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SS.OO Per Amen.

NO. 6.

#### BROTHERHOOD.

BY J. A. EDGERTON.

I cannot sing the songs that others sing, The tide songs of pleasure, love and mir While all the lands are full of sorrowing and hate and tyranny encompass earth.

I cannot close my eyes to sights of pain;
I cannot shut my ears to sounds of woe;
The grief I see fills up my heart and brain;
The wrongs that others bear I feel and kno

The want and the privations of the poor,
The shame and the remorae of those who fall,
The aching back of labor—I endure
Their bardships and I suffer with them all. My heart goes out to all their wretchedness, Partakes of their soul hunger and their grief, Bleeds at their misery and their distress, And bears their burdens, nor can find relief.

I do not know why God has made it so That some the harvest of all pain must reap and share the common grief; I only know That in my brother's sorrow I must weep.

Sometimes I long to bar the gruesome sight; I would that I to suffering were blind; I years to know the music and the light And not the hurts and heartaches of my kind.

But over all I hear the still, and song.
The means of the downtreaden and the weak,
The cries of these beneath the feet of Wrong;
And something in me forces me to speak.

As through the night I bear their voices plead, There rices up a tyrant in my breast, That ever whispers of their pain and need, That drives me on and will not let me res'.

The tragedy and pity of it all intrude themselves forever in my sight; And voices to my spirit seem to call, As if from the eternal realms of light.

They bid me sing the death of hate and wrong; They bid me sing the birth of love and good; And inrough my soul they pour a sweet, new so The sacred symblony of Brotherhood. 2201 Hooker St., Deaver, Colo.

#### Nature Sublime and Beautiful.

BY EBASTUS C. GAFFIELD.

Its most sublime and beautiful expressions, however, are not upon the objective planes or in—any material manifestations, but in the polarities of the soul, where the spirit acts in conjunctive harmony with mind centered in spiritual aspirations.

The perceptions of the divinity of spirit, perceived as revelations by those in darkness, through the actual experiences of earth conditions, often serve as beautiful object lessons, teaching others yet held in bondage through ignorance of the law, how to attain freedom.

sons, teaching others yet held in bondage through ignorance of the law, how to attain freedom.

All manifestations of the supremacy of spirit in natural phenomena may well excite the wonder, admiration and blind worship of the ignorant.

Only through knowledge of spiritual law can the Great Author of Cosmos be even approximately understood.

It is upon the lower planes of spiritual understanding only, that the unthinking mind, swayed by exoteric influences, held by material karmas, without ability to transcend the limitations of time and sense, denies the existence of Infinite Intelligence, and the sovereignty of law in nature.

The very sublimity of the vast laboratory of cosmic creation and grandeur, perceived in the visible and invisible forces of nature, though often misunderstood, operates to excite the imagination and confuse the ignorant. Such phenomena of the unchanging law may excite adoration, but while in ignorance of the existence of any correlation or exact definition of them through spiritual correspondences, the spirit cannot realize all its latent and potential possibilities.

Unable to synthesize or correctly relate phenomena to spiritual truth and power, he may through successive ages be held captive, often the victim of illusion, subject to the exploitation of others for personal aggrandisembat. Such hatellectual and spiritual bondage could not, nor would obtain were the unchanging law of spirit, its true definition and relation to consciousness more clearly perceived. There can be no perfect understanding of the phenomena of nature until the spirit shall have evolved a complete consciousness of its regal authority in the sphere of present existence, acquired through wisdom.

of present existence, acquired through wisdom.

Through such evolutions conditions are created rendering possible a more complete understanding of the Law in higher states of existence. Thus man achieves an eternal and progressive experience and finally attains the wisdom of the spheres.

The first primary teachings are in the order of nature necessary, the beginning of an evolution finally ending in the absolute vision and perfect understanding of the law of being upon highest planes of spritual consciousness, where only spirit may realize in their full significance and beauty the attributes of Divinity.

Upon such realization in spiritual consciousness, what now appears wondrous, incomprehensible, beyond finite capacity, will be perceived as a natural result of pre-existing causes, all needful for education in lower conditions of life.

are but expressions of the law, is the spirit taught, led and made aware of its origin and final destiny. Even when man has attained to the higher conditions of consciousness, he senses the phenomena of nature as object lessons unto Spirit, and as he receives them so is he educated and prepared for a fuller comprehension of the sublime and beautiful experiences awaiting his transition to other and more extended fields of investigation and realization.

In spirit every experience unfolds new and definite objects, its part in universal life, its relations to the Infinite, its enlarged opportunities for service, and consequently increased responsibilities, the necessity of earnest, faithful labor in chosen fields, that it may successfully teach and lead others into a knowledge of the truth.

Let no one suppose that he has fulfilled the objects of existence when he has acquired comparative control over the limitations of self, and as it were completed his graduation from nature's university.

He has but commenced his real and eternal career of progressive usefulness.

He has not yet learned the law of spiritual evpansion, nor the mathematical relations he sustains to it.

In the spiritual existence, as upon earth,

stains to it.

sustains to it.

In the spiritual existence, as upon earth, the law of equity obtains, and as the individual spirit evolves more perfect states of harmony, the clearer it perceives its relations to that law. He also perfectly understands the great rewards obtainable under it by service in the universal vineyard of spiritual effort.

effort.

As in heaven so in earth. The limitations of spiritual expression in the mortal frame do not absolve the spirit from responsibility to do all that may be accomplished for the cause of universal truth and the upliftment of

to all that has been cause of universal truth and the upliftment of the race.

Is not every child of earth spirit and therefore destined to an eternal inheritance? Is he not a subject of the unchanging law? Has mature set meets and bounds to his spiritual possibilities? Are not nature's laws universal, offering unto all opportunities to learn first lessons of the cosmic grandeur?

Nature is sublime and beautiful according to the individual realizations of its students. She speaks to the spiritually wise in audible tones, but sometimes only in whispers to others. Let those that hear the voice proclaim the truth.

Inspiration.

# Spiritism.

BY MARGARET VIRGINIA M CABE.

The veil that intervenes between the un-seen, intangible spirit-land is a veil that mind and mind alone can push aside, and that to some has been given the power to see and know has become an indisputable fact. To the few and not the many! The old evolution theory of the "survival of the fittest" is again before us, and if we only take the trouble to investigate and read, we will find the waves of spiritism have been growing in intensity, until every crea-

read, we will find the waves of spiritism have been growing in intensity, until every crea-ture feels a "stir of might—an instinct within that reaches and towers"—and the scoffer stoops to ridicule because the wave has reached him but he dare not look onward because Reason teaches him to believe only what his physical senses say are natural. The atheist and agnostic have aided in this progression by tearing down the old narrow-ness of church creeds. They have torn down and God has bailded a Hope within every human heart for Immortality. Ingersall

progression by tearing down the old narrowness of realize all its shibilities.

or correctly relate truth and power, he ages be held captive, ision, subject to the fore personal aggranice truth and spiritual roal dottain were the it, its true definition were the it, its true definition were the it, its true definition were complete contributing the special power of the strongle for human rights we might sit quiedly and not only hear the rustle of a wing. "If we were not so enthralled with the strongle for human rights we might sit quiedly and not only hear the rustle of a wing."

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If we were not so enthralled with the strongle for human rights we might sit quiedly and not only hear the rustle of a wing. The lesson of himmer and wish to believe—unless acted upon and guided by the creed of the church, they have not learned to think for themselves, but accept billouly. The lesson of Immortality is taught from the beginning—and the promise of "I will give my angels charge over thee" is forgotten. But the spirit land is all about us, and when we attune our souls to the key of concentrated readiness—we gain the whispers and guiding hand of the loved ones waiting on the allent shore.

When we consider the countless throng who have passed the boundary line we wonder and theorize, and are lost in speculation, but the old, worn out argument of noone returning to tell us aught is not correct, for they do return and will always return if we will but accept, and allow them to enter the countless throng was a star, and listening

with some church. The most ordinary music breathing the voice of the soul can lift man nearer God than all the orthodox hymns strung out methodically.

"The sounds that cannot lie with all their sweet begulling.
The language one need never hear, but only feel and know."

"The sounds that cannot lie with all their sweet beguilling."
The language one need never hear; but only feel and know."

Charlatans and fattre exist in every financial question of life; and the dore sellers in the temple are no questions of illogical theories, for they are universal. But there do exist—and the numbers increase—minds so attuned to the Divine harmony that they can sileace the mortal consciousness and allow the spirit nature to assert its Divine prerogative and hold sweet cymforting converse with the souls freed from the body. This is Independent Mediumship—and the highest power yet attained. It is only accomplished by minds strong enough to stand alone and affirm and control their own investigations without, fear of consequences—admitting to their consciousness only spirits of advanced and pure natures—bidding them enter the circle and gain and give assistance; for as the Body conforms to and grows by physical laws,—so the Spirit lives and increases in power and strength by spirit laws.

Controlled mediums who enter the trance state run terrible risks of being controlled by spirits of lesser degrey, and the prevailing attribute of a soul in life will seek and find its same associations when Death opens the door; therefore a medium thus controlled loses her individuality, lessens her own power, and is not only liable to give voice to falsehoods and flattery—but decidedly hinders her own physical health. People seeking such a medium get only what they carry, because a spirit free from the body can see and know all things unconditionally, and entering the body of one in a trance gives back to the curiosity seeker just the flattery and lies they carry. The only way to test this fully is to go and investigate thoroughly for yourselves. Let nothing danat you—keep on investigating—and it is no act of credulity to be able to detect this roby and worns. Of the lesser order of meliums and tricksters I have nothing to say. They do exist and they always will as a money making scheme, and always will as a mo

for yourselves. Let nothing daunt you—keep on investigating—and it is no act of credulity to be able to detect the right and wrong. Of the lesser order of mediums and tricksters I have nothing to say. They do exist and they always will, as a money making scheme, and so widely is this wave of investigating spiritism extending, that every one sooner or later does visit a medium.

But let your investigation fise to the highest plane, accept your own soul's power, receive your own impressions, collect and admit your own guiding band of spirits, and then visit any true medium and he will tell you that it is useless to try to read for you because you have that power yourself. This is not putting in authority as a superior, but meeting as peers, individualized Souls. It is no aleck of brain power but a great increase to be able to enter spirit land while in the body. It is no decrease of Reason, for it is Reason personified. It is no lessening of your independent will to ask impressions and guidance from those who see everything, but it is acknowledging your great soul superiority to all the trivial jealousies of weak, erring human nature. To walk with God until the face shines with the reflection of the soul's freedom is to lift your head to the everlasting sun-kissed heights.

Seek the highest and have nothing else. Assert your grand, great mind's prerogative and be only Independent Mediums—uncontrolled through any trance—but with every faculty alert select your own spirit band many general his staff, any president his Cabinet, and permit your own to be with you are still in the body with all your senses under your control.

Minot Savage says truly that we are just the same five minutes after death as we were

and speak to you and teach you while you are still in the body with all your senses under your control.

Minot Savage says truly that we are just the same five minutes after death as we were five minutes before. Deeth! is but the saapping of the cord that holds the Body and Soul together—and as the Body drops down, the Soul is left just where it was before to faish, its progression. If it be a leaning soul it will not be able to stand alone, but most rest on one on earth until it gains strength it will not be able to stand alone, but most rest on one on earth until it gains strength to realize itself. If death comes quickly and suddealy it seeks for a mind uncoascious of lix own power and lives on that individual. If it be a strong, independent nature it will fight its own way by degrees. But if death were lingering it will become so wrapped around its attendant that it becomes almost a part of that individual, and this is the cause of so much of the prostration that exists after death and the seeming care is over;—the care is only increased and the uncanny, mysterious nervousness is only the result of the liberated soul clinging to the living material one. If this were only more universally understood and believed—our own powers of mind could set us free from the burden—and help the departed soul more quickly realize its freedom and thus add our own progression and further the soul on the other side. It will come some day, for it is already known and fave been through the crucial test it is a fountain of Divine inspiration and a source of life giving thought.

Souls there be who have gone out of life

with minds fully developed in all save Psychil Ser,—that is, knowledge of their own Dismarures—and Souls there be who have peased out from the lowest planes of evolution. Evolution has reached its highest physical plane in man, but evolution is not stranded because it must continue and does continue psychically. Progression there must always be, and lessons to be learned—and to these souls there is given the power to occupy other bodies through cycles of progression until their incarnations be complete and they need return no more. The lives of the prophets are theories of evolution and Theosophy until Jesus as the Divine Example of Independent Mediumship attained the right to be "the first begotten of the dead" and became one with the Father, and he left this message clearly "That greater works might be done."

Our birth is but a sleep and a forgetting. The soul that rises with us—our life's star—

The soul that rises with u

"Hath had elsewhere its setting
And coneth from afar.
Not in entire forgetfulness
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home."

#### Fragments from the Masters.

Live each day and each moment of the day

Live each day and each moment of the day by the light within, fixing your gaze upon it with faith and love.

When the hours of darkness come and you see it not, wait in patience and contentment, knowing it still burns, and that when morning dawns, if your watch has been constant, you will see it burning, perchance more brighty than before. The darkest hour is before the uawn; grieve not, therefore, nor feed one moment's disquietude; your lamp is lit; tend it faithfully; it matters not that the outer eyes do not behold it. Those who know and love you can always see it, and it may also be shining in some other heart which as yet has no light of its own.

The lodge waits and watenes ever, and ever, ever works. Think you not we have patience? And those who serve us must have the same.

tience? ve the sa

We are closer than you know, and love and thought bring us still nearer. BY YOUR OWN SUPREME ACT OF FAITH you must claim and hold these

things.

Look ever back to that which shines; no sorrow, no disapportunent lie there, but a fullness of realization of which you have no conception, and a power and strength which shall lift you above these confusions to a sure place of your own.

Treat your mind as a child. Lead it firmly but gently, and in all ways and at all times strengthen your faith.

Through these tears of blood you will learn; through this suffering you will gain the power to aid your fellows. What to you is the approbation or disapprobation of anyone? Work and wait on and all will be well. Sink into the very depths of your being, you will find all there. We a follower of no man. Follow the inner voice. The truest happiness is to be found in the deep interior study of the great mysteries of nature and life, seeking thus to find the best manner in which the soul may express itself and in a constant fulfillment of this manner of expression when found. If they can be taught to see and feel this and the true meaning of it, the work is done. Labor, therefore, faithfully to accomplish this in yourself, for we can teach others only what we ourselves know, and this knowledge is one with experience. The Divine Light burns for all; take your part of it, and illuminating first your own heart, the power will then be yours to illumine others.

Remember, words are not needed. In the silence these things are done. Those in whose midst you may live, quiet and unknows, will have the radiance cast upon them merely by your presence. It is not what you say and do, but what you are that tells, and that will leave its ineffaceable mark upon each character you meet as upon all time.

The soul desires to express itself in its reflection,—your life. So live that it may do so. So think and act that you may become a channel for higher things to descend to lower planes. Duty is not an ogre but an angel. How few understand this! Most confuse it as they do conscience.

Sorrows, crosses, these are our opportunities, could we but see life so. But he is far along who d

Parties Free.

No. 6.

Testings Free.

No. 6.

The what you love, strive after what you find beautiful and high, and let the rest ga. Harmony, sacrifice, devotion; take there for keynotes; express them everywhere, and in the highest possible way. The beauty of a life like that, the power of it, who can measure or set bounds to?

Can you not live so as to feel the great throbbing heart around you, so as to serpress that feeling in even the smallest detail? Let there be nothing cynical in your view of life. Sense the pathon and the piry of it, trusting that some day, to your now darkened eyes, the mystery and the pain will be untangled. Feel, feel, with everything that cries, with everything that suffers, and in the most broken fragment of a life, find some beauty. Let your own quired heart and live to ease it. Pain is but best tracher. Do not dread nor fice her, therefore; she comes in mercy. Go forth to meet her, trembling perhaps, but reverently, patiently, unfinchingly; only so can the lesson be learned; and from the dark hours spent with her, a light shall arise, showing the way to stumbling feet, giving the power to comfort and console. And in the peace of that, your heart shall understand and be satisfied.

Remember, O Disciple, that in the silence these things are performed and recognized,

Remember, O Disciple, that in the silence

isfied.

Remember, O Disciple, that in the silence these things are performed and recognized, and in the silence alone. Few indeed understand how complete that silence must be; few save those who have at some time known the peace of it.

All excitement is psychic, and though these whirlwinds of force descend, you must learn to hold yourself still in their midst, feeling neither attraction nor repulsion, else chains are forged to draw you to them. The Greent Force acts dually, and you must stand still, not passive or inactive, but unswayed. Nou must learn to take psychic emotions in hand as well as physical.

Hold your purpose and your ideals clearly and stendily before you. Desiring truth, you shall surely have it; intending righteousness, you shall surely so perform though all things seem to conspire against you. In time of confusion and difficulty, rest upon that, and you may then, unshaken, see no agreement, no light ahead.

Forget not this lesson,—that everyone is so placed in this world as to exhibit his worst qualities. The purpose of this life is to strengthen the weak places of the spiritual man. His external life is for this only; therefore all are seen at a disadvantage.

40 Mrs. Mattie E. Hull will discuss "The Heartside of Spiritualism" in our birthday edition. She is a writer of power and you ought to know what she has to say. Read the Banner and find out.

#### Sounding Sea-Shells,

BY AUGUSTA ADAMS.

It tremble to myself when speaks the Alli I ever hold. The spider-webs that I have tangled round, are melted dreams when grows this sun. Words cannot doer this vision to my world and music strains but faintly, all its peace. In wondroes wonder I polisping on, and to the harkening hours pretend to tell some message I have grown.

This strange that Truth should ride alone. The dying echoes of Earth's faint halloodoth pause her not. Like wing'd messengers she stretches on, and man may court as blame, she still is green o're all himself and speaks him strangeness he must ever grow. Heaven nor hell gives no reward. I carry both, If speech could give me all my own, I yet am littler than this well whose cavern I proclaim, for, down its spighty depths are would whose speechlose presence strain unismine own, and passing wonder the that I should it in romance so unread.

I have a bird in my summer that sings me joy. Its notes are soft as leaves that hush their whisperings in still'd winds. The islands of its song are high in alt, and I to knew must soar its way.

The whispered in the stillness of my sould that this enchantee in a god who moledies his soul to peace mise own. Fair sums go sale, in past all cloools, and in the trumports of delight that ravish me unto their boaven I know myself as angel kin to him.

Upon the pillow of All Rose I sleep. The nights would this permade me of its posies, the days hasent doth soften me miss insorter fold. The primes hung adawn the daring hours. I walk to catch, doth little methods.

#### THE ONLY WAY. MAUD C. LESLE

The ghost am I all skeptics seek— The myth they long bare scoght; And everywhere they spread a snare, but never am I caught.

Above the highest mountain tops, Beneath the deepest seas, I still abide and there I hide From doubters such as those.

They know not even how I look, Nor what my form may be; Nor do they know if weal or woo, Or virtue is in me.

The name I own they cannot tell; And, when with doubtings rent, They seek me out and valuely shout: "Oh, come to us Content!"

Content, alas! befriends them not— Ah, deeper still it hides! For sweet content is only sent Through loving Spirit Guides, ing. Pa.

#### Associated Effort.

Associated Effort.

My pen work of late in the Spiritualist Cause has been in other than the Spiritualist press, but your leader in the Banner of March 18th, headed "Mediumship," is so full of significant expressions regarding organized and associate effort I cannot resist presenting a little amplification. I was an eathus-last for organized effort in spiritual work before the recent step was taken and have been ever since, with the ardor somewhat deadened from the indifference of those who should be deeply concerned.

It pleased me to see you particularly emphasize support for state organization and 'the crisis I felt surely would come is now here in New York State. Without wishing in the least to manifest the spirit of ''I told you so," or to criticise the heroic national effort, I wish to preface what I may have to say in regard to my experience as a state officer in the general work and the present crisis in particular, with an excerpt of what I printed on the subject nearly three years ago.

"A business cannot safely be instituted on "Ya business cannot safely be instituted on

I prined on the subject nearly three years ago.

"A business cannot safely be instituted on no capital or hypothecated paper. The millions of Spiritualists of which the tongue idly boasts are in large degree hypothetical and many a banking concern has 'kone broke' on that kind of capital. If there is one thing needed above all others in the promulgation of spiritual truth it is that of organized or systematized work.

"In new thought-fields there must be tillers of the soil to develop and grow the fruitage which shall make the heart glad and strong.

iers of the soil to develop and grow the fruitage which shall make the heart glad and strong.

"The haystack is not builded from the apex downward, neither can organization prosper with simply an organized apex or head, with no substantial basic parts. It may suffice for a time for personal exhibition and gratification, but nature or natural law will not withstand the controversion.

"Our great need, a national status, has in a degree been attained, and now for the tributary vitul forces to make a strong, healthy, active, forceful body. If the Cause is ready for organized effort it is that kind which will enlighten, enliven and create active factors in the people at large. Without these tributary and sustaining forces, national and State organizations are little more than builetin-boards of claim and pretensions."

For more than two years the writer, as a member of the State Board, made strenuous effort by pen and by personal solicitations for societies and individuals to become associated with the State Association. The reply from heads of societies was something as follows:

"The State Association would be no benefit

for societies and individuals to become associated with the State Association. The reply from heads of societies was something as follows:

"The State Association would be no benefit to us; or, we are members of the N. S. A., and that is sufficient;" "I would not miss the annual feast at the N. S. A. Convention for anything."

Individual mediums have made reply: "I cannot afford to give one dollar a year for the State Board to travel around with and have a good time."

Now let us see. A bill comes up in the legislature making it a penal offence to practice clairvoyance and the cry comes up, "Save us! What is the State Board dolny bill that bill?"

The purpose of the present writing is in part to answer that question. We have a charter from the State recognizing Spiritualism as a science, philosophy and a religion. The privileges of that charter include clairs as a science, philosophy and a religion. The privileges of that charter include clairs as a science, philosophy and a religion. The privileges of that charter include clairs as the present of the science of clair or the form of the privilege of clair or the present of the follows was this brought about? By the heroic efforts of Moses Holl and H. W. Richardson, sent as representatives of the State Board, the latter having been on the ground over three weeks.

"The effectual argument used at Albany and in private interviews with Senators in Brooklyn was, that you strike at our religion and religions liberty which the State has recognized, turned the tide for favorable consideration of the wishes of petitioners. Thus, an amendment was accepted by the codes committee favorable to clair your and the leaves of since favorable to clair or an electrown.

religion.

Assembly bill requiring healers to be used is not favorable to clairvoyant scidans. It seems to answer the mer-tyr purposes of the medical syndicate to healers shall not practice for financial

licensed is not favorable to clairroyant physicians. It seems to answer the mercenary purposes of the medical syndicate to say healers shall not practice for financial gain.

The point I wish to make, Mr. Editor, is the following: We live for the most partimets the poverament of State laws, just or unjeat as the case may be. Recognized religions are held as involute. The votaries thereof are bound to see that inviolability is deserved. By good fortune in the effort at organization the long despised Spiritualism and Spiritualism of New York State have gained recognition in the State codes as a religion and religions body. I think the effort at the first of New York City to tax a medium 500 or 5 dollars, whose associate membership was duly certified by the State Association as a recognized worker in the Canse. But this condition of the matter is but tentative and I think you in part err in saying "faad organization been effected, this work would have been done and the legislators shown that our mediums are religions teachers, and entitled to the protection of the law."

This languession has been made upon legislations of this State, but I should fear a quest of verification might lead to the dishonoring of the charter and in this respect your words are of exceeding importance."

"Every Spiritualist who withholds his support from local and State organizations ext this important crisis, fails to comprehend the great danger now impending to our mediums."

It is an erroneous idea, that, simply belongment on an incorporated body is an economic of the sea consent of the season.

greate crisis that consequently to our great danger now impending to our ence."

It is an erroneous idea, that, simply belonging to an incorporated body is a entrangand against all stack is this active, aggressive country of ours. Spiritualism is not yet so

precions a morsel in the minds of the mass that it is its own shield and can indulge atrophy. I fear but 12 have sensed the sential and the possible beneficence of orga-ized effort. Perhaps it is well that the pa-ful lash of evolution's process is laid on awaken consciousness to the exigencies the time.

ral lash of evolution's process is laid on to awaken consciousness to the exigencies of the time.

Faulty society work has been pretty well aired in the Banner, and I do not look for a lealthy, strong State body to care for State interests until a broader concept enters the conduct of our society meetings in general. Two or three cannot constitute a society. At best an oligarchy is the resultant. Fraternity with intelligent methods are absolute needs for successful and beneficent local, State and national bodies.

W. Wines Sargent,
Vice-President N. Y. S. A. of S. 1099 Bedford Ave., Brooklyn, N. Y., March 16, 1991.

##Prof. J. S. Loveland will speak to the Spiritualists of the world in the birthday number of the Banner of Light. Order a copy and see what he has to say upon the subject: "The Next Step in Spiritualism; What Is It?"

#### Spiritualism a Striking Phenomenon.

Is Making Millions of Persons Happy.

#### BY JULIAN HAWTHORNE.

Imagine a huge, square hall, holding easily the thousand and more people in it; at one end a stage decorated with palms and Easter Illies; an American banner hanging across it, in front of a big organ. At the front of the stage standa a table; beside it, a lady of comfortable presence, with roses on her breast, and a kind, motherly countenance, self-possessed and efficient. She looks out upon the audience, which is composed of plain, respectable folks with cheerful but earnest faces, and of all ages and occupations.

There are a few wild-eyed enthusiasts among them, but very few; the average evince sober common sense. They are all Spiritualists-almost all; there are here and there a skeptic or two, but none, apparently, skeptical enough to raise a disturbance.

"Td like to know something I don't knownyself," said a man behind me to his companion, and that probably represents the spirit of the visitors. They are friendly, but they are waiting for a sign.

The stout lady at the table is Mrs. Pepper, a noted medium, as Mr. Barrett has just told us. Mr. Barrett is he president of the assembly; a young, handsome man, shender, wiry and immensely energetic, with dark hair, eyes and mustache, and a picturesque lock which will keep dropping down over his brow, and which he tosses or brushes back. Mrs. Pepper has kindly consented to give us a few tests; they are to be in the line of reading and answering the sealed letters and packets which have been just handed up from all over the big audience, and which Mr. Barrett has scattered over the table. There may be forty of them, and as they have been brought up from the midst of the audience by collectors, and handed in in bunches, there is of course no identifying the source from which any one of them may have proceeded. Obviously, if Mrs. Pepper succeeds in reading them correctly, either she is in collusion with the writers, or she is clairivoyant. There is no objection to your choosing the former hypothesis if it better suits you; for my part, I have no doubt of her facul

are now among us, and it behoaves us to hear them.

Mrs. Pepper lets her hand hover over the mass of letters on the table, and finally takes up one of them. She does not go into a trance; she is a medium who can be awake both to the world we live in and to the world on the other side at the same time. She takes up the letter, and you can see that she already knows a good deal about it. She turns herself towards a certain quarter of the hall, and her eyes, ronning over the serriced benches, finally settle upon a group of half a dozen—upon two or three—upon one.

"I feel a reaching, out towards some one over there," she says—"towards that lady—that young lady, sitting beside the one with the white flowers in her hat—to you—the name that comes to me is something like—like —Bowdin—Bowhum—Bowman, yes, Bowman, Mary Bowman; does that have any meaning for you?" she asks, leaning forward intently towards the younger woman, with one hand on her knee. "Do you recognize that?"
"Yes," the young woman replies, "that is right."
"Thank you. And I seem to feel that this

Tes," the young woman replies, "that is right."

Thank you. And I seem to feel that this is a namesake—that the name of the spirit is the same as yours—yes?—thank you; and she says, Tell Mary that her mother is here, and that what I said to her before I passed over is true—that I did give it to that person, though he dealed it; yes, I told you the truth, you can believe it, in spite of all they may say; and tell her? she says, that it will come right; I mean, the temporal situation will improve—greatly improve; yes, It will all come right;—does that have any meaning for you?

right;—does that have any meaning for you?"

"Yes—that is right—I understand," says the young woman again, in a happy volce; and Mrs. Pepper replies "Thank you," and walks back to the table, and there is a ripple of applause over the audience. The audience is not at all autoniabed, only gratified. They accept this marvel as a matter of course; have they not often seen the like before?

So Mrs. Pepper's hands again hover over the table, and again a sealed packet is selected, and she processed to analyze its contents is a similar way. It contains a photograph of a man, and bis name is Schiefflen, and various intimate details are reconsied, in that pleasant, penetrating, sympathetic volce, and they are all correct, as the man to whom the statements are addressed admits. "Thank you," the medium again repeats,

goes on to the next letter. "I see an old walking down that alsle," she says, indi-

many to the back-to where those ladies are setting—the gentleman beside them has his hand to his face; will you kindly lift your hand. Madan—the name! I seem to hear is—Mend to his face; will you kindly lift you hand. Madan—the name! I seem to hear is—Mend to his face; will you kindly lift your hand. Madan—the name! I seem to hear is—Mend to his face; will you kindly lift your hand. I seem to hear that he passed over fifty years ago," says Mrs. Pepper.

"Fifty years," Mrs. Pepper repeats; "I hear fifty." The man appears to consult with the ladies, and says: "He died in 152." Pepper, smilling, and he poes on to mention several details, which hre-acknowledged, and she goes on to mention several details, which hre-acknowledged, and she goes on the mildle of a sentence, and speaks in the mildle of her sentence, with a new fact or two She is surrounded by spirits, that is plain, and hears those sity voices which syllable men's names. That gives an eerie tonch to the performance.

But I will not follow her further. These speciment tell it all. She made no errore, and modestly took her seat, making place for the next medium. What the latter did or said I cannot report, in asmuch as my engagements compelled me to depart at that juncture. There may have been locarnations for aught I cannot report, in asmuch as my engagements compelled me to depart at that juncture. There may have been locarnations for aught it were deceptions, how was it done?

It was half-past 10. Mrs. Pepper had come on at 10, which was half an hour behind schedule time, the proceedings having been delayed thirty minutes, owing to the difficulty of getting the children in line for the first about fifty of them, composed the local "Lyceum," which seems in a manner to correspond to the Sunday School of the orthodox. They marched up and down the aisless with American behaling the seam of the significant of the single places with emphasi

LET Read the birthday number of the Banner of Light and see what the greatest Spiritual Seer the world has ever known, Andrew Jackson Davis, has to say upon the subject, "The Spiritual Awakening of the Present Age." Order extra copies for yourself and friends.

#### To Arms!

To Arms!

Is it not about time for the freemen of Massachusetts to draw the gun and not only draw it, but use it? I see the board of health of Mariboro wants all consumptive people quarantined or in other words shat out of society, (Isolated) from kith and kin, and not be allowed to mingle with relatives and friends. Think of your fathers, mothers, sisters, brothers. A husband cannot see his darling wife, because this medical board of health forbids it but the doctors can mingle in society after attending these consumptives so quarantined. There is no danger of catching the disease for a doctor or beard of health will they tell us why? Don't think for one moment, if one or a dozen boards of health should come and take away a loved wife child of mins to incarecrate them in a port hole that I would not defend them as I defended the Old Starry Flag from '62 to '65, I would shoot down the man that stepped his domineering foot over my threshold. My wife died of consumption twenty cansaco. I am living yet. I should have liked to have seen a board of health take her from me then, as she lay dying by lackers in my loving arms, while I was paying two doctors

for forcing deadly drugs into her system, killing her by inches.

Talk about quacks, if there is any quack in the State of Massachusetts (and I know whereof I speak), it is the regular medical practitioner of the old allopathic school, one who is excited and cough to think he knows it all. There are good and trus men in the old school, but they do not claims for such legislation, and claim the "dear people want it." No, they are like Oliver W. Holmes, who is his later years said, "If all the drugs were cast into the sea, it would be better for humanity, but worse for the fishes." So I would say to the people of Massachusetts, if they value their liberties or their lives, to urge the legislators to pass a law to quarantian the sea oc-called beards of health so they cannot go about spreading pestilence.

To fold it not be a thousand times better for humanity in the sea oc-called beards of health so they cared and entirely realistic them society if we begin right. Consumption has been among us for thousands of years, and other diseases that are as contagious as consumption. Xellow fever was stamped out of New Orleans by an order from Benjamin F. Butler, during the war, to clear the city of its fifth. He was no M. D., but a man of common sense, and if sensible men were put in charge of our cities to look after pest holes, that breed disease, consumption as well as all other diseases would soon be eradicated. But these boards of health would lose their "job" and standing in seciety, and I think if they try to force these unjust rules (for there can be no such lawa), they should not only lose their jobs but their heads.

Freemen, protect your sacred firesides, and your rights, for which we as Veterans of the Grand Army of the Republic fought in "61 and '65, and our grandsiers in 176. Eternal vigilance is the price of liberty. Let naurpers, either medical, religious or political know that the old guard or their sons are still on guard to defend their homes and fresides and hold aloft the Star Spangled Banner, that emb

LET Do you want to know the future? If you do, order extra copies of the birthday number of the Banner of Light, and read the inspired words of Mrs. Cora L. V. Richmond, in regard to "Spiritualism Forty-Four Years to Come."

#### The Scientific Attitude in Psychical Research.

BY A. EMERSON CARPENTER

Prof. Hyslop's call for the establishment of a fuid for psychic research, with accom-pansing remarks in a late issue of the Arena, has called to my mind certain reflections that dispose me to review the possibilities of suc-cess of such a course of scientific investiga-tion.

cross of such a course of scientific investigation.

The Seybert Commission with its dismal
failure to obtain any definite results is still
fresh in the memories of those who followed
its brilliant efforts to prove or dispreve spirtitual phenomena. Thus every effort that has
been made to investigate psychic phenomena,
applying the fixed rules that obtain in materialistic science has failed to accomplish
any results of special value. It is now proposed to continue these efforts along the
same lines, with a view to capture these
psychic energies and bring them into the
arena of exact physical science.

From my experience in this matter I very
much doubt if this subject can be approached
and the most important facts reached by the
cool, calculating methods of physical science.

The difficulty seems to arise from the extreme deflency of the conditions essential to
the obtaining of psychic phenomena and the
inability to reproduce these conditions so as
to obtain the same results. Then the introduction of the necessary critical mental attitude of scientific observation scens to be
infinient to the facts sought for. Thus the
credulous investigator sets many valuable
and really important and genuine facts where
the incredulous and doubting mind gets
nothing. Tho believer tells of these things
and the doubter says he has been deceived
because his guilibility would lead him to believed to be Spiritualists, and Prof.
Hyslop refers to them and their testimony
with something like a sneer of contempt.
He does not seem to realise that among these
investigators there have been and are many
who are, possibly, his superiors in mental
acumen and scientific attainment, and who
are just as caroest and anxious seckers for
the exact truth as himself. In his eyes there
seems to be only one psychic who has given
anything, worthy of consideration in this
field of investigation and that is Mrs. Piper
Given as good and in some respects
better things, and these facts many of them
have been recorded in the literature of
Spir

ing them their true significance and value.

Eves then, le it said in favor of the credit lous person, that the one who has no doubte will probabily get more than the one without an opinion.

The probability of the property than their then the man who doubts everything, for he who has faith in all things will get something of the truth, while the one who continually doubts sets nothing."

But to return to facts. What would Pref. Hyslop and the scientists generally think of and I were sitting in a room together, no one present but ourselves. She passed into the paychle state and an influence controlled her claiming to be a spirit by the name of Lillian. I said to the influence:

"Could you write something independent of an interest the said of the said state and an influence controlled her claiming to be a spirit by the name of Lillian."

She repiled: "I am willing to try."

So I picked up a book which was lying near at hand. I said:

"Suppose you write something in this."

The influence said: "Lay the book down under the end of the soft where it will be in the said of the cover, in the place that was indicated. It was several feet away from where the psychic was sitting. It was in the middle of the afternoon and the room of course was light. I then took hold of the psychic's hands and held them in mine, she being about the middle of the afternoon and the room of course was light. I then took hold of the psychic's hands and held them in mine, she being about the middle of the afternoon and the room of course was light. I then took hold of the psychic's hands and held them in mine, she being about the middle of the afternoon and the room of course was light, and the society of the psychic's organs of speech, "I will write it."

The name of the book and the name is an plain as when it was a spirit, and it will be paychic's organs of speech, "I will write it."

Some one wrote it and we are left to conclude that it was a spirit as it chaimed to be, we will be a soleral to the soleral than the side of the psychic's o

ATRend our birthday number and note the astructive words of Edwin Wilder upon the subject of "Spiritualistic Phenomena."

## Vaccination.

Chapter 515, Section 2, of an Act relative to Vaccination (approved June 25, 1834): "All children who shall present a certificate signed by a regular practising physician that they are unfit subjects for vaccination shall not be subject to the provisions of Section 9 of Chapter 47 of the Public Statutes, excluding unvaccinated calidren from public schools; and all children upon such a certificate shall be exempted from the provisions of this act, and the parents and guardians of such children, and the parents and guardians of such children, shall not be liable to the penalties imposed by Section 1 of this act."

The above extract from the Laws of Massachusett gives the intelligent and discriminating physician a chance to save our children from the evils of vaccination, when cancer and phthiss are in the family line; or any other condition by reason of which, in the mind of the family physician, the child should be exempt.

cFMrs. Mary T. Longley, the efficient cir-cle medium of the Banner of Light for many years, will tell the world of "The Work of the Banner of Light for Forty-Four Years" in our birthday edition. Look out for her words. Order extra copies.

"The bridal dawn of thunder peals wherein thought bath wedded fact."

# Banner of Wight.

STON. SATURDAY, APRIL 6, 1901

## Spiritualist Societies.

p sumble. Will secretaries or conductors please a slifty us of any errors or emissions. Notices for his column should each this effect by 13 o'clock nome, of the faturday preceding the date of publication.

Engle Hall, 616 Washington Street.-Meetings seld every sunday and Thursday afternoon, Mrs. Nutter, President.

Tas Ladler Spiritual stic Industrial Sectety meets howight Hall, \$14 Tremout street, every Thursday Business meeting at \$20 P.M.; evening meeting 7:45 P.M. Hattle L. Enton, Secty.

Hattie I. Taion, Selv. (GDA Washington Street-fundays at 11, 149, and 1,39; Thursdays at 123; Hattie M. Deer, Frestdent M. Adeline Williance, Omoticor.
Odd Kadler Mall, 448 Trement Street.—Bible Spiritual Meetings Sinday, 14 a. M., 128 and 1,39; M. Romer, M. C. Romer, M. S. Selver, L. S. S. Selver, M. S. S. Selver, M. S.

Ind-pendent Free Thought Bibla Spiritual Scotet, will hold services Sundays at 124 Washington St., 19.20 2.30 and 7.30. Services free at 19.30.

se and 140. Berviers free at 18.8.

Cambridge Industrial Society holds in requestion of the month, the product of the month, the product of the month, the product of the month, and the month, and the month of the

The Woman's Frogressive Union of Brookly, both successive Union of Brookly, and 80 clock | Lyreum Sunday at 3 at their hall, 42 linabeth K. Kurth, President, union Ave, and Quiny st. Elizabeth K. Kurth, President, Miss A. J. Chaplin, Hilind Medium, holds a free meeting every Sa-day evening at 8 o'clock, 23 Tompilus Avenue, near Glates a womb. Seed F friday evening.

moeting every is a sey seeming at a cycleck, by Tompatina avenue, near Oslean avenue, beaine Priday evening.

Conference and Splritual Harmony meets every Saturday evening at 27 louisian street, over Ooleman's Saturday evening at 80 louisian street, over Ooleman's Louisian Street, and the Street Street, and the Street Stre

Helen Temple Brigman is the regular speaker s.

Hrs. H. C. Clark, medium, holds spiritual Meeting
every Friday evening at 8 o'clock at No 721 Main street
(rathe G). Waverly building, Harff and Loun, with a coclark, availated by other joint latent. Incessages, by Mrs.
Clark, availated by other joint latent.
Christ's First Spirituals Charreh, Barford, ComMadaine Haven, conductor, Meetings held regularly every
street. Used must mader leadership of Miss Gertrude O
Laidiaw sopraso. shought transference circle h.id in the
half side 7 of 10 of

#### Review of the Field.

Review of the Field.

Boston Spiritual Temple, March 24.—In the morning discourse, from the text "For the Earth, God hath received for the children of men," Mr. Wiggin brought to view the mighty resources and opportunities of this country with the great responsibilities of man toward his brother man, and aftirmed his belief in a future of Peace and Unity of work for the upliftment of humanity. The usual evening services of Questions and Answers, with ballot reading, drew an overflowing audience. The Ladies' Schubert Quartet sang to the gratification of all, at both sessions.—Mary L. Porter, Sec'y.

Commercial Hall, 624 Washington St., M. Adeline Wilkinson, conductor. Test and developing circle at 11. Those taking part during the day were Mr. Chase, Madame Mosier, Mrs. Wood, Mr. Tuttle, Mrs. Dade, Mrs. Ott, Miss Suale Tripp, Mr. Hicks, Mrs. Julia Davis, Mrs. Wilkinson. Miss Phoebe Jenness gave some fine vocal soles. Mrs. Mary Lovering, pianist. Music by the Lyle Orchestra. Sunday, April 7, E2d anniversary of Modern Spiritualism celebrated.—Recorder.

Boston, March 24.—The Lyceum ent as usual at 11 a. m. Exercises consisting of recitations and songers to the Edward Harry Green, Tracy Embry, Isaac Stevens, Ioac Stillings, and Teresa Varnum, recitations; song, May Bardett; piano solos, Eva Penny and Rebecca Goolitz; piano duet, Mabel Emmons and Professor Milligan; remarks, Dr. Hale and Mrs. Boutler, closed a very interesting session.—S. E. Jones, Sec'y.

Dwight Hall, Thursday, March 21.—The Indies' Spiritualistic Industrial Society bed its regular meetings. Business meeting at 5.29 p. m. Supper at 6.39 p. m. Evening meeting at 8 p. m., conducted by the view-president, Mrs. H. V. Chapin. The exercises consisted of short addresses and songs by those in the addience. All home talent. Mrs. Peak, medium; tests.—H. L. Eaton, Sec'y.

Brockton Children's Progressive Lyceum No. 1, Mr. Geo. W. Nutting, conductor. Mrs. Annie Shean, Sec'y, writes;—The Lyceum met as usual in Good Templars' Hall, 86 Main St., Sunday, March 24, a

ercises of the above seciety did not reach me office in time for the issue of March 39, but all anniversary reports will be published April 20.]

The Advance Spiritual Conference, 1101 Bedford Ave., Brooklyn, N. Y.—Meeting Saturday night, April 23, opened with singing; readings given by Mrs. Thomas of Brooklyn and Dr. William Franks of New York; a poem and readings by Mr. Haywood.—Mrs. Dr. Franks, Sec'y.

Mrs. May S. Pepper is doing a wonderful work at the Woman's Progressive Union, Brooklyn. Sunday, March 17, seats were at a premium at both sessions. Her ability to read sealed letters is marvelous. Dr. Mary Walker was present and made some very

able remarks. Bunday, March 24, was a benner day. Mrs. Pepper was at her best, both in lecturing and readings. Hall was filled even the gallery. Many stood through the whole evening. Dr. Walker gave a little talk about her personal experiences in spirit retorn.—Mrs. N. B. Revess.

Providence Spiritualist Association. We had for our speaker and medium, March 24, Mrs. Annie Banks Foott of Boston, who gave very good satisfaction, her spirit messages all being recognized.—D. F. Bofinton, See'y. Hartford, Coan., March 23.—Christ's First Spiritual Church, Hartford, Coan., Madement Haven, conductor. Meetings held every Sunday evening, in Temple of Honor Hall, 22 Asylom St., at 7.39 p. m. Good music, under leadership of Miss Gertrude C. Laldiaw, soprano. March 24, half-hour song service; invocation, Mr. C. E. Brainard; scripture reading, interspersed with remarks, by Mr. John A. Decker, chaplain; address, by Mr. Frank H. Beadle, subject "Spiritual Philosophy." Thought transference circle held every-Wednesday evening, at 8 o'clock, at rooms of Madame Haven, 379 Asylom St., Hoom 47, Haterson Building, Poblic test Circle held there also, every Friday evening. Randolph.—Minerva writes: G. E. Bodreau holds tree circles every Sunday, 3 p. m., at his home, Allen St., corner Roel. Suaday, March 17, Mr. Bodreau lectured on "Medical Liberty and Power of Thought." He urged his hearers to put their thoughts against medical monopoly; if that was all they could do; lecture on "We never grow old," by Mr. Simpson; psychometric readings by Mrs. Ketcham; treatments Bright Star and Red Jacket. All welcrome.

Madison Center.—The Oswego Aid Society met with Miss Olive Hayden, Tucaday, March 26. After the business session the time was spent in recognition of the Anniversary of Modern Spiritualism. Selections were read appropriate to the occasion by Mrs. Annette Burgess, Mrs. Dora Sanborn, Mrs. Alice Graffam, Miss. Olive Hayden, Tucaday, March 26. After the business session the time was spent in recognition of the Anniversary of Modern Spiri

For Over Fifty Years

Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pala, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

#### Philadelphia Mass Meeting.

Odd Fellows' Temple, March 12, 13, 14. The

Odd Fellows' Temple, March 12, 13, 14. The following resolutions were adopted unamimously:—

Nesolutions.

We, the Spiritualists in Mass Convention here assembled, affirm a knowledge in the continuity of all life and its operations in accordance with nature's principles, and we affirm a knowledge of coascious spirit individuality after transition, with the power of communicating, under proper conditions and in accordance with nature's principles, with spirits incarnate; and we affirm that spirit assumes its new relations in matter after transition, with the same moral and intellectual advancement and growth it possessed before transition, and we also affirm that spirit progress and evolution manifest in this life are not interrupted or suspended by dissolution of the physical body, and that advancement comes only by and through individual efforts; therefore be it

1. Resolved, We hold that mediumship is the bed rock of our Spiritual temple, and all attacks made upon our genuine mediums strike at the very foundation of our philosophy; at the same time, we denounce, in the strongest terms possible, all attempts to deceive the public by simulating the various forms of genuine spirit manifestations either by those who have more or less psychic power or by those who are simply fakirs, fortune fellers, and persons utterly devoid of any moral principle that ought to govern human actions, and we pledge ourselves to do all in our power to eliminate the counterfeit mediumship from our ranks.

2. Resolved, That local societies are urged to pay strict attention to the moral character and ability of such mediums and lecturers as they endorse for public platform work, or as they ordain under the legal statutes of the State, as ministers of the gospel of Spiritualism, that our Cause may not suffer in the estimation of the public through a presentation upon its platform of exponents who are unfitted to pursue the high calling of the angels work.

3. Resolved, That we carnestly recommend the establishment of Lyceums in all loca

vork.
3. Resolved, That we carnestly recommend he establishment of Lyceums in all local so-

work.

3. Resolved, That we carnestly recommend the establishment of Lyceums in all local societies.

4. Whereas, the interests of Spiritualism are vitally connected with private family collected. Whereas, The value and safety of such circles depend largely upon an intelligent understanding of the principles of spirit control and mediumistic development; therefore, Resolved, That we carnestly urge upon all Spiritualist families the organization of family circles in their own homes.

Resolved, That we recommend to our mediums and lecturers the utmost simplicity in their public work, in all that pertains to dress and adornment; believing that true life is within and not what is external.

5. Resolved, That we recommend to our service of the principles of temperance in all the habits of life.

6. Resolved, That we are opposed to capital punishment and urge upon our legislators to abolish it.

7. Resolved, That we decounce war as a relic of barbarism, and are strongly in favor of having all differences between nations settled by arbitration.

8. Resolved, that a bill be drafted and introduced in the State Legislature as soon as possible, repealing the obsolete and unconstitutional law which prohibits the exercise of genuine mediumship which is the means through which we receive our communications from the spirit world, and we urge all Spiritualists to make a strenuous effort to frenuine mediumship which is the means through which we receive our communications from the spirit world, and we urge all Spiritualists to make a strenuous effort to frenuine mediumship which is the means through which we receive our communications from the spirit world, and advocate the equality of woman, in religious, social and intellectual life, we re-affirm that experience has confirmed and sustained our belief.

10. Resolved, That the hearty thanks of this body, and we also note with pleasure and appreciation are extended to the Spiritual press which has so faithfully and generously aided and accounded the efforts of this body, and we

the growing tendency on the part scalar press generally to treat us fair of which is respectfully submitted. L. Cadwallader, Chairman, Representi-irst Association of Spiritualists of Ph-delphia.

All of which is respectfully submitted.

M. E. Cadwallador, Chairman, Representing First Association of Spiritualists of Philadelphia.

N. W. Hazilp, Representing Philadelphia.

Bybirtual Society of Philadelphia.

D. McVelgh, Vice-President Second Association of Spiritualists of Philadelphia.

H. C. Bordewich, Norway.

Mary Humphries, President Woman's Progressive Union, Philadelphia.

I. N. Buckwalter, Vice-President First Spiritual Society, Royersford, Pa.

Richard F. Adams, President First Spiritual Society, Wilmington, Del.

# Take Laxative Bromo Quinine Tablets. All druggists refund the money if it falls to cure. E. W. Grove's signature is on each box. 25c. First Annual Convention.

To ture a Cold in One Day

First Annual Convention.

Mrs. Clara L. Stewart and A. A. McIntyre, president and secretary respectively of the Wisconsin State Spiritualist Association, are preparing for the first annual delegate convention of this society, to be held in Milwaukee on the 16th, 17th and 18th of April. All parts of the State will be represented by 250 delegates. 'H. D. Barrett and Moses Hull, who will be pleasantly remembered by those who attended the mass meeting held here a year ago, will be present at the Milwaukee convention, as will also Miss May Pepper, of Boston, who will demonstrate the phenomena at each public session. The election of officers for the ensuing year and the location of permanent hendquarters for the association, will be the principal business of the meeting.

#### Lake Helen, Florida.

Lake Helen, Fiorida.

Southern Cassadaga Camp at Lake Helen, Florida, under the efficient management of Mrs. Emma J. Huf, secretary and vice-president, acting president in the absence of Dr. Brigham of Fitchburg, Mss., who has been the able head for several years, has just closed its most successful season.

The hotels have been filled to their utmost capacity and all cottages and apartment houses well rented. Large audiences have filled the Auditorium at every service, to listen to the truths presented by the very able speakers, among which was Dr. J. M. Peebles, of Battle Creek, Mich., who has twice traveled around the world, and from his vast experience of all conditions of humanity, from the highest to the lowest, was able to hold the attention of the audience from first to last.

Such had been the interest, kept up

the highest to the lowest, was able to be the attention of the audience from first to last.

Such had been the interest, kept up throughout the whole session, that there was a feeling of deep sadness when the meetings came to a close.

The Ladies' Auxillary—under the capable direction of Mrs. Philbrook of Boston—netted the largest amount ever received any season since its organization.

Free boats have been put upon the lakes for the use of the campers; the social life has been harmonious and the entertainments of a high order.

A promising future seems before Southern Cassadaga Spiritual Association, which was organized seven years ago, when facilities for traveling were much less than now. With increased attendance and interest, improvements will be made which will render this spot a haven of rest for eastern people who wish to escape winter in New England.

Mrs. A. Richardson.

Ware, Mass.

#### For Debilitated Men, Horsford's Acid Phosphate.

Dr. J. B. Alexander, Charlotte, N. C., says
"It ranks among the best of nerve tonics for
debilitated men." Renews the vitality.

# From J. Knapton Thompson.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

When I forwarded to you copies of letter I had written to the Senate Committee at Albany, N. Y., in regard to its attempt to pass Bills prohibiting the practice of our religion and particularly clairroyance and healing, I appended my address to the letters which I abserve you have omitted (see your paper of 23d March, 1901). My object in doing so was that any and all persons interested in the matter might be able to communicate with me direct should they require any further legal advice, and which I shall at all times be pleased to give without any charge. Please publish this letter in toto (giving the address) and you may now add this paragraph:

"Albany, N. Y., 27 Mar. When Assemblyman Bell's Bill prohibiting the practice of healing came up on the order of final passage, Bell asked that it be laid aside." As soon as I learn anything of the fate of the "Wagner Bill" against clairroyance, etc., I will at once inform you.
331 West 57th St., N. Y.

inform you. 331 West 57th St., N. Y.

##FOrder a goodly number of "Birthday Banners," and note first hand the instructive words of John R. Francis, with regard to "Spiritualist Journalism for Forty-Four Years."

#### Announcement.

Those persons in New York State who hold lists of petitioners for the abolition of capital punishment are requested to mail the same, at once, to the Senators of their respective districts, Senate Chamber, Albany, N. Y. W. Wines Sargent, Chairman Committee.

Brooklyn, N. Y.

Brooklyn, N. Y.

LFOur birthday number will tell you
W. K. Bach has to say concerning the '
itualist Press After Forty-Four Y
Read his words for yourselves.

Read his words for yourselves.

When the Pan-American Exposition opens its gates at Buffalo, May 1, 1901, twenty-five years will have clapsed since the Centennial at Philadelphia. During all this time there has been nothing noteworthy of the kind in the East, and the new century may never see anything to rival or surpass the Pan-American in magnitude, richness, beauty and universal benefit. Its location, too, is one to assure a record-breaking attendance, for taking it as a center and drawing a circle with a radius of 600 miles, over 40,000,000 peoplemore than half the population of the United States—would be included in the area thus circumseribed, which would, moreover, include at least seventy-five per cent. of the nation's industrial and commercial wealth. As a center of railroads and waterways Burfalo is also at the front with the tonnage of the Great Lakes pouring into its barbor, and twenty-six steel highways reaching out in every direction. In 1874, the year of the Centennial Exposition, the entire population of the United States scarcely equalled that now within the area indicated, and the same circle in disapprent of the Circle States scarcely equalled that now within the area indicated, and the same circle in disapprent of the Circle States scarcely equalled that now within the area indicated, and the same circle in disapprent of the Circle States scarcely equalled that now within the area indicated, and the same circle in disapprent of the Circle States scarcely equalled that numbers the circle of the Circle States scarcely equalled that numbers the circle of the Circle States scarcely equalled that numbers the circle of the Circle States scarcely equalled that numbers the circle of the Circle States scarcely equalled that numbers the circle of the Circle States scarcely equalled that numbers the circle of the Circle States scarcely equalled that numbers the circle of the Circle States scarcely equalled that numbers the circle of the Circle States scarcely equalled that numbers the circle of the Cir

#### An Interesting Interview.

To the Editor of the Banner of Light?

Not long since I was in conversation with a society lady, and I was so reals and forgetful as to say a word in favor of Spiritualism and the apparent sincerity and fath-fulness of its devotees. The person with whom I was conversing is a member of the Protestant Episcopal church, and protesds to be a follower of the lowerly Nazarene, yet she Immediately lost control of her temper and spoke in language more forcible and savage than polite. The following questions propounded by me and their answers will serve to show how unreasonable and unfair, if not ignorant, are some so-called church people in their dealings with Spiritualism and those who are believers in the great Cause:

Q.—Do you know anything about Spiritualism?

A.—I do not, nor do I wish to know anything about it.

Q.—Why do you condemn a belief without an investigation?

A.—Because the rector of our church says Spiritualism is a fraud, a deluxion and a snare.

Q.—Has your rector ever attended a sec-

nare. Q.—Has your rector ever attended a sence, or in any way investigated Spiritual-

Q.—Has your rector evaance, or in any way investigated Spiritualism?
A.—I should say be hasn't. He wouldn't
lower himself sufficiently to have anything
to do with Spiritualists and Spiritualism.
Q.—When and where did your rector make
the discovery that Spiritualism is a frand?
A.—I cannot sfate positively, but I presume that the prejudice of the Protestant
Episcopal church against Spiritualism is
handed down from one generation to another.
Q.—Then your rector must do your thinking for you and you must not presume to
have an opinion of your own on any subject?
A.—Well, that's about the size of it. I
pay a certain sum to the church every year
tor pew rent, and the rector does the rest.
Q.—How would you feel about it if some
careless person were to condemn your church
and its creeds?

for pew rent, and the rector does the rest.

Q.—How would you feel about it if some careless person were to condemn your church and its creeds?

A.—I can think of no punishment too severe for such an offender.

Q.—Then you do not believe in doing as you would be done by?

A.—O, res I do, for our church teaches that very doctrine.

Q.—Does it teach you to condemn and ridicule those things which give comfort and peace to many mortals, but concerning which you confess you know nothing and, further, declare that you do not wish to know?

A.—I must again say that Spiritualism is a fraud because our rector says it is.

Q.—Would you be willing to make an investigation of opiritualism if the opportunity presented itself?

A.—I would not. I am satisfied that the whole thing is a fraud.

And yet we are told that we are living in an age of Christian civilization and progress. Here we have a person respected in the community and regarded as a model in society and a leader in church work, and yet sae is satisfied to allow a man, possessing no power, save that accorded to other mortals, to express her opinion on matters of vital importance. Thanks to a kind Providence, we are not all that way, and are not satisfied to permit a minister to sway us and make us believe just as he does, no matter how unreasonable his belief.

Spiritualist.

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#### IS IT AN EPIDEMIC?

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Discuse-Are Any Exempt?

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yet be saved, by paying attention to the kishneys.

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wing our advertising columns, they are at once interdicted. Warmsust purvous to notify us promptly in case they discover in our columns advertisements of parties when they have proved to be distanceable or unworthy at confidence.

#### Our Birthday Number.

Our Birthday Number.

Our readers should not forget that the next issue of the "Banner of Light" will mark the forty-fourth anniversary of its birth. From snotices in other columns of this issue, as well as in previous numbers of the Banner, our friends will see that a special effort has been made by us to make our birthday edition a prominent landmark in the history of Spiritualism. The most eminent men and women in our ranks will have something to say in that issue. Already orders are coming in for extra copies of this spleadid number. We have placed a large order for extra copies, but it will be necessary for our patrons to be promptly on hand with their orders, otherwise they may fail to secure this valuable edition. The articles by the old-time workers Andrew Jackson Davis, M. D., J. M. Peebles, M. D., Moses Hull, Mrs. Cora L. V. Richmond, Lyman C. Howe, are each and all worth the cost of a year's subscription to the Banner, while the offerings of the other writers, equally able and valuable in themselves, are worth ten years' subscription. Our readers will make no mistake by purchasing a larger quantity of our Birthday number and relacing the same in the hands of their friends. Send in your orders at once.

#### S. E. 53.

S. E. 53.

Anniversary time is again at hand. Another year has joined its predecessors in the eterativ of the past, and the world is now entering upon a new period in spiritual progress. Glancing back, we can note the steps that have been taken, the points that have been made, the successes won and the marked contrast between what was hoped for and what was really accomplished, since the opening of the year now gone forever. At this time, the story of the Hydesville raps will be told and retold and the wonders of the "Bochester Knockings" will be rehearsed from hundreds of platforms. People will tisten as if they had never heard the story before, and retire to their several homes shaking their beads wisely and sagely remarking "how perfectly beautiful." If one should tell them that they had heard the same story every year since 1863 they would feel offended and cry out that the one who made that imploos remark was no Spiritualist at heart. The story of the rap is an interesting one, and we like to hear it told semi-occasionally. But when it comes to be served and reserved at different public gatherings as soup; fish, roasts, entress, dessert, and even coffee, it becomes rather stale, to use a mild

ested in those rapplings at Hydreville than is the writer of these lines, but we hold that here is a time and place for everything, and now that the photosucenou for the rap lines of the photosucenou for the rap lines of the photosucenou for the the photosucenou fiseff and cease to gaze into space is open mouthwork of the photosucenou for the photosucenou for what the seeking for what lies beyond it, rather than to be forever string to gain momentary amuse-meat from its repetition. People who have been spiritualists for fifty pers. What is an interest of the photosucenous fertiles and the photosucenous for the followed evides that will be paid to the phonosucenous effects of other days, and completently take the places upon the front seats of all our public meetings, seeking for some test to tickle their fancies.

If this is as far as they have gone in foreast in the photosucenous material problem of great, it becomes a mathematical problem of greats, it becomes a mathematical problem of greats in the great of the great of the great of greats and greats and

upon that platform to teach the people the way to the new divilication that lies before as. Pienomera should be given an important position in our work, but care should be taken that they do not receive all attention and be made the only thing for which our Cause stands. The superammated test that is repeated at every gathering by this medium or the other should be relegated to obscurity and only the fresh spiritual manna that drops daily from the heavealy spheres placed before the people. Let the scance be made a place of sweet spiritual communion and not a place of amusement or seasual enjoyment. Mediumship is a sacred gift and should be treasured by all Spiritualists. In order to do this, loving protection must be given to all of our sensitives, and care taken to provide them with the best possible conditions for which to carry on their work. Some of these reforms should be accomplished during the year upon which we are now effering. It rests with the Spiritualists themselves to say whether they shall be established or allowed to go by default.

#### A Decision in Illinois.

The famous contest between the Illinois State Spiritualist Association (legitimate) and the rival body that assumed to claim the name and perquisites of the true organization, has at last been settled by the Supreme Court of the Prairie State, Judge Stein on the morning of Marchi 28th rendered a decision sustaining the legitimate body in every particular. Every point made by Lawyer Griffin for the Association of which that brave and tireless worker, Doctor George B. Warne, is president, was sustained by the Court and a most scathing rebuke was given to the fraudulent combination that had sought by ways that were dark and tricks that proved vain to overthrow right and justice. The Judge did not hesitate to call things by their right The famous contest between the Illinois that were dark and tricks that proved van to overthrow right and justice. The Judge did not hesitate to call things by their right names, as will be seen by reading his decision published in full on another page of this

published in full on another page of this paper.

In his masterly review Judge Stein refers to the work of the National Association, and very pertinently polate out the fact that our National body is trying to eliminate the counterfeit and fraudulent elements from among our workers and to sustain only that which is genuine in the way of phenomena and platformic utterance. This decision establishes a precedent to which reference can be made when like cases arise in other states. The unsavory company of which the Jackmans are the head and front in Chicago, must now take a back seat and cease to foist themselves upon the attention of respectable people. They have made the contest for the sole purpose of upholding bogus materialization and other trick phenomenal manifestations. Their defeat is complete and the long suffering public will no longer be troubled by their false claims and practices.

tion and other trick phenomenal manifestations. Their defeat is complete and the long suffering public will no longer be troubled by their false claims and practices.

We wish to congratulate President Warne and Treasurer Rice of the State Association, also all of the members of the State Board and Brother John R. Francis, editor of our esteemed contemporary, "The Progressive Thinker," upon this magnificent victory. They have been alsolutely fearless in the course they have pursued and have conducted their contest solely with the aim that right might triumph. The decision of the Judge sustains honest mediumship, puts the stamp of approval upon these who have the manliness and courage to denounce fraud, and gives to the world an indication that decent, self respecting Spiritualists are respected in and by the courts of our land. It is to be hoped that this body of counterfeiters will be speedily broken up and prevented from practicing their unholy callings in Chicago and all cities and towns in the State of Illinois. The names of the entire body should be placed on record, on the books of the Secretary of the true Association, a copy of the same filed with the Secretary of the N. S. A., and with every Spiritualist paper in the United States, that the public may be informed concerning them whenever occasion may require. More than this, at this time, need not be said. Right has triumphed and truth prevails. This is glory enough, for the present, and we trust is only an index of yet greater victories in the immediate future.

#### The Eastern War-Cloud.

The Castern War Cloud.

The columns of the secular press are teeming with startling rumors as to the probability of a war of great proportions between Japan and Russia. Russian home affairs are painted in their blackest colors and the occidental world is given to understand that a gigantic volcano is about to, burst forth in a red lava-like tide that may engult all of Europe and Asia. Already gnany of our Americana are discussion the question and to what the United Mayar bught to do should war break out between England and Russia, for it is probable that whould Japan declare war, that England may seek to justify her actions at Tien Talen by inaking common cause with the Island Empire against the Russian Bear. Many have argued that should England become involved in this contest that the United States ought at once to declare war against Russian and unite forces clare war against Russia and unite

declare war against Russla and unite forces with our English brethren against their northern enemy.

It may be that our officials in Washington would like to have this course of action adopted by the American people. We trust, however, that the sober common sense of the American people will induce them to maintain a position of strict neutrality in case of a general European and Asiatic conflict. There is no reason in the world why this country is called upon to aid England in such a contest. The boys in blue who fought the war that gave freedom to the blacks of the South have not forgotten, nor have their children, that England stood ready to recognize the Southern confederacy, chattel slavery and all, in order to overthrow our glorious Unlou, and would have done so had not Russla who had already emancipated her serfs, sent her large fieet to American waters to make common cause with our Union forces in case France and England recognized the independence of

sponsor among European nations during the late useless, unwarranted, and expensive context with poor, weak Spain.

But there is no reason why this nation should take addes with either party in view of the fact that the issues are oriental in character and have no bearing whatever, not even in trade relationships upon the American people. Bealdes this, we are living in the twentieth century when civilization is supposed to be so far advanced as to make war an impossibility as well as an unaecessary element in society. Our religion is based upon the statement of the great teacher of the Judean plains, Jesus of Nazareth, who taught "on earth peace, good will to men." The time has come when war should be overthrown and the spiritual principle be given an opportunity to arbitrate the disputes of nations. War is wholesale murder, and in the enlighteament of the present age is indefensible and inexcusable. The helpers of humanity from both sides of life are solemnly protesting against the further spilling of human blood. Should we not, as humanitarians, rather than as followers of any ism or dogma, put ourselves on record as conscientious opponents of war and carnest advocates of peace? If Spiritualism means anything, it certainly means peace and harmony among men. Let us try it a while and see what the effects will be.

The Convention Season.

#### The Convention Season.

Conventions are being held in various sections of our country, under the auspices of the N. S. A., is order to awaken an interest in our Cause. The Chicago Convention was a great auccess in the way of enthusiams, harmony, and attendance. The financial receipts were sufficient to cover all expenses and leave a comfortable balance on the right side. As we go to press a state convention is in session at Oskaloosa, Ia., where an effort will be made to organize a live working state association. No little interest is manifested on the part of the good people of the Buckeye State, and it is probable that Oskaloosa will be filled with loyal Spiritualists called together for the common purpose of protection, as well as progression. We urge all of our Iowa readers to attend this convention. Wisconsin will hold her second annual convention in Milwaukee, April 16th, 17th and

tion, as well as progression. We urge all of our Iowa readers to attend this convention. Wisconsin will hold her second annual convention in Milwankee, April 16th, 17th and 18th. Eminent speakers and mediums will be present to take part in the exercises. We hope our Wisconsin brethren will move upon Milwankee five thousand strong to take in this great convention. A grand mass convention will be held in Anderson, Ind., April 19, 20 and 21. We trust that this gathering will result in reviving the State Association in Indiana and set it to work under efficient leaders. Missouri, Kansas and Montana are all moving in the direction of organization. We wish them a full measure of success and trust that our brethren in the State's name will push on in their endeavors until they have arrived at the goal of success. "In union there is strength," and there is no reason why our people should not unite to carry out the high purposes set before them by our angel helpers fifty years ago.

#### Fifty-Third Anniversary Address.

BY REV. F. A. WIGGIN.

The anniversary address of Mr. Wiggin, printed in pamphlet form, in paper covers, twefity pages, is for sale here at this office. Copies can be secured by mail for ten cents and a one cent stamp for postage. This is an address which cannot fail to interest all Spiritualists. Only a few of these lectures are for sale and if wanted should be applied for at once.

25 Dr. George A. Fuller will speak with no neertain sound in our birthday edition. Like uncertain sound in our birthday callon. Like "The Wisdom of the Ages," every one wants to know what he has to say. Order copies of the Banner.

and Rogers of Washington! They have ve-toed the tyrannical medical bills recently enacted by the Legislatures of those two States. Spiritualist voters in the two Com-monwealths named should remember these impartial statesmen with profound gratitude.

### Spiritual Unfoldment Through Forty-Four Years." This is Prof. Wm. M. Lock-wood's topic in the Banner's birthday edi-tion. You want to know what he has to say upon it. Order extra copies at once.

Let Gov. Dockery of Missouri has signed the drastic medical law passed March & by the Legislature of his State. The Spiritualists and Christian Scientists of Missouri, also the Osteopaths and metaphysicians who are votrers, should hold the Governor and his party to a strict account for their tyrannical action. There are not less than twenty-five thousand Democratic voters in Missouri who are Spiritualists and Liberalists. Every one of them should vote against the men who have placed this iniquitous measure upon the Statuts books, at the next election.

LET'The Power of Spiritualism After Forty-Four Years" will be the subject of that great sage of Ohio, Hudson Tuttle, in our birthday number. You will want many copies of his article. Order your Banners in advance.

£₹He who loves God truly is the one who serves man best. Then do good, oh reader, if thou wouldst be God's helper and man's friend on earth.

##Dr. J. M. Peebles! Who has not heard of him? He will speak to the Spiritualists of the world in our birthday number upon "The Religion of Spiritualism." His words should be read by every lover of progress on earth. Order copies of the Banner.

#### Justice at Last.

It is with no ordinary pleasure that we present to our readers the decision recently rendered by Judge Philip Stein of the Superior Court of Cook County, Illinois. Justice has obtained at last and the cause of right vindicated. The history of this case, briefly stated, is as follows: A State Spiritualist Association took out papers of incorporation in the year of 1894, under the leadership of the late G. L. S. Jenifer of Chicago. This association did very little work, and for a long time existed in barely more than the name. Early in 1893, a large number of Illinois Spiritualists felt as if a strong working State Spiritualist Association should be in operation in Illinois. The organization of which Mr. Jenifer was president had a legal title to the name of "State Association," and it was thought best to enlist him and the few whom he represented in the effort to enlarge the scope of organic work in Illinois, and unite all of the Spiritualists in one grand working body.

it was thought best to enlist him and the few whom he represented in the effort to enlarge the scope of organic work in Illinois, and unite all of the Spiritualists in one grand working body.

Mr. Jenifer and his friends approved of the proposition, and united earnestly in the call for the mammoth mass convention of Illinois Spiritualists that was held in March in 1838, in Handel Hall. At this meeting, the State work was carnestly discussed and it was unanimously decided to take the existing State organization into a larger and more representative body. President Jenifer and fis associates heartily approved of the plan, voluntarily resigned their respective positions after signing an attested agreement to turn over all of the books, property and charter of their society to the new and larger body. This was done in short order, and in perfect harmony. The retiring officials wished their successors "God-speed," and wrote letters of endorsement of the new departure, couched in strong terms. There was seemingly only an earnest desire to serve the Cause loyally on the part of the members of the Jenifer association, and their acquiescence in the new movement gave the officers elected at the Handel Hall meeting the assurance of loyal co-operation.

Not long after the new officers were inducted into office, charges of fraud were presented against two ministers of the association. The officers were compelled to investigate them, and courteously requested the accused to prepare their defense. The accused parties refused to notice the request, and did not attempt any defense whatever, although ample opportunity was afforded them to do so. The investigation was a prolonged and most thorough one. Evidence of gross fraud and deception was presented in abundance. The accused were shown to have debauched their mediumship, and dishonored the Cause they assumed to represent. With such overwhelming testimony against the accused the State Board could not do otherwise than cancel the ordination papers of the dereiled ministers, and

initiative in the revolt against the omenas who had merely done their duty in exposing dishonesty.

In the autumn of 1833, failing to secure the original charter of the State Association, they procured a certified copy of the same, and proceeded to set up a rival State Association. They charged the officers of the new association with conspiracy, coercion, and deceit in securing the original charter of the association, and gaining possession of its official machinery. There was but one way to settle the case for all time, and that was in the courts. President Warne and his associates applied for a perpetual injunction enjoining the frauds and their friends from using the title of the State Association, and for a ruling as to the standing of the two bodies. Judge Stein's able and exhaustive decision rules that there is but one State Association in Illinois, and that one has for its president, Dr. George B. Warne. Hon. Philip Stein is entitled to the sincere thanks of every true blue Spiritualist in the world. He has been fair and impartial in his ruling, and has nobly upheld the cause of truth in deciding this case. Since October, 1898, the Illinois State Association has not been able to do any work, owing to the legal imbroglio in which it was involved. It now has a clear field, and good results may be expected with confidence from its labors. The following is the decision of Judge Stein in full:

"WARNE et all vs. GEER et all."

WARNE et al va. GEER et al. State of Illinois County of Cook, as., in the Superior Court of Cook County. March 28th, 1901.

State of Illinois; County of Cook, ss.; in the March 28th, 1901.

March 28th, 1901.

Decision by the non phillip strein

All parties in this case agree that the association in the years '96 and '97 was not prospering as much as its members desired it should, and for the purpose of broadening the work and extending the scope of the association certain steps were taken which led up to the holding of the so-called Handel Hall Mass Meeting.

It seems further to be agreed on all hands that in order to accomplish the purposes mentioned it was desirable to extend the work of the association over the State of Illinois, rather than have it confined, as it practically had been, to the City of Chicago or the County of Cook, and as an aid to accomplish this purpose it was thought better to so change the constitution of the association as to permit officers to be elected from the entire territory of the State. The mass meeting at Handel Hall was held and without going into particulars it is plain from the evidence submitted by both sides that substantially there was entire harmony, not only in the selection of the methods but also in the means designed and chosen to bring about the purposes to which the court has alluded.

Then came the meeting of the association, or its directors, of March 24, 1828, and in the view that I take of the controversy I deem what then took place according to the minntes as recorded by Mr. Hill, of overshad-

owing and perhaps of vital importance to the proper determination of the issues. What preceded this needing, the meeting at Handel Hall, deserves consideration to a certain extent, but it is not of such great importance as what happened later. It may be said in this connection that this association and its officers like the officers of many other societies and associations, were not very punctions in the matter of a strict compliance with their by-laws. Such things, as we all know, happen quite often; in fact, they are rather their by-laws. Such things, as we all know, happen quite often; in fact, they are rather their by-laws. Such things, as we all know, happen quite often; in fact, they are rather the rule that the except for their proceedings is to be found in the minute books which have been submitted in evidence. But the easential point to be considered is what clusters around this meeting of the 2d of March. Now, these minutes were kept by Mr. D. G. Hill, who then was the secretary of the association. I think all the parties agree that Mr. Hill is a member of neither faction and is largely, if not wholly, impartial and to a certain extent indifferent to the result of the controversy. The court itself got the impression from the manner and the demeanor of Mr. Hill on the stand which confirms what all counsel say about it. Still, it thought that if he was at all biased he inclined a little more to the Geer faction. The court hat is the impression which his entire testimony and bearing left upon the court. At any rate, no one questions his desire to tell the treath and the whole truth as he understood it. Now, he is the man that kept these minutes and after the opening passages, the minutes go on to recite that "two of the directors of the L. S. S. A. being absent, Mrs. G. G. Cooley and C. C. Henderson, it was moved that their offices be declared vacant. Carried."

Then comes the following: "The balance of the officers and directors being present

Then comes the following: "The balance of the officers and directors being present and having each handed in their resignation in accordance with the previous arrangement in favor of the newly elected officers on motion their resignation was accepted."

Now, if these minutes tell the truth, and it is very likely that they do, all the officers and directors excepting two were present. Of course I do not lose sight, in making this statement, of the controversy over the question whether the offices of directorship held by Mr. Gilmour and Cordingly had been legally declared vacant or not. But there is this recital that all the directors—officers and directors, except two, were present, and the further recital, that their resignation as such, that is as officers and directors—I am not now giving the words of the minutes—but that is the inference to be drawn from the language as we find it—were accepted.

Now, it is true, as has been pointed out, that the written resignation of two of the officers I think Jenifer, the president, and White, the vice-president covered only the officers of president and vice-president, which they respectively held and did not extend to their directorship. But it may well be and very likely was the fact that at the meeting itself these resignations were orally extended to include directorship. That is the only way in which the minutes can be construed to tell the truth and there is nothing to the contrary. There is no evidence, no affirmative evidence, that Mr. White and Jenifer did not orally resign from the directorship. If any presumption should be indulged in, as I have already said, it is that these minutes speak the truth because they were written by a man whom both parties agree and regard as an honest, truth-telling, intelligent and competent person.

The minutes further show that at that meeting three was an entire new body of officers elected, apparently under the circumstances was a gross and serious irregularity, if it is not to be characterized in harsher terms; yet, it is e

There were no legal steps taken to right the wrong, if any there was, no steps taken to call a meeting of the association or of its officers, to mode the steps that had led to an Nothing at the kind. So far as appears from the evidence in the case there never was any objection on the part of any one to these proceedings out of the twenty-five charter members, excepting five, the Jackmans, Dr. White, Cordingly—I forger-the fifth one justinow.

Mr. Jones:—Gimour.

The Sourt—O was Mr. Gimour of course the Sourt—O was the state of the country of the state of the source of t

between the State Association and the National Association, after all, when you comst to simmer the matter down its differences assume very narrow proportions, if there be anything left of them. The only differences that thas been dwelt upon and-sought to be pointed out by counsel for the Geor faction is that the State Association believes "and advocates what may be called, and I believe was called by the parties bere, "material phenomena," and that the National Association did not share in that belief or doctrine. The state of the control of the control

t#Do you believe in Reform? If so, what "Spiritualism as a Reformer" has de for the world, according to the crudite I Alexander Wilder in our birthday number

#### "By Their Works Ye Shall Know Them."

none other than Dr. A. B. Spianey, a man well known in Mickigan as a humanitarian, Dr. Stade was removed from Kalamazon, Dr. Stade was removed from Kalamazon to the Roed City Sanitariam, at Reed City, Michigan, where he will receive medical attention and kindaces for the present month or longer, which will be determined later. A fond to aid this particular case has been started in Kalamazon, and any person wishing to subscribe thereto may remit direct to Dr. Spianey. Dollars and dimes will be thankfully received and publicly accounted for through the Spiritual press. Dr. Spianey is not financially able to care for Slade without assistance, I therefore orge all who have known him (Slade) to take this matter in hand and assistance, I therefore the bearing thinks it may take six months before Slade will be able to resume beasness, but hopes for his altimate recovery, therefore there is great need for a generous response to this appeal.

Yours for good works,

Kalamazoo, Mich.

#3" The Children of Spiritualism." This is Mrs. C. Famile Allyn's topic in the great birthday edition of the Banner. Send copies of her article to your friends who have chil-dren, then see that every Lyceum has a copy.

#### Sermon on Spiritualism.

Maple Rapids, Mich., March 25.—Rev. E. L. Sinclair, pastor of the Methodist church, preached a sermon on Spiritualism that has stirred things up. He placed agnostics, infidels and Spiritualists all in the same class, and said they were opposed to education and taught free love. His talk was exceedingly plain and his listeners threaten to break up the church.

#### Movements of Platform Lecturers.

G. W. Kates and wife were with Harrison
D. Barrett the past week at Oskaloosa, Jowa,
helping to organize the Iowa State Association. They are busy workers, but always
have some time for work outside of their
state missionary duties. Address them 58
Hoyalston Ave., Minneapolis, Minn.
Dr. Walter Hayward, formerly of Brooklyn, N. Y., can be addressed at 2447 Hollywood St., Philadelphia, Pa. All correspondence attended to promptly.

13"The Philosophy of Spiritualism." This is the subject of Dr. N. F. Ravlin in the "Birthday Banner." He knows whereof he speaks, and his words should be read by every Spiritualist. Purchase copies of the Banner.

#### Announcements.

Announcements.

The Hyannis Spiritualist Society is to celebrate the 53d anniversary of Modern Spiritualism on Apr. 7th, Easter Sundary, Mrs. Kate R. Stiles is to be the speaker. Mrs. Ida P. A. Whitlock served the above society on Mar. 24. Geo. L. Randall.
Sunday, Apr. 7, Messrs. Brooks and Holland, mediums, will serve the Somerville Spiritual Society, 65 Cross St.: Mrs. Carrie Taber of Brockton, the First Spiritual Society of Fitchburg, Arthur S. and Mrs. Gilliland-Howe, the Church of the Spirit, Springfield.
Friday evening, Apr. 12, a musical and dance will be given by Cambridge Industrial Society, 631 Main St.
Cadet Hall, Lynn Spiritualists' Association—Mediums engaged for the month of April are: April 7th and 14th, Mrs. May S. Pepper; 21st, Mrs. Effie I. Webster; and 28th, Mrs. Sarah Byrnes. Supper served in the hall the first and third Sendays of each month.

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In the Banner of Light Bidg., No. 204 Dartmouth Street, a fine large front room, well adapted for a medium's, physician's or dentist's office. Terms reasonable. Apply at Banner of Light Book Store.

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VOLS. III and IV.

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

# Self Hypnotic Healing.

### Twenty-third Anniversary Address

By Rev. F. A. WXGGIN, Paster of the Boston Spritual Tem

This anniversary address, printed as delivered by Mr Wiggin on the Hat of March, thesip bound in paper, twenty pages, is for table at this office. Every sprimation should have a copy. We have only a limited number of copies Send in y or order at once. Send by malf part is besint and a concent stamp for postage. PANNER, OF LIGHT PCR, OO, 19 Dartmonth Street, Boston.

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#### SPIRIT

# Message Bepariment.

GES GIVEN THROUGH THE MEDIUMS.

#### MRS. MINNIE M. SOULE.

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

These Circles are not public.

#### To Our Beaders.

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

based upon these columns. This is now benefit of the management of the Banner of Light as it is for the good of the reading public. Truth is truth, and will bear its own weight whenever it is made known to the world.

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

#### Report of Seance held March 7, 1901, S. E. 53.

Expert of Seames held March 7, 1901, S. E. E.

Invernies.

To the children of earth we come this morning with the sweet assurance of love and hope. To these in darkness and distress we would bring the light and the spiritual truth. To those aspiring ones who seek ever for new light, we would offer the good services and the thought of trust and love and tenderness. Sometimes when the shadows of earth hang darkly over us, we feel so much the need of the power of Omnipotence, of that sweet but strong spiritual force that shall penetrate through the gloom until the light shines everywhere. Somehow our hearts are touched by the sorrow in the world; the moans and the sighs of separation waft tramselves to us and something of the distress is ours, and with this in our hearts we return to help, to guide, and to strengthen. Help us in our effort, oh spirit of divine love. Sead guardians close to us who from spheres above and beyond us have learned something more of thy infinite wisdom to breathe on us and lift us at last to a better understanding of ourselves and those about us. Help the dear friends who come today with earnest thought and with endeavor to reach their own, to be very clear and strong. Help them to express themselves as they would if they could speak face to face with their loved ones. May the tears be dried, may the smiles of happiness once more come into their lives and may they be able to express and understand through this hour how better to reach their own in their homes and at their abiding places. Amen.

#### MESSAGES.

#### John Wilkins.

John Wilkins.

John Wilkins.

The first spirit who comes to me this morning is a man about fifty-five years old. He has a full gray beard, blue eyes, and-wears glasses. His hair is pushed back from his forehead. He says: "My name is John Wilkins and I have been looking for this opportunity to give evidence of my existence for some time. I have made more or less of a study of this. I used to live in Madison, Wis., and I felt that if it were possible when I went away for me to return that it would be the first thing I would do and yet it has been a long, long time, and, no word has been given by me to those in the earth life. I was rather religious in my views and I used to look into this subject more because I wanted to see what light it would, throw on my life and on my conditions than because I believed in it and it was quite a revelation to me to find when I came over, the knowledge so general among the spirits of the higher life upon returning. I want very much to get to Ann. She is my sister. Her last name is Keenan and she is quite anxious about her own conditions, her property, and what is to be done with it after she comes over here. Tell her for me that she need not give herself any uneasiness. It will be disposed of just as she wishes and she won't have the same feeling about it after she gets here that she now thinks she will have. I have my brother with me and I also have Amos Joy and he says that he is always making puns on his name now just the same as he used to be when he was in earth-life, and consequently it gives him great Joy to come."

#### Harry Flagg.

Harry Flags.

I see a young man about thirty-two or three years old. He is very dark, dark hair and eyes and a long, thin, dark face. He seems rather weak in his effort to come and he says: "My last sickness hangs over me, for I am not yet so accustomed to the life and the conditions but what it gives me more or less concern to return. My name is Harry Flags and I came from Dover, N. H. I have many friends there and desire so much to return though the specific messages that I had hoped to give fade away into thin air as I find myself talking. I would give anything to express definitely some word to my people. I want to go to Clara and to Lizzie and I want to say to them that I am awfully near and that when they feel so despondent and depressed if they would only try to give a c chance, it would be better for all of us. Aunt Susan is with me and she says, Tell the girls that it is so beautiful over here, I wouldn't return if I could. Tell them too, that she don't have to work so hard and that gives her great pleasure for she was tired just about to death most all the time."

Falls, N. Y. I slways had a dream of deing something so great and consequently I clung to life and its opportunities. I believe the thing that makes people fear death most is because they see their opportunities for happiness, for growth, and for all the conditions they leve, slip away from them, and it is such a joy to come into the spirit and find nothing of this kind, but every avenue and every opportunity for study and growth open to us as we are able to grasp it. I have with me a little slater whom I never knew. She tells me to tell the rest that she is little Elizabeth and that it is a pleasure to ber to give them evidence of her life even though it was short on the earth plane. My mother It alliev and she would like to hear from us but she decen't quite understand that it is looks at me and without his saying a word is alive and she would like to hear from us but she doesn't quite understand that it is the natural thing and so is a traid she may be harming us if she attempts to get any word. Give her-my love and tell her that not a day passes by that I am not anxious and eager to give her the evidence of my presence."

#### Charlie Appleton.

Charlie Appleton.

Now I see a man about thirty-eight years old. He is very light, light brown hair which is carly, blue eyes, and a light mustache, and such a jolly way, just jumps right in here with a little smile and says: "Well, I don't want to come here with any tale of woe of how sad I am or how much troubs I have had, but rather how happy I am that I can come. Dear me, it seems about a century since I died, and to think that I am really here, able to send a message back, is the happiest moment I have had since I came over, and I have had some very happy ones, too. I was one of the kind of people who make the best of things as they come along. If the sun didn't shine, I couldn't see that there was any use in finding fault, and if the sun did shine and it was too hot, why I didn't see any use in finding fault, because one would find fault anyway. I came over to spirit life rather suddenly and it was quite a shock to me and to my friends, but I am glad now that it is over, and I find so much pleasure in getting ready for those who are left. My name is Charlie Appleton and I used to live in Saugus, Mass. I often go there now to see what is going on and I have a desire to send a word to Allie Benton, who is living there."

#### Ralph Harvey.

Ralph Harvey.

I see now a little boy. I should not think he was over nine years old. He is quite dark, has dark hair and eyes and a little round, dark face. He is not very stout and comes right up to me in oh such an earnest little way, as though he wanted me to help him to get to his people. The first thing he says is: "My name is Ralph Harvey and I lived in Columbus, Ohlo. I want to get to my father whose name is William Harvey, to tell him that I did not go away from him when they thought I did. Oh dear, oh dear, they all ery so much that it just seems as if I couldn't stand it when I go there, and I thought if I could just send a word to them that perhaps they would make it easy for me to come in the home. They just look at my picture all the time and talk as if I had gone so far away from them that it makes me cry when I go there. I want my mother to know that when her heart aches so I will try to help her, and my grandmother who comes with me says. Tell them, dear, that I will take care of you, and that they need not fear; we will find a way to give them comfort if thay will only give us a chance. They don't know anything about this and I would like so much to-have them. Can't you send some, word, to them that vill make them understand how much I want them to go somewhere and learn about me? Oh, I can't be real happy until I have told them that I am with them. I love howers just as much is 'I did when I was here, but I don't want them to put them out on the grave. Ed like the brye-them keep them in the house, because I can see them."

### John Henry Sedgewick.

John Henry Sedgewick.

I see two spirits who come together. One is a young man, I should think about nincteen, with dark blue eyes and dark hair. He has a long, thin face and is rather tell, but oh was so sick before he went away, seems as if he did not have a particle of strength left. He says to me: "Oh do say that my name is John Henry Sedgewick, and that I lived in Hartford, Conn. I have with me my sister, whose name is Alice, and we dri so anxious to get back to our people, because they need us, and because it will because rathey need us, and because it will because they need us, and because it will because they need us, and because it to talk much about our work, but we do, want to say much about our love. Our love is just as strong and just as true as before we came, and although it has been some time now since we left our people, we come together as we went, for it, was not far apart that we died, and we come together to rive this expression of our interest and our love. I was so interested in books and wanted so much to have them all the time, and even when I was so weak that I couldn't read, I had them about me on the book, because I studied enough to understand some of the conditions over here."

Isainh Goodnow.

I see a man about forty-five years old. He is tall, thin and cadaverous looking. He seems so soher as if he could not smile for anything. He is an Adventist and he has been brought here by his friends because they were bound he should at least understand something of his new condition. I am sure that this man made more or less effort to convert people to his way of thinking and that he is ashamed to acknowledge that he has been wrong and so just stands with that soberness and despair, almost indecision. He looks at me and without his saying a word I read across him this name, Isaiah Goodnow, and he throws up his hands when I speak it and says: "Is it possible that I am known and am known by these people who are still alive? I tried to do what was right, tried to lead people to an understanding of Jesus and his life, and thought I was right, tried to lead people to an understanding of Jesus and his life, and thought I was doing his work when L taught them to take his words literally and look for his coming. I was disappointed because I expected him and when I came over here I said to myself that I would probably return with him when he did go to earth to gather his own to himself but so far if haven't seen him nor the condition which I expected carried out but I find myself shut out from opportunities that might be mine if I only applied myself from day to day to the work that is before me. I have with me Georgiana and she gets along faster than I do. She believed as I do but somehow she was more ready to accept what was an evident truth than I have ever been. I wish I might be able to do some work among my good people but the very words I left with them shut the doors to the investigator and so I don't see as there is anything I can do except to stand still and await results. I used to live in Troy, N. Y."

### Abby Duffield.

Now I see an old lady, oh, she must be eighty years old. She is short and fat and has the smallest black eyes you ever saw. Her hair is just as brown as a nut and I think it must have been colored to keep its color so well. She has a little way of putting her hands up over it and smoothing it down every minute or two as if she were so particular over it. She is dressed very plainly and seems to be very particular about everything. She brushes herself and puts her hand up to her collar which is a ssmall lace one with a big round pin and says: "Come, come, come, don't try to give too many of the details of my dress but just let me get my message in before I forget it. My name is Abby Dulited. Everbody always asked me to spell it so I do now. I didn't live very far from here. Boston is more or less familiar to me because I lived in Milton. Boston wasn't then as it is now. Indeed I think it was better because you could get round the streets and not be knocked down and round until you had no energy left to do your shopping or when one of your friends stopped to speak to you, to have to dodge some team or other and sneak around to save your life. I was interested more in the material things of life than I was in the spiritual. Seemed to me that God put us here, gave us bodies, to take care of, bodies which needed homes, clothes, food, that that was our work, to take care of them. I am not sure but I was as near right as some of these people who soar far into the spirit and want to be nates; all the time and forget that they have a family of friends for look after. I never found a time to put on any angelle robe yet, I yxpect will stick to my feet and let the wings wait for some years to come., I no sooper get settled down in one condition and think that I, have done all I can for the family than somebody else comes peeping in and they have to be taken care of and fixed up, so it keeps me busy, all the time. We often talk over these conditions of return and I say, "Well, before I came over here I was too busy, too muc

#### Mrs. Colby Luther.

and the conditions but what it gives me more, but we do want to ay much about our rove, but we do want to as your born mover, N. II. I have many friends there and desire so much to return though it has been some time now since we that our town the period of the specific message that it gives me more than and just as true as before we came, and and just as true as the control of the c

free, as much interested in Spiritualism, and in the work as it is being presented from its several points as I was before I came away and I say, 'God bless the dear old Banner,' and my name in Colby Luther, Mrs. Colby Luther.'

EFJ. J. Morse, E. W. Wallis, E. Dawson Rogers, and Will Phillipps of the Spiritualis Press in England will all have something to say in the Banner's birthday number. Secur-copies of the same in advance.

#### Letter from Abby A. Judson. NUMBER ONE HUNDRED AND SIXTY EIGHT.

To the Editor of the Banner of Light:

In a place of homer on the upper shelf of my writing desk, and where my eyes may rest upon it as I look upward in the midst of my writing is the picture of a gentleman, or cut out, if I mistake not, from "Light." It has been there a number of months, and always gives me pleasure by its cultured and synjanathetic presence. Beneath the name is the legend: "Born Feb. 6, 1845, at Keswick, England. Translated to the higher-life, Jan. 17, 1901, in Rome, Italy."

The head bends slightly forward, owing to the habitual fulness of thought, as well as to the innate modesty of the man. The features are well cut, the eyes are intent, and the whole face betokens mastery and self-reliance, mingled with caution, and hinting, in spite of his natural reserve, at a sympathy as tender as that of a wornan, and yet broad enough to embrace the human race. This noble head is set on shoulders powerful with the vigor of a well-trained Englishman.

The simple engraving represents what has been described, but my fancy easily mantles the check with the flush which so readily rose there in life, endows the eyes and the sensitive mouth with life, and recalls the eloquent voice, on whose accents thousands hung; for I studied his personality well as he held his dignified post on the platform, during the week of the World's Psychical Congress in the audience, and memory will always retain the picture of that great throng of three thousand thinking men and women, who hung breathless on his accents as he proved from modern and scientific data that when a man dies he shall surely live again, in the closing address made before that great Congress in the audience, and memory will always retain the picture of that great from great form my mortal vision, but I have a more surely and the sensitive of t

few short months.

An old writer has said: "Let me remember the two magnitudes: the littleness of time, and the greatness of eternity."

Mr. Myers has hinted a similar thought in this poetic gem, voicing it in these exquisite lines:—

death, in the hope of affording a proof of our immortality to those who should survive us. His exclusive trust, at that time, in Mrs. Piper, seemed very touching to use. I attributed it, not only to her own ability as a medium, but to the admirable safeguards that the Psychical Research Society have set about her. Would that all our sensitives might be guarded in the same way, and be as well provided for! We can all recall finely gifted mediums whose powers have fallen into disrepute and even ignominy, because "no man cared for their souls." Mediums have souls. Let us seek to brighten them, and not let that which should shine so clear, fade away into darkness!

Some time ago, Mr. Myers described the satisfaction he had experienced in sittings with Mrs. Thompson, a trance medium, who has been developed both psychically and spiritually. Through her, he obtained an absolute conviction of the reality of heavenly things that he had not acquired before. It is indeed pleasant to reflect that his great soul gained a certitude that sweetened his last days on earth.

Since Mr. Myers' transition, it appears that he wrote to Mrs. Thompson from the sunny clime of San Remo in December, 1839, how

Since Mr. Myers' transition, it appears that he wrote to Mrs. Thompson from the sunny clime of San Remo in December, 1839, how much he was touched and even awed by one of her visions. He was glad that she had been able to enter into fellowship with spirits of such lofty purity. And again he wrote her that her letter made him feel that the universe is very sacred and wonderful. He felt they had been singled out for a "grace" beyond their deserts, and thought the sense of it would keep them humble lest the glory be hid from them again.

This tone of mind can be read in Mr. Myers' picture before me, and I am personally

be hid from them again.

This tone of mind can be read in Mr. Myera' picture before me, and I am personally thankful that this pure medium could reveal such blessedness to his lofty soul before he left the scenes of earth.

His last interview with Mrs. Thompson took place in his own garden at Cambridge on the fifth of last December, only six weeks before his transition in Rome. She knew then that this would be the last time she should see him in the flesh, and he remarked to her, "Death for me is no more than walking into another room."

He hoped then that he would be permitted to communicate with the world through her after his decease. His only fear was that he might become unconscious at the last. But the day after his decease his daughter wrote to Mrs. Thompson that her dear father was quite conscious to the last, that they all sat round him, and he talked to them calmly and even cheerfully. Her mother never left him for an instant, and kent remiding him of

round him, and he falked to them calmly and even cheerfully. Her mother never left him for an instant, and kept remlading him of all the friends he was going to meet. His daughter added:

"The remembrance of it all will be with me my whole life."

All this is very interesting to me, for though he knew naught of me, I have a high regard for his character, and rejoice that the glorious certitude afforded by Spiritualism made him approach death with rejoicing confidence.

glorious certitude afforded by Spiritualism made him approach death with rejoicing confidence.

In Mr. Myers' address before the Society for Psychical Research last August, he said that we should rejoice with the departed in their enfranchisement, and should know that they desire to have us share in their joy. He declared that our response, our devotion is a needful element in their ascending joy, so that it is provided that without our co-operation their joy cannot be perfected.

His Spiritualism was of a lofty cast. His aim was to work to perfect his own character, while here below, and to induce all whom he could influence to do the same. Instead of remaining in the doorway of the phenomens, he used them as a door, went through, and walked in the paradise beyond.

The phenomena form the foundation. But if we do not build on the foundation, we shall aever have a house. The foundation may be solid, deep, and absolutely impregnable. It rests on terra firma, and is clearly essential to the house. But if we do not build walls above, and erect stairways on which we can ascend to higher regions, we might as well live on the ground itself. In the upper stories, there are vast halls for instruction and philosophy, there are inner rooms where we may feast on love, there are rooms where we may feast on love, there are our contact with progressing, discarante spirits. So by and by, when we have to leave our contact with progressing, discarante spirits. So by and by, when we have to leave our contact with progressing, discarante spirits. So by and by, when we have to leave our contact with progressing, discarante spirits. So by and by, when we have to leave our house, we shall not have to feel our way like a mole from the basement; but from one of the aerial chambers of upper air, we shall plume our wlogs, spread them, and joyfully soar with the angels we love into the very portals of heaven.

Yours for humanity and for spirituality, Abby A. Judson. Arlington, N. J., March 23, 1901.

##Read the splendid article of Hon. A. B. Richmond on "The Ethics of Spiritualism," in our "Birthday Banner." You will miss a rare treat if you do not secure copies of this

Man has evolved into a creative being. The real sources of happiness are those of his own creation. Another cannot evolve or create for him. Human beings suffer or enjoy according to their own creation. Channel plodders seldom reach for anything higher or better. The door for a higher and better creation has never been closed. Recognition is the key to the Infinite; it is the key to all that is or can be—Marion Enterprise.

be.—Marion Enterprise.

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EFOur "Birthday Banner" will contain greetings from Thomas G. Newman of the Philosophical Journal, and Dr. Dean Clarke, the quondam pro tem Editor of the Banner

# In Memory of Mrs. Eunice S.

The Spiritualists of the Pacific Coast have met with a great loss in the death of Mrs. Eunice S. Sleeper, who has donated more to the cause of Spiritualism than any other individual in California. In 1855 she deeded to the Progressive Spiritualists' Society in San Francisco improved real estate worth twenty thousand dollars, and a few years later donated about an equal amount to be devoted to building purposes, which is now occupied by a society of Spiritualists there.

purchase of a building in lear Jose, which is now occupied by a society of Spiritualists there.

Mrs. Sleeper spent a large portion of the active part of her life in San Francisco, and lived to the ripe old age of eighty-seyen years. For a few years past she has been living at San Jose, and from that city passed on to the higher life March 2d. We hope with the organization of Spiritualism that her worthy example will be followed by many others of wealth, and that their zeal and confidence will be like hers.

At a regular meeting of the Board of Directors of the Progressive Spiritualists Society held in San Francisco, March 14, 1901, the following preamble and resolutions were adopted.

rectors of the Progressive Spiritualists Society held in San Francisco, March 14, 1901, the following preamble and resolutions were adopted.

WHEREAS, we have been called upon to record the birth on March 2d of our beloyed bestefactress, Mrs. Eunice S. Sleeper, into the higher life, we feel that we should rather rejoice in the release of our dister from the burdens of life which she carried so faithfully eighty-seven years, and express our appreciation of her long and valuable service to the cause of Spiritualism, which was so dear to her heart, and which she outwardly expressed in the beneficent gift to this Society, and the purpose of which was to build an enduring monument to the memory of her beloved hushand, and the perpetuation of the eternal truths of Spiritualism.

THEREFORE BE IT RESOLVED, that in the life-work of our beloved gister we see the living example of "Do ye unto others as ye would that they should do unto you" examplified, laying, as she did, upon the altar of her faith the all of her material possessions.

RESOLVED, that in the unselfish and self-

lons.
RESOLVED, that in the unselfish and selfacrificing spirit of our sister we read the
rophecy of the soul's highest attainment.
RESOLVED, that we commend to all Spirtualists everywhere the lesson which this life
eaches, and would say with the Master, "Go
hou and do likewise."

teaches, and would say with the Master, "Go thou and do likewise." RESOLVED, that a copy of these resolu-tions be sent to the spiritual papers for pub-lication, and a copy be spread upon the rec-ords of this Society.

San Francisco, March 23, 1901. Hawes.

EF Look out for Dr. Fred L. H. Willis's excellent "Review of Spiritualism for Forty-Four Years," in the "Birthday Banner." Se-cure extra copies at once.

#### Passed to Spirit Life.

From his home in Waterford, Vt., Orange S. Ladd, March 13, 1901, a veteran in the knowledge of a future existence, ever and always acknowledging the same, without fear or favor among the scoffing and time serving population by which he was surrounded. He was very kind hearted, ready to help those in need and in distress. Those who knew him loyed him. His age was about seventy-six.

From her home in No. Anson, Me., Maret 13, Mrs. James Welch. She was a member of the Owego Aid Society, and leaves a hus-band, son and daughter to mourn her depart-ure to higher life.

Skowbegan, Maine.

Mrs. Alice Grafiam.

Skowbegan, Maine.

Dorças Hodsden, at her home in Troy, March 16, at the age of 70 years 6 months and 29 days. She had been an active and devoted Spiritualist for more than forty years and belonged to the local society in which she will be greatly missed. She was held dear by a large circle of friends and neighbors as she was an old-time resident of this place and was always ready and willing to give a helping hand in time of need. She leaves two sons and one daughter to mourn her loss who have the great comfort of Spiritualism to aid them in this hour of sadness. The youngest son is unfortunately blind and has always lived with his mother who has guided him with a mother's love and care. He has the sympathy of the entire community, but we know she will ever be the guardian angel the rest of the journey. Her neighbors gathered to pay their last tribute of respect to this beloved friend and to listen to our grand philosophy with its depth and meaning, spoken through the lips of Lucius Colburn, who was called to officiate.

Eva Angier.

Eva Angier.

Eva Angier.

From Worcester, Mass., Mar. 15, 1901, Mr. Leander Eaton, after 78 years of mortal experience. Mr. Eaton was formerly an active member of the Worcester Association of Spiritualists, and was highly respected by those who knew him. For a number of years, by reason of increasing age, and the encroachment of disease, he became an invalid. Although he had outlived nearly all his relatives, yet kind and willing friends tenderly ministered to his wants. Funeral services were held in Secsion's undertaker's rooms, Mr. J. Frank Baxter officiating in a manner befitting the occasion. He was able to discern the spirit form of Mr. Eaton and several spirit friends accompanying him, giving their names, all of which were readily recognized by the friends present. One, Mrs. Callstar Goulding, who in this life was a member of the Woman's Auxillary, came to express thanks to that society for the flowers they fornished. The interment was in Hope Cemetery.

Celia C. Prentiss.

Celia C. Prentiss,

EPDon't fail to read Charles Dawbarn's terse sentences upon the subject of "Scientific Spiritualism." In our splendid birthday num-ber of the Banner.

#### The Curse of This Century.

Some of our most respected citizens are arrayed against the attempt to prevent the vivisection of animals. It is not agreeable by any means, to think upon the fate of the animals which are used for the purpose, but they are rendered unconscious during the process, and the immense gain to the cause of human life and even to animal life itself, is a reason for not forbidding what is for the benefit of humanity. If the anti-vivisection-last insist upon their argument that animals have rights against humanity, then men must no longer kill any fish, bird or quadruped for meat. We must all become vegetarians. Nor would it be possible, on that argument, to kill a mosquite, for what right would we have to destroy life when the creature had no intentions against our life, but only wished to take a little blood which we could spare and never miss?—Fitchburg Sentinel.

The above clipping speaks for litalf, and.

The above clipping speaks for itself, and

in this rising city, towards the dumb and affectionate animals who are taught to regard man as their protector and friend. How would the "respected, citizens" mentoried, like to change places with their rictims, and pose as marryrs for the enlightenment of humanity?

Have not the battle fields of the past century, reeking with blood, and presided over by carnage and cruelty, surfeited this ghastly appetite of the American people, that you must needs drag it into your institutions of learning to harden the hearts of young students there? Seventy-five thousand trained teachers discourse every Sunday to millions of listeners, on the humility and gentleness that the Sage of Galilee taught to his followers, bidding them to emulate his precepts. Did he claim that the helpless should be wronged in the laterest of science?

Dr. Edward Houghton of London, Eng.,

and gentleness that the sage of Games thaght to his followers, bidding them to emulate his precepts. Did he claim that the helpless abould be wronged in the Interest of science?

Dr. Edward Houghton of London, Eng., says: "I have yet to learn of a single case of discovery from experiments on helpless animals which might not as well have been ascertained by clinical lavestigation." M. A. Chayean, M. D., Paris, France, reports experiments on the spinal marrow of eighty horses in one day, by removing six inches of the vertebrae and applying electricity to the nerves producing intense suffering, but in no instance did it alleviate human suffering or prolong human life.

Morgan Davis, M. D. and J. H. Clarke, M. D., London, Ang., say: "It is worse than useless, wicked, cruel, and hinders the progress of science. Vivisection is a relie of barbarism, and has no place in the eithics of a civilized community." Sir William Ferguson, M. D., and Dr. Tufnell, President of the Irish College of Surgeons, declared all vivisection experiments useless. Are we not on the eve of hanging an officer in the Philippines, for burying human beings alive? He might have learned his first lesson in cruelty from enlightened and civilized Americans.

Suppose we should all follow out the sugrestion of our Fitchburg writer, "and all become vegetarians." Who would become injured thereby? Are not the horse and the ox vegetarians, and are their duties not as tollaome as ours? A higher degree of civilization both as regards food and daily life might be adopted with benefit to us as a nation, and an example to those who seek to pattern after us. Only the finest and best should be what America should proffer her adopted with benefit to us as a nation, and an example to those who seek to pattern after us. Only the finest and best should be what America should proffer her adopted with benefit to us as a nation, and an example to those who seek to pattern after us. Only the finest and best should be what America should proffer her adopted which there is

F. L. Hildreth

## See what Moses Hull has to say up "The Purpose of Spiritualism," in our specific distribution of the speaks.

### See what Moses Hull has to say up "The Purpose of Spiritualism," in our specific speaks.

# A Message to My Fellow Spiritual ists for the New Century.

A message to My Fellow Spiritualists for the New Century.

Spiritualism is not an end in itself, but a means of advancing humanity both morally and materially. How much this advance is needed has never been more forcibly shown than at the present time. Plague and famine, the most terrible famine of the century, raging almost unheeded in India; England engaged in crushing out two nationalities with fire and sword in South Africa; America doing the same in the Philippines; and all the great powers uniting in the plunder and massacre of the helpless Chinese—all this by the professed followers of the Prince of Peace, and under the lying pretense of civilization and Christianity. Oh! the mockery! the pity of it!

The first duty of Spiritualists is, not only to protest with voice and pen against these national crimes, but to reader them impossible in the future by the regeneration of our social system, which, in its awful contrasts of luxury and starvation, of vicious iddeness and the grinding toil of millions, is the real cause of them. We must claim for all that perfect equality of opportunity, which is the only safe foundation of really civilized society.

If you will continually keep this duty before you, asking yourselves how you can best further this great Cause, your spirit guides will, I feel sure, impress you how you should act so that the new century may witness the birth, and perhaps even the maturity, of a truly moral and spiritual civilization.

Your friend and well wisher,

Alfred R. Wallace.

Your friend and well wisher, Alfred R. Walla Temple of Health.

### Don't forget that Mrs. Elizabeth Lowe Watson, the well-known California worker, is to discuss "The Soul of Spiritualism" in the "Birthday Banner." Secure copies of the paper at once.

Evolve love. Remember herbs with love is better than a fatted ox with hate: and, perhaps, better anyway.—Ex.

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And He will make it plain.
A fragment,
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Ascended,
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Come up thither.
Come, gentle spirits.
Come, go with me.
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# Children's Spiritualism.

A MOTHER'S LOVE.

BY L C. L EVANS.

On earth beneath, or braves above, Can aught exceed a mother's love? A love divine in every sense, A love that seeks no recompense Save that which to the mother heart Such true affection may impart.

Such true america may impart.
O'rr all the world, in every land,
Her love is like a magic wand
To cheer the sick, relieve their pair,
And soothe their throbbing, fevered brain
With fervent, never ceasing care
As scarce is fathomed anywhere.

The troubles of our childhood days
Bbe arbitrates in various ways
And sets at naught, or puts to flight,
The visious of a sleepless night,
Or finds us rany ways of joy
Our faitering moments to employ.

Or nate as any aspect, by our faitering moments to employ.

We go to her when weighed with care And in her countenance so fair Find comfort for whate'er befall, E'en though our ills be large or small. For the can soothe the troublous way of manly toils or childish plays. No tie is nearer than her child, And though the night be fierce and w if danger threatens to her own, Her love in mattered undertone Bespeaks itself and boldly she Defies the tempers's mastery.

Defies the tempest's mastery.
For what will not a mother do
To prove her loyalty so true
And show her mother love's true wort
For those whom she has given birth?
Nor pain, nor torture can deter
The love that no one knows bit her.

The love that no one knows but her. Her heart rebounds with earnest joy When fortune smiles upon her boy — She raises high her hands to bless Her daughter in her happiness, But should they meet with a reverse She keenly feels the blighting curse.

She keenly feels use origining cur-in gladness, therefore, we revere The mother love and hold it dear, Or bless and honor, as is due, Her loyal heart, so fond and true, As in the past, e'ermore her name Will echo in the realms of fame. lington, D. C.

#### Leona's Birthday.

Dear Banner Children:

Today is our little Leona's birthday and I am sure you will all want to know something more about her. She has been busily at work the whole year entwining her beautiful self into our hearts, and today we feel that she is the sunshine of our homes. I wish you might all look in and see her sweet wondering eyes and laughing face; she is a bright, healthy, happy baby; she has five little white teeth and when we ask her where they are, she will quickly open her mouth and put one finger upon them.

Of course she will do ever so many nice things like all babies; she can stand alone, but does not yet dare venture to walk. She is dearly beloved by her little brothers, sister and cousin and today, in honor of the anniversary of her coming to us, they made a wreath of cedar to put around her neck, put a crown upon her head, gave her some small gifts, and marched around her singing this little verse:

We're a band of happy children Marching round Leona; Striving each to make her happy While we stay together.

She smiled sweetly as they marched, and held out her little hands to each one.

I know there must be ever so many beautiful bables among our Banner children and I think it would be so nice if we could come in touch with all of them, for they will soon take their places in life's broad field of action, and the sweet thoughts gleaned from the Banner friends would help to mould each life more perfectly.

the sweet thoughts gleaned from the Banner friends would help to mould each life more perfectly.

We thank all the kind friends who have sent to little Leona their sweet thoughts. We hope she may always remain under the aweet, holy, inspiring influence of the Dear Banner of Light. That her life may be well rounded out in all that is good and beautiful. Dear Banner children, I love you all and send to you my thoughts of love, Boping that you may all learn beautiful assons in the school of life. Dear children, do not try to get ready for Heaven by and by, but live in Heaven each day by doing kind deeds, speaking pleasant words and wearing sunny faces. Gather all the beautiful flowers that you can along life's way by making good use of each golden moment. Ever think beautiful thoughts, for beautiful thoughts make a beautiful face, and remember, lear children, that Love is a beautiful though we travel the world over to find the beautiful we must carry it with us, or we find it not.

So I hope, dear children, that you will all carry with you each day the beautiful which shall brighten your lives and make all who love you happy. May your hands be the helpful pands, which shall lighten other's burdens.

Our dear little Leona sends to each oue a loving smile, and may she hold ever a place

dena.

Our dear little Leona sends to each one a loving smile, and may she hold ever a place in your happy thoughts.

With kindest wishes and love to each little reader of the Banner, I am sincerely yours, Aunt Mary.

Monson, Me., Mar. 23.

#### Good-day to You.

Good-day to You.

Dear Children All:

The Banner has just reached me at Needham, and I read our special column for the first time. The Star Party was about the nicest I ever attended. Shall you evel look at the beautiful stars again without thinking about it and renembering that you the look at little human star, and it must be to reach a little human star, and it must be to make the look at little human star, and it must be to make the look of these around you, and perhaps or many who are ever so are gain hear me say I am ill you will have reason to think it is because I do not want to be well. How can I help feeling happy and strong when such friends as dear little Alice and my other Banner children are praying for me? It is all wrong to be sick, and we want everything to be right in our Banner family, don't we? So we will all look up at the sum every morning and take deep breaths so full of smahine and pure air that our faces, which Anita Trueman says are masks of the spirit, you know, will shine so brightly we will look very like the Mother-Star. Is it agreed?

Alice's mamma sent me a bunch of bright yellow jonquils that she had picked near Sea-Core Lodge. They came all the way from Cardinal, Virginia, and when they reached Neetham last Saturday they were as fresh as if they had just been gathered.

Were you not pleased to hear from the Western children. Elizabeth Cain and Anna E. Stewart? We welcome them gladly, and

Edna, too, and we shall look eagerly for other letters. We will learn something from Anna when she writes about the State of Wisconsin. Elizabeth gave such a clear description of herself that it was almost the same as having a photograph.

We have the pleture of a baby from West Superlor, Wisconsin, but we are waiting until her mamma tells us more about her short earth life, before we show it to you.

Xilia has found the "s" to her "yes," and hums a little tune, besides doing a very active dance step when we sing or whistle for her. She is growing rapidly on the love you send her. Your love gets into the food she, drinks. Then it shines out of her eyes; she breathes it out of her little nose; it comes in little coos and trills out of her mouth; she waves it about her head with her hands, which are like fairy wands, and it seems as if I see all your smilling faces. Leona looks like the Mother-Star and you are her children. Her love is yours. Indeed, I can not find words to describe it.

Your friend, M. C. Barrett.

P. S.—Let us hear from all the children, the older ones as well as the youngest.

#### A Little Boy's Touching Message.

A pathetic incident occurred the other day in Baltimore at the funeral of a Mrs. Vogtman. Little Willie Baker, the 6-year-old son of a neighbor, came to Mr. Louis Vogtman, husband of the dead woman, a few moments, before the funeral cortege started and requested him to give a letter to Mrs. Vogtman to take to his mother. The letter said: "Dear mamma.—I am praying for you daily. Your loving son, Willie." The mother of the child died about a week ago, and he wanted the letter sent to her in Heaven.

Dear little Willie! Your mother received your loving thought, though she got not the letter. You will surely become a Spiritualist ere you grow to manhood.

23" The Comfort of Spiritualism"; this will be Paul F. De Gournay's topic in the great edition of the Banner, on its forty-fourth birthday. Read his words of consolation for yourselves. You will find them only in the Banner of Light.

#### Literary Department. BY ARTHUR C. SMITH.

Books Here Reviewed are Sold at Banner of Light

Books Here Reviewed are Sold at Banner of Light Bookstore.

PSYCHO PALMISTRY KEY; Blanca De Ovier; 336 pages. Price \$2.50. "Psycho palmistry is the science of reading character and events in a person's life by means of lines, depressions and symbols, which are to be found in every hand," so says the author in the preface to her work.

From the time of Hartlieb the monk publisher of the earliest book on palmistry before the use of movable types till the present, no book has been published, or at least none has come to my notice, that equals in scope, in fullness and philosophical thought as well as detail and illustration, Miss do Ovier's Psycho palmistry key.

Such is the amount of matter given in the work that the whole space of this review might be taken up with a table of contents. Instead, I will give only a part of the more general headings and allow the purchaser, and you want to be one of the number if you are interested in a study of the characteristics of the creature man, to find for himself the lesser headings of the chapters as well as the text of the book. Chapter I has to do with the "Color Rule," Astrology, The Nails, the Lines and Symbols then come in for their share of notice, followed by a chapter on the "Types of Criminals," then "Insanity of Hands," "Pictures in the Hand," Part VI is given to a study of the hands of different chasses of professional people. Many pictures of the different hands read are here presented, entertaining and instructive to profession and laity alike, I was ever fond of looking at pictures. They which words may but partially tell, and the pictures here introduced accompanied by text is the best possible way of conveying the desired knowledge. The author not only tells the characteristics of the possessor of hands pictured but she tells where the indications of such characteristics are found, and how related to other portions of the hand and character.

Emerson said something about all parts of nature being related and affied. "The Key" deals not alone with hands but

Mrs. Twing, the Cambells, Allen and Charles, P. L. O. A. Keeler, May Wallis and Jordan Cavan.

In this work are included all I have ever found in any other book on palmistry. Here we have something of phrenology, of physiognomy, much of Delsartean philosophy, and all combined in a way that appeals to the reason, that should teach the folly of attempting to hide or to shirk any of our acts. Emerson says "Play the fool in a desert and every grain of sand will blab it." Our author shows blainly that he of the witness than ourselves is required, no sand need be summoned, upon our character and our hands is stamped the record of our folly.

Much of the matter relating to the readyings seems beyond the simple power of the palmist, perhaps it I knew how, it would all be as plain as daylight, for the Countess is able to explain where she finds the basis for any statement she makes, and claims that any one of ordinary perception by a careful study of the key can do the same as she does and it may be, for after Columbus taught the wise men they were able to make an egg stand on its end.

WHAT A MAN OF, 45 OUGHT TO

WHAT A MAN OF 45 OUGHT TO KNOW. Sylvanus Stall, D. D. 234 pp. Price, \$1.00.

It has been aptly said that a man at forty-five is either a fool or a physician. In the cartler books of this Self and Sex Series, the author, Sylvanus Stall, D. D., associate editor of the Lutheran Observer, has sought to save young boys, young men and young husbands from mistakes which can only be avoided by intelligence. Few men know that great physical changes await them at middle life. Perhaps it may be truthfully said that men of forty-five are as ignorant of the nature of the changes through which they are passing as boys at the period of adolescence. In this book, Dr. Stall, in that honest, frank and fearless, but pure and matchless way which distinguishes the earlier books of the series, sets forth the character of the changes which occur in the physical life of both men and women. The quithormakes out a clear case; apprises laymen of what all intelligent physicians admit; prepares his readers to solve the mysteries of those changes and by intelligence to escape the sad consequences of ignorance. To many

men the guidance of this book will be a timely benediction.

Fines the wealth of the book we borrow but a little, one quotation to show the hope-ful, inspiring words of the author to those whose faces are lighted by a westering sun, those no longer on the ascent in the vital-life of nambood.

After telling of the lessening powers and the bitterness that often offends, Dr. Stall says, "But while what we have said is true, nature brings returns which fully compensate for what one has lost. The fact is that a man whose life has been correct, whose years have been given to thoughtful study, never attains his very best until he has passed this period of middle life. When the physical mancaline nature has received its modification, the real man within rises in a might and majesty never before possible."

modification, the real man within rises in a might and mighety never before possible."

THE APRIL "MIND." The readers of this able exponent of the "New Thought" will be glad to know that the Rev. R. Heber Newton, D. D., contributes the first of another series of papers to the April issue. His subject is "The Training of Thought as a Life Force." "Mental Influences" is the title of an article, which is also the first of a series on metaphysical topics, by Charles Brodie Patterson, one of the editors. Alwyn M. Thurber, late editor of Universal Truth (recently absorbed by Mind), writes upon "Our Safety in Thought and Action." J. A. Plummer answers Plate's query, "What is Truth?" in a. most suggestre way. Alida Chanler Emmet contributes some extremely plain talk-"concerning woman." "Dominion," a poem by M. P. Stanton, precedes an encouraging -article on "Universality in Religion," by H. W. Garves. W. H. Phillips presents some istikling-romments on the question, "Are We Free?" which is followed by a beautiful allegory from the pen of A. A. Haines, entitled: "The Sua and the Oak." Mrs. Ingaleses's 'becult story is continued, and the Rey. Helen Van-Anderson contributes some luminous metaphysical "answers to correspondents," in the "Family Circle" department. John Emery McLean has four editorials and some instructive reviews of new books. The eighth volume opens with this number, 3.200 a year; 20 cents a copy, at news stands. The Alliance Publishing Company, New York.

BOOKS RECEIVED.—Political Economy of Humanism (Henry Wood), 320 pp.; cloth, \$1.25; paper, 50c.

x3"-Devotion." Mrs. Emma Rood Tritle, William Brunton and Mrs. Minnie M. Soule, will be our birthday edition poets. They al-ways have something to say, hence you should read their offerings first-hand. Order extra copies of the Hanner.

Old Indian Woman Visi's Exposition



Mrs. Jane Doxtater, accompanied by her grand-daughter, visited the Six Nations VII-lage at the Pan-American Exposition grounds, Buffalo, recently. Mrs. Doxtater is the daughter of Mrs. Nancy Johnson, the Indian squaw whose century-old cabin was taken from the Tonawanda Reservation and re-erected on the Exposition grounds.
Mrs. Doxtater wis born near Geneseo some time between 1800 and 1805. She is therefore between 950 and 1805. She is therefore between 95 and 100 years old. She will accompany her mother, who is about 120 years of age, to the Exposition prounds summer. She had no difficulty in, walking from Amherst street, through the snow, to the part of the Exposition grounds where the Six Nations Exhibit is located, a distance of half a mile, and return.

She remembers when the Iodians lived in bark houses and wore akins and nothing on their feet but buckskin moccasins; and when they subsisted chiefly on the game which they could kill with their bows and arrows.

Mrs. Doxtater has three children living.

25 Mrs. May S. Pepper, J. Clegg Wright, Geo. W. Kates, Bev. B. F. Austin, Mrs. Minnie M. Soule, and many others are all ex-pected to greet the readers of the Banner in our birthday celition. Every Spiritualist should know what they have to say.

#### Indicious Use of the Corset.

Dr. Gallant has told women about "the udicious use of the corset."

In our opinion, the best way of using the orset "judiciously" is to use it for kindling fire.

In our opinion, the best way of using the corset "judiciously" is to use it for kindling a fire.

It is said that some women, flabby and misshapen, would be hidegus to look upon without corsets. And that is true.

But if corsets were unknown, women would not permit themselves to become flably and hideous. At any cost they would keep thin, normal and graceful, and the race would be vastly improved by their desperate efforts. As long as a woman is permitted to take a corset and lace herself up into an imitation of a partridge stuffed with traffles she will allow herself to become fat and hideous.

But take away her steels, her whalebones, her laces, and she will devote her mind to acquiring the shape of a human being, in stead of devoting her muscle to squeezing her poor liver into fatty inactivity.

The only good thing that has ever been said for the corset is this:

By squeezing in the lower part of the body it forces women to use the upper part of the lungs in breathing.

Consumption usually begins in neglect of the upper portions of the lungs, and consumption is much garrer among women than smong men.

We don't believe that this argument for

Talan C

EA & PERRINS The Original and CUCE

The original and Genume workster?

Ladies, at luncheon parties and at all homemeals, will find a delicacy of flavor in all dishes savored with this sauce-for soups, fish, meats, gravy, game, salads etc.

Signature dea Maria Shabaras dos an energy sale dea Maria San Danes dos an energy sale

in middle life, preventing normal transitions and normal developments and changes. Of course, we do not expect women who have worn corrects for years to give them up suddenly. The muscles around their waists, attro hield by disuse, would not properly support them.

But they might at least wear corsets as loose as possible, gradually increasing the looseness as the muscles gain strength. Above all, they should discourage the wearing of corsets among young girls.

They should confine their daughters while unmarried to the simplest kinds of waists, without whalebone or other artificial support. They should teach this truth to young women:

Nature knows more about women than

Incy should teach this truth to young women:
Nature knows more about women than does any corset maker.
The figure of a woman, as nature made it and as Greek sculpture shows it, is a more beautiful creation than the French figure, which miakes a woman look like a satisfare with a piece of tape tied around the middle.—Chicago American.

### A Leader is Always Found

When the People are Ready.

W B. HEADST.

W. H. HEADST.

A young Senator from the West declares that the Democracy of the United States has no leader at present.

He mouratuly points out the absolute rule of trusts, of the military instinct, of money; and its interests generally.

He thinks that the Democracy is drifting helplessly around, and that it will be at the mercy of money for many years to come.

When you find a great party, any great section of the people, without a leader, you may be sure that the leaderless ones are themselves at fault. A leader of men is, after all, only the expression of human principles and enthusiasm.

When the fruit is ripe, the apple falls from the tree. That apple is the "leader" among apples, but it leads, not because of any special power within its individual self, but because the fruit is ripe and the time has come.

The same rule holds good among men.

come.

The same rule holds good among men.
When they are ripe for action, when they
have really proved and fully developed the
enthusiasm which needs expression, a leader
is found to express them.

enthusiasm which needs expression, a lender is found to express them.

There is no lack of lenders among the great body of the people.

It is true that these people are not led today, that they have little to say in the management of the country. But the trouble is with themselves. They do not know what they want. They have no united opinions. They are all pulling in different directions. A leader, to lead all of them, would have to lead in fifty different directions at once. The very poor man blindly and stupidly wants division of property. He thinks he is a socialist, and really only makes socialist, and really only makes socialist, and really only makes socialist. Another man among the discontented wishes to hold responsible those who have succeeded where he has failed. He is poor and they are rich, and he would like to see them suffer. He belongs to the foolish, ignorant branch of the anarchist class.

Another has a little money, a mere pittance, in the savings bank; or some pitiful little place that pays him just enough to get along. This niggardly, half-way competence is more important to him than everything else in the world put together. Rather than risk it by supporting a new idea, he will maintain the present status indefinitely.

The unthinking zealots, anarchists and others: the timid, thoughtless, nondescript in-

the present status indefinitely.

The unthinking zealots, anarchists and others; the timid, thoughtless, nondescript incompetents, the egotistical dreamers, make up a very poor following. They are not worth a good leader, and will not produce any. When they get together and develop earnest thought, they will develop leaders without trouble.

In 1776 the people of this country knew what they wanted, and, although they did not have the rich classes or a majority of the educated classes with them, they succeeded in their aims. They found pleaty of leaders, Franklin, Jefferson, Patrick Henry, Washington, all of these were unknown before the need for them was developed.

In the United States today there are plenty of such men waiting for a chance to lead. When public opinion, intelligence and the sense of justice shall have crystallized into definite shape, the leaders will appear.—N. Y. Evening Journal, Mar. 8.

### About Bats.

We have no animal more interesting and probably none more valuable, and certainly none less understood and more abused than the bat. They are easily tamed, absolutely harmless when gently handled, and make pets as funny as tiny monkeys. As destroy, ers of many of our most pestiferous nights grief and the state of th

EFPurchase the "Birthday Banner" and ead Willard J. Hull's ringing words upon 'Aitruism, the Outcome of Spiritualism."

MEDIUMSHIP AND ITS DEVELOPMENT.
By W. H. BACKL. This book is written for the expression of instructing mediums, and their the latences in the contract of the billion of the contract of the cont the upper portions of the sumption is much rarer among women than among men.

We don't believe that this argument for the corset amounts to anything. Women, being emotional, use the upper part of the lungs anyhow, for in emotional breathing it is the upper part of the lungs anyhow, for in emotional breathing it is the upper part of the work.

Even admitting all that may be said about the destination of special part of the series of the Markey of Mediumahis, and the investigation of special part of the series of the Markey of Mediumahis, and the liver of Mediuma

WAY OF LIFE. BEING AN EXPOSITION OF ORTOLOGY, PHYSI THEBAPEUTICS.

A Religious Science and a Scientific Religion. BY GEO. DUTTON, A. B., M D

W. J. Celville may in reference to the book;

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above four tillue have been applied by Dr Geo, Dutton of
Chicago to his valuable new work on "The Way of Life,"
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