

THE PRAYER OF HUMANITY.

BY J. A. EDGEMONT.

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

They seem to hear, they know not whence,
A message new and strange;
They seem to sense the luminance
Of an approaching change;
They see, through some subconscious soul,
The glimmer of a nearing 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 dead, old world rejoice;
To give their aspirations voice.

They wait a man who loves his race,
Feels for his brother's care;
Who looks the morning in the face
And reads the promise there;
They wait 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 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 poet's soul;
A man who has the heart of youth,
Who feels the passion of the Truth.

They wait a man to scale the height
That he may others bless;
Who knows the all-pervading blight
Of human selfishness;
Who feels the rags of Liberty,
Who longs to make all peoples free.

They wait a 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 yearn for one, who through all ill
Can yet strive on and wait;
Whose mind ideal visions fill,
Who sees the social state;
One who has tolled and sacrificed,
Who feels 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 crucified,
They pray for one to lead them on
Unto the long-expected dawn.

He'll come with morning in his eyes;
And at his thrilling word,
The world will rise in glad surprise,
While every heart is stirred,
Lord, hear Thy waiting children cry,
And let us know him we die.

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Jury Trials.

(By the Editor.)

The verdict of the jury in the famous Bosschiet case is now before the public. Three of her murderers have been convicted of murder in the second degree, and will, if punished at all, receive sentences that will confine them for a brief term of years in the penitentiary. The four young men who compassed Jennie Bosschiet's death belonged to the so-called "upper families" in New Jersey. Had they been mere "plebeians," as the aristocracy now call the working people, it is safe to say that they would not have gotten off so easily. Jennie Bosschiet was a poor mill-girl, only seventeen years of age, weak and vain, perhaps, but never immoral nor vicious. She was lured into a den of infamy, drugged, assaulted, and killed. Had she been the daughter of one of the families of influence, would the result have been what it is? Judge Dixon, who presided at the trial, was the very embodiment of judicial fairness, impartiality and wisdom. No one can accuse him of shuffling his duty, nor of twisting the law to thwart the ends of justice. It was the jury that failed to do its duty in the case, if failure there has been in any direction. These young men, "blue-bloods" though they are, should have received life sentences at hard labor, without the possibility of a pardon. This would give them time to repent of their sins and repay the State for the cost of their existence. A portion of their earnings ought to go to the mother of the murdered girl as a matter of simple justice.

If the Bosschiet case stood alone, if there were not parallels in every large city and town in the land, the punishment of the four villains in question would have been severe. As a matter of fact, the average jurymen is not a man of refined sensibilities, nor has he much respect for the honor of women. The man of intelligence and refinement seeks to escape jury duty, and avoids it by every pos-

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 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 jurymen 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 stood eleven to one in favor of conviction. The one man said: "Gentlemen, I know I am right, and I shall stay 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 Bosschiet'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 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 the 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.

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 rouses of Paterson only added murder to their crime of debauching an innocent young girl. Jennie Bosschiet 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 liberties, 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. If it does either one of these things, Jennie Bosschiet will not have died in vain. People should see to it that these gangs of sensualists 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.

All Houses Haunted Houses.

BY HUDSON TUTTLE.

The extended investigation of the English Psychical Research Society on this subject proves conclusively that, setting aside a vast amount of rubbish, there is a residuum of facts which are unshaken and reliable. There are houses and places where manifestations occur which are not referable to any known physical force. Many of these hauntings depend on the presence of a medium. The house in which the Fox family first heard the rappings was haunted but no manifestation occurred unless they were present. Then again there are houses where the phenomena appear to be independent of any person on this side. There is what may be called a mediumship of locality. That is, for a certain spirit a given locality allows it more freedom to manifest than any other. As a rule, places to which the spirits are united by some great event, as death, or the committing of a capital crime, furnish these conditions, and such spirits find that they can

more readily manifest in the midst of such surroundings than elsewhere. Although it may be easier to manifest, there must be mediumistic power either in the person or persons receiving such manifestations, or it may be drawn from persons unconsciously at remote distances. Such earth-bound spirits are not as subject to delicate conditions and retain strength of control.

The legendary stories of haunted houses and appearances of spirits where crimes have been committed foster the belief that the spirit lingers around the last scenes of its mortal life, when violently thrust therefrom. This is not by compulsion, nor is it always true. In fact the majority of those meeting violent deaths at once go away, either with friends or by their attractions. Others who have no spirit friends, who have no place to attract them, enter spirit-life, filled with regret and revenge for the injustice which has deprived them of the enjoyment of life. They linger near the scene of their misfortune and advance out of their peculiar condition with great difficulty. The idea that they can be reached only through and by mediums is a strange error of one versed in the spiritual philosophy to fall into. They may be awakened from the terrible hypnotism into which they have fallen by coming into a circle. The true instructors of such "earth-bound" spirits are their spirit friends, or spirits who devote themselves to the work with the zeal of missionaries and with much more intelligence and success.

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 to 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 baffle man's curiosity and ingenuity. Because people once thought the earth flat, because they thought, as Brother Jasper does today, that "the sun 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 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.

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 rulers of nations plunge their subjects or citizens, even at our enlightened epoch, into the horrors 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 unambitious 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 who 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 consent 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-soul which attracts his soul's aspirations.

It is a difficult enough task to make the human mind unlearn that which has been stamped upon it by ages of hereditary teaching, and to accept individual responsibility, immutable laws upon the observance of which man's happiness or unhappiness must depend, he being his own judge, and, above and beyond it all, an inscrutable Power who has given him the means of attaining that happy state, leaving it to him to reach it by his own endeavor; all this is difficult enough without adding to his perplexity by attempt-

ing the criminal task of sapping the very foundation on which rests his desire to progress, his hope of succeeding, his staff of support in the dark hours of adversity. Under whatever form presented, the God idea is the mainstay of the family, of the nation, of the race.

Does it not strike the mind that this hope-destroying materialism is the sunken rock on which Spiritualism will founder if lured 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 constitute the human body are disintegrated 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 happier?

"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 movement—and 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 instruments, the mouth-pieces of the "angel world," to declare to man 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 happy state that awaited the spirit of him who lived a pure, unselfish life. In a Godless futurity the word "angel" would be a misnomer; the whole fabric of the spiritualistic revelation is thus pulled down by the materialist's hand.

While those of us who hold to pure Spiritualism hopefully believe that the Cause must prevail and become a shining light to guide mankind from the dark ways of superstition, we should not be blind to the present state of affairs in the religious world and the family, to the Cause, of the course we may pursue. The churches of all denominations are joining hands for a great religious movement to inaugurate the twentieth century. Many people, dissatisfied with the creed-bound program presented to them, waver and sigh for a more rational teaching; pure Spiritualism offers them all that reason may demand; a Godless Spiritualism proclaimed will check all further inquiry; they will go back to the church—and will do right.

Low Levels.

BY G. W. KATES.

It is painful to contemplate to what low levels many Spiritualists, and almost invariably the public, drag down the Cause of Spiritualism. High ideals are scarce among the people and the low forces of life dominate the present. Humanity seeks the coarse and crude. Base habits and sensuous desires control the majority—especially among boys and men. Prize fights and football, coarse amusements, carnal appetites, and the selfish propensities, rule so many that the sensitized spiritual student is repelled unto soul-sickness.

Money is worshiped as a God. Estates and inheritances awaken passionate impulses for theft, murder and any devilish act to satiate greed. War is rife as an expression of national aggression. Militarism is extolled as the acme of heroic attainment. The martial spirit is inbred in child-life—and the children are encouraged to "play soldier." Many Sunday schools have organized their boys into military companies.

Does not all this have an influence upon the unborn generations? Many of us have learned that the law of heredity is absolute.

In the ages when knighthood was in vogue as the highest expression of manliness, the race of humanity became physically coarse and mentally weak. Learning was at a discount and valor in the field of carnage at a premium. Small history repeat itself in this manner? There being danger, we ask the question. As reformers, as spiritual laborers, we should say, No!

We have a work in hand unequalled by any human era—and that work is to destroy the impure, degrading, coarse, and false. Ignorance must be prevented and humanity led to realize and enjoy the true, beautiful and good.

Spiritualists should become leaders! An aggressive warfare against all that is degrading should be instituted by the Spiritualists in

every community. By organization we gain strength; for we cannot have power in an arrogant differentiated individualism. All successes in civilization, civil or religious, have been achieved 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 souls who give sincere effort. Better let a minority or an individual labor, rather than have nothing done. Localities split up into factions and will not help or attend a meeting because some certain person is at the head, 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 selfish and commercial spirit in mediumship (often enforced by selfish and miswired organizations). Much is said about selfish 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 edify the intellectual minority are the ones too often engaged. The low levels of humanity are endangered by a mediumship that attracts the gaping curious rather than to supply food for the spiritually hungry. A spiritual uplift is not encouraged so much as a sensuous appeal to mirth or selfish desire.

Tests are exacted and given to appeal in this way, rather than mediumship used for spirit communion and comfort. Private consultations of mediums are made for selfish ends and aims. Personal sittings thus are dragged to low levels and the medium grows to think only of the dollar result. Thus, once more is the "livery of heaven used to serve the devil in."

When, oh, when, will our local organizations, each and all, rise to the heights of spiritual truth and get away from the low levels of the crude humanity now existing of them?

Not until they assert high ideals and struggle for them instead of seeking popular patronage and financial success. Learn to support. Sacrifices must be made! Financial aid must be given! In all this the speakers and mediums must heartily join and with earnest spirits take up the cross once more. Let us co-operate! The burdens will then lift and the toiler will find soul-help from mortal planes; and the loved immortals will join with us in song once more: "On earth peace, good will toward men!"

For the heights of truth and the tablelands 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 attainment and expansion of spiritual truth and civilization.

Remedy for Crime or Disease.

BY W. F. 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: "Imprecation for life at hard labor without the possibility of pardon should be the fate of every rapist."

While I heartily share with you the indignation at the failure to adequately punish the crimes in the cases referred to, it seems to me that a more fitting and effective penalty may be applied than the one you propose. It should be constantly borne in mind that crime and disease are really synonymous terms, and, being so, they require similar treatment. In determining the character of treatment to be applied two objects should be kept 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 sexual passion.

Every well informed person must recognize the fact that the sex instinct is abnormally active among all classes of mankind. I am profoundly convinced that there is but one natural and legitimate object for the exercise of this function and that is the reproduction of the species. Any other use of them is a transgression of nature's laws. Yet, like many other natural functions, good and proper of themselves, this impulse has been so pampered and perverted by ages of unrestrained indulgence that it has become a race disease and runs like a consuming fire through the veins of almost the entire human family.

The occasional occurrence of such crimes as are referred to in your article are simply the specific eruptions of this race disease, the ravages of which are mostly hidden from view by the cloak of marriage or partly revealed in the enormous proportionate stratum of what is called the "social evil."

(Continued on page five.)

THREE'S DOLLARS IN THE JOB

side on the brown man's burden;
And if ye raise his hate;
Meet his old-fashioned reasons
With Maxims up to date.
With shells and dum-dum bullets
A hundred times make plain
The brown man's loss must ever
Imply the white man's gain.

File on the brown man's burden,
With equity have done;
Weak, antiquated scraps
Their squeamish course have run;
And, though 'tis 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 hard
If you should earn the reward
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.

—Henry Labouchere, in Prison Mirror.

In 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, Jan. 12. It is only just that all sides of the question should be presented to the public, hence we hail Mr. Howe's words as timely and eminently appropriate.

We were not aware that we laid undue stress upon the scholarship of our paid workers of forty years ago. It is true that some of the most erudite men and women of the world forced our rostrum in those days, but it is also true that many of the most eloquent and profound addresses were given through the mediumship of those who were unlettered. The lectures and writings of such gifted instruments as A. J. Davis, Mrs. E. L. Watson, Mrs. F. O. Hizer, and others named by Mr. Howe, including Lyman C. Howe, himself, often possessed greater merit than did those of the college trained men and women to whom he first refers. But there was instruction for the masses in the utterances of both classes and the wonderful addresses of untaught boys and girls, young men and women, were all the phenomena people cared for then. Today the finest inspirational and trance lectures are unappreciated by the average Spiritualist, who is waiting for what is to follow. We have heard people ask a speaker to pause in the midst of a grand address to give place for very questionable psychometric readings, and 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. Embury 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 phenomena are demanded, make them special services, and do not attempt to unite the two in one session. Morning and evening meetings should have the science, philosophy and religion of Spiritualism. Sunday afternoon and a week training could be devoted to the phenomenal manifestations which, however, few skeptics are converted through the public presentation of phenomena. The true scientist does not make the world his crucible in which to work his wonders. He has no conditions in order to obtain the absolute evidence of fact. The old, despised home circle, 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 ten cent 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 religion only when the other fellow pays for it for them. We have no wish to cast reflections upon our test mediums; we appreciate them, honor and esteem them, and claim that we estimate their work at its true value. We would give them every opportunity to present their splendid facts, and helpful, comforting truths to the world, but we would do it in a way that would best aid them and the Cause they represent. Today they are in about this attitude in the minds of the majority of the people—they are considered vendors of spiritual wares that are sold to the public at ten cents per capita, in whom they (the people) have no especial interest, after the seance is over, and for whom they have but little affection.

It is well known that many persons invite mediums to their homes for what they can get out of them. They want the results of mediumship, and look with an eye of pitying contempt, or assumed superiority upon those whom they thus favor (?). Their reason for making their distinction so marked is most absurd. They say that the moral characters of the mediums are such as to render it impossible for them to meet them on equal footing! Yet it is with just such people that many a medium was given his first downward step through a glass of champagne, or other stimulant, that soon led to a second and worse step. These people patronize the mediums for selfish ends only; they do not thereby do one thing for Spiritualism, and not infrequently go out of their way to attack and malign it bitterly. Where one person out of this class is found attending Spiritualist meetings, and adding the Cause forward, one hundred will appear in their old resorts in the churches, contributing freely to the support of the avowed enemies of true Spiritualism. Then it is not true that all mediums are immoral. Some are and so are some preachers and their satellites. But there are mediums whose lives are as white and their minds as clear as the most spotless persons that can be found in other denominations. When Spiritualists learn to appreciate their mediums, when they do as they should do by them, there will be no immediate disappearance of those who have everything to gain and nothing to lose in character when they go forth as mediums, and their places will be filled by those whose lives reflect the purity of soul-life, even as a true mirror reflects the rays of the sun.

Mr. Howe affirms that there are three sciences today, interesting to Spiritualism, where there were but one thirty years ago. There may be three who are interested in the problems of psychism, where there was one forty years ago, but our friend will please remember that every reputable scientist today who is considering these questions, is a

member of the Society for Psychical Research, and will not call himself a Spiritualist, much less support one of the local spiritualistic societies in the city where he resides. Prof. Hare, Mages, Lodge, and Worth declared themselves Spiritualists, 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 some church, or outside of all religious associations whatever. If our local societies were as attractive mentally, spiritually, and musically, commensurate with the churches, 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 conquest of Spiritualism, then they must receive such accessions as will infuse new life, new methods, new purposes into their now sluggish veins.

Mr. Howe says that Spiritualism is stronger today than ever before, and instances the attitude of press and pulpit toward our movement to prove his statement. There is a more general interest in the subject than ever before but that interest is in an abstract, rather than in a concrete form. As an effective moral, educational, social, political reformatory force throughout the nation, we fail to find that Spiritualism exerts very much influence. We hold that it should have the greatest possible influence in all directions, and feel convinced that strong local societies will give it the prestige it deserves. If Spiritualism exerts its influence above the clouds only, if it is to be abstract rather than concrete, then its present condition is eminently satisfactory. The fact is the increasing liberality of the churches and the instructive thought presented by the various occult societies are attracting thinking Spiritualists. They will go where their mental and spiritual wants can be met. If our platform was as free and fearless as it was in the early days of our movement, our people would have no cause to go elsewhere. We appreciate all of the noble workers of today named by Mr. Howe, and are pleased to accredit them with having accomplished much in behalf of our Cause. They are today splendid champions of the truth, but question them all, and the majority will confess to underplay, lack of engagements, and small audiences.

In its broadest sense, Spiritualism embraces the truths upon which all branches of occultism are founded. Such a Spiritualism will win the respect and support of the people. The tendency of too many of our people is to attack theosophy, spiritual science, mental science, and cognate bodies with the same virulence with which the churches once assaulted them. They sneer at metaphysics and its followers; they scorn those who believe in re-embodiment and have only unkind words for those who believe in scientific theism as a part of Spiritualism. Spiritualism is far from being a "back number," but it soon will become so unless its platform broadens, and its representatives become the embodiment of the principles of progress, justice and right. Continue the present methods and conditions much longer, and the vast majority of our local societies will pass out of existence, to be succeeded by private class work on the part of the few who have the courage to persevere. When our people recognize the truths underlying the movements that have branched off from Spiritualism, and emphasize them, when they seek to build, rather than to destroy, when they free themselves from the idea that there is but one truth in Spiritualism, then our Cause will advance to its proper position in the world. As a means to the desired end, as the divinely appointed leader for the sons of men in the new era, Spiritualism stands forth as the only power that can save mankind through the broader Spiritualism the angels are struggling to bestow upon mankind.

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 is manifest in the first three paragraphs of your editorial. True, such minds as Tiffany, Brittain, Edmunds, Denton, Fishbaugh, Mages, Hare, and their like, were powerful allies, and did much to mould the movement in its childhood. But there were many others, and these I counted as much, whose chances in the schools had been exceedingly limited, and whose humanity 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 temporal.

Such speakers and writers as Cora L. V. Richmond, Mrs. F. O. Hizer, Mrs. E. L. Watson, Nellie J. T. Brigham, George W. Taylor, Fanny Hubbard Felton, George M. Jackson, N. Frank White, Mrs. Amanda Spence, J. L. Ferguson, L. L. Pardee, O. Kellogg, A. B. French, and others, counted as much 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 erudite 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. Howe was a wonder to her admirers.

It is true that the following of those days was much greater in localities than there were then no platform tests. But there are probably a hundred societies today to one in 1850-1860. The door fee has always been an objection, but a collection is as objectionable to many; and strong societies were maintained as long as the door fee plan forty years ago. It was no uncommon thing for people to drive twenty and thirty miles to a Sunday meeting, and back the same day. Undoubtedly frauds have had a share in causing depressions, but are there not more who consult mediums today and seek comfort of Spiritualism, in private or public, than there were thirty and forty years ago? I think there are four to one. Spiritualism is stronger today than ever before. The attitude of the press, and pulpit, and courts all attest this fact. Yes, and there are thousands of people today who openly acknowledge or tacitly confess to conversions of their truth, to one thirty years ago.

Why then do local societies languish? A variety of causes might be assigned. I do not think it due to the narrowing creeds of Spiritualists, so much as the commercial attractions which seduce many. Nearly all churches are broader today and many of them cater to the agnostic and spiritual elements in society to "draw" whereas thirty and forty years ago it was a sin punishable with excommunication for a lay member to attend a circle, or a spiritual meeting. Nearly all press belief in the possibility of spirit communications.

Christian Science has taken thousands from our meetings—not because they have anything new or better, but because they condemn a

member of the Society for Psychical Research, and will not call himself a Spiritualist, much less support one of the local spiritualistic societies in the city where he resides. Prof. Hare, Mages, Lodge, and Worth declared themselves Spiritualists, 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 some church, or outside of all religious associations whatever. If our local societies were as attractive mentally, spiritually, and musically, commensurate with the churches, 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 conquest of Spiritualism, then they must receive such accessions as will infuse new life, new methods, new purposes into their now sluggish veins.

Mr. Howe says that Spiritualism is stronger today than ever before, and instances the attitude of press and pulpit toward our movement to prove his statement. There is a more general interest in the subject than ever before but that interest is in an abstract, rather than in a concrete form. As an effective moral, educational, social, political reformatory force throughout the nation, we fail to find that Spiritualism exerts very much influence. We hold that it should have the greatest possible influence in all directions, and feel convinced that strong local societies will give it the prestige it deserves. If Spiritualism exerts its influence above the clouds only, if it is to be abstract rather than concrete, then its present condition is eminently satisfactory. The fact is the increasing liberality of the churches and the instructive thought presented by the various occult societies are attracting thinking Spiritualists. They will go where their mental and spiritual wants can be met. If our platform was as free and fearless as it was in the early days of our movement, our people would have no cause to go elsewhere. We appreciate all of the noble workers of today named by Mr. Howe, and are pleased to accredit them with having accomplished much in behalf of our Cause. They are today splendid champions of the truth, but question them all, and the majority will confess to underplay, lack of engagements, and small audiences.

In its broadest sense, Spiritualism embraces the truths upon which all branches of occultism are founded. Such a Spiritualism will win the respect and support of the people. The tendency of too many of our people is to attack theosophy, spiritual science, mental science, and cognate bodies with the same virulence with which the churches once assaulted them. They sneer at metaphysics and its followers; they scorn those who believe in re-embodiment and have only unkind words for those who believe in scientific theism as a part of Spiritualism. Spiritualism is far from being a "back number," but it soon will become so unless its platform broadens, and its representatives become the embodiment of the principles of progress, justice and right. Continue the present methods and conditions much longer, and the vast majority of our local societies will pass out of existence, to be succeeded by private class work on the part of the few who have the courage to persevere. When our people recognize the truths underlying the movements that have branched off from Spiritualism, and emphasize them, when they seek to build, rather than to destroy, when they free themselves from the idea that there is but one truth in Spiritualism, then our Cause will advance to its proper position in the world. As a means to the desired end, as the divinely appointed leader for the sons of men in the new era, Spiritualism stands forth as the only power that can save mankind through the broader Spiritualism the angels are struggling to bestow upon mankind.

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 is manifest in the first three paragraphs of your editorial. True, such minds as Tiffany, Brittain, Edmunds, Denton, Fishbaugh, Mages, Hare, and their like, were powerful allies, and did much to mould the movement in its childhood. But there were many others, and these I counted as much, whose chances in the schools had been exceedingly limited, and whose humanity 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 temporal.

Such speakers and writers as Cora L. V. Richmond, Mrs. F. O. Hizer, Mrs. E. L. Watson, Nellie J. T. Brigham, George W. Taylor, Fanny Hubbard Felton, George M. Jackson, N. Frank White, Mrs. Amanda Spence, J. L. Ferguson, L. L. Pardee, O. Kellogg, A. B. French, and others, counted as much 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.

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List of Contributors Since June last Names Appearing Second Time have Contributed Again Since Last Report.

- \$3800—Samuel I. France. (The entire amount contributed by Mr. France is \$4800.)
- \$200—B. C. Rogers.
- \$200—Dr. O. G. W. Adams.
- \$125—Alonso Thompson.
- \$100—B. L. L. Francis, E. Terry, J. Q. A. Whitmore, Ferdinand Dreer, Minnesota State Assn. per C. D. Pruden, Fort Worth Spiritualist Temple per Jennie H. Brown, Mrs. Geo. B. and Emma N. Warner.
- \$75—Andrew C. Dunn.
- \$25—Cash collections at convention.
- \$20—Mrs. A. D. Huntington, Alfred Joslyn, Dr. G. N. Hillgrove, (also valuable watch and chain from Mrs. Hillgrove), Helen A. Haddock, E. Butterick.
- \$15—Quilt and cover at convention.
- \$15—Frank H. Ransom.
- \$15—Mrs. Susan L. Porter, C. M. Platt, Mrs. O. M. North, Andrew C. Berry, Dr. J. M. Peebles, E. M. Hale, C. L. Stevens, Woman's Progressive Union of Philadelphia, Mrs. C. W. Finch, Geo. W. Burnham, Mrs. J. H. H. Matteson.
- \$12—"A Friend to N. S. A. Secretary."
- \$10—Collected by Ida P. A. Whitlock.
- \$10—W. C. Childs, Benj. Rhodes, Mrs. F. D. Griffiths, Wm. Speer.
- \$10—Dr. G. N. Hillgrove.
- \$10—E. B. Brown, Mrs. L. F. Prior.
- \$12.75—First Spiritual Society of Salem, Mass.
- \$12—E. P. Upton.
- \$11—Mrs. A. F. Butterfield.
- \$10.50—F. H. Morrill and wife.
- \$10—Simon Butterfield, W. A. Rogers, Mr. and Mrs. O. M. Lewis, Mrs. Jas. Clark, Olin D. Whittier, John N. Page, Light of Truth Pub. Co. (E. J. Sweet, J. King, Mrs. E. E. King, C. W. Washburn, J. Washburn, Hattie Washburn, J. Sweet and Ray Sweet inclusive), Dr. and Mrs. F. L. Willis, Massachusetts State Assn., F. Crompton, Dr. Robt. Greer, J. Holton, Woman's Progressive Union of Brooklyn per Mrs. Ella F. Kurth, Woman's Progressive Union of Brooklyn, Wm. F. Eldridge, Samuel N. Newman, Somerville, Ct., Spiritualist Assn., Dr. G. C. McGregory, Mr. and Mrs. Rodney Ober, Mrs. Allen Howe, Stephen Staples, Chas. T. Ford, E. N. Winslow, Asa S. Parsons, Ludlow Patton, Geo. Moore, Mrs. C. H. Swift, W. Goebel, E. R. Whitling.
- \$9.00—Mrs. B. W. Belcher for silk quilt.
- \$9—Collection at Verona (Maine) Camp.
- \$7—Hon. John Hooker.
- \$7—Collection at New Era (Oregon) Camp.
- \$7—Mrs. Nora Dowd (collection), G. H. Gabriel, collection at Onset.
- \$6.11—G. W. Kates (collection) Grand Lodge (Michigan) Camp.
- \$5—Mrs. Lucie S. Foskitt, collection from members and friends of First Spiritualist Association of St. Louis.
- \$2.25—Six Spiritualists of Rockford, Ill.
- \$2—George Moore, W. W. Sprague, Mrs. Flavia Thrall, Geo. H. Schneider, Edwin D. Reade, Mrs. G. W. Hollister, C. H. Newcomb, F. L. Gibson, J. H. Waters, Mrs. Chas. N. Draper, John Garfield, Mrs. H. Libbey, Anne M. C. Williams, Nathan Tucker, S. H. Gordon, H. H. Lord, Mrs. Belle H. Smith, Chas. Dawbarn, Mrs. Dobson Barker, L. P.

January Ladies' Home Journal.

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\$320—Collections at Briggs Park Camp.

\$30—O. H. Smith, C. H. Woods, Arthur C. Smith, Wm. Espenmuller, C. F. Heldrich, A. W. Bonnell, Geo. H. Walters, Mrs. McClellan, R. M. Pritchett, Lake Shore R. R. per M. L. C.

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\$150—Two friends of Rockford, Ill.

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\$10—Mrs. C. F. Merrill, E. J. Browne, Mrs. Carrie Ryan, Mrs. Henry Harris, Mrs. M. S. Morrill, Mrs. R. Semple, Mrs. M. J. Thompson, Mrs. A. H. Bradford, Edward Sanford, Mrs. E. L. Jellison, Mrs. Jennie McNeil, L. Metzler, Louis F. Parker, Mary A. Elliott, S. T. Davenport, Ira W. Russell, Mrs. M. A. Lowell, Mrs. L. Phinney, Mrs. D. H. Aldrich, Byron H. Aldrich, Mrs. S. C. Turner, Mrs. S. N. Thompson, Mrs. S. E. LeMoyne, A. Jodity, Mrs. M. E. Mason, Mrs. A. H. Clough, E. J. Leavitt, Mrs. E. Picknell, J. H. Brophy, Mrs. N. D. Weaver, John Langhorn, Mrs. A. B. Severance, Mrs. M. O. Scott, Jennie B. Worcester, Anna H. Tower, Mrs. M. G. Lincoln, Mrs. E. B. Spaulding, Alice J. Spaulding, Mrs. E. Picknell, Mrs. Sarah J. Moore, William E. Canabarger, Mr. and Mrs. H. L. Gonzales, C. E. Twombly, Miss N. Harriet Hill, Mrs. J. L. Avery, Mrs. H. Sprague, Mrs. A. H. Parker, Geo.

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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 sad fact, and ascribed the cause to the lower moral tone of the people. A closer 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 creature in human form, who committed the fearful crime. Some of the recent miscarriages of justice might be instanced in the Northern 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 penitentiary for rape upon a young girl of about fifteen years of age. In 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 Jan. 9 by a negro brute who attempted to outrage her. He pushed her eyes from their sockets, beat her into insensibility, and left her more dead than alive to the mercy of the wintry air. She may recover. If she does, the negro will receive a sentence that will be far from commensurate with his offense. If she passes away he may be tried for manslaughter—possibly for murder, presuming, of course, that he is caught. Nothing less than a life sentence should have been given any one of the above named wretches. In fact, life imprisonment at hard labor, without the possibility of pardon should be the fate of every rapist. Failing this, there is the semblance of an excuse for lynch law on the part of those who administer it. It is becoming next to impossible to convict men for crimes against women and girls of tender years. Some judges apologize for the villains,

and jurists excuse them on the ground, no doubt, that women have no business to be women anyway, and if they are women, they must put up with just what may be given them by the poor (?) negroes and misguided (?) white men. The fact that some people have sufficient respect for the principle of justice to apply lynch 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 jurists who try the cases. We are not upholding lynch law, nor palliating 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 foregoing paragraphs were written, the terrible lynching of Fred Alexander, a negro of unsavory reputation, has taken place in Leavenworth, Kansas. His fearful 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 demands of the mob. The worst features of the Kansas case consist in the fact that the wrong man may have been killed, 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 pardon 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 mysteriously in that same vicinity. The mob jumped at the conclusion that the negro was guilty of both crimes, and inflicted punishment accordingly. The crime of murder is far less heinous than that of rape, yet the latter, in the Northern States especially, is either ignored, or covered up by not a few of the so-called civilized white men in those States. Jurists seem constrained to sympathize with the rapist and prone to ignore the claims of his victims upon their honor as men. Were the jurists that try cases of rape composed of both men and women in equal numbers, or even of women only, there might be a great difference in the results of the trials than is now apparent. But just so long as the law and evidence have no weight with judges and juries, just so long will the aid of lynch law be invoked. The fault of lynching rests not so much with the people as it does with the lawyers and court officials who resort to every possible device, take advantage of every technicality, to pervert the ends of justice. The most notorious criminals frequently escape just punishment through the cunning of a rascally lawyer. When lawyers will accept only such cases as they know to be absolutely just, as they should be compelled to do by law, justice instead of injustice would prevail in this nation once more. When laws are made to serve justice, when respectable men cease to defend wrong and outrage, when women prefer virtue in men to sensuality, lynch law will be known no more. Until then, excited and misguided persons will invoke its aid to protect them and society from the effects of injustice.

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 fistie encounters that were gotten up for the express purpose of administering a severe flogging to the inexperienced student. One of the Congressmen pronounces prize-fighting a virtue in comparison with the brutality practiced at West Point. There is little doubt, outside of the demoralized upper class cadets, the officials of West Point and the aristocratic army circles, that Booz came to his death through the inhuman treatment he received at West Point, administered by pampered young ruffians 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 wonder 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 maladministration 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 ruffians or the removal of the notoriously incompetent West Point officials will not remove

the cause of the evil. The abolition of the 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 worthless institution. If war is wholesale murder, if killing is wholly unrighteous, then a school that teaches men to be prize-fighters, murderers and heartless scoundrels 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 truly civilized. If men must kill, then let them follow the example of the illustrious hunter-statesman, Roosevelt, and go out into the wilds to slay bears, wolves and panthers, whose natures are akin 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 above-named 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 do 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 1st to Nov. 1st, 1901.

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 of 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 to many of the people in Titusville and Oil City for not a few of them take the Light of Truth, Progressive Thinker and Banner of Light. Yet they will employ him, bestow 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 the two cities alone; the Spiritualists of Columbus, 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 else 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.

We speak these tender words of our esteemed friend, Maj. Charles E. Richmond of Meadville, Pa., youngest son of the Hon. 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 serious only ill 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 majority of youth. We have known him well for fourteen years, and can speak advisedly of his genial disposition, his marked ability, and his worth as a man. Though not an avowed Spiritualist, he yet recognized that his 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 survived by his wife (formerly Miss Leona Magraw), one child, by his vener-

able father, Hon. A. B. Richmond, and one brother. He will be missed by all his loved ones, but especially by his father, whose partner he was in the well-known law firm of A. B. Richmond & Son. His father has the comforting assurance 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 whole-souled philanthropist has passed to his reward in spirit life. Mr. Platt was long a prominent figure at Niantic, Conn., Camp-meeting, and was most generous in his support of the Cause he loved. Although almost totally deaf, he never faltered 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 mediumship 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 Spiritualist 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.

The Ironquels County Times-Democrat, published in Watseka, Illinois, Jan. 4, 1901, contains an interesting account of the celebration of the sixtieth 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 "Watsseka Wonder," in which a member of their household was a leading figure. The case of Mary Lurany Venum is one of the most difficult problems the opponents of Spiritualism have ever been asked to solve. Mr. and Mrs. Roff were married Jan. 3, 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 of its followers.

Hon. O. W. Streeter.

This able friend of the Cause of progressive thought, writes us that the Spiritualists of Wisconsin 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. Orders 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 Massachusetts 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 Pfeiffer, Boston; vice-president, Charles A. Day, Dorchester; secretary, Charles E. LeGrand, Salem; treasurer, Sarah F. Belcher, Marlboro; directors, Frank B. Johnson, M. D., Boston, Frances J. Miller, M. D., Boston, Frank A. Dennette, D. O., Boston, John N. Shattuck, Boston, Maurice C. Groppe, M. D., Jamaica 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 concerning 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 on the eighth page to the third page, where all news items, concerning societies and speakers, 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 paid to the chronological order of the reports from local societies. These special notices to be inserted in the current issue must be in the Editor's hand by ten o'clock each Monday morning.

Mrs. May Evelynne and her talented daughter, Miss Pearl, were welcome guests to 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 anniversary of the birth of the gifted author-hero, Thomas Paine, Sunday afternoon, Jan. 27, in Paine Memorial Hall, in connection with the Free Thought Society that holds regular meetings there. All friends of freedom of speech in politics, religion 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 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 Independence, have been utterly ignored of late by the Church Imperialists of the United States.

How 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 blame 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.

Poor Jennie Bouschleier! 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.

The Massachusetts Medical Rights League has begun an aggressive campaign 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!

The Conneaut, Ohio, Evening News of recent date contains a very interesting sketch of the D. Cummins Packing Company located in that city. It shows that energy and enterprise 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. Cummins is one of the ablest business men, and most profound thinkers in the State of Ohio. He possesses sound judgment, keen, logical reasoning powers, and a high sense of justice. He deserves success and we hope it will be his in full measure.

Don't fail to read the able article by 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 willing 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.

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 Spiritualists, and all should plan to attend them.

A 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 anxious 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.

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, 1900, 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 affliction. May the truths of Spiritualism come close to their hearts in this sad hour.

Several of our recent editorials have called forth vigorous criticisms on the part of many of our gifted contributors. They will all be published in due time, hence we ask our friends to kindly bear with us until we can find space for their excellent articles. It is evident 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 fail to do good.

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 orders. It is only one dollar per volume.

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SPIRIT Message Department.

MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF
MRS. MINNIE M. SOULE.

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

These Circles are not public.

To Our Readers.

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

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

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

Invocation.

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 respectively. 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 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 sent 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 to 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 everything 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 benefit to her."

Nora Perry.

I see a short stout woman; she has the sweetest face 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 wherever 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 indeed a pleasure and a glory. I bless everybody who was good to me, and to those who were not, I send 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 from God's hand and so I repeat again that whatever God has given me, seems to bring out my praise and my thanksgiving rather than my condemnation. I want so much to go to Utica, N. Y. I have friends there who are looking out into the beyond with almost a tear as to what may come to them. It is to banish this, to give them the understanding of the reality of the other life that I send this message. Goodbye."

Abraham Shultz.

Now I see a stout, portly man. He is very fair, with ruddy 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 full life conditions and all at once the cord is snapped and over he comes. He is a German because as he begins to talk, I hear the difference in his expression. He says: "My name is Abraham 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 manifestations 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 pretty 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 here.' Please send this message to Joe Smith."

Dr. Edward Hill.

I see a doctor. 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 down 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 name 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 evident to me that I am remembered as a living person and it will help me very much. I want so much to send this message of love to Cora and to tell her that I know she misses me. I know I miss her but I know too there is a way for us to express to each other what we so much feel. I dislike this publicity, sending my love 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."

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 skin and brown eyes. She is self-possessed, doesn't seem to get the least flurried in coming and I am sure from 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 Lincoln, Neb. I have an idea that if I can 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 never 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 flies to the spirit as to a city of refuge and I am able to minister unto him. Tell him I saw the business transactions and if he had had his eyes open and paid attention to what I was trying to give him, he needn't have made such a misa at it."

Susan Clapp.

Here is a woman. She is short and her face is full of wrinkles. Her eyes are as black as beads. Her hair is quite gray but just as smooth and prim and proper as it can be. Everything about her looks as if it were put just such a way and that was the only way it could go. She has lost all of her teeth because when she speaks there is a little hesitation in her manner as if she were conscious she wasn't using her mouth properly. She says: "Just say if you please without any more fuss about it than you can help, that my name is Susan Clapp and that I belong in Natick, Mass. I have George with me and he says, 'Alice, don't try too hard to please everybody but take care of yourself.'"

yourself Bro. 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 he 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 place they put in. I think it was better before they did, but after all it is, there now and they can do as they 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 way. He says: "Well, little one, I want 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, Monticello, 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.

To the Editor of the Banner of Light:

Now that we are conceded by the world in general to be fairly launched upon a new century, I will venture to allude to the event; though, truth to say, I have been somewhat afraid 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 Banner. I puzzled over it for awhile, and then gave it up.

Some persons 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 gibbets 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 interesting 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 existence of the soul. We unite heart and soul with the statement in the catechism which Universalists teach to their children, worded as follows:

"For every sin which I commit I must suffer the consequence, either in this world or the world of spirit."

This is in full accord with the general teachings of the Nazarene, and with what Paul wrote to the Galatians:

"Whosoever a man soweth, that shall he also reap," though the same Paul often taught a different doctrine, when he was enforcing his favorite theory, that faith is more important than works.

When a man whose previous record is good suddenly commits a crime, a cursory judgment is that he is taken unawares, and is scarcely responsible for the act. This can hardly be the case. It is far more likely that similar exciting causes have many times before given rise to impulses within him to commit this very act. Circumstances had not favored his committing, or his will was still strong enough to conquer the impulse.

But as, time after time, the impulse to do the wrong arose in his mind, he every time did it in his heart, though not in outward act; and at last, in favoring circumstances, the impulses previously indulged in rushed on in overwhelming force, and, to the surprise of those who had previously regarded him as worthy, he actually commits a crime that brings on him the reprobation of the community. But he would never have done it outwardly, if he had not done it previously in his mind.

One of the wise sayings credited to Solomon is:

"Keep thy heart with all diligence, for out of it are the issues of life."

Jesus, with his customary psychological insight, reminded his listeners that thinking of an act with a wish to commit it is really committing it, and that he who is angry with his brother really slays him in his heart.

Of course the thought of a wrong act may come by suggestion or by the power of association into any mind. If it awakens repugnance and horror, the will quickly expels it from our inner being. But if we welcome it in the slightest degree, it will come again, and be still more welcome. Later, it is nursed and brooded over, and is actually committed in detail in the heart. By and by, it comes again. Favoring circumstances make its commission easy, and in a moment it passes the gateway of the soul, bursts full-fledged into actual outside form; and though one moment after, its perpetrator would give untold millions of money if he had not done it, yet it is done, done by him who must endure the responsibility of its commission, and it can never be recalled. But, if he had not previously cherished a similar state of the heart, it would never have been done by him in outward act.

It is also true that every single thing that is ever done by the body or its voluntary organs is first resolved upon in the mind. The mind forms the concept, the will carries it to the appropriate member, and then the thing is done. Some things are done so quickly, and in such rapid succession, that it seems as if they were done automatically.

When the skilled pianist executes an intricate piece of music, it is difficult for the bystanders to realize that his will has been actually at work in the striking of every note. But let us go back a few years, and look at this musician when a little child.

He is placed on a high chair, and his chubby hands are put in position. The thumb of his right hand rests on C. His mind forms the notion of striking C with his thumb, his will acts to that end, and very slowly and clumsily the key is pressed down. The same process is gone through with the fore-finger and D, and by dint of great effort he strikes the five notes in succession up in order and then down. After executing this many times he gains some facility, but at every note the mental process, with the sequence of the physical act is repeated.

The left hand is trained in the same way, and this is followed by the difficult double process of using the two hands together. Later, all the "five finger exercises" are played with great rapidity, but they are not played by an automaton. Every note is played with a purpose, but the will is exerted on the fingers so quickly that the consciousness of the repeated mental processes is lost sight of, and it sometimes seems, even to the musician himself, that he plays without volition.

When the child is learning to walk, every step results from an effort of the will. In later years, under some stress of emotion or abstraction he will walk many miles without knowing in the least what he is doing.

We may thus see that we are responsible for our habits. The will has apparently ceased to act, but it was consciously exerted in the early instances, and we are always and forever responsible for all the acts of our will.

Some persons are irritable and fault-finding by habit, while others are placid and look on the best side of persons and things in the same way. They are responsible for these mental conditions. They have been pleasant or ill-natured with intention at first, and having formed the habit, they go on in the same way. What was intention at first becomes their disposition in time, and homes are made or marred by the good or ill training of the will in the earlier stages of life. The twig grows in grace and beauty, or it is bent away. 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-hazard, 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 bow: 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 to the sensations and the groveling. The soul enters its own silence. It is inspired by itself alone. It catches a glimpse of what it might be, of what it was made to be. The glimpse is fleeting, but it is radiant in beauty.

We come out into the life of the world, but we carry that radiant image with us. No eye saw it but our own; it is our secret. In silence, we try to make our life conform to that image. Little by little, the rough corners are rounded down, the asperities are smoothed, we begin to "be the thing we 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 destined 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

the debt of our being. Never can we have one moment's content until we have conformed ourselves in some degree to this image so sweet, so fair, so unexpectably lovely.

Now we leave the fleshly form behind us. We hear, "elster spirit, come away."

Earthly pencil cannot delineate, earthly mind cannot portray the wonderful view of its own ideal soul that is vouchsafed to the newly enfranchised spirit. Under more favoring conditions, with angelic aid, we engage in our new task, our endless task, of perfecting our own individual soul, thus bringing it ever into closer conformity with that divine conception, whose fulness no finite mind can ever attain.

"Oh! eternal light!

Sole in thyself that dwellest; and of thyself Sole understood, past, present or to come, Vouchsafe one glance, to gild our storm below."

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

Arlington, N. J., Jan. 12, 1901.

Verification.

To the Editor of the Banner of Light:

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. Briggs' 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 inquired of the medium if she knew who he was, as I did not, and had never heard of the name before. She told me that he wished to use me as a public speaker 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 even 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, 1900. Not feeling quite sure that I was the Henry he meant, I again went to the medium, Mrs. Light, who certified the fact that I was really the Henry in question. I am impressed to say that our friend, Albert Farrington, will express his gratitude to you at the first opportunity. Wishing you all the luck in the world, and a very prosperous future,

I remain yours for truth,

Henry Brockbank

46 Cornelia St., Utica, N. Y.

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

Answers to Questions

GIVEN THROUGH THE MEDIUMSHIP OF
W. J. COLVILLE

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 ailments, 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 ailments 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 to be 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 ailments 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 unaided mental operations.

On the general subject of spiritual or divine healing much obscurity still beclouds the public intellect, for despite the many treatises 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 himself out of a mental condition which induces suffering, into one which produces pleasurable results. Divine healing necessitates faith

In some spiritual power which operates upon or through the invalid and accomplishes what unscientific people call a miracle of healing. To the deeply religious mind, faith healing strongly appeals and there is no galling the fact that the "prayer of faith" does in reality wield 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.

At Bowie, Maryland, in the home of J. W. Ingersoll, Dec. 20th, 1900, Harriet Ermale, daughter of W. J. and M. A. Turpin in her 44th 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 alone life's dreary way alone.

All her life she had been familiar with the beautiful philosophy of Spiritualism and interested in lyceum work and though life was sweet and the hovering of the ties of earthly companionship not without its pang, yet well she knew that the passing of the mortal was only the stepping out of the spirit into a broader, grander plane of continuous life, that the veil was very thin between, and there was no real separation. She bore her long illness in which she suffered untold agony, with patience and cheerfulness, with always a kind word for those ministering to her comfort.

Funeral services were conducted 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 Glenwood Cemetery, Washington, where lies her father.

E. H. C.

Dec. 22d, 1900.

Faces of Spirits Caught by Camera.

Curious Story of Dr. Hausmann, the Washington Occultist.

The story seems incredible, but Doctor Hausmann, who tells it, vouches 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 aural 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 elsewhere, 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 future, and in spite of many obstacles, I flatter myself that I have met with considerable success."

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. "Last June, however, as I was holding a seance 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 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 me.'

"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 splendid photograph of Abraham Lincoln, who was represented as wearing the Stars and Stripes, and in the fourth Washington was shown, though only faintly, and, do what I would, I could not give his dim features anything like their lifelike appearance."

WASHINGTON'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 Washington. 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 alone 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 alive.

"General Robert E. Lee, I may add, visited me soon after I had photographed Washington, and I also obtained a fine photograph of him.

"One motto was written by the spirit of Washington on a slate. It reads: 'Perseverance 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 beautiful of a high moral rectitude discerned, and brains grow frontal.—Ex.

Departed Spirits.

But you say, what about the departed spirits? I am interested in them; I believe in them. Do you remember the incident that I related of some one writing I think it was to Henry Ward Beecher when he was an editor, and saying, "Do you think we shall recognize our friends in Heaven?" And he replied, "If I am fortunate enough to get to Heaven, and my friends are also 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 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 earnest thought. And then the next year some of us assembled again, and there was a vacant chair; there was one man gone who had been such a lover of his kind and such a benefactor of his city that 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 friend continues his activity in behalf of some other spirit?" And do you know my soul revolted within me, and I felt like crying out in protest, "Not that way out for this sphere! What is the use of imagining that those who have gone carry all their great energies into trying to help some other sphere, and neglect this one in which they had lived and loved and labored? Do you remember what Victor Hugo says: 'You were down hearted and sinking in spirit when there seemed to be a soft light that touched your forehead and you rose invigorated. It was your mother's kiss! You were almost discouraged, 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 friends 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 Heaven that will leave you out of my thought, and this world out; and whether in the body or out of it I mean to go on with all the energy that is in my soul trying to help the world to be what I know the world is meant to be!"

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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INDEX.

Angel Care.
A little white longer.
Angel Visitation.
Angel Friends.
Almost Home.
And He will make it plain.
A Fragment.
A day's march nearer home.
Accented.
Beautiful Angels are waiting.
Bethany.
Beautiful City.
Beautiful Land.
Blessed.
By love we arise.
Come up thither.
Come, gentle spirit.
Consolation.
Day by day.
Don't ask me to tarry.
Evergreen side.
Evergreen side.
Fraternity.
Flowers in heaven.
Garden of Eden.
Garden of Eden.
Gratitude.
Golden words.
Lashed home beyond the sea.
The sea.
He's gone.
Here and there.
I shall know his angel name.
I'm called to the better land.
Long to be there.
Looking over.
Looking beyond.
Looking for home.
Let love love one another.
Live for one love.
My angel of love.
My home beyond the river.
My home is not here.
My guardian Angel.
Not yet.
No weeping there.
No death.
Not yet for me.
Never lost.
Only waiting.
Over there.
One word to the past.
Outside.
Over the river I'm going.
Oh, hear me away.
One by one.
Passing on.
Passing on.
Passing the veil.
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