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NO. 23.

A BRIDE OF THE SEA.

BY MARY BAILD PINCH.

What fi) wers and groves in fields of the ocean, Teal blessom in strem or calle; The palse of the deep knows glad emotion, Surridg the branches of pain—— My ione spirit bows in food devotion, My ione spirit bows in food devotion,

Has my soul once roamed 'mid the ocean-treast In pre-listoric dreams? Scottleg my life with rhythmical measures, Wooleg me out on its streams. That my days are drear and few my pleasures, I prize sea-glimpses and gleams.

Seeking my Love in ocean groves straying,
While she knuce her viol and grieves,
I hear sweet muste in white stamples playing—
Find shells 'neath drip of the eaven;
Her bride-maidens chant with choirs low singing,
Twining their crimson-band sheaves.

That shallop of mine slipped from its moorings— Love fled a sweet mystery; The midnight grow dark—how dim were the bear

Ing.—

My Love was bride of the sea,
Yalle I was bereft 'mid the settler's rude clearing's,
Yet love plays sweet preludes to me.
Boone, Colo.

HEALTH, HYGIENE AND HARMONY.

BY DR. J. M. PERBLES

"Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?"—Paul I. Cor. III., 16.
"Beloved, I wish above all things that thou mayst presser and be in health."—Third Epistle of Jehn, 2d verse.
"I beseed you to be well, and to keep well."—Emerson, in a letter to a friend.

The human body has fittingly been com-pared to a temple, a tenement, a house that we tarry in while journeying as pilgrims through the sunshine and shadows of mortal-

Tell me then, O fellow travelers, as I tell Tell me then, O fellow travelers, as I tell you, of life's uneven voyage—its alcknesses, blighted hopes, plereing storms, trials, losses, defeats, struggles and bitter disappointments. Tell them, to forget them. Now, in the closing of this old century, toss them all behind you. No doubt they were necessary experiences—certainly they are. Evil is neither absolute nor endless. It is but the shadow of the good. Forget it. You have a right to be happy and healthy. Let us study to know ourselves—our origin, our capacities and destiny. Let us be manly men and helpers one of another.

of another.

God is "Infinite Intelligence," or what is a better phrase, Infinite Spirit, embodying energy, consciousness, life, purpose, love, wisdom and will. God is incarnate within you. Each is a potentialized portion of God, of spirit, of life eternal. A golden future awaits you—awaits all. Press on.

Let us contemplate this temple—this house.

Let us contemplate this temple—this hous Let us contemplate this temple—this house that we live in. The top coronal region is the soul's parlor. The back brain is comparable to the kitchen. Why not leave the cerebellum kitchen and move on and upward into the frontal department of this wonderful house? Why not go up into the higher moral, religious department of this marvelous human structure, the region of hope, spirituality, reverence, and the consciousness of immortality? The cerebrum comprises about seven eighths of the brain's weight, and is not found in the amoeba and the lower forms of animal life.

The frame work of this unique temple is

The frame work of this unique temple is The frame work of this unique temple is made up of some 206 bones haide from the teeth. They are alive. The old have more than the young because cartilages sometimes harden to bones. In the movement of these 206 bones there is brought into action 523 voluntary muscles, varying in length, size and shape. The muscles arranged in pairs, constitute the lean meat of the body. The heart, cone-shaped, dispenses vitality through nearly a thousand arteries—the arterioles and capillaries, which latter connecting the veins and arteries, are almost innumerable. The normal weight of the blood is about eighteen pounds.

THE NERVES.

THE NERVES.

The nervous system is the most intricate portion of this temple. A nerve is a hard viry substance, infilled with a fine, ether-like, haviable fluid. Nature knows no vacuum. These nerves are the avenues of the soul and the soul's outflowing forces. More than 600 nerves are employed in carrying messages to the brain. The brain, spinal cord, and nerves all contain gray substance. There are 600,000 sensitive fibres in the optic nerve, and the thinnest portion of the eye-ball is made up of ten layers. The ninth layer, which is especially concerned with vision is composed of rods and cones standing like bricks placed on end; \$,000,000 cones have been estimated and the rods are still more numerous. In the brain and spinal cord there are supposed to be \$,000,000 nerve cells. If we do not think,

we sense from all parts of the body. The convolutions of the brain resemble an English walnut. Phrenology is a science. Only those oppose it who have receding, badly-shaped heads, or are ignorant of its demonstrations.

THE HUMAN SKIN

THE BUMAN SKIN

Who does not admire a clean, smooth, delicate skin. The skin has three special functions: protection, exhalation and absorption. In the skin there are between 2,000,000 and 3,000,000, perspiratory glands. These empty their secretions through minute spiral channels. There are 5,000 skin pores on the palm of the hand, 3,000 upon the forehead, 5,000 to the square inch on the cheek. If these were joined and stretched out lengthwise they would be nearly five miles in length. Does not the reader here see the importance of the daily bath—the importance of keeping the skin clean so that the effete debris may continually pass off through the skin pores? The greater part of sickness is self-caused. The immost soul is never iii.

THE LUNGS.

THE LUNGS.

The lungs are the bellows to the house in which we live, and they would cover, if spread out, something like 2,000 square feet. They are made up of lobes, the right lung having three, the left, two. And these lobes and lobules have something like 1,700,000 air cells. Everything that lives, breathes. Trees breathe and their leaves are their lungs. Fish breathe and their gills are their lungs. They do not breathe the water, but the air in the water. People should lie on the right side head to the north, and take frequent sunbaths. It is sunshine or son force that runs Sir Win. Crookes' radiometer. The sun is a source of force, heat, light, and vitality.

THE ALIMENTARY CANAL.

THE ALIMENTARY CANAL

Foods after having been thoroughly chewed become chyme in the stomach, and entering the intestines through the pyloric orifice, are taken up by the lacteals and the little structures in the mucous membranes called villi. These number, so it is said, 10,000,000 in the small intestines. Foods and drinks feed the blood. The blood is the body in solution. The blood makes the body and the body makes, or at least affects the brain. Deeple that subsists largely upon hogs naturally become selfish and hoggish; while lamb chops make people sheepish and oysters make them stupid. Oysters do not really live. They exist—exist to absorb. The fifth carried into the water from the brooks and streams and the excrements of the fish that pass over and about them, are all absorbed by the oysters; consequently those who indulge in oyster-eating, cat second-hand excrements. The inspired poet said: "Man grows to be like what he feeds on."

grows to be like what he feeds on."

THE KLOOD.

Blood tells in more ways than one. In the average man there are estimated to be 22,590,000,000 red blood cells and 53,000,000 white cells. One class of molecules and seminal fulds are mostly educed from the white blood corpuscles; hence the danger of exhausting these forces. It has been said by a distinguished German anatomist and pathologist that there are 26,500,000,000,000 cells in the adult human organization,—what a wonderful piece of machinery is the human body, and through it all we see design, plan, purpose—the adaptation of means to end. And withal how important that human beings know themselves, and learn how to take care of themselves, and learn how to take care of themselves so as to be bleasings to humanity, themselves so as to be blessings to humanity, and departing, leave the world better than they found it.

THE MORE REFINED FORCES

THE MORE REPIERD FORCES

What is force? It is an absolute entity, an ethereal invisible substance, having but few if any of the recognized characteristics of matter, even in its most attenuated condition. We repeat, force is a real, substantial entity, because it produces vital, physical and psychic results; and only substance, or essential something can produce tangible and potent

chie results; and only substance, or essential something can produce tangible and potent results.

Mild, magnetized remedies may prepare the way for such higher, finer curative agencies, as psychic force, will power, psycho-magnetism, thought, electricity, ozone, electrified water, music, soothing social influences, and beautiful harmonizing environments.

These forces, such as psychiam and mesmeric force, must be studied. I have a friend who when rapidly walking across the floor on a dry, cool day without lifting the feet from the carpet, yet touching a metallic substance, sparks will fly from his fingers, and with one of his firey electrified fingers he will light the gas. While the human body is not naturally in a state of electrification, it can be charged with either positive or negative electricity, and a permanent storage of it may be obtained by placing the person in a chair with glass legs and rollers, or it may be retained in the body in a more attenuated and vitalized condition by the will or combined wills of either visible or invisible intelligent agents.

Electricity, remember, is an etherealized, potentialized substance, and as such must be

administered scientifically, or it may prove decidedly destractive. Static or frictional electricity resides more on the surface of bodies. It does not penetrate beneath the skin, affecting the deeper tissues, and hence it is of little value medically. A large amount discharged irritates the surface and may blister the skin. Lightning often kills.

Voltaic electricity, decidedly different from the static in both production and effect, being generated by chemical action in the bedge generated by chemical action in the decomposition and destruction of abnormal growths—the removal of constrictions, the treatment of paralysis, using the interrupted or alternative current—the transference of vitalized force through the tissues, in promoting nutrition by osmosis, in strenthening the uterine ligaments and the many painful affections of a nervous and musecular character. In essence these kinds of electricity are doubtless one, but the difference exists in the methods of generating them. The application of a mild Voltale current with the positive pole upon the goitre, or any portion of the body that is painful, ultimately affords the desired relief. It should be repeated, a infild continuous current. The magnetic hand does the same thing. The faradic form of electricity induced by magnetism, and similar the Voltaic alternating current, slightly stimulates the nerves, increasing the circulation and intensifying nutrition. The body, have cr. seems to be quite inscassitive to this form of so-called magnetism. It is not medically practical. Electricity must not be confounded with magnetism.

The demonstrated interaction of mind and body, the mind being the positive force, the

The demonstrated interaction of mind and body, the mind being the positive force, the multiform methods of electrical energy, especially the Voltaic Current, together with psycho-impression, auto-sugarstion, mesmeric manipulation, and the electricited, spiritualized hand of the sensitive, are increasingly prominent among the incoming forces that will ultimately displace drastie, and often deadly drag medication. drug medication.

MEDICAL ADEPTS.

MEDICAL APPTS.

Adepts in psychism, in electricity, and students of pathology and psychology, generally agree that man is tribilly in unity, constituted of a physical body, a spiritual body and the conscious immortal soul. Plato and Paul taught this in the past. Theosophists make man a sevenfold organization. Advanced thinkers, psychologists, psychometrists, and metaphysicians, generally treat man as a three-fold being. Philosophically speaking, the immost soul, allied to the Infinite all-energizing Soul of the Universe, something as is the glittering drop to the living, bubbling fountain, is the real man. The body, as aforesaid, is but the tent, the tabernacle, the carthly house that, tortoise-like, the man carries about with him and controls for a season.

"Where shall we have you?" said the dis-

season.

"Where shall we bury you?" said the dis-ciple Crito to the dying Socrates. "Just where you please," replied the inspired phil-osopher, "if you can only catch me." Burying where you please." replied the inspired philosopher, "if you can only catch me." Burying the actual, conscious man was perfectly absurd to that grand old Greek thinker. After a moment he aboved, "Have I not fold you, Crito, and the wise men, that the body is not Socrates?" Recognizing then the three-fold nature of a man with the interrelating and interacting vital, chemical and psychic forces, of electricity, of magnetism, of vitalizing faith, of thought-force, and will-force, changing the molecular action in the line of health, these,—all these become necessities in successful medical practice. It is the physician's privilege and duty to appropriate the good and true, regardless of the source derived. The Oriental adepts were psychies. Their modern mimics are frauds. The Orientals healed largely by their will power. Jesus said, "I will, be thou clean." Psychic science is the crown and the glory of all true medical treatment. It evalts, inspires, cores.

is the crown and the glory of all true medical treatment. It evalts, inspires, cores.

ENCIRCLING AURAS.

What is psychic seience? It is soul science; the science of the mind in activity, the science of vibration, and of the ether-waves that affect subjects present, and even at a far distance.

The brain, afire with consciousness, is the positive pole of the human body, and accordingly a surcharged battery of psychic force. An electric halo, or odjic light, surrounds it, the color corresponding to the moral unfoldment of the person. If the individual is self-ish, gross, and unclean, the aura enveloping the brain and body. If gray, cloudy, and repulsive to the refined. It upright and intellectual, merely, the aura is clear, cold and rather bright; but if the person is pure minded, self-sacrificing, harmonial and saintly, the aural emanation is soft, mellow and white with a golden tinge. Clairroyants see this aural halo. It is the true revelator of character. The sensitive psychic can by is diagnose both dispositions and tendencies-reading also with alacrity both disease and character. There can be no cloahing of these out-putting, enveloping anna. To the psychic eye, all conditions being favorable.

the human organization is as transparent as glass. Hyprocrisy qualls before the clairvoy-

the human organization is as transparent as glass. Hyprocrisy qualis before the clairvoyant sye.

This atmospheric aura encircles everything, from atom to star, from insect to man, who, as the crowning glory of God, stands upon the very apex of earth's organic pyramid. It encircles the rose and we call it the odor, but it is vastly finer than odor. It encircles the star Spins and the glittering crystal. Baroo Reichenbach demonstrated in his laboratory this eaveloping, odylic aura.

I repeat, therefore, around every human being there is an invisible, luminous aura—an atmosphere, electric or magnetic—attractive or repulsive. It extends off from a person from one to three, ten, twenty-five feet, and even further according to the mental force, will power, and the moral dignity of the man. Hence the common saying, "He is gifted with great personal magnetism." It is pleasant and health-giving according to the goodness and moral putpose of the person. Some carry health in their very presence. To sit within the area of their presence is to feel better, stronger, happier. Health is catching. We catch health from being with the healthy. Others, if diseased, if immoral and gross, if they are addicted to the liquor and tobacco habits, carry and impart to others disease and degradation. The tobacco habit is a unsty habit. It has not a redeeming trait. No lascivious person, no tobacco user, no beer guzzler, nor one addicted to the use of liquors, should presume to hypnotine, mesmerize, or use in any way psychic gifts. Such persons, however brazen and bonstful, kill rather than cure. Their magnetic aura is poisonous. Their personal enanaations impart grossness, filhness, degradation, and moral if not physical death. They are vampires. No one should allow the hands of such to be laid upon them, nor should they be allowed to even breathe upon invalids, because their breaths and their aural magnetisms are impregnated with the mental steech and the moral fifth that characterizes their stimulating habits.

PERSONAL MAGNETISM AND T

PERSONAL MAGNETISM AND TOBACCO

PERSONAL MAGNETISM AND TOBACCO

"Tobacco," said Dr. Trall, "has enslaved 200,000,000 human beings." Some of the States have enacted laws against the vibriciarettes. Many mercantile firms will not employ smokers. To the underprayed instincts of human beings nothing is more repulsive than this poisonous weed. But when the vital organism is once saturated with its prolonged use, when the whole mass of blood and all its secretions are contaminated by its presence, when the garments worn and the breath stinks with lebelico, the victim is mentally, magnetically and psychically unfit to prescribe for, or treat invalids. Personally putting their unclean hands upon them poisons them, and many a good pure-minded woman has been gradually killed by living in the atmosphere and sleeping with a beer-pickled tobacco-user. Tebacco not only incites heart disease and causes cancers, as in the case of General Grant, but it weakens the life principle, and deteriorates every part, organ, structure and tissue of the vital machinery. It deprayers the whole nature. It perverts the entire being. It debases the whole man. It degrades the image of God in the human body, and psychies and heating mediums who use tobacco, disgrare their calling, eclipse their profession and dishonor Spiritualism.

THE INFLUENCES OF AURAS

THE INFLUENCES OF AUBAS

their profession and dishonor Spiritualism.

THE INFLUENCES OF AURAS

These auras are like walls of etheric fire around intermediaries. Sensitive persons are distinctly sensible of these apheres or emanations. They can detect their presence in various material objects, such as a manuscript, a book, a ring, a knife, or any article which may have been carried about by the person. And these imagnetic emanations possess all the distinctive personal qualities of the persons who owned them.

Psychometry, telepathy, auto-suggestion, and thought transference are integral parts of syrchic science. No thought can be transferred except by an act of the will, and good thoughts—pure, prayer-like thoughts—in conjunction with the will, are the main agents in psychic magnetism. A certain person may be positive to one and negative to another; and some one nerve centre in an organism may be positive to a minor nerve, nerve centre, or cell. The solution of this is found in the pitch of the vibration, which vibration, by the way, is as much a law of the universe as is evolution. The pitch of the human voice reveals the states of conscionsness. The force of the higher vibration controlling the lower, is termed positive. The psychic should be positive to his partient, and being thus sympathetically positive, he imparts the odytic force or vithilizing principle of life. The patient from lack of seasitiveness may not be conscions of the beart sonastion, yet whether sitting still, awake, or dropping saleop, he is being touched by the silent, shimmering waves of those psychic waters of the which touch to cleanse, to build up and to round out the whole organism. After the sowing, the harvest contex.

PSYCHO MESHIELISM NOT HYPROTISE

Every article of furniture you touch, and
everything you handle, you magnetine. You
hanghetine the room you occupy, hence the
necessity of consecrated rooms for special
purposes. You leave a portion of yourself
upon every letter you write, upon the-hand
you shake, hyou the door-knob you touch,
upon the baby you kiss. The psychile known
this. The psychometrist demonstrates it in
both public and private. A grain of music
will seent a room for years. The words psychometry, mesmerism, hypootism and psychic hometry, mesmerism, hypnotism and pay magnetism should never be used intercha

chometry, mesmerism, hypootism and psychle magnetism should never be used interchangably. They are distinct not only in degree, but they are qualitatively and quantitatively unlike. In my vast experience I never knew a person injured by being mesmerized by a good, clean, trustworthy operator, but have known thousends upon thousands benefited and cured by mesmeric psyemism wisely administered.

On the contrary, I have known very many injured by hypootism. It can excite, it can also kill. I have known the most degrading suggestions left upon the minds of those who became subject to hypnotic influence. Their will-power was weakened, their vitality was partially supped, and their higher soul emotions were tampered with till the mental door was open for various vices, obsessions, drunkenness, and insanity. These hypnotic tramps that traverse the country, giving hypnotic "shows," should be shunned as one would shun a den of slimy serpents. Though having a smattering of hypnotic knawledge, with motives in their minds of money and mirth, they are a menace to health and happiness.

4 "rof. Coates wisely writes. "Hypnotism, a

be have the subject perform the dishonest and even commit a crime.—
It these advertising hypnotists, these cal-experimenting hypnotists, alone, if you a morality, seasicy beside and happiness, some good may have been done by it, evil also, a thousand-fold. Anything that cens or stupefies individuality and con-the person; anything that directs the from the right and the true, is dangerous, or all conditions a man should be him-be himself:

be himself!

the other hand, psychic science or sug-ve mesmerism imparts vital force, ses the soul's activities, and inceleates a nity of spirit. It also exerts an interior imating condition, a strong moral and tosl individuality, and opens the way for voyant illumination and a sublime in-

THE DANGERS OF RYPKOTISM.
Typotism pertains to the will—will-power, in connected with the lower animal side of nan nature. Doubtless the bodies of men is, bird and beast kingdom. The serpent notines, charms and then devours the bird, tamers are hypotists. Horse lookers hypnotists, All successful revivalists have at hypnotic powers. The traveling Rancy, borse tamer, was a nowerful hypnotist.

are hypotists. All secessful revivalists have great hypotic powers. The traveling Rarey, the horse tamer, why a powerful hypotist. He breathed into the fractions animal's ear, then stroked his forebead, controlling him. Goats, cats, rabbits, as well as hirds, may be subject to this hypotic and often injurious practice. It is the influence used in seductions under the name of "love chalms." It is the secret of black magic. It is the play-thing of amateurs, the suggestor of parker experiments for mirth and frm, in open houses, and for a thousand selfish schemes connected with last, greed and grain.

But psychism or psychic science with its concominants, phrene-magnetism, moral impulses and healing gifts, functioning upon a high spiritual, health-inspiring and conscious harmonising plane, is in its very nature disvine.

Paychic science encompassing mesos psychonectry, thought-transference, clai-ance, inspiration, encolding bleas, and pro-blessings, practiced by the houstwistle an pure-minded, is decidedly health-giving, ing and redemptive. In application dis-makes little or no difference. Thoughts with lightning speed. One can think of bourne, Australia, jets as quickly as he of Chicago, Thoughts know lottle of time, or barriers, and all good thoughts are be-holpers.

ration of the times but the me

generation of the theme but the most serious of uneutal diseasers. If not obsession or death, Redvittal, mendistrability is the crown of all the floor forces. There is nothing supernatural in it. Mediums are natural sensitives; paydically considered, they stand upon the mountain tops and eatch the first sunbeams of truth. They are the hyphens, conscious and unconscious, connecting the seen with the massen realms of immortalized intelligences. They should succedly guard the preclous gift. It is above rubies and diamonds. It is the open door to the heavens.

Unrellable, disorderly mediumship comes generally from bad personal habits on this side of the river, or from sitting in large, promiscuous seances, the room illy ventilated and pitch-dark, with motives of curiosity, affinity-seeking and selfish, gaping wonder. There is much by the saying that like attractible. The blended auras of the seance largely determine the status of the inspiring, impressing or entrancing influences that draw hither from the spiritual spheres.

Teachings from exalted spirits that people the higher heavens, are assolutely above all price. They demonstrate a future existence, describe the conditions and the employment of our departed loved ones, and give a sacredness to Spiritualism. Their inspiring wordsenstitute the Ruble of today; and yet, neither spirits nor their mediums are infallible. They are finite. They necessarily occupy different moral altitudes. Like rational mortals, they must be known to us by their works, and be judged by their fruits. If spirit intelligences improve the health, for sensitive and sitter, if they enlarge the moral nature, purity the affections, lift up the mind spiritually, sanctify the home and beautify every characteristic of the higher nature, we accept them as gial messengers from above, and honor their mediums. They are the naninted. "Touch not mine anninted." said the old prophet.

The twentieth century is upon us, all after with hope and the prophecy of the good time coming, the time of health, bro

"Lo! I see long, blissful ages, When these Mammon days are done, Stretching forward like a summer Towards a never-setting sun."

Stretching forward like a summer Tawards a never-setting sun."

None are perfect, few are perfectly healthy. There are skeletons in many closests; there are heart-aches that no mortal eye sees; and yet, God, the Infinite Father and Mother-presence, is good, and upward by ways inverse and diverse, all thiags tend. Never, Osmortal, despair. Every winter has its spring; under the ice the crystal waters run; above the clouds the sun in splendor shines; after the daykness and dews of night, the spring-buds drip and glitter with diamonds. Be of good cheer, brothers, sisters,—all. It is better further on.

"Look up, look up, desponding soul, The clouds are only seeming. The light behind the darkening scroll, Eternally is beaming.

The warm, glad glow of deathless youth, Shall crown the true endeavor; The tide of God's lumortal truth (limbs up and on forever.

Could we but pierce the rolling storms, That vell the pathway sunward, We'd see a host of angel forms
Forever beekoning onward."

Children's Spiritualism.

THE ANGEL'S MESSAGE.

Come, come, little one, And stay with me, In the land where love is free; Lile's work can be done In heav'nly fields, Where woe to love ever yields.

Be brave, little star, Angels are near, To breathe love into life's fear; They come from star, To baby sweet, To guide to the Master's feet.

The Legend of the Cotton Plant.

A Bit of Plantation Folk Lore.

It was a warm afternoon in July, and old Au.t Milly, scated under the water oak be-fore her cabin in the quarter, was besught by little Sophie, the planter's daughter, for a wirer.

by little Sophie, the planters caughter, for a story.

"How I gwine 'member a tale dis hot day?" grombled the old Negress, as she mopped up a br wn ball of snoff and put it in her mouth. "Recxon I'll hafter tell yer how folks come to have cotton. Ole Mammy Jane tole me de story when I was a little gal on Marse Willoughby's plantation in Massyspi. Maybe I'se forgot some o' de names, but I 'member de tale, an' hit run mighty nigh lak dis: "Way back yander—dunno how long ago—a little Sperrit lived on de aidge o' de swamp, An'—"

"What did the little Sperrit do, Aunt

"What did the little Sperrit do, Aunt Milly?"
"Dar now! I knowed you'd be a wonderin' what she done; an' axin' yersef how a little critter no bigger'n a chincapin could make anything worth lookin' at. Dar's what I gwine tell yer now. She worked at a spinnin' wheel, de teenchiest one dat ever was in de wort". What dat wheel was made out o' I'd tell yer if I knowed; but hit turned so fast nobody couldn't tell. De spin's was a present from de little Sperrit's dead uncle, who was a bumble bee, an' de crossest dat ever bunned. He was dat cross an' grumpy dat when he come to die he got skeered lessers he when he come to die he got skeered lessers he when he come to die he got skeered lessers he when he come to die he got skeered lessers he when he come to die he got stered lessers he when he come to die he got the grumpy dat when he could the got to one good tage. So de little Sperrit, as' give her his stinger, an' tale her to put hit to some good use. So de little Sperrit, she made a spiol's out o' hit for her wheel.

"What dat you ax me? Whar did she git de stuff she spun? Bless Gawd, Honey, dat's what racked de brain of all de bugs an' wing criticus in de swamp.

"De Yellow Jacket, he say dat she gathered his from de sunbeams. But dat couldn't be, hase she sot at her wheel all de day spinning."

"De Yellow Jacket, he way dat de little "Thes de Mothfly, he 'lowed dat de little

Then do Mothify, he Towed dat de little Sperrit stole hat from de moonlight, which was de color of her beautiful thread. But did couldn't be neither; kane she worked in de dark o'ds mood same as in de light of hit. So de begs gire up geessin', an' dey norated bout dat wonderful wheel from one send o'de swamp to de yother, an' hit made all de wing critiers jealous—ar' some dat didn' have wings, as I gwine tell yer.

"One moratis' de little Sperrit woke an' touch dat a dreadful Spider had moved next the felbest elogence. The Infailse processes never speak words, but they everlastingly door in de middle o' de night. Nobody ever

did see a spider lak dat Spider. He was as big as a hemmeloried, as' all red, as' yaller, as' bise lak my headhankercher. He was a spinner too; as' his thread was powerful fine, but it wasn't half as fine as de little Sperit's, take he span lit outer de bodies o' dead flice —de masty critict!

"sow de cle Spider wondered at de little Sperit's thread, same as de bees an' de bugs, as' hit made blim de maddeet klud to see dat hit was finer his my de little Sperit's thread, same as de bees an' de bugs, as' hit made blim de maddeet klud to see dat hit was finer his my de little Sperit's thread, same as de bees an' tried to make up to de little Sperit, kasa he vanted to know all about dat wheel o' hern. But she never said mary word, an' kep' on a spinnin', though her teeth was a chatteria', an' she trimbled so she mighty nigh broke her beautiful thread.

"When de ole Spider seed dat de little Sperit wouldn' notice him he let' off his uply smile an' put on a turrible frown. Still she wouldn' boke at him, nor say a word. She wouldn' bekered she couldn' say nothin' if se'd kame at despered whe couldn' say nothin' if se'd kame de torget what she was a doin'. "Den de ole oplder swelled up wid madness till be seemed three times as big as raily was, and he fetched a jump at de little Sperrit, but lo an' behole, when he jumped, de little Sperrit wasn' dar, for sperits can see through de backs o' their beads, an san esse she seed what was comin'. De Spider he was a contre wid he seed to little Sperrit divin' off the strength he had, an' carryin' her wheel when he had, an' carryin' her when he wouldn' de word, an' won' de swamp dey went, a brussn' an' a tearin' her flimy wings; but, nothin' didn' stop do ole Spider. He was det close she could feel his pisen breath on her back, By an' by her strength' you to fall, an' she kincekeed at de Mouse's door.

"Please, Mix Tood, let me in—let me in' "Sut de nasty tood shot out his long, ken my de she wouldn' de little Sperrit's acc.
"Please, Mix Tood, let me in—let me in' "But de nasty

sef in de creek, when a Firely come alons, carryin' his lamp. Now de Firely wasa' cruel lak de Mouse an' de Toad, an' he cotch de little Sperrit jes' as ske's gwine to jump in de water.

"De Lawd-a-massay! doo't drown yersef,' said de Firely, T'll save yer if you'll follow me.' An' de little Sperrit an' de good Firely flew out o' de swamp, wad de Spider a chasia' an' a gainia' on 'em ever' minute.

"Now de little Sperrit's breath was mighty nigh gone, an' when dey got in de fiel' she say: 'Tain' no use; I can't go no furder.'

"Cheer up; hit ain' fur now,' said de Firely, An' in a minute dey come to a beautiful pink blossom, de shape of a cup. 'Jump in an' hide,' say de Firely, holdin' up his lamp to light de way.

"Jes' den de Spider cotch up wid 'em, an' de little Sperrit gw him a jab in de leg wild de spin'le of her wheel, an' jumped into de flower, an' hit shet up behind her. At dis, de Firely flew away, leavin' hit all dark; an' de Spider, he hollered an' rubbed his leg, for de spin'le made of de Bumble Bee's stinger, was powerfu sharp. An' all night he beat on de shet up flower; but hit wasan' no use, he couldn' tetch de little Sperrit. Den whea he found dat he couldn' git in, he spun his web all'about de flower to ketch her when she cound tetch de ure vot extended to the web all about de flower to ketch her when she cound tetch de little Sperrit. Den whea he found dat he couldn' git in, he spun his web all'about de flower to ketch her when she cound tetch de little Sperrit. Den whea he found dat he couldn' git in, he spun his web all'about de flower to ketch her when she cound tetch de withered flower cup drapped, an' de Spider's web wid hit, an' there wasn' no little Sperrit. An' de ole Spider bit hissef, an' went away an' died of his own pizen."
"But, Aunt Milly, what became of the little Sperrit hidden in the cotton boll?"
"Then I give it up. Where was she?"
"When de flower cup drapped," resumed Annt Milly, "behind hit, on de stem, was a little shinn' green ball the cotton boll?"
"Then i give it up. "

The First Emancipation Proclamation

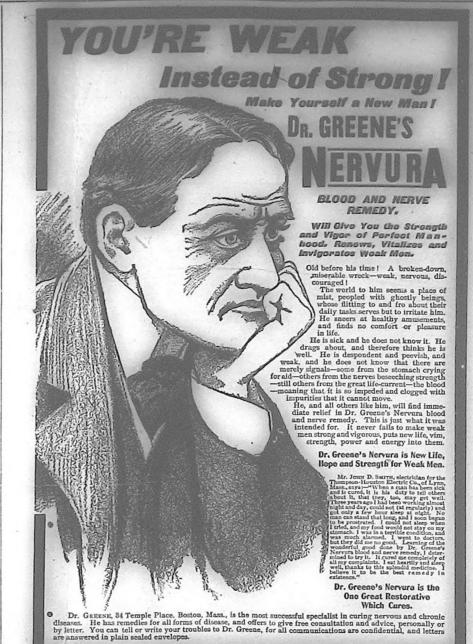
Was issued by a Vermont officer. That little paper has drifted down to us as a leaf from the tree of Liberty of the fathers' planting, and it has so much intrinsic and historical interest that I may pause to read it. When in November, 177, a slave woman with her child fell into the hands of a company of Vermonters commanded by Ebenezer Allen, he gave her this writing and set her free:

To whom it may concern. Know ye: Whereas, Dina, a negro woman, with her child of two months old, was taken prisoner on Lake Champlain with the British troops, the 12th day of inst. November, by a scont under my command, and according to a resolve passed by the Honorable Continental Congress that prizes belong to the capitators thereof, I, being conscientions that it is not right in the sight of God to keep slaves, therefore obtaining leave from the detachment of my command to give her and her child their freedom to pass and the pass anywhere. Livough the United State of the Congress and the child their freedom to pass and the pass mywhere through the United State of the Congress and the trade and traffic for a before the conseth, and to trade and traffic for a before the content, and to trade and traffic for a before the pass whereof I have set my hand and subscribed my asser we hand and subscribed my asser.

In witness whereof I have set my hand and subscribed my name.

Capt in Col. Herrich's Regt. of Green Mountain Boys.

In Massachusetts, slavery was extinguished by a simple decision, when a case was brought into the courts, that it was inconsistent with the Declaration of Independence and the constitution—Ex.



Literary Department.

Books Here Reviewed are Sold at Banner of Light

Beokstore.

MARY MELVILLE, THE PSYCHIC.—
Flora MacDonald. 'this is a story of Canadian home life, of the struggle, the sorrow, the seeming failure of a man, the disappointment of a woman, the evolution of belief and the wonderful, brilliant, sweet life of their child Mary, whose phenomenal scholarship charmed and puzzled all those with whom she associated.

child Mary, whose phenomenal scholarship charmed and puzzled all those with whom she associated.

"Pigmies are born in palaces, and the roof of thatch covers the child of genius." Mary, born in poverty, astonished and dazzled by her brilliance, and refused her only suitor, the weak dude, son of a millionaire; there's a regality beyond the power of wealth to buy, or the power of arms to win.

A medium for the higher powers, the child advanced rapidly in her school work, taking examinations in branches abe had never studied, getting high rank in all her work. She remained a playful, childida girl at an age when others are wives and mothers, interested in home and the sordid affairs of every-day existence.

studied, getting high rank in all her work. She becamed a playrou, children grid at many the exted in home and the sordid affairs of every-day existence.

In the home affairs of the McHille's, things went from had to worse; the mineral claims on which the father based his hopes found no relative to the state of the home affairs of every-day existence.

In the home affairs of the McHille's, things went from had to worse; the mineral claims on which the father based his hopes found no relative to the state of the home of the wealth of his mines; it closes with one of the characters with whom it opened: Man to good position; then refused to help the man han injured, because of Mr. McHille's and her work the world the wall, the rise of the world, tradged through they would be rest of the world, tradged through the world to be suffered by his course of subsections, the subsection of the home of the

eting is true to the character of the great

meeting is true to the character of the great questioner.

Mary carns a high place in the congress of methematicians held in Philadelphia the year of the Centennial exhibition, and has no suitable dress in which to appear; but that matter is attended to, her expenses are defrayed, and she is made first speaker of the congress her rank being highest of the competitors.

She is taken sick and returns to her home, nor is she as well after her trip; and a few months later, her mother being away in the woods to nurse a sick boy, her father being gone from home longer than she expected him to be, Mary, on retiring, quits her body to go in search of her father, is found by her brother warm, but not oreathing, and heighbors being called, pronounce her dead; the windows are opened, she is bared to the cold of a Canadian winter, and after four days of trance inaction, the spirit, after once looking through the material eyes upon the face of the father, goes from the body forever, and the silght comined form required the strength of eight strapping fellows to move it. We Bostonians have not forgotten Bishop, and the wisdom (?) of the doctors, and we hope that sometime,—well, we can wait,—but that sometime science will recognize that the tax-paying, bartering, jail-building man is not all there is to an individual.

"The golden bowl is broken." "Mary Melville" not being a novel, the author does not ten how George Melville grew rich through the wealth of his mines; it closes with one of the characters with whom it opened: Mary's grandfather, Robert MacTavish, no longer arguing the five points of Calvisium, but past labor, sitting by a big pine tree sollloquings thus: "A'weel, the world does not keen the season o' it a'. The world, he conference and the hierarchy are as naething, for the brain is developing, and understanding is coming to men. Hoot, toot! Hoot, toot! I hat some a power for good, a sunburst through the

such fear. Chapter twenty-six beautifully and forcibly reveals the power of assertion—the power of an aurmative spirit.

The book as a whole is indeed a revelation. No soul, aspiring to the truth, can afford not to read it. It is all profound, but is to simply written as to make of every page a delightful help.

Dr. Fuller is indeed honored by the ministration of such a guiding spiritual wisdom, and in turn all readers of this book will be blessed by its influence upon them.

F. A. Wiggin.

blessed by its influence upon them.

F. A. Wiggin.

DR. TALKWELL; A PREACHER-PREACHING TO HIMSELE-OT. C. 8.
Carr. Paper 25 cents; first series. In this book are given a series of talks by a minister who, becoming convinced of the emptiness of the claims of the people of the world to lead the life of Jesus, of his own life more than of any other, gives up his pastorate,—"quit making sermons, but continued to talk."

"This book contains a large number of these talks. They are short and to the point. They deal with in the way of a review. The short of the cell with in the way of a review. The worldword of this work to be completes should be like the review of an army corps, a view of the body, entire; but space forbids, so I will, as the most freazible plany, show you a few lady lidal thoughts, that you may see the quality, the dress, the ferwardness, the direct movement, no flowers, no needless finery. They move in good form, in light marching order. They have a point to gain and they arrive; in homely, but foreful, easily understood language, they get there, and conquer.

From the talk, "A Practical Beginning," a quotation will be taken to show the intendion of the converted clergyman's plan of campaign, as it were: "Let me tell you briefly what I am proposing to do. . . I am going to leave the ninety and hime sheep that are safe in the fold, and I am going out to lunt for the let care, and I shall not be at a sea of the converted dersyman's plan of campaign as it were getting the worst of it.

Ninety are on the charton (of progress), ten are under its wheels being crushed to death by its progress. We who are safe have no eause for egotism or beauting. The reason we wheels, its that are because for egotism or beauting. The reason we wheels, its that are only the progress. We who are safe have no eause for egotism or beauting. The reason we wheel, it is the tothers not because they are worse men than I am, but because they are worse men than I am, but because

Banner of Wight

Spiritualist Societies.

Heer BOSTON AND VIGINITY.

Heer box Spiritual Temple meets in Berteier Halt

F. A. Wiggin, speaker and provine. E. I. All or, Freedenit,
Goo, S. Lang, Seereasy, II Woolava are, Matispan, Mast.
The Geospel of Spirit Elevarya Bootety, Hinnie H.
fo ta, Patery, Assembly Hall, 200 Hountgoon Avenue, Smarday evenings at 1ts. Discourse and Evidences through the
mediancish of the pater.

Heaten Spiritum Lyceum mests eren Sunday at 130 r. n. in Assemtly Hall, 300 Huntington Avenue. Senta real J. B. Hatch, Condensor; A. Garence Armstrong, Berk, II Levy Street, Dorchester, Hass. Mottle Wall, 185 Washington Street.—Sundays at IL M., 25 and 125 r. M. Good talent and music. Mrs. Nation Conductor.

Commercial Sail, 634 Washington Street, Sundays at II, 23 and 129; Thursdays at 129 Hantle M. Deer, Frendenii M. Adeline Wilkinson, Conductor. Odd Ladies' Har, 446 Trement Street. - Bible Spirinal Meetings Sandays, II a. M., Lis and 7 r. M.; Wed-nesdays, Lis and J. Sr. M.

Somerville Spiritualist Soci-ty, 55 Cross Street Ella M. La Hoche, President, Meetings Sanday, Tuesday and Friday evenings, 7.20 Developing circle, Thursday, 139.

Independent Free Thought Bible Spiritual Society will hold services Sandays at 124 Washing on St. 19.19 2.10 and 7.10. Services free at 10.20. Mrs. McDomaid holds meetings every Sunday at 7.2. p. m., Palne Hemorial building, Appleton hall, Appleton street, side entrance.

hirest, adde entrance.

Firs, H. E. Clarks, medium, holds Spiritual Meetings
every Prilay evening at 9 o'leck at 30 Til Main atreet,
music, maptiscular additional Meetings of the Meetings
music, matterial and the memory, by TilClark, antimed by other local talent.

EThe Cambridge Ledmentral Speciety holds its reputal meetings the second and fourts Prilays of the month,
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with the second and fourts Prilays of the month,
but the second and fourts prilays are also become a second and the se

The Woman's Progressive Union of Brooklyn holds meetings every femday afternoon and evening at 3 and 8 o'clock; Lyceum Bundays at 2, at their bit, (af Clas-son Ave., between Lexington Ave. and Quincy at. Eliza-beth F. Ruth, Predident.

The First Spiritual Mission Church of Chicago Atheneum Building, W Van Buren street, near Walta-h wenne, of Boor. Services at 12 mar 1 tr. v. Phen mena, Messages, Tests, Heading an Discourses, Vocal and instru-mental Music. O. Thomas B. Benton, Minister.

me from passing our time as we see fit, even though we do not interfere with him. "It is a curlous fact that the saloon-keepers and the preachers agree that Sunday attractions, like the public parks and base-ball, ought to be closed. I was in a saloon where the proprietor had been raging and frothing at the mouth in his violent opposition to Sunday base-ball, suburban parks, etc. He said it killed the town dead; that Sunday had become the most unprofitable day of the week.

In less than half an hour business called me to the study of one of our city pastors. The subject of Sunday theatres bappened to come up, and I heard another man grow eloquent on the subject of Sunday descration. He urged, like the saloonteeper, that these things should not be allowed; that they interfered with his business. Although, of course, his motives were entirely different from those of the saloonkeeper, yet the same one-sided view of the case was apparent."

You want the series.

friend or acqualciance that has been injured by the injection late his system of vaccine virus, and he wisides to know of some of the cases on which the dread of the disease rests, and from a contemplation of which the opposition has arisen, he should consult the chapter on, "injuries and Fristilites," and he will not longer wonder why we, guildess of all crime or cell litentions, are combining to resist "lawful" attacks on their health and lives. It is a chapter of horrors. Consumption, eryalpelas, blood-poisoning and veneral diseases are shown to frequently follow vaccination, not on the statement of some opponents of the system, out according to the best known medical journals and the statements of many of the most famous physicians, men whose researches and statements are regarded as of paramount value, and whose sayso on medical matters is thought to be the last word on the subjects treated. Leprosy, the most dreaded of all the ills field laying a substance, yet to be produced.

Whover, feels the wrong that is being forced upon him by the legislation of his state; wheever wishes to become calightened on the subject of vaccination, whether he whiches to use that knowledge aggressively or as a means of defense; whoever desires to know the laws of health and some of the causes of disease; whoever has in his care the life and well-being of a child, whoever wishes well to his brother man will do well to purchase and peruse this latest addition to the anti-vaccination literature of the world.

GOOD HOUSEKEEPING.—This month's remains among many other articles

GOOD HOUSEKEEPING.—This month's number contains among many other articles of value the description and picture of a cooking range, novel and practical, more beautiful and more convenient than any I ever saw; it occupies but little space, and the woman inventing the thing has not patented it, since she wishes her sisters to have the full benefit of the improvement, at the slightest possible cost.

toll benefit of the improvement, at the slightest possible cost.
Here follows a partial description, or better, get the magazine (price 10 cents), if you
think of installing the apparatus; as deseribed, it is fitted for gas.
"At just a little more than the height of an
ordinary stove is a marble slab about five
feet long and a yard wide. This slab is snukinto the chimney, extending into the room
about sixteen inches. On the slab are four
gas burners, which may be unagerwed, and
each one of which is covered with a movable
metal rack.

gas burners, was a sea cach one of which is covered with a movable metal rack.

"In the chimeey, at a height to which a person could most easily lift dishes usually used in cooking, are three brass doors. These open and show two ovens of the ordinary size, sixteen by twenty-two inches, and a warming oven a little more than half the size. The burners for these are a little below the ovens, housen from sight except just where a little mica slide opens so that they may be lighted. The heat for the warming oven comes from a vertical broiler built in just below it. "Quite a distance higher there is an opening in the chimney covered by a grating through which an the fumes of the cooking are drawn off."

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

Review of the Field.

Review of the Field.

Mrs. Carrie L. Hatch, secretary, writes:—The First Spiritualist Ladles' Aid held its regular meeting at 241 Tremont Street, Boston, Friday, Jan. 18. Mr. F. A. Wiggin gave a benefit, consisting of a short address and extended seance, Jan. 25.

Commercial Hall, 694 Washington Street, Hattle M. Deey, president; M. Adeline Wilkinson, conductor. Three enjoyable services were held Jan. 20, participated in by Mesdames Woods, Strong, Hicks, Blanchard, Reed, Cunningham, Lovering, Adams, Kibble, Bellue, Deey, Misses Sears, Rich, Ratzel, Messrs. Billings, Hill, Lovering, Hill, Edward, Lovering, Hill, Lovering, Hill, Scars, Rich, Ratzel, Messrs. Billings, Hill, Lovering, Hill, Edward, Cowan, Baxter, Chase, Jackson, Music, Lyle Orchestra. Indian Jubilee, Wedneaday, Jan. 20. Home circle as usual.

Boston Psychic Study Club, 429 Columbus Avenue; Dr. G. S. Wines, chairman. The club held a seance Jan. 13, 8 p. m. Informatialk, Dr. Wines; demonstration of spirit-return, followed by part form materializing seance. The seances will be continued until further motion, and the seances will be continued until further in the seances will be continued until further in the seance of the seance will be continued until further in the seance of the seance of the seance will be continued until further in the seance of the seance of the seance of the seance of the seance will be sea to the seance of t

Pawtrecket Spiritisal Society, sehn W. Hedfield, secretary, writter Jan. 8, 12, 26, Mrz.
May B. Pepper was greeted with large subjected and properly of the secretary of the large subjected and the secretary of the secretary of the society of the secretary of

ceum No. 1. Mrs. Annie Shean, secretary, writies; Jan. 29, meeting in Good 'remplars' Hall, 2 p. m. Lesson from book "Spiritual Science." Callitheales conducted by Miss Maud Mintey.

L. E. Wightman writes: The Conference of Spiritual Harmony, Brooklyn, held its first meeting Saturday, Jan. 19, at 227 Deumled Street, over Coleman's meate store. The Cause was and will be represented by able speakers and mediums.

W. C. Karms informs us that Miss Chapita's lecture on "The Power of Prayer" and her spirit messages were listened to and appreciated by a goodly number, Sunday, Jan. 29, at 203 Thompkins Avenou. Brooklyn, Jan. 29, at 7th Woman's Progressive Union, Mrs. Lense cause may be able and instructive discourage in the platform in a crippled condition, aving seriously injured her kneecap by a fell; it did not, however, deter her from editoring two able and instructive discourages. The evening theme was "If a Man Die Shall He save Christ's First Spiritual Church, Temple Honor Hall, 292 Asylum Street, Hartford, Uran, Jan. 29, half-hour song service under leadership of Miss G. C. Laidlaw, invocation, Mms. Haven, conductor; scripture reading, Mr. Brainard; poem, Mr. Norton of Bristol; address, C. E. Brainard, mediums, assisted by other local talent. Mrs. M. E. Clark, medium, holds Spiritual Hartford, Conn. Jan. 15 the meeting were priday evening at \$ 50 clock, at 721 Main Street, "Waverly Building," Hartford, Conn. Jan. 15 the meeting was largely attended. Remarks and messages by Mrs. J. Storrs and Mrs. Clark, medium, Mass., gave two addresses for the Bangor Spiritualist Society. His subject in the afternoon was: "Problem of Mortality, or the Best Method of Preserving the Body, the Temporary Home of the Son!", in the evening, "The Problem of Immortality," Jan. 23 he gave a seance in Moody Hall. Jan. 27 he tectured on "Mediumship and Its Dangers."

The Rockland, Me., Spiritualista recently enjoyed a rich treat in listening to two able discourses from the talented editor of the Banner. Brooklynd addressed a Rockland aud

New Hampshire News.

New Hampshire News.

The Manchester Society of Progressive Spiritualists of this city bolds weekly meetings at Knights of Honor Hall on Hanover Street, every Sunday at 10.20 a. m. and 7.30 p. m., with good speakers and platform test mediums in attendance. Jan. 20 we listened to our veteran worker, J. Frank Baxter and his work here gladdened the hearts of all who heard him. He will be with us again May 19 and 26. Jan. 27, Mrs. Effic I. Webster was speaker and medium. She has done a good work with us. A Monday evening circle is usually held at some home in the city. We have several mediums in our city with various phases and stages of development, who may do some service yet in the Cause. One circle is for physical manifestations with satisfactory results. Here, as elsewhere, some are satisfied with tests only, but they lead on to further inquiry, resulting in spiritual unfoldment to some degree, and remove the mind from grosser things that would be most certain to occupy it more or less. I like them myself, but there is a vast stretch of facts beyond to be delved into, and I can not spend all my thought in the alphabet of Spiritualism, yet it is the opening door to all to be learned beyond.

For Over Fifty Xears linterfeed with his bosiness. Although, for from these of the asloanteeper, yet the same one-sided view of the case was apparent."

You want the section—The section of the section of the

WOMAN'S KIDNEYS

Thousands of Women Have Kidney Trouble and Never Suspect It.

To Prove What SWAMP-ROOT, the Great Kidney Remedy, will do for YOU, Every Reader of Banner of Light May Have a Sample Bottle Sent Free by Mail.

Among the many famous cures of Swamp-Boot investigated by the Banner of Light, none seem to speak higher of the wonderful curative properties of this great kidney rem-edy than the one we publish this week for the benefit of our readers.

"You have no idea how well I feel, I am satisfied that I do not need any more medi-cine, as I am in as good health as I ever waa-in my life." So says Mrs. Mary En-gelhardt, of 2835 Madison street, St. Louis, Mo., to a reporter of the St. Louis Globe-Democrat.
"For more than ten years I have suffered

Mo., to a reporter of the St. Louis Globe-Democrat.

"For more than ten years I have suffered with what the doctors termed female trouble; also heart trouble, with swelling of the feet and limbs. Last summer I felt so badly that I thought I had not long to live. I consulted doctor after doctor and took their medicines, but felt no better. The physicians told me my kidneys were not af-fected, and while I

Did Not Know I Had Kidney Trouble,

Kidney Trouble,
I somehow felt certain my kidneys were the
cause of my trouble. A friend recommended
me to try Dr. Kilmer's Swamp-Root, and I
must say I derived immense beneft almost
from the first week. I continued the medicine, taking it regularly, and I am now in
splendid health. The pains and aches have
all gone. I have recommended SwampHoot to all my friends, and told them what
it has done for me. I will gladly answer
any one who desires to write me regarding

my case. I most heartfly indorse Swamp-Boot from every standpoint. There is such a pleasant tasts to Swamp-koot, and it goes right to the weak spots and drives goes right to the wear spectrum out of the system."

MRS. MARY ENGELHARDT.

Swamp-Root will do just as much for any housewife whose back is too weak to perform ber necessary work, who is always fixed and overwrought, who feels that the cares of life are more than she can stand. It is a boon to the weak and ailing.



How to Find Out

If used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work. So when your kidneys are weak or out of order, you can understand bow quickly your entire body is affected, and how all the health. A trial will convince anyone.

Many women suffer untold misery because the nature of their disease is not correctly understond bow manyone.

Many women suffer untold misery because the nature of their disease is not correctly understond bow manyone.

Many women suffer untold misery because the nature of their disease is not correctly understond bow and the province and t

ome 500 people; and so the good work goes in. T. Grimshaw. 4555 St. Ferdmand Avenue, St. Louis.

N. B.—The writer is not opposed to the presentation of phenomena from the rostrum, but would like to draw your attention to the fact that this society has made progress in spite of the fact that we have had no phenomena on our rostrum for the past four years.

For Impaired Vitality
Take Boreford's Acta Phosphate.
Half a teaspoonful in half a glass of water
when exhausted, depressed or weary from
overwork, worry or insomnia, nourishess
strengthens and imparts new life and vigor.

Food for Thought.

To the Editor of the Banner of Light:

I cannot refrain from expressing my great appreciation of the Editorials in a recent number of your paper.

As an adjunct to your paper—rather to its leading article, "Infinite Intelligence," I copy a communication given through the lips of Miss Monahan (blind from the age of four), purporting to be from the spirit Socrates.

Before an assembly of some seventy or eighty gathered in her rooms to listen to a discourse from her on the Philosophy of Spiritualism, she began by saying: "There is a very ancient spirit present, the guide of one of my heaver—a spirit whose history is known to all the intellectual people of Earth, who wishes to make a few remarks.

"God is the Creative power of the Universe. Spirit is the life, force and energy of God. Love is the chain whose links connect the material atoms of the Universe. Love is the principle, which forms the foundation of man's inborn religion, the fatherhood of God and the brotherhood of man. Love paints the flower, sings is the, brooklet, smiles in the sunshine, breathes into humanity the essence which makes Gods and angels of men."

One of my Guides made this remark: "Electricity is the God power of nature." Suppose you substitute the word "Electricity" for the word "Electricity," by which his photographs itself on a receptive mind." "Affinity," said Spirit Swedenburg, "is the great law which governs spirit rerelation, in fact, spirit communication. "Thought," by which the great law which governs spirit rerelation, in fact, spirit communication. "These few sentences, I think, contain much food for thought.

Yours truly.

Edward Shippen.

Florence Marryat's Spirit will Dictate a Book.

London, Jan. 13.-The London Society of London, Jan. 13.—The London Society of Spiritualists announces the following:

"We have received two or three messages from Florence Marcyat, the first on the day of her funeral, the other at different times since then during our materialisation and scances. She stated that she boged to communicate with us shortly, but she would never materialise, as that was not part of the work in the other life, but we understood she would dictate to us a book or experiences since she crossed the river.

"She whated it taken down in shorthand, and we have made arrangements for this to be done."—New York Journal.

The Great Poughkeepsie Seer Still Lives!

COMPLETE WORKS Andrew Jackson Davis,

Comprising Twenty-Nine Volumes, all neatly bound in aloth ANSWERS TO EVER EDUCERING QUESTIONS FROM THE PEOPLE (A Sequel to "Penetralia.") Costs. El. 80 APPROACHING CRISIS; or, Truth vs. Thrology. Cloth Il cts., postage lif cts.

postage 18 cts.

APPEDAGENNO CRISES; or, Truth vs. Envoluge. Contil 18 cts., postage 18 cts.

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Activities of the Contil C

composed of twenty-seven Lectures on Maries alrespance in the past and present. Vol. 17. The Vol. V. The Thinker. Price \$1.80 each, post-

age H CO.
LARRINGER OF HEALTH. Containing Medical Prescrip-tions for the Human Body and Mind. Choil, Elsi, pass-age H co.
LARRONIAL MAN; or, Thoughts for the Are. Paper, cits, sloth, 30 cia, possage 3 cit.

BAINCHALL SIAN; or Thoughts or the Ago. Proc.

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SPECIAL NOTICE

THE BANKES OF LIGHT PUBLISHED

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No site: tion is paid to anonymous communications made and address of a riter is indispen table as a guaranty of good faith. We cannot undertake to preserve or return

non-led article a.

Newspapers sent to this office containing matter for appertion, should be marked by a line drawn around the markets are represented by a line drawn around the

Banner of Fight.

BOSTON, BATURDAY, PEBBUARY 2, 1901.

ISSUED EVERY WEDNESDAY APTERNOON AT 2 O'CLOC FOR THE WEEK ENDING AT DATE.

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THE AMERICAN NEWS COMPANY,

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BANNER OF LIGHT PUBLISHING COMPANY.

Harrison D. Barrett. Prysident Frederic G. Tettile. Treas. and Bus. Man Harrison D. Barrett. Editor-in-Chief Margaerite C. Barrett. Assistant Editor

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The BANKER OF LIGHT cannot util undertake to work for the honeyy of its many adsortisers. Adsortisements which ap-pear fair and hourselds upon their face are excepted, and between it is made house that discharts or improper perus is the same of the same of the same of the same of the Moreyway payment is notify as promptly in case they discor-tion or columns advertisements of parties when they have proved to be disammented or suscentry of confidence.

The N. S. A.

The N. S. A.

In another column of this number we publish a statement from the officers of the N. S. A., with regard to its usefulness, accomplishments, intents and purposes. After a careful reading of the same, it must be apparent to every intelligent Spiritualist that the N. S. A. is today a veritable tower of strength to Spiritualism in America. It has stood ready for eight years past to defend every true and worthy medium, who was unjustly prosecuted or persecuted. If it did not pay out the money entrusted to its care, in behalf of tricksters and counterfeiters, no true Spiritualist can or will complain. The fact that no true or worthy medium has applied for aid before the courts, proves that true mediums seldom are called into court to defend their high offices before the 'law. Some worthy mediums have had trouble, and have appealed to the N. S. A. for assistance in case of necessity; such assistance was always promptly promised them, and would have been rendered had occasion required. The records of the N. S. A. will show that a certain sum of money was promptly vated. promptly promised them, and would nave been rendered had occasion required. The records of the N. S. A. will show that a certain sum of money was promptly voted for the defense of the mediums in Philadelphia, if the friends there found themselves in need of funds outside of what they had raised. This was also true of a case, in Massachusetts with regard to a matter ansecting the legal standing of Spiritualism. That the friends in question did not require further aid is not the fault of the N. S. A., but redounds to the crydit of those who wisely forebore to call for the aid that was not needed, but left the money in the treasury for those who might in future require assistance.

stance.

as N. S. A. has constantly endeavored stablish and build up local societies. To end, its officers have constantly pleaded endowments in order that speakers and items might be sent into the field to labor me or two places until strong local societies of the programme diver. If the wealthy a and women in Spiritualism would but the example of their wealthy friends the Unitarian and English denominations. allow the example of their wealthy friends in the Unitarian and Baptist denominations, so N. S. A. would be endowed with sufficient funds to enable it to send competent reakers and mediums into localities where over was a demand for the same. Other mominations have a building fund, from hich local societies can be assisted, through ans, in building their places of worship, we of the aims of the N. S. A. is to establish societies to erect suitable tenies. The speaker's fund is desired, not to frang all of the expenses of a speaker or shirts, but to meet a portion of the same.

ossed, through encowments that would arm goodly incomes, Spiritualism would rish as never before. The N. S. A. is the ans, the one hope of accomplishing this fred end. If it had no other purposes so two objects should commend it to every

return goodly incomes, Spiritualism would flourish as never befores. The N. 8. A, is the means, the one hope of accomplishing this desired ead. If, it had no other purposes, these two objects should commend it to every person who believes in Spiritualism as the best religion that can be given to man. He should be inspired by these purposes to sustain the N. 8. A, by voice, purse and pen in order that it might do its spiendid work. In addition to the defense of true and worthy mediums, and the establishment of the two funds above mentioned, the N. 8. A, has the establishment of psychic schools also in view. Our Cause would be greatly benefited by the work of a Psychic Institute, similar to the one advocated by our distinguished brother, the late Dr. Paul Gibler. In such an institute, the latent psychic powers of many sensitives could be brought to such a state of perfection as to canable their possessors to do a splendid work for Spiritualism. In addition to this, the sustentation of seminaries and training schools constitute of seminaries and training schools constitute one of the aims of the N. S. A. It has given the right hand of fellowship to the Belvi-dere Seminary at Belvidere, N. J., also to the the right hand of fellowship to the Belvidere Seminary at Belvidere, N. J., also to the excellent training school for speakers at Lily Dale, N. Y. An institution with such praiseworthy purposes certainly has claims upon every believer in human progress, and every philamhtropist on earth. But schools are not all that Spiritualism needs. In our present civilization certain eleemosynary institutions are absolutely necessary among Spiritualists, in order that the sick, the afflicted, and the victims of man's injustice may be properly cared for. Should the N. S. A. be properly sustained these institutions will be established, either directly or indirectly through the instrumentality of its auxiliaries, the State Associations. Another important object is the dissemination of the literature of Spiritualism. Tracts, books and pamphlets setting forth the principles of Spiritualism should be freely disseminated throughout the land. The N. S. A. has sent out thousands of such documents during the past eight years, always limited in this

throughout the land. The N. S. A. has sent out thousands of such documents during the past eight years, always limited in this good work by lack of funds.

The N. S. A. has given Spiritualism a higher standing in the minds of its opponents than it has ever enjoyed up to the year 1893. It is now looked to by all persons who pre interested in psychism as the one reliable source for data upon this important subject. Through it, the representatives of Spiritualism have been accorded the recognition due the teachers belonging to a great religious movement. It has enabled Spiritualism to be represented in the great news publications of the day, and has caused the secular press to treat the subject with greater respect than ever before. It has organized a large number of local societies and made it possible for sixteen State Associations to be organized since it came into existence. It has established a library in the capital city of the nation, that is visited daily by the statesmen and scholars of the land to learn something of worth concerning Spiritualism. It has sought and received respectful treatment before the courts, thereby establishing favorable products for the future, when its followers may be in greater need of ald than they

fore the courts, thereby establishing favorable products for the future, when its followers may be in greater need of ald than they are today. In fine, in scores, of ways, the N, S. A. has been of service to our Cause, and added thereby to its dignity and standing. It has worked on through great difficulties, but it has made history for Spiritualism, even though its work has been seemingly slow and sometimes uncertain. It stands today the one great hope of our Cause. If it were properly endowed, the results of its beneficent labors would soon be made apparent. We know that its work is imperfect as yet, and we realize the great field of labor that is as yet uncultivated. Despite its lack of means, the indifference of those-who should be its friends, it stands today the main support to our Cause.

The N. S. A. has never sought to establish creeds and dogmas. It has asked that the Spiritualists of America be brave enough to tell the world yehat Spiritualism is, and to state its basic principles in concrete form. An axiom is a self-evident truth, and the principles of Spiritualism are simple axioms that no rational being can possibly overthrow, or deny. It is the N. S. A's purpose to urge Spiritualism are simple axioms that no rational being can possibly overthrow, or deny, It is the N. S. A's purpose to urge Spiritualism are now looked upon as the representatives of a well-defined religion, and are accorded better treatment by members of other denominations in consequence. It has aided local societies greatly in more ways than one. It would injure any local society to supply it with a speaker without cost. The art of giving is a sacred principle, and needs fostering among Spiritualists. The N. S. A. can help local societies more by helping them to be self-sustaining, than it possibly could by meeting all of its expenses, Local societies have been litted, in many instances, into larger fields of usefulness, and greater pryminence, through the influence of the N. S. A. For this reason alone, to say nothing of many o

Isono you wish to be up to date in your reading? If you do, order a copy of Geo. A. Fuller's great work, "Wisdom of the Agea." It is a book that every Spiritualist should at once purchase and read with care. It contains instruction in the things of spirit, and takes its readers to heights supernal in its teachings with regard to the soal. Secure a copy and read this splendid work for yourselves. It is only one dollar per volume.

Victoria

England's great and good Queen has taken leave of earth, fall of years, and freighted with bonors. Here has been a tong and event-ful relgu, creditable alike to sovereign and to subjects, save in respect to the numerous wars in which her country nas engaged. She has set the world a splendid example as a wife and mother, and has made the home a sacred place thereby to many who otherwise might have disregarded its claims. She occupied the throne of England for over sixty-three years, and fen at last a victim to the demon, war, whose terrible harvest in South Africa was too great for the peace-loving Queen to view with complacency. She is England's greatest loss and chiefest victim of the South Africa was too great for the peace-loving of the South African ignominy. She knew, without doubt, that that war was cruelly unjust, hence could not but keenly feel its terrible effects.

Outside of the inglorious and unjust wars,

Outside of the inglorious and unjust wars her reign has been the most glorious in the history of England. In literature it is second only to that of Elizabeth, and would probably and the that of Elizabeth, and would probably equal it, if the great figure of Shakespeare were removed. In matters of Government, she gave more and more privileges to the people, until at the last, England was a virtual democracy, under monarchical name. She really had less power as a monarch than McKinley has as a President. In reform work, much has been accomplished in Victoria's time. The repeal of the corn laws, the establishment of virtual free trade with the colonies and with pobg-pastions, and the extension of the right of suffrage, are, perhaps, the most notable of the many reforms instituted during the good Queen's reign.

The world is a unit in paying tributes of praise to the departed Monarch. All nations recognize her womanly virtues, and accord her and them their full meed of praise. There is, however, a marked tendency toward durabules on the account of the reaches.

is, however, a marked tendency toward flunkyism on the part of the people of America in their fulsome flattery of her suc-America in their fulsome flattery of her successor, and the extreme praise they bestow upon Victoria herself. She was human in all things, and was great in this, that she used her exalted position in extending the arts of education, and in making the home a center of attraction through her devotion to it. Her noble, useful life did not require that the rulers of America, the preachers, press and laity, should ape the customs of Europe, and toady to the pampered aristocracy of England. Victoria heaceforth will be an honored and revered name among the women of earth, made so by the life and character of England's arisen Queen. Let her be remembered by the good she has done, and leave fulsome flattery and flunkyism to be bestowed upon those who are worthy of nothing better.

Spirit Controls.

Every honest investigator of Spiritualism is puzzled greatly at the names of the spirits whom many so-called mediums claim as their controlling intelligences. Not a few speakers gravely assert that the Apostles of Jesus, Jesus himself, Socrates, Plato, Demosthenes, Cicero, Washington, Lincoln, Theedore Parker, Phillips Brooks, H. W. Beecher and other notables, control them for the purpose of addressing the public. It may be that these great teachers are attracted to these honestly mistaken egotists, but we venture to assert that it is oftener the suggestion of the these great teachers are attracted to these honestly mistaken egotists, but we venture to assert that it is oftener the suggestion of the medium than it is that of one of the great men named, that is father to the thought. The ancients have work to do in the higher spheres of the spiritual world, and are seldem attracted to the earth. The latter day teachers and savants are usually kept busy unlearning the false doctrines they imbibed on earth, hence have nothing of interest to say until they have grown into a knowledge of their spiritual existences. It is absurd as well as irrational to suppose these distinguished personages are the guides of some fifteen or twenty different mediums at one and the same time. Intelligent people realize that they are probably not less than one thousand million miles from the persons in question at the very time they allege that they are controlled by them. Garrison, Sumer, Pilisbury, Brooks, Becher and others who are thus frequently brought into requisition, deserve better treatment at the hands of the Spiritualists than this. Besides, it does not matter half so much what the name of a controlling spirit is, as it does as to whether what he says is true or false. The thought alone is of value, and names count for nothing. A little modesty on the part of many real and pretended psychics would not come amiss.

Free Speech.

One of the Boston dailies declares that one of America's great evus is too much freedom of speech on the part of the people. It proceeds to argue that the Government should set the limit of criticism for the people of the United States, and make the expression of radical views punishable at the law. The lectures of Prof. Geo. D. Herron in Chicago are probably the cause of the editorial to which we refer, although it is possible that the writer may have had in mind the utterances of some of our New England reformers, like Edward Athlason, William Lloyd Garrison, and the merabers of the Anti-Imperialist Association. Of course, no intelligent citizen believes for one moment that open-mouthed treason, red-handed anarchy, and murder, should be given permission to proclaim their principles ad libitum. But we would most respectfully ask, who is to be the judge as to what constitutes either anarchy or treason. Is it to be the person or persons whose policies are under discussion? If so, then any opinion at variance with their own would be actionable, for very few persons when clothed with power have proved themselves great enough to withstand bosest, intelligent criticism.

The suppression of free speech in Stanford University through the arbitrary dismissal of One of the Boston dailies declares that on

conscientions manner, is a serious memore to interty and a direct blow at liberal education. It may be that our Boston contemporary finds a precedent in the unwise action of the Stanford authorities for its plea for censorship of the utterances of the people. The present tendencies are certainly in the direction of the overthrow of free discussion in this country. In the United States Scate, a New England Sengine decounces as tressors. present tendencies are certainly in the direction of the overflarow of free discussion in this country. In the United States Senate, a New England Senator denounces as treasonable the presentation of the petition of two thousand Filipinos, couched in respectful language, asking for an opportunity to state their grievances. Side by side with the utterances of this man, stands the claim that public speakers should not be permitted to censure the sponsors of the great trusts in our land, nor to criticise those who are responsible for municipal rascality, the villainy of war, and other critis. If censorship is once established in these directions, it will not be long before free speech in religion will be a thing of the past. It is our duty as Spiritualism stands for the largest possible freedom for man, woman and child, commensurate with the rights of others. Shall we have a religious and political censorship in the United States?

A Correction.

In our New Year's greeting to our esteemed contemporaries we inadvertently omitted two able exponents of our sunny religion. One of them is The Sermon, edited and published by Rev. B. 'F. Austin of Toronto, Ontario. Dr. Austin is the famous Methodistic heretic, who was told to step out of the Methodist ministry because of his knowledge of Spiritualism. He obeyed the command, but he brought the brainiest men and women in Canada out with him. He stepped at once upon the higher ground of Spiritualism, and is now recognized as one of the foremost teachers in our ranks. He and his splendid journal deserve well at the hands of all Spiritualists.

The other journal is "The Temple of Health," that is so ably and fearlessly cutted by the veteran "Spiritual Pilgrim," Or. J. M. Peebles. Dr. Peebles is too well known to need any encomiums at our hands. When we say that he is giving his readers an excellent paper, filled with excelent advice, pure spirituality, and sound health precepts, his thousands of friends cannot fail to graspour meaning. Dr. Peebles is one of the faith-rin few of the "Old Guard" yet in the form.

our meaning. Dr. Peebles is one of the faith-bil few of the "Old Guard" yet in the form. He has "come down to us from a former gen-eration," and nobly has he fulfilled the high calling the angels committed to his keeping more than fifty years ago. He is the young-est man in soul upon our rostrum today, even though the frosts of eighty winters have fallen upon his head. Success to him and to his excellent journal.

A Birthday Party.

A Birthday Party.

Mrs. Agnes Evans, wife of Prof. Fred P. Evans, the gifted and renowned psychographer, was tendered a birthday reception at her residence at 103 West 42d St., Saturday ovening, Jan. 25, by her many friends. Particulars of this pleasant and most interesting gathering have not reached us, but we are assured by our long acquaintance with Prof. and Mrs. Evans that they are royal hosts, and consequently must have made the evening a most enjoyable one to añ. We congratulate Mrs. Evans upon this anniversary of her natal day, and wish her many happy returns of the same. Mrs. Evans has been a faithful coworker in Spiritualism with her distinguished busband, and has done much in their pleasant home to sustain and bring out his psychic powers. This devoted ouple have our best wishes for a long and happy life on earth, with the blessings of health and prosperity as accompaniments.

Minnesota, Missouri, Wisconsin.

Minnesota, Missouri, Wisconsin.

Grand spiritualistic rallies are soon to be held in these three great States. Read the current number of the Banner for news with regard to the same. La Crosse, W. Superior, Madison and other points in Wisconsin will be the first of the series. The La Crosso gathering will be held Feb. 8, 9, 10, and the others will immediately follow. Wisconsin Spiritualists now have an opportunity to show their strength, and we urge them to attend these several meetings en masse. Write to A. A. McIntyre, Junction, Wis., for further information.

The midwinter meeting of the Mianesota State Spiritualist Association will be held in Minneapolis, Feb. 22, 23, 24. It will be one of the finest gatherings ever held by the Spiritualists of the North-West. Minnesota never does things by halves, hence every one can rest assured of a good time on that occasion. Our readers in the great "North Star" State should kept the date well in mind.

The Spiritualists of Missouri will gather in St. Louis, Feb. 23, 27, 28, for their grand rally. This meeting is to be made a red letter event in Missouri Spiritualism, hence all of the tripads of the Cause should plan to attend it. Good music, good speakers, and excellent mediums will be in attendance. It will be one of the finest meetings of the season, and no friend of liberal thought can afford to miss it.

Watch the Spiritualist papers for informa-

Watch the Spiritualist papers for informa-tion with regard to these great meetings.

B. Lewy.

This earnest defender of the "Good Cause" in the city of Chleago, has passed to the higher life, aged about sixty-five years. He was one of the Trustees of the First Spiritualist Church of that city, of which Mrs. Georgia Gladys Cooley is the efficient pastor. Mr. Lewy was a true Spiritualist in the highest and best sense of the word. He realized the biessedness of spirit-communion and made

good. He was a thorough believer in organi-nation, and has long been a true and tried friend to the N. S. A., as well as to the local society of which he was an honored member. We have known him long and well; we know his deeply sympathetic nature, his generous heart, his tender soul. He was a devoted father, and an unselfish friend. Nobly has he lived, and pencefully has he gone to his reward in spirit. His children have the sin-cere sympathy of their beloved father's many friends in their great affilletion. May the consolations of Spiritualism fill their hearts at this sad hour. Good night, kind friend! Nay, not good night, but in some fairer clime, bid us good morning!

Dr. J. Armstrong,

Dr. J. Armstrong,
the Editor of the well known journal, "The
Medical Liberty News," of Chicago, Ill., has
been arrested at the instigation of the State
Medical Trust, and is now in prison, from
which place he penned his leading editorial
of the December number of his magazine.
His chief offense seems to consist in his opposition to medical monopoly, and his successful establishment and chartering of an
independent medical college under the laws
of Illinois. His arrest is an outrage—a viointion of the rights of cittlenship—a blot
upon the State of Illinois. How long will
the American people submit to such tyranny?

Mr. and Mrs. E. W. Sprague.

These efficient missionaries of the N. S. A. have been at work in Peansylvania and Ohio for the past two months, but are now back in Indiana where they will labor for an indefinite period. Their address will be Rochester. Indiana, until further notice. The Spiritualists of Indiana now have an opportunity to do something for their religion by aiding Mr. and Mrs. Sprague to find engagements. Organization is the watchword of the hour, and these teleuted representatives of the N. S. A. are especially fitted to take the lead in this work. Write them at once and secure tacir services ere they are called and secure their services ere they are called

Michigan Midwinter Meeting.

Our Michigan readers should not forget the eeting of their State A. midwinter meeting of their State Association at Sturgia, Feb. 8, 9, 10. Eminent talent will take part in the exercises, and every effort will be made to have it a veritable "feast of reason and flow of soul." Go to Sturgis for the February meeting.

Let West Point is receiving no little advertising through the layestigations that have been officially made at the Military Academy there. Despite the fact that it has been plainly shown that Boog was in good health plainly shown that Boez was in good health until he was so unmercifully hazed, and the further fact that his family physician declares that the young man's death was due to the inhuman treatment he received, the official report will in all probability declare otherwise, and beyond condemning the practice of hazing, do nothing to right the great wrong that has been done. It could hardly be otherwise where war is looked upon as a virtue.

Low We are led to wonder at a remark made Let We are led to wender at a remark made in our hearing when it was first known that Queen Victoria had taken leave of earth. It was asked, "Who will be the first to materialize Queen Victoria?" Also, "Who will be the first to claim the Queen as a control?" Has it come to this, that every personage of note becomes the prey of so-called mediums for the purpose of personal notoriety, and that baser purpose of bringing Spiritualism into disrepute? We hope the mediums will let the good Queen alone for a reasonable time at least.

splendid opportunity to do a good work this winter. A bill has been introduced into the General Court to abolish the death penalty. It ought to pass with a large majority in its favor, and the Spiritualists should labor earnestly to make that majority as large as possible. They can exert a great influence in behalf of the right, if they will but try.

LETA copy of "Christian," edited by one T. J. Shelton, of Denyer, Ccl., is just at hand: For unadulterated egotism, arrant nonsense, and rank humbng, Shelton and his "Christian" will bear off the premium. Elbert Hubbard in a recent number of his spicy journal, "The Philistine," sizes Shelton up in the finest possible style. After Hubbard has dealt with him in such exact, almost sclentific nicety, further comment on our part is nunecessary.

LET In one's quest for good reading, the lit-the pamphlet by Moses Hull, entitled "Tal-magean Inanities," should be remembered. As it is the only complete rejoinder to the great apostle of Orthodoxy, the mountebant. Talmage, it is of interest to all Spiritualists. It is for sale at this office.

AND DON'T forget O. W. Streeter's "Dream of Life in Other Worlds," in ordering your books for winter reading. It is for sale at this office at \$1.25 per volume. Send in your

awThe Soul-Self projects only a manifestation of itself into expression through the form of man. That finite expression is often taken for the all of being, found only in Man's Higher, or Soul-Self. This finite being is that which makes itself known on earth, and when it applies itself unto wisdom, when it grows in goodness and power during its so-journ on earth, the Soul-Self is made greater, stronger and better by the action of its child on earth. When this child seeks evil only, then the Soul-Self is lessened in power, weakened in strength, and rendered unhappy in spurit. Spiritualism came to keep men in harmony with their Soul-Selves, and is, therefore, the true educator of mankind.

To the Editor of the Benner of Lighti

Dear bir: From far off New Zeeland, I pen these lines which I hope may reach you not very long after the Issuance of your New Year's number.

These beautiful islands (North and South) are quite as pleturesque as the golde books cause them to appear, and from what I am now seeing of the South Island where the handsome town of Christchuren is situated where I am now filling a lecture engagement,—I think there can be few fairer spots on this habitable globe, whatever grander scenes may be unwelled before the vision of those who dwell on other planets. I am soon returning to Australia (only five days journey) as my contracts there are not yet-filled, and I have only been granted leave of absence in answer to the importunate demands of many prominent New Zeelanders who expressed themselves determined to secure my services.

I have no other news to impart concerning Australia (where I now feel perfectly at home) than that of a highly encouraging nature; everything is looking up in all directions; financially as well as intellectually the great island is going rapidly ahead and there can be no two opinions as to the very beneficial effect of federation which will have become an accomplished fact before this letter reaches you. Adelaide, Melbourne, and Sydney are three magnificent cities and in each of them II have always received a warm welcome and am invariably greeted by splendid audiences.

Marie Corelli's great novel "The Master Curistian" is having an immense sale in these

reaches you. Adelaids, Melbourne, and Sydney are three magnificent cities and in each of them I have always received a warm welcome and am invariably greeted by splendid audiences.

Marie Corelli's great novel "The Master Caristian" is having an immense sale in these Colonies. I am asked to lecture upon it wherever I go, and it certainly furnishes suggestive material for any number of bold and practical discourses.

Every aspect of the religious question is kept prominently to the front in this enterprising part of the world where the inhabitants mostly love controversy and are very fond of newspaper correspondence. Not very long ago, New South Wales was convalsed with agitation by reason of the conduct and utterances of the Roman Catholic Archbishop Redwood who came from Wellington, New Zealand, to preach at the re-opening of the Cathedral in Sidney and speak at the Catholic congress recently held in that city. Public indication meetings were held in town halls and Congregational Churches because the Govertor of the colony and his staff had seemingly countennaced some rabid attacks on. Protestantism made by the intrepid though sebolarly archbishop. It can safely be affirmed that the bulk of Australians insist on free speech to the uttermost; every conceivable doctrine has its advocates but trouble is made when any party goes out of its way to throw dirt at another. Spiritualism is not so fully represented as in America. There are no great camp meetings and mass meetings, but public thought is pretty well permeated with spiritualistic philosophy.

I was passing through Melbourne November 29 and saw the great preparations made for Mrs. Ada Foye's opening meeting in that great enterprising city. Mr. Terry of Harbinger of Light assisted by his indefatigable secretary, Miss Hinge and a staff of coworkers were doing their utmost to secure a treniendons audience for this most convincing and always popular worker in one of the finest halls in Melbourne. As Mrs. Foye was residing in a distant suburb and I was compelled

changes and it will seem strange to go no longer to Bosworth Street for books and papers.

I find there is a great sale for "Old and New Psychology" in Sydney, but Australians as a rule buy quantities of cheap pamphlets and hire expensively bound books from libraries. All the simple lectures I have had printed in Australia, have sold enormously but large books go much more slowly.

I have recently had a number of requests from societies in America that I furnish them with open dates and terms for lectures. May I be permitted to inform all my good friends across the ocean through your ever-hospitable columns, that I have not the slightest idea when I shall be able to reappear on American shores, but directly I see a way to ending my Antipodean carrer. I will give full notice of my movements (with your permission) in the Banner.

I have not yet got accustomed to the reversion of seasons and cannot believe it is Christmastice though the shop windows are filled with just such articles as the midwinter holidays bring before the public gaze in England and America. Snow is represented here as elsewhere as the accompaniment of Christmas, though we are in a semi-tropical district cajoring midsummer fruits and flowers here are very much as they are in California, rollife and prodigious. The seenery of New Zealaud far surpasses that of Australia for variety and grandeur and there is a romantle feeling about these islands wonderfully aluring.

All I receive a great many kind letters from good friends all over America, for all of

the feeling about these islands wonderfully alluring.

As I receive a great many kind letters from good friends all over America, for all of which I am truly thankful though I have not always opportunity to reply, I trust this brief word in your widely-circulating columns will saffice for the immediate present and let all know that I am still as busily engaged as ever both with tongue and pen, though in a far-off country where hours and seasons are the exact reverse of what all Northerners have been accustomed to.

In spite of all natural differences, I find

off country where hours and seasons are the exact reverse of what all Northerners have been accustomed to.

In spite of all natural differences, I find the people and their institutions very much the same as in other civilized lands. Australians and New Zealanders appreciate all the fine oratories, operas, and high class-plays which are produced on such a magnificent scale in Roston and though there is not so much irst class talent always at command, there is always as appreciative public to welcome every worthy entertainment.

Automatic writing either with or without a planehette is greatly in vogue in Sydney among the cultivated classes; I know several people of high distinction there who get wonderfully correct information by that means, and on several recent occasions I have personally verified the accuracy of messages written through my own hand.

Just as I was about to depart for New Zealand a small party of friends gathered about 11 p. m. at the house where I was staying for a farewell chat. After a very light repast a distinguished musician proposed that I should "let the pencil write." Several messages were addressed to him concerning impending changes in his sphere of activity which I have not yet been able to verify, but what concerned my own handle affairs I proved a few hours later. The steamer Moksia was fewerided to sail at 1 p. m. on the following advertised to sail at 1 p. m. on the following

day, but planehette said it would not go till quite evening, and said emphatically it would be delayed several hours on account of an immense quantity of freight. In the newspapers the following moraing the sailing hour was changed to 6 p. m. and though I took my was changed to 6 p. m. and though I took my was changed to 6 p. m. and though I took my was changed to 6 p. m. and though I took my was changed to 6 p. m. and though I took my was changed to 6 p. m. to leave the boat and go to several places in the city before the ship left the harbor for so great was the accumulation of freight that it was nearly 8 p. m. before it was possible to start. Planehette also told the exact trath about the weather on the voyage and gave me information about people and things in Wellington where I spent several bours en route for Christchurch, which proved to be precisely necurate. I find it necessary to be absolutely quiet both in aind and body to get such correct communications through automatic writing, and generally the very best of them come near midnight when the day's work is over and several inmates of a house have already retired for the night. I will send answers to questions as frequently as possible direct to you, and I dareys you will not object to occasionally copy into your columns a few that may first appear in Harbinger of Light.

I cajoy a great deal in the Banner, wise Judson's letters are always delightful, but the one containing the "old grey goose is lead" was the most amusing of all and at the same time full of wise instruction.

Yours sincerely.

W. J. Colville.

Later News from New Zealand.

December 7, 1909.

Later News from New Zealand.

To the Editor of the Banner of Light:

Feeling sure that many of your readers are deeply interested in the spread of Spiritualism all over the earth I venture to enclose brief reports of the recent opening of a fine hall in the beautiful city of Wellington, New Zealand, where I am now lecturing. On Sunday, Dec. 11, the opening ceremonies were continued.

The enclosed extracts from the New Zealand Times of Dec. 10, and Wellington Evenland Times of Dec. 10, and Wellington Evenland Times of Dec. 10, and Wellington Evenland Suffrage is an accepted fact and the public mind is remarkably open to the acceptance of all advanced ideas.

I have been spending the Christmas season in Christchurch, where there is an influential College of Mental Science, and where I have had very large and influential audiences. I am compelled to return immediately to Anstralia, but so strong is the expressed the sea between these islands and Australia before I can possibly think of returning either to England or the United States.

A hot Christmas was a curious experience but the weather was only moderately warm during the great holidays so I scarcely knew the difference between these islands and Australia before I can possibly think of returning either to England or the United States.

A hot Christmas was a curious experience but the weather was only moderately warm during the great holidays so I scarcely knew the difference between these fair country and Southern California where I spent Christmastide only a few years ago. I enclose also a brief extract from the Lyttleton Times referring to my own work in Christchurch, where the Canterbury Jubilee has just been celebrated with great rejoicing.

I receive with sincere gratitude many kind letters and all sorts of papers from American friends and among all the literature seat me I value nothing more highly than the ever faithful Banner, which is inseparably laterwoven with my earliest as well as latest revollections of grand old Boston.

I have traveled so much

New Zealand Celebration.

The Wellington Association of Spiritualists celebrated the opening of the New Century Hall in Kent-terrace by holding a concert and "social" in the building Dec. II, 1900. A long and interesting program had been arranged, and the large audience present testified to its appreciation of the efforts of the performers by frequent cacores and loud applause.

and "sociar in the outleting love. 11, 1970. 1,

Vermont Spiritualism,

ing which was followed by a lecture by A. F. Hubbard of Tyson. The officers elected were:

President, Dr. E. A. Smith, Brandon; vice-presidents, Sarah A. Willey, Rockingham, A. F. Hubbard, Tyson, Eliza I. Turner, Montpeller; secretary and treasurer, James Crossett, Waterbury, anditor, A. F. Hubbard, Tyson, Eliza I. Turner, Montpeller; secretary and treasurer, James Crossett, Waterbury, anditor, A. F. Hubbard; board of managers, D. H. Chapman, Cambridge, S. N. Gould, Randolph, Newman Weeks, Ruthand, L. D. Smith and Mrs. E. M. Walker, St. Albane, Meleora Eastwood, Winooski, Lucias Colbura, Essex Junction, Addie H. ballard, Ludlow and E. F. Fallon, Moatpeller.

This association is the first of this belief organized in the United States and Is now entering upon its tarry third year of existence. Dr. Smith, the president, is the oldest president in term of continuous service in the United States in either this association or of the forty-four caups. He has held the office of president of this association for fourteen years and has been president of the Queen City Fark Association for twenty years.

Janus Crossett has held the office of treasurer of this association for twenty years.

Janus Crossett has held the office of treasurer of this association for twenty years and that of secretary ten years. He has attended fifty-six out of fifty-six State conventions continuously.

The afternoon session was taken up by a lecture and texts by F. A. Wizzins of Boston and vocal selections by A. J. Maxham of Brattleboro, the campaln singer, who took part at all the sessions.—Monupelier Daily Journal.

Movements of Platform Lecturers.

Walter D. S. Hayward can be addressed for the months of February and March at 2009 Wallace St., Phila., Pa.

W. Scott Stedman is engaged to serve the Newburyport society Feb. 3; the Saleh society Feb. 8. It he Saleh society Feb. 10. Societies wishing for dates, address Box 315, Stoneham, Man, Sor dates, address Box 315, Stoneham, Man of March, Conn., Feb. 3 and 10, and in Worester, Mass., Feb. 17 and 24. Would like engagement for April 7 and 21, and also May 5 and 19, Address Onset, Mass.

Charles E Dane, trance and inspirational lecturer and test medium, is now ready to arrange with all who desire his services for the camp meeting season of 1501. For open dates in February and March, address 35 Marsh St., Lowell, Mass.

The Campbell Bros. have just closed a most successful season in Buffalo, N. Y., and surrounding cities. They start out February 1 to fill engagements in the following cities: Geneva, Ohio, Sunday evening, Feb. 3; Cleveland, O., Pythian Hall, Thursday evening, Feb. 3; Cleveland, O., Pythian Hall, Thursday evening, Feb. 21. After which they return to Buffalo, Andrewsky's Hall, Thursday evening, Feb. 21. After which they return to Buffalo, they are supplementation of the pagements can be accepted for this winter and coming summer.

Appreciation.

Appreciation.

To the Editor of the Banner of Light:

The issue of your valuable paper of the 5th inst., the first in the New Century, was a grand illustration of the great progress in journalism—the subject matter as an exponent of the Harmonical or Spiritual Philosophy, its paper and type, the well defined cuts showing able artists connected with your work. You have given the public a model paper.

paper.
In 1857 I resided in Ionia, Michigan, and subscribed for the first volume through Albert Bennet Whiting, a trance speaker. The paper has performed a noble work for forty-four years. A Happy New Year to its able management, and trust they will maintain its high standard.

Free to Everybody.

Dr. J. M. Willis, a specialist of Crawfordsville, Indiana, will send free by mail to all
who send him their address, a package of
Pansy Compound, which is two weeks' treatment, with printed instructions, and is a positive cure for constipation, biliousness, dyspensia, rheumatism, neuralgia, nervous or sick
headache, la grippe, and blood polson.

Notice.

On account of the death of Mrs. Palmer's husband she has discontinued her meetings, but will be prepared to resume them after the first of February. The first meeting will be Sunday evening, Feb. 3. Hereafter the week day meeting will be changed to Friday evening at 8 o'clock.

Announcement of Speakers

Announcement of Speakers
For the coming mid-winter meeting of the
Michigan State Spiritun Association, held
at Stureis, Feb. 8-9-10 in Spiritual Church
on Chicago St.: Address of welcome by
Hon. H. L. Anthony; other speakers, Harrison D. Barrett, Pres. N. S. A., Mrs. Martha
E. Root, David P. Dewey, Mr. and Mrs. G.
W. Kates, Dr. A. B. Spinney, Mrs. Lucy J.
Williams. Officers and speakers will be entertained. Reduced hotel rates will be given
to friends who may come. Mary F. Ayres,
Sec'y.

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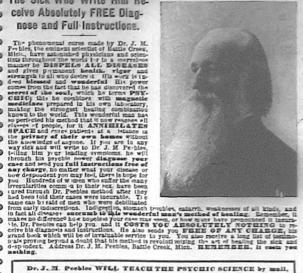
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ORIGIN, DEVELOPMENT AND DESTINY OF MAN. By Tross F. FASTCHER. Sik Fain, Kan. The following are the main points (resided upon). The following are the main points (resided upon). The first index processes, flant, Flancis and Sabullitan, The Formation, Flancis, Flancis and Sabullitan, The Formation, Flancis, Flancis and Sabullitan, The Origin of Manocra and Comets, The Organic Klasyloni. The Origin of Manocra and Comets, The Organic Klasyloni. The Origin of Manocra and Comets, The Organic Klasyloni. The Origin of Manocra and Comets, The Organic Klasyloni. The Origin of Manocra and Comets, The Organic Klasyloni. The Holman Comets of Manocra and Comets, The Organic Klasyloni. The Holman Comets of Manocra and Comets, The M

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OLD AND NEW PSYCHOLOGY. BY W. J. COLVILLE.

"Studies in Theosophy," "Daubed A "Spiritual Therapeutine," and numerories on the Psychical Problems of the Ag

The author says in his introduction: "The writer lay or claim to having written a complete or estimative ten-ture of byrectopy." It is the property of the composition of the introduction of the compositions thems.

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Reports of twenty-four distinct interns, essently dark even to the composition of the c

CONTENTS.

SPIRIT

Message Department.

GES GIVEN THROUGH THE MEDIUMS MERS. MENNIE 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 enractly request our patrons to verify the communications as they know to be sed upon fact as soon as they appear in see columns. This is not so much for the chit is for the good of the reading bile. Truth is truth, and will bear its own the there is the second of the set of the second of the set of the second of the reading bile. Truth is truth, and will bear its own the there is the second of the reading bile.

world.

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

Report of Seance held Jan. 3, 1901, S. E. 53.

Report of Seames held Jan. 3, 1801, S. E. ES.

Investibles

May we come into the presence of these thy children and bring something of the sweetness of the life eternal to them. May we stand in their presence to voice the words and the messages of those gone on, and with love and trust we hope to speak with tones that shall make clear the messages that shall carry the word of Peace, Love and Tenderness into the homes and the hearts of those bereaved. May the blessing of truth shine down upon this company. May the hope which comes from doing duty and doing it faithfully be ours, and may the peace which crowns successful effort shine round about us all. At this hour we feel no division; earth and spirit-life are so closely interwoven: hearts beating in each life so clearly attuned that the dividing line is slight, and we stand as one united family speaking to each other of our love and of our trust. May the evidence of this life so real to us go on and on until all hearts are healed of their wounds, until all spirits have the aspiration to know more and to live better, and until death has lost its sting and the grave has been swall lowed up in victory. Our special mission is to those who suffer through death, and this being our mission, we ask that the truth and nothing but the absolute truth of the present condition of these dear once may be made known to them. May they understand, if never before, that those who have passed on still love, still hunger and thirst for the sweet companionship of those they love, still years to fold their arms about them, still long to express their sympathy and tenderness to them, and then only, shall the terrors of the world be wiped away. Amen.

MESSAGES.

MESSAGES.

Thomas Barry.

I see the spirit of a tall, alim man, with gray beard and blue eyes; his hair, which is gray, is all tossed about his head in disorder. He doesn't seem to care a bit how he looks, but has an independent air as though a man's jacket or his person doesn't count after all, and I believe he is right, although an orderly spirit will always express itself in an orderly fashion. He says, "Come, come, don't give any lectures about me, but just speak right up to the point and say that my name is any lectures about me, but just speak right up to the point and say that my name is Thomas Barry; I used to live in Nashua, N. H. I often go back to the old piace and look everything over, and feel hae making a fuss over most of the things that have happened. Seems as though everything has been turned upside down since I died. Martha hasn't hover, where she was durk seemed to be Seems as though everything has been turned upside down since I died. Martha hasn't known where she was. Just seemed to be knocked about from place to place, and now she is almost discouraged and about ready to come over to me. I don't like the way the boys have managed. They might have had more respect for their father than they have, but perhaps, after all, I can see where I was to blame, because I was too strict. I have all my family with me this morning, stretched out like a procession in their desire to speak back, as I am speaking to those that are left, but as only one from this family is able to speak at a time, I am going to take all the time myself. I want to send word to my sister, Sarah, and tell her that if she would get a new doctor, I think she would find herself getting better. That man don't seem to understand anything that is the matter with her, but just keeps exper_nenting until, if she don't look out, she will lose her leg. That is all I have to say this time. I wish it was more, but I close with my best will to those who are left."

If me Barker.

If see the spirit of a man who is short and stort and very dark. His eyes are black, his hair is black, too, and not very heavy, he has a dark mustache and a nervous way of twisting it. He comes over to me, takes my hand and looks at me with such an air of anxiouness as if he would give anything to be able to speak as I am speaking for him. He says, "First I want to say that I came from Clinton, Ia. My name is Jim Barker. I have struggled many times to get back and every time haive been beaten back. I am more anxious to give my word than you can dream of. It isn't because it will satisfy me, but it is because I can help those who are dear to me. I am needed, and when a man is needed, it doesn't make much difference what the barrier is that is put up between him and his duty, he is bound to break through; if the difficulties were twice as hard, I would find a way to send my word I know. I want to go to Mary and I want to help her. I want to stop fussing and fretting; I know if she could hear me speak to her that she would stop. It is awfully discouraging the way things are going, but we will pull out if she will only try and only understand that I am helping her."

cyes, and gray hair, it is crimped and brought down in a pretty fashion. She has a rather low forebead, a sweet mouth, small fastures and such a kindly voice. She says: "Will you pease say that my name is Eilasbeth Drew, and that I belong in Lakewood, N. J.7 I am not familiar with the methods of communicating, but asked permission to come tha time to see if it were not possible to attract the attention of these I love. When one is on an island, they can't expect to get attention until they put the signals out, and so I fling out my signals this morning to the breeze of heaven, and pray that a favorable gale may bring a ship is glight, and that my dear ones may come to me. I am not unhappy, but still I long to give the happiness that is mine to those who have it not. It seems such a glorious thing to stand in this knowledge that I wisn those who are left could have it before they come over. I want George to know that I am with him. He half reallies it, not in the way I would like to have him, but as a sort of an influence that is in the air. I want it definite, that he can speak to me and I to him, and all my effort shall be to bring it about that way. To Ada I would say, 'Ada, don't get so nervous and run away when you are at the plane. You are drawing the influences near to you, dear, every time you make harmonious conditions, and so when you sit there it helps us to be strong, and I shall be able to manifest to you if you don't get frightened and more away."

Sophia Bennett.

Sophia Bennett.

I see the spirit of a woman about forty-five years eld. She is very nervous and has been gone a long time, because I see eld fashioned elothes on her. Her eyes and hair are brown, and she has a thin face. She comes right up to me and says: "I want to say a word or two. My name is Sophia Bennett, and when I was at home I lived in Swampscott, Mass. I never took any stock is this sort of thing." I cared more about what everyone does, and this seemed to me like a lot of nonsense that was good for children or superstitious people, but had no real meaning. Now I come back with the feeling that if I had paid some little attention to it, I might be communicating on my own responsibility, instead of coming in this public fashion. I have some friends left. If I hadn't I wouldn't be coming here; I'd be doing something in the spirit. I want to go to my sister. Her name is Jane, and she will know what I mean when I say that I am just as careless of myself now as I was in earth life, and I spend all the time I can get over the plants. I don't care for books as she does, but I would rather work out in the garden and take care of the plants. Father and mother are both with me and they send woru to Jane. Tell her that she will find a v-y warm and cordial welcome when she comes over here where they are. Her eyesight is very poor now and she can't read as much as she used to, but the days are spent in activity of some kind, and the nights, when the lights are lighted, are spent in thinking of what has been and what is to come. Tell her that Aunt Judith is with me."

John Leland.

Now I see a sailor. He is dressed in sailor clothes, and I am sure he was drowned. He is short, stout, very light, and not over twenty-eight years old. He comes along, oh, just as if he were trying to show me the full conditions of when he went out, and he is dripping with water. He says: "Oh, don't keep me standing long, but just say, will you please, that my name is John Leland, and that I did pass away, but in foreign waters. I never expected to die that way. I always thought that I would be with my people, but the agony of such a passing out, no one can know uptil he has been through it. I have a mother, father, brothers and sisters left. They didn't want me to take that trip, but I was just bound I would go. I always wanted to be a sailor and it seemed to me that there was no other life for me. My mother's name is Matilda, and she has always had a half hope that I might return sometime, and so I have, but in a different way from what she expected. Tell her that her boy came to her as soon as his spirit was free, and that the dream she had was really a vision of me, and that if she would just unnerstand that I can return only in this way, she vould be more settled in her mind. I can't express my love. It is pretty hard when I have never been in the habit of saying things, to all at once break out with a love letter, although I might feel it more than anyone could understand. That is the way I feel this morning, as if I want to talk so muca about my love for them, and yet as if it would be improper in this place."

I Lilian Gay.

I see next the spirit of a girl. She is young, pretty and about eighteen years old. She has light hair, blue eyes, and the sweetest little way. She just trips about here as though very happy. She says: "I am not only happy over coming, but I am happy that it is all true that I thought. My name is Lilian Gay, and I used to live in Springfield, Mass. I have many, many people there now, but I want to go to my mother. She is like me, or rather I am like her, and she has such a bright influence that everyone is drawn to her and is helped. No one would ever dream that she had been through the trials that she has althey seem to brighten her up and make her shine all the more beautifully, but I want her to understand that her Lilian, although she has been gone a long time, is jeat as much her child and just as much interested to do everything for her, as she would have been if she had stayed with her. The little boy who paused out before I did is with me. His name is Georgie."

William Moulton

William Moulton.

I see now a man about sixty-five years old.

He is tall and very fine looking. He is
dressed with great care and precision, has a
tall hat and carries a cane. He walks
around as if he had been a man to whom
everybody looked up. He has gray aide

whaters, and that helps him in his distinguished air. He says: "My name is William Moulton and I came from Grand Rapids, Mich. I come with all the strength that I, can summon to send my message to the people who are loo...mg for it from me. I promised to make this effort, and I wish that they would be as true in their promise to me to send back their understanding of my coming. I am working every day as hard as I ever did in earth life. The management of spiritual conditions takes understanding, perception, and a spiritual energy, and that I am exercising, and I desire to extend the work wherever it may be possible. Mr. Harrison is with me and he says that we will yet be able to do for those friends of ours the things that they are expecting, and that whatever their degree of unfoldment may be now, they can by application and enraest endeavor, attain the best results that have ever been vouchsafed to anyone."

Abby Noyes.

Now I see a woman. First she says, "My name is Abby Noyes and I used to live in Chicago." She hasn't any airs, but just a simple, motherly way and she says, "I have to send my word to Albert Noyes, to tell him that I want him to go right on in what he has undertaken, because it is from the spirit he received the impression, and it is from the spirit he gets the word to go into any particular details of my past life. I just want to express myself in this definite way to him, and to let him know that he is neither forsaken nor fergotten, but is helped by those who love him today. Susle is with me and tells him that she is more than anxious to make herself known to him in a way that he will understand, and the little boy is with her, growing strong and sturdy in the spirit life."

Letter from Abby A. Judson.

NUMBER ONE BUNDAED AND FIFTY-NINE.

To the Editor of the Bander of Light:
What vivid imaginations Spiritualists are supposed to possess! This mental faculty is bestowed on all, though in varied degrees; but when a person has espoused this unpopular Cause, his opponents think that all his other faculties are moribund, while his imagination reigns supreme. To himself, he seems still to be endowed with reason, perception, memory and judgment, but to those who oppose his views, he has necome devoid of these powers, and to be wholly a prey to fantasy.

It is quite useless for him to mention what

fantasy.

It is quite useless for him to mention what he has seen clairvoyantly. They laugh him to scorn, would fain think that he is consciously deviating from the truth; and when forced to believe him in carnest, return to their favorite assumption—that he has imagined it.

forced to believe him in earnest, return to their favorite assumption—that he has imagined it.

Their mental attitude reminds us of what Hume said of miracles. His position was that a miracle contradicts nature, and is therefore impossible; and if all the persons in the world should declare that they had seen one, their testimony would weigh nothing at all with him. Many of our opponents persist in thinking that all spiritual manifestations must be either false or else miraculous. When we say that we accept nothing that contradicts nature, and seek to explain that all spiritual phenomena accord with natural laws, now beginning to be understood, they fall to comprehend our drift, and believe us to be hopelessly lost on the sea of imagination. What shall we do with such persons? We would gladly let them alone, and bide the time when they mature to a better comprehension, but, alas! they will not let us alone, and try, by innuendo, by sly jeer, by open secorn, by compassion for our folly, in short, by every means except solid argument, to lead us to think differently. Argument they seldom seek to employ.

We can meet argument and reason on an open ground, but slurs, jeers, scoffs, and contempt are best met by silface. Let them enjoy their fancied triumph, and "wait till their reasons grow," as Prudy used to say of Dottie Limple.

I once invited a gentleman to sit at a small

joy their fancied triumph, and "wait till their reasons grow," as Prudy used to say of Dottie Limple.

I once invited a gentleman to sit at a small table with me in my own home. While I am not used in that way very much myself, I was certain that he could be easily developed in that way, and I hoped some of his spirit friends, whom he longed to hear from, might manifest themselves to his satisfaction.

We chose a convenient time, the lamp was placed in an adjoining room, and we sat down. I noticed that he acted very nervous and strange. Later he said he felt as if he were doing something very wicked, something which Jesus could not approve, and it seemed best to give up the sitting.

He told me subsequently that after we had sat a little while at the table, he felt a foot, or something, pressed against his leg, and he was certain that some devil was trying to get the mastery over him, so as to ruin his soul. This was what made him so afraid.

This friend attributes all my experiences to my imagination. But he thinks that it was a real devil that touched his leg on this occasion, and he is glad that he was enabled to brests him.

We have all met such incidents, in our en-

are real devil that touched his leg on this occasion, and he is glad that he was enabled to
to resist him.

We have all met such incidents, in our candeavors to extend the knowledge of the phetouchers, with a view to proving the present
to kistence of discarnate human beings, and
leading our friends to accept the consolations
and the psychical information afforded by
Spiritualism.

I have a strong partiality for the gift known
as clairvoyance. While fine proofs of identity,
are given through entrancement, yet I must
confess to zome prejudice against the notion
of a person's being hypnotised or controlled
by another individual, whether incarnate or
discarnate. It is painful to see this done at
psychological entertainments. And when we
reflect that he who has once been psychologized by another falls much more readily into
the same condition, and is exposed to being
controlled by all sorts of spirits, it makes one
controlled by all sorts of spirits, it makes one
west there. If he went there, he certainly
went there, or was psychologised to think he
went there, or whether the
proposition and is exposed to being
went there, or whether the
proposition and seeing the
provent free and the
provent from the price to th

remble at the possible results. One would seed to have a very pure personality, and ery wise and powerful guardians on the ther side of life, to be willing to run any ach risks as these.

Such risks as these.

Some are so anxious to be "controlled" that it would seem as if they would rather be controlled by a bad spirit than not at all. Many of the so-called insane are held in bondage by undeveloped, non-progressing spirits. They have held them so long that it requires the aid of outside and strong wills to reinforce the will of the patient, in order to dislodge these malign workers.

My hearth, i.

the will of the patient, in order to dislodge these malign workers.

My brother had several such controls. They accompanied him from the hospital to my little nome, and it took all my own will-power, aided by angel ministrants, exerted for several months, to expel them from our home.

"I've got him, and I'm going to hold him!" an uted one of the fiercest of these to me, when I told him to leave the place. Another was obscene, another was profane. But all were conquered one by one, and during the last months of his life, "the enemy was as still as a stone," as Bunyan says in describing how Christian and Hopeful went through the river of death. he river of death.

the river of death.

These experiences with my dear brotner, with many more, are described in detail in my book entitled, "A Happy Year." The "happy year" was the one after his liberation, when I rested in the joyful knowledge that his woes were forever past, and that he was afte in the spirit home of our mother.

I when I rested in the joyful knowledge that his woes were forever past, and that he was safe in the spirit home of our mother.

M. As was previously remarked, clairvoyance is more valued than entrancement, by the present writer. One is entranced by another will, the person's own will is submerged. It to no more betokens spiritual advancement than he does the ordinary process of being hypnotized. Clairvoyance, on the other hand, is such a development of the visual organs of the spiritual body, as enables the soul to see spirits or into the spiritual world. This is clairvoyance in its bighest form.

We think, however, that we are justified in classifying clairvoyance into three varieties:—

The first is when the spiritual sight is directed to scenes on and in the earth. By it, ore and treasures are located in the earth of drowned body. By it, we see our friends in other places, note what they are doing, what they wear, and the objects by which they are surrounded. This power is capable of enormous development. As the faculty enlarges, the time will come when all human beings will see all things on the earth by this visual it telepatay.

The second variety of clairvoyance is where a person sees what another wills him to see, the being of course hypnotized to do so. We have a person sees what another wills him to see, the seen the psychologic "subject" describe what it he operator wills him to see. In like wise, a discarnate intelligence shows to his subject in seen the psychologic "subject" describe what it he operator wills him to see these things. To him, it is like seeing, but it is not really seeing.

Once when I was worried, my father made was a seen the leaving of the proper in the proper is capable of each the psychologic subject. Gearche what it is not really seeing.

Once when I was worried, my father made was a second to the proper is any part and an

a discarnate means.

a cenes and persons either mundane or of the spirit world. He seems to see these things. To him, it is like seeing, but it is not really seeing.

Once when I was worried, my father made me see him leaning on my pillow, and wearing the dressing-gown he used to wear when he came to the bedside of his little daughter is Burma. He does not wear that dressing-gown now, even its spiritual counterpart. But he impressed that semblance on me, so that he might seem natural and hear.

By this kind of clairvoyance, some mediums think they have been to other planets, as Mara, and seen the inhabitants thereof. They have not really been there, but some controlling spirit has shown them these scenes by psychologic power, and impressed them that it was another planet that they visited. They could not really go to Mars, for even their spiritual body is not attenuated enough to go through all the ethereal grades of our spirit world, and through the fine ether between the spirit worlds of the different planets. They would be obliged to be all this, in order to get even to the outer limits of the spirit world of Mars. For a spirit-gtill on earth to go to another planet is an impossibility. Advancement and progress depend oh actual development. Natural law cannot be violated. The third kind of clairvoyance is when our spiritual body is so freed from the fleshly one that the soul really uses it in making excursions into spiritual realms, and neseing the spirit bodies. Now I know better. To classify our own visions is an interesting study. To decide just how much is our own actual seeing through the visual organs of the spirit body, and how much is the result of physiologic control by discarnate spirits, is a difficult thing to do.

Independent clairvoyance comes when I am quiet in my bed. And this, by the way, gives my opponents their much-craved opportunity to say:

"Ah! you were asleep. You dreamed it."

But as I know sometimes that I was not asleep, and so did not dream it, so I also know that sometimes the vi

out of his fleshly one.

I know that I have been many times controlled to see by discarnate spirits. And I think that I have been a few times actually in the spiritual realms, seen some of its ex-guisite beauty, seen some of the dwellers herein, and held sweet converse with them. These are fore-gleams of the happy time

"When faith is sweetly lost in sight, And hope in full supreme delight, And everlasting love."

Yours for humanity and for spirituality, Abby A. Judson. Arlington, N. J., Jan. 19, 1901.

Passed to Spirit Life

Mrs. Isabella Carleton of Rockport, Maine, Mrs. Isabella Carleton of Rockport, Maine, Jan. 12, 1901, at the age of 79 years, leaving one son and three daughters. Mrs. Carleton was one of nature's lovellest women—a true, firm and consistent believer in the spiritual religion. She was the daughter of a Baptist clergyman and belonged to that church until her thoughtful and progressive mind led her out into the green and beautiful fields of the spiritual Eden.

Mrs. Exists D. Mrs. State A. W. S.

Mrs. Elvira P. Heywood of Bucksport, Mc, aged 69 years, Jan. 9, 1901. Sister Hey-wood was an old ploneer in the glorious truth of spirit return. She has been prominently identified with Verona Camp since its first organization in 1883. F. W. S.

In Berlin, Dec. 12, 1900, Jesse E. Bliss, aged 74 years, 11 months, 12 days.

Mrs. Emma Amelia Swank, daughter of Lewis and Alice James, of Vollnia, Cass County, Mich., Jan. 6, at her home in Vollnia, leaving her companion, Daniel Swank, her father and mother, one sister and Voinia, leaving her companion, Daniel Swansi, her father and mother, one sister and four brothers to mourn her loss. Deceased was in her 32d year, and has been a Spiritualist from girlhood. The funeral address was delivered by Mr. H. L. Chapman, local Spiritualist speaker, from the subject, "If a man dio shall he live again?" An appropriate impromptu poem was offered at the home in place of the customary prayer, which, together with the address at Oak Grove Church, set forth in simple manner some of the truths, beauties and consolations of Spiritualism. Although a cold rain made the day disagreeable, yet the church was filled beyond its seating capacity, indicating a large circle or friends. The audience was very attentive and we really believe that many good thoughts found lodgment in minds outside the ranks of Spiritualism.

From Greenwich Village, Mass., Jan. 13,

From Greenwich Village, Mass., Jan. 13, Mrs. Jennie Hoyt, wife of Mr. Sam Mrs. Jennie Hoyt, wife of Mr. Samuel Hoyt, aged 14 years. Mrs. Hoyt was also a worser in the Society of the Independent Liberal Church, and will be greatly missed by a host of triends. She was firm in her coavictions, true to what she believed to be right, and as a friend and neighbor ever to be depended upon. The funeral services were under the charge of Rev. Fannie Austin (Universalist), of No. Dana. May the husband, relatives and triends be sustained and comforted by the knowledge embodied in our spiritual philosophy. Geo. A. Fuller.

From Greenwich Village, Mass., Jan. 7,

osophy. Geo. A. Fuller.

From Greenwich Village, Mass., Jan. 7,
Mrs. Rebecca Spooner, aged 73 years. Mrs.
Spooner was called suddenly to the higher
life, although for some time she had been
failing in health. She had been one of the
best workers in the Society of the Independent Liberal Church, from the first year of its
history. She was ever ready to assist, both
with her advice and her means in its work.
She was a woman of strong conjections, ret with her advice and her means in its work. She was a woman of strong convictions, yet of kindly intent and purposes, and will be greatly missed both as a neighbor and consistent worker in the church. Her funeral was largely attended by friends of all religious denominations. The musical selections touchingly rendered by Mrs. Lincoln, Mr. Kelley, and his mother, were specially appropriate to the occasion. The services were performed by the writer. Geo. A. Fuller, M. D.

The Regality of Death.

BY SYLVANUS LYON.

"The death bed of the just is yet undrawn, By mortal hand, its scenes all undimmed; Angels stould paint it—angels ever there— There on a post of honor and of joy."

There on a post of heave and of joy."

"Oh, death, where is thy sting; oh, grave, where is thy victory?"

Well and truly the inspired poet of old gave this glory and beauty lesson. If we can only see and judge rightly, a more than princely regality or monarch's glory—a supreme power greater than crown or diadem is death.

His flat ends all earthly things. His touch loving, if we see aright, for each member, each atom, his enduring embrace transforms, changes and beautifies. With the mysterious process of decay comes the spirit birth to a higner life of love and beauty, for

"Life is the jailer of the soul The fifthy prison, and death its only deliver What we call life is a journey to death— What we call death is a passport to life."

Death comes like a princely Rewarder with rest and joy for the wearled mortal, from earth's cares and labors. He brings sweet peace with the enduring promises of a more glorious hereafter. Death gives the spirit release—freedom—and true beauty. Iteckon as we may, here with life's cares and work, the mortal at times must fret and worry the spirit; our best hopes must go unsatisfied and we can only catch glimpse visions of the beautiful.

"Here we can only see and know in part, not realizing the soul's higher, purer love and truest bliss."

Like prison barriers, the frail mortal controls and bladers and the spirit dies daily in vain sighings and longings; \$\frac{1}{2}\$... Death comes like a princely Rewarder with

"The dead are like the stars by day, Withdrawn from mortal view; But not extinct; they hold their way In glory through the sky,"

In glory through the sky."

At times there is exceeding richness—a survived happiness in death coming for our vied ones. Memory calls up so many fond ecollections, and hope delights to picture less with ballowed charms, the scenes and leasures of long ago. With this come also ributes of affection and love, reunions, the niting of hearts estranged, and the soul's rowth, for Death is the pacifier, healer, and ritumphs in our sorrow, oft giving heavenly oys to the soul.

And such a lover is death, quickly embracap each atom, seeming to transform and resolve each feature and expression with spirit eacity.

Here, the trail mortal tires of cares and illis.

ce each feature and expensions and ills,
Here, the frail mortal tree of cares and ills,
must off grow wells, heavy laden, and the
irit only can catch fleeting glimpses of the
attitudes. The great apostle wrote: "Here
is see only in part," and with him since so
any martyrs and great ones have given the
trowing echo. And only recently a dear one
rote;—

sorrowing echo. And only recently a dear one wrote;—
"Death does not seem anything to fear or dread; it is just passing on and up one step higher, and the other side is so filled with so many, many dear loved once, that I long to see, that it is only the agony of getting rid of the body that we so often have to endure, just before her spirit birth."
Reasoning thus, that to the sick and weary, the poor and old, death comes as an Evangel of love and mercy, to release, rejoice, redeem and glority. His touches beautify; his embraces lasting, and he opes the gate to immortal joys. And then our sighings and longings, hopes and aspirings, receive full and perfect reward. Jubilants.
What then, oh, mortal, brother, sojourner?

and then our sighings and longings, hopes and aspirings, receive full and perfect reward. Jubiliante.

What then, oh, mortal, brother, sojourner? If death is the all-powerful, the supreme ruler and the grand necessity for peace and rest, if weary souls are sighing and God's poor children langulshing, and more, if these sad throngs of earth's inisery-ones weep, the ignorant, downcast prisoners of life seek for death and so many tender waifs die unloved, not knewing any peace or joy—what then? Should we not rejoice if death brings peace and rest to our loved ones?

"All as God wills. Who wisely heeds To give and to withhold!
Who knoweth more of all our needs Than all our prayers can tell."

Oh yes, oh death, we own you Conqueror, we crown you Royal, with more than regal powers, for they are enduring for all times and for all people and all created things.

And yet we can, we-may, we will, proudly rejoice over thee, oh, death, confiding, trusting with hope and faith, for the spirit lives, was from the beginning and must coutinue to the end, an essence and part of the very God, the Father, and it can and will ottimes commune with its loved ones who tarry here, for "The vell is so very thin, and we so near

"The vell is so very thin, and we so near Can oft catch the strain of multitudes, and hear

hear, es call, and answering from afar, such space in concord, glee and songs; see harmonies restrained, surge and sink all the soul is thrilled and filled with melody of the spheres."

Progressive Spiritualism, or the Evolution of the Medium.

BY OSCAR W. HUMPHREY.

In the light of the progress made in the past ten years by Spiritualism, it seems almost incredible that a recent attempt should have been made in the capital city of the nation to enforce a practically prohibitive tax against the mediums of that locality.

Yet it is true, and were it not that the strong arm of the National Association was upheld, and the warning voice of its officials raised, the mediums would have been sadly worsted in the contest against them.

In the year 1833 a medium plying her vocation in the District of Columbia was maliciously persecuted by being dragged into a court of law, and there most unfairly treated. The writer, at the solicitation, or through the suggestion, of certain Spiritualists of the District, laid the case before the Spiritualists of the Contest (alignment) and the suggestion, of certain, spiritualists of the contest of a national organization, and in the columns of the daily press of Washington he exposed the unfair treatment of the medium in question, and combated the prejudiced opinion of those in authority. The Spiritualists of the country—may their praise endure for eternity—responded, and the noblest and best organization of all time was called into existence. The inspiration of the modient placed at its head a man pre-eminently fitted for the task before him, a task that demanded Titanic strength of purpose, the inspired eloquence of Cleero, and the psychic force of an Andrew Jackson Davis.

It is true much was accomplished. The mediums of today are eajoying the blessings resulting from the efforts of its founders; but, in the estimation of the writer, there remains as the fruition of their labors the placing of the closing seal, which shall endure for all time to come.

Commercialism is the element that is today dragging down the purity, and thwarting the spiritualism. Then let us

as the fruition of their labors the placing of the closing seal, which shall endure for all time to come.

Commercialism is the element that is today dragging down the purity, and thwarting the spiritual purpose of Spiritualism. Then let us, in the name of God and the higher spirit forces, make the spiritual paramount is our religion and in our organization. The primary intent of the exhibition of spirit force, aside from establishing communication between the mortal and immortal worlds, is the regeneration of mankind. There exists as an intermediary between the spiritual and seasual forces of life the necessity of physical existence, and in the disorganized state of Spiritualism pervious to the formation of the National Association, our mediums were, and are now, compelled to rely on the receipts obtained at the door of a public hall or private for their daily bread.

In the past ten years there has grown a change of sentiment respecting spirit phenomena. As medium is no longer looked down upon as something diabolical or inferior—the laws of the District of Columbia to the contrary notwithstanding—but the great desideratum now is a closer coalition of the world, the sending forth of the mediums with the National Association, and, resultantly, with local societies; in other words, the sending forth of the medium as a missionary. Let this object he accomplished, and our Cause will stand established before the world as a bright and shining light—a beacon for the weary, a regenerating symbol for the transgressor, and as upliring standard for the unfortunate. May that day be close at hand, and may the blessings of the higher spirit forces rest on all those who shape their efforts to this end.

To carry out this project, the first and most transgressor, as the world be the established before the world as a bright and shining light—a temportant sign to take would be the established.

But, as a preliminary step, I suggest that a fund be raised by the issuing of certificates. I firmly believe, however, that with the mediums of the country under the control of the National Association, and its spiritual purpose made known, many wealthy people would contribute to the Cause voluntarily, just as is now done in the Christian Church. I do not say it in any disparagement, but with the commercial suspect of Spiritualism. I do not say it in any disparagement, but with the commercial napset of Spiritualism destroyed, a new sentiment two when this end must be accomplished. The hostility of sentiment is so great as a consequence of the commercialism of Spiritualism that we may well be concerned for our welfare and standing in a community.

It rests with the mediums to consent to cooperate with the National Association. It is a sacred duty they owe to themselves and to their helpers, after the long years of labor in their benalt, to assist, in this worthy purpose, and for those who have their welfare and interests at heart, as well as for the Cause itself.

A Bible Story Explained.

A Bible Story Explained.

BY BAINBRIDGE BISHOF

In letters from Abby A. Judson, I note what she says in regard to Eve in the Garden of Eden. Now it is not generally known at the present day that the whole story of Eden is a cypher writing to be translated with a key, but such is the fact. I have recovered this key to the ancient secret writings. By applying it to the Eden story, I find that the serpent that tempted Eve was old Triphon, the reflection of the rising and setting sun across the dead swell of the ocean. Eve was the sunlight issuing or taken from the side of Adam, the sun. The forbidden truit was the right hand sun as seen in the morning, signifying the station of the winter sun. The curse on the ground really was the frost and snow of winter. Eve, the sunlight, signifies the mother of all vegetable and animal life on this planet. Therefore, it goes without saying that in winter the difficulty of her bringing forth life would be greatly increased, in other words, with sorrow would she bring forth children.

The Eden story as translated by the key is a story of the sun and list movement from midsummer to winter, nothing more, nothing less.

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and injured by the so-called Orthodox Chri
sian religion formulated by ignorant monk
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POR THE FIRST TIME in the history of the Spiritua movement that anything like a compilation of the the names of the earlier mediums, speakers, workers, lee In novement that my men, the horizontal modern when an interest and prominent advocates, etc., has ever been advocates, etc., has been advocated by the property of Sportman Promoters, delivered at the recent decided, Junior and Promoters, delivered at the recent decided, Junior advocates to the property of the property o

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"Jesus, Man, Medium, Martyr."

This magnificent volume racy and reads of

Dr. Herron on Christianity.

When Dr. Geo. D. Herron at Central Mu-When Dr. Geo. D. Herron at Central Music hall last weed volumently asserted that the commonly accepted form of Christianity was not it to offer an onesst man seeking for the treth, an audience which completely filled the big hall gave a tunnilinous demonstration of approval. As he proceeded with a denunciation of Christianity, asserting that it had developed into atheism and blamning it for many crils, the enthusiasm of his hearers increased and he was frequently forced to stop furtil quiet could be restored. Many spruig to their feet, and there was a roar of applianse when Dr. Herron accused the church of supporting wars of greed and massacre. Shouts of "that's so" greeted the statement that "It was from the American church that the American government received its backing when it became the betayer and assussin of the liberties of a confiding people."

church that the American government received its backing when it became the betrayer and assessin of the libertles of a confiding people."

STRIKES AT THE ENGLISH PULPIT.

This same phurch is urging this same government upon a policy of blood and revence in China where the people have revolted at the wrongs visited upon them in the name of Christianity by its capitalistic and governmental employees," declared the speaker, when he was given a chance to resume. The English pulpit was attacked with the charge that "It created and sustained the public opinion which the English government needed to commit one of the blackest crimes in the hactory of nations."

Dr. Herron delivered the third of his lectures in his series upon Christian socialism. His subject was "The Recovery of Jesus from Christianity." He said:

"The religion of Jesus came into the world as an appeal from authority to life. It was an elemental and inclusive revolt against priestly and governmental ordering of life by that which was external to itself. The overflowing divinity and abundance of life, the will to love in each man as his sole law and God, this was the faith of Jesus.
"No sooner had Jesus finished his work than the alchemy of authority began to surround and obscure His idea with the atheistic principle which was its antithesis. The apostles did not understand Jesus nor His conception of the divinity of life, nor His matchless faith in liberty and free individuality. The successors of the apostles, instead of seeking to uncover and call form the free divine individuality which Jesus saw in every man, began to impose an authoritative faith, guarded by priestly keys of heaven and hell, and at last enforced by the imperial legions of the Homan ruling or robber class. The Christian way ceased to be the new and Joyous mode of life it was in the sweet Christian springtime. That which was atheism to Jesus became the authority of Christianity.

Bistronic Poxess Str-ULD BE DISMISS D" Now all that I have said is consistent with an abiding faith in

and sweet faith of Jesus, and it does not believe in His self-governing idea nor even His
gospel.

"If this needs emphasis we have only to
reflect upon the prevailing attitude of the
church toward every great question that has
to do with our common well-being. It is from
the officials of the church that the recent
wars of greed and massacre have had their
chief support. And the infidelity of Christianity to Christ is further manifest in the
almost unbroken opposition of the church to
the movement of labor for economic freedom;
also to the further extension of the self-goveraing idea of Jesus in politics or society.

"Human life is today far better than its
preaching; more truly spiritual than its professed religion; nobler than its covenants. It
is the real religions nature of the people that
is turning them from the church, and their
revolt against the church's religious system
is due to an instinctive and unconscious turning to Christ. The long winter is breaking
and the new springtime of a first Christian
full is calling us. The time is at hand for
the recovery of Jesus from Christianity.

*SOCIALISM 10 LIBERATE IDEA OF JESUS

"And the socialist movement has come into
the kingdom of man for just such a time. Socialism will reject the system of Christianity,
as it ought to reject it, but it will liberate the
idea of Jesus and give unto blim the faith
which an infidel church has so long denied
Him. The socialist will at last crown Jesus
with a human glory that shall divinely transfigure the whole life of humanity. Upon the
foundation of economic freedom and unity
which socialism shall lay will the idea of
Jesus and city and the deal of
Jesus and live and will the idea of
Jesus discloses and unfold itself as the working
principle of an actual kingdom of heaven on
earth.

"The worship of Jesus, the person, must be
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Jesus disclose and unto a principle of an actual kingdom of heaven ou principle of an actual kingdom of heaven ou carth.

"The worship of Jesus, the person, must be changed into a worship of the Christ-principle in humanity; changed to a working with His will to love in the common life. Our personal devotion to Him must grow into a social joy, a democratic exaltation of spirit, a service of praise expressed in calling the average man to godilke sacrifice in upholding the invisible pillars of an herole public life.

AUTHORITATIVE CHUECH NOT CHRISTIAN.

to godike sacrifice in upholding the invisible pillars of an herole public life.

AUTHORITATIVE CHURCH NOT CHRISTIAN.

"You can thus see that loyalty to the idea of Jewa means the end of official religion. To a faith which is truly Christian there can see no authoritative church; no temple in the kingdom for which such a faith looks and works. The faith of Jesus in the divinity of life is the polar opposite of submission to religious authority, which rests upon the denial of God in life. By no possibility could an authoritative church be Christian, no matter how many and good its works, any more than an absolute monarchy could be democratic by being benevolent, for just as the monarchy rests upon a despotte principle, so the church rests upon a principle that is fundamentally atheletic. Let the faith of Jesus once possess the common life and His idea of free individuality swaken men to the knowledge of whom and what they are, and there is not left for the church even the shadow of a foundation.

EVEN'S SOUL A FREE APOSILE OF TRITTE.

"The religion of Jesus enthroned man as a od and creator in the universe, brought forth b test and try its resources and processes, to efect what is good as the means and way of ree and alunghty buman living, and to thus nake a universe according to Mis divine lik-

make a universe according to His divins likling.

"The recovered idea of Jesus will call forth
a faith and action that shall match it. It will
ind what it seeks, a spiritualized and socialized herolsm of the common life, and lead it
to campfire and field of the divine battle that
cannot end until the gates of heaven are
taken by man at last and set in the walls of
the holy communist commonwealth.

DIVINITY OF HUMAN LIFE.

"If I have stripped Jesus of His theological
attributes, of an unreal and immortal perfection, of power to save with a fictitious and
destructive salvation, I have brought Him to
His own in the human life which begot Him,
and whose divinity He manifests. I have put
limin that lead of human affairs from which
an infided church withholds Him, and where a
tender chivalry of strong devolion will crown
Him with a glory and honor that no official
religion has ever given Him. I have enshrined Him in the faith that is to make the
free and universal society, and enthroned
Him in the heart of the history that moves
our human life toward the certain victory of
the will to love."—The Chicago Record.

Who Knows the Truth?

A Rechts of All Sides in Plain Words.

Who knows the truth, as we, the earth denizens of the twentieth century, need to know it and exemplify in our daily lives? "The priest." So says the zeelot. How do we know that the priest is right? "Because he gets his authority from the Bible." How do we know that the Bible is right? "Because it is God's word." How do we know it is God's word." How do we know it is God's word." How do we know it is God's word." Excause the Bible says so?" How do we know that the Jible is true? "Because the priest says so." Exactly. The priest is divinely commissioned as our guide and teacher because the Bible says so; and the Bible is the infallible Word of God because the priest says so. Avarice and ambition hold the leaders of the church true to the religion of the ages. Superstition of the densest character holds its followers. Any other explanation is mere cavil. The entire position is ulogical and absurd. But we are told that the system is built on faith, and that "faith is above mere reason." Granted Of course our heterodox friends will not acknowledge this. They are at one of the extremes of error, while the orthodox people are at another—giving us a good illustration of the axiom that "one extreme is just as bad as another."

Faith is superior to knowledge. I have extended this before, but my explanation of

Thith is superior to knowledge. I have explained this before; but my explanations do not seem to receive much notice. Xet they are true and susceptible of demonstration. Is that the reason that they are not noticed? Are Spiritualists afraid of the truth? If so, permit me to say, here and now, that I do not wish to be that kind of a Spiritualist. The extremes may be illustrated by a triangle. On one corner, with his eyes shut, stands T. De Witt Talmage. On another is W. F. Jamieson, with one eye bandaged, and the other looking through a glass darkly.

On the remaining corner is Prof. J. S. Loveland, who seems to me to be quite near sighted. The salient truths of phenomenal Spiritualism have come so near to 'Prof. Loveland that he has cordially accepted them; but philosophical Spiritualism was too far away for his visual power, and he has devised a philosophy of his own, and has tried, and is persistently trying, to force his own personality on the great fabric of Spiritualism, when a careful study of his own organism would prove to him that his position is wrong. Mr. Jamieson appears to have landed on the bed rock of atheism. I can appreciate his position fully, and help him out of it, if he is not to some extent affected with one of the constitutional maladies of orthodoxy, yelept bigotry. I do not think that Mr. Talmage cares a stiver for the truth, except so far as it may coincide with his own personal winkes, or conduce to the propagandism of the Presbyterian Church. To say that any one person of the human race knows all truth, is equivalent to crediting that person with infinite intelligence, and a complete denial of the doctrine of Progression.

Without a single exception, the carping cr ics of the late coavention of the N. S. A., have made many bare-faced assertions and intimations, and proved nothing. The most illogical statement, if it happens to be in a line of thought that is in harmony with its readers, does not seem to require a particle of absolute evidence to be accepted; while the most logical di

ladder of progress as to be a delegate to our next convention, I should present that formula!

My explanation of the superiority of faith over knowledge may be found in a back number of the Banner of Light, and has never been refuted. An outline may be given here. First, Faith is one of the cardinal virtues, and is a constituent principle of human nature; but, acting alone, it is absolutely-blind, and just as apt to land you in a ditch as on a throne. Knowledge (a general term interchangeable with Reason), is our guide—finds the way and faith follows. Without a follower, Knowledge would have no motive no impulse of progress, and would not go. With the animal impulses in the ascendant it will be governed by their promptings, and revel in vice. With the cardinal virtues predominant, truth enforces methods of absolute equity: love works persistently for the welfare and happiness of others without expecting a reward; hope promises an endless future of good results to faithful efforts; faith places implicit trust in the power, wisdom and beneficence of the Providence that rules over all. The consensus of opinion, among our speaking and wiving Spiritualists, seems to be that faith is an abnormal principle that must be relegated to the domain of superstition. It

all the cardinel virtues, in the light of reason. Hence, knowledge and falth are represented by a man with a lantern. Knowledge is the lantern and shows the way. Fulth is the man who follows. Now, the man is superior to the lantern, yet the lantern is indispensable. My space is limited and I must stop. Who knows the truth? It does not sound well to say that we know the truth, and others do not. All have some truth. Without absolute proof we beturer in endless progression. In this alone we have proof that faith eatinot be eliminated from Spiritualism. But to the question? They, whose hypotheses are based on absolute demenstration, know the truth so far as this demonstration extends.

1551 Charles St., La Crosse, Wis.

Objects, Aims and Labors of the Na-tional Spiritualists Association of the United States and the Dominion of Canada.

Dominion of Canada,

ISSUED BY THE N. S. A.

The objects of the National Spiritualists Association are to bless humanity by presenting the truths of Spiritualism—through its organized societies, and its missionaries—to the world as an intelligent and uplifting factor in the progress of the race, and to bind souls together in the bonds of harmony and brotherly love; to secure the rights of Man for our people in all questions of ilberty and conscience that do not in their exercise intringe upon the rights or privileges of any class; to aid in protecting true mediumship, and in providing schools for the development of psychics, and their education, as fast as funds can be secured for the purpose. The aims of the N. S. A. are broad and utilitarian; to disseminate truth, to spread the gospel of Spiritualism wherever its missionaries can polito found free libraries of liberal and spiritual works from the pens of advanced thiskers, and to give help to all worthy objects for the betterment of man.

Much of this has already been accomplished. The N. S. A. now maintains a free library and reading room at its headquarters in the city of Washington, where hundreds of the best books of the world are loaned to eager readers who come to learn of spiritual and all reformatory truth. The rights of Spiritualists to make their own wills, and to designate their wishes in matters of mediumship, have been defended by the N. S. A., legal enactments in the District of Columbia against the practice of mediumship, and attempted legislation of this character, have been protested against by the National organization, which has won the respect and consideration of autorities and the press. Our missionaries have been sent out in all directions, to hold meetings for the spread of truth, to strengthen weak societies and to organization, which has won the respect and consideration of missionaries have been sent out in all directions, to hold meetings for the spread of truth, to strengthen weak societies and to eage read and the press. Our miss

it, and to return an unsullied report to its constituents at the convening of the delegates.

The N. S. A. stands for Organization among Spiritualists—it knows that only by organized effort can the Cause be established and its truths be disseminated; without organization, our speakers and mediums might wander up and down the land, valuly seeking engagements to present their teachings in a proper manner; without organization, Spiritualism can gain no hearing in the courts, or consideration from the world, hence the N. S. A. is forward in organizing societies, and urging their support upon all conscientious Spiritualists. Its missionaries are doing arrand work, but the N. S. A. cannot bear all the expense of sending them from place to place, as its funds will not permit, therefore the friends in different localities are asked to aid in sending these workers into their section, for only in co-operation can the best work be performed. When the National association becomes an endowed institution for the accomplishment of its philanthropic and educational works, its managers will be glad to send the word of Truth forth an hundred times more broadcart than it can do today. The N. S. A. has assisted in organizing State associations in a number of States, which in turn have organized and chartered many local societies; thus the good work is growing in proportion and importance, and the Cause is being made known to the world as it could not be in any other way.

In its early days the N. S. A. obtained a hearing in the courts, successfully conducted its case, and established precedents for Spiritualism and mediumship that may be depended on hereafter in similar cases.

Angelhood.

BY MISS FARRIE A. HINDS.

Precepts are valuable to insure the furtherance of men's thoughts and ideas. Looking backward over the century's developments, we find that those men speaking words of wisdom, have liyed on in the minds and hearts of their followers. These same minds have been gathering a larger harvest for what they planted, because that was the best they had at the time, and they gave it to the world freely. Often 'twas desplaed, but the good lives on and makes a place for itself.

Between the past and present their steps have been led in fairer fields of knowledge, and they are eager to divulge some of the unmixed gain in their several fields of work. How gladly they bring their treasures may not appear to the world at large, yet some will appreciate the splendor of their devotion to the cause of humanity. This eternal progress takes on a new meaning when 'tis shown that the increasing years add four-fold till the ten-fold is reached.

Multiply the eras of time and think if you can what it means to be a child of the Universe. To be lifted on angel's wings, surely, but not in the old sense, as taught in the young days. An angel of light works ever on, in the knowledge of an unfailing wisdom, gudding his every advance toward perfection.

To force the fact cannot, we judge, bring favorable results. Seeking to know how these limitations may be made subservient, is one lesson to be learned. Wise is he who can solve the riddle of mankind's endowments, and teach how each may be understood, and gain made sure.

Brighter beams our loadstar tonight. There is assurance awakened in the hearts of those who choose to do this message. The arrogant will fiee, and the haughty made to bow the kinee. The strain has been long and hard to bear, but the element derived is of great worth. Marching side by side are emperors and queens of thought, and they bring chotests greetings to the new year of extended usefulness.

worth. Marching side by side are emperor and queens of thought, and they bring chole set greetings to the new year of extende usefulness.

Favored umong the gods is he who walk in wisdom's way, spotless and pure in pur pose, in dignity of soul, and in the under standing, where dwelleth the secret place o the Most High.

A Kindly Criticism.

A Kindly Criticism.

To the Editor of the Bazner of Light;

I am a busy man and have little time for aught else outside the lines of my avocation; but so well pleased am I with the sentiment expressed in the concluding paragraph of your editorial upon the subject of "Signalling Mars," that I must take the time to tell you that, to my mind, it is suggestive of greater good, practical, common sense than is anything of like character published anywhere, within my knowledge, in many a day. It has the fearlesmess of honesty, and courage which spring only from the knowledge of experience. It is, assuredly, very creditable to you in every view of it, it is suggestive of good hard sense to your readers, and it is of a kind to give your paper unique and envisible character.

Now while pen in hand, I shall furthermore enter my earnest protest against the un-American sentiment expressed by Miss Judson in the letters, published in your paper, whenever she attempts to consider the conduct of the English in their piratical war in South Africa. She can not see the injustice, cruelty and barbaric violence which shocks and horrifies, not alone all Christendom, not alone the civilized world, but even the pagan people of China and India. This valiant struggle of a brave, peacloving, God-fearing people in defense of their undisputed rights and liberty against the arms and resources of a nation, boastful of its strength as a world power, would be simply pitful were it not for the indignation which the excites in the honest hearts of all lovers of fair play. Think of it: Britain, with all her wealth and prestige and an army of 200,000 men completely equipped in the field, in dispossessing two little republics, whose combined eatire population is only equal to that of the city of Boston, resorts to measures and practices of cruelty and inhumanity, unrovoxed by example, and scorned by all civilized warfare?

To my mind, it is a most deplorable thing to see an American woman endorsing the liberty-stilling war of England in South Africa

New Haven, Ct.

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

J. C. F. Grumbine in Philad Iphia in February.

Mr. Grumbine will give a series of teachings under the auspices of "The Order of the White Rose" in behalf of Occultism, Divine Sciences and Universal Religion in Odd Fellows Temple at 10.45 a.m. and 7.45 p.m. Sundays during February. Class Teachings will be held in the committee room, same building, Mondays and Wednesdays at 3 p. m. and Tuesdays and Thursdays at 2.30 p. m. Sunday services free. Class lectures 25 cents. The following notices will be interesting to those who have never heard Mr. Grumbine.

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

terminology."

"Mr. Grumbine is prominently identified with the metaphysical movement and without question his work will more definitely and luminously shape and glorify its future tendencies and ideals."—Boston Budget, March 18, 1999.

March 18, 1900.

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

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

Scientific Theories.

An Invisible Magnetic Sun Suppreed to Exist

A new discovery is about to be made that will, doubtless, cause a wonderful sensation, and, in time to come, be considered the most important event of the twentieth century. G. R. Reagan, of Albuquerque, N. M., be-lieves that the sue has its orbit determined by a magnetic center, an invisible magnetic

syn.

Twenty years ago the spirit of my father,
Franz Petersilea, wrote through my hand in
his books, "The Discovered Country," and
"Occanides," a detailed account of the formatica of suns and planets. It was theroughly and scientifically explained how suns
are fermed by countless millions of tons of
tiny atoms, each containing a point of living,
magnetic flame.

ns, each containing a pone.

fiame se books it is shown how a sun, after of its family of planets, yields up to the magnetic fame which forms able magnetic sun, and becomes a battery of electric light and heat the present embryonic researches of share settled the fact of the existing the state of the st



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n in answer to the question: How can I become a Medium? of the new Econors of Spirit, by d rk unitiess all psychical phenon d possibilities of the sensitive stat-On the basis of the new Selection of On the basis of the new Selection of On the basis of the new Selection of Sgirtl, by determined laws this work untities all psychical phenomena. The examination and possibilities of the sensitive state-Medinard possibilities of the sensitive state-Selection of the state. Sharp lines are drawn between what is obtained by the state of the state

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