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NO. 21

### SPIRIT OF THE MOUNTAINS

MARY BATED PINCE.

I am the glad spirit that broods o'er the mou In mantle of erimson, and purple and gray; My voice is the moan of the mountain pine single A benison breathed since Greathor's first day. I am soul of the rock, the bud and the blessem, And the pine-leaves enwreathing the red-stream.

stream; I waken the world with the tra'l of my garm. While the morn has a halo I held in a drea I am wraith of the peaks that echo the thunder While the answering crags know the storm

hour.
And I Join the dark canyons with Iris-hued archesMy rainbows outreaching from tower to tower.
I am mother of might, yet I measure the dew-drop
That moistens the cup of the wild mountain rose;
I banner the boughs with the web of my weaving.
While my song soothes your child in his tented re

pose.

I dwell on the dome of the billow-byn mountain,
And mine are the creatures that fise to my cares;
Shall I mete the same mercy to hands that have
slaughtered
While they heed not the dirges I sing o'er the
graves?

graves?

The birds are my own that sing in the cedars,—
I hold the frail homes that shelter their young;
I joy in the strength of the proud eagle's pinions,
Yet I watch o'er the weakest my branches amo

On the bridge of the mist I scatter the sunlight
While gath'ring the star-dust from meadows
mine;
The sheares of my harvest are banded with acons,
And the stream of your thought is fed with

My goblets of light I am constantly filling
From the fountains that flow thro' the gardens

space;
My ether-worlds draped as your summer-clad moun
tains
Where the dreams of the weary I still with my
grace.

grace.

I chast in the tree tops sweet anthems of evening While I come to the hills with a midsummer's ca. That breathes on the vale a message that murmurs. The prayer of the poet, and peace with my balm. I am monarch of sollinge, grandeur and glory, My heralds are barinessed to placets afar;

I hall from the home of the Induite forces. From whence are the tought-blooms forming at moon and star.

Boone, Colo.

## The Outlook Beautiful.

BY LILIAN WHITING

Number Two.

birds of ether without wings! heavenly ships without a sail! fire of fire! O best of things! mariners who never fail!"

"The gods talk in the breath of the wood:
They talk in the shaken pine,
And fill the long reach of the old seashore
With dialogue divine,
And the peet who overhears
Some random word they say,
Is the fated man of me
Whom the ages must obey."

And the poet who ovenears And the poet who ovenears Is the fated man of men Whom the ages must obey."

It seems more than an open question as to whether science will not only "prove immortality," as Kate Field said she looked to have lived in the proper that said mellowed to have lived in the realm in which we are to dwell succeeding this. For outside the five miles or so of atmosphere that surrounds the arthbegins, as science now postulates, the ether, and it is, at least, conceivable that this is that ethereal world on which we enter after slipping out of the physical body; it is conceivable—and many facts, as we shall see laterou, so to support the theory—it is conceivable that the split has two lives in connection with the earth sphere, one in the physical and one in the psychical body; the one lived on the earth in the present atmosphere, the other in the ethereal realm of which this world is the denser and cruder replica. But here relations are not definite and limited and simple, because the life lived in the hybrical body is not restricted to the physical proper in the proper in the physical body is not restricted to the physical proper in the physical proper in the physical proper in the physical proper in the proper in the physical proper in the proper in the physical proper in the ph

world is in space, just outside the five miles, or so, of the atmosphere surrounding the earth, it reduces the question of the locality of the future life to a very definite one and one that brings it within the pale of scientific observation. Many known facts go to support this theory. The individual organization is two-fold, consisting of the physical and the ethereal body. Death is simply the process of slipping out of the physical body. As Stephen Phillips phrases it in one of his immortal lines—"We shed the body and upward flutter to freedom." But another fact bearing closely on this theory is that of the dual nature of man, formed to live, here and now, in both worlds; related to the earth by means of the physical organism and to the ethereal realm by means of his psychic body. Moreover, it is in his own power to develop the one or the other; to live the mere existence of the physical world, or to live, unceasingly, day by day, and year by year, the life of the spirit.

Nor are the two so much mutually exclusive as they are in evolutionary relation.

life of the spirit.

Nor are the two so much mutually exclusive as they are in evolutionary relation and sequence. The spiritual power dominates the physical world. To live the life of the spirit is not a matter of turning away from progress, from the higher onward march of civilization, to live the life of a mediaeval monk, but it is, instead, the life of the highest intellectual activity dominated by spiritual insight and power. We find Maeterlinek saying:

terlinck saying:

"Not by the exceptional shall the last word ever be spoken; and, indeed, what we call the sublime should be only a clearer, profounder insight into all that is perfectly normal. It is of service, often, to watch those on the peaks who do battle; but it is well, too, not to forget those in the valley below, who fight not at all. As we see all that happens to these whose life knows no struggle; as we realize how much must be conquered in us before we can rightly distinguish their narrower joys from the joy known to them who are striving on high, then perhaps does the struggle itself appear to become less important; but, for all that, we love it the more."

we love it the more."

The outlook on life is, indeed, a complicated one. It used to be the fashion of the novellists to represent the world of riches and fashion as the world devoid of sympathy and love, and often, indeed, as devoid even of moral principle, while the world of poverty and toil was held up as composed of men and women whose lives were all unselfshiness and sacrifice, and as those who truly followed the example of Him who was meek and lowly of heart. But the panorama of actual life reveals no such simply defined divisions as that. Virtue and vice are not checked off in clear and separate regions, and wealth has its greatness of mind and beneficence of sympathy and love, and poverty has its selfishness and crueity and injustice. Other things being equal, the command of unlimited means may be so used as to make it one of the great blessings of life, and this fact is attended and illustrated by such an increasing array of evidence as to make the statement merely the trite one of every-day fact. Again, that prominence in life that we call position is good if rightly used, and to an increasing degree it is so used. Noblesse oblige is the watchword of modern life.

Spiritual development must not be held as a term synonymous with the ceremonial observances of religion. These are not an end by a means. The great enterprise that builds a railway across the continent, tunneling under mountains, or elimbing the precipitous inclines; that inaugurates a new steam line; or that exerts itself for the founding of institutions for culture or technical instruction; that concerns itself with municipal reforms and improvements—all these expressions of energy are manifestations of successful effort, and are necessary to the onward march of civilization. Yet the visible achievement is not, after all, the realization of the highest ideal of success.

In the realm of the ether, which is the realm that we call the unseen world, is the storehouse of unlimited energy, and it is just in proportion to the degree to which man

"Your acting throughout will be consistent with this interpretation, sincere and natural in its tone. You will know intuitively where the touch of nervousness is required to ex-press the assumed emotion, when to affect the hunted look, how to manage the quick transition from real fright to apparent inno-

"Realizing the efficiency within you, your whole being instinct with an intense vitality, you will naturally and unconstrainedly cast into your art all the magic that fascinates, all the control that holds an audience from first to last—your self-possession retained, but your self-consciousness all but submerged in your impersonation."

inst to last-your self-possession retained, but your self-consciousness all but submerged in your impersonation."

Now it is absolutely possible for one to do this work for himself with marvelous success. Take the last half hour before retiring at night, after every detail of work and of preparation for sleep, have been completed, and the mind is absolutely free and in the repose and receptivity of entire detachment from all the things of the day's experience. It must be the hour when the soul is uplitted to God, and is ready for the impress of the Divine thought. Then let one affirm, clearly and joyfully to himself, his achievements of the next day. He can even reduce them to chronological accuracy. He can fix the hour of his awaking; the hour at which he will enter on his first task; the hour at which it will be completed, if of a nature to be compassed within a few hours, and if not, he can fix and apportion its stages. He can, to a great degree, even create the next day in its events, its circumstances, its general trend, and his own personal part in it he can determine with almost scientific accuracy. This he can do because of his own psychic nature. It is simply that for the time, he abandons the physical life in the physical world and trains himself into living in his ethereal body in the ethereal world. It is the condition which Emerson suggests in his wonderful lines quoted above:

"O birds of ether without wings!"

"O birds of ether without wings!
O heavenly ships without a sail!"

Free from the visible and the tangible oul seeks the divine currints of energy appropriates them to her bee.

The Dewey, Washington, D. C.

# Margaret Fuller Memorial.

BY ALEXANDER WILDER.

By the exertions of Mrs. Lillie Devereux Blake and a few sympathizing friends, a modest memorial has finally been erected to Margaret Fuller Ossoli. The ecremogala of its inauguration was as simple as the memorial itself, yet by no means inappropriate. She perished by shipayreck off Fire Island on the 19th of July, 1850, when on her way from Leghorn to the United States. Her husband, the Marquis Ossoli, and, Angelo, their infant son, also lost their lives on the same occasion.

way from Legnora to the butter states. Are husband, the Marquis Ossoli, and, Angelo, their infant son, also lost their lives on the same occasion.

The time for the ceremonial was on the fiftieth anniversary of the melancholy event. The place, now known as "Point of Woods," is one of those beaches which under the enterprise of individuals have been rescued from "a state of nature," a drift of sand, and converted into a summer resort. The services began at half past eleven in the morning, at the little hall which has been erected for such public offices. Mrs. Rlake presided and in a brief address described her early impressions of Margaret Fuller, and the incentives which actuated herself in this undertaking.

Mr. Charles W. Hand, president of the Point o' Woods Improvement Association, next spoke, giving his impressions of the famous author and teacher. After him, Mrs. Charlotte B. Wilbour, fotmer president of Sorosis and well known in literary circles, delivered a eulogy. She had seen Margaret Fuller when a child with her parents in Cambridge, and remarked her half-sad expression of eye as well as her marked, intellectuality. She did not coaster Margaret a "reformer" as persons are classed, nor as a deep sympathizer with Reform movements. Her aims were more in the field of thought, in intellect and literary activity. Though antislavery in conviction, she was never associated with abolitionists; and though she sought to exalt the social position of women, she had no conaection with any suffrage movement.

I was somewhat surprised at these statements, but Mrs. Wilhour is competent to speak in the matter, and may not be questioned.

Brief addresses were made by two clergymen, after which the meeting was dissolved.

speak in the matter, and may not be questioned.

Brief addresses were made by two clergymen, after which the meeting was dissolved. All who were present then moved in procession to the place where the memorial structure is standing to witness the unrelling of the tablet by Mrs. Blake.

The pavilion stands on the dune directly opposite the point where the fatal shipwreck took place. The tablet contains the inscription, "To commemmorate MARGARET FULLER, Marchioness Ossoli," with dates of birth and death. Beneath is a sentence, the tribute of Julia Ward Howe:
"Noble in thought and character, elequent of tongue and pen, she was an inspiration to many of her own time, and her uplifting indusere abides with us."

There were several hundred persons present; among them Mrs. Arthur B. Fuller, Mrs. Richard Fuller and Mrs. A. B. Nichols. Letters were read from Mrs. Elizabeth Cady Stantoa, Mrs. Edna B. Cheney, Mrs. Julia Ward Howe, and her friends." In that number were the leading think-rs of Massachusetts, Ralph Waldo Emer. n. Oliver Weadell Holmes, James Russell Lowell, George Ripler, Nathaniel Hawthorne, Cyrus Bartol, and Theodore Parker. I are not named them all, nor can I.

thaniel Hawthorne, Cyrus Bartol, and Theodore Parker. I —re not named them all, nor can I.

The first that I ever knew of Margaret Fuller was in reading her Letters from Europe to the New York Tribune. Even then I did not ken who she was. In 1852, a Woman's Rights National Convention met at Syracuse, N. Y., which I attended as a reporter for the Associated Press. Upon the enthusiasm then created, a group of women organized in that city and held meetings for a season at which the principal entertainment consisted in the reading of the Life of Margaret Fuller, then recently published. I afterward found her treatise, "Woman in the Nineteenth Century," and set down the writer as profoundly thoughtful and perceptive, fit to rank with May Wolstonecraft. It was reserved for a later period for me to learn more of her. Though myself of pure New Eagland parentage, I was born in western New York and knew little of Boston, and the wise ones who in early life breathed vital air in that region.

New York and knew little of Boston, and the wise ones who in early life breathed vital air in that region.

Margaret Fuller was by hereditary descent of revolutionary as well as Revolutionary Blood. By her father she descended from the Wards of whom Gen. Artenus Ward was distinguished, from the Brecks, and from the Williams family of Marlboro, from which I chance to trace my own lineage. But her most noted ancestor, I think, was the Rev. Timothy Fuller of Princeton in Worcester County, who stubbornly maintained his loyality to the king of Great Britain in the face of his town and congregation, and was, I am told, actually locked out of the meeting-house. He remained on his farm and was a member of the State Convention that accepted the Federal Constitution, but he was one of the stalwart members that refused. The grandfather of the late President Garfield was another.

Margaret Fuller appears to have in a great

degree, superintended her own early education. She was an older child and her father was engaged in a laborious legal practice. Her subsequent career is better known to others than to me. She sagaged in traching school on the Pestafozzian system, was assistant to A. Bronson Alcott, but it was brought to a speedy end by the receiving of a colored pupil. Her "Conversations" were a fair copy of the Salons so famous in France a century ago. She possessed an endowment which I have not heard insisted upon. For example, at one of the Conversations the question was, "What is Life?" One and another gave their scientific and religious definitions that may silence but do not explain. Then Marxaret spoke. Mr. Emerson attempted afterward to describe it, declaring it to be full, clear, and concise, "She began with God as spirit, life, so full as to create and love eternally, yet capable of pause. Love and creativeness are forces out of which we, individually, as creatures, go forth bearing His image,—that is, having within our being the same dynamic forces, by which we also add constantly to the total sum of existence," etc.

The next day she was besought to repeat the statement, but could not. She had forgotten every word. This is comprehensible to me. I have had experiences something like it.

She became a writer for the New York Tribune, living in the family of Horace Greeley; journeyed to Europe, loved and wedded the Marquis de Ossoli, and after the destruction of the Roman Republic set our with him for America. By so doing, she disobered her own premonitions.

"I am absurdly fearful about this voyage," she wrote to a friend. "Varions omens have combined to give me a dark feeling. Perhaps we shall live to lose my babe at sea, either by unsolated sickness or amid the bowling waves. Or, that if I shall, it may be belef angule, and Ossoli, he and I go together."

It was a voyage of sad prognestication as well as catastrophe. The captain was eshed with small-pox in the malignant form, and ided; and they were detained in quar

lows and quickxands around Fire Island. The vessel struck in the dark night and before twenty-four hours was a mass of drifting sticks and planks. The steward took the young Angelo d'Ossoli and endeavored to swim for shore; but both were drowned. Ossoli himself was washed away by a wave. Margaret did not know his fate. She clung, clung as long as she was able to a mast, but only seeing the prospect of death before her. But how and when it came no one ever knew.

clum as long as she was able to a mass, but only seeing the prospect of death before her. But how and when it came no one ever knew.

I heard several stories, while at the Point o' Woods, respecting the fate of her curpse. It is generally supposed that it was never recovered. Yet the sea, though so often relentless with those living, is not often reluctant to give up its dead. The coasts afford abundant evidence of its readiness to east forth the debris of a thousand waifs upon its shores. One told that the Fullers of Cambridge came to seek the bodies of their dead, and after fruitless delay, went home. Presently afterward the remains were found, duly coffined, and Mr. Greeley asked to take charge of them. Another informant said that he refused; another that he was absent from New York. The man in charge, a Captain Dygert, then buried the body at Coney Island. It was said that this was commonly told in his family. Yet I distrust it for several reasons. The bodies of the dead that were cast ashore by the warves from the hapless Elizabeth, were disfigured beyond recognition. It is hardly probable, therefore, that the remains of Margaret Fuller could be recognized. If Mr. Greeley refused to do anything in such a matter, it might be from doubt of their gennineness. Fire Lsland at that time was infested by a class of wreckrobbers who scrupled at nothing. They were men who would have exulted at "buncocing" Mr. Greeley. I wrote to Col. Higginson some years aro, and his reply convinced me that the Ossolis had found a grave with others of the unifortunate company, such as the sea so often gives, without mass, eulogy, or requiem. But the dead need not sepalchres. These are for the delectation of the survivors. The Cenotaph on Mocat Auburn is monument enough for the brave woman, pearl among women.

Newark, July, 1901.

## Questions and Answers.

Q. By John McPherson, Auckland, New Zealand: 1. Was Jesus associated with any particular lodge of Occultists?

2. Do you consider the Himalayan Lodge of Occultists higher and more advanced than the Greek Lodge?

3. Do you place Jesus on a par with other masters or saviors, or do you believe be is the greatest master, the guardian angel of this planet? Is he the same soul that animated Buddha and Krishna? Do you think he will be incarnated again?

this planet? Is be the same soul that animated Baddha and Krishna? Do you think he will be incarnated again?

A. 1. There are many traditions to the effect that Jesus, between his thirteenth and thirtieth years, visited all the chief centres of Occultism in Egypt and the East; and to our positive knowledge, there are records in the archives of many esocric societies going far to substantiate this legendary claim. There are, however, no means whereby the general pablic can actually prove the truth of these declarations, any more than the doctrines and history contained in the New Testament or in any other literary work can be absolutely verified to the satisfaction of all persons. The claim of Occult francenities to possess direct information ou many topics beyond the reach of outside scholars is based on their plea that by means of the unbroken continuity of oral even more than written tradition exact history has been preserved through dark ages as well as through esilightened centraries without intermission. Our own view of this matter is that there is good general evidence that these claims are quite well founded.

A. 2. We do not consider that nationality of members has necessarily anything to do with pre-emisence in spirituality or in knowledge of hidden law, but it may be comparatively easy to point our wherein the two schools of Occultists, Greek and Hindu, are usually supposed to divide. Greek teaching emphasines physical culture of the highest sort, and makes it imperative that all who take even the most subordinate part is the conduct of sacred rites should be physically

sort, and makes it imperative that a take even the most subordinate part conduct of sacred ritos should be play perfect. They also insist upon boility as one of the sigms of perfection on it of all enrolled members. The Hindu touchers are far more spective, and far less inclined to glor external side of existence than are freedan counters. The truth is of embodied in the trackings and pead all genuine essionic tratematics, but tive schools are wout to greatly on special aspects of truth to which the thomselves especially friendly. If

### Our Am

each being that inh

Theory an angel in each being that meaning this great carth.
The the bright and shining angel that o'er-standawe them at birth:
Tis the angel that in darkness and despair will rise above;
Tis the angel, when in anger, makes us peaceful as the dove.

Tis the angel, that when anguish is upon our fellow man
Will just becken us to hurry and remove it if we can:
Tis the angel that entreats us when there is some good to do
That a duty is a beauty if the doer is but true.

Tis the angel calls the mother to the child that gets a fall; Tis the angel makes the father stand a guardian o'er all; Tis the angel melts with pity every strong and noble heart; Tis the solrit of the human-that performs the angel part.

There are angels in the darkness that will lead us to the light;
There are angels, when in error, that will point us to the right;
There are angels, blessed angels on the earth and up above.
And each being has an angel that is filled with holy love.

Blessed angels will impress us if we only give them heed
To be noble, kind and loving in each thought and word and deed.
They will cluster round the threshold of the door that stands idar,
Of the door of human coascience and become our guiding star.

Dr. T. Wilkins. 2576 Fulton St., Chicago, Ill.

### Madame H. P. Blavatsky.

H. S. Alcott, while referring in the December "Theosophist" to the anniversary of Mmc. Blavatsky's death, a time which is to be known as the White Lotus Day, makes the following comments upon the liberties supposed to be taken by mediums with the celebrated woman's spirit.

"Since her death the mediums have been taking unwarranted liberties with her personality, making her materialize at their seances, write them communications, and even write a volume of posthumous memoirs. At about the time of which I am writing, the American and British papers contained many paragraphs about her spook having appeared at some American medium's circles, and there has recently come into my possession a book which it is pretended she, as a spirit, dictated to G. W. Yost, a spirit, inventor of the Yost typewriter, it being written out on one of his instruments, procured for the purpose and placed in a sort of cabinet several feet distant from the nearest living spectator. Under these conditions, it is affirmed, the typewriter wrote out this entire book, by itself, automatically, so far as could be seen. At stated times the members of the circle would meet, some phenomena would occur, and then the clickety-click of the typewriter would go on for hours together. Apparently, the thing was

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tations depended on whether or not the medium's hands could be easily united; that, under the long coat, white garments, spirit draperies, could be taken into cabinet. One thing we had noticed; always, on entering the cabinet to examine the most, the medium's hands would be in a profuse state of perspiration; also, the spirits with whom we shook hands always bad moist hands. I had noticed that the medium wore no cuiffs, but the wristbands such as graced the medium's shirt.

Accordingly the doctor and I proposed as follows to the medium a few minutes before the last scance I had the pleasure of attending; "Perailt us to state the conditions. We do not care for your belog tied at all. Divest yourself of your garments and clothe yourself in a suit of black underwear which we shall be giad to furnish. Then, one white figure showing, we shall be entirely satisfied. You can recline on a couch and await entrancement." The doctor and I had, previous this, carefully arranged the seance-room, disposing of all white fabrics, and we were certain that if a white figure appeared, it would be grouine. To our request, which we thought perfectly proper, the medium indignantly said, "No, I am too old in the work for that; my reputation is made; I do not need to go under 'test' conditions. As for omitting the trying of the wrists, I doubt if the 'forces' could use me without it, for it is in the privacy of my own home, I am tied by them. They do this as a 'test,' and will not permit dictation as to the conditions under which their phenomena are produced."

Now, for an analysis of our respective positions. The medium inferred that we donted his position, and it is obvious that the spirit cent is a control to the privacy of the wrist-bands, and it is obvious that a spirit would not show."

The request that he enter the cabinet clad only in black—going into a room in which we have been some personations, the spirit-chemists using his body to build around, thereby a counting for the fact that I had distinctly felt wrist-bands, and it

ist have faith. Much is wr owledge vs. faith. Suppose the et a medium to absolute test co ject a medium to absolute test conditions an a spirit-form appears. Bill the element of faith must come in for us to believe that is what it claims to be. Bylritualism, if true does not substantiate immortality, the exis-tence of the ego to the age-of-ages; it can strengthens our faith in continuity of life Immortality can be proved only by the con-to conic.

### Is Electrocution Painless !

George Goga, an employee of the Carnegie Company at Braddock, Pa., has been, to all intents and purposes, electrocuted and year has lived to tell the tale and to describe his sensations while the current was passing through his frame, Goga was working on top of a gas mini; his foot slipped and to save bimself from a bad fall he grasped a live wire in his hand. His feet rested on the metal pipe, thus completing the electrical circuit. The wire furnishes power to 600 lights and carries a current of 2400 volts. Goga says his sensations were as follows:

"I threw my arms out when I felt myself losing my balance. I caught a wire. I threw my left hand out and, with both hands on all over me. Something seemed to shoot through my head, then my body and legs. I cried out when the electricity went to my legs, but when it came back to my head I could not open my mouth. I was paralyzed. The strange feeling went from head to my feet many times. I cannot exactly explain to toy our I felt it. It was too awful. My legs were as if some one pulled them forcibly from my body. When the electricity came through my body again it was as if some one took a knife and cut my body open. Then my head fult as if it was taken by asmachine and cut up into pleces."

Physicians and electricians are mystified by Goga's escape from death. They say it is nothing short of miraculous.—Ex.

### Crystal Gazing.

Crystal Gazing.

Society could do worse than follow Andrew Lang's advice and go in for "crystal gazing." Mr. Lang, in an article in the London Monthly Review, has been recommending his readers to purchase crystal balls from the Psychical Research Society, peer into them carnestly and see what they shall see, then send along the result to the secretary of the society, a branch of which has been established in the United States with head quarters at hewport, R. L., the summer home of America's elect. In the society instructions to its members, of whom there are thousands at this day in the United States, they are told to go alone into a room, sit with the back to the light, the crystal at a just focus in the lap on a dark dress or a dark plece of cloth, exclude reflections, think of anything they please and stare for, say five minutes, at the crystal. That it all. The crystal is a spherical ball of solid glass, about two inches in diameter. The society has known two persons gazing into separate things that were actually happening miles away. More wonderful, the society has known two persons gazing into separate can be a sufficient. Why can people see pictures of real persons and real things in this way It may be a radimental survival of some organ that was useful to man when his ancestors were other kinds of animals.—Exchange.

Mark had another interview with Isabel. She also was very much pleased, and never a doubt entered her mind but that her lover would be successful in his quest for that which is called filthy lucre, still, all are struggling and grasping for it, some for one purpose and some for another; but very tew, indeed, for the purpose of benefiting their brother man.

When all men and women lose sight of themselves in their efforts to help others in the world who are weaker.

another; but very few, indeed, for the purpose of benefiting their brother man.

When all men and women lose sight of themselves in their efforts to help others in the world who are weaker, greater wealth will be given them; for then the whole angel world become interested, and together many come to aid them; for the higher angels think of little else than how they may benefit those below them, the oppressed, the down trodden, the weary, the hungry, the cold, the ignorant. The words of one who lived long ago are ever in their thoughts.

"Come to me all ye who are weary and heavy laden, and I will give you rest."

How little people in general of the past have understood that text. They have supposed it to mean, to pray to Christ the Lord Jesus; but the words really never meant anything of the kind. They do mean: Pray earnestly, and look to the Spirit World for help. We may call the Spiritual Realms Christ, if we please. It is not one being, in the person of a Christ, who answers prayer; but many, very many good spirits within the spiritual world.

Mark, together with those who accompanied him.

MARK CHESTER.

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MY not one being, in the person of a Christ, if we please. It is prize that many, very many good spirits within the spiritual world.

Mark, together with those who accompanied him, found themselves beneath the shadow of the mountain, on the third day of their journey. The sun was fast nearing the horizon, apparently ready to take a bath in the gleaming ocean, when they unharnessed their three horses and commenced to strike their tents for the night. A camp-fire was soon blazing and by the time the full moon rose over the top of "Old Baldie," they were clinking cups and saucers, knives and forks, laughing and talking gleefully. The scene before them was most grand and sublime, and their laughter rang and echoed among the hills as though there had been quite an army ensamped there, instead of simply five persons.

The moon shone so brightly that after supper the old fasherman and Mark thought they would look about a little. They had walked but a short distance when the old man exclaimed:

"I'ewhiteker! Jerusalem! Et thar ain't them thar springs yer telled on, rite shed."

"I believe you are right," said Mark. "Those who love us in the other life, do not deceive us. Here are the springs just as they showed me. You must remember, uncle, I have seen these springs before. They look precisely as they did when I visited them with my mother and other spirits."

"An' they telled yer twenty paces ter ther left, didn't thery the strike the sum of the spirits."

sired to be left to take their own course in life—a course in which Mrs. Morton could not, and would not join.

Mark Chester and Isabel Morton were married on New Year's Eve, just one year from the evening that Mark had arrived at Redondo and taken a seat on the lone bench on the beach without a friend or even an acquaintance in the town; no, he had not even ever looked on the face of a soul he afterwards met there. He had but one mill in his pocket and that was worthless to him as far as funds were concerned; it was also cold and after dark and he was hungry. In just one year from that evening he finds himself a millionaire and leading to the altar a sweet and beautiful maiden, theoly woman he could or ever did love. Many young men, situated as he was, at the time of his arrival in the small town of Redondo, would have become tramps, thieves and vagabonds, and would have remained such until they had ended their carcers in the penitentiary; but Mark giadly accepted the first employment that offered, no matter how low it was, if it were honest work. He availed himself of every opportunity presented and readily, industriously and honestly applied himself, determined to better his condition, and succeeded.

All young men may not succeed as well as he did; but,

work. He availed himself of every opportunity presented and readily, industriously and honestly applied himself, determined to better his condition, and succeeded.

All young men may not succeed as well as he did; but, be sure they will succeed, even to their hearts' content, by patiently persevering in a straightforward and honorable course in life.

Mark did not wish to lay plans for his future until Isabel was his wife and helpmeet. He felt that as a single man he was but half of a whole; he desired to become a perfected whole—that the other half of himself might be joined to him that she might take an equal part in whatever enterprises they might undertake; but they would first enjoy their honeymoon and afterwards lay plans for their future course in afte. This they did. They took a pleasant trip to San Francisco. Mount Shasta, Shasta Springs and Oregon; then to Puget Sound, and all the places of note in that vicinity, but they determined that Redondo should be their permanent place of abode. They felt sure that they could do as much good there as elsewhere, and so, from day to day, they perfected their plans, which we shall, in due course, lay before the reader.

We do not care to follow Jane Erie—or Mrs. Chesterfield, rather, in her career—but we will here say that it was an entirely selfash one. Like thousands of other wealthy women she lived for fashionable society and for self aggrandizement. To be a very queen was her ambition. She delighted in adulation—to have the world bow down before her was her greatest ambition. Mr. and Mrs. Chesterfield kept a princely establishment in Paris. Marcus often visited Monte Carlo, where he, at last, gambled away all he had, but a couple of million settled on his wife that he could not touch.

He had squandered and gambled away three million dollars; he was pale, haggard, trembling, excitable and pervish, almost to the point of madness. He never had performed a good or an unselfash act in his life. He had never tried, with his vast wealth, to make the world was to to

God did not make us to abandon us. Men are worth

# REMARKABLE

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### Amanda Bailey.

Amanda Bailey.

I attended the meeting of the Spiritualist Research Society last Monday evening, and for the first time in many months heard the voice of Miss Amanda Bailey, Salem's veteran singer, as she sang, with much expression, "The Holy City." I was amazed at her wonderful vocal powers, and found it hard to realize that she would, on Jan. 1, 1902, reach the 76th anniversary of her birth. Miss Bailey has always been of a most cheerful disposition, and there are few singers who have so willingly and freely given of their talents as has she. Often at funerals, have her services been "without money and without price," and many poor people today call her blessed because of the sympathy she thus extended to them when their burdens seemed more than they could bear.

Miss Bailey was a member and soloist of the original Father Kemp's Old Folks Concert Company, which was organized more than 40 years ago, and which traveled about New England giving entertainments. Wherever they went, her singing was a leading feature. For 15 years she sang in the First Baptist church, was for a long time a member of the Salem Oratorio society, and for several years has sung for the First Spiritualist society and the Spiritual Research society, and her strong and powerful voice and correct musical readering are well worth hearing today. May she long continue to follow the profession which she has always honored and in which the she has always honored end in which the she has delighted thousands of persons.—Ex

### Catarrh Can Be Cured.

Catarrh is a kindred allment of consumption, long considered incurable; and yet there is one remedy that will positively cure catarrh in any of its stages. For many years this remedy was used by the late Dr. Stevens, a widely noted authority on all diseases of the throat and lungs. Having tested its wonderfuct and lungs. Having tested its wonderfuct of the powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all sufferers from Catarrh, Asthma, Consumption, and nervous diseases, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. Noyes, 847 Powers Block, Rochester, N. Y.

## N. S. A. Benefit Meeting.

N. S. A. Benefit Meeting.

For the purpose of aiding the First Church of Spiritualists of Pittsburg, Pa., to pay its subscription to the N. S. A., Mrs. Kates and self remained after our month's engagement, until Thursday evening, January 2d, and held a meeting, at which most of the time was promised to be devoted to spirit messages and descriptions. Mr. and Mrs. E. W. Sprague, en route to Philadelphia, halted over night and aided the meeting. They were enthusiastically received by the audience, and liberally contributed to the exercises. Mrs. Kates gave some accurate messages and then was controlled by spirit "Margaret" and well entertained the people. The "missionaries" made such enthusiastic remarks that a voluntary contribution of \$25.50 was taken for the N. S. A., besides the door fee of 25 cents from each person. Several members for the church were also secured. There were about 140 present. The missionaries think they might do a good work by visiting places together and jointly assail the Spiritualists and develop their enthusiasm. Let it be known that the N. S. A. missionaries are all in accord and with such regard each for the other, that their joint work is harmoniously helpful to themselves as they trust it shall be for our beloved Cause. Mrs. Kates and self thank Mr. and Mrs. Sprague, Mr. Stevens and the Pittsburg friends, for generosity and kind help. G. W. Kates.

### Protestantism is Spiritualism in Debris.

At the First Spiritual Church at Prospect avenue and Jersey street, the paster, Moses Hull, preached a sermon on "The World's Upward March from Paganism, via Papacy and Protestantism to Spiritualism." In part Mr. Hull said:

"I am to talk to you tonight on the progress of the world from the lower to the higher, from Paganism, through Papacy and Protestantism to Spiritualism. The history of almost any great thinker in the world is the history of the world in epitome. As thinkers advance from the less to the more matured so the world is constantly maturing in its thinking power.

"This world once could not produce a man. The sea hore sentient fruit before animal life began on the land, and the land was peopled with mastodous long before it produced a man. The earth produced men who knew when they were hungry and when they were cold, long before it could produce a Shakespeare. As far back as history carries us man has been a worshiper, he has recognized something beyond and above himself, and has looked to that power for help in times of need. Gods were at one time believed to be material beings. The world could see nothing spiritual only as they saw it in the material. Spiritual deas were gradually evolved, and all nations and peoples were removed to the could be could see nothing spiritual only as they saw it in the material. Spiritual deas were gradually evolved, and all nations and peoples were the could be continued in Earth and in Ear

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ald present history by the hour to prove
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world today calls Christians, were popin Egypt ceaturies before Christ was

"A writer says: 'It manifestly out the testimony of Philo, the amount of the control of the cont

and their writings were our gospels and epistics."

"Again he says: The sacred writings used by this sect were none other than our gospels, and the writings of our apostles."

Bishop Marsh says, 'Our gospels were drawn from the gospels of the Escences."

"I have before proved that our Christmas and our Easter were an outgrowth from heathen festivals. Sanday, the day Christians keep as the Sabbath, was the heathen dies solees, or day of the sun. I think the Catholic Church originated as honestly and in as pure motives as any other church in the world.

"Protestantism has become more and more progressive until if has blossomed out in Spiritualism. I may truly say Spiritualism takes neither churches nor bibles as authority. It knows no authority outside of the soul itself. It says if we true to your own soul, then you can trust it. Every man cas have, an inspiration which will guide him as unerringly as the instinct of a bird will guide it upon its wing."—Buffalo Coarler.

Fer Norvons Headsche

# For Norvous Headache Use Hersford's Acid Phosphate. Dr. F. A. Roberts. Waterville, Me., says: "It is of great benefit in nervous headache, nervous dyspepsia and neuralgia."

# A Wonderful Spirit Production Pre-

Dear Mr. Editor:

I am sure the readers of your valuable paper, will be interested to learn that the N. S. A. has recently been presented with a large and handsome patriting—or portrait—of the three Fox sites, which was palated in thirty inlustes, by spirit power, in the presence of the well-known mediums, Mrs. I aut of Chicago, Miss Margaret Gaule of N. Y., and the gentleman for whom it was produced and who presented it to this association. The latter is a well-known business man. a stanch Spiritualist and philanthropist. For reasons of his own he does not wish to be known he his numerous benefactions, and in this instance of the picture, he does not desire to be mentioned by name. The donor—of the picture selected his own canvas and placed it close to a window in full light—another piece of canvas between it and the window, and kept his syreugous the sheet window, and kept his syreugous the best of the sheet window, and kept his syreugous the sheet window, and kept his syreugous the sheet of the sheet window, and kept his syreugous the sheet window, and kept his syreugous the sheet his s

Mary T. Longley, Sec. N. S. A. 600 Penn. Ave., S. E., Washington, D. C.

containly, with wishes for a happy year to all,

Mary T. Longley, Sec. N. S. A.

600 Penn. Ave, S. E., Washington, D. C.

Briefs.

Briefs.

Baltimore, Md.—Mrs. Kate Stiles spoke for the First Spiritual Church at the Lyceum Parlors, N. Charles St., on Sudday, January E. The subject of her discourse was, "Spiritual Church at the Lyceum Parlors, N. Charles St., on Sudday, January E. The subject of her discourse was, "Spiritual Church at the Lyceum Parlors, N. Charles St., on Sudday, January E. The subject of her discourse was, "Spiritual Church at the Lyceum Parlors, N. Charles St., on Sudday, January E. The subject of her discourse was, "Spiritual Church at the Lyceum Parlors, N. Charles St., on Sudday, January E. The subject of her discourse was, "Spiritual Church at the Lyceum Parlors, N. Charles St., on Sudday, January E. The subject of her discourse was, "Spiritual Church at the Lyceum Parlors, N. Charles St., on Sudday, January E. The subject of her discourse was, "Spiritual Church at the Lyceum Parlors, N. Charles St., on Sudday, January E. The subject of her discourse was, "Spiritual Church at the Lyceum Parlors, N. Charles St., on Sudday, January E. The subject of her discourse was, "Spiritual Church at the Lyceum Parlors, N. Charles St., on Sudday, January E. The subject of her discourse her discourse was a subject of her discourse her with a spirit of charley." Mrs. Hatte Spiritual St. Or. C. L. Willis people interestingly on "Spiritual St., on the discourse her with a spirit of charity." Mrs. Battle and Spiritual Full Church at the discourse her dis

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# TROUBLES PROVE

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# The Boston Spiritual Temple.

Sunday services were held at Chickering Hall, Huntington avenue, Jan. 5th, at 10.30 a. m. and 7.30 p. m. fine andience gathered in the morning to listen to Mr. Wiggin's even of the morning to listen to Mr. Wiggin's wonded in a number of the tone of paster and pays to strengthen the bond of paster and people. The evening's program attracted a great number of people who were instructed by a short latk on topics sent up by the addence, followed by an hour's scance. Excellent musie at both sessions by the Ladler Schubert Quarret. Viewing this sensori's work up to the present new year, this society can be to the present new year, this society can be not the many stormy Sundays, we enter the year life without debt, a goodly surplus in the many stormy Sundays, we enter the year life without debt, a goodly surplus in the measury, and the earnest support, both financially and morally, of a large and increasing number of intelligent and progressive Sphringalism. Mr. Wiggin's broad and scholarly commons and his unexcelled demonstrations of intelligent and progressive Sphringalism. Mr. Wiggin's broad and scholarly commons and forceful. The few months we have occupied New Chickering Hall prove clearly the definition of the recent move and give positive promise of enlarged means of nacfalases.

Mary L. Porter, Sec.

### Mrs. Tillie U. Reynolds.

Ars. Tillie U. Reynolds.

The society at W. Pottsdam, N. Y., has recently been treated to a rare treat by having one of the State Missionaries for three consecutive enemies to lecture. She came here almost "a stranger in a stranger land," but we have failed to hear one word of criticism from anyone; on the contrary, everyone is loud in her praise. We have had herestore some of the most noted speakers in our ranks but none have ever given better soften and failed and Mrs. Tillie U. Reynolds of Toyy, the cleaners were flowery and logical and file a lasting impression we think. We wish as the society in the State. Beside her loctures the gives very fine readings. God bless her in her work is the wish of the W. Pottsdam society.

# The Golden Echoes.

Bretion of original words and monic, for the use gs, Lyoeums, and the Home Circia. By S. W., author of various Musical Publications. Occ-gel Dwelling: Angel Vistua by Assention; Desc-Beyond the Weeping: Bites; Dritting O: Menthe control of the control of the control of the control of the weekly portable, leaven theme of the control of He'll Meet Agnorme to 15 course to 15 course, to 15 course, to 15 course, to 15 course, to 15 course to 15 co

## JUST ISSUED

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ByW. J. COLVILLE.
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The long list of this Atonement, writer's hoods contains a volume of great users and the result of the volume of the volume of the result of the third than 1-Life AND POWER WITHIN the house workshows his pen. The volume is repleted with approximant in lawer of the anti-materializite position that should commend it in the pen of the arti-materializite position that should commend it liberal devotes to rejurtual extense. Derai devotee to spiritual science.

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## The Origin of Spiritualism.

The Urigin of Spiritualism.

The history of Spiritualism is coincident with that of the human race. It has agitated the religious life of man at various intervals from prehistoric times down to the present day. It has made its appearance in different forms, adapting itself to the needs and understandings of the people to whom it made itself known. All of the great ethnic religions are imbued with spiritualistic thought and ideals. In fact, the fundamental truths involved in all religions were spiritual in character, otherwise there would have been nothing whatever to hold the people together, nor could the thought involved ever have made any impress upon the mental activities of mankind, had it been otherwise. In the teachings of Zoroaster, where the hosts of Ormudz and Ahminian engaged in constant struggle, there is the triumph of the spirit in the final victory won by the forces of the Good over Evil, and in the restoration of all souls to the joys of the supernal world there is a recognition of the idea of immortality in a most spiritual sense, paralleled in part by the Universalist theology of the present age, and in full by the rationalism of Modern Spiritualism.

What is true of the religion of Zoroaster is

versalist theology of the present age, and in full by the rationalism of Modern Spiritualism.

What is true of the religion of Zoroaster is likewise true in large measure of the religion of the Norsemen, in their worship of Odin, Thor, and the "Strong Gods" who were their associates. The Norseman did not believe in immortality; he felt that he possessed it, and based his conclusions upon the evidences of the spirit that were everywhere manifest about him. The doubts of the average Christian of today in regard to a future life are put to shame by the so-called barbarians of the North, whom too many people affect to despise, for, in the calm assurance of an eternal future, to be spent perhaps in some picturesque Valhalla, in most unspiritual pursuits, we find evidence that the spirit was in control of the minds of the worshipers of Odin, and had given them an idea of a future life, suited to their understandings. Psychic phenomena, as we would term them today, were of frequent occurrence among these people, and they accepted them as conclusive proofs of a life beyond the grave. It is not until we come in contact with the lattle-lectual materialism of any age that we find the children of men refusing to accept the spiritual evidences of a future life.

The religious of India are profoundly spiritual in their nature, and plainly declare the affairs of men. Here are multitudes of phenium of them. Here are multitudes of phenium of them. Here are multitudes of phenium of them.

nomes effect in evidence to support their assertion that the soil of man is importal. Their guardian angels bring them nessages from their departed, and they are targht too live in their every-day duties that they may be worthy to receive these angels' visits themselves, and not be compelled to seek the mediation of a third person. In America, today, we are taught that man will be a soul, lif he is found worthy, when he enters spiritifie. In Indian religions the people are taught, and shown by demonstration, that they are souls now, and, being souls, possess of right a conscious immortality. The evidences of a psychic nature are not laughed out of court, but are carefully considered, duly analyzed, and treasured for their real worth. Psychic phenomena, of an authentic character, are held in higher esteem than are the claims of bald materialism through the phenomena presented in its name. All of the great race religions are known to have been founded in Spiritualism, and are most assuredly attempts on the part of excarante intelligences to keep man the mortal in close touch with man the spirit. The nearer man is to nature, the more easily can be grasp and understand the message of the soul. When man dwells wholly amongst the wonders of physical phenomena, he is all too prone to forget those higher phenomena of psychism through which alone he can find the real selfhood.

The Old Testament is full of references to spiritual manifestations. If they were to be removed, with them would go the spiritual manifestations that transpired in the presence of Jesus and the disciples. The Apostolic Fathers were endowed with the same spiritual gifts, and the early Christian Church was founded upon the psychic forces that then dominated the religious life of the people. Materialism asserted itself and these precious treasures were lost forever to the Church, and the psychic powers behind them only were able to impress the truths of the spirit upon a very few, as compared with the millions of earth's people, for nearly fifteen h

centuries!

But the light of the spirit was not entirely obscured even in those dark centuries. There were those in whose presence psychic phenomena were presented, affording to the few ample evidence of another life for man. Chrysostom, Peter the Hermit, Joan of Arc, Martia Luther, Immanuel Swedenborg, John and Charics Wesley, John Murray and a few of the contemporaries of each afford ample proof of this statement. The appearance of what was termed witchcraft in Europe, and later in America, was also an attempt on the part of the forces in the higher life to demonstrate the survival of the human soul over the change called death. The phenomena that were witnessed in the home of the Wesleys were recorded with careful hand, and are interesting reading in these days when they are common, every-day occurrences. The Wesleys were what are known today as mediums. See original Life of John Wesley; also, Hon. Robert Dale Owen's quotation therefrom in "Pootfalls on the Boundary of Another World." Swedenborg is too well known to require further mention at this point. This is true of Joan of Arc, John Murray and the others named in this paragraph. The directuries are also well known. Man in his purblind egotism and bigotry shut his eyes to spiritual truth and put to death those instruments of the spirit world who had been selected to demonstrate the fact that the grave was not the end of man.

With the dawn of the nineteenth century, however, a religious renaissance made its appearance on earth, and in less than half a century the denizens of the spirit that was to comfort the mourning millions of earth. Occasionally direct visits were made to certain homes, and the curtain lifted for the immates that they might be assured that the heaven of which they heard so much was a grand reality. One of these homes was that of the removalent, clearly proves their supramundane origin and spiritual character. Dr. Phelps did not stand alone at the period in question, yet very few of those who heard of such phenomena origin and spiritu

as it goes, and gains in value with each recurrence of similar phenömena today.

From the foregoing facts it will be seen
that Spiritualism was neither lavented by the
Fox sisters in 1848, nor discovered by them.
Interest in its modern presentation has been
dated from that memorable year, but there
were many mediums in the field in a quiet
way long before they were born. Of these
we must content ourselves by naming only
two. The first is John Brown, "the Medium
of the Rockies," as he was called, whose
public work began in 1841, and continued for
more than fifty years in the growing, progressive Weat he loved so well. Under the
influence of excarnate intelligences he gave
proof after proof of a future life to those who
sought his presence. He had convinced many
persons of the fact of spirit communion before the Fox sisters appeared on the scene.

nence, owing to the then imperfect means of communication between the West and the East, very little was made known concerning him until after the popular interest in the phenomena of the Fox sisters had somewhat, subsided. Yet it is an historical fact that he preceded them exactly seven years in the work of offering proofs of the return of spir-its.

preceded them exactly seven years in the work of offering proofs of the return of spirits.

The second medium or paychic we must name here is Andrew Jackson Davis, M. D., who in 1843 gave to the world that wonderful work, "The Principles of Nature: Her Divine Revelations." He was at that time a boy of only seventeen years, yet, while in the trance, or "superior state," as he called it, was infinenced to write a book that astonished the world. It was virtually the promulgation of a new system of philosophy, and it at once attracted the attention of the profoundest scholars in all lands. Prof. George Bush wrote of it: "Taken as a whole, the work is a profound and elaborate discussion of the Philosophy of the Universe; and for grandeur of conception, soundness of principle, clearness of illustration, order of arrangement, and encyclopaedical range of subjects, I know of no work of any single mind that will bear away from it the palim." The opidion of Prof. Bush was that of all of the learned men of that period. The work was deservedly popular, and was read eagerly by thousands of enquiring minds. The interest aroused by it prepared the way for the acceptation of the facts presented through the "Hydesville or Rochester Knockings," as they were at first termed and did more to inspire a careful study of the same than ever has been or can be realized. Had it not been for this work of Dr. Davis and the four volumes of "The Great Harmonia," and "The Penetralia," by the same author, the phenomena of the Fox sisters would undoubtedly have served as a nine days' wonder, that led to no tangible results. To Andrew Jackson Davis, who is now an honored physician in Boston, Mass, must -be-given the credit of having awakened the thinking people of the nine-teenth century to a knowledge of the spiritual nature of the Universe, and of the possibilities inherest within each finite soul. He gave the world an explanation for the facts when the facts when the facts when the papearance.

### Massachusetts State Convention.

Massachusetts State Convention.

The Annual Convention of the Massachusetts State Spiritualists' Association was held Tuesday, Jan. 7, 'In Boston. The report of the president, Dr. Geo. A. Fuller, 'Yas an able document.' We shall present it to our readers in our part issue. The business proceedings were confined to the forenon, and the hour grow so-late that it was proposed to elect the entire Board on one ticket, and if there was no objection let that ticket represent the old Board. President Fuller said it was within the power of the Convention to do so if desired, but one dissenting voice would be sufficient to cause the election to proceed in the usual way, one officer at a time. No objection was offered, so tellers were appointed, Mrs. Dr. Caird, Mr. F. A. Wiggin, Mrs. M. C. Barrett, Mr. J. S. Scarlett and Mrs. Effic I. Webster, who received the ticket and announced it to the Convention.

the ticket and announced it to the Convention.

Dr. Geo. A. Fuller, president, J. B. Hatch,
Jr., vice-president; Mrs. Carrie F. Loring, 2d
vice-president; J., Q. A. Whittemore, 3d vicepresident; J., Q. A. Whittemore, 3d vicepresident; Mrs. Carrie L. Hatch, secretary;
Mr. Hebron Libbey, treasurer; Mr. Simeon
Butterfield, Mrs. John W. Wheeler, Mr. Irving F. Symonds, directors, have entered upon
a new term of office. We congratulate them,
and trust the new year may offer many opportunities to the State Association for benefiting our Cause.

Several important changes were made in the

Several important changes were made in the By-Laws. Our rfaders will do well to take note of the scenaries's report, which will doubtless appear next week, provide themselves with a copy of the By-Laws and prepare to co-operate with the Association during the year.

## Diss de Barr.

That wonderful woman and medium, "Madame Diss de Barr," Is serving her third term in the penitentiary. This time her sentence is seven years, and that of her partner, Mr. Jackson, fifteen years. Their crime is too horrible to repeat, and yet is not so unlike the theory advocated, alas, by some of our teachers, that development comes through a physical channel.

What will these seven years mean to the woman whose unmisfakable powers have been so misdirected? Before sentence was pronounced upon her, she wrapped her mantic about her and for one hour held the undivided attention of the Court, What a pity her thems should have been their a poor one!

During the seven long years of confinement

thems should have been shelf a poor one? During the seven long years of confinement will the nagels of light be able to penetrate the darkness she has thrown around her, awaken her dormant conscience and rescue her soul from the deep black abyse into which she has thrust it? What thoughts will you send to her, reader?

## Forms.

A young Catholic woman, in describing her first communion when she was ten years of age, said: "They told me I must not swallow anything after midnight, until the communion was over, not even a drink of water. I thought that meant I must not swallow the sailva that gathered in my mouth, and all that night I lay with a cloth in my hand, not daring to awallow once. I could not aleep, and I think you can not imagine how much I suffered." And so in all life's experiences we are prope to crucify ourselves with the letter of the law and have no idea of its real meaning.

Herein lies the deares.

Herein lies the danger of ceremonials. It safe to say all have a spiritual origin, but constant repetition of the mere process soon

tneed to a statue of St. Authony, ask forgiveness when she was naughty and beg that she might be allowed to go to heaven, is a case in point. One day she came out of the room with blasing eyes and flaming cheeks and said: "I don't have to kneel to St. Authony any more, and I can go to heaven if I want to." She had with her father's came decapitated the statue. When told that she must beg very hard for St. Authony's forgiveness, she cried: "He can't forgive me; he is dead!"

We Spiritualists are prone to feel that we are bound to no forms, but are free in every sense; and yet the social customs, that undoubtedly had their origin in spirit, are gods to which we bow. We make use of the outward form only. We need to imbue the smallest thing in life with the spirit. Then dressing, eating, walking, sleeping, talking become spiritual, and there is no mere physical.

### Grand Testimonial.

Prof. J. Jay Watson, the well-known musician, and a pupil of the world-renowned artists, 0.10 Bull and Franz Liszt, is to be tendered a Testimonial Entertainment at Steinert Hall, 162 Boylston St., Boston, Mass., on Thursday evening, Jan. 23d, 1962, by his friends. Prof. Watson and his accomplished daughter, Miss Annie A. Watson, have frequently and gratuitously given their musical talents to various benevolent and charitable objects in this city and suburbs, and it is hoped that a generous response will be forthcoming.

### The Heavenly Link.

In our last issue the name of the author of "The Heavenly Link" was given as Fietkins instead of Tietkins, and in the closing sentence we were "amused" rather than "assured" that the author was Ernest, not Ernestina, though a certain delicacy of touch reminded us of a woman.

Le We are the recipient of a gift-book from Emma Rood Tuttle, "Asphodel Blooms and Other Offerings." It is dedicated "To those whose thoughts and longings reach into the Unseen Land of Souls this handful of Asphodels, mixed with common flowers, is offered, hoping to give rest and pleasure while waiting at the way station on the journey thither." The book is indeed a sympathetic, restful companion. The gentle nature of the author is betrayed in the rhythmic verse. The Editor and wife acknowledge the graceful compliment paid them by the insertion of their baby daughter's picture, and the prophetic poem bearing her name, Xilia. The book will sell for one dollar.

Es We are always benefited by a perusal of The Higher Law, a monthly magazine of which Horatio W. Dresser is editor and manager. In the December issue Edward A. Pennock writes upon "The Disease of Apprehensiveness." It is well to give the subject prominence. "A large part of mankind is in bondage to that state of mind which is apprehensive of some sort of trouble or mistortune in the future. . . . In general, we are prone to treasure the memories of our past fallures and sorrows, which serve as a background on which are developed the distorted pictures of future unhappiness." Let us shake off the shackles and look for the sunshine in each day. each day,

25"The Los Angeles News" tells emphat-15". The Los Angeles News" tells emphatically what it thinks of people who will believe in Marconi's wireless message, and will send Helen Wilmans to the penitentiary for claiming to heal the sick at a distance by sending mental or spiritual messages to them by thought-telegraphy. In commenting upon her trial, Miss Wilmans says: "Strange administration of law by a free government! And yet it surely is free. I doubt whether there is another government under the sun, apart from the Cannibal Islands, where the freedom to do injustice is so sacredly protected."

LEFThe men of material affairs make honesty harder and still more hard to their less fortunate brethren. The former have enriched themselves through class legislation, and yet refuse to provide even a crust for those whom they have legally robbed. The prison is opened to receive the starving man who steals bread that he may live, while legislative halls, the Governorship of States, the Judicial ermine, are open to those who have made the starving man what he is.

AFIn our issue of Jan. 25 will appear another article from the pen of Dr. E. D. Babbitt, entitled "A Wonderful World, Mars; Some Mysteries Explained." The Doctor feels that this planet has had some very absurd things said about it, and he has endeavored to do it justice. We shall be glad to present his conclusions to our readers.

Est The editor of the "Investigator" sayahe sees nothing immodest in a short skirt unless there is something immodest in the woman who wear it. Sensible!

25 We have at this office a letter addressed to Wm. H. Rutchinson, Jr. If he will send us his present location we will forward the

sees, not actually incarnates in a least them, but officiant as the central inspiring leader of them all. The personal describable divinity of Christianity as well as of other systems of religion cannot be the boundless elemal one who is beyond all possible personifications in human thought, but is the directing spiritual president of this particular planet. We do not look for a reincarnation through the ordinary processes of physical gestation of any ascended master, but reappearance can be accomplished without reincarnation. A master is one who has perfectly conquered in expression and is therefore lord over all terrestrial elements, and consequently capable of dominating the constituent elements of all organized bodies. A veritable messiah is a perfect channel through which divine life is made manifest.

W. J. Colville.

# Notes on Vaccination, by Alexander Wilder, M. D.

ONE HUNDRED DOLLARS REWARD.

The Waterbury (Conn.) Republican contains the offer of \$100 reward, by Dr. S. B. Munn, to the person who will prove that vaccination ever prevented an attack of smallpox. Dr. Munn is a physician of forty years' experience, well known as a stalwart champion and has geen long in the field as an adversary of compulsory blood-poisoning, as well as a diligent observer of its absolute uselessness.

### LOCKJAW AND DEATH FROM VACCINATION.

Miss Jorgensen of Braintree, who was vac-cinated Dec. 4, died on the 31st from lockjaw, the sequence of the operation. So numerous have been the cases of tetanus from this cause, that one firm of vaccine-venders has issued a card setting forth that it was not their product that had been used.

### A BOOTLESS BLUFF.

The advocates of vaccination are making a handle of the recent challenge of unvaccinated persons to go to the small-pox hospital. The point of this is not easy to see; it is so utterly senseless. The real issue is this: that vaccinated persons, other conditions being equal, are as liable as the unvaccinated to contract small-pox.

small-pox.

small-pox in the German anny.

The assertion has been boldly made that small-pox has been eradicated from the German Army in recent years. Alfred Russell Wallace has effectually pricked this bubble. "It is a common practice of vaccinists," he remarks in his Wonderful Century, p. 291, "to quote the German Army as a striking proof of the good effects of re-vaccination." He proceeds to show the statistics to be unreliable. "Lieut-Col. A. T. Wintle (late), R. A., has published in the Vaccination Inquirer extracts from a letter from Germany stating, on the authority of a German officer, that the Army statistics of small-pox are utterly unreliable. It is said to be the rule for Army surgeons to enter small-pox cases as skin-disease or some other 'appropriate illness,' while large numbers of small-pox deaths are entered as 'sent away claswhere.'"

It has been often affirmed that in the Franco-German war the French soldiers suffered far worse from this disease than the Germans, which would naturally be the case, as they were the defeated party and ill cared for. It has also been asserted that the French had 23,000 deaths from small-pox in that war. Mr. Alexander Wheeler applied to the French authorities to learn the truth, and received the reply that there had been no record what-over made.

# Declaration of Principles.

dopted at the National Spiritualists' Association Convention, Chicago, IIL. October, 1829.

First—We believe in Infinite Intelligence.
Second—We believe that the Phenomena of Nature, physical and spiritual, are the expression of Infinite Intelligence.
Third—We affirm that a correct understanding of such expression, and living in accordance therewith constitutes the true religion. Fourth—We affirm that the existence and personal identity of the individual continue after the change called death.
Fifth—We affirm that communication with the so-called dead is a fact, scientifically proven by the Phenomena of Spiritualism.
Sixth—We believe that the highest morality is contained in the Golden Rule, "Whatsoever ye would that others should do unto you do ye also unto them."

LSTA correspondent from Augusta, Ga., re-ports that good mediums are needed in that locality, and asks that we interest Northern workers to go to them.

LETThe reviewer of "Death, Its Meaning and Results," was made to say "Man of Mor-tals" in place of "Masses of mortals." So much for poor penmanship.

EFPhotographs of Mrs. Minnie M. Soule re for sale at this office; twenty-five cents are f

Insist on yourself; never imitate. Your own gift can present every moment with the cumulative force of a whole life's cultivation; but of the adopted talent of another you have only an extemporaneous half-possession. That which each can do best none but his Maker can teach him. No man get knows what it is, nor can, till that person has exhibited it. Where is the master who could have taught Shakespeare? Where is the master who could have instructed Franklin, Washington, or Bacco, or Newton? Every great man is unique.—Emerson.

The world is beginning to realize the truth of Jesus' message "All ye are brethren." This thought of brotherhood is finding lis way not all minds, bringing peace and harmony where war and discord have fotherto prevailed. Springing up all over the world are reganizations of various kinds whose promium thought is unity based on the fact that regress is only possible where there is peace, armony and unity.

The members of these various bodies call ach other brothers and sisters, but each ortential and marrow view of life as a whole. Laderisation is more or less jealous of the other, which shows a lack of perfect harmony and narrow view of life as a whole. Laderisation of brotherhood are the natural ties of rotherhood—a common origin, a common urpose and a common destiny, which will inally come to the surface and be consciously ealized.

As each soul, whether embedded or disastering a desired to the surface and be consciously ealized.

realized.

As each soul, whether embodied or disem-sodied, becomes conscious of these ties, the tetters of fear, superstition and hatred fall off and they feel the oneness of the universe. They no longer feel that men must be bound or artificial or arbitrary rules and creeds, be-cause they are already united by the bonds of

by artificial or arbitrary roles and creeds, because they are already united by the bonds of nature.

For the purpose of bringing all those who are living on the spiritual plane of life intoconscious harmony and co-operation one with the other and with those who are seeking the good of this world; and to unite their souls in concentration for the peace and harmony and to concentration for the peace and harmony of the world, there were gathered together on New Year's Ere at the home of Mrs. Van Alyea Reed, 118 W. Newton St., Boston, a small party of friends. The hour was spent in silent concentration upon the crowned heads of England, Germany and Russia, the President of the United States and all those in authority everywhere, sending to them thoughts of peace and earnestly desiring that they may be persuaded to prevent all war and to be at peace.

The hour of nine o'clock in the evening was fixed upon as the time when all those who desire peace and harmony for the world should pause at their work or recreation and devote ten or fifteen minutes to silence and concentration of thought upon all those in authority, and upon the masters of labor and workingmen that they may be at peace and working the marmon; also the soldlers of all nations that they may lay down their arms and refuse to fight and kill each other.

All persons of every race and creed are invited to join, and as the number increases, all concentrating at this hour in every place every evening, there will be a stream of harmoniusly.

The effect of this harmonious thought upon each soul concentrating will be highly bene-

onious thought encircling the earth contin-ously.

The effect of this harmonious thought upon ach soul concentrating will be highly bene-cial: those who are not at peace with them-elves and their friends, or their business as-ociates, will find their own souls harmonized and retire to rest at peace with all, rising in he morning with good wishes for every crea-are of God.

Every one who reads this, is carnestly re-

### Mr. Dawbarn's True Position.

the Editor of the Banner of Light:
I was startled to notice in this week's Proessive Thinker that I am quoted as having
confessed that no spirit has really comunicated." Such is the report of W. F.
mieson's Fifth Speech in his recent debate
th Moses Hull.
This is a strange missneaders.

Jamieson's Fifth Speech in his recent debate with Moses Hull.

This is a strange misapprehension of my position. To deny spirit return is today a mark of mental weakness. It means that the unbeliever is incapable of weighing evidence that has convinced even the sceptical officers of the S. P. R.

I affirm in my articles that both returning

unbeliever is incapable of weighing evidence that has convinced even the sceptical officers of the S. P. R.

I affirm in my articles that both returning spirit and mortal medium are in an abnormal condition when they meet in what I have called "fogland." My task has been to analyze spirit teachings received under such conditions, and discover how far they are reliable. I have especially sought earnestly to discover how much reliance we may place upon the details given us 60 spirit home life in such communications.

Spirit return and human immortality are now proved to every unprejudiced mind. Prof. Hyslop has given us 600 pages of evidence in the last Proceedings published by the S. P. R., proving to scientific demonstration that his father and other relatives have returned through Mrs. Piper. His detailed report should convince any man worthy to sit on a jury and return a verdict from the evidence presented. But all the same it illustrates most painfully the befogged condition of the spirit Hyslops when they attempted to re-enter earth life. I claim that all returning spirits are, and must be subject to these limitations, which have resulted in contradictory communications on almost every important point.

This has been my position and statement

romanications on amost every important point.

This has been my position and statement in my published articles, which, most certain-ly. Mr. Jamieson has no right to call my "confession that no spirit has really com-many carnest effort, both in my Ego Series and in my present Man's Aural Self, is to discover the extent of the power lubering to man the mortal whereby he may rise above these contradictions, and discover truth for himself.

Charles Dawbarn. San Leandro, Cal., Jan. 14, 1902.

## For Over Fifty Years

Winslow's Soothing Syrup has been for children teething. It soothes the softens the gums, allays all pain, cures collc, and is the best remedy for hoza. Twenty-five cents a bottle.

## Announcements.

The First German Spiritualist Society of Greater New York will celebrate its first antiversary on Sunday, Jan. 19, at Arlington Hall, corner Gates and Nostrand Aves., Brooklyn. at the American State of the State of Stat

The Maiden Progressive Spiritualists meet very Sunday and Wednesday evenings 7.20, Masonic Bullding, 76 Pleasant St., Maiden. Isunday evening, January 19th, Mrs. C. H. Wildes is expected to be the medium for this oclety—John R. Snow, Secty.

W. J. Colville is now lecturing to large nudlences in Seattle. His last lectures in that ity will be given on Sunday, Jan. 19, in

an Hall, Pike St., at 2.30 and 7.30 p. m unday, Jan. 26, he apeaks in Baltimore u Sunday Feb. 2, in Philadelpaia. Let etc., may be addressed care Banner o

and on Sonday Feb. 2, in Philadelphia. Letters, etc., may be addressed care Banner of Units.

Paine Hall. The Boston Spiritual Societys-Mrs. E. Caze-Barker and Mr. E. Warren Hatch will sing, Mr. C. L. C. Hatch violin obligato; Mrs. Grace Cobb-Crawford, planist; at the lecture given by Mrs. Ida P. A. White-lock, Sunday Evening, Jan. 19th.—J. B. Hatch, Jr., Chairman. Mrs. C. Fannie Allyn, of Stoneham, speaker and poetess, will serve the First Spiritualists' Society, Fitchurg, Mass., Jan. 19. Cambridgeport, Washington Hall, 573 Mass. Avc., Mr. and Mrs. H. Johnson hold Gospel Spiritual Meetings Sunday afternoon; circle at 3 p. m.; evening service at 7.30 p. m. Next Sunday Belle Robertson and other good mediums will take part.

The Society of Progressive Spiritualists of Manchester, N. H., will be favored with the services of Mrs. S. C. Cunningham of Cambridge, Sunday, Jan. 19, at 10.30 a. m. and 7.30 p. m.

services of Mrs. S. C. Cunningham of Cambridge, Sunday, Jan. 19, at 10.30 a. m. and 7.30 p. m.

Thursday, the 16th inst, the Ladles' Spirtual-istic Industrial Society give a fine literary and musical entertainment with speaking etc. Excellent talent has been secured. All are welcome. A good supper served 6.30 p. m., Appleton Hall, 9 Appleton St.—C. M. M., Sec'y.

Lynn Spiritualists' Association, Cadet Hall, Alex. Caird, M. D., president. Sunday, Jan. 19, Mrs. C. Fannie Allyn will be the speaker. Music by Thomas' orchestra and Unity quartet. Supper will be served in the hall.—Sec. Henry H. Warner, lecturer and medium, spoke in Webster City, Ia., Jan. 5. He is engaged as follows: Webster City, Ia., Jan. 12; Marshalltown, Ia., Jan. 19; Missouri Valley, Ia., Jan. 26; Franklin, Neb., Feb. 2. Will be in Denver, Col., Feb. 9, and would like engagement there that date and for week evenings on route. Will be in Ely, Oregon, about Feb. 15, and Oregon societies may address him at that point. Until Jan. 15 his address is Eagle Grove, Ia., Box 117, and then, as above.

### Some Further Queries for History

Some Further Queries for History.

In my first call for data, I limited my questions mostly to special phenomena. I wish now to add a few more questions to be answered by those who can give the information desired.

1. Evidence of mediumship suddenly developed, and as suddenly lost. (a) Whether permanently lost, or suspended for a time, and then renewed. (b) Cases in which the guides have announced their intention to withdraw, and for what reason. (c) Whether the promise to restore the mediumship after a given time was kept, or broken. (d) What facts can be substantiated showing natural spontaneous mediumship, and other cases of induced, or cultivated mediumship. Which class shows the best results?

2. Dark circles. (a) What phenomena? How long the processes before mailerstations began? (b) How long did the phenomena continue to improve in strength and mental qualities? (c) What per cent. of faces definitely recomized by friends and relatives?

3. (a) How many mediums have you known to be demoralized by the influence finding have you known to lose health as a direct effect of mediumship? (d) How many mediums have you known that were improved in health by influence of spirits?

4. (a) How many cases of insanity can you trace directly to the influence of spirits on mediums? (b) How many cases of insanity can you trace directly to the influence of spirits on mediums? (b) How many cases of insanity can you trace directly to the influence of spirits on mediums? (b) How many cases of insanity can you trace directly to the influence of spirits on mediums? (b) How many cases of insanity can you trace directly to the influence of spirits on mediums? (b) How many cases of insanity can you trace directly to the influence of spirits on mediums? (b) How many cases of insanity can you trace directly to the influence of spirits on mediums? (b) How many cases of insanity can you frace directly to the influence of spirits on mediums? (b) How many cases of insanity can you frace directly to the influence of spirits on mediums? (

Lyman C. Howe.

# Holiday Time Spiritualism in San Francisco.

Friendship Hall, where Mrs. C. J. Meyer gives tests or communications, was beautifully decorated for the holiday season with evergreen and pictures, and all the tinsel of a Christmas-tree, and the proceedings in a spiritual way were notable. The decorations were mainly the work of Mr. and Mrs. Meyer themselves, assisted by a few willing friends, and the beauty of them was greatly appreciated by all.

The program for Friday evening of holiday week, in charge of Philos Cook, was, besides songs: Reading of poetry, Capt. Stout; recitation of original poem, Prof. Thos. H. R. Cotton; address, "Jesus, the Jew," A. Mark Stoddard; addresses and tests by Medlums, Mesdames Seeley, Bird, Wrenn, Stoddard, and C. J. Meyer; and the exercises referring to Christmas—historical introduction, Mr. Cook, original poem, Mrs. Darms, introducing Mrs. Santa Claus on the occasion of her first appearance, personated by Mrs. Renne, who gave psychic readings in costume; the whole interspersed with songs led by Mrs. Dunkel and Capt. Stout; and closing with a social reception and refreshments to the friendly Mrs. Meyer and husband with language of the control of the control

"Nita." Mrs. Darms' little Indian child control.
For nearly three years now, Friendship Hall. 338 McAllister St., has been open, with but few exceptions, every night in the year for the gracious gospel of lite, and truth, and love to an ever-changing panorams of human life, reaching, at almost every meeting, every one present though the audiences frequently lite to the hall. It is quite possible that at the beginning of the coming summer. Mr. and Mrs. Meyer will take a trip as far East as New York, stopping at various points of interest for apprilual purposes. Mrs. Meyer's work here for twenty-four years, houch she is by no means old, and especially for the past three years in Friendship Itall, has shown her to be a most reliable and successful medium. She is a member of the National Spiritual Association.

Philos Cook.

Jan. 6, 1062.

# Dr. E. A. Smith.

I deeply regret to say Dr. E. A. Smith is no better; he is still very ill, dangerously so, and unless he has a change for the better soon, we fear his earthly course will be ran, aithough we do not give up hope yet, for he has very strong vitality, and quickly recuperates. We trust he may rally yet and be spared a few more years to finish his work.

Brandon, Vt., Jan. II.

working in the interest and callgherment of humanity. Bister Wreidt of Detroit, Mich., the well-known trumpet medium, Juring the week previous to the holiday senson, convinced many skeptics of the return of the loved onces. Sister Tille U. Reynolds of Troy, N. Y., second vice-president and missionary of the N. Y. S. S. Association, is with us for a brief period, giving a grand feast of splittual things. Sister Mary C. Von Kanzler, who so ably filled the rostrum last November, returns to us for February, to be followed by Sister Reynolds in March; in May. Sister Wreidt returns to us for a week, followed by Sister Von Kannler, who then returns as permanent pastor.

Let me whisper in your ear. Brother Barrett,—don't tell, I said soi—but there is a church, which we aspire to possess, and in the near future we hope to see the realization of the aspiration. One of the "Shining Lights" designated this as "A God-forsaken light." Do you think this looks like it? If it was at that time, He has returned, and the Queen City of the Southern tier will prove her mettle and prove to the contrary.

Mrs. Louise E. Zimmerman, Sec'y.

### God's Poor Fund.

Mrs. A. F. Buchanan, 15.25; Sympathy, 13; Jacob Weber, 11; E. P. Upton, 35; Danl. B. Allen, 45; Mrs. N. W. Perry, 11; A. 11; A Friend, 12; M. A. G., 13; E. C., 15; J. H. Waters, 15; Mrs. E. B. Spaulding, 50 cents; Miss Alice Spaulding, 50 cents; Emogene M. Perry, 11.

### Gypsy Camp.

The Lynn Spiritualists' Association will hold a Gypsy Camp in Lower Cadet Hall on the afternoons and evenlings of Jan. 22, 23, 24 and 25. Mediums for nearly all phases of me-diumship will be present and give readings for the small sum of twenty-dwe cents.

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# Mr. Charles Lawrence.

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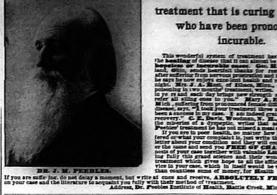
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BY AGNES PROCTER.

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# SPIRIT

# Bessage Bepartment.

The following communications are given by Mrs. Scolle while under the centred of herews guides, or that of the individual spirits seeking to reach their friends on earth. The messages are reported stmographically by a secial representative of the Banner of Light, and are given in the presence of other members of The Banner staff.

These Circles are not public.

To Sur Benders.

We carnestly 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.

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

of Seance held December 19, 1901, S. E. M.

Oh, spirit of life and love, we draw near to thee this hour and ask that we may be strengthened, sustained, made better and purer by the hour of communion. We yearn to learn more of rightcousness. We yearn to learn more of truth, to sit in the silence and let more of truth, to sit in the silence and let munshine of truth be poured upon our lives until we can see the right way and be made at trong to walk in it. At this hour, we would that they, too, might feel our earnest ness our effort, our struggle, and take us with them toward the better, the purer conditions. May no shadow of the sin of earth life rest upon us. May no stain from past conditions May no shadow of the sin of earth life rest upon us. May ho stain from past that have come through the battle of life be made a count for merit in our victory over conditions. Make us very charitable and kind to all these hare still walking in sin and darkness and in misunderstanding. Whatever may come to them of pain and sorrow from these heeps to the height where peace reigns. Bless this little company who are gathered here together to send the messages to hearts that yearn, to those who love, to those who love, to those who love, to those who lare eagerly watching for some word from them. May the hearts owners.

### MESSAGES.

# Frank Hastings, Newburyport, Mass.

Frank Hastings, Newburypori, Mass.

The first spirit that comes to me this morning is an old gentleman, quite tail and thin, with very thin gray hair. He has sharphine eyes and quite a beard but no mustache. He comes along to me in a quick, almost petulant manner and says, "I have been trying for some time myself, to understand this law of psychic communion and I am as far away from the explanation of it today as I was when I first made my attempt to see into the matter. However, I desire very much to sive my name and the names of some of my friends and see if it be possible for me to be recognized, and it so perhaps, later, I may be able to get into the home life of those I would reach and thus find an answer to my queries. My hame is Frank Hastings and I lived in Newburyport, Mass. It has not been such along time that I have been away from my people but if I could only come and give them a definite message—they might be helped to a better understanding of things as they are and not go on in the blind was at the proper of the message to Jennie; I'dlike her to know hardy and the things and I lived in Newburyport, Mass. It has not been such along time that I have been away from my people but if I could only come and give them a definite message they might be helped to a better understanding of things as they are and not go on in the blind was at the proper of the message to Jennie; I'dlike her to know that I am the to help her in it if I can. Sometimes I think I impress my presence upon the first of the proper in the

Rebeces Chase, Hingstow, Mass.

The next spirit that comes is a woman about fifty-five years old. She is quite stout, very kindly and courteous in her way. She has dark eyes and white hair and it is corched. Her beek are red and she looks as though the wein a way. How has the could have had very much sciences and certainly it was a surprise to his who had as though the wein that she could have had very much sciences and certainly it was a surprise to he had an an aron Peterboro, N. H. The woman's abe could have had very much sciences and certainly it was a surprise to his who had the came to spirit life. She says, "Wy when the came to spirit life. She says, "Wy when the says entertially it was a surprise to his world for them to have been over here quite a while but have every little while a fever to get back and say something to my people. I want Charlie to know I have seen all that he has been doing to the house and I approve of his effort and of the result of it. I wish I could make it long enough and striking enough to arouse him to a better understanding of this law. Somehow when one gets over into the spirit life and sees the necessity and importance of the understanding of spiritual life, he can't rest until he has at least made the effort to send work back to those who do not understand. I have word to seed the way it says to see a spirit of a boy twenty-two or twenty-three years old. I call him a boy because he has such a boyls way. He

Herbert Carter, Delaware City, Del. I now see a spirit of a boy twenty-two or twenty-three years old. I call him a boy because he has such a boylaway. He doesn't look as old in his face as he tells me he is. He has a smooth face, light brown hair, blue eyes, and a sort of a dependent afv as though he had never had many of the hard knocks in life, but had been kept carefully by his own people and that it was very hard for him to step out into spirit life aloas with no one to turn to to give him advice or the kind of help that he had been need to having. He tells me that his name is Herbert Carter and he lived in Delaware City, Del. He says: "I don't want to say much about what I am doing. I only want to get to my father and mother. I want to tell them I am with them, that I don't care a single bit about anything over here, I only desire to go to them, to comfort them, to help tiem to understand that I am still alire, still conscious, and still their boy. Tell

mether I do so want to see her see out more and not cry so much, not feel that I am lost entirely to her. Give her, if you can, motorest love, and—I healty know how to say it myself—that I want her so much over take her to me. I mit he content to send the word nicture and know how also compared the two, and I knew when she said to my and the content to send the word nicture and know how also compared to the other day that it was not very series the two, and I knew when she said to my out and that after all she didn't suppose and those in the other day that it was not very saything would be pool unless it was flesh and blood, and then she burst out crying. I was there, and oh, how I did want to tell her that I sat right there on the sofa beside her and was trying to help her! It did seem a pity that I had to go,—there were so many things to keep me, but after all it seems that some people can't be saved no matter how hard you try. I guess I won't try to say any more this time, but I thank you so much for giving me this chance to speak. My mother's name is Mary. Thank you."

Joshus Stevens. Detreit, Mich.

Here is a strong and sturdy man. He is just as unconcerned as he can be, and says: "Give an old fellow a chance who has never asked to speak before, and yet who knows as much about this Spiritualism as anybody he knows. The first thing when it was discovered that spirits could return, I concluded it was the thing for me to do to see just how much they knew and I kept at it till I came over here, and when I came over here, and when I came over here. I instituted new studies here. My name is Joshua Stevens and I lived in Detroit, Mich. I heard a good many mediums both in public and private. I was interested in everything they said, tried to sift out the stuff I got, such as was good, and the other put aside until I had use for it, and with that spirit I found enough to convince me or any other seeker of the truth of the spirit messages. If you had not been also been a particular message to the editor of this paper, it would be this: May you be blessed in your effort to give the world a rational religion that doesn't show one side at a time but gives us a view all around."

# Blanche Leland, Catawba, N. Y.

Blanche Leland, Catawba, N. Y.

The spirit of a woman comes to me, I should think about thirty or thirty-five years old. She is just as quick as a flash and seems to have that little air of don't care independence. She is going to send word if she can, and if she can't do it this time, she will the next, and somehow that makes her a good deal stronger and a good deal better in her coming. She says, "My name is Blanche Leland; I lived in Catawba, N. Y." She tosses her head now in such a merry little way and says, "Please send this word to Mr. Harry Barnes and tell him that I have not forgotten him and am not out of his influence and do desire so much to resume our friendship, mine on the spirit side and he on the carth side." She takes a ring and moves it round her finger and I know it is a ring that he gave her; it is very pretty and she is as proud of it as she can be, again she speaks: "He will know what I mean by that." I am sure they exchanged gifts because now she holds a pin in her hand that she gave him and she laughs as though she had been able to do the thing that she wanted to and continues, "If I had a word to say that would mean more than another it would be this: I will wait for you and you will understand sometime why I have been obliged to come away."

George Bemis, Charlestown, to Jim

will come when he will be also to day."

To Mrs. H. O. Hervick, Sandy Hills, life by a such a boyish way. He as smooth face, light brown and a sort of a dependent in had never had many of the life, but had been kept care, people and that it was very step out into spirit life aloca arn to to give him advice or p that he had been need to so me that his name is Herk life he had been need to so me that his name is Herk life he want to say much a doing. I only want to get to you. She has a sort of an early light nor very dark, but she has a sort of an doing. I only want to get the mother. I want to tell a them, that I don't care a mything over here. I only them, to comfort them, to extend that I am still alive, and still their boy. Tell and still alive.

have been making every effort to return.

want to say that Hannah is with me too."

To Mrs. B. F. Williams, Wilkewville,
Dhie, Vinten Co.

I see now the spirit of a woman who is a
little past the middle life, rather stont, with
blue eyes and gray halr. She seems very
anxlous as she comes to me and wants to
speak more of material conditions than of
the spirit. Her care is very much like a
mother's and she says, "Do say that although I have been gone to the spirit many
years I am still interested in all that can
come to my child. I want to say too that
Frank is with me and I desire to express for
him a love and a care which perhaps can be
better understood when you understand that
the spirit grows in power as it begins to see
its opportunities." There is also here a man
about twenty-sive or thirty years old. He is
quite dark, dark blue eyes with-dark lashes,
and dark hair and he is very neryous an
though he lost all his strength before he went
to the spirit and got so nervous and almost
impatient during the last days. He says, "I
didn't want to go. "That is all I get from him but
there is such a wave of strength that comes
from these people in the spirit as though
there is a power that is given at the home
that can never be expressed here.

Letter from Abby A. Judson. The same of the spirit of a wessam who is a base years ago and a serve with a wessaw who is a base year and a wessaw who is a base year and we may be a west of the spirit of a wessaw who is a serve with a west of the spirit many of the spirit was a year of the spirit was a west of the spirit was to saw. First was a west of the spirit was to saw a west of the spirit was the spirit was a west of the spirit was to saw a west

Barmsdall, and his beautiful wife, is the truistic ideal of all true Spiritualists. If the spiritualists is the spiritual wife, and the spiritual wife, is too late, my time has come, I am a now, and it is all right. All beautiful wife, is too late, my time has come, I am a now, and it is all right wife, is the spiritual gospel was a solace and taling charm.

Lyman C. Howe

# Another Veteran Gone.

Mrs. Maria Ramsdall of Fredonia ("Anutic Ria") put on her immortal armor and left her fleshly house, Dec. 20, 1901. She has been a representative medium for over torty years, well known at Lily Dale, and through Chautauqua Co.; and a woman of rare qualities and personal charms. She has conforted many, and ministered to the sick in hundreds of homes, and thousands will remember and call her blessed. Funeral services at her daughter's, Mrs. Lina Pemberton on Friday, Jan. 3, 1902.

L. C. Howe.

L. C. Howe.

# Passed to Spirit Life.

Dec. 21st, from St. Vincent's Hospital, Portland, Ore., after submitting to a surgical operation for ear er of the bowels, Mr. Wm. E. Hight of McInnelle, Oreson, Mr. Hight was a firm def he did not surgically and the surgical operation, and the surgical of the did not surgically the surgical operation, and which his body to be cremated, which was done in Portland.—Mrs. L. J. Fuller.

### New Year's Greeting.

New Year's Greeting.

To the editors and all others connected with the Banner Publishing Department, I send New Year's Greeting. May the year be a happy and prosperous one to all of them. The present workers on the Banner are all strangers to-me. With the old editors and proprietors, except Mr. Rich, I was personally acquainted. I was a subscriber to the Banner at its first starting in April. 1837, and have continued on its list of subscribers upto this date. It is the best paper on the Spiritual Philosophy I ever saw or read. I hope and trust it may continue to send its bright folds to mankind for many centuries to come.

My first investigation of Spiritualism was in 1851, at the house of my brother-in-law in Concord, N. H. A young lady of that city was a rapping and writing medium. I got some tests there that I could not account for in any way, but as messages of a departed friend. I have been an investigator and believer ever since. Many of the old veterans of the decades-of 1850 and 1850, I knew well. Some of them stopped with me in Concord, among them Hon. Warren Chase, J. H. Currier, Dr. F. L. H. Willis, and many others. All of them have passed on, except Dr. Willis, I think he is still living in the form. When he was expelled from Harvard College for his wonderful mediumship, Mr. White, of Concord, N. H., gave him a home at his house for a long time, whenever he wanted to come there. He was a fine speaker on Spiritual Philosophy.

The first spiritual convention held in Boston, in 1854, my wife and I attended. The now venerable J. S. Loveland was president, if I remember rightly. There were such star speakers as Dr. H. F. Gardner, Rev. E. S. Hewitt, Miss Lirade Outen (the author of many beautiful poems), and the Great Pough-keepisle Seer, A. J. Davis, Musie Hall was packed to the doors, and such speaking and singing as was heard then has never been beaten since so far as my knowledge goes, Mr. Editor.

How good there, so far as my knowledge goes, Mr. Editor.

How good in the first of the way out here, so

Santa Rosa, Calif., Jan. 1, 1902.

# A Picture Lesson.

A Picture Lesson.

It is only within the last year that I have known anything about Spiritualism, having been taught by Orthodox friends that Spiritualism in all its phases was "the works of the devil." but since I have thought and studied for myself. I have found the blessed truth and the unsatisfied longing that my old belief could not rever satisfy has passed away may be to how much help and comfort I get from the how much help and comfort I get from the how much help and comfort I get from the how much help and comfort I get from the how much help and comfort I get from the how much help and comfort I get from the how much help and comfort I get from the how much help and comfort I get from the how much help and the how help and the how the how much help and the how help and the how help and the how help and the hor and helpful that I long to draw them for others. I am an invalid and live alone with my little daughter and our new year picture or lesson may help others.

First I saw a narrow path which wound in and out among hills and valleys and at last it branched; one was very short and led to a shinking river with a small boat with a white fleecy sail upon the shore and the other continued on among the hills and valleys for some distance, but lits termination was the river also. As we stood at the junction we paused to look backward before parting and I could then see two pictures, in one the path was paved with sharp stones (unkind words and deeds), which would bruise our feet as we journeyed over them causing much pain and suffering, and by its aldes grew barren shrabs with cruel thorns. Then I saw a path carpeted with soft green grass and thickly strewn with beautiful bine forest-menots floving words and deed), and on either side grew fragrant shrubs and roses. As we stood gazing at it the thought came. "It has been a pleasant journey."

So we have determined that the last picture will be the one that shall meet our walks through life would be, dary ones, if we would all strew the path with flowers as

Hartford, Conn.

25 An excellent cabinet photo. of "The Poughkeepsis Seer" (A. J. Davis) for sale at this office. Price 25 cents.

The devil is credited with a great deal of mischlef that the stomach is guilty of.—B. F. Taylor.

## s from the Land of Truth.

Lessons from the Land of Truth.

LESSON HORT

At March is the root and foundation of matter, as that it two a the ground foundation of matter, as that the two and foundation of the two did not be seen on the control of the two did not use stone or brick to moid he will crush the iron own, reline it, and poor it into the receiving moids, as movines easily into the receiving moids, as movines easily in the two processing and the will crush the iron own, reline it, and poor it into the receiving moids, as moilves easily in the process are necessary to develop to throughten, to prirtly the already and the processing the processing and the processing and

batteries.

Of what shall we build, and how? Is the question that comes daily to us for answer. The foods, which man of Earth is in habit of the comes of the com

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### The Dew-Drop

A pearly little dew-drop
On the petal of a flower,
Was trying in its quiet way,
Within its scented bower—
To sparkle brighter than the Sun
When first he calls the rising mo

Full soon two orbs of asure blue

-With wondrous mute surprise.
Reflected in the dew-drop's heart.
The light of two bright eyes.
That sparkled with a glad delight,
To find this child of Mora and Night.

"Little dew-drop, tell me true,
While in your nest you swing—
Are these bright sparkles just your thoug
As from your heart they spring?
Or are they eyes that God-has given
To help you find the way to Heaven?"

The tiny dew-drop grew more bright,
Down in her petaled home.—
Then to the questioning child she said:
"My little one, I only come,
When meet the night and morn,
To give to Earth a jeweled crown.

"For all the birds and flowers and bees A nectar sweet I still; I moisten all the thirsty leaves And bld blem drink their fill. When man a weary brow doth wear He finds in me a rest from care.

"I kiss the tiny blades of grass—
Tia love, 'tis love most true,—
The secret of my life is this:
I'm just a drop of dew.
O'er mountains high, through valleys deep,
Where'er my lot, I work—not weep."
—Spirit Amy.

Washington, D. C.

### Letters from Monson, Me.

Dear Banner Friends:—Merry Christmas has passed and we are all happy in the loving remembrance of kind friends. On Christmas morning we children all ate our breakfast by the light of six candles. Then he had fistencom we went down to Grandma Drake's, where we had a Christmas-tree in het circle room. First we had a little concert and had a real nice time. Then the next evening after Christmas two boxes came from dear Mrs. Soule and another friend, with little tokens of love which made us very happy. But best of all was Mrs. Soule's picture, which she sent for Grandma's circle room. We were all so pleased, for we shall look at her dear face every Sunday and that will help us to be good. I wish some more of the good Banner friends would let us have their pictures to put in our little meeting room.

Leona is very well. She is growing strong and smart every day. We all say she is running a race with Xilla Barrett on health and strength. I wooder how many of the Banner bables will enter the same race. I hope that all the bables may be as full of health as our dear little Leona. We send our best love from "The Green Hill" to all the Banner friends, and especially to Mr. Barrett and Abby Judson. Please, dear Sunbeam, write Lovingly,

Ethel Ruby Coy.

Dear Banner of Light:—We had a very the bar we were we had a very be had a very and we had a very the wear were well be head and a very and we had a very the men well we had a very the men well had be the sure home.

Dear Banner of Light:—We had a very pleasant Christmas in our home. We had a Christmas-tree in Grandma's circle room. There was a little candle barning on the tree, and under the candle in big letters were the words, "Peace on earth, good will to all." I had a nice book; the title is, "Hunting in the Jungle," by Warren F. Kellogg. I had a little saw and saw-hore, so now I shall saw wood for mama. I have a cunning little black and white kitten; his name is Beauty. Mama and I went to Fuscroft two weeks ago. We had a nice time. We could not go home when we wanted to, for the great rains had washed away the bridges and tracks. We ate our supper on Christmas night by the light of six little candles. We thought it great fan. My best love to Xilia and Sandeam. From Harold R. Jenne.

Dear Banner of Light:—I have not written

Dearn. From Harold R. Jenne.

Dear Banner of Light:—I have not written to you for a long time, but I have thought of you often. We had a pleasant Christmas. We invited our splid friends to meet with us to Grandma's circle room, where we had a Christmas-tree. Aunt Lydia, little Marie, and Dick Waterman. We expecially invited, with many others that we love. A week ago in comeeting the spirit guides spoke from the subject. Build Bridges for our Spirit Friends. I liked it every much, but I think we coght to build bridges for our earth friends, too, so I am going to ask Sunbeam to write and tell us how do ft. With love to all the Banner friends,

Dear Banner of Light:—I did have a very good Christmas, down to Grandpa's house. We had a Christmas-tree in Grandpa's circle room. We had a candle bureing on the tree. Gaylon had a puppy dog made of cloth. We children spoke some pleces and sung some songs before we got our presents.

I send my love to everybody, and a basketful to Xilia, Sunbeam, and Mr. Barrett. Charlie M. Coy.

Charlie M. Coy.

Dear Suabeam:—I want very much to send a letter to you, so Auntie says she will write for me. I like to hear the Children's Column read, very much. I am growing quite big and soon I can read and write myself. I had a sailor boy and harp for Christmas, so I felt very happy. Leona and I have good plays together. I wish Xilia was here sometimes. I send my love to Mr. Barrett, for I like him.

Gaylon F. Coy.

# How We Saved the Cherries.

Fold map of the United States in the mid-die, fold a cain crosswise, open it, and in the centre is the place where I am listening to a cethird scold because our Maltese cat, Ginger, has left the burn and is coming slowly across the yard toward the house for

slowly across the yard toward the house for her dinner.

Glager is a very busy house-mother just now. Bhe has to care for and train her three kittens, black Aguinalde, black-and-white Hobson, and the perfect Maltese, Fred Fun-sion. Ginger is coming to tell her mistress it is dinner that the district of the cather dis-likes the cathird today. She was punished yester-lay for killing and eating one. She walks straight alsead to the still of the vin-fow where I am sliting.

The cathird mocks the kittens: "Mew! inew! mow!"

Ginger takes no notice.

All cathirds dislike cats as much as they do scales. Last year we thought we would

wi mow!"
singer takes no notice.
Ill cathirds dislike cats as much as they
sankes. Last year we thought we would
ke use of this knowledge and save our
cries, which the birds were stealing, so
put a stuffed cat in the cherry-tree,
ild we save our cherries? Yes, but not in

on the stuffed cat was discovered in the a bird flew around and told all its rela-

tives. You see they do not have any bird telephone line.

One of their number could not leave. She was sitting on a round nest made of weeds and grass and leaves, in which were six spotless, greenish blue eggs; but all the others came to see the cat. They perched on the yellow rose-tree, on the "bridal-wreath," on the illust shrubs, up on the plum-tree, and, still higher, on a swaying branch of the young walnut.

on the lilae shrubs, up on the plun-tree, and, still higher, on a swaying branch of the young walnut.

They looked at, they ridiculed, and they langked at that cat, but it did not move. They cried. "Meu" in every tone of voice the wonderful minuies could invent, but that stuffed cat did not wlak an eye. They started a concert, mocking the notes of other birds, until it sounded as if the forest across the river had been transplanted, with all its blue jays, redbirds, orioles, sparrows and even meadow-larks, right into our back dooryard. But it was no use: that stuffed cat could not be charmed or frightened.

Then they held a council. The family, from the kitchen windows, watched the result.

Then they held a council. The family, from the kitchen windows, watched the rekult.

Those cathirds belong to the thrush 
family, and oh, how they do sing morning 
and evening! The children have little books 
and write down their songs, so we know they 
can sing. But what horrible discords they 
did make when their council ended.

They did not like the blea of having that 
cat up in the cherry-tree, we knew by the 
tones of their voices and by the way they 
jerked their tails from wide to side; and they 
made up their minds that, cat or no cat, 
they would have the cherries.

The bird from the walout flew to the top 
of the cherry tree, and went back with a 
monthful of cherry. The bird from the rose 
bush went to the tree lower down and took 
a bite. Then several birds went taking a 
saip from a luscious cherry above, below and 
all around the cat. At last—what do you 
think?—a beautiful, large cathird flew right 
at the stuffed thing in the tree and cried in 
most derisive tones, "Men! mew!"

How did we save our cherries? Oh, we 
had to pick them before they were ripe.—

Youth's Companion.

IN THE CRUCIBLE (Laura M. Dake) is a genuine love story, told in the quaint language of ye olden time, and cunningly interwoven with the thrilling historical events of the fifteenth century. The rebellion of the English Protestants, under the Duke of Monmouth, against King James, and the terrible punishment meted out to the offenders, or which the hero, Kenneth DeErieigh, is one, make the book realistic and fascinating. The double romance has but the one hero, whose dual consciousness plays him some queer tricks.

make the issue. Mossibust the one hero, whose dual consciousness plays him some queet tricks.
Colquboun's History of Magic is drawn upon to secure a healer and hypnotist, who helps clear the mystery, but it takes a kennine spirit manifestation at the last to set everything straight.
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M. C. B.

### Theory of Evolution as It Is Accept ed To-day.

G ARCHIBALD REID

The Following Lucid Presentation of the Moder
Doctrine of Reolution Appears as a Chapter in
"Mecholism — A Study in Meredity,"
Which Has Just Been Published by
T. Fisher Unvin.

Evolution is said to occur when a species undergoes a progressive and adaptive change, as, for example, the wings of a species of bird grow stronger, larger and better adapted for flight.

During the process it is plain that succeeding generations must, in succession, become superior to those which preceded them. The whole problem of evolution hinges on the question, in what way is this improvement effected? By what method?

Only two theories of evolution are possible, or even thinkable. Lamark, because he first formally enunciated it, gave his name to the one theory. Darwin, for the same reason, gave his to the other.

The two theories can be explained best by illustrations drawn from the animal world, but first it is necessary to define two important terms. All the characters of a living being, every physical structure and every mental trait, may be placed in one of two categories.

Either they are inborn or they are acquired.

but first it is necessary to define two important terms. All the characters of a living being, every physical structure and every mental trait, may be placed in one of two categories.

Either they are inborn or they are acquired. An inborn or innate character is one which, in common parlance, arises in the individual "by nature," Thus arms, lega. eyes, ears, head, etc., are all inborn characters. The child inherits them from his parent. But, if during its development, or after the completion of the development, any one of the inborn characters of an individual is modified by some occurrence, the change thus produced is known as an acquired character, or, shortly, as an acquirement.

Thus all the effects of exercise are acquirements; for example, the enlargement which exercise causes in muscles. The effects of lack of exercise are also acquirements; for example, the changes in a diseased lung or nigured arm. Every modification of the mind is also an acquirement; for example, the changes in a diseased lung or nigured arm. Every modification of the mind is also an acquirement; for example, the changes in a diseased lung or nigured arm. Every modification of the mind is also an acquirement; for example, the changes in a diseased lung or nigured arm. Every modification of the mind is also an acquirement; for example, overything stored within the memory.

If a man be blinded by accident or disease, his bladness is acquired. But if he come into the world blind, if he be blind by nature, his blindness is inborn. If a son be naturally smaller than his father, then his farefority of size is inborn; but if his growth be stunted by all health or lack of nourishment or exercised to the control of the

are, The child of a institute at the text who has rained himself to the point of perfection may earned himself to the point of perfection may earned may have in him the making. The child of a log of an athlete.

Most convincing fact of all, the members of litter of pupples often differ greatly were arental acquirements the sole causes of variations in the offspring. The pupples would, rom the nature of the case, be all exactly

# IISS RONNIE DELANG

Chicago Society Lady, in a Letter to Mrs. Pinkham says;

"DEAR MRS. PERKHAN: — Of all the grateful daughters to whom you have given health and life, none are more glad than I.

"My home and my life was happy

MISS BONNIE DELANO.

his bonnie dellano.

until illness came upon me three years ago. I first hoticed it by being irregular and having very painful and scanty menstruation; gradually my general health failed; I could not enjoy my meals; I became languld and nervous, with griping pains frequently in the groins.

"I advised with our family physician who prescribed without any improvement. One day he said.— Try Lydia Pinkham's Remedies. Idid, thank God; the next month I was better, and it gradually built me up until in four months I was cured. This is nearly a year ago and I have not had a pain or ache since."—BONNIE DELANO, 3245 Indiana Ave., Chicago, Ill.—45000 forfeit if above testimedal is not simulae.

Trustworthy proof is abundant that

Trustworthy proof is abundant that Lydia E. Pinkham's Vegetable Compound saves thousands of young women from dangers resulting from organic irregularity, suppression or retention of the menses, ovarian or womb troubles. Refuse substitutes

alike, for they would all inherit the same acquirements.

It is clear, therefore, that offspring may be superior or inferior to their parents, as regards any particular, from causes other than the transmission of acquirements. On that indubitable fact Darwin founded his theory of evolution.

Darwin accepted Lamarck's theory so far as it went. He thought that Nature, like the breeder, selected to continue the race individuals who were "accidentally" inferior. The world has progressed since Darwin's day. A new school has arisen which out-Herods Herod. His modern followers, the Neo-Darwinians, declare that Darwin, with characteristic modesty, underrated his own great discovery.

They insist that Lamarck was wholly wrong, that sequired characters are never transmitted, and that therefore Darwin's theory, instead of only partially explaining the facts of evolution, wholly explains them.

The reader will note that Darwin merely accepted the indubitable fact that offspring differ from their parents in that they are superior or inferior, and founded his theory on the supposition that as a general rule, the superior individuals are selected by Nature to continue the race. He did not attempt by his theory to explain how the difference arose. Lamarck dld more. He attempted to go deeper than Darwin. He assigned a particular cause for the difference.

Let us now return to our illustrations. The followers of Lamarck attribute the long neck of the modern giraffe to the transmitted effects of stretching. They think that ancestral giraffes lengthened their necks by stretching upward, and that this acquirement, being transmitted and increased in subsequent generation after generation, resulted in evolution.

Neo-Darwinians, on the other hand, contend that the change was due solely to the survival of those individuals which had naturally the longer necks. They suppose that in times of drought when food was scarce, the shorter giraffes perished, because they were less able than the taller to reach the higher leaves of trees.

Lama

harves is due to the fact that these animals who were naturally the swiftest escaped their enemies, and that by this means, during the process of ages, was the swift modern harvevolved.

Neo-Darwinians say that a naturally tall man tends to have tall children, but that, no matter how a man is stretched or how he stretches himself, his children will not be taller in the smallest degree for the stretching: Lamarckians affirm that they will.

Lamarckians affirm that they will.

Lamarckians affirm that they will.

Lamarckians affirm that they of the stretching: Lamarckians affirm that they of the same the strength in the strength of the stretching: Lamarckians affirm that if a black-smith increases the size of his muscles by above, his children will have stronger muscles than they otherwise would have had. Noo-Darwinians deny this Lamarckians affirm that if a man derelops his brains by study his children will have better brains for this process. This again Neo-Darwinians deny.

Lamarckians maintain that if a man has children, and then, after falling into ill-health, has more children, the latter will be more falled by Neo-Darwinians.

Examined the Neo-Darwinians.

Examined the street unless he breeds with the two theories of palast and animals is able to improve a palast and animals is able to improve a palast and animals is able to improve a palast and animals in the same time improve a species in every or oren in many directions; he must be content with improvement in a very few particulars only.

If follows that a breeder cannot at one and the same time improvement in many directions; he must be content with improvement in a very few particulars only.

with improvement in a very few particulars only.

If he sought improvement in many directions, in size, in strength, in speed, in endurance and hardiness, in beauty of color and form, in sight, in seent, in hearing, and so forth, so few animals would be excellent at once in all these particulars that if he attempted selection in all, he would exterminate rather than improve his stock.

He, therefore, deals with a few characters only, and as regards all other characters climinates only such animals as are plainly inferior to the average. If the Neo-Darwin-lan doctrine he true, the same thing must occur in Nature. In that case wild plants and animals could not undergo evolution in many directions at the same time.

It may be argued that the higher plants and animals are very complex, and that all their thousand parts must all have undergone evolution. This is true; they have cortainly all undergone evolution but not all at the same time. For thousands of years the eyes, the ears, the hands, the feet and very many of the other characters of man, for instance, have undergone no appreciable evolution. They were evolved during different but overlapping periods of a long extended past.

I have said that no same man can doubt the reality of evolution. We may now go further and declare that it is not possible for any same man to withhold a limited adherence to Darwin's explanation of it.

It is quite beyond dispute that offspring differ innately from their parents, that these innate differences, these "variations" are transmissible to descendants, and that, if advantage be taken of them by selecting for breeding purposes, the superior individuals, while the rest are eliminated, evolution will result.

The only point we have yet to prove is that Nature, like the breeder, exercises the necessary selection. At first sight Lamarck's doctrine also seems true. Thus if appears only reasonable to suppose that the children of a man made hard and strong by exercise will be the stronger for his improved health.

The Lamarckian school is rapidly becoming extinct in the scientific world. It flourishes, however, among the general public, who, though they may never have heard of Lamarck, give to his theory unquestioning adherence.

Probably many of my non-biological readers, are now thinking of instances within

arck, give to his theory unquestioning au-herence.

Probably many of my non-biological read-ers are now thinking of instances within their knowledge which they believe prove the transmission of acquired characters.

All these cases of alleged transmission, of which readers are perhaps thinking, are, I venture to believe, mere coincidences. Thus, for instance, if they are thinking of some man they have heard of who broke a flager and afterward had a son with a crooked finger.

for instance, if they are thinking of some man they have heard of who broke a finger and afterward had a son with a crooked finger.

Ten thousand men might break their fingers, yet among their offspring not one might have a crooked finger. Consider on the other hand for how many generations women have bored their cars and noses in India. Yet when is a girl born with ears and nose already observed? For how many generations have we amputated the tails of terriers, and yet their tails are no shorter. It will then be perceived how overwhelming is the case against tae doctrine of the transmission of acquirements.

The general question of the transmission of acquirements is too big and too abstruse to be treated adequately here. Two arguments more I may use, however, partly because they are not been developed, to my knowledge, by other writers, and partly because they seem to me well-nigh decisive. The more than normal development of the blacksmith's arm to me well-nigh decisive. The more than normal development of the blacksmith's arm is rightfully called an acquired trait, since it arises from exercise, from use, not from serminal conditions. But no infant's arm develops into an ordinary adult arm without exercise similar is kind to that which develops the blacksmith's arm, though less in degree.

velops into an ordinary adult arm without exercise similar in kind to that which develops the blacksmith's arm, though less in degree.

Every single thing contained within the memory of man, every single word of a language, for instance, is an acquirement. But when are the contents of a parent's mind transmitted to the child?

Again, a man is capable of becoming a parent at any time between extreme youth and extreme old age; a woman from the age of thirteen to fourteen till nearly fifty. Between the birth of the first child and the last such an individual changes vasity.

Under stress and fear of circumstances, under the slings and arrows of outrageous fortune, all sorts of acquirements are made, the body becomes vigorous, and then feeble; the mind grows mature, and then senile. He or she grows wrinkled and bowed, and perhaps very wise, or perhaps much the reverse. Yet no one viewing a baby show, a children's party, or an assembly of adults, of need parents.

Apparently, therefore, the whole of the parent's acquirements have no effect on the child. Surely no evidence could be stronger.—N. Y. Journal.

# After the Holidays.

After the Holidays.

Now comes business, "bread and butter," taxes. The continuation of efforts for a live-lihood, is uppermost.

Best energies are sacrificed on the altar of mammon. To beat someone, to get "something for nothing," crowns too much. An "easy place"—means much pay and little labor—everybody is after the "easy place."

But where is the "easy place?" Beecher said "if was nowhere," which is temporary truth. Temporary, because it is not based on eternal principles and which does not coincide with "Nature's Divine Revelations." The trend of Nature, everywhere and in everything, is to equalize, to eliminate the countries and to give birth to the Higher. The doctrines and telmods of men tend to stay the struggle, of too many, for a mere existence. The struggle is to breathe at all.

The restruggle of too many, for a mere existence that such a place is in embryo. It will come the attruggle, of too many, for a mere existence that such a place is in embryo. It will come the struggle, of too go back on his children. The first New A place is in embryo. It will come the first New Y tear of the 20th century disclosed, through the sciences the bright dawning. Holy day for a mountaine right along. Universal manhood and womanhood are drawing nearer the Diminated by Nature, and the inside life is being tuned by Nature, and worlds. Thus the days go on "after the holidays."—Ex.

## A. Benelle Dean Leifert.

Since the never-falling liberator Death has summoned and taken our beloved sister, A. Benelle Dean Leffert, from her earthly home at Pilot Point, Texas, Dec. 23, 1901, to that realm immorial—let it be recorded in the minutes of the Spiritualist Society of Galveston. Texas, published in the spiritual press and sent to the bereaved husband and parents that we do feel ourselves most sincerely in heartfelt sympathy with each who mouras because of this bereavement.

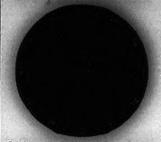
May the baim of the knowledge of individual consciousness after transition allay your srief and help to. in time, illuminate the material vacancy with a shining spiritual presence.

With earnest gaze and anxious ear, We wait for form and step,— For Love will hold her presence no Death makes none to forset.

H. A. Landes, president; Theo. Schir secretary; John W. Ring, speaker.

# YOUR FORTUNE

BY THE ZODIAC.



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### MYSTERIES

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# The Magazine of Mysteries 22 N. WILLIAM ST., NEW YORK CITY.

Spiritualism in Marlboro.

Spiritualism in Marlboro.

The Mariboro Society is still in a healthy and growing condition. Rev. F. A. Wiggin comes to us each mouth at our regular monthly social, held in G. A. R. Hall. Supper is served at six o'clock and the evening is devoted to a lecture and tests by this able advocate of our Cause. We have also had a series of home socials which have proved very enjoyable. The evening is devoted wholly to music, recitations, conversation, or some interesting social game. These have been very informal and all have entered into the spirit of the good times planned by the host-lightful.

On New Year's Eve, at the home of our president, G. H. Morse, a literary and musical entertainment of high order was given during the evening, and all were surprised at the lateness of the hour when the order was given for silence, and we counted the measured strokes which proclaimed the departure of the Old Year. All joined in singing Auld Laug Syme and Home, Sweet Home, before separating to their several homes. When we met with Mrs. Westect she found that others beside herself had been plauning for the evening. Some one proposed that all join in singing familiar songs. This assembled the company together and afforded an opportunity for Mr. Morse to read an appropriate and original poem, presenting the hostess with a lovely bouquet of flowers and several articles of solid silver, it being her birthday. Mrs. Westectt responded by saying she fully realized that she had been entrapped, but thanked the donors in a sincere although brief manner. Mrs. Kate G. Pope of Leominster and Mrs. Ella Shute, both popular elocutionists, added to the pleasure of the evening by the selections.

Mrs. Carrie F. Loring, Harrison D. Barrett, Miss Blauche Brainard and Mrs. Juliette Yesw have been our Sunday speakers thus far this season.

## Special Notice.

The Boston Spiritual Society.—Mrs. Ida P. A. Whitlock, the well-known speaker and medium, has been engaged to speak and give spirit messages for this society in Paine Hall. Sunday evening, Jan. 19, 1952, when she will be pleased to meet her many friends. The society feels that it has been fortunate in securing the services of this able speaker and worker for the Cause of Spiritualism. Don't fail to hear her. Speakers for other dates will be announced later. The Banner of Light is for sale at these meetings.

J. B. Hatch, Jr., Chairmas.

The Holy Supper is kept, indeed,
In whatso we share with another's need—
Not that which we give, but what we share—
For the gift without the giver is bare;
Who bestows himself with his aims, feeds
three—
Himself, his hungering neighbor, and me.
—James Russell Lowell.

