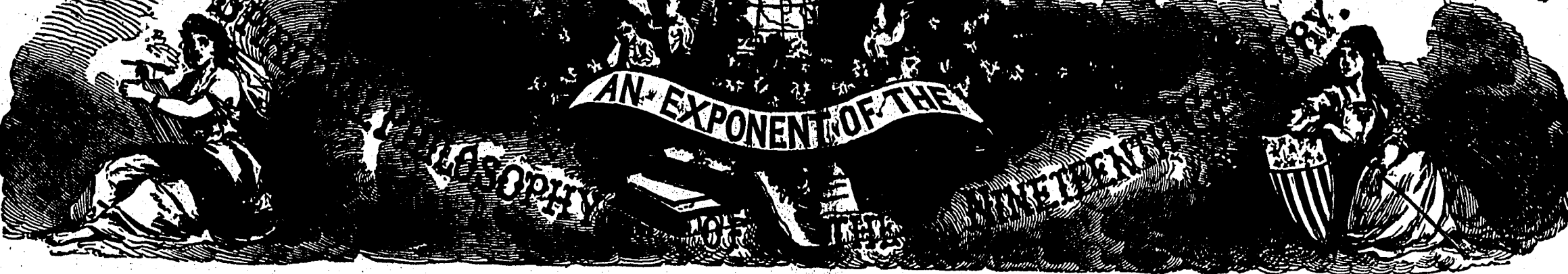


BANNER OF LIGHT.



VOL. LXI.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, JUNE 4, 1887.

\$3.00 Per Annum,
Postage Free.

NO. 12.

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The Spiritual Rostrum.

"What Wilt Thou Have Me to Do?"
An Inspirational Discourse delivered through
the Mediumship of
MRS. R. S. LILLIE.
(Reported for the Banner of Light.)

INVOCATION.
Unto the ministering ones—unto those who open the gateway of truth that we may behold her beautiful form more clearly and may understand her ways more perfectly, do we turn this morning in our aspirations of spirit. And now, too, our thoughts look upward to thee, thou source of our strength, asking that a baptism of the spirit may rest upon each one here assembled; asking that strengthening hands may give us power and understanding, until the mists and clouds that veil our understanding are rolled away. As the storm-clouds have rolled away from the horizon of our earthly homes to-day and left the sky bright and beautiful, so may they roll away from our spiritual horizon until we see and understand—until we, hearing the truth, are able to make application of it to our daily lives. Unto those ministering angels of life who come to open our thoughts, to give us lessons of truth (better lessons, perhaps, than we are always ready to receive)—unto those who do our thoughts ascend to-day. Unto those loving and waiting ones who calm our troubled spirits and lead us by still waters, rippling with light and reflecting divine love and wisdom, showing us the path of peace, do we return our glad thanksgiving now and evermore.

QUESTIONS.—1. If the lives of the adepts in the so-called occult forces do not show any practical benefit to mankind, is it desirable for Spiritualists to make an attempt to resuscitate their doctrines or to attempt to teach or practice them in this age?

2. In what way does returning to earth-conditions assist the spirit to progress in spirit-life?

3. "What wilt thou have me to do?"

Out of these questions we choose as our main subject these words: "What wilt thou have me to do?" This is the question for all human beings to ask of their own souls and of the higher intelligences, by whatever name you may call them; it is also a question for all who criticize the lives of others. It is impossible for any of us to stand exactly in the place or position of another, and for that reason, if for no other, we are not fitted to sit in judgment upon the acts and lives of others. It is not possible for us to place ourselves in all the conditions in which others are placed, to know their motives, thoughts and feelings; yet people are constantly condemning that of which they have little or no knowledge. The critics of our well-beloved truth are sitting in judgment upon us, pouring out the torrents of their abuse, hurling anathemas at us, yet ignorant of the nature of the work we are doing, having no knowledge of the great unseen world around them, nor of the wonders it is performing in this nineteenth century. They know little or nothing of all this, nor can they know from where they stand.

I ask you, as Spiritualists, is it not a fact that the nearer you come to this circle of vast experience, the closer your lives are drawn to it? Is it not a fact that you feel the reality of these truths more and more? and as you feel them more deeply do you not realize more and more fully that you are not fitted to sit in judgment on the lives of others? And do you not feel more and more that the question that concerns you most is this: "What am I to do? What wilt thou, oh! Power Divine, what wilt thou have me to do?"

It is necessary for us all to go back to that question propounded to that, I had almost said, ancient teacher, but who was in reality a comparatively modern teacher, to whom this inquiry was put. It is the question of questions to all to every individual. But we are liable to spend so much of our valuable time in finding out what others ought to do, in laying down principles for the guidance of other people, that we have no time to make an application of these principles to our own individual lives. I speak of this as one of humanity's shortcomings. It has always been so; it is largely so to-day. Who knows how long it will be before man will leave this propensity behind him? Now some one will say, "If we did not act as mirrors to reflect the faults of others, and hold them up to their vision, they would remain in ignorance of them, and there would be no law, no order." And it seems as if it were the same

for us, how should we know our own shortcomings? I answer, by the application of this question to our individual lives: "What wilt thou have me to do?" If each one does this, and does it well, there will be work enough for all time. When we have done this we have appropriated the saving truth which shall redeem us from the errors and the evils that are rife; the truth that in time will save all men, just as fast as the application of this truth is made to our daily lives. What shall we do with our lives? Entering into the inner temple of our souls we ask this question of our spirit. We ask what are our powers and possibilities? The human soul is a receptacle of divine powers; it is a receptacle of godlike qualities; it is verily the child of the living God, containing the properties and attributes of the living, all-wise Spirit, as far as the finite can reflect the infinite.

It seems to us that these qualities of the human soul are misunderstood, or not yet comprehended. Many of the hidden treasures of the spirit are called occult powers. You may call them spirit powers, you may call them mind powers, you may denominate them in any way you please, but by whatever name you call them you speak of the forces of the spirit.

We go to Eastern India, and what do we find? We find a people strange to us in every way; we find they have for centuries been possessed of a knowledge of forces and powers that to us are hidden within the recesses of the soul. Their means of attaining this knowledge is unknown to our practical western life. We could not employ those means if we should desire to do so. To us it seems but folly to subject the flesh or body of man to the privations, the mortifications, the sufferings that they inflict upon it. We find them entering caves in the mountains; find them hiding in desert places, tormenting the body and reducing it in every possible way in order that the spirit or spiritual forces or powers may predominate. We find these men entirely wanting in the practical qualities that are needed to insure success in business in our practical every-day life. Then we look upon this matter-of-fact, practical world of ours, and we question if there is any wisdom to be gathered from such as these. Of what advantage will it be to acquire such knowledge as they possess? It has no application to our every-day practical life, we say. Then we look at those in our own land of whom we have spoken, those standing outside the ranks of Modern Spiritualism and fiercely criticizing it. Yet it is something of which it is impossible to know anything with actual personal observation and experience. Who can prove that the adepts in occult science in India are of no practical benefit to humanity there? You ask a question as to the advisability of Spiritualists in America attempting to resuscitate, teach and practice their arts. Our answer is that Modern Spiritualism has come to teach mankind the principles and powers of these same occult forces, or hidden powers, with a practical application to your way of living, to your climate, to you, as American citizens to-day. Spiritualism is that same knowledge made applicable to your methods of life, your bodies, your homes; and the adepts of your country are your mediumistic channels through whom these spirit forces make themselves manifest. You, as an inquirer, are used in a peculiar manner, a manner peculiar to your organism, peculiar to the controlling intelligence whose presence at one time you can scarcely realize, while at another you feel it very powerfully, and feel that you are a willing and obedient subject to it. You are an adept in a peculiar way, in a manner adapted to present needs. The occult or spiritual power that belongs to you may be transmitted by very simple means; distance will make no difference to it, for it carries its own power with it. So we say you are one of the modern adepts who, using the occult or spiritual forces of your own being, and the powers transmitted to you by the angelic band around you, are doing a peculiar work.

All mediums of Spiritualism to-day are instruments for introducing higher thought and manifestations of spirit-power in its application to our daily lives in this land and climate. Then I would say there is nothing in this philosophy but what is valuable if you can understand it. It would be well if you could study and understand the occult science, past and present, of Oriental lands. It would, in one way, be a benefit if you could do so; yet he or she who teaches the lessons thereof, coming in contact with our best mediums—mediums prepared for their work, who realize that the work is being accomplished by unseen powers, yet ignorant oftentimes of the exact mode of operation—those who come to teach them Oriental law find when they come here that they meet those who, in practice, without knowing why, are already adepts therein.

Many of our best mediums are used in the work of healing to-day, and theirs is a knowledge which, in its practical application, is of incalculable benefit to humanity. But all these healing mediums do not seem to possess the same amount of knowledge in its outward expression. Some are so largely endowed with the gift of language that they can express most perfectly the ideas of the controlling spirit. Others are so organized the controlling spirit is limited to the capacity of language possessed by the medium. We have all seen mediums who, entranced and unconscious, will give a diagnosis of the disease and the condition of the patient, and will prescribe proper remedies, all the while expressing themselves in such language as to give you to know that the medium is entirely ignorant of the science of anatomy, of physiology, and knows nothing of scientific medical terms; yet there is nothing but what can be simplified to the

language of the medium if it is necessary to do so.

Then there are instances where the most uncultivated, unlearned ones of earth are placed in the unconscious trance, and show you, by the use of terms which you know they have never heard, that an intelligence beyond their own is talking. They will use medical terms for the names of medicines and different remedies, and give you a perfect description of the condition of the patient, using scientific and medical terms in giving the diagnosis. Why is this great difference? The medium who can do the latter is one gifted with what was called in olden times "the gift of tongues," and his tongue can be used in perfect obedience to the will of the controlling spirit. If another spirit should wish to speak in a language which was entirely foreign to that of the medium, he would be able to do so through that organism. Where the medium has the gift of tongues in that degree, he can be used as a medical medium if the spirits should desire it, to such an extent that he could enter a medical college, pass an examination, and take a diploma, being himself, all the time, entirely ignorant of the science of medicine; but there are but few who possess this gift so perfectly. There are many who, in a strange manner, in a very uncultivated manner or form of language, state the truth as to the condition of the patient, and prescribe what is necessary for his restoration to health much more correctly than the best scientist who has not this gift of "the clear vision" can possibly do.

And we are but in the beginning of Spiritualism. I was about to say until it has become old; but I don't want you to wait so long. In a time that is comparatively near, that is only a little way ahead, you will find that mediums will be able to meet and silence the learned ones of earth—will be able to carry away the victor's palm in almost every instance. These things will become possible because you are preparing the spiritual and ethereal condition for the coming of spirits upon this earth-plane. By-and-bye the children who are born will be the natural recipients of light from the spirit-world that surrounds this material one. We are not very far away from the heavens; we are enveloped by their very breath; we are breathed upon every day and hour by heavenly visitants; we are in the world of spirit even now. But we are on the lower strata or plane of it; we are bound by the clanking chains of the material. Our spirits have taken possession of these temples material, through which they can, but feebly express themselves at best; they can but dimly grope their way through the shadows that environ them. The light of the earth, we say it not boastfully, is America. Here the breath of freedom fans the cheeks of the people, though some are in bondage. Here the voice of liberty sings her triumph songs. The climate gives us the power to refine the material, and prepares conditions for a higher unfolding of life. A few can see the rifts in the darkness. Sometimes they are made silently; sometimes with a sound like many waters, or the breaking up of the earth itself, when hoarse mutterings, rumblings, and reverberating shocks have been felt over the whole earth.

Those who have crossed oceans to study the light that has so long shone in India, have come back satisfied that the latter light, the light of this nineteenth century, which shines more clearly in our own land than elsewhere on earth, is the brighter one. It carries with it a spiritual interpretation which brings the higher thought and intelligence. Its peculiar powers have developed in the human soul gifts of the most high God—gifts that have been kept in the background in past ages, but which have now broken through their material covering and shine forth to-day as never before. All that has come in the past is not to be compared to this latter light. It did not come before because the world was not ready for its appearing. Nature, in her wisdom, never sends anything to you until your necessities demand it. And the demand brings the supply.

Whoever will, let him drink freely of these waters of life; and he that drinketh thereof shall never thirst; yet though he finds himself satisfied for a time, he will soon want more of the truth, more of the light, because his capacity, through drinking, will become enlarged and he can receive more. We find our vessels full all the time. They were full in the beginning, but they were made of material that must and does expand. We could hold but little at first. Perhaps the first lecture that was a little radical filled us full, and we went away declaring we never should want any more. But after a little time it did its work: it permeated the lump, and by-and-by we found we wanted more. We needed recalling because the cup had enlarged. So it has been all the way.

Now I hold that nature does supply according to our needs. When we go back even to the greatest darkness of past ages you will see that men had as much truth as they could appropriate at that time and that day. They were not vessels prepared for to-day. There are vessels, even now, that cannot contain a drop of the truth that is so much to you. Look at them. They seem to have as great capacity in any direction, but they are too full of something else to hold any of this that you enjoy so much. They will never desire it until the vessel is emptied of that which it already holds. I have seen many a sorrowing mother turn from the open grave of her darling and go to the church and the minister with her sorrow and her questionings, asking for an assurance that they could not give. She knelt in prayer, but it did not give her back her lost one. Then she comes to you with her empty vessel; her broken heart, asking for light, and the light is given her. It comes in response to

her petition, but her heart is prepared to receive it. I see some of you scattering seeds on ground that it seems to you ought to be prepared to receive it:

You are teachers on the highway, but if you could discern the things of the mind you would not waste a single moment in some places. When you talk to some people about spiritual things you find them restless and uneasy, wishing you would leave them if you cannot talk of something else. You may talk on, they will not listen. Now the best thing to do is to let such people alone; for, having eyes, they see not, having ears, they hear not. By-and-bye there will come a time when they will reach out for something better than they have known. Then you can go to them with your kindly guiding and it will be thankfully received. Until that time comes wait with patience. It is of no use, it is positively injurious, to feed a person who is not hungry; we must wait for his appetite to come, for him to desire food. When he is hungry and asks for food will be time enough to furnish it.

Spiritualism comes to bring knowledge of self, to show you what you are. How many times have you heard spirits say to you: "You are as much a spirit to-day as you will ever be." They have said to you what spirits do you could do if you knew your own powers and how to exercise them. This is all the adepts of India have ever done or tried to do. They are trying to use the spirit-powers within themselves as well as to invoke the power of the spirit-world around them. We have no need to learn of them to-day. All the lessons that have ever come to them are coming to you with a better application to the needs of humanity than was ever given before. This is true Spiritualism—to know self, and so use self as to make the most and best of the powers that Nature and Nature's God have given us. Oh! that that lesson might go home to human souls. If they would begin to live their religion instead of talking about it! If they would cease to ask what the world thinks, and only ask, "Is it right?" Outsiders say just the same things in regard to us as have been said in regard to the Spiritualism of India. If it does not elevate and purify the lives of its adherents, of what use is it? How does it benefit the world?

The presentations of our modern ideas have been dropped as seeds. Suppose every child, all over the world, dropped just one grain of wheat—what a harvest would arise! If each dropped only one acorn, what myriads of oaks would come up as a result. Let us, then, each drop at least one seed for the spiritual harvest.

It is true we may criticize the lives of some of our Spiritualists. We are not here to say that they are perfect, or anywhere near it; but we will say that a great deal of the best material of the world has ever produced is found in the ranks of Spiritualism. The people who are doing the world's best work are those who know the saving power of its truths. They can safely point the worst, the most degraded of their fellow creatures to it for help. Why? Because they know it carries this saving power for all mankind within itself. Then go out and gather in from the byways and hedges, from the uttermost parts of the earth, those who need the blessings that this truth can give them, and forbid them not to come to you from all lands and climes, even from that strange country called China. I can scarcely touch upon this point without repeating what has been said so often. You have sung of your freedom; you have called to all the sons and daughters of earth to come to your America and share with you the blessings of its civilization and its liberty; and now your call is being answered—too freely answered, some of you think. You say you are getting too much of a response. But there is a deep meaning in all this. Let all the waters of the earth be moved. Let the tide of life from the East meet and mingle with the tide of life in the West. This intermingling, this interchange is going to do something to redeem the world. It is God's plan, and I am willing he should work at it. Let the heathen, as you call him, rear his temple in this free land if he will. I can look with joy upon it. I can say, "Good! I am glad you have come, my brother man! Strange in your mode of life, strange in your manner of worship as you are, you are my brother. God is our father. You have come to tell me that God has given you a revelation of himself. You have come to tell me that God is in your breast. I see you in your mode of worship, strange as it is, looking, as we do, upward. What if you cannot take as much blood as we do? Is that any reason why we should scalp you? We are natural flesh-eaters and blood-drinkers. Because you can live upon cheaper things, because you can eat rice instead of beef, is that any reason that we should destroy you?"

Oh! when will men learn that all the sons of men, scattered over the entire surface of the earth, and from where you may, are children of the same great Parent, and that he who wrongs the humblest of these, his brothers, wrongs his own soul? Whatever may be their color, black, red or brown, it matters not. God is within each, expressing himself as best he can, according to the conditions in which God is manifest in the flesh. Sometimes the manifestation seems very ungodlike. We must learn the lesson of patient waiting. I can look upon the Canada thistle and be satisfied that it is here. I can look upon the worst devil in human form and know that he has a place in the great universe of God. In the course of the ages thistle and devil will grow into goodness and beauty. We have got to wait God's time, and we all, as a part of his great universe, are being ripened and perfected. This must go on until old earth has donned her brighter garments, until she evolves her children upon a

higher plane. Then will God be truly manifest in the earth.

THE POND-LILY.

It grows in a circle; its points of white
Are each one outward and up to the light.
Its centre is gold, and the beautiful dust
Shines so bright in its heart, that, on gazing, you must
Have thought of the glory that comes from the sun,
Of its bright golden rays, and the work it has done.

But yet the pond-lily, so pure and so white,
On the breast of the lake, looking up to the light,
Has a secret to tell, looking down toward the clay,
How it came of its beauty possessed, in what way;
So I look from the flower, far down deep in the sod,
And I see that each part is the work of its God.
Though far in the heart of the mud and the clay,
Lies the root of the flower that has blossomed to-day.
So I look on earth's children—the work they are doing
See the pathway of life that each one is pursuing;
Some shining, and walking in mud and in clay,
But I know they will blossom out white some day;
And I watch o'er these lives that are downcast and low,
And mark there a germ which the future will show:
By-and-bye 't will unfold in some good deed of love,
And one pure white petal thus reach out above.

It is down in the mud, it is down in the clay,
But rising from that, it shall blossom some day;
As the lily its petals unfolds, one by one,
So the soul shall unfold, 'neath the rays of Life's sun,
And out 'neath Eternity's morn-lighted sky,
It shall look pure and white to the souls passing by;
And deep in its heart, in its centre so bright,
The gold of good deeds shine with radiant light.
And as in the darkness, the mud, and the clay,
The root of the lily was hidden away,
But the blossom came out on the breast of the lake,
So the lily of life, (when the soul shall awake,) Shall rise from the darkness that held it below,
And upward and onward rejoicing go.
And now, of the soul, do you still question why
Man passes through clay on his way to the sky?
And out on the lake ask the lily so white
Why it lives in the mud ere it reaches the light?
And both will make answer, in wisdom and love
We go from the clay to the sunlight above.

Original Essays.

INVENTORS AND INVENTION.

BY FRANCIS G. KING.

It has been said that there is no class of people more laughed at than inventors; and the statement may be true, as envy and ignorance find it easier to laugh at than to excel the inventor in his creative power. Ridicule, however, is not logic. The imbecile may laugh, though lacking the power of intelligent thought. All failures and follies of mankind are not chargeable to inventors. It was a cabinet officer at Washington who asked one of the assistants of Prof. Morse how large a bundle they could carry upon their telegraph wires, and if they could not be made to carry the United States mails!

In this article it is my purpose to make but a brief allusion to some of the well-known facts, which are but too often overlooked, or entirely ignored by the people, who, in their mad worship of Mammon and superficial science, forget the brain-worker that made that success possible.

To become an inventor one must create something both new and useful to mankind. There is a wide difference between creating a thing and manufacturing the same after the inventor has shown his creation to be both new and useful. Through this creative power the inventor gives new knowledge and wealth to the world, and the human race is benefited thereby. It has been truthfully said that "he who causes two blades of grass to grow where only one grew before is a benefactor," and I do not know that the remark ever provoked levity, even in shallow places. But multiplication is not creation! Ordinary skill may assist nature to increase its yield, and a beast may tread out the corn.

What the inventor has accomplished for the benefit of mankind can in no way be better illustrated than by pointing to the early history of man, where we find him digging roots to supply his daily wants.

The first step in the upward march was doubtless inspired by the law of self-preservation, and man's first evidence of superiority over the brute creation is shown by his invention of implements of offence and defense.

Next some rare genius steps to the front, and by placing the bit in the mouth of the horse makes him his servant, and creates that power which for untold ages aways and controls the destinies of the human race. Small in name, but most powerful in results, the bit made association necessary. Tribes and nations were thereby forced into existence, and in all contests between them the bit has proven itself more powerful than the sword.

A written language became necessary by association, and its inventor created the power to make the events of the day visible to posterity, and thus written language became the common carrier of thought.

All those who "go down to the sea in ships" are indebted to the inventor for that combination of ribs, beams, planks and sails which enables them safely to traverse the ocean, converting it into a common highway for the commerce of all nations. The inventor of ships created international commerce, with all its wonderful past and still more brilliant future. Those marvelous devices for supplying that universal necessity, textile fabrics, were created by inventors many of whom devoted their lives to the service, and died unhonored and in poverty; but mankind was thereby relieved of the necessity of wearing the skins of beasts or perishing from cold, and an industry was created, the value of which can neither be disputed nor computed.

The inventor of the water-wheel enlivened

this wasting force of nature, created a new power to relieve man's weary frame, and forced him to become a master, where once he served.

Inventors discover the power of steam, subdue and control it, and thereby add more to the wealth of the world than can be shown from all other sources combined.

A man who looked forward and not backward sent a kite into a storm-cloud and caught that giant of the universe, electricity; and under the manipulations of the inventive spirits of a single generation it has achieved results more than marvelous, while the human mind seems powerless to predict its future.

In view of what has already been accomplished, we are almost tempted to believe that nature's last secret has been revealed, and the inventor must at last rest from his labors and content himself with his laurels already won. But progressive desire was never so great as at the present hour, and the great dream of the universe, in its limitless extent, is packed with still greater things with which to reward the genius that "boldly knocketh at the gate."

Inventors have rescued the race from primitive barbarism; they have transformed the primeval curse into a blessing. True savages they, whose every gift has multiplied itself a thousand fold by opening new fields of industry and scattering luxuries even among the poorest.

All this has been accomplished by a comparatively small number of men, specially endowed with rare power, who with more than Spartan courage have patiently labored amid jeers and gibes, accomplishing tasks that would have appalled a Hercules—and, passing on, have left to earth a rich bequest of happiness and prosperity.

A nation's progress has no surer indication than the number of things, once the luxuries of the rich, which have become the common necessities of the poor. Jackson once said "the prime factor in national prosperity is the welfare of the common people." To the inventor, and not to the statesman, politician or warrior, do we owe our present prosperity, and to this point I challenge the attention of the people.

I have alluded to but a few leading classes of invention, but the whole social fabric of the present day is built thereon. Every new creation has reached out with Briarian arms, and with electric touch has imparted progressive desire to every branch of industry. Employments of an entirely original character have sprung into existence, requiring a higher grade of skill which has raised the social standard.

It has been said that "the sayings of many great men would fill volumes, but their doings could be written on a postal card." Not so with the inventor. By patient, persistent plodding he has planned and worked out the salvation of the race, and his creations will live forever. He may well say with the poet:

"To my own name this monument I raise,
High as the Pyramids and strong as brass,
Which neither time nor tempest shall efface.
This shall remain while time glides dimly by;
For I'll not perish, nor untimely die."

The inventor's approach is not heralded by trumpets and banners, but he leaves neither widows, orphans nor blood-stained fields behind. His pathway is strewn with emblems of peace and prosperity which bless and save, while the base and brutal are forced to retire. Sir David Brewster, in his "Life of Newton," says:

"The achievements of genius, like the source from which they spring, are indestructible."
"Acts of legislation and deeds of war may confer a high celebrity, but the reputation which they bring is only local and transient; and while they are heralded by the nation which they benefit, they are reproached by the people whom they ruin and enslave. The labors of science, on the contrary, bear along with them no counterpart of evil. They are the liberal bequests of great minds to every individual of their race, and wherever they are welcomed and honored they become the armament and bulwark of the commonwealth."

Craft and cunning may ruin the inventor; ridicule and envy may rob him of honors, justify his due, in his generation and time; but his creations will live on forever, and as eternal and unimpeachable witnesses vocalize his benefactions before that High Court above, from whose decision there is no appeal.

"Glorious it is to wear the crown
Of a desecrated and pure success!
He who knows how to fail has won
A crown whose lustre is not less."

Worcester, Mass.

MATHEMATICS IN SPIRITUAL PHILOSOPHY.

Spiritual Philosophy includes the study of man's spirit, and its operations and relations. Man, like any other subject of thought, must be analyzed to be understood. The analysis is best understood when simplest and most orderly, and is most valuable when most comprehensive.

Analysis is separating into parts, and may be called division. Separation into two parts is simple and comprehensive. It has as few parts as can be separated from each other, and they make the whole. But separation requires a separator. The idea of division is mathematical, and two parts cannot be separated without an intervening boundary or limit. To have a separator implies at least two parts to be separated by the separator.

It is important to notice that these three elements are essential to the simplest analysis, namely: two parts separate from each other, and from that which separates them. For convenience let the analysis into two parts with a separator be called *Triangular Analysis*. *Triangular Analysis* may be applied to duration of time. As considered entire, it is comprehended under the term *Eternity*. In the analysis of *Eternity* the two extremes called Past and Future are divided by a part called Present, which has no measurable duration, yet is ever nearer to us than the other two elements.

Geographers divide the earth, in accordance with *Triangular Analysis*, into two extreme parts called Northern Hemisphere and Southern Hemisphere, the middle term being the equatorial plane, which is ideal purely, and has no thickness or substance. Many practical and useful applications of *Triangular Analysis* could be cited as familiar. In all examples of it the three elements are impossible of existence except as considered in analyzing the entire entity.

To apply the triangular analysis to the study of man, we observe that man has a material body through which he communicates with the material world; man has a mind through which he communicates with the world of ideas and truth; man has a spirit through which he communicates with the world beyond matter and ideas, such as comprehends emotions of love or hate, which are neither thought nor substance. We are capable of separating, analyzing or dividing the body from the spirit, of noting

the difference between that which is composed of chemical elements, such as lime, sulphur and iron, and that which is capable of love, courage, hope, faith and spiritual attributes.

Here, then, we have the two parts essentially different, and each different from that which separates them.

That man should, like eternity, be capable of this separation, is in harmony with the logical necessity of these being. In case of a separation, at least two parts and a separator. That man has love which is as real to him and as much to him (and more) than his body is clearly in harmony with man's history. It is also inconceivable that such substances as are chemically combined should, by any operations or motions, whether straight or curved, or in combinations of these motions, generate consciousness either of truth or feeling. We are bound, then, to recognize them at present as distinct entities: these substantial and those spiritual—and this recognizing by the mind separates them.

Geometry compels us to assume axioms such as the possibility of joining any two points in space by a straight line, an instance of two elements with a third dividing them, and nothing is proven in geometry except by showing agreement with axioms for proving truth, or showing want of agreement with axioms for proving the untruth of propositions. Speculative as the first steps of geometry are found to be, it is a science which is of the most practical every-day utility when more fully understood. At another time much may be said, showing the use of this adaptation of a numerical idea of analysis to spiritual studies. FRANKLIN.

Spiritual Phenomena.

"A Wonderful Seance."

Under the above heading *The Record* (National City, San Diego County, Cal.) publishes the following letter of a correspondent, a well-known medium of San Diego:

EDITOR RECORD: I hardly know how to express my gratitude for the honor conferred on me by being the recipient of a grand testimonial benefit seance, given by the wonderful psychic, Jesse Shepard, at the residence of Dr. H. W. Gould, this city. Considering the fact that Mr. Shepard has been feasted and entertained by crowned heads of Europe, as well as by some of the first statesmen of this country, and by the literati of all parts of the world, I consider it the greatest honor that could be bestowed upon me. In this instance, Mr. Shepard, departed from his usual custom, using an organ instead of a piano. It is almost impossible to say which is the grandest instrument under this great artist's manipulation, and it only goes to show the wonderful versatility of his psychical powers. The organ used was so small, ordinary, parlor organ, but at times it seemed as if it had suddenly been replaced by a vast church organ with a hundred stops and innumerable pipes. The music swells and rolls like a mighty ocean, at times, and then the entrancing harmonies recede, and it seems to come from afar off, to be replaced by some distant, but equally ravishing melody of sound. Nor does the wonderful singing of Sontag or Lablache suffer with this new phase of artistic mediumship. Sontag takes high E, and holds it for thirty or forty seconds with as great ease as ever, and Lablache, in the grandest basso that mortals ever heard, sings the "Ave Maria" of low B, making a range of over four octaves. The playing of the celestial harp, resting on our heads and laps while doing so, was in striking contrast to the grand and powerful strains of the organ, and it must not be forgotten that an exquisite organ accompaniment was played while the harp floated above the room, and over the heads of the sitters. At times it would seem as if it were playing afar off; then it would come nearer and nearer, until it touched us. I have never heard any music so soft and soothing as this harp-playing—it is truly the music of the spheres, and is one of the many features of these incomparable seances, which must be heard and cannot be described. Lights were seen by all present, and a number of remarkable tests were given by the independent voice to persons who were strangers to the seance-room. One lady was told before she left her home that evening, that her sister and her daughter would visit her on the following day, and give their names in a voice loud enough for all present to hear, all of which was done, to the surprise of everybody.

A spiritual revival has been created in San Diego from the very beginning of Mr. Shepard's seances, four months ago, and all classes are eagerly waiting for the next seance, and his circles. I fear that hundreds will be disappointed, as Mr. Shepard is busily engaged on a book descriptive of his travels, his gifts, experiences and anecdotes of famous people he has known the world over. It will be the most remarkable work of the kind ever published, and will give students of occult and psychical phenomena a fitting introduction to the character, methods and aims of the most universal gifted person known to modern times. I have read with deep interest the series of Mr. Shepard's seances, published in the *Chicago Times*, and fully agree with our distinguished townsmen and critics, the Hon. Thomas Fitch, who says that, no matter who delivered these essays, they show a depth of learning as profound as the published works of Lord Bacon himself. JULIA E. CURVE.

Seance with Dr. Slade.

On Saturday last, by invitation of Mr. Home, we had, in company with the United States Consul in Brussels, a seance of slate-writing by Dr. Slade. We three were the only persons in the room, the centre of which was a plain deal table, without drawers, and with a board with four legs, which we were requested to turn up and carefully examine. We then sat round it, our hands touching each other. Soon a manifestation took place—rapping was heard on the back of Dr. Slade's chair and then on the table. Dr. Slade desired that it should again take place on the table, which it did, and also afterward on the chair. Two slates were now produced, perfectly clean—two common slates in an ordinary frame; these were put on the table, one over the other, with a small piece of slate pencil between them. We sat with our hands together, one of Dr. Slade's being on the upper slate, and in answer to the question whether the spirits would write we found written, "Yes, we will."

Dr. Slade then grasped the ends of the two slates with one hand, and one of us the other end, the slates being above the table and in our full sight all the time. The scratching was distinctly heard for a considerable time. When the circuit formed by our hands was broken the scratching ceased, and when reestablished recommenced. It finally ceased, and upon taking off the top slate we found seven communications in Arabic, Greek, Swedish, German, Italian, French and English. The writing was in the same ink as the same in all of them. The Arabic was in Arabic and in Greek, and the French, Italian, German and English were in French, Italian, German and English. The name of the eminent philosopher, Abbe Chavée, whom we remember to have known some forty years ago, when he was professor of the Military College here. The communications in English and French were as follows: "My friends, this is a glorious truth as H. O." (Clarke) "I am of opinion, as you are, dire n'approcherait pas de la réalité, c'est inexprimable." "L. de M." While we were talking another table, at a distance of three or four feet, suddenly bolted up against the one at which we were sitting, without being touched by anybody else in the room, or the possibility of Dr. Slade coming to the table, which it did, and was recovered from the surprise caused by the greeting of the table. Dr. Slade held one of the slates under the table, and one of us having been told to hold his hand down to receive it, it sprung across into it, but some seconds after Dr. Slade had replaced his hand on the table,

and there was a feeling as of some one holding it and drawing it back: so that, at all appearance, it could not have been jerked across by the medium. While waiting for the slate we felt a cool breeze on our hand, how produced we do not know. During the seance Dr. Slade had declined of personal attention caused by the action of the spirits. Lastly we each wrote a question on the slate, which was duly covered, and we received an appropriate answer. To the question: "In what room are we?" the answer was: "In a room of the hotel—the medium's bedroom."

Such were the phenomena that we witnessed. Dr. Slade attributes them to the action of the spirits. We cannot account for them in any natural manner. If it was, as some say, sleight-of-hand, it was sleight-of-hand of a very marvelous kind. There was no fourth person in the room, there was no second set of slates, unless they were invisible slates, for them to be changed. We heard the writing, we saw the slates, one covering the other, and it would be extraordinary sleight-of-hand that could enable a man holding two slates in one hand while the other hand was on the table to get rid of one slate, write with a small piece of pencil on the other, and replace it, and all this while two persons were looking on, eagerly watching the medium's every movement. Are we believers in spirit-rapping? One seance is scarcely sufficient to work a conversion. We only relate what we saw, which, we repeat, we can in no wise account for. *The Belgian Traveller, News and Continental Advertiser, May 7th, 1887.*

A Peculiar Coincidence—Not Mind-Reading.

To the Editor of the Banner of Light:

During the last three days I have attended the Anniversary meetings of the Unitarians, and while at their sessions have frequently felt the presence of spirits, doubtless those of this denomination who have passed to the spheres.

At dinner yesterday I was conversing with some Unitarian ladies from abroad who are in attendance at the Festival. Reference was made to divers of their pioneer preachers, and I remarked that I became acquainted with some of them on the Pacific coast—among them Rev. T. L. Elliot, of Portland, Ore. The ladies spoke in high terms of his father, long located at St. Louis, but they did not mention his given name, nor did I ever know it, though I had heard of him before as a prominent preacher and philanthropist.

At 3 P. M., by request of Dr. Charles Main, of 107 Union Park, I called upon Mrs. Mary S. Philbrick at 62 Crawford street, Roxbury, for a written message from spirit friends. I had never seen the lady before, and she knew nothing of me or of my business. I received a very clear and explicit message from my mother concerning personal matters and my future, and she (the medium) wrote the initials "W. G. E." with a dash after the last letter, then the word Elliot. The following words were added:

"Much remains for our good Unitarians to learn. They are to be the Shining Stars in the world, but before they can lead the masses they must recognize the truth of spirit presence and power."

Though I saw the initials and the appended name written, I could think of no person of my acquaintance bearing it; but when I read the message it flashed upon my mind that it might be the initials of a friend of mine. I asked Mrs. P. if she knew of any such person, and she replied that she did not, but supposed it must be some friend of mine. So neither of us knew as to the correctness of the name.

On returning to my boarding place I obtained a Unitarian Year Book, and found that the above initials were those of the celebrated preacher of St. Louis, who doubtless was attracted to me while at the meetings, or while conversing about him, and followed me to the medium's. At all events, I was not thinking of him at the time the message was written, and I saw nothing of him, or of my conversation regarding him till after the message was received.

Mrs. Philbrick is a lady of refinement, of a high intellectual and spiritual development, and one of the best writing mediums I have ever met. I would commend her services to all who seek communion with spirits for purely spiritual instruction.

Approves to an article from G. T. Sprout in the *BANNER* of May 21st, in which he speaks of the lodge of the Indian, Chusco, being shaken by spirit-power, Capt. C. H. Hale, one of the city fathers of Olympia, W. I., told me, when there a few weeks ago, that after the outbreak of the great Rebellion, President Lincoln appointed him as an agent or commissioner to negotiate a treaty of peace with the Nez Percés and several other tribes who had been incited to the war-path by Southern agents.

Capt. H. built a large temporary council-room for the purpose, and the Indians gathered about ten tribes assembled and sat in council for ten days or more before any terms could be made, as one of the most influential tribes was for war.

One day, after sitting in grave silence for some time, some buffalo skins worn by the savages, which were piled in a corner of the room, began to move and fly about in a strange manner; then the whole building was shaken as by an earthquake. The Indians did not seem surprised, but looked on with stolid gravity till this startling phenomenon ceased, when one of the leading chiefs arose and addressed Capt. Hale, informing him that the Great Spirit had spoken to them, ordering that they should smoke the pipe of peace. Accordingly a treaty was at once negotiated, and a bloody war with the Indians was prevented by the intervention of spirits, who accomplished what no effort of Capt. Hale could.

These facts, I believe, substantially as narrated to me by one of the leading citizens of Washington Territory, who is a Spiritualist and knows by this and many other experiences the value of spirit-communication.

DEAN CLARKE.

1452 Washington street, Boston, May 25th, 1887.

Written for the Banner of Light.

THANKSGIVING.

BY HELEN STUART-RICHINGS.

From under the shadow, oh! God, I come
Out into the light of day;
From under the shadow Thy love hath brought
Me into a brighter way.
Oh! Father, I thank Thee that in the hour
Of my deepest grief and pain
Thy hand on my trembling heart was laid,
Making it strong again.

When the angel folded his snowy wings
And bent o'er my little one,
Fain would I have uttered the Teacher's prayer,
"Oh! Father, Thy will be done."
The spirit was willing, the flesh was weak,
And Thou surely dost not blame
Thy child for the wild, rebellious cry
From mutinous lips that came.
Father, forgive, when the shadow was dark
That my faith in Thee grew weak;
That I leaned on the broken reed of self,
Forgetting Thy strength to seek.
From under the shadow, oh! God, I come—
The shadow of Death's white wings—
And my heart, in love and trust renewed,
A song of thanksgiving sings.

*Inspired.

Walter Scott on Monopoly.

In chapter seven of Scott's novel called "The Pirate," are the following graphic utterances: "Everything in the universe is bought and sold, and why not wind?" "The earth is reaped from its surface down to the central nucleus." "The chains of feeding it are constantly bought and sold." "The wretches, that sweep the polar regions with their icy rays, ransom for the privilege of being drowned in it." "What title has the air to be exempted from the universal laws of traffic?"

Banner Correspondence.

Massachusetts.

BOSTON.—"Justice" writes: "The Legislature of Maine at its last session changed the law of capital punishment in its members for life. This is an act on the part of the members which is in conformity with the true sentiment of modern civilization, and receives the endorsement of all who have any practical knowledge of the revelations made by returning spirits regarding legal murder and its effect on the next stage of being, not only as concerns the criminal but the great mass of humanity, incarnated and decimated. I honestly believe that hanging is a relic of a barbarous age, and am glad to note any and every sign going to show that the people of the present day are being uplifted to a broader and higher standpoint than that of the ancient custom of revenge."

Those who argue for the severest punishment for murder are reminded that a life sentence in prison is much harder to bear than an execution by law; while Spiritualists, at least, understand that the sentiment of mercy blends with its provisions, as during the period of such incarceration the criminal becomes developed to enter a better condition spiritually than if suddenly hurried out of his body at the end of a rope.

To my mind no human being has a right, morally or legally, to take the life of another; and I regard the killing of another as on the same plane with the criminal it condemns. Doubtless such legal acts will be so looked upon in coming days on earth, as they now most assuredly are in the spirit-world.

NEWBURYPORT.—Mrs. E. F. H. writes: "Dr. F. H. Roscoe, of Providence, R. I., lectured here in Fraternity Hall, Sunday, May 22d, and gave two of the grandest discourses to which I have ever been my privilege to listen. He came here direct from Portland, Me., where he met with equally as good success. He left here on Monday for New York City, for a few weeks of needed rest. Mrs. Roscoe was presented with a magnificent bouquet of choice flowers by Mrs. W. Goodwin, of this city, the President of the Ladies' Aid Society. The musical part of the exercises was especially fine."

Camp-Meeting Associations and Spiritual Societies should secure Dr. Roscoe for the coming season, and for the fall and winter seasons. May God speed him and his noble wife in their good work."

BOSTON.—A. S. Hayward writes: "The account of Mr. George H. Wells's experience in spirit manifestations, given by himself, and printed in the *BANNER* of LIGHT of April 30th, was the means of causing two of our friends who had not heard from one another for many years, to renew their friendship—i. e., Lucian Carpenter, of Providence, R. I., and Mr. Wells. Out of the subsequent correspondence between them, which Mr. Wells allowed me to read, I have permission to quote the following historic evidence of the transmission of important intelligence without the ordinary mundane methods: 'I had a brother Daniel; he was a medium who frequently foretold coming events. I was in a circle with him at the house of Dr. Eli R. Davis, in Putnam, the Sunday that Gen. Lee surrendered to Gen. Grant—the 9th day of April, 1865. Daniel was entranced, and suddenly clasped his hands three times, and declared with great force that Gen. Lee had surrendered! This was about six o'clock P. M. The next day the telegrams announced the event as having taken place, my brother proclaimed it. The announcement was thus made through Daniel's instrumentality prior to the receipt in this part of the country of any possible mundane intelligence.'"

Wisconsin.

APPLETON.—L. D. Nickerson writes, May 14th: "To-day marks a period of seventy-six years since I first breathed, which was in Harwich, Cape Cod, Mass. Reading the discourse in the *BANNER* of 14th inst. by W. J. Colville, text: 'Experience of the Soul in Search of God,' reminded me of a passage in one of my brother's messages to us through his daughter, Mrs. Adella N. Wisner, of Benton Harbor, Mich. (of which messages we have received some twenty-five or thirty since his demise). I will quote:

"As we advance in these spheres of celestial light our knowledge will be like unto what you now attribute to God. We will still be as far from our spirit as he is now, only we shall see and understand more of what are his attributes and far-reaching powers. We are coming to this life, which you expect to see Christ. Only a short time since we met a man who was roaming aimlessly about; when asked whom he was seeking he said: 'Jesus of Nazareth—can you tell me where he will still be as far from our spirit as he is now, only we shall see and understand more of what are his attributes and far-reaching powers. We are coming to this life, which you expect to see Christ. Only a short time since we met a man who was roaming aimlessly about; when asked whom he was seeking he said: 'Jesus of Nazareth—can you tell me where he will still be as far from our spirit as he is now, only we shall see and understand more of what are his attributes and far-reaching powers. 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137 I. Lowendahl, Box 776, Vineland, N. J., offers this warning prophecy "to the American daily and Sunday papers!" "If you neglect taking sides with Liberalism in order to combat a stale and superannated theology by sound logic, the time will not be very distant when your Sunday papers will be annihilated and their publication and distribution prohibited by the very bigots you now bow before. Self-preservation dictates your duty!"

