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### SUNSHINE OF HOPE.

Sometimes as when we sall adown the stream At early morn, the mist surrounds us deep, And we go on as in a land of dream, Till suddenly the sunlight sends a beam And all aside the veil doth finely sweep And we awake as if from troubled sleep!

E'en so we pass thro' shades of pain and care, Till hope arises in her splendor bright; The mists of grief surround us everywhere, Then in a moment, as response to prayer, We voyage again in happy scenes of light,: " As lovely morning ends the darkened night! William Brunton

### Spiritualism in Relation to Life.

J. M. PEEBLES, M. A., M. D.

"Watchman, what of the night? . . . The morning cometh."

Inspiration, from inspiro-in-breathing-is universal. It oversweeps the epochs of all past ages, and is just as fresh and forceful now as in time's earliest morning. God is not dead, nor were the doors of Inspiration's temple forever closed when Malachi ceased to prophesy, Socrates to converse with his divine daimon, and John to see visions on rocky Patmos.

Athanasian sectarists may have turned their backs upon the everflowing fountain of inspired truth-upon that light which "lighteth every man that cometh into the world.' But the light still shines, and like a mighty river, widens with the soul's unfolding.

<sup>4</sup> If Isaiah and Shakespéare, if Carlyle, Emer-son, Longfellow, and Lincoln, were not quantitatively, they were qualitatively all equally inspired-inspired as were the prophets of old, because God, the Divine Fountain, the Infinite Consciousness, Life and Intelligence, the Source, was and is One. Scraphs, angels, and spirits of various grades of intelligence and purity have ever been the intermediaries in sympathetic touch with us.

Inspiration warms the nerve centres of the brain, and kindles into liveliest activity the fires of the higher, moral nature. It feeds and nourishes the spiritual; and Spiritualism is an affirmation, the basic foundation of is demonstration. Spiritualists which through careful, critical investigation and persistent research, have become the religious positivists of this period. They are the earnest advocates and philosophers of demonstrated facts, which facts, physical, mental, and psychical, verified by consciousness, intuition and reason, combine to give the very highest degree of certitude. The great souls of song and psalm and philosophy that made radiant the past, were spirit-inspired men. Spiritualism, as the distinguished Alfred R. Wallace writes, is a "scientifically established fact."

### PHENOMENA AS SCAFFOLDINGS.

Jesus of Nazareth, standing upon the sum mit of moral science and real Hebrew Spirit-ualism, and holding with some of the disciples a spiritual science upon the Mount of Transfiguration, talked with the returning spirits of Moses and Elias. There is no record of any dead angels or spirits. Heaven's doors of mercy and tenderest sympathy were never shut. John, on the mountainous Isle saw and conversed with one of of Patmos, the old prophets, "a fellow servant." God is unchangeable. Deific laws are unvarying and lute-like voices of love have vibrated out of the silence through all the agone ages. The Hydesville concussions half a century ago or more, were not deceptions in a Methodist family; were not curious occult inventions, but the discovery-the re-discovery--of the bridge consciously connecting the world visible with the world invisible. These, or similar phenomena, were known to the ancients, as the old cuneiform writings and the remotest Akkadian inscriptions now being deciphered by Orientalists abundantly demonstrate. These spirit manifestations were needed in our time as a check to materialism They were means to an end. They were scaffoldings in constructing that magnificent temple of truth whose inspired builders, with their divine teachings, were ultimately to enlighten and transfigure the world.

Humboldt, Tyndall, Huxley, Lord .Kelvin, Virchow, Haeckel, and other observing experimentalists, cannot be cognized by the Scientists sense-perceptions. cannot get even a glimpse of them with the thousand diameter microscope; they cannot measure them by any lineal measurement, melt them in crucibles of intensest heat, nor weigh them in the most delicately balanced scales. And further, of the origin of these hidden molding forces they know absolutely nothing. Denying inspiration, and rejecting the spirias scientific helps, these intellectual giants are of necessity agnostic materialists, But why should the results of their investigation-why should the physical sciences of which the aforenamed distinguished investigators are students-he labeled "sciences" in preference to the discovered and carefullyclassified facts of spiritual phenomena? matter to take precedence over mind? 1s physics superior to metaphysics? Is the hypothetical atom to be more honored than consciousness, intuition, or moral reason? Certainly, gravity does not think; electricity does not solve mathematical problems; the telegraphic wires do not originate the mes-

sages they transmit; polarization does not philosophize, nor does the mad avalanche, rushing thundering down the mountain side, crushing alike the infant and the aged, manifest a particle of benevolence or reason Metaphysics must necessarily precede physics and research; mind and morality should, must constitute the corner-stone of all true science and spiritual unfoldment.

### JUSTICE TO SERITUALISM.

Telepathy, psychometry, mental therapeutics, and these "New-Thought" theories worthy of consideration, are allied to, and factors of, psychic science, the substratum of which is Spiritualism in some of its various manifestations and demonstrations. What lack of manliness and moral justice, then, is all this vociferous voicing of "mental science," and the "new thought" flirting, without the bare mention of their maternity. Acorns may be pardoned for expressing no gratitude to the life-imparting oak. Incapable of reasoning, they know no better; but liberal thinkers know, or ought to know, that Spiritnalisa, centered in spirit-essential spirit-is the Father-Mother fountain of all these higher sciences. It is the vitalizing, fruitladen vine, of which telepathy, psychometry, 'New Thought," Mental Science, and theosophical speculative assertiveness, are the branches-some of which, I confess, are sadly distorted, requiring trimming, training, and very careful, watching.

"Watchman, what of the night?" 'In this colonizing age, of commercialism this maddened rush for pelf, power and luxury, there is a reversion of thought and tendeneies towards the gross materialism of ancient Greece and Rome. Epicurus, in the time of Leucippus, a Greek philosopher, denied the immortality of the soul, and taught the self-origination of life on earth through matter, or rather, the interacting affinities and forces in matter.

Democritus held similar notions. The Roman poet Lucretius (born B. C. 95, and ending his life by suicide) predicted life, not upon essential, conscious spirit, but upon the vibratory motions, attractions, repulsions, and atomic laws inhering in matter. His is reputed to have been very unhappy. Much of the wordy theorizing today concerning the origin of life is as friutless as to talk of the origin of space. Life being allied to God, the Infinite Spirit Presence, had no origin. It is eternal. Related to time and mortality, all manifest life on this planet must be the resultant of antecedent life. Nothing can never produce, nor become something.

dead or alive? The proof that it is dead and unreasoning lies in the fact that it did not cut itself out of the Syene quarries, did not transport itself across the country, did not lift itself up on to the fiftieth tier of that great pyramidal pile of stones, nor did it architecturally adjust, chisel, and beautifully polish itself. It is dead and spec-bless, dead as atheistic spirilism.

Spirit is life-life in activity; and action implies something to act upon. This something may be denominated unseen substance, which impulsed and duly manipulated by immutable laws, becomes matter, somewhat as invisible steam becomes ice, or sunberms become coal strata, tangible to the senses.

### UNIVERSAL BROTHERHOOD

Conscious, regal-souled man is not an Edenfallen display of total depravity, not a materialistic mist floating in the immensities nor a wailing waif cast up from the non-purposeless past by fortuitous combinations of interacting atoms and conflicting forces: nor is he a "religious animal," as extreme Darwinians have taught; but he is a thinking, rational, moral being, whose first conscious thought-act is existence; the second is the perception of the existence of others, and the third relates to the acting social relations between ourselves and other, which, deepening, implies the family, the ace, the nation international relations, a world-wide brotherhood-and still widening and rising in corception, includes in one universal brotherhood all those circling, glittering planets that dot the deep unfathomable spaces

RELATION OF THE INFINITE TO THE FINITE. Exalted-and towering as are man's aspirations, he is finite, and the finite necessitates the idea of the Infinite. No machine can cause itself. Tesla manufactured a nicelyshaped talking man, but the thing did notcould not reason.

No unthinking machine can evolve, or construct another machine; nor can any individualized finite, unaided, produce another finite. Not even a blade of grass can grow on an iceberg. No egg on a rock can, without warmth, hatch a living bird, nor can the new-born babe live, clothe itself, and grow without antecedent life, love and intelligence; and the source of that life in the Infinite, our Father-Mother-God!

If it be said by the antagonizing carpist that the "Infinite may have a cause behind it." the say-so suggestion is of little account. The logical reply, is, if any be required, that that would render the Infinite finite, involving as pitiful a contradiction as to state that a circle was triangular-shaped, or that s sphere was tetrahedron in form.

There must necessarily exist between the Infinite and the finite some such relation as obtains between cause and effect-that is, there must invariably be something in the cause to which the effect corresponds. The process of creation, or rather manifestation, implies consciousness, purpose, adaptation wisdom, and power, resulting in the glory of divine man-a spiritual being.

The activities seen in structural form neither create nor constitute life. They are the effects of life acting upon and through the structures. Conscious life is the inducing, compelling power, from which functional activities emanate. The life of man, then,

complex structures, toward the befitting keystone in the arch-perfected manhood! The distance they reach, and the altitude they attain, depends much, if not altogether, upon the original germinal life, or infilling potency. Aspiration is the measure of destination. The platform vaporings of pseudo-scientists extolling the properties of matter without any indwelling consciousness or intelligent purpose (though they are ever compelled to admit some self-forming adaptation of means to ends), have become tiresome. It is not strange that Haeckel's and Buchner's books are not read as they once were. Mental ici-cles are not inviting to the sensitive touch. It is not pleasant to read, or think that one's body, life, and conscious spirit are at death to be packed into a coffin, and all to become alike grave-yard dirt!

### EFFECTS TRANSCENDING THEIR CAUSES.

Conversing once with Thomas Carlisle, at Chelsen, he characteristically pronounced America "the great maw, that was even hatching out desperate and pestilent things." There was something of truth in this. The last America-hatched fad to be put as a tak upon Spiritualism is that "effects transcend their causes. . . . We see evolution everywhere." Yes, but evolution -implies something--some substratum to be evolved from; otherwise, we have the silly position of something from pothing. Evolution is but helf of the circle. Involution in time must precede evolution. The sensible old farmer said he "could not get water out of his well till there was first some in it." If effects transcend their causes, all fathers' sons should be Isaac Newtons, or Emersons, A wheelbarrow of wood and iron, as a purposed effect should "run" the man that made it. Turtles eggs, sand-warmed and hatched, should produce strong-winged eagles. Automobiles, being effects, should build and guide themselves "Oxygen and hydrogen," says this new-born philosopher (?), "combine to form water. . .

The effect, transcending the cause, is unlike the cause." But the very word "combine" here used, indicates motion; motion necessi tates a moving force, and a moving force implies life, all of which agencies combined, we are gravely told, are not equal to the effect. water. Here is logic run mad! This theory squarely dispenses with God, and is therefore rankest atheism under the guise of Spiritual ism. One may be a Spiritist and at the same time an atheist, but cannot well be an atheist and a real heartfelt Spiritualist, because the latter is necessarily reverential, encouraging prayer and holiness of life. In Anglo-Saxon the word "God" is used in the sense of "good," and who, morally capable of a religious emotion, does not find both peace and profound philosophy in contemplating the Infinite Good?

### THE SPIRITUAL LIFE.

Though consciously and intuitively knowing mething of God (in wholeness), He is incomprehensible. The Neo-Platonian Proclus lefined God as Causation, and Jesus as Spirth -pure, essential, immortal Spirit. And this sacred word constitutes the corner-stone of Spiritualism. The derivatives therefrom are spiritual, spirituality, spiritual-mindedness, spirit-communion; and the fruits of the "spirit" as expressed by the Apostle, are "love, joy, peace, long-suffering, gentleness,

conditions, spirits proved the passage of matter through matter in both a subdued light and in broad daylight. Fruits flowers, nuts, branches of trees, and bits of rock were brought through solid walls in profusion. The spirits, clothing themselves in substances, materialized, and in the quietness of twilight walked about in the greenhouse and garden. Lately I witnessed very similar manifestations in the elegant residence of Mr. Thomas W. Stanford (Melbourne), brother of the originator and founder of the Stanford University in California, and the reputed richert one in the world. The medium was Mr. C. Bailey, and his controlling intelligences always opened the sittings with prayer. All such orderly, religious scances tend to lead the researchers from the physical up to the psychical; to impress the mind with the sublime thought of immortality; to arouse the inner conscience, to quicken the spiritual faculties, to reform vicious habits, and attune the soul to the harmonies of infinite love and perfection.

### THE SPIRITUAL AND THE CHRIST-LIFE.

As aforesaid, Spiritualism is of God, and therefore divine. It was in-Jordan's waters that Josus clairyoyantly saw the "spirit," decending like a dove, a beautiful symbol of his mission. Previous to this heavenly baptism, he was Jesus, the Galilean carpenter, raveling, according to Hafed and Talmudian writers, in Egypt and other Oriental lands; but now he was Jesus Christ-the anointed, the divinely illumined. There was no miracle in this. it was natural to spiritual law. Every Spiritualist should be baptized from he Christ-heavens, becoming a Christ now. As many," said the Apostle, "as have been haptized into Christ, have put on Christ." Let "Christ be formed in you." And again, the Apostle said, "Christ liveth in me." Christ should live in every one.

Afire with the Christ-spirit, Jesus declared hat "believers in Him" should do the works that He did, and Peven greater works," He hose the apostles, not because of their cholarship, but because of their susceptibility to spirit influences. Paul never saw Jesus "hrist in the flesh, and yet he was more the oundersof this now-a-day Christianity than Christ. A Jew by birth, a Pharisee by edu-cation, he was to the end more of a spiritist have a Christ-illumined Spiritualist. Though dricken down by spirit power on his way to Damascus, and though caught in vision up to the "third heaven," he confessed in his writings that he was the "chief of sinners," and had not yet "attained." His real name, as traced in the Talmud by the late learned Dr. Wise, president of the Hebrew College of Cincinnati, Ohio, was Acher. Afterwards he was called Saul, and still later Paul. Changing the name when traveling was common in that period. Plato's real name was Aristokles. Paul preached Christ as the loftiest spiritual altitude to be in his time attained. Paul, being coufessedly given to "diplomacy" another word for duplicity-wrote of "salration by faith," and said that "without the hedding of blood there was no remission of ins," Evolution was doing its work, howver, in the apostolic period; and when more highly inspired, he exhorted the Jewish believers to leave their "first principles," their Pharisaic religious motions, and "go on unto ngaih And reconciled, we are saved by His (Christ's) life." Mark this; it was and is the life-the life of justice and mercy, the life of purity and love-love inspired by faith, and guided by wisdom, that saves. The parabolic style of writing was common in the early days of Christianity. When Paul wrote that "this rock was Christ," he had no reference to a granite boulder. And when Jesus said "Except ye eat my flesh and drink my blood there is no life in you," he did not intend to encourage cannibalism. This was the symbolism of Oriental imagery. The real meaning was, "Except ye partake of my spiritual doctrines, and drink or assimilate these spiritual teachings, there is no life in you, because it is 'the spirit that giveth life.'" The spiritual Christianity of Jesus Christ, and the spiritual illumination of Gautama Buddha, and true Spiritualism, are all in perfect accord; the essential thought being that it is not belief, not creed, but character that saves.

### CHANGING ATTITUDES OF SCIENCE

Social science, mental science, metaphysical science, and especially psychic science, are just as much sciences as is that university-taught science called physics, the textbooks of which, though authoritative today, are repudiated by the next generation. There have been new discoveries, widening knowledge and deeper research, necessitating frequent alterations and amendments in the classically arranged and tabulated "natural sciences." The chemistry of my academic years is no longer chemistry. This should induce modesty, a virtue with which Haeckel and his materialistic satellites are not too familiar. Truths, as fixed principles interrelated to cause and effect, do not change. It is our conceptions of them that change, which changes demand frequent revisions,

### SPIRITUAL SCIENCE SUPERIOR TO PHYSICS.

The original atoms and constituents con

### DEAD MATTER VERSUS SPIRIT.

Vital action does not belong to ordinary matter. Force cannot spring from non-force, nor life from absolute death. As there is organic and inorganic, structureless and nonstructureless matter, there is also "dead matter," as scientists and such distinguished living microscopists as Professor Lionel S. Beale, F.R.S., F.R.C.P., F.R.Mchi.S. (viceprysident of the Victoria Institute), and other illustrious authorities, prove beyond cavil. Professor Dewar, in his late address before the British Association for the Advancement of Science, when treating of liquid and solid hydrogen; of helium, crypton, xenon, and neon, as recently discovered, invisible atmospheric elements-remarked that "belium when liquefied, would be as hard to see as a ghost in the sunshine." He was further reported as saying that "certain seeds frozen for a hundred hours in liquid air" caused "their protoplasm to become inert, but," said he, 'on non-living matter the effects were much more marked." To contend that there is life in matter, or that life permeates matter, is a very different thing from saying that matter is alive, consciously alive. The former is true; the latter is unproven.

Standing several times in the King's Chamber of the Great Pyramid, Egypt, I saw before me a solid block of granite weighing several hundred tons. It has stood there according to learned Egyptologists, several

not merely mental or muscular activity, but rather spiritual vitality, proceeding primarily from the higher Divine Source.

### ORIGIN OF LIFE ON EARTH.

From whence is it? It is from the inflowing Infinite Life, and is much more than mere existence. The rock and the oyster exist, but they do not really, consciously live and aspire to higher states of being. Sensations are not reasoning faculties. Tendencies do not create, they only incite; neither do functions create organs, but organs, adapted to use, manifest functional activities and aims.

There are doubtless units of force, vehicles for consciousness, in numbers infinitely beyond all mathematical calculations, generated in the bosom of the Divine Life, and flowing therefrom something as crystal drops emerge from an ever-flowing fountain.

These units, atoms, monads, may be considered as infinitesimal segments of the circle of Being-as semi-detached entities, sympathetically and spiritually connected by the rarest films of vibratory ether to the Infinite Life-the energizing, infilling, over-brooding Father-Mother Spirit.

In consonance with the above, Professor Fleming, in a recent science monthly, writes of mounds and invisible corpuscles as fragments chipped from a neutral atom, calling them "electrons," or "ions"; and he considera that one atom of hydrogen may contain from seven hundred to one thousand of these inconceivable, infinitesimal electrons. If this be science, it is surely getting very nearly to spirit.

These ethereal entities and ions, evidently unlike in possibilities, unlike in germinal potentialities, are naturally adapted to different planes and spheres of etheric existenceendless diversity in unity. Nature quite as much abhors monotony as a vacuum.

goodness, faith, meekness, temperance, If we live in the spirit, let us also walk in the spirit."

The mere conversing with spirit intelligences behind the veil does not constitute a Spiritualist. If it did, then African Voudous and American Mormons are Spiritualists; but emphatically they are not. The ancient Assyrians, as the cuneiform tablets testify, held intercourse with the dead. Promiscuous converse in Moses' time with spirits that "peeped and muttered" was called necromancy, and forbidden. It may have been demonism from the dark chambers of the underworld: if so the forbidding was justifiable. Israel's seens stood on the higher plane of inspiration prophecy, and angelic ministrations. Seers

and sitters alike should be examples of purity and moral excellence. Conscientiousness, fidelity to the principles of right, righteousness cleanliness, and a candid search for the truth, should be the actuating motives. In this religious attitude largely lies the secret of Mrs. Everitt's seances, so wonderful, convincing, and spiritually uplifting.

The same may be said of Mr. George Sprigg's seances, both in Australia and Cardiff. His influencing spirits, as spirits always should, arranged the conditions. The photographer necessarily arranges the conditions for the picture. The farmer, with plough and spade, controls and fixes the conditions for the ripened harvest; and so spirits, dwelling on that more spiritual plane of existence, are the most competent, and should be permitted,

to fix the conditions for the manifestations. In Mr. 'Spriggs' seances the sitters were selected. They were to attend punctually, Each was to take a bath before entering the consecrated room; all were to abstain from meat-eating, intoxicating drinks, and tobacco, and were to fast from breakfast time till stituting the physical sciences as booked by thousand years, stationary and cold. Is it climbing up to better conditions, and to more system, and moral integrity. And with these These units of consciousness are evidently after the evening sitting. Here was purpose,

### KNOWLEDGE NOT THE WORLD'S SAVIOR.

It is a stock phrase among many spiritists that, "Knowledge is the world's savior." Knowledge is not the world's savior, neither s ignorance. Knowledge, unless guided by a high moral motive, is dangerous. The most knowing men are the most crafty in crime. Forgers are excellent penmen. Counterfeiters are often fine mechanics. Bank defaulters may be expert accountants.

Dr. Webster, Professor of Chemistry and the Natural Sciences in Harvard University, America, owing Dr. Parkman a debt that he could not caucel, murdered him in the University building, and then employed his knowledge-his chemical skill in acids and heat-to conceal the terrible/crime. He was tried, convicted, and executed, and Andrew Jackson Davis clairvoyantly watched the process of his dying, and his entrance into

(Continued on page 8.)

### THE MUSICIAN

As I sat in the solemn twilight, When the work of the day was done, Watching the rainbow colors Of sky at set of sum— A note of heavenly music Came floating from above, And stole into my heart of hearts Like the nestling of a dove.

This note struck a chord in my being Which thrilled with a magic spell, Vibrating dreams of love-life Where my soul delights to dwell. Encircling—enfolding—uplifting Into the ether blue, I sprend my immortal pinions, And straight to that centre flew.

Whence came that note of music? I asked of the host above; Whence came that heavenly message That spoke to my heart of love? . Oh! lead me into its presence, And show me the harp divine Whose strings have been swept by magic, Touching this soul of mine.

Out from the shining tentre Off from the shining centre Of peace and harmony A form of majestic beauty Bent its bright gaze on me: I listened with breathless emotion For the answer it would bring, And words of truth, full of meaning, I a the measure of how L const. Is the message of love I sing:-

It is not the harp beloved, Neither the strings of gold, Nor the delicate touch of finger That have power such strains to unfold; But the thought in the heart of the singer Of peace and truth divine— Of living and giving and loving— That has entered this soul of thine.

I give for the love of giving; My song is, The good of all! Whose heart is kindled to loving, Whose near is kindled to boild,
Into it the melody falls.
Keep tuning your heart to the measure of love and joy and bliss,
Till strains of the Universe you hear In sweetness exceeding this.

The musician whose heart strikes the harp The musician whose heart strikes the in string. Who speaks love and truth in his song, Will enter the depths of being, And drive ont ill and wrong— Will fill life with a sweetness Like unto the joy of heaven; To him who has found his life in God Such power of expression is given. Such power of expression is given. Anna W. Mills.

# Music, Painting and the Sister Arts.

Their Moral and Theropeutic Value.

W. J. COLVELLE

The personality of the musician is very ju-portant indeed when highly nervous patients are being considered, and no matter what other qualifications a good general practi-tioner may possess or lack, a restful presence is an absolute necessity. Here we are en-trenching on the domain of the eye as well as the car, for if an exciting appearance is pre-sented by the musician the door is largely closed by the patient against his kindly of-fices. Successful experiments have often been conducted by placing the performer in a neighboring room, and allowing the song or instrumental selection to influence the patient The personality of the musician is very juineighboring room, and allowing the song or instrumental selection to influence the patient without sight of the performer; and so far as we know the success of all such experiments has been largely determined by that subtle constitutional sympathy (or the lack of it) which renders easy or difficult a favorable transmission of impressions from one indi-vidual to another. The mother's hullaby owes by far the greater part of its benign in-fluence to the deep affection subsisting be-tween the child and the parent; and to a great extent the kindly nurse who loves her charge can perform an office similar to that of the mother. A celebrated organistin Chi-cago, a few years ago, devised a kind of wooden hammock which he attached to his organ near the pipes; a highly nervous pa-tient (often one who was suffering from ex-treme debility) would be placed therein, while the organist sat at the keyboard and manipulated the instrument in the ordinary while the organist sat at the keyboard and manipulated the instrument in the ordinary manner. Many strikingly successful results followed upon this course of action, but never, so far as we are aware, if the patient took the slightest dislike to the performer. We can no more reasonably deny that the music than that the orator or elecutionist ex-presses personality in the style of an oration or recitation; we often admire the words but do not like the manner of delivery, so we rendily acknowledge a fine composition when we hear it, but may not approve of a subtle something which accompanies its rendition. something which accompanies its rendition. These fine considerations are of the highest

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These fine considerations are of the highest importance to-healers whose work must of necessity lie very largely among hyper-sensi-tive people; and it is also a fact that in times of illness ordinary sensitiveness is often greatly increased, so much so, that a person comparatively strong-neerced when in robust condition will appear very fanciful and guite a "ionalle of nerves" when afflicted with some mechanism distances. These and informations

sence of haste and its accompanying slovenli-ness in all their works is one of the chief causes of their long endurance. If we wish to do real good with canvas, brush, and paint, we must be very particular in the selection of our models, or in the ideals, dreams, and fancles which we commit to can-vas. It is useless to portray the merely com-monplace surroundings in which the bulk of people manage to exist, but if one can sug-gest how an improvement without, in any way, changing its essential nature, whoever does so is a benefactor. To persons who spend most of their lives in city tenements and factories, pictures of wild flowers from country lanes and hillsides may prove of great importance in relieving the monotony of wearying toil, and may suggest to the shut-in toilers much that they can unite themselves with in thought and fancy, even though they be debarred from outward participation in it. All true art appeals to our inner life, there-fore, that art which only reaches the senses With in the other outward participation in it. All true art appeals to our inner life, there-fore, that art which only reaches the senses fails of its highest mission, though if it reach the senses in an orderly manner it cannot properly be called objectionable. When we travel in unaccustomed places and behold seenes of unusual beauty, it is well to be pro-vided with kodak and camera, but better still is it to be able to reproduce nature's vivid colvided with kodak and camera, but better still is it to be able to reproduce nature's vivid col-oring as well as her beautoons forms. The painter, who makes portrait painting his spe-cial occupation, if he seeks to serve a truly benevolent 'aim must be particular to in-troduce into the picture something more than the ordinary outward appearance of a certain man, woman, or child, because the true object of a portrait is to show off the highest attri-butes and qualities of a given individual, whose little idiosynerasies and purely external defects of disposition and appearance can defects of disposition and appearance can never need to be immortalized. We can well never need to be immortalized. We can well understand the transparent honesty of Oliver Cromwell when he insisted that an unsightly wart which disfigured his face should appear in his portrait, but we can even better under-stand the truly sincere aspiration after sym-metry displayed by whoever desires, not to immortalize a defect, but to perpetuate that alone which deserves perpetuation. We all have a lower and a darker side which we should seek to get rid of, therefore no good end can ever he served by showing it forth in an unchanging artistic product. It is not so much vanity as ideality that induces many well-meaning people to desire the photog-

end can ever he served by showing it forth in an unchanging artistic product. It is not so nucle vanity as ideality that induces many well-meaning people to desire the photog-rapher to flatter them to a certain extent, be-quuse it is the very best and highest appear-mice presented by an individual which regis-ters the inaximum-point of a person's contri-bution to 'social' elevation. We do not know of a single writer, either in prose or in poetry, who has always main-tained his highest level, nor have we ever heard a public speaker or singer who is al-ways at his best; but we are quite justified in publishing, for long preservation, the very finest of the author's sayings, and reprodac-ing, from the photograph, the choicest sen-tences from the preacher's discourses, and'in selecting the choicest vocal genus from the singer's repertoire. We are, in like manner, justified in calling upon the kindred arts. Painting and Sculpture, to preserve for us and to hand down to posterity the very choicest and highest expressions which axo-have ever seen displayed by personal friends or public celebrities. The two great schools of art—Idealistic and Realistic—are not truly antagonistic, because we can honestly idealize what we are accustomed to call the real and we can seek to realize what we agree to call the ideal. We may thus safely corelude that the artistic faculty in man is a heaven-born instinct calculated to bring the world of spir-itual realities into closer relation with the realm of sense. No true artist will ever strink from committing to canvas the highest ideal conceptions which reach him h hours of most' exalted eestacy. The only suggestions which can be of permanent value to any one are those which updift the mind and purify the heart. To glorify the commonplace, to render more beautiful the daily routine of work which we must all accemplish, is we of the truest and highest ministries of coase-crated art which is the pure hand-maiden of andeflide religion.

The truest and highest ministries of code-crated aft which is the pure hand-maiden of undefiled religion. The justly celebrated Kindergarten system of child culture, introduced by Froebel in Germany, in 1826, teaches the highest prin-ciples of religion in practical art. What re-ligion says and expresses, nature says and represents. What the contemplation of God teaches, all nature confines. What is de-duced from the contemplation of the inner is made manifest by the contemplation of the outer. What religion demands, nature fulfils, for nature, as well as existing things, is a manifestation or revelation of God. The purpose of all existencies is the revelation of God. All existing things are only through and because of the divine essence that if in them. Everything is of divine nature—of divine origin. Everything, is therefore (relatively) a unity, as God is absolute unity.- Everything,

Everything is of divine nature—of divine origin. Everything is therefore (relatively) a unity, as God is absolute unity.- Everything, inasmuch as it is (though only relatively) a unity, manifests its nature only in and through a revelation and representation of itself, and these in and only through continually pro-gressive, hence relatively all-sided develop-onent. This truth is the foundation of all contemplation, knowledge, and comprehea-sion of nature. Without it there can be no true, genuine, productive investigation and knowledge of nature. Without it there can be no true contemplation of nature. Leading to insight into the essential being of nature. Only the human being with beneyolent spirit life, and aspiration, can possibly attain Only the human being with benevolent spirit, life, and aspiration, can põssibly attain a true understanding and a living knowledge of nature; only such can be a genulue natu-ralist. True knowledge of nature is attain-able by man only in the mensure in which he is consciously or unconsciously, vaguely or clearly, a philanthropist, penetrated with the truth of the one divine power that lives and works in all things; only in the measure in which he is filled with the one living and divine spirit that is in all things and to which he is himself subject, through which all ma-ture has its being, and by which he is enabled to see this one spirit in its essential being and in its unity in the least phenomenon, as well as in the sum of all natural phenomena. The relation of nature to God may be truly and clearly perceived and recognized by man in the study and cleadation of the innermost spiritual relation of a genuine human work of art to the artist. In a secondary degree it may be perceived and recognized in every human work with reference to the human be-ing to whom it owes its origin. All things that the living spirit creates, produces, and represents, must have created and implanted pirit, life, and aspiration, can ssibly attain human work with reference to the human be-human work with reference to the human be-line the living spirit creates, produces, and represents, must have created and implanted user the imprint of the seal of this spirit in every part of the product. The human being can appear, nothing vis-ble and sensible can come forth, that does not hold within itself the living spirit, that does not bear upon its surface the imprint of the living spirit, of the being by whom it has been produced, and to whom it owes its ex-sistence. And that is true of the work of every human being, from the highest artist to the meanest laborer, from the nost ma-terial to the most spiritual work, from the most permanent to the most transient human activity, as well as of the works of God, which at the artifiest powers of thought and thus, too, the creative spirit of God may be discerned in his works. We do not pay say ficient attention to this fact in human works, in works of art; therefore, it is so difficult for us to discern it in nature—the work of God. In the consideration of the work of God and of the human work of art we do not concern ourselves sufficiently with the innermost spirItual relation of the artist to the work; we judge its origin too mechanically and super-ficially. We do not consider that these works, if they are works of high art, are not meant to be art-masks, but are always representa-tions of the true individual—of the most in-terior life of the artist. In consequence of this neglect, the genuine spirit of art-work and the spirit of nature are equally foreign, equally obscure to us. Now, as the work of a man—of an artist, within itself the spirit and character.

and the spirit of nature are equally foreign, equally obscure to us. Now, as the work of a man—of an artist, carries within itself the spirit and character, the life and easential being of this man, and, as we say in human metaphor, exhaustively and exclusively breathes out this spirit and life: and as the human being that produced it —who created it out of himself, nevertheless remains an undiminished and undivided being, and is even so the spirit and being of Goil remain forever in themselves the one be-ing, the one spirit, undiminished and undi-vided. ing, vided

vided. As in the human work of art there is no material part of the artist's spirit, and as, nevertheless, the work of art as such carries within itself the whole spirit of its artist in such a way that this spirit lives in this work, is expressed by it, and exhaled by it, it is even breathed through it into others in whom it may reproduce itself in still mightier mani-fectation. testations. Considering art-work from this high standard, we can surely discern for con-scientious and enthusiastic artists unlimited possibilities for undying influence. Such in substance is the gist of Froebel's subline billogender. philosophy.

## The Destiny of the Wicked. W S CROWE, D D

There are four possible things to be said concerning the destiny of the wicked: I That they will be endlessly purished; III, That they will be annihilated; III. That we

That they will be endlessly punished; II. That they will be annihilated; III. That we bave no theory as to what -will become of them; IV. That they will be redeemed. The struggle of the modern pulpit is to get away from the doctrine of endless punish-ment. That doctrine impugns the morality of God. If you could foreknow that your child would turn out a thiof and a drunkard and a murderer, you, in giving that child ex-istence, would be the chief criminal. God foreknows, and the moral law holds. More-over, endless punishment would be injustice to the victim. Just punishment has the ele-ments of time and degree. We imprison men a week for disturbing the peace; a month for a serious brawl; a year for stealing a few dollars; ten years-for wreeking a savings bank; twenty years for maslaughter; and we exceute them for murder. We make the punishment fit dhe crime. We, declare it un-just to hang a man for larceny. Suppose we had a scientific discovery by which we could prolong life a thousand years; what would you think of applying that science, to pro-long the death agonies of a criminal through those thousand years? The Orthodox ,world would say: "Death surely is the limit of jua-tice. Torture is unjust." Then what about millions and billions of years of torture. -The multiplied odium of the dogma is fast

would say: Death sirely is the limit of jus-tice. Torture is unjust." Then what about millions and billions of years of torture. The multiplied odium of the dogma is fast becoming unendurable. The first step taken toward liberalism is that taken by Mr. Beccher—into the nake-shift of annihilation. t was an ancient and unphilosophic and un-enable and discarded make-shift, that Mr tenable and discarded make-shift, that Mr, Beecher did much to revive. He regarded it as an expedient with which to relieve the painful stress of modern theology. His great successor in Plymonth Pulpit entered upon the continuation of his work with the same expedient. The gigantic influence of these two men quite popularized the old make-shift.

shift. It relieved the stress in a way that Mr. Beecher and Dr. Abbott did not purpose. A multitude of young ministers took more sat-isfaction than they could well express in be-ing able to say (to a very liberal man in the congregation), "Neither do I believe in end-less punishment;" and in being able to say (to a very conservative woman in the comless punishment;" and in being able to say (to a very conservative woman in the con-gregation), "Neither do I believe in Univer-salism." It was a step in the right direc-tion, and it did relieve the odium; though younger and smaller men used it as a parish policy.

yonneer and smaller near used it us at parsa policy. \* But-but-this annihilation theory has troubles of its own which Dr. Abbott got into, and got out of. In the first place, it only relieves, it does not destroy, the odium. It is not a millionth part, as had to torture a man a thousand years, and then annihilate him, as to torture him forever; still it is very had. Foreknow-ing the doom of such a man, that he would exist only to eat the bitterness and drink the hilge-water of life, it were morally incumbent on God to prohibit his existence. In the second place, this expedient chal-

bilge-water of life, if were mornly included on God to prohibit his existence. In the second place, this expedient chal-lenges the Divine resource as the old dogma does not. The old doctrine confesses, rather hoasts, that God is not trying to save had men in the future world: He is nunishing them. He could save them if He desired: He does not desire: His purpose stands. Annihi-lation tells us that God is trying to save them in the future world—brineing the full genius of Divinity to bear in the effort—but that He will fail. When the angels and the roleemed assemble to witness the anni-hilation of the first incorrigible, the unani-mous vadict must be that the Divine wis-dom and nower are failures. In the third place: if God can annihilate a

for a religious teacher, as the agnostic camp for a religious teacher, as the agnostic camp. There is no problem on which a decided opinion is more vital to the preacher's task than the problem of human destiny. He might as well be without conviction on the question of immortality or the spiritual na-ture of man. He might as well have no con-clusions as to whether there be a God. You would think him a peculiar statesman, just now, who should confess: "I have no theory, no opinion, nothing to say, concerning ex-pansion or money-standard or trusts." You would hardly expect that statesman to make pansion of money-standard of trusts." You would hardly expect that statesman to make speeches in the approaching campaign. When sad mothers of wayward sons come to a minister for teaching and comfort, with what comfort or with what teaching will be

a minister for teaching and comfort, with what comfort or with what teaching will he confess: "I have no theory, no opinion, noth-ing to say, concerning the future of your children!" It is a melancholy predicament; but what canhedo? Having denied endless punishment, and having discarded annihilation, and being still in the mood to refuse Universalism, his thought is in blank suspersion. These three are the only possible outcomes. When a man rejects every possibility, of course he does not know where he is at. Give him time; be patient with him; keep him a-thinking-above all things, keep him a-talking; for when he paints his own picture a few times he will desire to see himself in a better light. He can't stand it very long, if he only keep a-talking. He will arrive. Let me tell you when he will arrive. If will arrive when he comes down from the cloudsand of scholasticism and takes a look from the human stand-point. When your agnostic foregoes the mystical word "salva-"reformation," his mind will come straight on tion," and lays hold on the practical word the question of human destiny. As long/as be debates the question of "Will"-Diving will vs. human will-there is little chance of untangling the snart. The trouble with the debate on "Will" is that it assumes a condi-tion which never did and never can exist. It assumes that one bad man is alone in the universe with God: or that the people of the universe we take the people into consideration. The scholastics tell us—and so reverently they tell us—that "God has infinite respect for the universe with "God has infinite respect for the

universe are inactive, uninterested spectators. Suppose we take the people into consideration. The scholastics tell us—and so reverently they tell us—that "God has infinite respect for the bad man's Will.—But 1 am considering the people; and they have no such infinite re-spect for the bad man's Will. We, you and I, have no such theoretic and fantastic rever-ence for the human Will that we allow our children to go on in wilful badness, if we can help it. When our mothers found that we were dominated by a bad Will, they did not stand on the order of some attenuated theory about freedom; they smashed that bad Will, or twisted it out; and they punished and loved and educated a good Will into us. I'ut the question in this plain, rational, practical, human way: "Shall we find it pos-sible to reform bad men in the next world? Is any man so bad that his reformation must be forever impossible?" Now let saints and angels go to work on him, and crush his bad Will, and give him a good will. That is the way we do it here. In this world, with only a few forces, and with only a little time, we are able to reform multindes of bad men. Suppose that his fandly and friends were constantly with him; suppose they got him away from evil associates, into a happy and prosperous home; suppose they associated him daily with refinements and chilture, plied him daily with mine rad diterature, and with interest in great ideas and noble enterhim dails with refinements and childre, plied him dails with refinements and childre, plied with interest in great ideas and noble enter-prises; suppose their company contained half a dozen majestic spirits like Emerson and Lincoln and Mrs. Browning and Elizabeth Fry and John Howard and St. Paul-do you think any man lives that could hold out a hundred years, against such divinely human treatment? Well, give him a thousand years of it: but more likely he will become a gen-tlenuan in less than ten years. Now, pray tell, what are all the good peo-ple in Heaven for-all the mothers and fathers and moralists and poets and artists and philosophers, all the preachers and saints and martyrs and apostles and prophets and angels—what are they all in Heaven for, it not to do exactly that sort of thing!

# Book Notices.

A very beautiful book by E. C. Gatileld, bearing above attractive title, exquisitely bound in blue and silver, has recently been accomplishing a vast amount of good in two distinct ways, for not only has its pure, ele-vating teaching reached the hearts and en-nobled the lives of many readers, but the owner has most generously disposed of large numbers of copies which have been sold for charity.

numbers of copies which have been sold for charity. At the beginning of October, when my work opened in Boston, Mr. Gaffield placed at my disposal fifty books which have been disposed of at 50 cents each, thereby raising \$25 to help the needy. It has been a double pleasure to ce-operate in this good work and it is now my desire to say a word about the contents of the dainty volume which can always be procured at Banner of Light Book Store. The book is dedicated in the following words: "To the Spirit World, gladly acknowledg-ing that the message it contains was received

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thus set going, they must be set going in an directions. If this be the case, there is no reason why every psychie sensitive in this and in all other worlds should not sense the vibrations and receive the transmitted message. But as a matter of fact, only that person for whom the message is intended receives it, or one in the imaediate vicinity in sympathy.
"We have found that in our experiments thought transference to others than the one intended can be prevented, and secrecy maintained by the will of the person sending the message. This comes under the law of subliminal self-preservation. In telepathy we are dealing with nothing quaterial. We are in the realm of transmission which here confronts us is purely a spiritual medium: one in which distance and absence, past and future, are obliterated; one in which distance and absence, past and future, are obliterated; one in which distance and absence, past and future, are obliterated; one withich all that there is is the eternal here and now. We are in the realm of the absolute, the Divine Mind, the source of all conditions and relations. Within this medium there comes to spiritual perception such distant scenes and such knowledge of future events as the Absolute Spirit reveals. No prophecy ever came by the will of man. And here we may ask those who contend for a material ether as the message to hick are yet in the future and are at present non-existent? Space and time are message. Which are yet in the future and are at present non-existent? Space and time are many and a material mode of existence is one of state and not of place. Spiritualists, who ertainly well worlds of the absolute of the absolute for endered of the source of the and and are material mode of existence is nonely which depends of matter."
The evidence to which we refer is bound in the path of the section and endered of the and so of the authors by Dr. Fred L. H. Willis of Bardel and endered of the section of the service the authors by Dr. Fred L. H. Willis of Bardel and end of

aniazing work, extending over about sixteen pages. The narrative ends with these beau-

pages. The narrative ends with these beau-tiful and kindly words: "Newton passed to his eternal reward leav-ing no riches behind him, no 'inspired' writ-ings or 'revelations,' no sect or cult bearing his name, nothing but the gratitude of some 250,000 healed patients, the vast majority of whom walked in the ranks of the obscure and lowly." lowly

Could any testimony from a strictly spirit-ualistic champion be more generous and just? The whole book, which is indeed a remark-able one, ends on page 396 with the following summary concerning Spiritualism which is at

summary concerning Spiritualism which is at least deserving of impartial review. "All the most reliable data which we have examined under the general head of spirit communication constrain us to the following conclusions: First, Spirit communication has occurred in modern times. Second, Some of the communicating spirits, to judge from their manifestations, are, of an inferior and exil manifestations. are of an inferior and evil manifestations, are of an interior and evil nature. Third, Spirit communication varies in degree from simple telepathic suggestion to complete control of the person communicated-with; in which case it amounts to obsersion." More and more is the truth being pressed More and more is the truth being pressed home to enquirers everywhere that all alleged phases of mediumship are founded in reality and that frand and hallucination cannot be rande to cover anything like the immense ter-fitory covered by demonstrable spirit mani-festations, nor can telepathy, as claimed by Prof. T. J. Hudson, by any means scientifi-cally explain all such phenomena. Spiritual-ism is scoring victories everywhere alike in the church and in the world outside. Such books as the one just noticed indicate pretty clearly the drift of the present time-spirit. What is needed most of all is high aims and patient discrimination on the part of all studious investigators.—W. J. Colville.

# A CELESTIAL MESSAGE.

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For successary equipment, and unless one is far more penetrative than the majority, he or she is hardly cut out by nature to fill the of-fice of a suggestive nealer. No matter how' many directions may be given in a lecture-hall or class-room, the practical healer must be largely guided both by intuition and ex-perience, and the longer one continues to en-gage in any special kind of ministry, the greater grows that person's intuitive percep-tion, provided it is faithfully followed when-ever it makes itself known. Turning to the influence of painting, we have an immense field to explore, and one which allows even greater scope for activity than any in which the personal y of the bealer must figure largely. Though a picture does embody the mental concept of the artist, it does so in a calm, stationary, completed manner-a picture being a thoroughly crystal-lized form of ideal suggestion, which can be carried from place to place, or left to remain year after year in a certain spot without los-ing anything of its original suggestiveness. A benutiful, picture always makes a charming present and, as love of art in some one of year after year in a certain spot without los-ing anything of its original suggestiveness. A beautiful, picture always makes a charming present, and, as love of art in some one of its many forms is well-nigh universal, we rarely find it difficult to introduce some artis-tic token into the presence of one whom we wish to help in an acceptable manner. The great advantage of a picture is that it can be looked at many times, and can be relied upon (like a good book) to remain always a trusty friend – one whose counsel never varies, and whose smiling presence can cheer any weary hour whenever we please to look upon it. Whoever studies the great paintings as well as the carvings and statuary of En-rope (produced during bygone centuries, be-fore "hurry up" had become the motto of the modern world), must be forcibly impressed with the amazing amount of care as well as ingenuity displayed by those indefatigable workers in the long ago, who nover considered any amount of effort or attention too great to be expended in the pursuit of their chosen vo-cation. Medieval artitists often made sad biunders so far as cholee of subject was con-cerned, but whatever they undertook they ac-complished thoroughly well; the perfect ab-

the third place: if God can annihilate In soul, it would seem that He might influence a soul. Is it so much easier to blot a soul out of existence than to persuade or compel it into the right path! Has God full power of destruction: but very limited power of construction

"Oh," I hear the men of the make-shift "We do not teach that God, by overt act, wil destrey the wicked sonl; we teach that the wicked sonl will destroy itself—will burn it, self out, as it were." Well, then, in the wicked soul will destroy itself—will burn it-self out, as it were." Well, then, in the fourth place, we have the most peculiar and amusing absurdity that was ever proclaimed, even by make-shift theologians. Yonder is your wicked soul so weak that it flickers as the last flicker of a burnt candle, but still so strong that it can defy the Almighty, who is doing his utmost to influence it! How can it be so infinite and so infinitesimal at the same time.

The so infinite and so infinitesimal at the same time.
In the fifth place, this make-shift runs up squarely against the analogies of science. Science does not recognize annihilation. No material thing, though it be so inconsequent as a dust mote, can ever be blotted out. If he has been blotted out. If he has holds in the spirit realm-and if the soul be anything-our good brethren must be only be anything-our good brethren must be anything of the soul be sould be soul

ing that the message it contains was received from one of its philosophers and poets, twenty years ago with us in material form, now in the fifth sphere, still laboring for the promotion of the cause of truth and rightcous-ness among men, this book is reverently dedi-ented."

cated." This lovely volume is a valuable literary of This lovely volume is a volume interary or-fering and a gen of art in its outward ap-pearance. It certainly secures for itself a cordial welcome by reason of its charming personality, and books have personalities as well as people. It answers numerous en-quiries which are always cropping up concern-ior, soal life in the spirit world. Nothing quiries which are always cropping up concern-ing real life in the spirit world. Nothing more definite in plain, unmistakable language have I yet encountered in the wide range of literature which has passed through my hands for review. The religious tone is deeply spiritual, reasonably reverent and ea-tirely supersectarian. Much high philosophy and even profound metaphysics are coucled in simple but elegant language and no mat-ter from what stundaoint the reader may an-

ter from what standpoint the reader may proach the treatise, he cannot fail to be fa-vorably impressed with the height, depth and breadth of the spiritual ideas thus graphically presented. W. J. Colville. presented.

### PSTORIC BESEARCH AND GOSPEL MIRACLE

by E. M. Duff and T. G. Allen. This is a book very recently issued by Thos. Whit-taker Bible House, New York, which well de-serves extremely careful perusal as it throws much light on the attitude now taken by fair minded Christian thinkers on the psychic problems which are now holding the intense interest of the brightest intellects in every en-lightened community. One of the authors interest of the brightest intellects in every en-lightened community. One of the authors, Rev. Edward Macomb Duff, is a clergyman of eminence. The other author, Dr. Thos. Glichrist Allen, is a distinguished ornament of the medical profession, consequently the writings of these men will be treated with re-spect by many people who would listen by no means so attentively to the words of wit-nesses less known to position and fame. "To the Apostle St. Thomas and to all hon-est donblers this work is tenderly and rever-ently dedicated," is the striking inscription which meets the reader's gaze before the 'ody of the work is opened. The word "su-

### Wisdom.

Wisdom is glorious and never facieth away; yea, she is easily seen of them that love her, and found of such as seek her. She pre-venteth them that desire her, in making her-self first known unto them. Whoso seeketh venterin them that desire her, in making her-self first known unto them. Whoso seeketh her early shall have no great travail, for he shall find her sitting at his doors. To think therefore upon her is perfection of wisdom; and whoso watcheth for her shall quickly be without care.

For she goeth about seeking such as be worthy of her, showeth herself favorably to them in the ways, and meeteth them in every thought.

thought. For wisdom, which is the worker of all things, taught me, for in her is an under-standing spirit, holy, one only, manifold, sub-tile lively, clear, undefiled, plain, not subject to hurt, loving the thing which is good, which cannot be letted, ready to do good, kind to man, stendfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure and most subtile spirit, for wisdom is more-moving than any notion. She passeth and goeth through all things by reason of her purchess. For she is the breath and the power of God, and a pure influence flowing from the

glory of the Almighty. Therefore can no de-filed thing fall into her, for she is the bright-ness of the everinsting light, the unspotted mirror of the power of God, and the image of His goodness.

mirror of the power of God, and the image of His goodness. For she's more beautiful than the sun, and above. all the order of the stars, being com-pared with light she is found before it. Wisdom reacheth from one end to another mightily, and sweetly doth she order all things. In that she is conversant with God she magnifieth her nobility; yea, the Lord of all things Himself loveth her. I will repose myself with her, for her conversation hath no bitterness, and to live with her is no sorrow, but mirth and joy. And great pleasure it is to have her friendship. O, send her out of Thy holy heavens, and from the throne of Thy glory, that, being present, she may labor with me that I-may know what is pleasing unto Thee. For she showeth and understandeth all things, and she shall lead me soberly in my doings, and preserve me in her power.—From the Apo-crypha.

### Is Cancer Hereditary?

Dr. Bye, the Eminent Specialist, on the treatment of cancer, Kansas City, Mo., states that in his long years of extensive practice in the treatment of carcinoma has proven be-yond a doubt that the disease is hereditary, having successfully treated as many as four or more members of one family suffering from the disease. The Doctor has printed a yalanble book, profusely illustrated, which is event free. Parties afflicted or having friends attlicted should write him. Address Dr. W. O. Bye, Kansas City, Mo.

# Spiritualism in Newburyport.

Our December meetings have been much

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### A Fine Kidney Remedy.

Mr. A. S. Hitchcock, East Hampton, Conn., (the Clothier) says if any sufferer from Kidney and Bladder Discases will write him he will direct them to the perfect home cure he used. He has nothing whatever to coll you. sell you.

### Happiness.

Happiness is born within you; not made from outside things. Happiness is conceived when you begin to recognize a One Life which is living you, and others as well. If appiness grows in your soul's womb as you let yourself be lived; as you learn to ac-cept your conditions as a result of your pres-sour unfoldment advances. Happiness is born a strong and healthy habe, as you begin to work with your condi-tions instead of against them; as you do your loving best in them, instead of straining and striving at your boot-straps to "lift your-self abore" them. Happiness grows up a sturdy power as you feed it hourly upon the Milk of Love for your work; and bathe it constantly in the soury smilles. Thally, by your careful and persistent lov-ing and feeding, Happiness will grow so strong and wise that it will take possession lave aforetime cherished. And behold, all desirable things shall be nito abiding Joy, and will bring to you what-

Then it was that Col. Olcott commenced to prepare and publish an illustrated history of the Eddy family, including the foreign spirits with all their fantastic trappings, as appeared in Col. Olcott's book, that proved to be a very poor paying investment. The very peculiar spirits that followed Madame Blavatsky from New York to Chit-tenden, Vt., could not have been especially attracted to the out of the way, rough lo-cality, for they left with their peculiar chosen medium, and have not troubled Chittenden nor the Eddy famfly since. For the history of the Eddy brothers, from which a large amount as exaggerations and misrepresenta-tions should be deducted, reference is made to Col. Olcott's \$2.60 book that was too poor and too dear to sell. Thever saw Madame Blavatsky but twice; the first time I was riding past the Eddy neighborhood in Chittenden and met a very peculiar looking person, who was bareheaded, very slovenly dressed, walking on a muddy highway smoking a pipe. I saw a man near by and asked him who that person was with a drabbly, seedy looking dress? He said It was a Russian medium visiting the Eddy family. As long as the world lasts there will be pe-

family. As long as the world lasts there will be pefamily. As long as the world lasts there will be pe-caliar people looking intently for new and strange fads; and as a rule they find what they look for, or become boarders in a luna-tic asylum. Blessed are they who inherited and are able to keep a level head and an honest heart. A young men's levelure asyo-ciation once engaged Wendell Phillips, and wrote him that they had chosen a subject. "The Lost Arts." so that he could not drag in politics, and indulge in a tirade against the Democratic party. He replied to them by saying that he could easily dispose of the Democratic party in ten minutes and turn them over to "The Lost Arts;" and was will-ing to deduct that amount of time from his bill. So I have always thought that ten or fifteen minutes' time, or one column in a paper or magazine, was fully enough to dis-pose of Madame Blaratsky when she was in the form; and now that she is in another realm, leave her to work out the salvation that comes by eternal effort. Newman Weeks. Rutland, Vt.

Rutland, Vt.

# Miss Mae Hunt and Mrs. Sanford

Johnson.

The meetings held by Mae Hunt are devel-The interings need by side Pilint are exception oping wonderful power and will soon be a centre of spirit forces to be felt throughout the city, Miss Hunt's guide Peskalene is a wonder in answering philosophical and per-sonal questions with the wisdom of the ages gone by, being the transmitter between the medium and the various intelligences neces-sary to each question pronounded.

gone by, being the transmitter between the medium and the various intelligences neces-sary to each question propounded. Sunday, Dec. 14, the audience was enter-tained and edified with independent slate-writing messages by Mrs. Sanford Johnson who is well known on the Pacific coast and expects to visit the eastern camps and eities the coming senson. The process of public demonstration is by distributing slips of paper and collecting them after the questions have been written. They are placed in dif-ferent piles on the table and the raps desig-nate which to answer as the medium picks them up. She then places each one in the hand of one sitting by her. When the an-swer is read and recognized, the raps tell if it belongs to the one claiming the answer, thereby excluding all possibility of fraud. The slates are held under some covering at the beginning of the sance and are there-after changed in various ways and an invita-tion is extended to skeptics and all who wish to come to the table and listen to the writing while in the process of formation without width and the context of the work of the and without width and the same

to come to the table and listen to the writing while in the process of formation without visible pencil. One of the best tests was given in the Ger-man language to a lady who had no written question, was not expecting a message and was a perfect stranger to the medium. But, she received one from her futher who passed, away when she was too young to remember him, and was not even thinking of him. Others received messages and full names in French, German and Spanish. The medium does not understand any of the languages, and the parties for whom they were written had to read them—the raps designating the right ballots. These mediums are anticipating an eastern

These mediums are anticipating an eastern tour in the coming season and are worthy of entertainment. We hope they will receive a cordial welcome. Mrs. John Brown, Sr.

307 W. 7th St., Los Angeles.

### Briefs.

The Roston Spiritual Temple, Chickering Hall. The order of services Dec. 22 was as follows: Congregational singing: reading, in-vocation by the pastor; response by the Schubert Quartet; discourse on "Spiritualism" by the pastor, Rev. F. A. Wiggin; morning ser-vices closed with a scance. In the evening a musical service was given by the Schubert Quartet, assisted by the Ehnwood Male Quartet. Subject of evening address by the pastor, "Christmas." Monday evening ser-vices are held in Pierce Building, conducted by Itev. F. A. Wiggin. Morday evening ser-vices are held in Pierce Building, conducted by Itev. F. A. Wiggin. Morday evening ser-vices are held in Pierce Building, conducted by Itev. F. A. Wiggin. Mev. May S. Pepper of Providence, R. I., officiated as pastor of the Brittan Hall So-ciety, the last two Sundays in December. Sunday the 21st was very stormy; however the hall was well filled both afternoon and evening. The Sunday following was excep-tionally pleasant. At the afternoon session the addence was large, many coming from heding towns as well. At the evening ses-sion, the hall was inadequate to accommodate all who came and scores of people were un-able to gain admission. These facts demon-

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now say "born to higher life."
The Brockton Children's Progressive Lycerum, No. 1, convened through the month of December in Harmony Hall, 26 Centre St. The attendance was large. Sunday, Dec. 7, Miss Susie Bicknell installed Mrs. Jennie Cooley in her office as Guardian of the Lyceum: the installation services were effective; the Lyceum children carried banners and sang a song entitled "Our Lyceum." Miss Bicknell presented our Guardian with a bouquet of white pinks, which is the Lyceum's emblem. Miss Susie Bicknell has served the Lyceum as Guardian with a bouquet of white pinks, which is the Lyceum's emblem. Miss Susie Bicknell has served the Lyceum as Guardian since April 1, 1898; she resigned her office on account of poor health. Sunday, Dec. 25, concert Sunday, the following took part: Recitation, Miss Etta Mae Shean; readings, Miss Florence Cooley and Mr. Atus; renearks by Chus. Allen. The Lyceum had a Christmas festival, Christmas ere in Good Templars Hall. Instead of a tree stockings were hung around the hall and each child was remembered with a stocking. Our conductor was presented with a stocking, our bey did nonch good for the Cause, the doctor exercising his healing powers and Mrs. Noyes her mediumistic ability. The doctor is well Thown as a teacher of Maznetic Healing and Occult Science. Among the students for healing was Mrs. E. W. Taggurt, who took a thorough course in Magnetic Healing and wills for healing was Mrs. E. W. Taggurt, who took a thorough course in Magnetic Healing and wills for healing was Mrs. E. W. Taggurt, who took a thorough course in Magnetic Healing and wills for healing was Mrs. E. W. Taggurt, who took a thorough course in Magnetic Healing and wills for healing was Mrs. E. W. Taggurt, who took a thorough course in Magnetic Healing and wills for healing was Mrs. E. W. Taggurt, who took a thorough course in Magnetic Healing and wil The Brockton Children's Progressive Ly-

 ise found at 53 Fox St., Fitchburg, Mass., after January 15, where she will be pleased to see all who may care to call.
 The Society of Progressive Spiritualists. Knights of Honor Hall, Hanover St., Manchester, N. H., commenced the year's work Sept. 7, 1902. The meetings thus far have been interesting and instructive. The list of speakers from Sept. 7, 1902, to January, 1903. are as follows: Edgar W. Emerson, Mrs. C. Fannie Allyn, Sarah A. Byrnes, Albert P. Blinn, J. Frank Bayter, Nellie F. Burbeck, Annie Banks Scott, Geo. 4. Fuller, Annie L. Jones, M. A. Bonney, Effe I. Webster. The speakers announced for the present months are Sadle L. Hand, Jan. 4: Annie Banks Scott, Jan. 11; Effe I. Webster, Jan. 25. A Children's Progressive Lyceum, with a membership of about thirty, has services every Sunday at 12. CLristmas was celebrated with a Christmas tree, which was greatly enjoyed by the children. Albina L. Warren, Sec. Titchburg, Mass. Wellman C. Whitney of Springfield spoke for the First Spiritualist Society Sunday, Dec. 28, to large andlences. The two addresses were presented in a most cloquent and albe manner and were followed by a large number of spirit messages, demonstrating the nearness of the spirit world. Dr. C. L. Fox, Pres.
 The Boston Spiritual Lyceum met as usual in Paine Memorial Hall. School opened with singing and responsive reading, followed by the march and answers upon the subject of the day, "Why Do People Entertain Falsehood in Place of Truth?" by Mr. F. T. Allen, Mr. A. Danforth and Mr. E. B. Pnekard, Mr. J. B. Hatch, Jr.; recitations, Roswell Bill; piano solo, Rupert Davis of Springfield, Mass, a former pupil of our school; weight of the day, "Why Do People Entertain Falsehood in Place of Truth?" by Mr. F. T. Allen, Mr. A. Danforth and Mr. E. B. Pnekard, Mr. J. B. Hatch, Jr.; recitations, Roswell Bill; piano solo, Rupert Davis of Springfield, Mass, a former pupil of our school; whiss Alice Bill. Mr. Aloazo Danforth rend the resolutions as proposed by the c The Church of the Fraternity of Soul Com-munion held services in the Aurora Grata Cathedral, Bedford Ave, and Madison St., Brooklyn, N. Y., Sunday eve, Dee, 21, 1902. The service was an especially beautiful one in consperemonation of Christmas. The church was well filled; every sent in the body of the church being occupied. It was beautifully decorated-with Christmas greens, as well as other decorations appropriate for the season of the year. The Christmas Anthems by Verdi Omartet were findly rendered. A ser-Incess meeting as usual; added one new member; made some new plans for future addinates in the some new plans for future addinates in the spectral reports read; accepted reports read; accepted mrs. Lambert's resignation on account of sickness; adjourned in good order; held our usual circle at 4 o'clock. The evening while the spectra methes are apper pertaining to meeting we will harve a paper pertaining to spiritual science Home Mission. At our next, meeting we will have a paper pertaining to the spiritual science Home Mission, Good Will Hall, 41 Market St., Lynn. This society has having full control of it. Meetings will be held every Sunday and Thursday at 2.30 and 7.30. Sunday, Dec. 23, was the first meeting in the new quarters. Mrs. Lizzie D. Butler was the speaker and medium and the services were very interesting and satisfactory. Mrs. Butler is a very excellent test medium and will assist at the Thursday meeting of the served our Society Dec. 21, 1902. The service of the unstanged meeting of the served our Society Dec. 21, 1902. The service of the sense of this week. Next Sunday Mrs. Effer I. Webers and will assist at the Thursday meeting of the served our Society Dec. 21, 1902. The service of the sense of this week. The serve our society. See.
Wark Butler is a very excellent test medium and will assist the Thursday meeting of the served our Society Dec. 21, 1902. The served our Society Very acceptably Sunday.

GERTT.
Dec. 25: she gave many excellent tests, all being readily recognized by those present. Next Susday and the Sunday following Mrs. Samh A. Byrnes of Boston will be our preaker. M. Lizzie Eeals, Cor. Sec., 329 Park Ave., Worcester, Mass.
The First Spiritualist Ladles' Aid Society met as usual in Appleton Hall, 9 Appleton St., on Friday, Jsn. 2. The business meeting was called to order by the president, Mrs. Mattie Allbe, at 4 o'clock. This being the an-nual neeting for 1903, the following officers were elected for the year: President, Mrs. Martha Allle; vice-president, Mrs. Hattie Myson: secretary, Mrs. Esther H. Bilinn; trasurer, Mrs. A. F. Butterfield, Mrs. A. 8. Waterhouse, Mrs. C. C. Wiggin, Mrs. L. Shackley, Mrs. A. E. Barnes, As a mark of appreciation for her fifteen years faithful ser-vice as vice-president, the society elected Mrs. A. F. Butterfield perpetual honorary vice-precident. Supper was served at 6.30 and the evening was deroted to whist, it being one of the most successful parties ever held by this society. Next Friday, Jan. 9, supper will be served as usual at 6.30 and the evening ser-tice as 'lifeny as and mediums will be resent. All are most cordially invited. Es-ther H. Bilm, Sec.
The Addies Supper was served at 6.30 and the evening was deroted to whist, it being one of the old time speakers and mediums will be perved as usual at 6.30 and the evening ser-the M. Bilm, Sec.
The tadles' Lyceum Union met in Dwight Hal, 514 Tremont St., Wednesday, Dec. 31, 1902. Whist party as usual; business meeting adjourned one week; supper served at 6.20. The evening meeting was held in Red Men's Hall, and the entertainment consisted of ongs, dances and piano solos by the Lyceum sholars. After the-entertainment, a Christ-mas free was relieved of its bountiful supply of bofficers of the Lyceum and Mr. Millian, the pianist, were also remembered by their sholars and friends. The next meeting of the Jorean of the Cyceum and Mr. Millians, and the entertainment consisted o

The Church of the Friternity of Soul Com-munion held services in the Aurora Grata Cathedral, cor. Bedford Ave. and Madison St., Brooklyn, N. Y., Sunday eve, Dec. 29, 1902, The church was well filled and the services were very interesting. After a beautiful se-lection by Prof. Decker, organist, the Verdi Quartet sang beautifully. The invocation de-livered by Roy. Ler Moore Courlis, master of Quartet sang beautifully. The invocation de-livered by Rev. Ira Moore Courlis, pastor of the church, was uplifting. After reading a poem entitled "The Beyond," Mr. Courlis gave a seance reaching a great many, giving each a flower as a little token from their arisen friends who were present. The Dox-ology and benediction closed the services, The Ladies' Auxiliary connected with the church will hold a progressive eachre on Tuesday eve, Jan. 13, 1903, at the residence of Mrs. R. Slater, 518 Lafayette Ave. All who attend these social functions have a very enjoyable evening and go away pleased. Miss Emma C. Resch, Corr. Resch, Corr.

# The Ripening Grain. LIDA BRIGGS BROWNE.

The harvest is now being garnered by the thrifty workers in the field. Never before in the history of spiritual affairs has there been such an abundant crop, Materialism, which flourished so rank in the past century, is fast giving way to the proofs of occult science and psychic phenomena. Mea and women are trore willing to investigate into spiritual things than formark and as the masses for

are more willing to investigate into spiritual things than formerly, and as the masses get more throroughly educated, they think for themselves instead of taking that which has been handed down for ages. The sermons one hears now-a-days from the modern pulpit are tinged with the very thoughts cherished by the series of the term analysis cherished by the series of the term ganize and band together the progressive souls that have struggled to maintain their views and opposition, ere long will awake to find that the grain has been garnered in by find that the grain has been garnered in by

find that the grain has been garnered in by the churches. I have heard from the pulpit of a Presby-terian church on Easter day as liberal a dis-course on Innuortality as any Spiritualist lec-turer could give, the only difference being that the minister expressed a cherished hope and the possibility of a return of the loved ones, while the lecturer would state it as a positive fact and give undeniable proof of the same. same.

The seil of superstition has been harrowed, The sen of superstitual progress has been sower, the seed of spiritual progress has been sower, and the plant has been carefully tended by the few enlightened souls that have dared to think in the past. Now the harvest is riper-ing, and who is gathering in the grain, the Tightrift owners, or those who have denied the plant of progress sustenance, who have done all they could to hinder its growth? Are we doing all we can to gather in the harvest, or are we holding back waiting till some one class has gone in udvance and gath-ard and we have to take the hervings?

some one else has gone in advance and gath-ered and we have to take the leavings? I have watched the aggressive and effective work done by the churches in the missionary line both at home and abyaid, and we could take many a hint from them in our methods to spread the truths we possess. Note, how carefully they train the children, taking them when little tots of four or five years old, entertaining them with little stories, giving then presents at Christmas and picnics in the summer. Then the vonths have their

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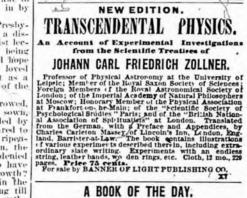
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a congestion in our large cities. Mission-aries for each state should be sent out in groups, consisting of a good lecturer to teach the people the truths of Spiritualism in their religious, moral and ethical aspects, a test medium who can demonstrate spirit return, a good musician who can furnish spiritual songs and make harmonious conditions for the meetings, and a business managér who will collect all-funds, make all dates, attend the hiring of hall, paying the salaries, board bills, etc. With this working group located for several months in a place much good could be done and per-manent socioties established with an or-dained minister at its head having a lyceum and young people's clubs, etc. Then these societies could be a source of revenue to the N. S. A., but with the method now employed it is like expecting a child to support its parents before it is hardly able to take care of itself. We should aim for quality, not quantity, and if only five good permanent societies in each state were established each year, it were much better than twenty feeble ones.

### New Photographs of Mrs. Soule.

So many requests have been made for pho-tographs of our circle medium, Mrs. Minnie M. Soule, as she appears in her Sunday work as pastor of the Gospel of Spirit Return Society, that we have persuaded her to take the time from her ever busy and useful life to give the artist an opportunity to photo-graph her in her platform dress. As a result of her kind compliance with our request we now have for sale three new poses of her,— two in speaker's gown, and a new one, which we think are infprovements over the former ones, representing her as she appears in her seal life and parish work. The Banner of Light Publishing Company has the exclusive sale of Mrs. Soule's photographs, and has placed them, for the accommodation of their patrons, at the same low price as the former ones, twenty-live cents each. ares, twenty-five cents each.



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used for children teething. It southes the child, softens the guns, allays all pain, cures wind collc, and is the best remedy for Diar-thoga. Twenty-five cents a bottle.

### Madame Blavatsky.

### To the Editor of the Banner of Light:

To the Editor of the Banner of Light: 1 was sorry to see by the issue of the finner, Nov. 22, that my dear old time friend, Dr. Peebles, was not disposed to let Madame Blavatsky rest unmolested in spirit life. Several years ago William Emmetto Coleman of California spent much time aud newspaper space in criticising and denounc-ing Madame Blavatsky while in the form. I was then sorry to see so much powder wasted when the same was of so little con-sequence. When Col. Olcott first came here to Vermont on his way to visit the Eddy family in Chittenden, Vt., some one advised him to come and see me, who had known the Eddy children from their early childhood. I told him I considered them very good physi-ral mediums, but the amount of manifezta-tion they were able to add, to make a scance a success, depended upon the number of sittion they were able to add, to make a seance a success, depended upon the number of sit-ters present, and the degree of auxiety that would maturally prevent close investigation. Col. Olcott was then a reporter for the New York Sun.- After being at Chittenden a short time he went to New York. When he returned he came as reporter for "The New York Graphic," an illustrated or pictorial paper. With him came an artist, from New York. About that time a very peculiar wo-man appeared in Chittenden at the hower of the Eddy family, who became known as the Eddy family, who became known as Madame Blavatsky. Very soon Col. Olcott, his artist and the strange woman were very much interested and busy in holding mate-rializing searces with the Eddy brothers.

sion, the hall was inadequate to accommodate all who came and scores of people were un-able to gain admission. These facts demon-strate Mrs. Pepper's popularity as a public worker and as a most marvelous psychic, and prove that the public is ever willing to give audience and a generous recognition to any and all persons whomsover they may be that are able to give them the spiritual pabulum that they are seeking for. Her lectures were clean cut and full to the brin of the best and freshest thoughts of the hour. W. W. Survene Haverbill Mass.

clean cut and full to the brin of the best and freshest thoughts of the hour. W. W. Spragne, Haverhill, Mass. The Spiritualistic Industrial Society met in Appleton Hall the first of January; held bus-iness meeting as usual; added one new member: made some new plans for future ad-

summer. Then the youths have their the various societies with entertainments and socials throughout the winter. Their philan-thropie and humanitarian work is attended to by the older members, but all work as a har-monions whole, like a well trained army. and

monions whole, like a well trained army. Their missionary work both at home and in foreign lands is presided over by a board of directors, and all expenses met by that board. They would not dream of expecting the few Christians in any town in Japan or China to pay the missionaries' fare there from last stopping place, entertain them, pay for place of worship and effect them all the from has stopping place, entering them, say for place of worship and give them all the money collected. That is just what we de-mand of the few scattering Spiritualists throughout this country, and it is a pechod that is holding back the great wave of prog-

that is holding back the great wave of prog-ress that would otherwise ensue. Tweisty-five years ago, where now there are but two or three avowed Spiritualists in a town, there were then dozens of them in places throughout New York state, and flour-isling meetings were held. Today the very name of Spiritualism is largely misunder-stood by the masses, and is considered synonymous with fortune telling, sleight-of-hand and charlatanism. What wender that the few who hold the pearls of truth hug them to their hearts, fear of being mis-understood if they should let their light shine. shine.

The number of the vanguard is rapidly being depleted, and who shall take their places if there is no one to rekindle the flame of truth in their communities? From lack of proper organization years ago their children shall take proper organization years ago their children have largely been gathered hato the churches, and their beliefs scoffed at. This is no idle talk, but actual facts. I have seen it demon-strated in many families, and to be personal, I will say that I am the only one out of a family of four children who is a believer in Spiritualism. My parents were among the foremost to embrace its truths, and among my earliest recollections is the weekly visit of the Jear old "Banner of Light." I can give a similar record in my husband's family. His parents entertained for months such well This parents entertained for months such well known workers as Mrs. Colby Luther, James G. Clark and Jay Ohaapel, and yet today two out of the three children are members of the Presbyterian church.

What is needed is more active, aggressive work in all parts of each state, instead of

stimulate to higher thinking and nobler lving."- H. J. Sarage, D. D. "There is not too much of it; it is all gold. I shall most heartily recommend it to my friends."- William Brunton. "The reading of CURES AND SPHERES adds another of the valued privileges for which I am indebted to Mr. Wig-gin."--Lidian Whiting.

gin. --Lilias Whiting. "There is in his line and quality of thought a strong gestion of Emerson."-Progressive Thister. "This admirable collection of stirring essays on live topics of fundamental value thas strongly appealed to me as just the thing needed."-W. J. Coirille. "The whole book is rich in stimulating thought."-The Coming Age.

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# Mind Versus Spirit. SUSIE C. CLARK.

"All is Mind, there is no Matter." 'This is the first plank in the metaphysical platform, this affirmation was the first gauntlet which Mental Science threw into the arena of materialism. There was nothing particularly new in the statement, for all truth is co-existent with God, but its application was startling, its seeming absurdity in relegating all disease to the realm of mind, challenged attention. It promised immunity from the ills of the flesh. But humanity did not choose to be freed through that gateway, it took most unkindly the imputation of error on its own part. Seeing only through material eyes, it must have a physically tangible remedy to meet its varied ills. These maladies were of such importance and magnitude that to vanquish so mighty a visitant by a thought, a vibration from the brain, was an insult to which the afflicted world took indignant exception. For who ever saw or touched a thought? Who had then realized what a potent, practical force is the action of the mind, and that all tangible things are the materialization of thought? It was a very crude field into which the new seed was dropped. But divine seed must fructify and mature; and there was divinity also in the soil which seemed so unpromising. The dews of an Infinite Love yearning over a humanity suffer ing so needlessly, moistened it constantly; the Sun of Wisdom warmed and nourished the fceble crop, and the area of cultivation in this new field is now as broad as the world. Mind is king of the physical realm. Man has learned that he is rightful monarch of the material kingdom. He has trained his thinking faculties to noble service, has learned the potent law of correspondence in thought, the legitimate effect of every mental cause, and has built a more righteous living on the sure foundation of strong, intelligent thinking. While matter exists and has its laws, is a necessary factor in human unfoldment, since victory over it is the goal, there is still "no matter" on the plane of causation. The material elements of the body can only reflect the conditions which play upon them. They have no power to rise up and assume conditions of their own, to which the mind does not assent. Consequently, as this truth is more universally practicalized, disease must die a natural death, sickness be come unknowu.

even the result of the spirit baptizing the mortal brain with its own intelligence and the power of thought? Mind is the instrument by which the spirit reaches down to the realm of expression and sways matter. Spirit is the supreme power, the breath of life and wisdom from that delfic germ, the soul, which is one with divinity, but which never gains full expression in any mortal em-

bodiment. We are never while embodied all that we are in soul, But thought-germs from spiritual sources are projected upon the mina whose office is always dual. It is a gate opening both ways. Its office is not alone to collect data from the external plane of experience with which to enrich the indwelling Ego, but it also translates for the world those supernal messages the soul imparts from the Fountain of Wisdom. The soul is one with the Over Soul, and likewise uncreate; the spirit of man is conducting pipe for its inspiration to the intellect.

Is not then our primal formula "All is Mind" a meagre statement of trath, a limited presentment of power? Might not one as correctly affirm "All is Spifit, there is no Mind" since the mind is the agent and offspring of the spirit, and thus the power of thought is a derivative force?" The babe in its cradle is a spiritual being; its potent spark of the Eternal Flame, its spirit is doubtless as large as that of an adult. Where is its mind? A germ, in embryo,

awalting in silence, in unconsciousness, the touch and illumination of the spirit, as it breathes upon the material particles of the brain with force and impulse until braincells are formed, and a mind is evolved. But Mind caunot sufficiently symbolize the Alt The eyes of the intellect, so unduly exalted, can never see God, or mortal mentality consciously realize the Divine Essence.

Does the healer therefore in treating illness through mental methods, effective and beneficent as such regime proves, grasp the highest means of alleviation or of cure? If he discards gross material remedies, as he should, why not recede still farther from the objective plane toward the realm of causation, ascend still higher and outgrow those methods purely on the mental plane? Why use labored mental action, suggestive therapeuties, why systematic denials or affirmations, why concentrate strong will force upon a patient when a purer, higher realization of power is possible? (Such mental treatment has not yet reached the flood tide of spiritthat which giveth life. The highest expresion of divinity in either heafer, or patient, has not been stirred. And why take the work of the Infinite Healer out of His hands? Why not give the all-brooding Love, the unfailing Strength a chance to reach Its child through the conducting channel furnished by

a pure, placid, finite spirit, unbindered by agitated mental action? As the Judean Healer truly said, "the

Father which dwelleth within me, He doeth the works." The same realization of at-onement with divinity must be awakened also in the patient and it cannot be successfully permanently accomplished,- through mental coercion, or argument. Richest proof can of course be gladly, gratefully furnished of priceless, inestimable service wrought by mental methods of treatment (even as physicians of a lower plane can prove the efficacy

of their drugs); God speed its blessed work and devoted ministrants, everywhere! But there are spiritual healers of quite unvarying success, who through years of practice have used no montal action or suggestion, but strive to serve as passive, effortless transmitters of the one only Power that is or ever can be-the Author, Inspirer and Preserver

of Life. The work of every healer is a most difficult often thankless task. Only the compensation which eternity holds can requite his toil, bur let him use the most potent weapon in his grasp, withdraw as far as possible from the

external plane, and even transcend the mental, by living, working and realizing in spirit God is Spirit (nowhere in any Scripture is it stated that God is Mind), and they that worthily worship him must worship and work in spirit and thus in the highest conception of Truth. Annual mental action in spiritual work. Transcend all helpful suggestion Serve as passive agent of the Supreme, and await in perfect silence the descent of the Spirit.

In that phase of healing also which is more purely mediumistic, where power is transmitted through a psychic organism chosen for such service by those arisen altrustie souls still yearning over a humanity groaning in needless physical bondage, those grand physicians and scientific minds who long to relieve human suffering, to infuse new evergy and spiritual force into depleted systenis, by imparting those sublimated essences and spiritual chemicals of which advanced studies in the realm of spirit have made them cognizant; in this exalted manner of healing, a passive mentality on the part of the healing instrument is most essential, that the harmony of those high vibrations he un broken. His spirit must be in accord therewith, must be in perfect tune, while his mind for the time, remains a silent note. It must not be inferred, however, that a premium is thus placed upon an untutored mind, an unintelligent instrument, for the widest culture of every mental and spiritual faculty is indispensable, cannot be too deep, too vast and all-embracing to attract such high co-operation and make it possible to be thus used

thoughts. It is true that "as a man thinketh, so is he," but as he lives and realizes the true spiritual life, thus will he think, and henceforth will have no need of healer or of healing.

LIGHT.

BANNER OF

Disease can no more assail one whose feet are planted on this rock of spiritual realization; the freedom, the lightness, the weight-lessness of spirit are his own. Fatigue can no more prostrate him, for what can overcome Omnipotence of which he is a conscious vital part? At-one-ment in even a finite degree with the Grent Spirit! As the Nazarene expressed it, "I and my Father are one," or the Bhagavad Gita "I am the Supreme Self, the only Self in all creatures:" this is the whole truth in a, nut shell, the alpha and omega of the gospel of health. Other foundation for health and wholeness can no man lay than this fact of impregnable divine union, to live the life of the spirit, as a denizer of the world of spirit, here and now, attuned only to spiritual laws, in harmony with spiritual forces, and thenceforth only spiritual conditions will be realized. For where such spirit abides, there is liberty. The Law of the Spirit of Life makes one free from physical bondage, and he is free indeed.

### AN UNSEEN FRIEND.

When he departed to the lar d niveen, " Deep sorrow filled the father's faithful breast, And he full fain within the grave would rest. When lo! arose conviction clear and keen, That he on this young life might steadfast lean, And have from it supporting guidance blest, And so he put to proof the hope confest, and there on barren boughs were leaves of green! And there of He knew the lad possessed a spirit brave,

Why should mere change of place his nature change?, i He still must be the same in heart and-mind; No captive be kept in the silent grave.

Nor would he yet to endless distance range, And in that thought he did true comfort find! William Brunton.

# - Self Knowledge.

"But when he came to himself." Luke 15-17

In this instructive parable we have the youth self-seeking in a false way, desiring self gratification and finding it all ashes and emptiness, for this is the law of life, to be discovered early or late. It is the inevitable justice that is the spiritual ether of the Universe, and which permeates all things. The evil is evil and comes to nought, while the good is good and must abide.

And this phrase, "came to himself," is suggestive of a new theology and is certainly the affirmation of the noble nature of man, it concedes he is heaven-born and should aspire for heavenly things. He-is in his right mind, he is taking hold of his true self when he seeks what is right and true.

Some are trying to impress that upon us by calling these deflections and infatuations "mortal mind," which we might interpret as belonging to a dying mind, and behind this stands the immortal mind which grasps the permanent things of life and follows their leading. We gain the knowledge of our true self by coming to truth and the eternal principles of rectitude.

Well, what difference does this make in our living? Why, just this, we see clearly where we should walk, while aforetime we have been lost in the mist. You have seen the seafog come sweeping in over the land until the accustomed places were hidden from our sight. Wand ring there we would stumble and hardly know whither we were going. But if the sun came in strength and lifted the fog, then we could go about as usual. iIt makes a great difference. It assures us of the integrities. We do the best we can with ourselves through the days

There are three ways of helping ourselves to this knowing of ourselves. There is wise study. We have things by instinct and inspiration: we have knowledge chiefly by searching. And surely we are to study ourselves with the care that we betake to the mastery of business or books. We see peo-ple with false notions either of their own importance or littleness. One is as much of a misunderstanding as the other. We study ourselves and learn our divine lineage and leadings. But we have earth connections, and while heredity should not be with us as a bugbear, it should give us instruction to

against th

consciousness as if he were awakening from a dream-that he is immortal. He gains the knowledge of self that makes him walk uprightly and dare nobly. He has come to himself and pleasure will find him the master, not the servant, and everything of time will have relation to him of merely present service. And in such a spirit as this a man lives with gladness, and his life makes the music which never dies away!

William Brunton.

# Lilian Whiting's "Boston Days."

A new book by our gracious and good writer, Miss Whiting, is a pleasant event for the reading world. It means so much in interest and information and good cheer. It means a help to the higher life; it means the infusion of nobility and strength and worthy aspiration in our nature. She now has a waiting audience who welcomes her word as being of the right sort to make life real life to, it.

I was delighted with these "Boston Days," as I love Boston With all my heart. If one place is dearer than another and so called sacred, this is what Boston is to my mind. It may be a state of the spirit, all the same it makes dear its streets and Common and churches and literary achievenieut, and I am proud of the atmosphere that is another sky to its sky. There is culture in the thought ot its- reformers and religious leaders; in the brave men and true, in the noble women who give it spirituality and blessedness.

Now this may have been told in snatches, but Miss Whiting tells us all about it as a loving historian who has entered into the secret of its secret. This book is just fascinating for its unfoldment of the intellect and ethical side of Boston. It takes all the golden days and makes a Junetide of them, so that we walk through a world of summer. as we read with her the story of a city with beautiful ideals, and of the country round about it, reaching up to Concord-where great men and women are the life thereof. This is a book for hero-worshipers. It is a look for those who love books and would like to know more about their writers and their purpose. It is a book for those who wish to read the signs of the times and feel the making of the present by the great past, and sense what will be by the leading of the forces at work now.

Indeed it is a book for the hour. The mind of Miss Whiting is open to all the live thought of our day, and she interprets with fascinating clearness flin-things before us. She gives value to life. She finds its inspiration.

The printing and binding of the book are all we could ask for. It is really an addition to the world's good books, and will take an assured place in our literature for its full and charming story of all that New England life means, from the coming of the Maytlower to now-and on and on. She is a poet and prophet, and we are glad for the gift of this colden book to the reading world. Published by Little, Brown & Company, Boston.

~

W. B.

Can I name thee? Do words stand forth befitted for thy praise?

As fire thou art burned athrough my soul and as leaping waters thon art told afar. Mind and matter bend before thy throne and the little stars do twinkle one another of thy praise. Thou art fashioned where the soul doth sit its heaven, and thou art made the very God of every soul through ways unending.

Through the corridors of earth, bedarkened souls you speak yourself as one who dwells in bondage, for out upon their nightmare dreams you hail no bark to tell them less than thy great self.

Times of time are winds that play thy face full slow, but the heart in sorrow of its way goes gathering of thy sweetness and the weary one at last is found in measure to thy tune.

Down the depths of all despair you hang your flag of quickened life, for who doth push the door to better life but bends him first where waters roll across his soul and drinks full bitterly their dregs.

and tenderly you halter

JANUARY 10, 1948.

We are they who sail a many waters, the storms ablow, the waves ahigh, do show us need of this great blessing that sits await our call.

We hide in summer-land of make-believe content and drain the cup of worldly lust, but what say hearts when they do speak unto themselves?

Ah, the listening car apoised doth catch a wondrous tell.

The counterpart of many youths is dreamed afresh and the hallowed garments of amany loves is brought aforth to cheat us forth unto the hours that dream us naught but withered Lowers.

We shape and call the little selves of long ago that once did school us in their way, and we plead with little pleaders who hang our heaven of youth for their still remembrance. Ah, friend, can we be less in life by knowing of these things that hallow every life? Can we be prisoners in a land of pain and wish us not a flower?

So let us dream through all becastled air the tenderness that sits await our coming. Let us ripen on to every heart our mission of eternal love, and o'er the brink of hells let drop the cataract that falls its cooling presence to all thirsty ones.

Yes, friend, we know not love. We prize it only 's a dream that poised but once along our path, but all the yeas and nays e'er spoken will break no bond that now doth melt it to thy side.

The sweet forget-me-nots of long ago may blossom forth in all their loveliness, but sweeter still is love's great prize that wings us forth to every heart as angel-bearer of our heaven. Augusta Adams. Rockland, Me.

# To the Public.

As will be seen by perusing the editorial page, I must lay aside my pen and abandon my platform work for an indefinite period. My health is shattered and it will take considerable time to regain it. I must seek a more equable climate at the earliest possible moment, and begin at once to live in the open air to the utmost limit. I intend to return to my post of duty in the near future in better health than I have had for years. I must make an effort to get it, and shall do everything in my power toward that desired end.

Everything will go on as usual in the Banner of Light office. Able writers will give the Banner readers their best thoughts each succeeding week, and all correspondence will be carefully looked after. The Banner will continue its spiritual character, and will be made unusually attractive to all its patrons through the introduction of special features from time to time.

I deeply regret my leave taking. I go only to become strong and well that I may serve my readers better when I return to my post. Necessity compels the change, and I make it solely for the sake of health. If my friends wish me to recover my health, and are desirous of niding me to do so, they can render efficient service by devoting themselves to the Banner of Light. Let each subscriber send in one new yearly patron, and thereby double the paper's power for good. This added thought-force would be a mighty impetus to me in the direction of health and strength. I thank all of my readers for their uniform courtesy and kindness in the past, and bespeak for those who will carry on the work until my return, the same consideration. Wishing all Banner readers "A Happy New Year," I am your friend,

Harrison D. Barrett.

### PARTING.

### COVENTRY PATMORE.

If thou dost bid thy friend farewell, But for one night though that farewell may be, Press thou his hand in thine, How canst thou tell how for from thee Fate or caprice may lead his steps ere that that operate the steps of the

- tomorrow comes? Men have been known to lightly turn the cor-

Alen have been known to lightly turn the cor-ners of a street. And days have grown to months, and months to lagging years Ere they have looked in loving eyes again. Parting, at best, is underlaid With tears and pain.

Therefore, lest sudden death should come be-Therefore, lest sudden death should come be-tween, Or time or distance, clasp with pressure firm The hand of him who goeth forth. Unseen, Fate goeth, too. Yet find thon always time to say some earn-est word Between the idle talk, Lest with thee henceforth Night and day, regret should walk.

Love.

But is Mind the greatest power, is not its potency derived from a still higher source? Though causal in creative, directing force, is it not itself an effect of a still mightier cause.

and assisted by supernal powers, who eagerly and faithfully seek every channel through

which to transmit alleviation and cure. But to be healed of one's malady is not the attainment of unassailable health. That is a work for each individual to accomplish for himself, and his victory will be gauged by his spiritual poise and growth. As a preven tive from illness therefore, as a means of se curing immunity from attack (for which the holding of right thought and intelligent he lief regarding physical impotency, is so effect tive), how much more impregnable the posltion of an emancipated spirit living a life of spiritual consciousness, exercising its own

innate spiritual possibilities to not only dominate physical conditions, but live above them No effort is then necessary to "hold the right thought" or to overcome WTODA

families, and the peculiarities that put us out of the line of best advancement. There are faults of disposition that a man should shun because they were blots in the characters of those hear to him.

Then we affirm what is best in us as truly ours. This is the real self, the lover of kindness, of honesty, of generosity. This is the real ego that cares for good reading, history, poetry, or politics. This is my true self which would build up a happy home. I am the man I would be at my very best, all below that is something I am to resist and get rid of. By thus affirming that the truth me is true, I discover the self that came to the Prodigal, and which brought him to the welcome of the old home.

And behind all resolution of this kind, and at the back of all true endeavor is the creating again of aspiration. There is a feeding process of the mind and heart which enlarges the nature so that it dreams to a diviner purpose, it has a clearer vision. There is no end to the discoveries we make

of our ability. It is a mean thing to despair too soon of what is possible, and to settle in our minds that the year are few and it is hardly worth

while striving much more. We are only laying foundations at the best, but we shall have full time for the superstructure, so it is right to do all that lies in our power. Begin to

learn a language any time. Study a science when drawn to it. Commence anything that promises unfolding of innate powers and do not surrender any attainment as if it amounted to nothing. Aspire to round out and perfect your life, and by such living you learn what you are, and have glimpses of what you possibly may be.

A great awakening comes to the man who has lived without any clear sense of his immortality, and all on a day it steals into his power it rivers on to give its own sweet peace. dous power is soul food .- A. Z.

Tearfully know your step, and you plaything littlest child to clasp his heart, for what are worlds of wordly lust when hearts stand forth acray ing all their own.

What is speech when words are only ordered to proclaim the little days and all their ponypous seeming? Ah, what is life when we do her the days some little knowledge that will give no love of hearts that tear themselves along our way? We do but mimic life on this our stage of Time. We mince and prattle of our greatness, but what says greatness truly told? What says greatness that ne'er can know a littleness when we do bend ourselves to catch no words but those that know no greatness love begets?

I am in hollow of that hand which is all love, and all the marketing of worldly ways can buy it not. Through all eternities it clasps me round and seasons come and seasons go, it fails me not.

Now you who hang your words where shadows fall, and dream the all returning, know this for truth-love haunts all hearts, its wisdom seats all hells, and every heart is miniature of heaven or hell, and every soul is birthplace for this beggar-child that lisps its prattle through our lonely life.

The all sad yesterdays go winding up themselves away when we do. Teach ourselves the truth of this great might that-love

The flower-beds in every summer turn their blossoms to the sun, so life in every soul will turn itself unto that soul that loves. No matter where it slips away the hours of Time it draws as magnet, and over all its sky we see the sunlight grand of one o'erhanging sun that rivers souls its majesty.

Faithed unto the faithful it shows the careworn ones of earth its smile, and bucking all the waves of discontent with sweep of all its

### A Thought.

No event is to be looked at in itself-it has relation to us as spiritual beings-and it will be according to our power of interpreting itand this depends on what we are, and this again on what we pass through and draw wisdom from. One must believe great things to live in a great way. We must see that the universe is permeated by the ether of justice, love, and wisdom. We must believe in immortality as the explanation of man's gains and failures. They are all preparations for yet higher achievements, none of them ond in their happening, and when we so look at life, a low, sweet song steals into the air and charms away all thought of solitariness or sadness. William Brunton.

### The Sunflower.

This wide-awake exponent of Spiritualism has again enlarged its sphere of usefulness, and now enters the field as a weekly paper. Its editors, W. H. and Eric P. Bach, are tireless workers and have exerted themselves to make the Sunflower a representative exponent of the principles of Spiritualism. This they have succeeded in doing. We congratulate them upon their success and extend cordial welcome to the Sunflower as it joins the family circle of spiritualistic weeklies

The food that supplies us all with tremen

### BANNER OF LIGHT.

### Announcement.

Failing health compels our Editor to relia-quish his post for an indefinite period. He will also be obliged to cancel all lecture en-ragements, and give up literary work of all kinds until his health is, in large measure, restored. In his absence, the editorial page will be looked after by able contributors and the other departments of the paper will be planned with great care. We intend to fill our columns with the best mitterial that we can obtain, and will give our readers the best paper that ever entered their homes. Such able writers as Miss Lilian Whiting, Miss Susie C. Clark, Rev. William Brunton, W. J. Colville, Alexander Wilder, M. D., Paul F. de Gournay and others, will have something of interest to say from time to time, and will maintain the Banner's standard of excellence to the very letter. It is a good time now to subscribe for the "old reliable Banner," and thereby become en rapport with the thoughts of these gifted and inspired teachers.

## A Card of Thanks.

### A Tribute of Love.

this scefic of mirth and pleasure, to pay a last tribute of respect and love to Xilia Barrett. For one of such tender years, only a bud of a little more than two summers, we might ask, can there be much to write about, ot so short a life? Ah yes! for this was a most remarkable child, endowed not only with per-sonal charms, she was also gifted with a bright intellect, and considerable will power At the last, ever memorable convention of the N. S. A. at Boston, Mass., she, under the care of a young woman, came to one of the meetings, taking a seat with her companion, at the side of the platform, sitting quietly, and behaving like a perfect little hady. But suddenly, stirred by some impulse, she started for the platform, where Mr. Barrett was presiding. Several tried to hold her back, buy she pushed forward, saying, "I want my papa," and manafed to reach the president's chair. Mr. Barrett could not withhold any longer, and, taking her up in his arms went on with his work. " "This scene, with all the loveliness and ten-derness surrounding it, impressed every one present so deeply that a mutiled applause was Jiscernible-yet there was no demon-stration of any kind, and after Xilia had em-braced her papa, he said a 'few words to her quietly, and put her down on the platform; she then resumed her seat with her compan-ion, not saying another word. On the evening of the Children's Lyceum Entertainment at Odd Fellows' Hall, she helped herself to one of the small American flags on the platform, and while the children of the Lyceum were going through their ex-ercises and marching up and down the hall. On the evening of Christmas Day, in Clin-ton, Jowa, the Philosophical Society of Spir-tualists, held a memorial service, int tribute to Abby A. Judson, little Xilia Barrett, and the venerable Morris Pratt, so lately passed to spirit life. Short addresses, interspersed with the reading of beautifal poems, and sketchees of the lives of the arisen oncs, to-gether with music and floral offerings, ex-pressed the love and respect with which our hearts overflow, and the deep sympathy we feel for the dear ones still in the flesh who sit in the shadow of a great grief, and mourn the absence from the physical world of the loved ones gone before. Tesolutions of fespect and sympathy for Mr. and Mrs. H. D. Barrett were adopted as follows: Whereas, by the sudden and tragic passing to spirit life of their loved and only child, Xilia, our brother and sister, Har-rison D. and Marguerite Barrett have been arigicken as few are stricken in this world, and Whereas, by this and event Mr. Barrett's

stricken as few are stricken in this world, Miereas, by this sad event Mr. Barrett's labors with our society were brought to au untimely end, now therefore be it Tesolved, that we "The Philosophical So-ciety of Spiritfalists of Clinton, Iowa." ex-tend to Mr. and Mrs. Barrett our deepest sympathy, in this their hour of sorrow, and irreparable loss, and be it further Tesolved, that these dear stricken ones be made the object of our special helpful houghts and prayers. May their grief be lessened by the consciousness of their little one's presence in spirit, and may the light of the spirit, world shine through the cloud or sorrow that rests upon them, and dispel the darkness that enshrouds them. May they be strong to endure, and brave to live, and work on the earth plane till they too shall be privi-leged to pass on to the jors of the higher life. Emma J. Knowles, Christine Cooper, Capt. L. A. Day, Committee on Resolutions.

### "The Gentleman From Everywhere."

The Boston Transcript says in reference to the above named book: "It constantly holds the attention by its simplicity, its cheerful optimism, its humor, pathes and good old-fashioned commonschee. For those who are weary of novels, and would like a book free from dry details, here is something that will interest them: they can not help admiring the nunliness and sincerity, the honesty and courage, the earnestness of purpose and spirit of helpfulness which illuminate its pages." We can truly say it will be read with gen-nine pleasure by the followers of all religions. It will have an additional interest for all Spiritualists, as Mr. Foss boldly proclaims his knowledge of Spiritualism, and recounts at length several of his most striking experi-ences with phenomena. His home seauces are described in a most touching manner, and evince his perfect sincerity in every line. One cannot help wishing that he could have just such visits from the angels as the author so vividly portrays. vividly portrays. This book of 320 pages is handsomely illus-trated from original drawings and photo-yrraphs, and is bound in cloth, beautifully dec-

Appleton St. Services every Sunday at 1 p. m. Subject for discussion Sunday, Janu-ary 11, "What and Where is the Noblest Work of God (Nature)?" Mrs. Kenyon, speaker and test. medium, will address the First Society of Spiritual-ists, Fitchburg, Mass., Jan. 11. Cambridge Industrial Society of Spiritual-ists, Mrs. C. M. Hartwell, president, will hold next meeting, Friday, January 9, Cam-bridge Lower Halk, 631 Mass. Ave. Clircle, 3 p. m.; business meeting, 4 p. m.; supper, 6.30 – 15 cents. In the evening, 7.30, Mrs. Annie Chapman will speak and give spirit messages. Mabel Merritt, rec. sec'y. Spiritual Science Home Mission, Goodwill Hall, 41 Market St, Lynn. Clircles are held in the hall every Thursday at 3 and 7.45 p. m. Jan. 15, 16 and 17 gipsy teits will be arranged in the hall, afternoon and evening. A rum-mage table will be an sale. Mrs. E. I. Webster, Mrs. L. D. Butler, Mrs. L. M. Shackley, Mrs. L. D. Butler, Mrs. H. L. Hill and other mediums will take part. Sec.

Xilia Barrett.

IN MEMORIAM.

Whilst busily engaged trimming our Christ-

Thought. Subjects for Sundays succeeding annonneed in local papers from week to week. Questions invited after each lecture. Banner of Light and W. J. Colville's books on sale at the door. Nearly every member of the Asso-ciation was present to welcome Mr. Colville on Sunday, January 4, when the large audi-torium was filled to repletion. During the Lyceum session W. J. Colville conducted the adult class.

# Florida Letter.

### EVA A. CASSELL

I left the North mid snow and find myself in the warm and balmy land of the South. I tarried along the way and did not reach Lake Helen until the last of the month.

Helen until the last of the month. I am interested in the negro question and am making inquiries in that line. Several years ago when I was in the South I took up the same matter. Lake Helen will be my hendquarters, but I shall make journeys to different cities to pursue my studies. There are so many thousand negroes South! And the whites despise them as a people. If there is anything in mental science it is a wond or that such a tide of constant mental ana-thema does not annihilate them from the face of the earth.

thema does not annihilate them from the Tare of the earth. Charles D. Carroll just published a book en-titled, "The Negro, a Beast—He is Not Hu-man—Neither can He be Proven Human by the Bible." The author claims to have spent ifteen years of his life, and twenty thousand dollars in its compilation, and he declares that Scripture proves the negro a beast. I have begun reading the Bible through in order to see if it is true, and shall have some-thing more to say on the subject later. We are situated in the pine rroves border-ing on Lake Colby and it is a Paradise; so warm we went no hats, but wander through the woods as if it was summer. It was indeed difficult to realize it was December, on Whilst husily engaged trimuning our Christ-mus tree, arranging the wreaths of holly to the memory of those "gone home," putting the mistletoe in its proper place, we look round and about us, and feel conforted at the home-liness of our situation. In the-old arm finir is scated the venerable head of the house, the grandfather with silvery locks, his son and daughters all anxious as to his confort, the grandfather with silvery locks, his son and character and any locks, his son and the moment when the organ shall peal forth the Christmas song, "Oh, Holy Night," the chimes of the different churches to ring out the same tune, or that of the "Holy City." Indeed the occasion is a most inspiring mo-ment, and yet with it all, we steal away from this scene of mirth and pleasure, to pay a last tribute of respect and love to Xilia Barreit.

ASTROLOGY Frank Theodore Allen from New York is now loca-ted in Boston, at 204 DABT Light Building, lot of daily. Other times of places by apprintment. Office readings \$1.00; written (by mail) \$2.00 up. Give sex, date, hour and place of birth. BFECTAL-Mr. Allen will give a FREE copy of his treatise on "ASTROLOGY AND NOULALISS" to all who send stamp, or call.

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Christmas day, for the trees hung full of oranges, roses blossomed and yellow jasmine; birds sang sweetly-the blue lakes sparkled in the sun and the mellow radiance of August prevailed. I was welcomed warmly by the brotherhood and sisterhood here and made to feel at home and I am so happy and these harmonious conditions. How true it is, that if we try to do right and not wrong anybody, we can enjoy the peace it will bring; though there may be men who testify falsely against us, yet we have the knowledge of our own in-nocence to sustain and comfort us, and can rest content.

nocence to sustain and comfort us, and can rest content. The camp has improved since my hast visit here. Mrs. Brigham ins built a fine lodging house containing eighteen rooms. Carrie Twing has a cottage here. • Clegg Wright has built a unique dwelling plaumed by his control. It is built on hygienic principles, one of which is plenty of fresh air and Clegg just revels in it in this abode. It is situated in Alligator Cove and our friend Clegg may be seen any time on the shore feeding the little 'gators and teaching them cute little tricks. Mrs Palmer has a fine cottage here. There are plenty of rooms for everybody and Mrs. Spencer furnishes fine table board at very-reasonable prices.

# "Too Previous."

Such proves to have been our announce-ment\_last week that Dean Clarke's forthcom-ing poem was about to come forth. Dr. Clarke has been suddenly stricken with La Grippe and that may cause a short delay. He asks his subscribers to be as patient as he has had to be in waiting for their orders, and in the meantime hopes they will induce others to swell his list, so that as soon as he recovers, he will have a full week's work in mailing.

"Friends in need, are friends indeed."

### The World We Live In.

A little book with the above title by E. A. Brackett, with a likeness of the author, has just been issued by the Banner of Light Pub-lishing Co. As the edition is limited those who desire to obtain a souvenir of one of the oldest contributors of the Banner of Light should put in their orders at once. Price 75 cents per copy.

There were days We dare remember now, when only blaze Far off, the storm's black edges brokenly. Who thinks at midnight morn will ever dawn?. Who knows, far ont at sea, that anywhere is iand? And yet a shore hath set behind us, and will rise before. -Bayard Taylor



Many of the Cures Seem Almost Like Mirad Thousands Are Bestored Who Had Given Up All Hope.

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Price \$1.50 per copy and is for sale at this office.

### Announcements.

E. W. Sprague and wife, missionaries for the N. S. A., are at present working in Ohio. They will begin work in the state of Michi-gan about Jan. 12. Their services may be secured to organize new societies, encourage and build up old ones, and for other needed work in the missionary field of Spiritualism. Address for the present, Sturgis, Mich. Per-manent address, 618 Newland Ave., James-town, N. Y. The Rev. Dr. Austin of Toronto, Can., editor of "The Sermon," will be in the vicinity of Boston during January and avail-able for afternoon or evening lectures dur-ing the week, but not on Sunday. Secretifry. Lynn.Spiritualists' Association, Cadet Hall, Alex Caird, M. D., president. Jan. 11, Rev. B. F. Austin of Toronto, Capada, will lec-ture. Subject, 230, "Mission of Spiritual-ism": at 7.30, "Evolution." Etters' orchestra Circles and song service. Circles and song service. Boston Spiritual Lyceum, Paine Hall, 9



Conjugal wretchedness is as old as wedlock, and nobody is surprised that a certain prin-cess in a kingdom over seas is very unhappy with her husband. What of it? we ask; be-ing a wife, of course she is unhapps. But the princess, who really did not care for it, it would seem, has cast away a crown, saying, good riddance! A-hel! we are interested now, startled, even. That is a story away above the com-mon. It reminds one of a character in Thackeray who flung at the bald pate of a would-be suitor the diamonds he, the lover, had given to his sweetheart. It is the same spirit venting itself in Saxony-a contemptu-ous estimate of baubles. Be that as it may, all right thinking people will sympathize with the wife who, loathing the bonds of a degrading miom-for wherever love is not there marriage is unholy-has turned her back on social position, since in no other way can she effect the severance she craves. As for the "elopement," it is to com-plicated to be understood on this side of the water. Here in America when a woman bent on somance runs away she does not encumber on romance runs away she does not encumber herself with her own brother and the lady he means to marry. We should not in that case consider it good fun. Why, pray, did not the princess take along with her her whole es-tablishment?

helped herself to one of the small American flags on the platform, and while the children of the Lyceum were going through their ex-ercises and marching up and down the hall, she yaved the little flag in her hand to and trobbut behaved in perfect order, as if she had been trained to do so. And now this beautiful little girl has been taken away from devoted parents and many dear friends, we must ponder and ask Why? 'Wherefore? Shall they be comforted by the words 'God moves in a mysterious way His wonders to perform'? Or shall they seek comfort and redress in the meaning of the words ''And a little child shall lead you.'' Who can tell? Whatever way it may be, we shall all miss the presence, the lovely smile, the sweet child-like prattle of our dear little girl, Xilia Barrett. Elisabeth F. Kurth.

A Crown Disdained.

Mary E. Blanchard. Milltown, Maine,

# News of Philadelphia.

<text><text><text><text><text><text>

Is a book composed of a course of lectures given in New York city in 1960, 1961 and 1962 which awakened consider able interest, not right in meta hysical, but abio in social and but-inest circles. This book differs from all other New Thoughl literature because it teaches the nature of mind and clearly describes the Law under which mind analysis it describes the saw under which mind Anips of Ausside Gerouton, whose the Hole Even and the dermost made at kind of case of the direct years of friendship and interest) is feit by the author in all she does. Cloth, Hono. Price B. 1.00. For sale by BANNER OF LIGHT PUBLISHING CO.

manifests. It describes the manner in which mind creates and gives reasons for its attracting to itself what-ever it dwells upon. Following is a list of the chapters contained in this build in the start of the chapters contained in this which. The start of self contestation. Dual distand lits which. The start of self contestation. Dual distand the ment. Colors of Thought Whendian and the distance for tion and Concentration. Less r Occult or Psychic Forces and Their Dangers. Hypothesm and How is Guard Araiust It. Higher Occult or Spiritual Forces and Their bes. Cause and Cure of Disease. The Law of Opulence.

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il-ams of Celestial Light on the Genesis and Develop-nent of the Body, Soul and Spirit, and Consequent Moral-zation of the Human Pamily. The contents of the

The contents of this volume consist of a series of com manications resolved by the compiler from several spirits through the mediumship of Mirs. Christiana Caweia, the chief dictator being Ben Baman, formerly a general in the Persian army, of whom a portrait is given from a picture by pirit artist Wella Anderson; a portrait of Mirs. Cawein also being given. The book is highly instructive on the themes above indicated, dealing chiefly with the importance of a harmonious and well-regulated maternity; and in that par-ticular is eminently deserving of the studious reading and thoughting consideration of all who desire the well-being of not only the present but all future generations. Could, humo, pp. 200. Fries Go cents. ot cally the present but all future generations. Cloth, 12mo, pp. 200. Price 50 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

# JIM Or the Touch of an Angel Mother. BY CARRIE E. S. TWING.

In her preface, Mrs. Twing says: I trust that the readers of "Jia" will deal with him as tenderly as they have with "Liabeth." He is by no means a perfect boy, ner would I desire any hoy to be perfect; but he is a type of what may come to the sowile-t children of earth if they will recognize the with earth's conditions understand that true living will bring to them the echo of "Angels' Bot ga."

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CONTEINTS. Jim, The Foor-House Walf, Jim's History and the Touch of the Aurel Mother, Jim Finds ar Friend and Benebetor, Jim says Good-bye to the Foor Honse. Jim Benches His New Honse, Jim Geta Acqualated with New Burronnis Band, Jim's Fluit Sancks & Falure, Jim Larghress & Wer-thy, Charitable Act, Jim Selects His School. Jim Dis-ciulians Mis School, Jim Valis Goldis In Treshitt Hand Bairiy Guides Jim, Jim Opens a School. Jim Dis-ciulians Mis School, Jim Valis Goldis In Treshit. Jim Az-sists Goldie. Jim Intereste Dr. Briggs, Jim and Goldis are Basyard, Death of Mirs. Goldes. Boldies Last Hense Ties Broken Goldie 7 seches Her New Home. New Hense Life-Jim's First Letter, Aunt Elins Teils Her Besance, Jim Meets His Grandisther, Jim Eevenis His Identify to Hu Grandisther Ji 's Grandisther Passe Over, Kr. Barnett Visits the Barrows Henseheld, Jim and Golds Mith.

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# SPIRIT Mlessage Department.

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

The following communications are given by Mrs. Soule while under the control of her own guides, or that of the individual spirits measures are reported stenographically by a social representative of the Banner of Light, and are given in the presence of other mem-bers of the Banner Staff. These circles are not public.

### To Our Readers.

We earnestly request our patrons to verify 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 model

world. EFIN the cause of Truth, will you kindly assist us in finding those to whom the follow-ing 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 to becom

Report of Seance held December 11, 1992, S. E. 55.

### Invecation.

We thank thee, oh spirit of love, that we are able to come into this little circle and able to help some of those who have passed out to express themselves to their own. Their own they are always. Nothing can shut out from the soul what belongs to it and nothing can keep from the soul that loves the expression of life from the soul gone on. May we in the blessed assurance of this love, in the perfect peace which the understanding of the law of love gives us, may we not for-ret, may we be sure to express always to the great spirit who ruleth all, our love and gratitude. Amen. gratitude. Amen.

### MESSAGES.

### Hattie Davis, Manchester, N. H.

A lady comes to me first this morning about twenty-five or twenty-six years old. She is small, a little bit of a thing, very dark, with dark hair and eyes and skin and so nervous that she can hardly keep still. She says, "My name is Hattle Davis, I lived in Man-choster, N. H., I have been over here quite a little while now and almost every day 1 have said to myself that I would find a way to speak and every time I came 1 was so overcome with the thought of it I could not say what I wanted to. I want to get to say what I wanted to. I want to get to say what I wanted to. I want to get to my father and mother and my sisters and brother. They are all alive. I have Aunt Frany and Unele Ben with me; they are trybrother. They are all alive. I have Aunt Fanny and Unele Ben with me; they are try-ing to help me to say what I want to. If 1 could only tell of my life it would help me very much. I am living in a beautiful place, everything is so lovely, it seems as if it is a part of the fairy stories and that some day I may awake and have to come back to the old trying conditions. I want to say to my prople who are left that I can hardly wait for there to come here to me. Perhaps when they do, they will understand why I like it all so much. I am just as fond of children they do, they will understand why I like it all so much. I am just as fond of children them some. They are not children that I know always, sometimes some I have seen, but oftener little ones who come over and have no mother or father here. Those are the ones I am able to do something for, so when you woolder what I am doing, just think that I an telling stories to the children and trying to have them get some happiness out of the life over here."

### Emma Martin, Amesbury, Mass.

Limma Martin, Amesbury, Mass. Here conces a woman about fifty years old who says, "Hurry up and take uny message as quickly as you can. I am Emma Martin and I want to go to Will Martin who lives in Amesbury, Mass. For about a month now, I have been so close to him that I just about made him know I was there and I thought I-would follow up that evidence with this saying. It is I and I am strong to do nore things if he will only give me a chance. It is I who make him go to sleep whenever be takes his book up to read and it is I who It is I who make him go to sleep whenever be takes his book up to read and it is I who passes before his eyes until he thinks there is somebody else in the room besides himself, and it is I who makes the noises on the glass in his room at night and it pleases me to think I can do these things. I don't want to frighten him. I only want, idm to be turned to investigate and see if I can co-op-erate with him and bring as strong a mes-sage as any spirit ever brought to friends in earth life. I know he will see this and be encouraged to make an effort to get to me."

fragrance of them and the sv eetness of their Wres and the impulse which prompts us to bring them may help some spirit who can-not get here as well as we can. You see we live very much in the spirit, Helen and I. She had been gone so long that she tanght ne all the law that she knew and while I dan't forget my past I am trying to live very The all the law that she knew and while I don't forget my past I am trying to live very inich in my present so glorious it is with its beauties and joy and knowledge of the union of all souls who love each other. Be-caive I love you, you will come to me and because you love me your path will be un-conscionaly filled with light and lead direct to me." To Annie Macy, Stonington, Conn.

To Annie Macy, Stonington, Conn. There is the spirit of a man about thirty-five years old with carly hair, just a dark prown, and a strong full face and happy manner. He has blue cyse. He says "Will you help me if I tell you to whom I will. He wants to go to Annie Macy who ives in Stonington, Conn. His name is Rob-ert. He says. "They called me Bob of course hardly a Robert goes through the world with-out being Bobbed. I want to tell Annie that I tink my judgment about the furniture and the surroundings and what must be done, is, perhaps, better than hers, for I can see fur-ther. I don't see any reason for disposing of times, everthing I mean, yet. It would be so reason for disposing of the set of the solution of the solution a better opportunity presents itself. Father, seems perfectly delighted to have mo over hors, So good to have you here, boy: I was honesome without you, and in spite of myself with him although there is so much that I would like to identify myself with in the approximation of the schools are very different inter, the seems rather a public way to send how how it means ther a public way to send how the the opper the schools are very different is better option the strong has been be able to have any hore some without hou, and in spite of myself with him although there is so much that I would like to identify myself with in the approximation of the schools are very different is been better by and by. I send how how it member me always." Katic Loyce, Randolph, Mass.

### Katie Joyce, Randolph, Mass.

Katle Joyce, Bandolph, Mass. A girl about eleven years of age is here. She is dark, with heavy brown hair and is rather a slender girl, but she went to the spirit very suddenly. She seems to look per-fectly well hut as though she had a sudden illness that took her right off. She puts her hand up to her throat and I can see that it was diplutheria. She says, "Oh yes, I want my mother and my father," and she says it over twice as though that is about all she can talk about. She says her name is Katle Joyce and she lived in Randolph, Mass., her mother's name is Maria. "Don't forget it," she says, "write it down as quickly as you can and tell her to hurry as fast as she chn to get some definite word from me." The child holds in her hand a flower that small and pink and it seems as if she has a bunch of them. I think it is to signify that she went away in 'May and that she had some of these flowers about her body when as if I had interpreted it aright."

### Arthur Babcock, Brighton, N. Y.

Arthur Babcock, Brighton, N. Y. A man about twenty-two or twenty-three appears, and hefore he gives me time to de-scribe him, he says, "I am Arthur Babcock; I am from Brighton, N. Y. I fooled you, you thought I was going to say Brighton, Mass., but it is not. My purpose in coming is to send a personal message. I see some of these have been full of interest to the gen-eral reader and I am afraid mine won't be, but now I am here I will have to say just what I came for. I want to go to Grace; I want her to be sure I am not coming to he to frighten her. I have seen her and talked with her in her half-waking state, and I want her to be assured that it is I. It is a terrible thing, humanely speaking, for me to leave her, and I grieve more than I can say to have had it so, but if devotion and love can help her the least bit, she will ba-helped anazingly. You must not cry so, dear. It grieves me. I try to comfort you and it seems impossible to do it. I hope by and by you will get a little more used to it, but I am not a bit sure that you will. I saw you when you looked at those leaves, those red ones that we had picked together, and if we would never see each other again or be able to speak our love to each other. Why, dear, I am planning every day for your coming and I know that all through eternity we shall be close to each other and can have our walks, our love, and our liffe-mear to each other. A man about twenty-two or twenty-three

close to each other and can have our walks, our love, and our life near to each other. God bless you, I am not able to. I have to beave you in the care of a stronge power than mine, but I shall never go away from you, never ha long as I have consciousness. I am grateful to you for this opportunity to speak to my dear one."

### Robert Johnson, Cleavland, O.

There is a spirit comes to me of a man about forty years old. He is as quick as a flash of lightning and full of energy. He seems to do everything with that quick, yet not nervous way. He says, "Well I guess not nervous way. He says, "Well I guess seems to do everything with that quick, yet not nervous way. He says, "Well I guess that is right. I used to jump from one thing to another as fast as possible, and from one train to another as fast as I could, and that is how I lost my life. I was killed on the raintoad jumping from one train to another trying to make time. What a silly thing it is, after all, for a man to try to make time! Well, that has nothing to do with this case. My name is Robert Johnson and I am from Cleveland, Ohio, Haven't had any Cleveland man lately, have you? Well, I am glad to be a spokesman from that place. I don't know that I cars particularly about waking Cleveland up spir-itually, but I would like to send word to my old friend Clement and tell him. I was with him when he got the news of my death. He couldn't believe it, no more could I. He had seen me such a short time before and I knew it was an awful shock to him, but he soon settled down to it the way everybody does, and concluded that I was beyond his hear-ing, which I am not. There was a little matter of business between us two and 1 have settled it up. If I had known I was coming I would have done it, Clem, but as it was I had to leave it and it made you some trouble and I am sorry. I wish you would send out a thought to me and let me be a little help to you. That would relieve my mind some about the other matter, My family is getting along pretty well. Strange how women who have never known what it was to take responsibility, sometimes make so much ont of life after the caretaker has gone, and that is what Emma has done and I am proud of her for it. I do want to speak to her but she is most too nervous for me to her but she is most too nervous for me to her much obliged to you people here for letting a stranger come rushing in to give his message. Can't just see what there is in it for yon but I know there is an awful lot in it for me."

quite the fashion to take strong men who had a pain and cut them up to see where it was. I think I had a little inflammation and not inuch need of an operation but I sub-mitted, thinking they knew a lot more than I did, certainly knowing they ought to when they had spent so much to acquire knowledge, and the consequence was that my family was left and I made a wanderer out in an un-tried country. It makes a man pretty wrathy when he looks back and sees that he bas been experimented on and that his life has been cut short about twenty-five years. It would not be so bad if the experiment saved the fellow that comes after, but it don't. They keep right on in the same old pace. You may think I am a little sour on the medical profession, I don't think I am. They never had any more loyal supporter or phese. You may think I am a little sour on the medical profession, I don't think /I am. They never had any more loyal supporter or brave defender than I until I got over here and looked back to see what a botch they made of me. My name of course you will all want to know now. I am Jam'es Harvey of Minnerpolis, Minn., and I want to send a word to my friends and tell them that I am just as much myself today as the day I came away, that there isn't a thing that in-terested me before I left the body that doesn't interest ne now. Some things mean more and some of course less, as I grow away from them, but I feel the same strong impulse to do and to express that I did be-fore I came here and it is something for a man to feel he can perhaps redeem some of the lost or so-called lost places in his life. I am very glad to have spoken and hope now I have relieved my mind, I will be stronger in reaching my friends. Thank you."

BANNER OF LIGHT.

# ABBY A. JUDSON.

# STEPHEN BARNSDALE.

Wrapped in fire' O soul of mine, Stand amazed in wondering awe At the fearful entrance given To a soul's own mystic shrine.

Hers a life of kindly good, Seeking human hearts to leaven With the love best understood By the shining hosts of heaven.

"Fearful entrance." did I sav? Aye, indeed 'tis saily true; Yet the blossoming fruitage hangs Clustering rich on every bough.

Stand aloof, ye meddling hands, Touch not God's appointed plan; Knows He best the way to reach And sanctify the heart of man.

Speaks her life with greater power, Drawing us the higher, higher For the pain of one brief hour, For the baptism hers of fire. higher.

Rest thou, loved one, from thy pain, The agony at last is o'er; Heavenly joy is now thy gain, Earthly sorrow is no more.

Pittsford, N. Y.

### The Varieties of Religious Experience.

### WM JAMES, L L. D.

The Varieties of Religious Experience; a

The Varieties of Religious Experience; a study in human nature. The Gifford lectures on natural religion delivered at Edinburg in 1901-1902 by William James, L. L. D., of Harvard College. The author truly says, "If the inquiry be psychological, not institutions, but rather religions feelings and religions impulses must be its subject," and he sticks to his text through the entire book in a delightfully discursive manner, dissecting a feeling here, comparing the moral religionist to the emo-tional deligionist in another place, giving the tional religionist in another place, giving the mind curvers considerable credit and giving the reader the impression of an intense desire to get at the facts and in the fewest possible

To avoid all possible contentions he de-The action an possible contentions he de-fines religion for the purposes of the book to be "the feelings, acts, and experiences of in-dividual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine." The definition is broad, and that is the na-tures of the lead: band in its computation

ture of the book, broad in its comprehensiveness, liberal in its interpretations and simple in its construction, but through it all Prof. James hews to the line in his observations and deductions. The first two lectures are devoted mostly,

to defining the various states and phases of religious life and feelings and definitely out-lining the subject of the book. He confirms a fact that many church mem-

The contrins a fact that many chirch mem-bers will not acquiesce in when he stys that "as a matter of fact a religious life, exclu-sively pursued, does tend to make the person exceptional and eccentric." And he further jolts their conceit by saying that he does not speak of "your ordinary religious believer who follows the conventional observances of his country," but rather of the "foring lay. who follows the conventional observances of his country," but rather of the "original ex-periences which were the pattern setters to all this mass of suggested feeling and imi-tated conduct." He calls people having such experiences "geniuses in the religious line," and says that "more perhaps than any other kind of genius, religious leaders have been subject to abnormal nervice licitations " subject to abnormal psychical visitations." The third lecture, "The Reality of the Ua-scen," begins with the broad statement that religion "consists of the bedief that there is an unseen order, and that our supreme good lies in harmoniously adjusting ourselves thereto." thereto slup of the unbeliever that the Chris The the shire of the interfecter that the only is the sentence of the sentence of the interfecter of the sentence itself so strongly to our object of belief that our whole life' is polarized through and through, so to speak, by its sense of the ex-istence of the thing believed in, and yet that thing, for purpose of definite description, can hardly be said to be present to our mind at all."

"these experiences (and a great many other kinds of religious experiences are like them) plainly show the universe to be a more many sided affair than any sect, even the scientific sect, allows for." Previous to that in the same chapter, he mentions the psychological similarity between the mind curers and Lutheran and Wesley movements and says that the whole is summed up in the sentence "God is well and so are you. You must awaken to the knowl-edge of your real being." It seems, perhaps, a little like hedging when he classes a discussion about the various sci-entists as follows: "What, in the end, are all our verifications but experiences that agree

our verifications but experiences that agree with more or less isolated systems of ideas (conceptual systems) that our minds have formed?"

Then he asks the question that we all have

Then he asks the question that we all have asked of enthusiastic adherents of various beliefs, "Why in the name of common sense need we assume that only one such system of ideas can be true?" and says: "The obvious outcome of our total expe-rience is that the world can be handled ac-cording to many systems of ideas, and is so handled by different men, and will each-time give some characteristic kind of profit, for which he cares, to the handler, while at the same time some other kind of profit has to be omitted or postponed." Passing from one extreme to its opposite, the sick soul comes next under the mind of the writer, who defines a sick soul as one "congenitully fated to suffer from the pres-ence of evil." He shows that his studies of people and of life have been sympathetic and

"congenitully fated to suffer from the pres-ence of evil." He shows that his studies of people and of life have been sympathetic-afid deep when he asks the question, "How can things so insecure as the successful expe-riences of this world afford a stable anchor-age? A chain is no stronger than its weak-est link, and life is, after all, a chain." He quotes Robert Louis Stevenson, who says, "Whatever else we are intended to do, we are not intended to succeed; failure is the fate allotted." He then goes on to say that which the more advanced thinkers, as they are called, will take issue with, i. e.: "and on nature being thus-vested in failure, is it any wonder that theologians should have held it to be essential, and thought that only it to be essential, and thought that only through the personal experiences of humilia-tion which it engenders the deeper sense of life's significance is reached?"

life's significance is reached?" He will also find many who will coincide with him when they look back over their not always religious lives. Although various writers would have the world look upon the early Greeks as models of healthy minded joyousness the writer quotes the Stoic and Epicarcan philosophics and calls them "phil-osophies of despair in mature's boors." He presents many experiences of other people who were in a condition of passive joyless-ness and dreariness, discouragement, defec-

who were in a condition of passive joyless-ness and dreariness, discouragement, dejec-tion, lack of taste and zest and spring. The layman would probably say that such a passive liver needed stirring up, and that a couple of evenings among cheerful surround-ings would set him on his feet. I.ack of space and a fear that we may tire the reader forbids a lengthy review. We will give a few quotations from the remain-ing lecture, hoping to arouse in the layman as well as the student a desire to obtain and

ing lecture, hoping to arouse in the layman as well as the student a desire to obtain and read the book for himself. Conversion: "There is thus a conscious and voluntary way and an involuntary and unconscious way in which mental results may yet be accomplished; and we find both ways exemplified in the history of con-version; giving us two types, which Star-buck calls the volitional type and the type of self-surrender respectively."

self-surrender respectively." Again: "There are higher and lower limits of possibility set to, each personal life." "When we touch on our upper limit and live

When we touch on our upper limit and live in our highest centre of energy, we may call ourselves saved, no matter how much higher some one's else centre may be." If e tells us, also, that the state of assur-ance to the convert contain three character-istics, i. e., loss of all worry, a sense of per-ceiving truths not known before, and the ab-ject change which the world often anners to cerving trains not known before, and the ab-ject change which the world often appears to undergo. He calls the talk as to back-sliding shallow, and says that the importance of the conversion experience is in the fact that it shows a human being what the high water

mark of his spiritual capacity is. Saintliness and Its Valug: The great fail-ing with many book reviewers is their habit of saying pleasant things about the book just of saying pleasant things about the book just at that time under the eye, and therefore I am fearfal that this one will be thus classed. However, anyone reading the book will at once acquit me of overdoing it when I say of this lecture that it is the plainest, most sen-sible and most applicable of any in the book, and that is saying a great deal. The pages contain such a restful thoughtfulness, that one almost wishes one could remember it all. I wish to ounce briefly, however, puly what

one almost wishes one could remember it all. I wish to quote briefly, however, only what the professor is pleased to call the features of a composite photograph of universal saint-liness that are in all religions. A feeling of being in a wider life than that of this world's selfish little interests, and a conviction of the existence of an Ideal Power. A sense of the friendly continuity of the ideal power with our own life, and a controll-ing self-surrender to its control: an immense clation and freedom: a shifting of the emo-

elation and freedom: a shifting of the emo-tional centre toward loving and harmonious

**JANUARY 10, 1903.** 

which is friendly to him and to his ideals. All that the facts require is that the power should be both other and larger than our con-scions selves. Anything larger will do, if only it will be large enough to trast for the next step. It need not be infinite, it need not be solitary." The writer has done much to disabuse the mind of the reader of the fallacy that any particular religion has a patent on God or a copyright on any teaching, or teachings, that tend to make life a concrete existence in which beauty, happiness, healthfulness and hove are the principal factors; and I think as the book is laid down the reader will feel in-spired to an honest, whole-hearted, common sense determination to constantly seek for the truth, and, wherever he may find it, give it the recognition that will be its. The book, despite its mee and character, is not dry reading; the pages are enlivened with many quict little references to prevail-ing labits and beliefs, its definitions are ex-cellant for the layman as well as the student, and, while perhans the strait heed Christian

ing habits and beliefs, its definitions are ex-cellent for the layman as well as the student, and, while perhaps the strait laced Christian may not be pleased with some of them, he must in fairness admit that they are sensible and wise and in better keeping with the spirit of the present times as well as with the spirit of the times of Christ. It does much to enlighten one on many vex-ing questions of religion and gives to the render a feeling of satisfaction for having perused its pages so closely. Taken all in all it is a book of inestimable value and one that returns nuch to be render by arousing many

returns much to the reader by arousing many helpful trains of thought. Russ H. Gilbert.

### Morris Pratt.

After a journey of four score years, on the 21st of Dec. 1902, Morris Pratt, the venerable benefactor and philanthrophist, passed from earth to take up his work on that other side of the great divide. Mr. Pratt was born in Madison Co., New York, Dec. 13, 1820, and up to the morning of the 13th of December, the 82d anniversary of his birth, has been in his usual good health, excent occasionally a feeing of numbress in

his birth, has been in his usual good health, except occasionally a feeing of numbness in his limbs. This was thought to be due to his advanced age, and no especial importance was attached to it. On Saturday morning he arose as usual, but had scarcely stood upon his feet before his wife noticed something unusual in his manner. She at once went to hini, when she discovered that he was unconscious. Placing him in a comfortable position she called help to get him on the bed where he remained un-conscious until the end came, nine days later. Friends of Mr. Pratt and the inmates of the Institutes did all in their power to assist and Friends of Mr. Pratt and the inmates of the Institutes did all in their power to assist and relieve him, but as there was no hope of final recovery, were thankful when release came to the tired and struggling Spirit. As he passed away, Mrs. Johnson, one of the teachers, played soft strains of music, the friends joined hands around the bed, while the stu-dents at the Institute collected in siltent con-centration for support and strength to be given the Spirit in its exit. No quiver of dis-tress disturbed the passing Spirit. He went out as one goes to sleep. The funeral was held from the Temple Hall, according to his wish. He had always said he hoped to have the services there and his remains carried from there to their last resting place.

resting place. Mrs. Mattie E. Hull led the music and gave . Mrs. Mattie E. Hull led the nurse any gave the opening invocation. Moses Hull gave the main discourse, touching on the Philosophy of Spiritualism, its comforting assurance, its inspiration to lead useful lives, and the joy of the knowledge grained by its teachings. Clara

of Spiritualism, its comforting assurance, its inspiration to lead useful lives, and the joy of the knowledge gained by its teachings. Clara L. Stewart spoke of the home life of the ven-erable man who has endeared himself to every home in this land and whose name has become a household word, a man who by his loyalty to his convictions has become an ex-ample to ali. Prof. A. J. Weaver made a few appropriate closing remarks. Father Pratt had lived four score years in the mortal form. They have been useful, profitable years; but the erowing glory of his days was the deeding to Spiritualists his nongilicent Temple in Whitewater. — The Temple was erected in 1885 and dedicated to the use of Spiritualism, with no definite idea as to just the kind of use it should be put to, but in September of last year the proposition to make it a college so impressed him that he immediately went about carrying out the proposition, with the result that in November he deeded the property to a board of seven trustees for the purpose of founding a college. He intended to endow the school with all his possessions except enough to provide com-fortably for his wife who survives him. This The intended to endow the school with all his possessions except enough to provide com-fortably for his wife who survives him. This he had already done by deed. He repeatedly stated his intentions in this matter to those with whom he talked, but it is not known at present whether or not he has put his inten-tions into legal form, his wishes are so well understood that it is hoped they will be car-ried out.

understood that it is hoped they will be car-ried out. We will the Trustees whom Father Fratt selected to see that his wishes were carried out, feel that a Sacred Trust is imposed upon them, and an added determina-tion will be given them to see that it is so, and it is hoped that the Spiritualists will join with them in supporting and carrying on this with them in supporting and carrying

### Joseph Hill, Breckton, Mass.

There is a spirit of a man now about forty or forty-three years old who connes over to me with a very quiet and dignified sort of an air, and says, "My name is Joseph Hill, I am a Brockton man. They have a good deal of Spiritualism down at Brockton and I have been interested watching it grow. This is new to me and I didn't have much use for the cult before I came but it is just like a man has no use for death until he is sick, no special use for coal until he needs a sick, no special use for coal until he needs a fire, so I had no especial use for this knowledge until I needed to return to my family. I can tell you that if I could get to Abbie and to Jénnie as strongly as I want to 1 would make them understand they are not alone; a great company of spirits is about them most of the time trying to help and to rive a strength to their correct act in life. them most of the time trying to help and to give a strength to their every act in life. I have changed a good deal since I came over bere. I used to be very set and think there was nothing right except the things I under-stood but I begin to think there is a good deal in the world that no one man can un-derstand. It takes all the brains in the world but torging the second but the second but to the second but I begin to the brains in the world but to the second but I begin to the brains in the world but to the second but I begin to the brains in the world but to the brains in the w derstand. It takes all the brains in the world put together to make a comprehension of what exists. If one man could understand it all, he would be God and if there was noth-ing in the world except what one man could understand the world would be about as big as a pea, so my friends will be glad to know that I have changed my views about a good many things and one of them is about the sleeping of the dead until they are called by Christ to go with him."

### Lucy Snow, Mattapolsett, Mass.

Lucy Snow, Mattapolsoft, Mass. A woman perhaps forty or a little older formes to me now. She is very pale and dell-cate looking but I think it comes more from her last sickness than from her general ap-pearance. Her name is Lucy Snow. She says, "I and from Mattapolsett, Mass. I haven't much I can say except I am alive and so glad to send a message. If I could say to Edward I understand your grief over my loss and it is no use for you to give up to it.' I should feel I had accomplished what i started ont to do. My sister Helen who died so many years ago and whom I had ab-waye thought of as more of an angel than a person like myself is with me this morning and together we bring beautiful flowers, lilles white as snow, and put them here, our offer-ing on this altar of truth, that perhaps the

### James Harvey, Misneapolis, Minn

The last spirit I see this morning is a man about 35 years old. He laugus and says, "Right in the prime of life, my child." He is big and strong and looks like a man that should have had a good many more years to live. He continues, "It makes me furious when I think how I was cut up and sent over here without the least sign of need of it. I am one of the appendicitis victims. When the rage first commenced, it seemed

Many instances are related of people sens-ing the presence of others, he refers to them as "hallucinations" and says they are curious proofs of "an undifferentiated sense of re-nlify."

nitty." In the "Religion of Healthy Mindedness" the Professor opens the chapter with the question, "What is human life's chief con-cera?" and says that one arswer is "happi-ness." He defines his own position as fol-jows: "It is to be hoped that we all have some -friend, perhaps more often feminine than masculine, and young than old, whose soul is of the sky-blue tint, whose affinities are rather with flowers and birds and all en-chanting innocencies, than with dark human passions, who can think no ill of man or God, and in whom religious gladness being in possession from the outset, needs no de-liverance from any antecedent burden." Here is what he says of evil: "Much of what we call evil is dug entirely to the way men take the phenomenon. It can so often be converted into a bracing and tonic good by a simple change of the sufferer's inner attitude from one of fear to one of light." "Since you make them (facts) evil or good by your own thoughts about them, it is the ruling of your thoughts which proves to be your prin-cipal concern." the "Religion of Healthy Mindedne In

affections. I would like to ask two questions: What Twomin like to ask two questions, what true Spiritualist has not sensed these char-acteristics? If those are the authoritative and accepted sensations of a saint, looking at the matter from the view-point of the Chris-tian, where is one to draw the line between Spiritualism and Christianity? Mysticism: The author says that personal which expressions has its root and contre

Mysticism: The author says that personal religious experience has its root and centre in mystical states of consciousness which he says, to avoid controversy, has four char-acteristics, i. e., ineffability, poetic quality, transciency and passivity, and he styles them the mystical group. He traces the general traits of the mystic range of consciousness and says: "It is, on the whole, pantheistic and optimistic, or at least the opposite of pessimistic. It is anti-naturalistic, and har-monizes best with twice-borness and so-called other-worldly states of mind." Philosophy: Some of the good things

called other-worldly states of mind." Philosophy: Some of the good things found in his lecture on philosophy: "I believe that feeling is the deeper source of religion." "To redeem religion from unwholesome pri-vacy, and to give public status and universal right of way to its deliverances, has been reason's task." "What keeps religion going is something else than abstract definitions and systems of concentrated adjectives, and something different from faculties of theology and their professors."

something different from faculties of theology and their professors." In his concluding lecture he sums up the characteristics of the religious life as fol-lows: That the visible world is a part of a more spiritual universe from which it draws its chief significance. That union or harmon-lous relation with that higher universe is our true end. That prayer or inner communion with the spirit thereof—be that spirit "God" or law—is a process wherein work is really with the spirit thereof-be that spirit "God" or law-is a process wherein work is really done, and spiritual energy flows in and pro-duces effects, psychological or material, with-in the phenomenal world. The psychological characteristics of re-ligion include: A new zest which adds itself like a gift to life, and takes the form either of bring enchantment or d appeal to entry.

great work that he has so nobly begun. With our arisen brother to lead, surely we can earry forward this, the outcome of his life work. Let us hope it will be so. Clara L. Stewart, Sec. M. P. I. A.

### Transitions.

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### **JANUARY 10, 1903**

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### **Progression Inevitable.**

In spite of all the many obstacles the hu-man family is compelled to meet, progress is certainly on the mighty march towards ul-timate victory over all the hindrances of mankind. To the advanced thinker, the common peo-ple are very slow to learn what is for their own good, hence he often gets impatient in weary waiting and continuous effort to bring about a reformation of the crils that sorely alfiet society. Nevertheless the people are surely learning from the grinding processes from which they suffer in so many directions that they are after all the real power in the nation when united, and in order to remove corruption and unjust restrictions, and gain for themselves their own God-given rights they must unite on a common ground of hon-esty, equal rights, liberty and fraternity, and restore real democracy to its own place. The great No. 1 evil of all the world has been selfishiness, which now shows itself most complicously in great organized, heartless combines cuttlessly wenching millions annu.

and teaching them the altruistic principles of unity and brotherhood in all the departments of life. In Australia, New Zealand, United States and some other countries this same

States and some other countries this same glorious movement is spreading, and attract-ing to its aid many of the ablest minds of the present day. The grand idea of the governmental owner-ship of public utilities, which has proved such a great success in many countries, is fast forging itself to the front in the minds of great thinkers. This idea has received a powerful impetus in the experiences of the great coal strike, and the suffering wrought by the gold mountained combines among mil-lions of toilers in this great nation. The scales, wrought by wrong education, super-stitution and ligotry, are falling from the eyes of the receipt, as evidenced by the thous-ands of fraternal associations in our land, some of which number their members by the hundred thousand—all are teaching the im-mortal principles of brotherlood, union and co-operation.

some of which number their members by the hundred thousand-all are teaching the im-mortal principles of brotherhood, union and co-operation. The improved methods of education elimi-nating creedal ideas, and gradually advancing for a plane of practical, moral and spiritual development, will greatly assist in improving the mest important aids in the evolution of the mest important aids in the evolution of the dildren of God from out the crushing evils of this greedy age, is the influence of loyal and liberty-loving heroes who have graduated into the realms of a higher world, where the vision is less obstructed by the fogs of pecuniary gain; their forces are being continually augmented in aumbers and powers, and they are already accomplishing more than we can imargine. There are now so many minds which are re-reptive to grand ideas from a source higher than earth, that invaluable aid, instruction and guidance can be received to accelerate the wheels of evolution in ameliorating the con-dition of mankind, thus bringing to them more liberty, more of the comforts of live, and more happiness both in this and the life beyond. All the above influences will be no less felt, and no less effective, when applied to the other two great evils, ignorance and intemperance; both will give way to an en-lightened environment. The mists will grid-ually disappear, and when man realizes his power and possibilities, his sonship of the In-finite Father, and his everlasting inheritance to a progressive life, he will rapidly emerge from out old age conditions and become de-veloped into what is truly the "noblest work of God." Freeman W. Smith. Rockland, Me. Rockland, Me.

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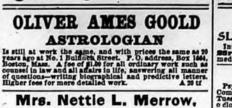
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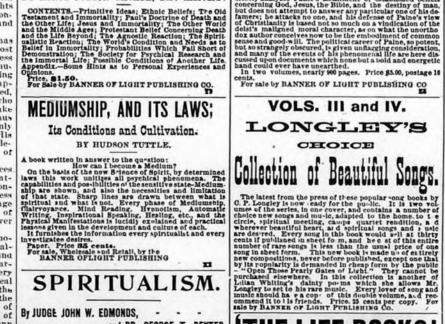
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(Continued from page 1).

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"O Death, where is thy sting, O grave, where is thy victory?"

SPIRITUALISM AND THE AFTER LIFE.
The bar of the pure in heart, is but roins for step higher to clasp the shining hands of the loved ones goue before; or it may be compared to the rose, that climbs up the garden of the pure in the shining hands of the loved one goue before; or it may be compared to the rose, that climbs up the garden of the pure in the shining hands of the pure in the shining hands of the pure in the shining hands of the loved one goue before; or it may be compared to the rose, that climbs up the garden of the pure in the shining hands of the pure interval in the shining hands of the pure interval in the shining hands of the pure interval interval in the shining hand and self-master. Our augely hands in the shining hand and self-master, or the shining hand self for the shining hand with us not to fine cerebellum of the part of the pure heat the shining hand and begard for bread has the shining hand way. Transmiring that which is the shining hand have, the shining hand have been the hondring is the shining hand in the stread is the shining hand way. The shining hand have, the shining hand have been the hondring is the shining hand have been the hondring is the shining hand have, the shining hand have been the hondring is the shining hand have been the hondring is the shining hand have been the hondring is the shining hand have to this new state of the shining hand have been the hondring is the shining hands to the core bean diverted to the shining hand have been the hondring is the shining hand have been the hondring the shining hand have been the hondring to the shining hand have been the hondring to have been the hondring to the shining hand have been the hondring to ha SPIRITUALISM AND THE AFTER LIFE.

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WINTER BLOOMS. Within the frozen earth, When snows are falling, The Christmas Rose has birth And thus is calling, To you, to me, To come and see How roses grow Under the snow, Where whitry winds are blowing.

Under the ernine drifts Of snow fast falling. Where the frnil fern-frond lifts, Pansies are calling, To you, to me, To come and see How pansies grow Under the snow, When winds the snows are drifting.

Within the forests deep, Close to Earth's boson, Where winds the brown leaves heap In sweet confusion, Are pale pink blooms In snow bound tombs, Arbutus sweet, Waiting to greet The rose and pansy blossom.

O lovely Christmas blooms, 

O heauteous winter flowers, Blest be thy mission, To cheer the wintry hours, Is Life's fruition, Prinsy and rose Under the snows, Arbutus rare, Fragrant and fair, A breath from field's elysian.

A. E. N. Rich. Churchville, N. Y.

# When the King Came.

MABEL FRANCES KNIGHT.

NABEL FRANCES KNIGHT. The little town of Odinburg was all excite-ment. On Tuesday the King was to come, King George II. of Saxony, the last hero of the Franco-Prussian War. Great prepara-tions had been made for his yisit to the little city and his coming was the only subject of conversation in the cafes, at the social-gath-erings and in the home. Every day througs were assembled to watch the erection of the triumphal arch which was the city's pride. The red, white and black of Germany, the gererywhere and from both sides of the arch syncht in the direction the King was to come. He must pass under this triumphal arch ideen summoned to aid in the erection of this wonder. In a pleasant little parlor of a pleasant hithe house, a lively conversation was being ratified on between Herta, just now the pre-minghors. As they busied themselves over the rimphal arch. How very good of you, said furthar and she ratified the spoon in here offee cup approvingly. "But," she con-tibe the so is a subject of the set of the triumphal arch. How were will surely be a crowd there if anywhere?" and the promoted the set of the set of you, si f pondering over such a problem. Looking up uick, she could a smile on Ludwigs. "What are you haughing about? I don't the were were of a set of the to the the set of the set of the the date of the eony on the date were the set of the state of the were such a problem. Looking up uick y such as on you to the date with the state of the reservent a problem. Looking the herds of the people, for there will surely so the set of the on up to the tot with the tot were the state of the reservent a subject of the test were the state of the reservent a problem. Looking the herds of the people, for there will surely so the set of the on up to the tot were the state of the reservent a surely to the set of the state of the reservent a surely to the the set of the the state of the reservent a surely to the set of the state of the reservent a surely to the set of the

spoon in her cup organ to more more shown as if pondering over such a problem. Looking up quickly she caught a smile on Ludwig's face. "What are you laughing about? I don't think it's very nice of you not to tell me the joke if there is any," and the slightest pos-sible pout came into Herta's face. "But you haven't given me a chance to say a word, Herta," said Ludwig. "Truth to tell, I'm afraid you won't like the seats," and he began to trace the pattern of the carpet with his cane. "They are merely the top seat of a step-ladder," and as he said this he stole a look at Herta to see how she took this bit of news. "It's the only way we'll be able to see the King, unless we cliph the trees," he added, wishing to apologize for the un-avoidable, but the words were hardly out of his mouth before Herta jumped up with a joyous little cry, clapped her hands once or twice and seating herself at the piano dashed off a national air. She then returned to her former seat more sedately and said to Lud-wig. "O. I think it will be inst too lovely for

### JANUARY 10. 1908.

just at this time it was that some childish voices were distinguishable at the foot of the ladder upon which Herta and Ludwig were

just at this time it was that some childish volces were distinguishable at the foot of the indder upon which Herta and Ludwig were sitting. "O, sister," sobbed out a little fellow of six or seven, "we can't see the King at all, and after coming all this way." The last words were nearly choked by the childish sobs. "Hush, dear," said the sister, "it is nearly time for him to pass and perhaps we shall see him after all," but as she said this there was a great look of disappointment in her eyes and she struggled to keep back the tears that would come. It all happened so quickly; Herta never knew just how, but almost before she knew it, these two forlorn little tots were up side of her with their tears changed to smiles and looked eagerly at the head of the procession which was just appearing round the corner. In a few minutes more the King would pass and Ludwig would not see his hero. "How good of him," thought Herta, "and how thoughtless I am," and she looked remorse-fully down at the manly figure that stood there with no look of disappointment on his face, hut she knew he must be, for had he not told her that very afternoon that he was anxious to see his hero? Just at that mo-ment he took of his hat ready to greet his King, if he could not see him, and the light from the rainbow-colored arch, mingled with the sunshine, so played around his hair that if fornated, so Herta thought in her imagina-tion, a crown, and she was conscious of re-peating to herself the words, "In as much as ye have done it unto one of the least of these little ones ye have done it unto me." A great shouting put an end to all further commants on Herta's part and turning round quickly she saw--mot the King, but the last of the retinue that was escorting him, and so she, too, had lost the opportunity of looking at a real King.

the retinue that was escorting him, and so she, too, had lost the opportunity of looking at a real King. "How funny," murmured Herta when they were going home, "that we both should miss seeing him," and she looked thoughtfully down at the little Saxon flag she carried. "But you saw him, did you not?" Ludwig quickly asked. "I hope so, you were so anx-ious to see a King." "And I did see a King," was the swift re-ply, "one whose crown is set with gentleness and kind deeds and whose kingdom consists of the suffering ones about him; one who," she continued, seeing that he still looked mys-tified, "will deny himself the anticipated pleasure of seeing a crowned King in order to let a little boy and girl see him, and one who would be a true knight to any lady in the land," and Herta looked shyly up into his face. "Herta, you don't mean," he gasped out. "Perhaps," newered Herta, "at any rate you might try and see iI I did." Leipzig, Germany.

### Circumstances.

Every human being is in a prison of eir-cumstances. He is there because he deserves to be. He has "attracted" it to himself. It is the particular sort of prison he needs just now. It is stocked with just the sort of things he needs to exercise mind, will and muscles upon, to fit him for the next higher class in the line of his desires. Will be adjust himself to it all and work

Advices the line of his desires. Will he adjust himself to it all and work happily, faithfally, willingly; and thus shorten his sentence? Or will he kick the walls and curse his work—and lengthen his sentence? Will he accept things and work happily? Or will he grumble and kick, and be unhappy? It all depends upon himself. His environ-ment is his friend if he works with it; his foe if he turns against it. One is happy with his friends, no matter in what garb they come; one is unhappy with those he is turned against, no matter how richly they are dressed or how fair they may appear.—Ex.

Men are better than they seem. I think it is a rare man who shows the best of himself to the world, his deepest convictions, his highest conceptions of duty, his most pro-found belief in charity, and who lives out the deepest and holiest thoughts he has.—A. Me-Konzie Kenzie

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### WORKS OF KERSEY GRAVES.

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THE WORLD'S SIXTEEN CRUCIFIED SA

men. "A friend advised me to try Mrs. Pinkham's

A few years ago Hudson Tuttle, writer and author, took me in his entringe to see the old brick Edison homestead, where young Edison, the world-famed inventor, attended his first spiritual scances. He is still impressionable and inspirational.

In 1863 the martyred Abraham Lincoln at-In 1563 the martyred Abraham Lincoln at-tended several spiritual scances at the house of Mr. Laurie, Washington, D. C. This gen-tleman, whom I well knew, was a Govern-ment employee in the Post Office department, and Mrs. Miller, his daughter, was a superior medium, whose scances, S. P. Kase, called the "railroad king." the Rev. John Pierpont, a Unitarian preacher-and poet, the Hon. D. E. Somes ex-Congressman, General N. P. Banks, Major Chorpening, and Abraham Lincoln, with other distinguished personages, quilety attended.

Lincoln, with other distinguished personages, quietly attended. Hudson Tuttle, writing in the "Banner of Light," March 7th, 1891, says: "Mrs. Nettie Colburn Maynard was constantly consulted by President Lincoln, and the communica-tions he received through her were of the most astonishing character. The result of battles was foretold before the telegraphic despatches and on saysral coresions advise. battles was forefold before the telegraphic despatches, and on several occasions advice was given and accepted, which, acted on, proved of momentous consequence." It was well known in Government circles that Lincoln frequently consulted the spirits through Colchester, Foster, and other sensi-tives and it was suite sense the moderated

through Contester, Poster, and other sensi-tives, and it was quite generally understood that it was through messages from the as-cended fathers of the Republic that Lincoln was induced to sign the proclamation that struck the shackles from four millions of uman beings. The Stanford University of California, re-

The Stanford University of California, re-ported to be the richest (including its lands and estates) in the world, owes its origin to Spiritualism. The son of Senator Stanford, an ex-Governor of California, while touring in Europe, gathering relics and costly curlos, passed away by a ferer altack, while in Italy, to a higher life. He was an only child, sixteen, and full of promise. "The Stanford family was a spiritualistic family," as Thomas W. Stanford remarked to me while attending one of his seances, just before I left Australia. This gentleman was for many years the American Vice-Consul In Melbourno, and his name, because of minifi-cent contributions, is chiseled on the front of the Stanford-University Library in Cali-fornia. These cultured, free-thought Stan-

has some two thousand students in attendance. It is the purpose, so I am credibly in-formed, that when these landed estates are sold and the income put into this institution, there shall be no tuitional charges to students. Here, then, is that Spiritualism, which is of God media meticable in advanting the result.

God, made practicable, in educating the young of both sexes on an equal footing; and non-sectarian education in the line of evolution must be the great crowning work of this

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

Spiritualism not only demonstrates a future existence, not only teaches the certainty of suffering in all worlds for wrong-doing, not

suffering in all worlds for wrong-doing, not only encourages invention, art, science, ex-ploration, and all sanitary enterprises, not only shows memory to be the "recording angel," and self-denial, nobleness of purpose, purity of life and sweet spirituality to be the ascending steps to heaven, but it strikes the chains from millions of slaves and builds un-scentrian universities. These angel multistries

chains from millions of slaves and builds un-sectarian universities. These angel ministries ever appeal to the silent, persuasive, and moat powerful incentives to a better life. And though no subtle chemistry can impart a more delicate odor to the rose, though no lapidary can burnish the stars, nor rhetorician's art add to the moral beauty and dignity of a true altruistic life, yet everyone can cultivate that loving-kindness which disarms resentment, that patience which neutralizes acidity of tem-per, that forgiveness which obliterates per-sonal animosities, that sweetness of disposi-tion which adds lustre to all the heavenly graces, that consciousness of right which in-

graces, that consciousness of right which in-spires justice, and that tender charity which in-combined with the other virtues that angel messages inspire, make the harmonial man-Heaven on earth.

The golden age lies onward, not behind. The pathway through the past has led us

up: The pathway through the future will lead on And higher. We are rising from the beast Unto Christ and human brotherhood."

"Popularity comes of descending to the level of the average."-Sarah Grand.

lone, or suffer." The fire broke out in the centre of one bed,

In Re the Tennessee Fires.

read in your editorial briefs of a family

The fire broke out in the centre of one bed, one drawer of dressing case, dress hanging on the wall, up in the root. People with whom I lived were there and put out fires. I could tell you much more, but will say they returned in eight days and all went well three years, when the spirit of revenge showed itself again. The family had forgotten vivice given by the spirit nother, and misfor-tune swept their thousands and one after an-other quickly followed to the spirit world. They are all gone. The young lady was forced to wed and soon she and her husband died. died.

It was my first experience and this article has brought it fresh to memory. Things are not as they were then. Tables are not smashed. Pointoes are not thrown by bushels

not as they were unter thrown by bushels smashed. Potatoes are not thrown by bushels up the stairs. Do you remember when Alic Clough fell from high beam backwards striking on his head on bare floor? My Indian and others said they put a blanket under and saved him. You say, "Spirits hare something better," etc. Those people were not honest. They were Uncle and Aunt to the girl and her property was in their hands and if she was in the church and married they held tho money. Was that honest? The mother said, "I am not in the grave, nor am I the eril one. This is my child and I her lawful mother and she shall never join that church." F. S. Bigelow.

"It is a beautiful belief, That is ever 'round our head Are hovering, on noiseless wing, The spirits of the dead."

an a halo and hill. She then returned to her former seat more sedately and said to Lud-wig. "O, I think it will be just too lovely for anything. It was so good of you to think of that way that I'll-I'll-" "What will you do?" interrupted Ludwig half amused, half seriously. "I'll give you another cup of coffee," and a sancy lugh rang out as she refilled his cup. "O, Herta, you never will be serious," and Ludwig took a swallow of coffee resignedly. "Now, Ludwig, you don't want me to be like some of those serious minded, long-faced beings that are constantly groaning and look-ing as if they had lost their last friend, like this," and Herta drew her face down into such a comical expression of despair that Ludwig burst ont into a hearty laugh. "There, that is more like you," said Herta approvingly, as she offered him a cake. "No thank you, Herta, I must go now. You know there is no rest for any of us until the King comes," and he started toward the door. "O, to think we'll see a real live, truly

"Oh, to think we'll see a real live, truly King," sung out Herta as she came forward to say good-bye. "I'll be sure to be ready at any time you

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