that the most strum in those days, however, the property of the most end to the fact of the fact

worse tests.

Our contention is not that tests are of no value. On the contrary we believe in them, and heartily advocate their presentation under proper conditions. Embryo mediums should also be aided in the development of their powers but the public rostrum on Sundays should not be utilized in work of that kind. If there are those who want phenomena, by all means let their needs be met with such pabulum as will satisfy them. Place only reliable psychics for this work before the public. If Sunday meetings for phenomen are demanded, make them special services, and to not attempt to unite the two lines are demanded, make them special services, and to not attempt to unite the two lines are sensitive to the property of the public of Spiritualism. Sunday afternoon and a week evening could be devoted to the phenomenal manifestations which Spiritualists so much enjoy. We contend, however, that few skeptics are converted through the public presentation of phenomena. The true elemists does not make the world his cruelbe in which to work his wonders. He has to have conditions in order to obtain the absolute evidence of fact. The old, despised homeircle, and the private seance room afford the surest means of obtaining positive evidence of spirit return.

It is said that test mediums are the only ones who can draw the crowds, and pay their way—that lecturers frequently run societies into debt. This was not true forty years ago, even with the few societies that had a tencent door fee. The Music Hall meetings in Boston were self-sustaining, for the managers had a reserve fund that people contributed voluntarily, to draw upon in case the collections failed to meet the expenses. But the thousands who filled Music Hall in this city, and halls equally large in other centres, gladly placed in the collection baskets something of greater worth than pennies and buttons. They appreciated their religion of Spiritualism, and paid for it gladly. Today far too many Spiritualists appreciate their self-menon of them. We have no wish to ca

Have Mages. Bodge, and Worth declared themselves Spiritualistics, attended and supported spiritualistic meetings and did all they could to awaken an interest in Spiritualism on the part of their scientific associates. Today the scientists are either members of rome church, or outside of all religious associations whatever. If our local societies offered attractions mentally, spiritually, and musically, commensurate with the churchs, or the occult science societies, cultured men and women would flock to our meetings as they did forty years ago. If our local societies are to be strengthened, if they are to be sustained, if they have any place in the economy of Spiritualism, then they must soon receive such accessions as will infuse new life, new methods, new purposes into their now sluggish veins, after your provents statement. There is a more general interest in the subject than ever before but that interest is in an abstract, rather than a concrete form. As an effective moral, educational, social, political reformatory force throughout the nation, we fall to find that Spiritualism exerts they are to subject than ever before but that interest is in an abstract, rather than a concrete form. As an effective moral, educational, social, political reformatory force throughout the nation, we fall to find that Spiritualism exerts the present condition is eminently satisfactory. The fact is the increasing liberality of the epice of the subject to the exercise of the control of the present condition is eminently satisfactory. The fact is the increasing liberality of the churches and the instructive though present condition is eminently satisfactory. The fact is the increasing liberality of the churches and the instructive though present condition is eminently satisfactory. The fact is the increasing liberality of the churches and the instructive though present condition is eminently satisfactory. The fact is the increasing liberality of the churches and the increasing liberality of the churches of the subject that the pr

### Local Societies in Evidence.

BY LYMAN C. HOWE.

Local Societies in Evidence.

BY LYMAN C. Howe.

I have read with interest your editorial on the cause of the decline of local societies, and to most of it I can say amen; and perhaps I may not disagree with any of it. But I think the value of scholarship as manifest in the first three decades a little overdrawn. True, such minds as Tiflany, Brittain, Edmunds, Denton, Fishbaugh, Mapes, Hare, and their like, were powerful allies, and did much to mould the movement in its childhood. But there were many others, whose influence counted as much, whose chances in the schools had been exceedingly limited, and those were as a rule more effective in stirring humanity to its depths, and leading to spiritual heights, than those polished scholars who wrought more upon the plane of the normal and temperal.

Such speakers and writers as Cora L. V. Richmond, Mrs. F. O. Hyzer, Mrs. E. L. Watson, Nellie J. T. Britcham, George W. Taylor, Fanny Burbanks Felton, George M. Jackson, N. Frank White, Mrs. Amanda Spence, J. B. Ferguson, L. Judd Pardee, O. P. Kellogg, A. B. French, and others made a tremendous mark and for the most part the trend of all their teachings led as high, and reached over as wide areas, as the most pronounced scholars of their time.

A. B. French began as a boy of sixteen with limited schooling, and astonished the most crudite representatives of college training, and the same may be said of Cora Richmond, Mrs. E. L. Watson, and nearly all the others in this second class. Mrs. Hyzer was a wonder to her admirers.

It is true that the following of those days was much greater in localities than now, and there were then no platform tests. But there are probably a hundred societies today to one in 1850-1850. The door fee plan forty years ago, with no test mediums upon the platform. It was no uncommon thing for people to drive wenty and thirty miles to a Sunday meeting, and back the same day. Undoubtedly frands have had a share in causing depressions, but are there not more who consult mediums to one. Spiritualism is

press bellef in the possioning amunications.

Christian Science has taken thousands from our meetings—not because they have anything new or better, but because they condense a few things culled from Spiritualism, and work on the eredulity of those who are fuscinated with mystery, and satisfied with assumption, and by close pursuit of authoritative pretendance and church methods, they have ted as

RVURA ReveRemedy Blood and OR GREENE Is the Greatest and Most Positive **Cure for Rhoumatism** ERV the World Has Ever Known. Try it and be convinced of its wonderful power to ours Rheumatism and Neuralgia.

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197 If you have Conseignation, Toryid Liver an
Entreasure, you should take
Dr. Greeny's Laura Cotherine Pills
In connection with Hervice. They are the best pills in
the world, essainly, suppressed, eary in take, terrals
and pleasured to act.

85 CHATTE ACT DRUGGESTS. Dry. F. E. B.J. A. Greene, If their Medical (Close and Laboratories, 24 West 16th St., New York City, 84 Temple Place, Deutsch, 16 PRICE, \$1.00. Wonderful Cure of Rheumatism of the many thousands oured by DR. GREENE'S The greatest known cure for NERVURA. Mr. T. H. Rolean, of Essex Junction, Vt., says: "For three years I was terribly afflicted with a most severe case of rheumatism. For 23 mouths I could not walk a step, and I never expected to walk or work again. I was completely helpless and suffered the most horrible agony.
"No man in these parts ever suffered as I did. I took everything that I ever heard of, but never found anything that did me the slightest good until I began the use of Dr. Greene's Nervura blood and nerve remedy.
"And now comes the most wonderful part of all. In a short time this splendid medicine made me completely well. It is the best remedy I ever saw or heard of, for it raised me frem a condition of utter helplessness and constant agony to perfect health. It saved my ability to work which was entirely gone. I am now entirely well and strong, and I owe my health and my life to Dr. Greene's Nervura blood and nerve remedy. I advise everybody to use it." If you suffer with Rhoumatism, try Dr. Greene's Nervura, and consult Dr. Greene, 34 Temple Place, Boston, Mass., about your case. Call there or write him. This you can do without cost or oharge.

sophy, which has nothing new that is true, and nothing true that is new, and all its vitality drawn from Spiritualism.

I cannot agree with your idea that the decadeace is due to lack of progressive ideas and broad gauge, practical philosophy in the teachings from our rostrums. Of course we have speakers who cannot cover a very large area, or lead into deep or high problems successfully. But such speakers as Lockwood, Clegg Wright, Sarah Byrnes, Geo. A. Fuller, Lizzie Harlow, Mrs. E. L. Watson, W. F. Peck, Mrs. H. S. Iake, Moses Hull, Dr. J. M. Peebles, Mrs. A. E. Sheets, A. E. Tisdale, and others, reach as deep and high, and furnish as liberal a mental and spiritual diet as can be found among any other class, in any charch, or any of the new departures in which so many imagine they have found treasures not to be had in Spiritualism.

The assumption of fragmentary thinkers that Spiritualism is a "back number" and that these occult mystics are leading the world's thought into more extended and original fields, and practical growth, are preposterous. None of them have an idea, or practical purpose that was not evolved and applied in the first two decades of modern Spiritualism by A. J. Davis, Hudson Tuttle, Joel Tiffany, Prof. J. S. Loveland, Dr. J. M. Peebles, Emma Harding Britten, Lizzie Doten, Dr. R. T. Hallock, Dr. J. R. Buchanan and others; and, in fact, all of the later cults claiming superiority and originality with all they have said or can say, condensed into one comprehensive creed, make but a small fraction of what was given to the world by Andrew Jackson Davis when he was a mere boy without any show of scholarship in his normal state. All of these cults combined, with all the wisdom they contain, are as dross compared to the farreaching, all embracing, and truly wonderful revelations given to the world by Andrew Jackson Davis when he was a mere boy without any show of scholarship in his normal state. All of these cults combined, with all the wisdom they contain, are as dross compared to the farreachin

teachings bore much of the character of his revelations.

But I am making this letter longer than I intended. I believe the present state of our glorious Cause is a transition, natural to the evolution of its best character, and if we do our duty now, the future will bear truits worthy of all the trials and efforts of our

#### Government Bulletins of Value to Mothers.

Many valuable pamphists which would be of great use to the home mother may be obtained free on application to the Department of Agriculture at Washington. Some of these are The Nutritive Value and Cost of Foods; Souring of Milk and Other Changes in Milk Products; Meats; Composition and Cocking; Milk as Food; Fish as Food; Sugar as Food; Bread and Bread Making; Household Insects, is which much useful information is given as to their extermination. Besides these there are special treaties on Bee Kesping; Mashroom Growing; Poultry Raishag, Butter Making; Asparagos Culture, and other ambjects interneting to women who live in the country, to be had for the asking.—January Ladles Home Journal.

#### Mayer Home Fund.

List of Contributors Since June 1st Nam Appearing Second Time have Contributed Again Since Last Report.

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\$3890—Samuel I. France. (The entire amount contributed by Mr. France is \$4890.)
\$4590—B. C. Rogers.
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\$1325—Alonzo Thompson.
\$100—B. Lewey, J. R. Francis, E. Terry, J. Q. A. Whittemore, Ferdinand Dreer, Minnesota State Assn. per C. D. Pruden, Fort Worth Spiritualist Temple per Jennie H. Brown, Drs. Geo. B. and Emma N. Warne.
\$150—Lash collections at convention.
\$450—Lash collections at convention.
\$450—Mrs. A. D. Huntington, Alfred Joslyn, Dr. G. N. Hilligoss, (also valuable watch and chain from Mrs. Hilligross), Helen A. Haddox, E. Butterick.
\$400—Quilt and cover at convention.
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4—(Spirit) John Lehers, Chain letters and donatica per Mr. Miller, Mrs. J. D. Waite, L. C. Breed, Edwin Brown, Mrs. H. Babcock. Smith, Wm. Espenmuller, C. F. Hedrich, A. W. Boanelli, Geo, B. Waiters, Mrs. McClellan, R. M. Fritchett, Lake Shore R. R. per M. E. C. Henring, Mrs. A. Henns, Geo. E. Traccy, Mrs. M. G. Hull, Mrs. Hunter, Mrs. Huller, Mrs. Hunter, Mrs. McClellan, R. M. Fritchett, Lake Shore R. R. per M. E. C. Henry, Mr. and Mrs. Geo. Vunhuer, Rees James, Selson Adams, Abbie and Ellen Simmon, R. Barker, ton F. M. Petti, Mr. and Mrs. Geo. Vunhuer, Rees James, Selson Adams, Abbie and Ellen Simmon, R. Barker, Den F. M. Petti, Mr. and Mrs. Geo. Whence, Mrs. Mrs. M. L. Th

1

Mr./ Hawkins, J. D. Snyder, Mr. Eastman, Mrs. G. W. Hollister, Lotela, Mrs. Slack.

11.70—Seance of Mr. Fitton.

11.60—Two frends of Rockford, III.

11.20—Spiritualists of Mt. Pleasant and Washougal, Wash.

21.—Mrs. C. F. Morrill, E. J. Browne, Mrs. St—Mrs. C. F. Morrill, E. J. Browne, Mrs. Carrie Ryan, Mrs. Heary Harris, Mrs. M. S. Morrill, Mrs. H. Senple, Mrs. M. J. Thomp. son, A. H. Bradford, Edward Sanford, Mrs. E. L. Jellison, Mrs. Jennis McKell, A. Li. S. L. Morrill, Mrs. H. Senple, Mrs. M. J. Thomp. son, A. H. Bradford, Edward Sanford, Mrs. E. L. Jellison, Mrs. Jennis McKell, A. Li. S. A. Markell, Mrs. M. J. Thomp. Son, A. H. Bradford, Edward Sanford, Mrs. A. Lowell, Mrs. M. Jennis McKell, A. Li. S. A. Weller, Louiss F. Patter Mary A. Holot, L. L. Leavitt, Mrs. E. L. LeMoyre, A. Joddelyn, Mrs. M. M. Mason, Mrs. A. B. Clough, E. J. Leavitt, Mrs. E. Pickernell, J. H. Brophy, Mrs. N. D. Weaver-John Langhorn, Mrs. A. B. Severnne, Mrs. M. G. Carlot, Mrs. E. B. Spaulding, Mrs. A. B. Gonzales, C. E. Twombley, Mrs. M. G. Hacch, Mrs. E. B. Spaulding, Mrs. H. L. Gonzales, C. E. Twombley, Miss. N. Harriet Hill, Mrs. J. L. Avery, Mrs. J. H. Sprague, Mrs. C. H. Parker, Geo.

JANUARY 26, 1901.

Locals, Mrs. S. Harlow, H. W. Osgood, C. W. Osgood, at A. Benton, Willis P. Brows, Mrs. Joseph Clark, D. B. Hobstr, L. E. Lincoln, Hiram P. Clarke, Mrs. A. E. Buryess, B. M. Bradburt, C. F. Bryant, John A. Hunnowell, Mr. and Mrs. C. A. Wheeler, William Wentworth, Mr. C. A. Wheeler, William Wentworth, Mr. C. A. Wheeler, Mrs. C. A. Wheeler, Unknown, Mrs. P. I. Kans, "A Friend, Nashville," Faunie Hyer and Babel Hill, Mrs. H. M. Baldwin, Myron Drew, "Auntle Sprague," "A Friend of Pauline U.," Sarah C. P., "A Friend, Andover," Geo. S. Pidgeon, M. O. Urtle and M. Waldo, Mrs. B. Waldo, Wrs. H. Hladman, J. K. Hammerle, Mrs. J. S. Hart, E. W. Morse, Friend of Ellee S., Mr. and Mrs. O. A. Aldrich, Mrs. Emma Barylett, Mrs. M. J. Stephens, Mrs. J. S. Hart, E. W. Morse, Friend of Ellee S., Mr. and Mrs. R. Delmes, Mrs. A. E. Sanger, Harrlett M. Bradley, Mrs. S. M. Peck, Syrena Loveloy Mr. and Mrs. R. P. Alexander, C. T. Hans B. P. Willey, J. Ward, C. W. Heath, A. W. Lane, Ward Bros, Mrs. R. Claffin, A. B. atutchins, Mary J. West, H. A. Eastman, Mary Winship, O. D. Shurtllef, Mrs. L. A. Manning, "A Friend," J. M., Addle Ordway, Geo. Campbell, Thos. D. Hawkins, Mrs. M. A. Davis, Mrs. C. A. Sprague, E. W. Sprague, Mrs. Mrs. C. M. Hughes, Mrs. S. M. W. Tibbetts, R. B. Jones, Kate Hoskins, W. E. Smythe, Wm. S. Bassett, R. J. Williams, Geo. Schultz, Carrie M. Nay, Ellen I. Parker, W. C. Bowman, Abbie F. Storey, Mrs. E. C. Pratt, Belle Bush, Mrs. N. W. Tibbetts, Joseph W. Moulton, W. G. C. Mrs. A. M. Lewis, Nancy S. Fowler, Alonso Sweetland, John A. Monk, James Boyd, Caroline M. Barney, Jennie Pidgeon, Arthur Pleffer, J. M. Whittier, James Bay, Geo. F. Rumrill, Osborne Crowell Ella Wilson Mariott, Miss H., M. Young, Mrs. Porter, Beatried Priend, Friend, Friend, Friend, Friend,

Jackson.

40c-Mrs. Jennie Gould.

30c-John Tenkryck, C. F. Allen.

20c-J. A. Twitchell.

In addition to above, we have received for
the Home Fund the sums of \$18.10 from Mrs.

Carrie E. S. Twing, percentage on copies of

"Lisbeth" sold at Convention.

313, receipts from sales of copies of Poems
entitled "Violets," donated by Henrietta

Newrth.

warb. We have also been presented with two lots t land at Lake Pleasant by Dr. E. A.

We have also flowers that Lake Pleasant by Dr. Smith.
Also with a tract-of good Kausas land by J. Munger of Macoinb, Ill.
The donors of all these gifts of money or property anve the sincere thanks and appreciation of the N. S. A. and its officers.

Mary T. Longley, Secretary.

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

### Africans Worship Strange God.

Discoveries About "Dark Continent's" Re-ligion Just Made.

Discoveries About "Dark Continent's" Beligion Just Made.

Much as Europeans and Americans now know about Africa, very little is really known about the religious ceremonies that are in rogue in "the Dark Continent." Hence the story which Herr Flad, a distinguished German scholar and traveler, tells about the great African god Mungl is of timely interest.

This deity is revered throughout Cameron, and not only in every village, but even in the heart of the dense forests are huts which are consecrated to him as places of worship. In his personal appearance the god is more like a huge beast than a human being, being invariably represented with two wide-spread wings, the motion of which is popularly supposed to indicate an approaching sterm.

All boys are introduced to the god at a certain age, and very curious is the even end of introduction. One of Mungl's official servants, a priest, in other words, takes a number of boys on an appointed day lote the forest and, when they come within a few yards of the god's hut, he halts them and, selecting one, covers his eyes with a cloth and loads him into the hut.

There in the darkness the priest cuts two crosses on the boy's breast, meanwhile praying in a voice which has an uncarthly sound, since it seems to come up from the bowels of the earth. This vocal juggling, it may be said, is due to the fact that for a few hours before the ceremony begins the priest has seen the wing a certain root, which has an extraordinary effect on the human voice, enabling a speaker to perform wonders far beyond the power of any European ventriloquist.

The ceremony over, the boy is again taken into the open air, the bandage is removed

abling a speaker to perform wonders far beyond the power of any European ventriloquist.

The ceremony over, the boy is again taken into the open air, the bandage is removed from his eyes, and the priest gravely says to him: "Have no fear in future, since the great ged Mungi has with his own divine teeth made his mark on your breast." Then the other, for a similar interview with Mungi and, when it is over, the god flaps his wings and files back to heaven and the boys spend the remainder of the day in feasting and merriment.

They are now regarded as sanctified, and there is no danger that they will ever disappear in a mysterious manner, which is ever the fate of those who do not receive the mark of Mungi's teeth on their breast, for sconer or later they vanish, and the popular belief is that they have been killed and eaten by Mungi and his priests.

Herr Flad is devoting much attention to the religious ecremonies of Africa, and his remarkable story about Mungi, which has just been published in Berlin is being read with wide interest in Europe.—New York Journal.

If You Lack Energy Take Horsford's Acid Phosphate

It vitalizes the nerves, helps digestion, and refreshes and invigorates the entire system. THE HOLIEST HOLIDAYS.

The heliest of all holidays are those Kept by ourselves in silence and apart, The secret anniversaries of the heart, When the full river of feeling overflows.

Longfellow.

Children's Spiritualism.

IN SUN-RISE LAND.

BT M. T. LONGLEY.

In Sun-Rise land, the glowing thy, Is always full of Right; Is throw its ruddy banners high.— There is no high of night.— And when the sammer bergas blow, Eoft as the breath of June-The robins ditting to and fro, Break always into tune.

In Sur-Eise land there is no gloom,
For e'en in winter hours;
The either are filled with tryal bloom—
The tint of summer flowers—
And every thing is pure and sweet,
And tright as it can be,
All life with gladness is replete.
In Sur-Hise land so free.

In our lies and there is no frown
On any human face,
But just a beauty settling down,
In smilling loy and srace;
And there in every human heart,
The gibry of the East—
Transfigures life with wondrous art,
And makes each day a feast.

and mance each day a feast.

Ohi Let us dwell in Sun-Bise land,
And be forever blest—
By taking from each part at hand,
A portion of its best.
By giving of corselves to all,
The sweetest of our thought,
Thus, shedding upon great and small,
A happiness unsought.

#### To Sunbeam.

Dear Sunbeam:—I am a little girl of nine years old and I live on the grounds of a big hospital. They send people here who are sick in their minds and there are over seven hundred here now. Lots of them that come here get cured and they are treated nicely while they are here. I have a big brother who knows you and I want to meet you sometime. I like to read and I have just got a book called "Beautiful Joe." It tells about the life of a dog and is very nice. My father is an engineer and he has charge of the engines here. The sick people here who are well enough walk outdoors a lot and it is very pretty here in summer. There are two big ponds very near and my father has a sail-Dear Sunbeam:-I am a little girl of nine pretty here in summer. There are two big ponds very near and my father has a sailboat that I go to ride in. I go to the fourth grade school and am in the A class. I have a cat named Dalsy and I had a rabbit named Star but be died last summer.

Good-bye,
Marjorie C. Taylor.

Westboro, Mass., Hospital.

Nov. 11, 1900.

## To Marjorie C. Taylor.

My dear Marjorie:—Qpite a long time ago you wrote me your first letter and I was sure I would have a chance to answer it before this time, but the Christmas work kept my medie so busy that it is just now that I have been able to come.

I know your big brother Fred and see him very often and some day I expect I shall see you and talk with you. It must be beautiful where you live and-it must seem so good to see people come to the hospital sick and go home well.

We have places in spirit-land which are

home well.

We have places in spirit-land which are
The good and

see people come to the hospital sick and go home well.

We have places in spirit-land which are very much like your home. The good and advanced spirits have charge of them and take care of the people who come over to us with sick minds, for many people who do wrong and are unkind are helped by kind and loving words and by being removed to a place where everything is beautiful.

I am sure that if everybody understood that sick minds make people do all sorts of bad things, and that the way to have all badness cease is to try and help the sick minded people and to treat them just as if they really were sick, you would soon have as beautiful a place to live in as we do and no one would ever wish to go to spirit-land because it was more beautiful but because it was the next step to take just as one goos from one school-room to another after they have learned all they can in the first one.

You know how some people are near-sighted and some are cross-cyed and some have sore cyes which keep them from looking long at any one thing and some are blind and never see anything at all well, that is the way we must think of people who do wrong things. It doesn't do a bit of good to say to a near-sighted person, "Oh you can't see right, you can't tell a man from a wagon a little way off." That is unkind and while it may be true it doesn't help anybody the least bit to say it, and it is no use to tell a blind person how lovely everything is and bother them because they can't see.

I think the right way is to help them to see and see as they onght. When people have trouble with their eyes, the eye doctor or oculist keeps treating and helping until the sight is made right and while now, the oculists sometimes fail by and by when they understand the law of sight better and what strengthens and rests us they will never fail and will even be able to make blind people

strengthens and rests us they will never fail and will even be able to make blind people

and will even be able to make blind people see.

So it is with people who have bad habits. Something is the matter with their spiritual eyes and they cannot see how a bad word or deed will effect either, them or their friends. If their eyes were right they would see the tears and sorrow and pain toat the bad at would cause and would not be willing to make tears and sorrow and pain; so if much sorrow is made by bad and imperfect eyes the way to rid the world of it is to have the eyes treated and made as perfect as can be. Sometimes when one doesn't know that there is the least trouble with the eyes, the eye-doctor will know it the minute he looks at them, so it is good to have them examined once in a while by a good doctor, and it is funt the same way with spiritual eyes, it is well to ask your dear spirit-friends to look at your eyes often and tell you whether you are growing near-sichted or far-sighted or blind, for they will know by the way you think and act and will help you to get better. If there is nothing the matter with your own

and you are quite sure there is something the matter with your friends, you can be patient and ask your friends is spirit to join with you and help tae one with bad sight.

It is also to remember too that everybody sees more clearly when the sun is shining and people who are almost blind can tell the difference between sunlight and shade, so you can be like a bit of sunshine if you are sweet and patient and so help even those who are almost blind.

You did not ask about eyes in your letter, but I know you will be glad to read about them. I am glad to know about your kittle and your rabbit. My kittle's name is Cenar. We have only one at my medie's house now, and he is big and handsome, I think. He jumps up on the desk and sleeps. He loves to get into a basket and sometimes when the waste-basket in the sewing-room has not much in it he jumps in and earls almost linto a big ball in the bottom of Is and takes a nap. Sometimes he has things thrown onto him there, for the basket is so tall that he can hardly be seen unless he moves to let the folks know where he is.

Do you like rabbits? One came into our yard last summer and ate full the sweetpea vines so that they never grew again. I suppose he was hungry and did not know the difference between flowers and grass. What a pretty name your rabbit faid, Did he have a star on his forehead? I know sometimes people call horses "White Star" if there is a white spot on the forehead.

I guess this is as long a letter as I ought to write now for it takes so much room to print it; but you write me another letter sometime and I will answer that. You come and see me sometime. With love to you and your Manma.

Sunbeam, through her medium,

Sunbeam, through her medium,
Minnie M. Soule.

Friday, Jan. 11, 1901.

P. S. I want to send my dear love to all the Panner children and I hope they will let Marjorie be one of us and send their love to her so that she will feel that she is one of the family. Dick Waterman sends his love and Panzie's to you all.

79 Prospect St. Somerville, Mass

To Cure a Cold in One Day Take Laxative Brome Quinine Tablets. All drugglets refund the money if it fails to cure. E. W. Grove's signature is on each box. 25c.

## Literary Department.

BY ARTHUR C. SMITH.

Books Here Reviewed are Sold at Banner of Light

A CHAMBERMAID'S DIARY.—From the French of Octave Mirbeau, by Benj. R. Tucker. Cloth, \$1.25.

The translator begrethe author's pardon for mutilating the original work, for suppressing parts that because of the laws of our land could not be published in full. What would the translator have? A few seasons ago a company of French actors, artists they were, presented to the Ameljean theatre going public a play in which passion ran riot, a play that had a prosperous run in Paris, it failed in America. The lesson might be well applied to books, and I feel that to the average American reader. "A Chambermaid's Diary" is realistic enough.

The maid, Celestine, does not confine herself to the ordinary diary, but goes over a long series of reminiscences, tell of her loves, her lovers and the liaisons of those in whose employ she has formerly labored.

Tells of the conditions existing in the places where she has served. Tells of the people frequenting the places of which she speaks, and breathes a scandal of even the president of "The Republic."

"He that seeks weeds finds weeds, he that seeks dlowers finds flowers."

As a people we may not boast of our celdness or strictness; total abstinence is not always healthful temperance.

One of our national public servants to clear his, reputation from the charge of theft, introduced as a witness the woman with whom he spent the night during which the theft was committed, when his wife had to swear that he was away from home. The restinancy of the woman cleared the man, and the wife thanked her; so much for our American code of ethics, we all detest a thief.

Celestine has a bright observing eye, a quick ear, a ready wit and a suspicions mind. She shows us the horrors of the social conditions prevailing in the "gay city," and mirrored by our own cities and larger towns, she observes people and events closely and is quick to arrive at a decision; weighs and mirrored by our own cities and larger towns, she observes people and events closely and is quick to arrive at a decision; weigh

Hope, death-derying hope, escapled with philosophy of evolution breathes forth in this sentence from "Boul's Aspiration," "O Time! then be aler and preceptor of all cardi's seeming griefs and woes, hasten in thy flight to bridge the Future with the Freezit."

With winter upon us, the needy surround us, and the wealthy, I think I may be pardound for quoting entire "Admonition,"

doned for quoting entire "Admonition."
"Ye with your money bags so weighted down—
In warmth and comfort doth ye niwars well, Forgetful of the cold and starving poor. Who crave a pittance of your worldly store! Couldet ye but see the little plending hands had faces placked with Hunger's own spaniethinks ye couldst not see the little weeplag eyes. And shrunken forms so pitiful and weak, And turn aside, regardless of the pain, The little ones in humble state do feel. Ye mothers, with your children warmly clad, With luxnies in plenty to give feast, Be not unmindful of the wretched poor Who beg a crust from your palatial door."

WITHIN THE TEMPLE OF ISIS—

Be not unmindful of the wretched poor Who beg a crust from your palatial door."

WITHIN THE TEMPLE OF ISIS—
Belle M. Wagner. Cloth, fl.00. Of this work although I read it through, I failed to find its purpose, unless it be, like the famous razors, "made to sell."

It tells the story of two souls transposed by the magic of temple priests, each after the transition, taking up the life line of the body in which it found itself, one a princess marrying the man to whom her body was betrothed, the other continuing her services to the high priestes; but I would take issue with the application of the term Vestal to an Egyptian. Vest, vesta, vestal, vestifact, vestifue, are all direct from the Latin and are younger by centuries than the worship of Isis and Ostras. Perhaps in my mental bilindness I falled to see the lesson the book was written to teach, but presuming that I am possessed of the ordinary degree of perception, to use the argument of the late Robt Ingersoll in regard to his failure to see in nature an embodied God, Jehovab, who is to blame? Only in this case the author of the book is not the author of my being, but then, you see I prefaced this proposition with "presuming that I am possessed of the ordinary degree of intelligence."

The prince and princess were kind to give to their poor neighbors the goods for which they themselves had no further use, since they went to end their earthy lives in the temple.

temple.

THE NEW NAME.—Dr. Geo. W. Carey. Paper, 50 ceats. Seven lessons in the science of being. Only a short time ago, in this department, mention was made of a book by this author, "The Universal Supply in Air," and that subject has place in this work to-gether with more of the same character of matter. Shakespeare asks what's in a name? and we feel like doing the same. Whatever seems false or valueless to me is not less so because of are, nor more acceptable because of a "new name."

Not that I wish to take issue with the author only that I wish to show, the statements on which he bases his arguments from which his deductions are made do I quote the following: "We do not tire at play;" "A belief in evil is the cause of all unhappines."

Perhaps he is right, but we have all seen tired children, tired with play; and if at the first there was no unhappiness, why should one believe in evil?

THE PEOPLE. THE LAND AND THE BOOK.—A new quarterly bearing the above title comes to our table, and we would say that it seems to be well fitted to do its designed task, that of Christianizing the Jew. Our readers will be pleased to read some of its articles as bearing on the history and its articles as bearing on the history and likely of the test of the Hebrew race. Printed in English the state of the test of the test of the state of contrab. System of the state of th

#### The Chances for an African Republic.

The best parallel with South African conditions may be found in certain conditions of our Revolutionary War. The Boor cause is not more desperate than was that of the Americans during the awful times at Valley Forge. When New York and Philadelphis were in the hands of the British—when rich families were vying with each other in doing honor to British officers—when Burgoyse was driving his great wedge southward to cut in twain the Colonie—when Cornwallis was sweeping unchecked up the coast—those were some of the times when the American cause seemed hopelessly lost. In North America, England once planned to control the entire continent Instead, there arose here a mighty republic. In Africa, she is plauning to coatrol, first from the Cape to the Mediterranean, and, this much gained.

## M. Frederic Passy.

M. Frederic Passy.

M. Frederic Passy has long since withdrawn from the turmoil of French politics, and by the much-favored section of Parisian journalists is regarded, if at all, as a person of no account. Nevertheless, his intellectual qualities are unimpaired, while his evenness of temper and genlality of character have mellowed in spite of the irritating contentionness prevailing around him in these later years. These innate personal qualities in M. Passy, so justly appreciated by close observers, were manifested in the manner and scope of the address with which he closed the proceedings of the Ninth Universal Peace Congress at the end of last week.

This tractions we have from a English public man of much Continental experience, who writes:

"The proceedings concluded with a fine address with the proceedings concluded with a fine address from Evederic Passy, who is an essate of the best school and type—perfect in form, sound in argument, elevated in ideals, without one word of velgarity or appeal to passions and prejudices and politician seemed to me a combine the best school and type—perfect in form, and politician seemed to me to combine the best school and type—perfect in form, and politician seemed to me to combine the best proceedings of either.

May we not add that, in these changes and international fealousites, there are still, on both sides of the Channol, a few men of Frederic Passy's mouded who are to be reck and it amongst the common tressurers of Western Baryope—The Westminner Gasette.

## HOW TO FIND OUT

sodiment or settling indicates are unit condition of the kidneys; if it stains the it is evidence of kidney trouble; too free desirs to pass it, or pain in the back is convincing proof that the kidneys and bis are out of order.

#### WHAT TO DO.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Killmer's Swamp-Eost, the great kidney and bladder remedy, fabilities every wish in curing rhemenatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects lankshity to hold water and scalding pain in passing, it, or had effects following use of liquor, whose the construction of the remediate to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Kwamp-Hoot is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in firty-cent and one-dollar sizes. You may have a sample bottle of Swamp-Hoot and a book that tells more about it, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing mention that you read this generous offer in the Banner of Light.

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Or, The Science of the Soul and the Stars. In Two By an Initiate in Execute Masoury, Thinky Himstrian I, is claimed that this book in not a time or complete thereography original. It is bettered to contain inter-uous the soul of the star of the soul of the star contact by obtained show there, man upon e-after, in such derstand i

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KEY-NOTES FOR DAILY HARMONIES
By Mine Synta C. CLARE. A personal Chamber
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## Easy Method of Reading Hands.

BY L D. CSMAN.

BANNER OF LIGHT BOOKSTORE.

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# Banner of Wight.

BOSTON, SATUEDAY, JANUARY 28, 1901.

FOR THE WEEK ENDING AT DATE.

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Frederic G. Tuttle. Treas. and Bus. Man.
Harrisca D. Barrett. Editor-in-Chief.
Marpuerite C. Barrett. Assistant Editor.

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iverlisements to be renewed at continued unst be left at our Office before 13 M. on ay, a week in advance of the date whereon e to appear.

te BANKER OF LIGHT cannot well undertake to worth for Unway of 12 many a treviters. Advertisements which ap-fair and howevalls upon their fact we coopened, and their properties of their fact we coopened and paint our advertising columns, tary are at oner interdicted requised pairms to milly us prosply in case they discover or reliants advertisements of parties whom they have proved dishibutarials or unserving of confidence.

### Lynch Law.

The Chicago Tribune's record for the past twelve months shows that lynchings were far more numerous than they were during the year 1899. Secular journals have commented upon the ead fact, and ascribed the cause to the lower moral tone of the people. A cloger study of the question shows that it is not the lower moral tone of the people, but a higher one that caused these outbreaks against criminals. "Lynching is never to be condoned nor defended" says a critic. Yet there is a constantly growing excuse for its application. The leniency of juries and judges in dealing with the worst of criminals was what led the people to determine to take the law into their own hands, that justice may be done.

No man of principle can view with complacency a wretch who has violated the honor of his wife through rape, or who has jeopardized the life of a daughter of tender years by the same fiendish crime. When such a man is given a minimum sentence and is set free by a court, it is not strange that the outraged moral natures of the friends of the innocent victims, impel them to administer justice upon the creatures in human form, who committed the fearful crime. Some of the recent miscarriages of justice might be instanced in the Norther's States as excuses for outbreaks on the part of the people, had they occurred. Rev. Porterfield, a Baptist preacher in Pennsylvania, was recently sentenced to one year and nine months at hard labor in the part of the people, had they occurred. Rev. Porterfield, a Baptist preacher in Pennsylvania, was recently sentenced to one year and nine months at hard labor in the penitentiary for rape upon a young girl of about fifteen years of age. Fin another State for a similar crime against a little girl of ten years, the sentence was only three months. A trial for an assault upon a young lady in the same State with the same object in view resulted in the acquittal of the criminal who made it.

In Lynn, Mass., a young lady was nearly killed Jap. 9 by a negro brute who attempted to outrage her. He pushed

and juries excuse them on the ground, no doubt, that women have no business to be wemen anyway, and if they are women, they must put up with just what may be given them by the poor (7) negroes and unisguided (7) white men. The fact that some people have sufficient respect for the principle of justice to apply Junch law to the wretches shows that their moral sense has not been obliterated from their nature even if it has been from the judges and juries who try the cases. We are not upholding Jynch law, nor pallisting offenses against morality. But we do glory in the fact that there are men in this country who honor womanly virtue and earnestly try to defend it.

Since the forecolne paragraphs were writ-

Since the foregoing paragraphs were written, the terrible lynching of Fred Alexander, a negro of unsavory reputation, has takee place in Leavenworth, Kannas. His fearfol death at the stake is a foul blot upon the fair fame of the Sunflower State. The Sheriff of the county in which it occurred was too cowardly to protect the prisoner under the law, and weakly yielded the negro to the deimands of the mob. The worst features of the Kansas case consist in the fact that the wrong man may have been kinled, and the other even sadder fact that his burning was witnessed by hundreds of women and little children. It is true that the negro was a bad man, and it may be true that he was guilty of the murder and assault with which he was charged. Even if he were guilty of both crimes, there was no excuse for the awful torture that was inflicted upon the unfortunate wretch. The friends of capital punishment aver that it was because the people feared that the criminal would suffer imprisonment only, with a possible chance of a paradon in the future, hence took the law into their own hands. Kansas does not forbid capital punishment; on the contrary, her law expressly provides for it, making it optional with the Governor to say when the wretched criminals shall be executed. For many years no Kansas Governor has been willing to order the execution of a man condemned to death, and the result is the State's Prison now contains nearly or quite sixty murderers. The Leavenworth lynching is reported to have converted Governor Stanley, the present executive, to a belief in capital punishment, and Kansas may now be expected to add a number of legal murders to the list of crimes of which the Leavenworth horror is certainly the climax.

The negro Alexander was identified by the young lady upon whom the assault was attempted, as the person who committed the outrage. About one year previous, a young woman had been killed very mysterionally in that same vicinity. The mob jumped at the conclusion that the negro was guilty of both crimes, and in

### West Point Again.

West Point Again.

The Congressional Committee appointed to investigate the condition of things at West Point is doing much better work than did the committee appointed by the military authorities. The Military Court of Inquiry sought to gloss over the glaring evils it discovered, and apparently made but little effort to bring out all of the facts in the case. Its object seemed to be to shield the Military Academy and its officials. Its report found that ex-Cadet Booz did not come to his death through the treatment he received at West Point. The Congressional committee has proved that Booz, Breth and others were most brutally treated, not only by hazing, but by being forced into fistic encounters that were gotten up for the express purpose of administering a severe flogging to the unexperienced student. One of the Congression with the brutality practiced at West Point. There is little doubt, outside of the demoralized upper class endets, the officials of West Point and the aristocratic army circles, that Booz came to his death through the lahuman treatment he received at West Point, administered by pampered young rufflans from the first families of the land.

After all what does it matter as to the cause of the death of Booz? Is not West Point designed to be an institution for the instruction of youth in the divine art of killing known as war? Is it any worse to kill a few cadets while they are members of the Academy than it is to kill hundreds of men, women and children in war? The malatenance of the West Point Academy is a tacit recognition on the part of our government of the righteousness of murder. The punishment of a few cold blooded aristocratic ruff and or the righteousness of morder. The punishment of a few cold blooded aristocratic ruff and or the righteousness of morder. The punishment of a few cold blooded aristocratic ruff and or the removal of the notoriously incompetent West Point officials will not remove The Congressional Committee appointed to

the cause of the evil. The abolition of the West Point academy in toto is the only solu-West Point academy in toto is the only solution of the problem. Every true hearted Spiritualist should at once petition Congress to abolish this very expensive and utterly valueless institution. If war is wholesale murder, it fulling is wholly unrighteous, then a school that teaches men to be prize-fighters, nurderers and heartless scoundred is infinitely worse. It should be abolished for the sake of humanity and in the name of common decency. Military schools are not needed in this country nor are they wanted by men who are traly civilised. If men must kill, then let them follow the example of the illustrious hunter-stateman, Roosevelt, and go out into the wilds to slay bears, wolves and panthers, whose natures are jakin to their own. There would then be no exceptions taken when creatures of the same characteristics engage in the practice of killing one another.

#### The Buffalo Exposition.

On another page of this issue we publish a petition for the opening of the abovenamed exposition on Sundays. Our esteemed contemporary, The Truth Seeker, has
taken the lead in this work and we gladly
second its able efforts in the cause of
truth. The petition was prepared by the
Truth Seeker, and we hope that every Spiritualist in the nation will copy it, sign it and
induce hundreds of his friends to de likewise.
There is no valid reason for Sunday closing italist in the nation will copy it, sign it and induce bundreds of his friends to de likewise. There is no valid reason for Sunday closing at Buffalo. The interests of the working men and women, as well as the peace and good order of the city, to say nothing of the financial side of the question, certainly demand that the Exposition should open its gates on Sunday. Some there are who feel that as Sunday is the only day that the laboring people have the leisure and opportunity to visit the Exposition, the admission fee should be only one half of the usual amount. This argument certainly has many points in its favor, but the main question, it seems to us, is to determine whether or not the Exposition is to be opened at all. The question of admission fee can well afford to wait until the more important Issue of the two is settled. We trust that every Spiritualist will make this question a matter of personal interest, and labor with might and main for Sunday opening. Step by step the rights of Liberalists are being trampled upon, and the friends of freedom cannot be too vigilant in defense of their rights. Let us work with a will to keep the Buffalo Exposition open on all of the days of the week from May ist to Nov. 1st, 1901.

Passing Strange.

#### Passing Strange.

Passing Strange.

These words come to mind as we read a paragraph in a recent issue of the Titusville, Pa., Morning Herald, in reference to F. O. Matthews, who is now dividing his time between Oil City and Titusville, as a Spiritualist pastor. It seems that some of the Spiritualists or Titusville presented Matthews with a purse of fifty dollars not long since, that he was made very happy by its receipt, and that he was completely taken aback by the unexpected gift. The Spiritualists of Titusville have a right to dispose of their money as they see fit. They can give it to Matthews, to Jules Wallace, to Mahatma Baldwin, or to any other humbug they may elect to receive their bounty. But it is passing strange that they should thus bestow their generosity. The record of the man to whom we refer is well known throughout the nation. It is well known their favors upon him, and give him the place of honor in preference to the true and tried workers in Spiritualism who are in every respect worthy of their confidence. This anomaly in human nature is not found among the Spiritualists of clumbus, O., Indianapolis, Ind., Denver, Colo., Washington, D. C., and other places have possessed the same strange freak of mind, and have for a time willingly followed where this man has led. Sometimes they have been rather rudely awakened, yet it was only to yield to the influence of some one cless who like the man in question, stood ready to deceive them. Strange!

## B. F Small.

This true and tried friend of the "good Cause" has been seriously ill at his home in San Francisco, but we are pleased to learn from the columns of our esteemed contemporary. The Philosophical Journal, and from private letters as well, that he is now on the road to recovery. This will be welcome news to his thousands of friends throughout the nation. Spiritualism in California owes much of its present prestige to the devoted service of B. F. Small. May he long be spared to do battle for the Cause he loves so well.

## Gone Home.

Gone Home.

We speak these tender words of our esteemed friend, Maj. Charles E. Richmond of Meadsville, Pa., youngest son of the Hoa. A. B. Richmond, the great criminal lawyer and able exponent of Spiritualism. Maj. Richmond's fatal illness was of brief duration, and no one save himself realized how seriously III he was, hence his transition was a shock of painful surprise to his hundreds of friends. He has fallen asleep at the early age of forty-one years, when he was but entering the imatrity of youth. We have known him well'for fourieen years, and can speak advisedly at his gentla disposition, his marked ability, and his worth as a man. Though not an avowed Spiritualist, he yet recognised that its claims were well founded, and was an earnest investigator in a quiet way. He never accepted inference for evidence, hence always reasoned out his conclusions. He is surrived by his wife (formerly Miss Leona Magaw), one child, by his vener.

able father, Hon. A. B. Bichmond, and one brother. He will be missed by all his loved once, but capecially by his father, whose partner he was in the well-known-law firm of A. B. Richmond & Son. His father has the comforting assurances of Spiritualism to mitigate his great grief, and he knows that his son is even nearer to him in spirit than he ever was before. Our sincere sympathy goes out to all of the members of the stricken home. May the light of Spiritualism illumine each and every soul now bowed in grief by this great earthly sorrow.

#### C. M. Platt.

This true hearted Spiritualist and wholesouled philanthropist has passed to his reward in spirit life. Mr. Platt was long a
prominent figure at Niantic, Conn., Campmeeting, and was most generous in his support of the Cause he loved. Although almost
totally deaf, he never faitered in his devotion
to his religion, nor did he fail to attend its
meetings. From his home in Waterbury he
viewed the field spiritualistic through the
mediumable of the Spiritualist papers, and
thus kept in touch with the work throughout
the nation. He was a loyal friend to the N.
S. A., and contributed liberally to its support.
His age was about seventy-eight years. His
family did not sympathize with his religious
views, and called an Orthodox clergyman to
officiate at his funeral. None of his Spiritunlist friends received notice of his transition,
hence were given no opportunity to attend ualist friends received notice of his transition, hence were given no opportunity to attend the services. Mr. Platt was a good man, and has left a noble example, in his upright life, for the youth of the city in which he lived. Peace to the memory of one of nature's noblemen.

#### Sixty Years Wedded.

Sixty Years Wedded.

The Iroquois County Times-Democrat, published in Watseka, Illinois, Jan. 4, 1901, contains an interesting account of the celebration of the sixtleth anniversary of the wedding of Mr. and Mrs. Asa B. Roff, of Watseka. They are ardent Spiritualists, and have been active supporters of the Cause for many years. They were brought into national, and even international prominence through the celebrated "Watseka Wonder," in which a member of their household was a leading figure. The case of Mary Lurancy Vennum is one of the most difficult problems the opponents of Spiritualism have ever been asked to solve. Mr. and Mrs. Roff were married Jan. 2, 1841, and are gliding down the river of time in the calm enjoyment of a grand old age. The Banner of Light extends its hearty congratulations, and offers its best wishes for a happy and prosperous new year. May this devoted couple dwell long in the form, in full possession of health and contentment. We hope to record the celebration of their diamond wedding in 1916. Their happy, noble lives indicate what Spiritualism, when rightly applied. will do for all those in the property of the property of the property of the record the celebration of their diamond wedding in 1916. Their happy, noble lives indicate what Spiritualism, when rightly applied, will do for all Their happy, noble lives indicate what Spir-itualism, when rightly applied, will do for all of its followers.

### Hon. O. W. Streeter.

Hon. O. W. Streeter.

This able friend of the Cause of progressive thought, writes us that the Spiritualists of Wisconsia will assemble in a grand mass convention some time during the month of February, in his residence city, Superior. All readers of the Banner are requested to watch its columns for the dates of the convention, and plan to attend the same. Judge Streeter is improving in health, which fact will be welcome news to his many friends throughout the nation. By the way, have you secured a copy of his new and excellent work, "A Dream of Life in Other Worlds?" If not, you should do so at once. It is well worth reading, and can, be obtained at this office. Oxders should be numerous, and we hope the friends of the pioneer statesman, jurist, author and poet in the great Northwest will honor him and themselves by purchasing copies of his book. It is only one dollar and twenty-five cents per volume.

## Medical Rights League.

All friends of medical freedom in Massachasetts are requested to note the names of
the officers of the Medical Rights League of
Massachusetts, in order that they may keep
in touch with the work of that progressive
body: President, Immanuel Pfelffer, Roston;
vice-president, Charles A. Day, Dorchester;
secretary, Charles L. LeGrand, Salem; treassurer, Sarah F. Belcher, Mariboro; directors,
Frank B. Johnson, M. D., Boston, Frances J.
Miller, M. D., Boston, Frank & Pennette, D.
O., Poston, John N. Shattuck, Boston, Maurice C. Groppnor, M. D., Jamalca Plain.
Join the League and have a part in its
good work of protecting and defending the
rights of the people.

## Attention!

The two notices in our last number con-cerning the contents of our eighth page were evidently overlooked by the majority of our correspondents. We must serve all alike, and shall transfer all matter hitherto published or the eighth page to the third page, where all news items, concerning societies and speakers in a condensed form, will hereafter appear in a condensed form, will hereafter appear. Notices of meetings of a special character will be published on the fifth or eighth pages, but outside of these, no attention will henceforth be pald to the chronological order of the reports from local societies. These special notices to be inserted in the current issue muet be in the Editor's hand by ten o'clock each Meaday morning.

EFMrs. May Evelynne and her talented daughter, Miss Pearl, were welcome guests in the Editor's home last week. Mrs. Evelynne is the daughter of Mr. and Mrs. B. F. Small of San Francisco, Cal., while her daughter is one of the rising stars in the dramatic firmament. She is at present with Brady's "Way Down East" Company.

### Boston Spiritual Lyceum

Will celebrate the auniversary of the birth of the gifted author-hero, Thomas Pains, Sanday afternoon, Jan. 27, in Pains Memorial Hall, in connection with the Free Thought Society that holds regular meetings there. All friends of freedom of speech in politics, religiou and philosophy should fill that hall to the doors in honor of America's greatest benefactor and friend. It is a hopeful sign to find worm a few Americans ready and benefactor and friend. It is a hopeful sign to find even a few Americans ready and willing to do honor to one to whom liberty owes so much. Thomas Paine, his "Rights of Man" and his immortal Declaration of Inde-pendence, have been utterly ignored of late by the Church Imperialists of the United States.

ETHOW many Spiritualists are there in the United States who are desirous of having spiritualistic meetings held in their respective communities? Should accredited missionaries of the various State and National Associations visit those communities, how many Spiritualists will aid them in getting up meetings? Judging by the reports received from the representatives of our organized bodies during the past eight weeks, they cannot get letters from the Spiritualists to whom they write, enclosing stamps for a reply, much less a hearing in behalf of our good Cause. If Spiritualists do not want Spiritualism taught, can they blaine their opponents if they, take the same view, and seek to stamp out Spiritualism by persecuting its advocates? Wake up, Spiritualists, if you would save your Spiritualism.

you would save your Spiritualism.

La Poor Jennie Bosschieter! She was a young girl of seventeen years, yet the four young society leaders who killed her would have the world believe that she was many decades old in depravity. If their story be true, they were only injured innocents, acting as "good Samaritans" toward this young girl who was bent on their destruction, so they quietly killed her to save their own "spotless" (?) reputations, and to render her harmless in attempts to destroy their virtue (?) If these men could be given a life-sentence with hard labor, without the possibility of pardon, they would have ample opportunity to gaze into their soul-mirrors to see themselves as they really are.

see themselves as they really are.

EFThe Massachusetts Medical Righta
League has begun an aggressive campalga
against the unjust methods of the State
Board of Registration in Medicine. Dr.
Pfeiffer, the efficient President of the
League, has appealed to Governor Crane to
remove the entire Board for causes which he
succinctly and definitely sets forth. Dr.
Pfeiffer is in earnest, and as his charges are
backed up by facts, the Board of Registration in Medicine will soon, we hope, be minus
its lucrative job. Success to Dr. Pfeiffer!

ze The Conneaut, Ohio, Evening News of recent date contains a very interesting sketch of the D. Cummins Packing Company located of the D. Cummins Packing Company located in that city. It shows that energy and enter-prise on the part of the able president, D. Cummins, have built up a splendid industry, profitable, we trust, to both its proprietors and the city in which it is located. Mr. Cum-mins is one of the ablest business men, and most profound thinkers in the State of Ohlo. He possesses sound judgment, keen, logical reasoning powers, and a high sense of jus-tice. He deserves success and we hope it will tice. He deserves success and we hope it will be his in full measure.

EFDon't fail to read the able article by Prof. W. F. Peck on another page of this ssue. Despite his seeming difference with Prof. W. F. Peck on another page of this issue. Despite his seeming difference with our views on the question at issue, there is in reality only perfect agreement, for we are willion to accept his conclusions as perfectly sound and reliable. We hold that until the public can be educated to adopt his humane and eminently just views, restraint in the form of life imprisonment, without possibility of pardon, is the only just way to deal with criminals.

Le Look out for notices of the great mass meetings soon to be held in the great cities of the land. They will be of interest to Spic-itualists, and all should plan to attend them.

EFA few weeks since we referred to the fact that a very desirable ranch near Red Bluff, Calif., was for sale at a reasonable price. The owners are Spiritualists, and are very naxious to sell to Spiritualists. Address all letters of inquiry to Mrs. M. E. Hammer, Red Bluff, Calif. The name was incorrectly given as Hammond in our former reference.

ts Mrs. Marjorie Brown Phillips, wife of Capt. H. S. Phillips, and daughter of Henry D. and Mrs. Harriett E. Brown, of Meadville, Pa., passed to spirit life from the Philadelphia General Hospital, Oct. 19,1909, aged about thirty-three years. Her father, mother and brother are well-known Spiritualists, while her husband is not unacquainted with the teachings of Spiritualism. The bereaved ones have our deepest sympathy in their great affiction. May the truths of Spiritualism come close to their hearts in this and hour.

called forth vigorous criticisms on the part of many of our girted contributors. They will all be published in due time, hence we ask our friends to kladly bear with us until we can find space for their excellent articles. It is ordent that we touched some vital questions in our offerings, and we are pleased to find that the friends of truth are so deeply interested in them. Through a frank comparison of ideas, wisdom is evolved, hence honest, impersonal criticism cannot fall to do sood.

Est Have you read Dr. George A. Fuller's great work, "Wisdom of the Ages?" If not, now is the time to do so. It is one of the finest books of this age, and should be in the home of every Spiritualist. Send in your or-ders. It is only one dollar per volume.

The general treatment of this disease lies in the cultivation of the moral and spiritual faculities, the development of the top head of the race by the inculeation of correct views of the body and its functions during child-hood while the character of mind and body is in the formative period.

As the "cruptions" above mentioned are of such a horritying and deplorable nature the malady, when it reaches this stage, requires heroic treatment, the application of the most potent remedy possible. In other words it becomes a case for the surgeon. This agreetion is neither new nor original, yet many hands will go up in holy borror as a protest regainst the "cruelty" and "brutality" of such mode of "punishment." But punishment is not the object we are seeking. The surgeon does not amputate a limb as a punishment but to cure the patient. When the man of the scalpel removes the vermiform appendix to relieve the victim of the now fashionable disease, or when he trophines a skull, performs lithotomy or the hundreds of other delicate operations for the cure of disease on one complains of the cruelty or inhumanity of the act. Why, then, should this proposed remedy for disease which its productive of more evil, pain and wretghedness than all the others combined be so regarded?

Imprisonment may in a measure protect the community but it does not cure the patient while at the same time it makes him a burden upon the people while depriving him of the power to render adequate service completely. It cures the patient, protects

a burden upon the people while depriving him of the power to render adequate service in return.

The remedy proposed serves every purpose completely. It cures the patient, protects the community and operates as a deterrent to an extent that nothing else will. It is cer-tainly preferable to burning at the

LFIn response to numerous inquiries, we take this occasion to state that Mrs. Marguerite C. Barrett, Assistant Editor of the Banner of Light, is at her home on South St., Needham, Mass., and has been there since Dec. 10, 1200. Her health, which was somewhat improved at the time of her return, has not been improving since the holidays.

Everyman C. Howe pays an eloquent tribute to Dr. Andrew Jackson Davis in another column of this issue. We endorse every word Mr. Howe has to say of this great seer—the greatest, in our opinion, that has ever lived upon the earth. Dr. Davis will be held in everlasting gratitude by every truth seeker in the coming ages, and deserves the homage of every progressive Spiritualist today.

exemptionally able articles of late in the Standard-Union of Brooklyn, N. Y., in behalf of the spiritual philosophy. The admission of these articles on the part of the Union is indicative of progress, as it is not long ago that that journal refused to admit anything relating to Spiritualism into its columns. The world moves, and the Union has had to move with it. Success to Bro. Sargent.

# Hudson Tuttle, the Sage of Ohio Spirit. unlism, writes to Carlyle Petersilea as follows: "Your spiritual experience is indeed interesting. At times your narrative so far transcends common experience as to make one pause breathless." By reading Mr. Pe-tersilea's excellent work, our readers can see why Mr. Tattle feels called upon to write thus. Order the complete set, and judge for

ET"Wisdom of the Ages!" Who is there on earth so dull as to not want wisdom? If there be such an one upon the footstool, he will not want a copy of George A. Fuller's great book, bearing the above title. All persons in search of wisdom will find it in this splendid book. No progressive Spiritualist can afford to be without a copy. It is for sale at this office and is only one dollar per volume. Send in your orders.

As The terrible murder of Clifford Mosher at Gorham, Maine, is serving those who believe in capital punishment for a text from which to argue that the murder would not have taken place had capital punishment been in vogue in Maine. What nonsense! It is not probable that either one of the murderers thought of the pecalty attached to his crime. They were both after money and food, hence were utterly oblivions to everything clse, save possibly their own protection. Capital punishment has never been proved to be a deterrent from crime on the part of the vicious, but has rather been an incentive to murderers to ply their awful trade. Take away the pardoning power from the President and Governors of all of the States, sentence all murderers to life imprisonment at hard labor, and murders will decrease more than fifty per cent. in a single year.

ATIT will please many of our readers to learn that one of the parties to the infamous bargain that returned the notorious Quay to the United States Senate from Pennsylvania, was a Spiritualist. He betrayed the people who elected him, and then crowned his infamy by supporting the man who cajoled him into his moral offense. This man will have to face a most despicable being when he stands face to face with his own soul. May his reward turn to bitterness as he cats the fruits thereof, and may he realize the enormity of his offense ere he enters spirit-life. It will take him a long time to wipe out his sin if he enters spirit-life without having tried to redeem himself while on earth.

LEFAn article by the Editor of the Banner on the decline of our local societies was recently published in our columns. It has called forth no little criticism, and is inspiring many of our ablest writers to reply to it. Argumentative rejoinders, free from personalities, are just what are needed at this time, and we will gladly give them space at the carliest possible moment. If the Editor's position is not well taken, if his arguments and conclusions are not sound, then let the true cause of the present condition of our organised societies be made known. Until a better explanation can be given, we shall continue to uphold the statements of our Editor.

#### From the Missionary Field.

who no no receive this we will be working in Isolana again. Our work in Pennylvania in Isolana again. Our work in Pennylvania in Isolana again. Our work in Pennylvania and the property of th

tific religion of America, as it must eventually be of the world, and missionary work will make it so.

E. W. Sprague.

#### In Re Ignatius Donnelly.

In the Ignatius Bonnelly.

To the Editor of the Banner of Ugati
In your generous and generally just estimate of the late Hou. Ignatius Donnelly, in last week's issue, there are two statements which require brief comment; not in the way of controversy, but to correct an error which is quote common with those who have not investigated the matter.

You state that, "He originated the peenliar, and to us wholly unfounded claim, that Lord Bacon was the author of the plays of Shakespeare, and maintained that view by arguments that were original with him and satisfactory to very few outside of himself."

That Mr. Donnelly originated the claim that Lord Bacon was the real author of the plays of Shakespeare, is far from being true. The claim had been made by others more than a score of years before Mr. Donnelly published bis great Cryptogram. Lord Beaconsfield, as early as 1837, published his doubty as to Shakespeare being the veritable author of the works that go under his name. And Della Bacon, "the American Sibyl," as she was called, in this country, and William Henry Smith, in England, in 1837, simultaneously, although unknown to each other, published their respective reasons for believing that Shakespeare was but a mask.

Judge Nathaniel Holmes, law lecturer at Harvard, published Holmes, law lecturer at Harvard, published in 1858 two solid volumes claborately arguing in advocacy of this very claim, of which some 40 editions of the work have been issued. No candid mind, we think, can read these volumes and not be strongly and favorably impressed with their overwhelming truth.

Dr. Appleton Morgan, in 1879-80 published his "Shakespearean Myth," and though he is President of a Shakespeare Sciety, it is understood that he does not accept Shakespeare at the Kr. Donnelly's views are shared by only a very few outside of himself, is a question. Often, numbers are no criterion, especially when they are not determinable. How many Baconians there are we are unable to say, any more than we can say how many Spirituallists there

five hundred volumes, a small library, that have been published on this subject, pro and con, one might judge the acceptors were rather numerous.

The Bacon Society, in England (which antedates Mr. Donnelly's work by several years), publishes a quarterly magazine, and numbers among its members many of the most distinguished men of thought in Europe. The authorship of Shakespeare's Plays is the literary question of the century.

In this connection it may be pertinent to state that Bacon in his if Advancement of Leavings' gives instructions how to use a biliteral cipher which he invented.

Mr. Donnelly, since the publication of his great work, has published another smaller work in which he shows how by applying Bacon's cipher to Shakespeare's tombstone, it reads in a straightforward manner that Francis Bacon wrote the Shakespeare Plays.

Mr. Donnelly was an interested believer in the phenomena and an acceptor of the philosophy of Spiritualism, though he did not deem it necessary to preciain his religious convictions from the housetop.

Mary anothe is the proper of less places of power and trust, are like-minded.

In his landstigation of spiritual matters, he funds ha was been an elways doing the mental labor of two or three ordinary mea-to devote himself specially to this one subject.

It was a pleasure to read your extended tribute to him, because in the main it was Just.

### Movements of Platform Lecturers.

Movements of Platform Lecturers.

Mrs. Jennie Hagan Brown of Ft. Worth. Texas, is engaged to speak at Chesterfield, Ind., and Cliaton, Iowe, camps, during the season of 1901. She is open for engagements for the summer months, and will be pleased to hear from societies in the Northern States with respect to dates.

H. P. Oliver, 16 No. 49½ St., Philadelphia, Pla, respectfully solicits platform engagements with local societies in any section of the nation, that may be in need of a speaker. Terms reasonable and references furnished. Luther O. Weeks, Holden, Mass., inspirational and trance speaker, is open for platform engagements for the season of 1901, and 1901-2, upon reasonable tension of 1801, and 1901-2, upon reasonable. Address as above.

Not vishing to seem undignified is often the tension of 1801-2 and 1901-2 a

Not wishing to seem undignified is ofter but an excuse for selfishness. Love in any capacity is dignified.

The sensitive first speaks the truth (inspi-rationally); then freels it (psychometrically); and finally lives it (spiritually).

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Memory Standar Eventure, June 244, 1827.

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merica on the subject of Strikiry Alfard to the subject of Strikiry Alfard Standar Street Striking and the subject of Strikiry Alfard Standard Striking and the subject of Strikiry Alfard Standard Striking and Striking Alfard Striking and Striking Alfard Striking and Striking Alfard Striking Alf rates: Pamphlet, pp. 24, price 5 cents; II copies for 20 cen 10 copies for \$1.00. For sale by BANNER OF LIGHT PUBLISHING CO.

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# FLORIDA!

## OLD AND NEW PSYCHOLOGY.

BY W. J. COLVILLE,
"Studies in Theosophy," "Daubed
Sparinal Theosophus," and nume
to on the Provisional Problems of the

Ochem 100 der im American (v. 1900) und eine der im Freinner (v. 1900) und eine Verlag von der der im Freinner (v. 1900) und eine Verlag von der im Freinner (v. 1900) und eine Verlag von der im Freinner (v. 1900) und eine Verlag von der verlag verlag verlag von der verlag ver

#### SPIRIT

## Message Bepariment.

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

These Circles are not public.

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

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

### Report of Seance held Dec. 30, 1900, S. E. 53.

Report of Sennes held Dec. 33, 1908, S. E. 53.

In confidence, in trust, in love, we come together this morning that the influence of the spirit may be more potent in the life that everywhere is; that the loving thought and influence of those gone on may be felt more definitely, more clearly, and responsively. Our heart aches for those who sorrow. Our thought reaches out for those in sin, and with such love as an understanding of undeveloped conditions can give, we would put our arms about them and lift them to a higher standard, a better life, and a purer atmosphere. We who know so well the power of the spirit, we who know so well the power of the spirit, we who know so well the hearts that beat and throb with joy at this prospect of reunion with those they love, would add our influence and strength to theirs that the messages may be plain, simple, and direct. Go with it wherever it is seat and may it be a seed of good, of happiness, and of hope. Amen.

#### MESSAGES.

#### Fred Herbert.

The first spirit that I see this morning is a man about thirty years old. He is tall and slender, with fair complexion, blue eyes, and a light mustache. He seems very eager to speak and to make himself known to us that he may send his message to his own people. He was sick quite a while before he went to spirit because I see him as he comes into our atmosphere striving to overcome the conditions that were last his. He says: "My name is Fred Herbert; I used to live in Reading, Pa. I was very happy there and felt that I ought to live and enjoy life longer. It was hard when I found there was nothing that could be done to save me, and it was with no good grace that I gave up the battle and finally came into this life. It was a joyful surprise to me. I had an idea that everything would be strange and new to me but when I came it was so good to find some people I had known; to find the life familiar and like the one I had left. I have many friends left, one whose name is Emma, and too her I would send this message of love and tenderness. I wish that she would make it possible for me to come direct to her. While this is a comfort, and in a way relieves me, still my thought goes out to speak to her definitely and plainly and to have her know that I am one of the family as much as I was three years ago. I found Arthur over here and he was so glad to have me. It seemed that he knew I was coming for overything was in readiness for me, and it was like a little surprise to myself to find all those whom I had had an interest in giving me greeting and endeavoring to make me understand what had happened. My mother is with me too, and she says tell Ellen that she will help in the new work that she has undertaken to do, and that while it will take time to have it build up, it will eventually prove a ben fit to her."

Rora Perry.

I see a short stout woman; she has the sweetest fare imaginable; her hair is dark and parted, and combed very plainly; her eyes are brown and her face is round and smooth; she looks as though love was a predominant element in her life, both when she lived in earth life and now in the spirit. She comes up to me with a grace that is born of the love for everybody and says: "Dear little girl, will you please speak for me this morning and say that my name is Nora Perry. I am so interested at this time to give expression, not only of what the life is to me in this new sphere of action, but what it is to me as I reach out to mortals still in the body. I am happy. To say this would mean everything to my friends because those who know me best would know that I could not be happy unless I was at work. It is a pleasure to speak and be heard whereever one is, and to stand in the light of the spirit life and to reach out to those who are reaching up to see, is ladeed a pleasure and a glory. I bless everybody who was good to me, and to those who were not I seed my love and an understanding of how they would have been if they had understood me. After all I have no fault to find with the things God has given us. That seems a strange thing to say, and yet I lived among people who were constantly finding fault with the world, with whatever came to them mge thing to say, and yet I lived among ple who were constantly finding fault in the world, with whatever came to them is God's hand and so I repeat again that thever God has given me, seems to bring my praise and my thanksgiving rather my condemnation. I want so much to to Tricia, N. Y. I have friends there who looking cet into the beyond with almost sear as to what, may come to them. It is banks this, to give them the understand-of the reality of the other life that I d this message. Goodbys."

#### Abroham Shults.

Now I see a stort, porify man. He is very fair, with raddy face, blue eyes, and thin brown hair. He comes with a jolly air as if he cared very little for death after all. He went out to spirit very suddenly because I see him in rull life conditions and all at once the cord is snapped and over he comes. He is a Gorman because as he begins to talk, I hear the difference in his expression. He says: "My name is Abrahma Shultz and I used to live in Cleveland, Ohio. There was quite a little company of us there and we agreed that if anyone in our circle passed out before the rest, whichever one did would come back to the other and so I am making this effort to get back to the others and to tell them that I often gather with them in the old place and know that they speak of me frequently and are anxious to know if I can come. I have made several maulfestations along the physical line but they have not been definite enough. I have never been able to give the responses to questions asked but if they will be patient a little longer, I am sure I shall be able to do it. My feet don't trouble me as much as they used to when I was here and I know they will be glad of that for it was preity hard for me to walk and that last procession knocked me out. I think if it hadn't been for that, I might still have been here. I come with good cheer, good will, and an understanding of this life that I did not have when I was with them and It gives me the greatest comfort to be able to report 'All's well over Now I see a stout, portly man-air, with roddy face, blue eye from hair. He comes with a with them and it gives me the greatest com-fort to be able to report 'All's well over here.' Please send this message to Joe Smith."

#### Dr. Edward Bill.

Dr. Edward Hill.

I see a dector. I know he is by the way he comes. His professional air and the little case that he carries in his hand. He is a little above the medium height, serious and scholarly looking. His hair is gray, his eyes are blue and he has gray side whiskers and mustache. He is very pale and quiet; he just looks at me and says: "I consider it the greatest privilege of my life to be able to enter this circle and send word back to my own. I didn't realize when I was here how necessary it was to another life but now as I stand and feel all the old love, the old tenderness thrilling through me, my desire to care for, to protect, and keep from harm, all those who were dear to me, I am almost overcome with emotion. I left so many dependent upon me. For many years I went in and out without any thought of the possibility of being taken away and when the death angel touched me on the shoulder and bade me follow him, it was as though darkest night had settled uown over me and mine. Oh what anguish was mine in those first days when I saw the grief and was unable to assuage it, and even today after more than three years of struggle and effort to reach my own, the old feeling of despair comes over me. My pame is Dr. Edward Hill and I lived in Yonkers, N. Y., and my family is still there; there is almost a holy influence about the place where I used to work. They seem so reverent with everything that was mine. It is almost unnatural and my one plea to them is to open up the place, to make it more crident to me that I am remembered as a living person and it will help me very much. I want so much to send this ruessage of love to Cora and to tell her that I know she misses me. I know I miss her but I know to there is a way for us to express to each other what we so much to express to each other what we so much to her through this public channel and yet what can I do? It seems the only way to reach her and so I trust and hope for a ready response that shall make me as happy as it must make her."

must make her."

Hattie Stone.

Now I see a beautiful spirit of a young girl. She looks to me about twenty years old. She is plump and fair with brown hair, fair akin and brown eyes. She is self-possesed, doesn't seem to get the least flurried in coming and I am sure from that that she has been gone long enough to get her poise in the spirit. She says: "Here I am, and my name is Hattie Stone. I used to live in Lincola, Neb. I have an idea that if I cah send a message that is definite enough to my own people it may stir them up to make some investigations on their own responsibility. My father is with me and he is as strong as can be and is an enthusiastic representative of this truth in spirit land. While he has hever made much effort to return, he through theory is able to help many others who want to. I want to get to Thomas and to say to him that I am not discouraged over his troubles but rather feel that every cloud and burden that comes to him urges him on toward the spirit and brings him nearer to me. Sometimes when everything is running smoothly and everything seems in such good condition he forgets to cry out for the help and for the presence which alone can bring him true growth, but when the darkness settles down then he files to the spirit as to a city of retage and I am able to minister turn him. Tell him I saw the business transaction and if he had had his eyes open and paid attention to what I was trying to give him, he needn't have mide such a miss at it." spir. She looks to me about twenty years old. She is plump and fair with brown half, fair skin and brown eyes. She is self-possessed, doesn't seem to get the least flurried coming and I am sure from that that ale has been gone long enough to get her poise in the spirit. She says: "Here I am, and my name is Hattie Stone. I used to live in Lincola, Neb. I have an idea that if I estimend a message that is definite enough to my many and my name is Hattie Stone. I used to live in Lincola, Neb. I have an idea that if I estimend a message that is definite enough to my own people it may stir them up to make some investigations on their own responsibility. My father is with me and he is as strong as can be and is an enthusiastic representative of this truth in spirit land. While has, bever made much effort to return, he through theory is able to help many others who want to. I want to get to Thomas and to say to him that I am not discouraged over his troubles but rather feel that every cloud and burden that comes to him urges him on toward the spirit and brings him nearer tome. Sometimes when everything is running smoothly and everything is running smoothly and everything seems in such good condition he forgets to ery out for the belg and for the presence which alone can bring him true growth, but when the darkness set thes down them he filles to the spirit as to a city of refuge and I am able to minister unto him. Tell him I saw the business transaction and if he had had his eyes open and paid attention to what I twas trying to give him, he needn't have made such a miss at it."

Sussan Clapp.

Here is a woman. She is short and her face is foll of wrinkles. Her eyes are as a little health of the community. But he would arver have done it only way it could go. She has lost all of her teeth because when she speaks there is a little health of the previously founded in many more feas about it than you can help, that my marme is Susan Clapp and that I belong in Nattle, Mass. I have George with the way and the says, "Allee, d

yourself first. That is the thing that is the most important to me.' I also want to send word to Leland and to tell him to press right on the way be has been going and without any fear. He will pull through all right. I have been to the old house and I have seen the changes they have made. I don't care much about the last piece they put in. I think it was better before they put in. I think it was better before ibey did, but after all it is theirs now and they can do as they please. I say these things just to let them know that I know what they are about."

I please. I say these things just to let them know that I know what they are about."

Jeremiah Shaw.

Now I see a tall, strong man. He has a bright smile, pleasing eyes and an open frank to send my message. My name is Jeremiah Shaw; I used to live up among the green hills." He gives me the name of the place, Moultonboro, N. H. "My chief thought in coming today is to send word to Abbie. I want her to know that when I left her and told her that she could do everything. I meant it and that I never expected that any other hand would be brought in to do what I expected her to do for herself, but since it is so and the new influence has come, I cannot withdraw any more than I could if it had been as I wanted it and there is enough of my influence to save her, to help her, and to protect her. Tell her that her old spirit is being killed out by this influence which I don't like but she can still raise her head above ground and sing in her heart that there is one who is true and fond and who will look out for her as long as she stays."

#### Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND FIFTY EIGHT.

RUMBER ONE HUNDRED AND FIFTY EIGHT.

To the Editor of the Banasr of Light:

Now that we are conceded by the world in general to be fairly launched upon a new century. I will renture to allude to the event; though, truth to say, I have been somewhat atraid to do so, on account of some singular personal letters received by me because I did not think the new century would begin before Jan. 1, 1901. And, strange to say, two-thirds of the correspondents who took exception to my position regarding the date of the new century were equally strenuous in advocating the cause of the Boers against England. Why this was so, we can leave to be determined by the readers of the Baner. I puzzled over it for awhile, and then gave it up.

Some persona suppose that the Boer war against England still continues, because guerilla bands still attack different towns here and there. But as the Republic was beaten, its President in exile, and its capital in the hands of the British, the war is really ended, as is betokened by the warm and complimentary welcome accorded to General Roberts upon English soil. There was much guerilla warfare in the United States after Lee surrendered to Grant, but all agree that that surrender marked the close of the war between the North and the South. Let us now look to see England using her sovereign-power to protect the right of peaceable citizens to their persons and their property in the Transvaal. That being the bounden duty of all governments, it is only by so doing that she can claim any right over the conquered State. In pursuance of this right, it is England's duty to treat as robbers the armed guerilla Boers who are at present making life and property unsafe in the Transvaal.

With regard to our recent entrance into a new century, while we all note it as an in-

the Transvasl.

With regard to our recent entrance into a With regard to our recent entrance into a new century, while we all note it as an in-teresting occurrence. I for one fail to see it in a more solemn light than any other day in our mortal career. All our days are very important, because in every one of them we commit acts or leave acts undone that will cast radiance or shadow upon the future ex-istence of the soul. We unite heart and soul with the statement in the catechism which Universalists teach to their children, worded

Ing or the will in the earlier stages of life. The twig grows in grace and beauty, or it is bent awry. By and by, it becomes a branch, and gives character to the tree of which it is a part.

We hear a great deal now-a-days of trained nurses and of skilled labor. These effects are produced by the combination of theory and practice. The rules laid down may be well designed, the pattern may be perfect, but unless the student put the rules into actual practice, unless he follow the example line by line, he never becomes a skilled worker. In like manner, he may toil very patiently and industriously, but unless he follows the plans and methods laid out by adepts, or be himself capable of originating them, his work is done at hap-bazard, has inequalities, and he may unintentionally sacrifice a human life, by not doing the work in the way it ought to be done.

We cannot evade responsibility whatever be our walk in life. This responsibility is not towards a being outside of ourselves, and greater than the human race. We take it that we are responsible to the ideal that we are able to form in our better hours. It is not a debt to be paid to the ideal of some other person, more developed or less developed than ourselves. It is something that each one forms for himself. To that God it behooves him to how: to that ideal is it his duty to conform his life.

The result of this kind of working is that by and by we outgrow our ideal, and set up away beyond us, another nobler, purer one, which in its turn gives way to one still grander. Watching the successive goals that we set up for ourselves, we may note the progress of our growth.

Not as though I had already attained, or were already perfect: but I follow after."

Is not this the real business of our life, Mr. Editor? And by life, we mean not this poor span of earthly life alone. We mean our whole future life, whether here or there, whether in this fleshly body, or liberated from it, whether in the earth sphere, or in the successive spirit spheres.

Today, we shut our eyes

smoothed, we begin to meant."
Then we enter in solitude a still inner room in our Father's house, and we catch another glimpse of what our soul is designed to be, far more radiant and more exquisitely chiseled than we saw before. This is our new ideal. To this new goddess do we owe

and be still more welcome. Later, it is arranged and brocked over, and is actually it comes again. Favering decunstances in the passes the gateway of the soul, burnts full-fidely that oattail outside form; and thought one mement after, its perpetrator would give untide millions of money? It he had not greet be recalled. But, if he had not previously cherished a dmillar state of the hart, it would never have been done by him outward set.

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It is able true that every single thing that the high of the set of the hart, it would never have been done by him outward set.

The indie forms the cacept, the will carries it to the appropriate member, and then the thing are done so quickly, and in such rapid succession, that it seems as if they were done automatically. The sems as if they were done automatically the sems as if they were done automatically. The sems are set of the set of the sems are set of the set of the sems are set of the sems are set of the sems are set of the set of the sems are set of the sems

I am not a reader of your paper, The Banner of Light, but I have a testimony to offer verifying one of your spirit messages. The circumstances were peculiar, inasmuch as Thursday last was a very wild day, and it was almost impossible to attend to my business. Having long had a deep interest in the occult, I inquired of a passerby as to the location of the best second hand book store in the city (I am a stranger here). He kindly directed me to Mr. Brig's store on Columbia street. I went to the place last named, made my inquiry, and received the answer that they did not keep any in stock. However, I was prevailed upon to buy Mrs. Lida Briggs Brown's book, "Words that Burn." I next asked where I could get advice as to occult books to read. "Well," she said, "any of the spiritualistic papers contain lists of them. Stay a moment," and she folded into a role a copy each of The Banner of Light, Sun Flower and The Progressive Thinker. Next I asked if there was any spiritualist meeting held Sundays in Utica, the reply was no. Then I asked if there were any mediums in Utica. Receiving a reply in the affirmative, I requested her address, and proceeded there at once.

In the course of the sitting the medium, Mrs. Light, told me that there was a man with me by the name of Albert Farrington. I enquired of the medium if she knew who howas, as I did not, and had never heard of the name before. She fold me that the wished to use me as a public speaser and writer. Well I went away from the sitting somewhat perplexed as to who this Albert Farrington was. In the afternoon I read a little, but seemed I could not concentrate my interest in what I was reading. I had in the meantime untied the bundle of papers, and they were lying loosely upon the table, I had not vern looked at them. By and by one of them fell from the table to the floor, I immediately picked it up and began to read. The first name that caught my eye was Albert Farrington. I read the passage attached, it was in the issue of The Banner of Light, dated Dec. 15, 1950. N

P. S. Any information regarding this spirit will be gratefully received. H. B.

# Answers to Questions

Question. (By Mrs. Charles Runnymede, Adelaide, So. Australia.) I have been studying Divine Healing for some time and although I have been successful in the healing of minor physical aliments, the very thing which causes me the greatest trouble and discomfort, and which led me first to study this Higher Thought, is what I seem least able to deal with and cannot heal absolutely. Will you tell me why I fail and do I need the help of a Healer?

Answer.—The experience of our present questioner is by no means singular; it is indeed in exact line with numberless experiences of kindred nature. The following suggestions may be found useful in many similar instances.

First.—It stands to reason that minor allments require less healing than major ones, therefore it is head or the property of the property of the property in the p

lar instances.

First.—It stands to reason that minor allments require less healing than major ones,
therefore it is by no means singular that
smaller difficulties have already been surmounted though greater ones still remain tobe conquered.

Second:—The very thing which causes any
person the most trouble is particularly apt
to be the most deeply rooted of all that person's allments and therefore requires the
longest application of energy to vanquish it.

Third:—It is usually much easier in cases
of long standing difficulties to successfully
co-operate with an experienced healer than
to accomplish the desired result through one's
own unsided meatal operations.

On the greeral subject of spiritual or divine fealing much obscurity still beeloads the
public intellect, for despite the many treatisses procurable which profess to explain just
how healing is accomplished, a mystery generally attaches to the relative importance of
the parts played by healer and patient respectively. Self Healing is attributable in
many instances to repeated auto-suggestions
by means of which a sufferer thinks biuself
out of a mental condition which induces suffering, into one which produces pleasurable
results. Divine healing necessitates faith

national the levalid and accomplishes what inscientific people call a miracle of healing. To the deeply religious mind, faith healing strough appeals and there is no gainsaying the fact that the "prayer of Faith" does in reality wheld a highly potent influence though not necessarily in a supernatural manner. Health is the normal condition of every living creature; disease is always abnormal or disorderly and signifies lack of equilibrium. To gain or recover equilibrium is to heal or be healed and as it often happens that people suffering from chronic illnesses brood continually over their maladies, they need (as physicians often express it) to be taken out of themselves.

### Passed to Spirit Life.

Passed to Spirit Life.

At Bowie, Maryland, 'a the home of J. W. Ingersell, Dec. 20th, 1900, Harriett Erminle, daughter of W. J. and M. A. Turpen in her 54th year. A father, brother and sister had preceded her, only a mother, whose unselfish love and devotion watched over her through years of affliction which terminated in consumption, is left to battle along life's dreary way alone.

All her life she had been familiar with the seautiful philosophy of Spiritualism and interested in lyceum work and though life was tweet and the severing of the tless of earthly companionship not without its pangas, yet well she have that the passing of the mortal was only the stepping out of the spirit into a broader, grander plane of coatinuous life, that the veil was very thin between, and there was no real separation. She bore her long illness in which size suffered untold agony, with patience and cheerfainess, with always a kind word for those ministering to her comfort.

Funeral services were coaducted by Mrs. Longley, whose words of faith and tenderness were as a balm to the sorrowing, while the sweet songs of Mr. Longley brought comfort and cheer to the weary heart. Interment at Gleawood Cemetery, Washington, where lies her father.

E. H. C. Dec. 22d, 1900.

Dec. 22d. 1900.

#### Faces of Spirits Caught by Camera.

Curious Story of Dr. Hausmann, the Washing-ton Occulist.

ton Occulist.

The story seems incredible, but Doctor Hausmann, who tells it, vows that it is true, and there are thousands of Spiritualists who will believe him.

For years the Doctor, whose headquarters is in Washington, has been interested in occult subjects, and some time ago the thought struck him that novel results might be obtained through photography. He therefore began to experiment in this direction, his special object being to obtain photographs from spirit-land, and after many failures he claims to have met with complete success. But let the Doctor speak for himself.

"For more than ten years," he says, "I have been trying to obtain photographs of spirits. I first made several experiments with Dr. Keeler, but as I was not in a position to develop the photographs which I obtained in my own residence, I was obliged to have this work done elsowhere, and the result was that the opponents of Spiritualism cast doubt on the authenticity of the pictures and even some Spiritualists suspected that they were not what they professed, to be.

"For this reason I resolved to do all the work myself in tuture, and in spite of many obstacles, I flatter myself that I have met with considerable success."

"True, some spirits come reluctantly be-

### SPIRITS RELUCTANT.

\*\*SPIRITS RELUCTANT.

\*\*True, some spirits come reluctantly before the camera, and others, however willing they may be, find it necessary to give me several sittings before I can catch even a dim outline of them. Still the result, on the whole, has been most satisfactory.

\*\*General U. S. Grant appeared to me seven years ago and, placing a sheet of paper on my forehead, wrote thereon:

\*\*Doctor, I will give you my portrait and you shall make the photograph yourself.' In view of this distinct promise, I tried on various occasions to obtain a spirit photograph of the General, but, though he appeared to me many times in company with other spirits I was never able to obtain a distinct photograph of himself alone.

\*\*Last June, however, as I was holding a sennce with a blind medium, General Grant appeared to me, and I then reminded him that I had not yet received his photograph and I took the liberty of requesting him to keep the promise which he made me so long ago.

\*\*He promised to do so on the Fourth of

ago.
"He promised to do so on the Fourth of July, and I then asked him if he would not request Washington and Lincoln to visit me on the same occasion. His answer was:
They have already decided to accompany

They have already decided to accompany
"On the appointed day I waited for the
three distinguished spirits in my bedroom,
and in due time they paid me the promised
visit. I took four photographs, of which the
first was a failure and the second contained
the face of a lady, whom I had once met.
"The third was a distinct success, as it
proved to be a spleadid photograph of Abraham Lincoln, who was represented as wearing the Stars and Stripes, and in the fourth
Washington was seen, though only faintly,
and, do what I would, I could not give his
dim features anything like their lifelike appearance."

WASHINGTOK'S PROMISE.

"Some time afterward I went again to the blind medium and expressed my regret at being unable to obtain a better photograph of Weshington. No sooner had I spoken than I received a positive promise from Washington that he would, at an early date, give me another opportunity to take a better photograph. He even named the exact time when I might expect him.

"The "Father of His Country" kept his word, and I obtained a photograph of him. It shows Washington as he actually is today in the land of spirits. On that account along it is of vast interest, though even as a mere likeness, it is, in my opinion, superior to any painting which was made of him while he was allive.

ited me soon after I had photographes Washington, and I also obtained a fine photograph of bim.

"Many obstacles have confronted me during my investigation of occult matters, but two mottoes have constantly encouraged me in my work.

"One motto was written by the spirit of Washington on a slate. It reads, 'terseverance overcomes all difficulties,'

"The other was written for me by General Grant, and its words are: 'Be punctual to the minute,'"

Dr. Hausmann's success in obtaining what he calls spirit photographs is causing much comment in spiritualistic circles.—New York Journal.

Men leave the brutal sphere, as the value of life is recognized, the beauties of a high moral rectitude discerned, and brains grow froatal.—Ex.

### Departed Spirits.

But you say, what about the departed spirits? I am interested is them; I believe in them. Do you remember the incident that I related of some one writing I think it was to Heury Ward Reccher when he was an editor, and saying, "Do you think we shall recognize our triends in Heuven?" And he replied, "If I am fortunate enough to get to Heaven and they are the same people and I am the same person we will be sure to recognize one another; and if they are other people and I am the same person we will be sure to recognize one another; and if they are other people and I am somebody else I am not interested in the question." I attended a conference of forty of the best men in America, and we spent a week together in careful carrent thought. And then the next year some of us assembled again, and there was a vacant chalr; there was one man gone who had been such a lover of his kind and such a benefactor of his city thit when he passed away the city had suspended its business for a day, and people went about the streets weeping, because they had lost a friend. I think I never knew a man who more loved the people and wanted to give his life for them. And we had an hour set apart for memorial addresses concerning our departed friend; and one of our speakers said, "May we not believe that our triend continues his activity in behalf of some other sphere!" And do you know my soul revolted within me, and I telt like crying out in protest, "Noi noi why not for this spherev!" And to you were down hearted and sinking in spirit when there seemed to be a soft kiss that touched your brow, and you rose invigorated. It was your mother's kiss! You were almost tdiscouraged, almost ready to give up the battle of life, when a strong hand seemed to take yours and lift you up. It was your father's hand! The death of triends is a departure only for us; as for the dead themselves they are not even absent." And I pledge myself to you that with the love and passion that I have for this world and for people of my kind, I cannot conceive of a Heave B. Fay Mills.

#### MORNING.

From out the darkness of the night, Day comes with crystal lamp on high, And lo! glad beauty of its light— Covers with gold the blushing sky! William Brunton

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Angel Care.
Angel Visitania.
Angel Visitania.
Angel Priemds.
Angel Priemds.
Angel Mill make it plain.
Ar Haymen.
A day's march nearer home.
Accended.
Leading of the common commo Ascended. Beautiful angels Bethany. Beautiful City. Beautiful Land. Consolation.
Come, go with me.
Day by day.
Don't ask me to tarry.
Evergreen shore.
Evergreen side.
Fold us in your arms.
Fraterally.
Howers in b.

Looking over.
Looking beyond.
Longing for home
Let men love one
Live for an object
My arbor of love.
My home beyond

and love one and love for an object.

My arbor of love.

My home beyond the r Moving homeward.

My home is not here.

My quardian angel.

No weeplant Not yet. No weeping there. No death. Not yet for me. Never lost. Outside.
Over the river I'm going.
One the river I'm going.
One by one.
Passed on.
Passing away.
Parting hymn.
Passing the vetil.
Repose. LER.

Beady to go.

Bhall we know each out there?

Sweet hour of prayer.

Sweet refections.

Sow in the morn thy seed.

Star of truth.

Silent help. suent help.
She has crossed the river.
Summer days are coming.
They'll welcome us home,
There's a land of fadele
beauty. 're calling us over th sea.
Tenting nearer home.
Trust in God.
The land of rest.
The Sabbath morp.
The cry of the spirit.
The silent city.
The irrer of the spirit.
The sire is city.
The private of the coming.
The Lyceum.
They are coming. They are coming.
They are coming.
The happy time to come.
The happy time to come.
The happy by and bye.
The Eden of bliss.
The region of light.
The shining shore.
The harves.
Lime a hearing us on the harves.

Time a hearing us on. The han spirit land. The by-a d bye. The Eden above. The above. e ange ferry. sices from the better land, shall most on the bright Welcome angels.
Welcome angels.
Waiting 'mid the shadows,
When shall we meet again?
We welcome them here.
We'll meet them by-and-bye
Where shadows fall not, etc.
We'll shahor in the harbor.
We'll shahor in the harbor.
We think how each othe

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

Passing the vell.

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Somerville Spiritualist Society, 55 Cross Street Ella B. La Roche, President. Meetings Sunday, Tuesday and Friday evenings, J.B. Developing circle, Thursday, to Ind-pendent Pree Thought Bible Spiritual Society will hold services Sundays at 124 Washington St., 14.20, 1.30 and 7.20. Services free at 10.20.

Beetley, will hold retrifees funday as the Washington St., Ishin Lik and Jak. Bertlers free at ILBA.

Hirs. McDemands holds meetings every funday at J.K. p. m., Pather Memoral building, Appleton hall, Appleton Mrs. M. E. Charle, medium, bolds Spiritual Meetlings every Friday evening at 8 o'relex! at Nor III Main street, truite Si., Waverly building, Hartfurd, Omn., with good munds, imprintional beforesoes, and measures, by Mrs. B.The Cambridge Industrial Society holds its repa-ture of the Cambridge Industrial Society holds its repa-ture meetings but wecond and fount Frinasy of the month, at Cambridge Lower ILBA till Hans. Ave. Mrs. O. M. Hart-well, Fresident. His a. M. Chem, Cer. See's, IE Automa-vell, Fresident. His a. M. Chem, Cer. See's, IE Automa-

BROOKLYN, N. X.

The Wessan's Frequencies Union of Procklyn
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and Svincky, lyreum Sundaysat, at their had, all
son Ave, between Lexington Ave, and Quincy st. Elizabeth F. Rurth, President.

#### Beview of the Field.

Review of the Field.

Berkeley Hall, Boston, Jan. 20, G. S. Lang, sec'y., writes: Dr. Geo A. Fuller lectured morning and evening as the regular speaker, Mr. F. A. Wigzin, was absent from the city. Dr. Fuller's discourses and the munic by the Ladies' Schubert Quartet were of a high order of excellence. Mr. Wigzin will officiate as usual next Sunday.

The Children's Progressive Lyceum, Boston, beld an interesting session. The following contributed to the exercises: Remarks, Dean Clark, Dr. Hale, Wm. Burbeck, Mr. Danforth: songs, rectations, piano solos and duets, Eva Lee, Mary Dunn, David Miller, Esther Rotts, Grace Ible, Harry Green, Caroline Neiss, Rebecca Goolitz, Mr. Shields, Lottle Weston, Prof. Milligan, Mr. Lealie, lona Stillings, Albert Blinn, and Adeline Walker; Miss Ray's group, Memory Gems.—H. Howe, sec'y.

Eagle Hall, Jan. 20, services opened with scripture reading and prayer by the president. Those assisting; Messrs. Turner, Mackle, Strand, Clark, Matook, Blackden, Meadanes Stratton, Alexander, Woods.—Mrs. Nutter, president.

Dwight Hall, Boston, Thursday, Jan. 17. The Ladies' Spiritualistic Industrial Society held its weekly business meeting at 5.30 p. m., the pres. Mrs. Whitlock, presiding. Evening meeting was opened at \$ o'clock. Mrs. Sanger of Waltham, spoke briefly, also Mr. J. S. Scarlett of Cambridgeport. Instrumental selection was rendered by Mrs. Vanderlip. Thursday, Jan. 24, monthly social, dance, and sale of articles. Thursday, Jan. 11, an experience meeting. Supper every week at 4.50 p. m.—Hattle L. Eaton, sec'y.

The Cambridge Industrial Society of Spiritualists, held its regular meeting Jan. II. Children from Mrs. Butler's Lyceum under the direction of Mr. Hartwell is president. The following talent took part: Clara Weston, Etcher and Stillings. Secondary, Jan. 11, an experience meeting. Jan. II. Children from Mrs. Butler's Lyceum under the direction of Mr. Hardol Leslie, gave a fine discourse, to an interest and in the size of its audiences. Mrs. C. M. Hartwell is president. The follow

### Notes from Syracuse.

To the Editor:

It is with pleasure we write this article for your paper, and hope it will find space in its valuable columns.

It has been the desire of Dr. Butterfield, many of the prominent Spiritualists in our city and myself to secure the services of the Campbell Brothers, the well-known psychies for phenomena: after personal visits to Buffalo, N. X., where they are at present staying, we succeeded in getting them to come and give us two of their public sennes. The seances were held at Dr. Butterfield's hall on the evenings of Sunday, Jan. 4, and Treaday, Jan. 8,

The Campbell Brothers arrived in our city

apbell Brothers arrived in our city weating, it being the first time they of foot in Syracuse. At 9, the same exercitic was tendered them at the g which many appropriate speeches e to our city were made by Dr., Mrs. Cowan, myself and others; eres Campbell made appropriate reles lunch was served and all had a of time.

messages were received in rapid succession, paints, blank slates and porcelains were passed into the exhibet, which came not in a few minutes most exquisitely painted; various other demonstrations also took place; enough the painted of the slate of the slate to which there was no name attached, wished to know from whom it came; the elder Mr. Campbell placed the slate on the said lady's head, requesting the forces to write the name beareath the writing, which writing was compared by members of the family after they reached home with some of the writing of the slater in spirit who had signed her name on the slate, and found perfect. These manifestations were produced in a brilliantly lighted hall, and in full view of the audience. There were many messages and beautiful paintings for these present; in fact, it was one of the most satisfactory seances ever held in our city, and all present were perfectly satisfied. On Tucsday evening another seance was held similar to the first, but with more various manifestations, the messages coming very fast, so there were many hearts made happy by receiving them.

At the close of the last scance, there was a standing vote of thanks by the entire addience given to the Campbell Brothers; short addresses were made commending the brothers and their power, by Dr. Butterfield, Dr. Reilley and others. The Campbell Brothers were requested by all to come again to our city, when a larger hall will be provided to accommedate the crowd which is bound to turn out to welcome them; it is to be in the near future.

The Campbell Brothers leave Buffalo, N. Y., the last of this month to hold seances in the following cities: Geneva, O., Cleveland, O., Toledo, O., Detroit, Michigan, returning to Buffalo, N. Y., then to Syracuse, N. Y., then New York City and many other places. That yours, Mrs. Lizzie Brewer.

117 E. Jefferson St., Jan. 15, 1901.

Petition for the Opening of the Pantaread, so with the help of such mediums and our spiritual papers, we hope to make Syracuse a great centre for Spiritu

# Petition for the Opening of the Pan-American Exposition on Sundays.

Petition for the Opening of the Pan-American Exposition on Sundays.

To the Officers of the Pan-American Exposition, Buffalo, N. Y.

We, the undersigned citizens of the United States, do hereby memorialize your Honorable Hody that the gates or the Pan-American Exposition at Buffalo, N. Y., from May 1 to November 1, 1901, may be opened on Sundays as on other days of the week.

We ask this for the following reasons:

1. That Public Morality may be subserved by providing a substitute for the places of immoral resort into which visitors to the Exposition are liable to stray when no moral diversion is to be had.

2. As a matter of justice to the public-spirited citizens of Buffalo, by whose efforts the Exposition has been mace possible, and tens of thousands of whom can visit the Exposition only on a general holiday; and also as a matter of accommodation to the visitors to your city during the time of the Exposition, whose leisure or means may be limited, and who are entitled to much consideration at your hands.

2. For the general-public good. The opening of the Exposition on Sundays will be for the benefit not only of Buffalo, but of the whole country. The rights of no one are infringed, the happiness of no one diminished, by such opening. Those who wish to attend will be afforded an opportunity to do so; those who do not may otherwise spend the day. We submit that the question for the Directors to consider is the greatest good to the greatest number.

4. It will benefit the Exposition by securing a greatly increased attendance, interesting more people, and augmenting the receipts. 6. As against the objection that Sunday opening of the Exposition will destroy the weekly rest-day, we affirm that the result must be exactly the opposite. The more attractive Sunday is made, the more embolling and varied its pleasures and instructions, the more with the sunday opening of the community at the sunday diversion restricted to attending church, visiting a salon, or remaining idly at home, the calightened artisan will wisely

#### American Medical Union.

American Medical Union.

Dear Doctor:—The legislative committee of the Illinois State Medical society has issued a letter to the officers of local societies of the Allopathic school in which they say:

"We have discovered that the irregulars are making every effort to organize their lik for the introduction of vicious legislation and the upsetting of existing legislation. We must meet this with energy and prevent the success of any such measures."

The letter further says that "there is need for the organization of a league to secure such amendments to the present medical act as the regulars may deem proper; to promote the material interests of the profession and rotteet the members against unjust suits for malpractice." The letter says: "Organization will accomplish easily what any amount of individual effort will fail in. This work of organization costs mency as well as time, and we sak your financial as well as your moral support." This letter is signed by Carl E. Black, Chairman, and Geo. N. Krelder, J. A. Egan and E. F. Ingals, Committee.

These self-styled leaders of the allopathic school are correct in saying that organization can do what lidividual effort cannot. What they propose to do by the power of the league is to seeme the passage of medical legislation giving them the power to control the practice in Illinois and rule out as irregulars, all physicals of the constitution:

The american Medical Union organization to grant leader to oppose and defeat the sciences of such leagues as these men have clearly set forth la the following article of its constitution:

"First, to promote traternal sympathy and practical co-operation among physicians of all

tre the enactment of laws which

shall be liberal and just, and therefore in accord with the fundamental principles of our republic."

This organization represents the best class of physicians of all schools, while the men who sent out that letter represent only what the Chiengo Chronelloe editorially called "the walking, delegates of the medical trades union." In that same editorial the State Poard of Health is called a "trust," and says "Now that there is a strong movement among the doctors themselves against the State Poard of Health is called a "trust," and says "Now that there is a strong movement among the doctors themselves against the State Poard of Health, as an examining board, it is not improbable that the legislature will repeal the medical practice act, a just and equitable propositiogs."

This editorial shows how the press of Chicaso regard the A. M. U.

Dear doctor, do you not think that the American Medical Union should meet the Issue presented by the monopolists, by sending one or more able ment to Springfield to represent its principles and objects, and defeat the principles and purposes so boldly set forth in that letter? If you do, say so, and say how much you will give toward the expense. It will cost about 1909. This would not burden anyone, if each would contribute his share; but some are poor and some are stingy, hence those who are able and generous must do more than their share. Members of the Union are asked to send in their dues for this year, 31, and also make such special contribution to this fund as they can afford to give. Physicians who are not members are asked to send the membership fee of II and such additional sum as they are willing to give.

Please let us begr from you at once, for the crisis is here and delays are dangerous.

Address the Secretary, T. A. Bland, M. D., 875 Jackson Boulevard, Chicago, Illinois.

Fraternally,

S. J. Avery, M. D.,

President American Medical Union.

#### News from Canada:

News from Cannda.

Banner of Light:—

I have, ever slice my return last September, intended writing, but man proposes and circumstances conspire against him; but when the delayed new century number came, my delight and pleasure with it made me resolve to write at all bazards and say so to ye Editor: It was certainly a copy to be proud of.

I also wish to say: "Them's my sentiments too" after reading in the following issue the article on "The Decline of Local Societies." I wonder many times what we are coming to, and today have fresh occasion to wonder. Last fall one of those sharks who, under the name of mediumship, ravish all that is sacred and holy for mere paitry gain, established himself in our city with the result that mediums have been constantly arrested—five now being held for trial—and the edict from headquarters is that all mediums are to be driven from the city, or imprisoned, and Spiritualism eradicated.

Our home mediums are unable to give sittings, not knowing who may be spies, and as in some cases it is the sole support of a family, it is pitiable, to say nothing of being an outrage. Mediums come under an old law by which they are charged with fortune-telling, witchcraft and sorcery. One of the last to be called into court is a most estimable Scotch woman, Mrs. McKensie-Nichols, a very fine psychometrist, it being her second call before the court.

Our own work has grown nicely since our return; a well organized Ladies' Ald proving a great help. Meetings have been held every two weeks by them at our home since early fall. A supper, followed by a social and then the visitors from the other side has been the order of procedure; at holiday time, an afternoon and evening sale of domestic and fancy articles and supper netted a sum of eighty dollars. The treasury at the present time shows a handsome balance after liberal monthly contributions have been made to the church.

As matters are now we rather expect to return to our beloved fatherland the early part of February. With the best of wishes for a p

### At Rest.

(Our Dide.)—C. M. Edwards, the faithful assistant for over forty years in the family of the late Col. F. G. Pope.

## News from Philadelphia.

The Philadelphia Spiritualist Society held The Philadelphis Spirituallat Society held its annual meeting Toesday evening, Jan. 15, in the hall, corner of 8th and Spring Garden streets, Philadelphia.— The secretary's and treasure'ra reports were read, showing an increase in the membership the last year, also its financial condition. The Society has had the best talent on the platform all the year, have paid all indebtedness, and have some funds in the treasury to start the new year. The officers for the coming year were elected and all pledged themselves to do all in their power to make the society a fourishing one. The following are the officers: president, Honass M. Locker, iree-president, Samuel Wheeler; second vice-president, Charles Hannoer, treasure, Mrs. Thomas M. Locker, sectretary, Miss Josephine Smith; historian, Miss Mary R. Galloway; advisory board, Afra, Josephine Hinds, Mr. McGlenn, Mrs. M. Wheeler, Mr. L. Bissinger, Miss M. Hendricks. Mary R. Galloway, Historian.

#### Buffalo News.

W. V. Nicum, formerly of Dayton, Ohio, lectured for the Buffalo Spiritual Church Sunday, Jan. 6, also Sunday, Jan. 13, to large and appreciative audiences. This society is in a presperoes condition, due largely perhaps to the earnest efforts of its president, Mr. Chase. Mrs. Catherine Chase, the wife of the president, follows each lecture with "clear cut" messages. The First Spiritual Church (also of Buffalo) is one of the largest and most prosperous in this country, and how could it be otherwise while under the ministration and leadership of those old and tried workers, Moses and Mattle Hull? May they live many years to continue the good work. "Scribe."



Kates and wife, missionaries of the Minne-sota State Association, and the local mediums of St. Paul and Minneapolis will also assist. Three adjoining halls are secured, and a good time is expected.

#### Notice.

The Massachusetts State Association has voted to celebrate the anniversary of modern Spiritualism Thursday, March 23. The Directors considered the other societies that were to celebrate at this time, and thought it wise to hold services early so as not to conflict with any other society, as far as is brown.

though it wish any other society, as far as is known.

We hope that a harmonious meeting will be held at that time. Particulars will be printed later. Carrie L. Hatch, Secy.

#### Michigan Mid-Winter Convention.

Spiritualists of Michigan, bear in mind the midwinter convention to be held in Sturgis, Feb. 8, 9, 10, and all plan to be present. The Cause needs you; show your loyalty.

## J. C. F. Grumbine in Philadelphia in February.

J. C. F. Grembline in Philadelphia in February.

Mr. Grumbine will give a series of teachings under the auspices of "The Order of the White Rose" in behalf of Occultism, Divine Sciences and Universal Religion in Odd Fellows Temple at 10.45 a. m. and 7.45 p. m. Sandays during February. Class Teachings will be held in the committee roam, same building, Mondays and Wednesdays at 2.30 p. m. and Tuesdays and Thursdays at 2.30 p. m. Sunday services free. Class lectures 5c cents. The following notices will be interesting to those who have never heard Mr. Grumbine.

Mr. Charles Malloy, the best living exponent of Emerson, wrote of a recent lecture before "The Psychomath," and exclusive before "The Psychomath," and exclusive before "The Weltherman of Weltherman Society of Weltham, Mass. "The fine tone and spirit it displayed throughout so pleased me that you may well beliere I was sincere in what I said of it. I cannot say too much of your accurate and well-chosen language and especially for what may be called your psychological and metaphysical terminology."

"Mr. Grumbine is prominently identified with the metaphysical movement and without question his work will more definitely and luminously shape and glorify its future tendencies and ideals."—Boston Budget, March 18, 1900.

March 18, 1990.

"J. C. F. Grombine is creating quite a stir among the best people of Boston and as an Evangel of Universal Religion is addressing large audiences in the Pierce Building, Copley Square. Among those interested in the work are prominent members of Sorosis and women's clubs and none have been more cornest and devoted than Mrs. May Wright Sewall President of the International Women's Council, who is deeply interested in Mr. Grumbine's teachings."—The Boston Times, March, 18, 1900.

"I have heard only good of 'The Order of the White Rose'."—Henry Wood.

## Contri h . God's Poor Fund

A. H. Bradford	.25
R. R	
C. T. Ford	
E. P. Upton	5.00
Helen Tinkham	1.00
David B. Allen	
Mrs. Geo. W. Taylor	.60
A. E. Barstow	1.00
Cash	.50
S. G. W	5.00
Mrs. L	
A Friend	5.00
Friend	1.00

Lowliness is young ambition's ladder, Whereto the climber-upward turns his face: But when he once attains the upmost round, He then unto the ladder turns his back; Looks in the clouds, scorning the base de-

grees By which he did ascend.

-Shakespeare

# MY DEVELOPMENT AS A MEDIUM se who Desire to Sit for Medial Deve BY A. CAMPBELL, SPIRIT ARTIST.



book contains practical hints to be observed by circling for the development of mediumship, in all its. It is usesy bound and tilinate sted with half-tones inted on the enameted paper. those Heart and the state of th

## MY LYRICAL LIFE, POEMS NEW AND OLD.

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#### JUST PUBLISHED.

## A Dictionary of Dreams. ONE THOUSAND DREAMS And Their Interoretations. BY DR. R. GREER

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remarce, bediese but many like it on the face of the earth.
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This is a thoroughly unique literary production. It is a collection of beautiful Prose Prems—the outcome of claracident impressions received from the distinguished actress and poetess and author of "Infelicia," ADAH ISAACS HERKER (Georged).

#### CECTURES BY GERALD MASSEY.

We have received from Mr. Manny a supply of his interesting factories in pamphlet form. The following is a list of the same states of the same sta s have received from Mr. Massey a supply of his inter of Lectures in pamphlet form. The following is a list o

A CASE OF

# Partial Dematerialization

## Body of a Medium.

INVESTIGATION AND DISCUSSION BY COUNT ALEXANDER AKSAKOF,

Scientist, Philosopher, and Literateur, Ex Prime Minister of Bumin. onclated from the French by TBAOB GOULD, IL. B., Counsellor at Law, Member of the New York Bar.

The well-known scholarship of found Alaskef, and the pain-taking study he has given to the phenomena and philiconchy of the phenomena and philiconchy of girlingalism, warrent the enteriors that this, his latiest work, will be an epoch making book. He gives, in latiest work, will be an epoch making book. He gives, in latiest work, will be an epoch making book. He gives, in latiest work, will be an epoch making book. He gives, in latiest the small present in the control provides and provides manifestations. One Alexandria street of the provides the provides and the street in the provides and the control sever good in terms and the translated has given the control in the cont

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