

JANUARY.

There are data, both miraculous and non-miraculous, in the Christian Gospels, held by Christians to be historical, and held even by some naturalists to be either historical or at least accretions round the life and doctrine of a remarkable religious teacher and creator. Some of these data are really mere adaptations from myths of much greater antiquity; and according to the fallacy of inverting the reality of the Founder is under suspicion of being as mythical as that of the demigods of older lore.

Abraham Wallace, M. D., Etc.

of the Christian"—and he, presume, is to be regarded as one of the best authorities in the subject. He says, "The Jews were not made to believe that the disciples came to believe in his Godhead through their experience of his minnood; and further, This Jesus of Nazareth was not made to be worshipped. Very God, the Second Person of the Blessed Trinity." He continues, "It seems to some people hard of belief. But we must never forget that Jesus was not made to be worshipped in man in Jesus Christ, was and is also made in all his creation and in all his creatures" (page 36). Here it seems to me that the "Jesus of Nazareth" is the individual Jesus of Nazareth, who lived his life on earth, like other highly-gifted psychics, and was a person or aspect of the divine. The "Jesus of Nazareth" who is worshipped is set forth in the Gospel according to John with other metaphysical speculations connected with the Great Godhead, and is thought of as the "Jesus" who lived in the second century. The term *trinity* was applied to a theological dogma, was never used till the time of Tertullian, after 150 A. D., and is a term of the Middle Ages. The inversion of the "Son of God" was made into "God, the Son"—view that did not exist in the first century.

It is not my function tonight to trace this view, were I qualified to do so. I may say, however, that I believe it is impossible that a fictitious character, embodying all the characteristics of a real person, should be the subject of such a variety of legends and psychic history of Jesus could be created by the writers of the time, and therefore I am convinced that there must have been a real person, whose life and death were not un-natural powers. When the records of these powers are investigated, as you Spiritualists can do, according to the methods and principles of the Society of Christ, and the symbols of the Christ were incorporated with the history of the individual; and many of these continue to this day, for example, the anniversary of the birth of Jesus is celebrated each year, and the anniversary of his death with the winter solstice. As were the birth of the Egyptian sages, Osiris and Horus and the Persian god Mithra, and many

"It is easier difficult to gather from the writings of prominent theologians what is the exact view held regarding Jesus of Nazareth. It seems a kind of substitution of personality—the man Jesus giving up his pure body to a 'mighty indwelling presence.' They claim that interesting information regarding him has been obtained by clairvoyant retrocognition, especially with reference to the period of his life between the twelfth and thirtieth year; but I must refer you to Mrs. Annie Besant's extraordinary book, *Esoteric Christianity*, and Mr. Leadbeater's work on *The Christian Creed*, for first-hand information.

In regard to so-called miracles—the crucia problem—there are two texts of the New Testament which might be taken as forming the basis of the Golden Rule:

the discourse of the Apostle Peter (Acts 13:22, 'Ye men of Israel, hear these words! Jesus of Nazareth, a man approved of God unto you by mighty powers and wonders and signs which God did by him in the midst of you, even as ye yourselves know'; and the reported statement of Jesus (John xiv. 12):—*'He that believeth on me, the works that I do shall he do also, and greater than these shall he do, because I go unto the Father.'*

These tests, I think, warrant me in proceeding by critical methods to take up the functionings of Jesus, which are popularly termed miracles. The word miracle is a very misleading term when loosely used, and it meaning not thoroughly understood. It simply means a wonderful thing, and does not imply a violation of natural law, as is usually assumed. There has never been a miracle in that sense, but an unusual event may be, and often is, as I believe, an instance of a law not yet generally recognised. It is well to remember that a law is a generalisation from observed phenomena, and may be defined as a theoretical principle deduced from observation and experiment.

(To be concluded.)

There is no endowment in man or woman
that is not tallied in you;
There is no victory or beauty, in man or
woman, but as good is in you;
No pluck, no endurance in others, but as good
as in you;
No pleasure waiting for others, but an equal
pleasure waits for you.
Whoever you are! claim your own at once
and on your hands!
These shows of the east and west are tame
compared to you;
These lilies and roses, these interminable
rivers—you are as immense and inter-
minable as they.
These fevers, plagues, storms, motions
of nature, throes of apparent dissolution—
or she
you are he who is master or mistress over
them.
Master or mistress in your own right over
nature, elements, pain, passion, death.
Through birth, life, death, burial, the
unborn.

are provided, nothing is scented;
Through anger, losses, ambition, ignorance,
ennui, what you are picky its way.
Waltman.

Truth is as impossible to be called by an
outward touch, as the sunbeam—

"In examining this phenomenal life I shall endeavor to do so without bias, at least as much as a Scotsman can who has been reared in a controversial theological atmosphere. Before taking up in detail some of the prominent events in his life I am obliged to discuss certain preliminary matters. It is preliminary, however, in order to make my position intelligible and my thesis clear. It is necessary, however, to leave many of the literary and historical problems which one must face in a complete survey of the subject, and take for granted that the New Testament, and especially the synoptic Gospels, that is, those which form the basis of our knowledge of his earth life. The fourth Gospel is by most scholars regarded as less historical.

"I have been bold enough, however, to try to look from the standpoint of the modern psychological investigator at this remarkable personality and at some of the ultra-normal phenomena recorded in the New Testament; particularly in the synoptic Gospels, and said to have been manifested in the life of Jesus of Nazareth, who is, by the general consensus of the peoples of the western world, regarded as the most divine expression of humanity in the history of our race.

A year or two ago, in the privacy of a small society composed of truth-seekers of various schools, I had the opportunity to discuss with them two aspects of this important subject, and several friends thanked me for the assistance that I had given them in understanding more clearly that the subject of the universe was not a part of the subject of Nazareth. Encouraged by this knowledge, I decided to make up this subject tonight, as it seems to me the greatest to do so, especially on an occasion like the present, when the investigation of the universe is the whole subject of Christianity by a course of lectures delivered in the winter session of 1898-1899 in the University of Berkeley by Professor James Watson.

I took from my book with the title of "Das Wesen des Christentums," and admirably translated into English by Mr. Bailey Searns, and called "The Nature of Christianity," a few chapters, showing much learning and great breadth of view, caused on its appearance considerable comment both in Germany and

In this country and more recently in France, resulting in the publication of another remarkable work, *L'Evangile et l'Eglise*, by Abbe Loisy, which is principally a criticism of Harnack's lectures. Abbe Loisy is one of the most accomplished leaders for greater freedom of thought and action among the 'Atheolites' of France, and has recently received the condemnation of the Pope for the dissemination of his advanced views.

"Since the publication of these books and the appearance of that most instructive quarterly review of religion, theology and philosophy, 'The Hibbert Journal', which is so ably edited, all the aspects of Christianity are being reconsidered both by clerical and lay investigators from broader standpoints. Quite recently, too, in the columns of the Daily Telegraph the question, 'Do We Believe?' has been written about ad nauseam; few of the contributors, it seems to me, having logically discussed the question. All this activity shows that, amid the indifference of the multitude, there are many honest souls desirous of clearer views."

"I have no doubt that the result will be 'Light! more light!' the removal of many existing misunderstandings and at the same time an increase of unity of aim and action, without the uniformity of belief which some of our religious teachers and authorities have tried and are still trying to force upon us, and, what is more deplorable, to force upon the young."¹

"In approaching the study of this all-important subject from the Spiritualistic standpoint, I am not unmindful that there exists a crude, imperfect or mistaken idea among many people as to what this position really is. This is due usually to their ignorance of

"Apart from some important information given by the Apostle Paul, our authorities have no other source than the Gospels considered as the first three gospels. Everything that we know, independently of these Gospels, comes from the legends which could be easily put on a small sheet of paper, so little does it come to. In particular, the legend of the Holy Eucharist cannot profess to emanate from the Apostle John, cannot be taken as historical authority in any way, because it is the work of the Church of acted with sovereign freedom, transposed events and put them in a new light. It can hardly make any sense to illustrate great thoughts by imaginary situations.... It can hardly make any sense to say that the history of the Church is made up of what he says can be accepted, and that little bit of the tradition of What? Christianity?"

Page 20.

"And Loisy says:
"Viewed as history, the points of the Gospel of John is incompatible with that of the other Gospels, and a choice has to be made."
(The Gospel and the Church, page 31.)

"Remember these are the statements of specialists, men who have devoted years to the study of the subject. We ordinary investigators are therefore perplexed with doubt as to the statements regarding the life of Jesus of Nazareth contained in the Gospels. We are not sure whether they are true or false, and if so how much they are tinctured by the introduction of legendary, mythical or Oriental embellishments. We are not, however, by the churches that these records are inspired, and that settles the question for them. I am a skeptic. Whether the Gospels are true or false, I cannot say. I am intellectually honest. Who reported the events, and how long after their occurrence were they committed to writing? How much is merely oral tradition containing subsequent emendations?"

"We members of this Alliance understand the subject of inspiration from our experience of the various methods of inspirational production, either by written or spoken communications, through sensitivities or mediums. We are, moreover, certain that all revelation purporting to be divine has ever come through human instrumentality. Most of you know that remarkable book produced in this way, 'The Principles of Nature, Her Divine Revelations, and a Voice to Mankind' by Anne Through Andrew Jackson Davis,' a volume of 788 pages. I regret to say that this book or even its author is little known in this country outside the ranks of the Spiritualists. It is

"Inspirations are given by a second process known as automatic, involuntary, passive or control writing, in which the sensitive or medium holds the pen or pencil and the resulting communications are, as a rule, without conscious mentalization. We all appreciate that most instructive and thought-inspiring book, *Spirit Teachings*," produced in this way through the mediumship of the late Mr. Stanton Moses, the former editor of *Light*.

There is a third supernatural means of obtaining communication from the invisible, that is psychography or direct writing, which is produced without the use of the medium's physical hand. You remember the statement in Daniel v. 5: "In the same hour came forth the fingers of a man's hand and wrote over against the candlestick upon the plaster of the wall." I saw a kind of light and I saw the part of the hand that wrote. I saw a partially materialized hand moving across a table, but I have not seen it write. I have met, however, many intelligent people who have witnessed the production of this kind of script, and in some instances they have told me that they saw a power writing in the ordinary position as if the hand were visible.

book, "Script Workers in the Home Circle," by Mervil Theobald, you will find records of many such writings. Now, whatever be the source of the so-called inspirational communication method of this production, if *homo verus* (*divine man*) is the source, as the Holy Spirit (II Peter I, 21), or if our presence *vis-à-vis* of ourselves, the resulting messages always possess indications specific enough, as to the person or persons, to whom the reality they come. We are not bound to accept as divine truth all communications given by an ancient or modern near, because he chooses to ascribe to some exalted personality, what he himself has written. We are not bound to deeper self, or from some disparate intellectual external to his own; so that a *Thus saith the Lord* prefaced to any communication does not necessarily guarantee its divine origin. We are not bound to accept the merely worldly way of ordinary human inspiration, if it is not to be in accordance with fact. Therefore all so-called "inspired" writings must be submitted to critical investigation as is being done at the present day by "righteous men," and the results of such investigation at the inspiration of the Gospels as *Logos* intelligently can do, we place them on a truly scientific basis, though perhaps not so exalted a position as ordinary orthodoxy demands. We are not bound to accept of *homo verus* and it is not my function to determine—various views of Jesus have been entertained. It is the controversies in relation to these different views that have caused the confusion of the past, and that have, in the modern destroying the effect of the real Christ, insight, and the religion of Jesus Christ.

"The differences, in theological views have always arisen, it seems to me, from an attempt to define the indefinable, and from the use of terms which have not been accurately defined, as to their meaning, or the underlying conception has not been accepted by common consent. If precise terms be employed, or the exact meaning of them be agreed upon much difficulty would be removed from the pathway of those who are earnestly seeking after truth. When, for instance, we use the term, 'God,' I apprehend the absolute is meant, or according to Spencer, that 'Infinite and Eternal Energy from which all things proceed.'

"Nowhere in the synoptic Gospels, so far as I know, did Jesus affirm that He was God or was equal with God. He truthfully could say 'The Father is greater than I,' thus recognizing his filial relationship to the Supreme 'Over-Soul.' He, also, with good reason, could proclaim his oneness with the Cosmic or God-Consciousness: 'I and the Father are one'—a state of spiritual allegiance, characteristic of all the great souls of the race.

Secondly, he has been regarded as the high water mark of humanity—that is, man at his best. I should like to read an extract from Mr. Stopford Brooke, who may be taken as representing the higher grade of Unitarian-

[illegible]

Hella A. Hitchcock.

Materialization.⁹

Immediately after hitting I wrote down my experience and minutely investigated even the thing. I have seen Mr. Miller chiefly in company with the phantoms, and I could see nothing of apparitions or the sources of the phantasmal luminosity. Yet Baron Hellen told me right when he says: "There is a skepticism which is stupidity may go even beyond the charcoal-burner superstitions of the mountain-people." (Vorurtheile der Bergbewohner, 1884, III. sec. 73.)

Eternal has visibly touched the earth, where superficiality did not laugh, superstition disfigure, mockery gnaw like a worm, and the dark spirit of mendacity has not clouded and poisoned? But is the water at fault if from the same the lily draws its pleasant odor and the hemlock its poison?"

Principles, Not Men.

for temporary Copenhagen pastimes. It makes no difference what may be predicted the divine laws will not change nor is it possible to change them in order to make one's prediction prove true. Guarding against detail, which may be overcome in one particular direction, does not prevent the conditions from

The two laborers volunteered the information that they were "bound for God's country," if He was fortunate enough to possess

be able to furnish this book with the spirit
portrait at the old price, namely \$1.00 per
copy.

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ISSUED EVERY WEDNESDAY AFTERNOON AT 4 O'CLOCK
FOR THE WEEK ENDING AT DATE

Entered at the Post-Office, Boston, Mass., as Second-Class Matter.

The following represents the principles adopted by the 1899 national convention of the Spiritualists of America, and reaffirmed at the national convention held at Washington, D. C., October, 1902.

1. We believe in infinite roomness.
2. We believe that the phenomena of nature, physical and spiritual, are the expression of Infinite Intelligence.
3. We affirm that a correct understanding of such expressions is giving in accordance therewith, constitutes the true religion.
4. We affirm that the existence and personal identity of the individual continues after the change called death.
5. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.
6. We believe that the highest morality is contained in the Golden Rule, "Whatsoever ye would that others should do unto you, do ye even so unto them."

19051

Greeting and Good Wishes to all.
Let us consider each day a New Year's day.
Each day begun with good wishes to all
and firm resolutions to be more useful than
yesterday, will give us the spur to urge us
forward in working.

May inspiration answer our aspirations, and execution crown intention, then will interior satisfaction smile upon our endeavors to help our fellows to higher things, ever remembering that example is the only sure aid to point to the sincerity of our own life and labors.

Christians who are not christianized, reformers who are not reformed, Spiritualists who are not spiritualized, exclaim the scorn of the ignorant, but call out the sympathy of the wise.

With many Christ is a magic word—to conjure with for social and worldly advantage. They call themselves Christians, but the know not the spirit of the teachings of Him whom they call Master. Spiritualists are those who see naught in Spiritualism beyond its curious marvellous, who scruple not to utilize the sacred communion between the two worlds for no loftier aim than personal advantage. Reformers there be who preach the creed of their cult most eloquently, but who, alas! have feet of clay.

The wise are asked why these failures. They answer because these people have not learned what it is to be Men! Right or wrong the creedalist obeys his creed; in the haste for results the reformer becomes a revolutionist, loses his keener sense of right, and becomes one in a multitude of tyrants who with the best intentions doubtless, often make confusion worse confounded.

The confusions of mortal life mainly arise from man's ignorance of the immortal life. This foreshortens his view, distorts his perspective and he sees the world out of drawing. To legislate for one day only would be worse than folly, is it not equally fallacious to base one's life action upon one life only or is it not even wiser to base it on either utter ignorance or absolute misconception, regarding the sequence of our present career? If our lives have no sequence, if no result or achievement accrues from our actions, we may as well go on nothing forward, then neither pursue happiness, advantage nor education, results of our life here, aids or disciplines

The statements made to us by the spirits now the contrary. All assert that we reap the harvest we have sown, and in the reaping learn, at times with bitter sorrow, what we have sown. Such things are honor, truth, wisdom, virtue, knowledge, friendship, brotherhood, and not houses, lands, money, material power, pomp, and circumstance. Over there we are not to be deceived by the things of this world, false ideas unwisely pursued, or, if pursued, elevated to positions which make them seem as master rather than subordinate to the things of heaven. We are to be blessed, blessings which to exert their full power will be to us as fruit turned to seed, and a new manhood, as previously examined. Let us learn to be men first, the angelic will follow in due course. Let us bring out and supply to this world the things which we have in our heart until we are in "the beginning, Spirit World," then shall we be the beginnings of a creedless, cutless, brotherly human life, which shall reveal the godliness in our nature and being.

Editors may come and editors may go, but the newspaper must come on forever, to shameless cynics. Henry's tenure on "Brook" During the temporary absence of the regular occupant of the editorial chair his place has been occupied by Bro. H. C. Wheeler, who has been a most effective critic of students as well as of the faculty. His "Wonder Wheel" articles have excited so much interest since they commenced to appear in these pages. In particular, his editorial on the "Brook" editorial board enabled the writer to obtain the necessary time required to adjust his personal affairs before setting out as resident and editor in the city of New York. He has been successful in securing \$25,000 from the "Sam's" millions, it would be most ungrateful not to acknowledge the indebtedness, we all feel for the services so generously rendered.

Bro. Wheeler is a most able editor and manager for his loyal support under the rather trying circumstances of a temporary editorship. In this position, nevertheless, he acquired the extended remarks on this topic see editorial upon this page.

The editor has been greeted with innumerable letters of cordial greeting upon his return to duty. Will his friends excuse a little delay in his acknowledgment of their generous favors, to which he will reply at his earliest opportunity? Meanwhile, he sends his thanks to all.

To avoid delay, will our correspondents and contributors address their favors to The Editor, "Banner of Light." Business communications of all kinds send to the "Banner of Light" Publishing Company.

Greeting and good will to all!
For the sixth time my feet tread American
soil, and once more I am under the shelter
of the Stars and Stripes, this time as one who
shares the burdens as well as the advantages
of a citizen under the aegis of fair Columbia.

Permit me, then, just a brief personal note
to my friends who have known me these many
years, since it was in October, 1874, my eyes
first saw this land of the western world.
While it was in January, 1875, I came first to

The early servants of our glorious gospel were indeed a band of spirit-called Apostles, who without scrip or staff were dispersed far and wide to awake the world to the glad tidings of Angel Ministry demonstrated to a weary world. The trumpet tones of the spirit

They were heard round the world. In Great Britain as well as in Great America, and myself, the least of any, was awakened to something. I knew not what, but which changed my life and sent me out as a missionary to help spread the light.⁷ For thirty-five years I have obeyed the wishes of our unseen but ever present helpers, wandering through Britain, down to the Antipodes,⁸ and five times previously commissioned to serve our Cause in the land of His birth. As previously, so on my last arrival here last year, it was my intention to remain some eight or nine months and complete the work before me, but I had not reckoned that wiser minds might be plan-

ing things differently!) But such was the case, and by methods so remarkable that if told as fiction they would have been acoted as improbabilities, my feet were compelled to this city and against all seeming human calculation the editorship of the dear old "Banner" passed into my care and keeping.

Prevailed upon by my friends, visible and invisible, I finally assented to permanently

retain the office and arranged to return to England to wind up my affairs and return with my family to make a new home on this side of the ocean and apply such talents as I may possess to faithfully serving the Angel World in their efforts to demonstrate to mankind that death is not the end of life, nor are our departed so far removed from us as to be oblivious of our needs, our cares, and our sorrows.

It is not my nature to make promises, rash or otherwise, hence in now renewing my position I prefer to point to the eight months' work previously accomplished as evidence of my sincerity. I have named the "Banner of Light" to my utmost ability. In the future my endeavors shall be no less. After virtually a year's association with those who claim that the welfare of the human race is their associated business, I can but express my personal satisfaction therewith, and am pleased to continue the harmonious relations which have hitherto subsisted. At least be it so, that the welfare of the human race is frequently expressed in the past to make the "Banner" a Spiritualist newspaper for Spiritualists will continue to animate me, and all things which will contribute to that, and will be glad to do so. I am not a prophet, and because topics, circumstances must decide from time to time, but nothing will be permitted to overshadow or obscure that Spirit rests and communion is the converse of error and selfishness. I can be no more than myself.

Finally, let me thank all friends who have hitherto supported me for all they have done, with the hope that many more favors may be conferred upon this paper. We are one family let us be united, then our household blessed at peace we shall realize the spirit of brotherhood.

I now drop the purely personal, wishing you all a Happy New Year, and sign this little note as it commenced, with "Greetings and Good Will to All."

Sincerely yours,
J. J. Morse.

Once more our earth has completed her journey round the solar motor, and again she has returned to her mother of her interminable ledgers. The historian of our times is too near our yesterday to appreciate it at its real value, for the minor issues and petty details to which we oft attach too much importance are too largely in our vision to little heed is given to the springs from which rose the currents which shaped the actions of the year just passed; far less attention is bestowed upon considering the results which will appear in years to come from the things of our modern life. With the "Muses" of the stars we stoops to the earth seeing not the stars above. The yellow mist of gold-breeds the future from men and is veritably the ally true Yellow Peril of civilization.

then H. C. Webber, who brought a loyal
 to the duties of the position coupled
 unmeasurable energy, indefatigable
 untiringness, and wide practical experience in
 the management of the journal. Our Brother
 is a single aim in view; the serving
 the cause of Truth, and thereby ministering
 the highest requirements of our subscribers
 intellectually, ethically and spiritually.
 are there who would so unreservedly
 energetically devote themselves to such
 exacting position, knowing that it was but
 temporary arrangement. Our good brother,
 he been appointed to the position perma-
 nently, could not have been in a better
 position. In the duties which fact we
 indeed glad to chronicle as a useful of
 the most lively age to him.

hough Brother Webber steps down and from the Editorial Chair, which is not say a seat of pleasure, though, it may be, honor, we shall not lose his valuable services; as he will continue to discuss "Wanderer Science" week by week and incidentally offer luminous suggestions on topics related thereto.

It is to that association Brother Webber formed during his temporary editorship is numbered among some of the pleasing debts connected therewith, and the grate-ful thanks of the management of the "Banner" (Light) Publishing Company, and those of regular editor of this paper will, we trust, further substantiate, but the internal consciousness of having loyally done his best for

The "Banner of Light" takes the opportunity of the first issue for 1966 to send its cordial greetings and fraternal regard wishes for the New Year to all our subscribers and readers. To our old and new subscribers for their support and continued favor during the year now gone, coupled with the hope that each one will at least endeavor to furnish one subscriber to our list during the present year. We are pleased to report that we are continually lengthening our subscription list, and hope to take comfort from it as an individual, not only of the maintenance, but the increase of the success and prosperity of the new Spiritualist newspaper in the world. To our contributors who are scattered far and wide around the world, we also tender grateful acknowledgments. Their bright

ments, so ably and clearly expressed, that week by week adorn our pages, have conferred undiluted pleasure upon our readers. The phases of spiritual and progressive development have been rendered so plain and distributable to all, that "Banner" can point with pride to its literary output during the past twelve months, which for ability, intellectual power and deep insight into the multitude of problems discussed, causes it to rank at least equal to any other journal devoted to our cause. Ladies and gentlemen have been uniformly facile contributors, and their labors have added lustre to their names. The "Banner" and its readers gratefully acknowledge the efforts of all to whom, and by whom, it has been thus honored, and will be pleased to receive from the hands of other able writers during the coming months.

of the largest advertising circles, the *Harvard* Department also desires to render its acknowledgments. Their favors have always been acceptable, and our advertising partnership has been most successful. The *"Banner"* being distinctly a family paper, is not only read by the family, but is also read by the family, but is kept around the house from week to week, and is thus read by our subscribers and their visitors, and thus enjoys a wider circulation than that which is enjoyed by any other paper. The *"Banner"* makes it a peculiarly valuable medium for advertisements intended to meet the requirements of the great public of Spiritualism.

We again wish our subscribers, our contributors and our readers, the greatest success and happiness, and to continue for many years, and we confidently look forward to a larger circle of friends, and a more close and intimate association with our co-workers everywhere.

Last night we gathered together from far and near; friends of the olden time, How had planned and dreamed of it for months, and on this, the last night of the year, we should live again for a brief space the old, happy life; and they had all come at my bidding.

Harry, a world-known railroad magnate too, but to me always just Harry; and Lillian, a girl who had been married for 20 years, but to me always just Lillian. It was impossible that she could be twenty-three; I knew all about the affair with Alden, and I understood and pitied her. But when the New Year should see a reconciliation between these two heart favorites of mine—and it passed off without a word being said—here, too, I was disappointed. Here, too, were Jennie and the children. Relucting Ralph, reluctant still, though his hair is tinged with gray, "Captain" and his wife, and I, and the boys, and still the same "Captain Dan" whom we all love.

But why name them all? They all came. I had planned, "little folk" and "big folk," but no "old folk," though some had been many years. We were all together again, happy because the girls are on the holiday days, and the boys are in the school holidays.

MYSELF, I had

[illegible]

the night were sent to the arm. As I recalled, I called. Came the answer: "Do forget, Jeanie did last year?" "Captain Carson Dead!" Killed in the Philippines. After he had been made a Colonel, I remembered all. Harry had gone some five years ago, Lillian, Alfred, Lillian—she and Alden—had stayed for a few more years in the little hotel on the hillside. I knew that the guests who had come bidding to speed this passing year had from another land to keep vigil with me.

had crossed to me from that other shore:

the river no boatman ferries o'er;
by the ebb and flow of whose solemn tide,
are told where they are to abide.

MEER, N. D.

aders of the daily press will have learned at the funeral of some Japanese officers soldiers at Tokio Vice-Admiral Togo delivered a remarkable address to the spirits of the departed men who passed away of injuries received at Port Arthur. Said Vice-Admiral:

I stand before your spirits I can hardly
know my feelings. Your personalities are
in my memory. Your corporate exist-
ence has ceased, but your passing from this
life has been in the gallant discharge of
duty. The virtue of which, enemy of
death in this world has been completely
destroyed and our combined fleet holds undisturbed
command of the seas. I trust this will bring
you and rest to your spirits. It is my
able duty to avail myself of my pres-
ence in this city, whither I have been called
our Emperor, to render a report of our
combined spirits of those who sacri-
ficed their earthly existence for the
of so important a result as that shown

"Admiral of the combined fleets," the Boston Herald, commenting upon the eulogy, said:

"There would anything be more weirdly beautiful than Admiral Togo's solemn funeral address to the departed spirits of all the brave who have fought and fallen under him, saying: 'I dis-embark you with such ap- parent directness, and thanking them for their valor, which has given Japan undis- covered command of the seas, and bidding them a peaceful rest.' Hardly."

Spiritualists will be interested to know their faith is such a reality in the lives of the Japanese people, and the Herald may well realize that the Spiritualism it ex- poses is "really beautiful" in the Far East, equally so in the near East of New Eng- land.

Miss Amanda Bailey, for years well known singer not only in Salem and vicinity, all over the state, died this morning at City hospital, after a long illness. She been away all summer at Henniker, N. h. but returned to Salem a few weeks ago. She was born in Cushing, N. H. and had lived been 79 years of age on Jan. 1. Miss Bailey had been a resident of Salem more than half a century, and during all that time was ever ready with her sweet voice to assist on any charitable occasion. She had worked in the weaving room of the Naumkeag Cottages, and many times had she lost half a day's work to sing funerals, for which she received no recompense whatever. Often she had arisen early

[illegible]

the original Father Kemp's Old Folks' concert Company, which was organized 40 years ago, and which traveled about New England giving entertainments wherever they went. Her singing was one of the features. For about 15 years she was a member of the First Baptist Church choir of Salem; then she sang in the Universalist choir, and for nearly 25 years had been the leading singer of the Salem Spiritualist Society of women. She had also been a member of the Salem Oratorio Society and other local musical organizations.—Salem (Mass.) News.

[illegible]

SPIRIT

cause all about her are evidences of attentiveness and love, and she says, "Oh, it is so beautiful here. I cannot begin to describe the beautiful things that I see. The people are just about the same as the people I have known. And there seems so much freedom and beauty, that they look happier and brighter than I have ever known people to look before. I have tried to understand everything that came my way, so that might tell my friends why I got a chance what it is like all. I have traveled a great deal before I came out here, but I had never seen anything like this."

there seems so much freedom and beauty, they look happier and brighter than I have ever known people to look before. I have tried to understand everything that came in my way, so that I might tell my friends what I got a chance what it is all like. I have traveled a great deal before I came over here but I had never seen anything like

country where I came from. Dying was hard, I suffered no pain, I did not even know that I had left my body, but the awakening to the realization that all was over for me.

that was hard. When my mother sits lonely and weeps and says to herself over and over again, 'I shall never get over Addie's death' then I feel the pain and distress and a yearning to tell her just how it all is. I know that

she is lonely and I know that I can never in the home in the same old way. But I know that it would help her to bear the loss if I could know how near I am to her when she is about the home. I have seen the relatives

the last ones that were done for Christmas and I think they are good. I wish I could write through the hand of some member of the family. I often think if I could write

lished where we could write all we wanted without the whole world knowing.⁴¹ It would be a great comfort to us; but this is better than nothing, so I will try to be content.

Thank you."

f —

Carrie Jeffries.

There is a girl here now, who says

name, is Carrie Jeffries. I should think be about 19 years old. She seems to be a very impetuous little woman, and it just seems

she would go through fire and water to save a word to her friends. She has dark hair and eyes. She is dressed very prettily and tastily and she walks about as if she would just about tear everything to pieces to get to the

people just as she wants to. She says, "I lived in New York. The name of the one I want to reach is Grace Carpenter. Don't you think it would be possible for me to suddenly take possession of her and make her my own?"

stand that I was there? I have thought
would sometimes, but she is always so busy
and I hate to interfere with her life. She
at the piano most of the time and it is

measure to hear her play, but I wish she would sit down quietly once in a while, that I would have a chance to speak to her as I want to. She works too hard; she knows it, but she seems to think that she has to do

"But it is all a mistake. I should think that Willie might do as he has been asked; and I think he will if she doesn't press it too hard at first. I have dropped the singer altogether, because I have seen her."

that interested me more. And I have seen
our old professor and he is just the same
even in Heaven, because he doesn't have
to attend to anything except his music. Bless

was full of expression and would break out into some grand melody; and I expect that every day that I shall hear that he has burst forth into something unusual. I feel that

Mary Hollister.

There is a spirit here by the name of Marjollister, and she says that she comes from Richmond, Va. She is very fair, with blue eyes and brown hair, and she has a very spiritual expression. She says she

like a missionary doing everything she can to help the spirits and making it possible for them to speak. She says, "Lucy is with me and we are both very anxious to give definite answers."

information to our own people and to those in our own city. It seems a pity that so much might be done if only there could be someone to go ahead, and that little is done when we are all so willing. Maybe the

and she says that while it was a surprise to her to find things so different from what she had read about and believed, yet it was a comfort after all. She was inclined to believe the whole thing.

...a shock to find the people living just the same there as they did in this world. But she has gotten used to it now and feels quite

George Kendall.

There is a spirit now who says his name is George Kendall and he says, "I lived in Orange, Mass., and a good town it is, too. I had a good deal of business in Boston, and I went back and forth a good deal. The col-

...but then, my death was so sudden and unexpected that I took some time to recover my equilibrium. I have no idea that I can make myself understood as perfectly as I would like.

...clear it up a little. I was not a particularly bad man or a good one; just so-so. I never gave any particular thought as to what

...coming after life. I took my chances the way every man does, more or less, but when I bumped up against it and couldn't cope, I had to give it some thought. I am not unhappy. I can hear people talking

and I know that they said a good many things that were far from true, and sometimes I feel like giving them a piece of my mind, but I can't speak, but the sense of dis-

for Mabel, but it seems a pity that she could have to face all this; you might call a scandal, I call it: busy-body-business.

may think that I am bitter coming back from the spirit, but I have seen some covered, and find the uncovered basket makes me feel very different about some people who now I was taking their word for what they

met Ed. and he told me about this place, said it was a relief to come and speak our mind, and that my friends would hear at I had been, and might give me a chance.

any more, and that is why I am here. I don't know that I have anything to say about my body in particular, but I like them to know that I know what they are saying, and am inclined to think that if they knew that

now, they would say less. I am not in the same business that I was before I came away. It was only a business to make money to go ahead. To tell the truth, I haven't any particular business except to go ahead.

nothing I can do for my little boy. He is bright as a dollar, and I want him to feel that I am near him, and I am sure that I will make it my especial effort to help him reach his life.

A Happy Year.

ce ever men toiled, aspired or thought—
ys for labor and nights for rest;
d I bring you love, a heaven-born guest,
ace to work in and work to do.

and me in honor and greet me dear,
d, sooth, you'll find me a happy year.

Give the poor employer and the workman a chance, the walking delegate has had his own way long enough, certainly to warrant giving the other parties in interest an opportunity to see what he is up to.

...to see what is all it for them.

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