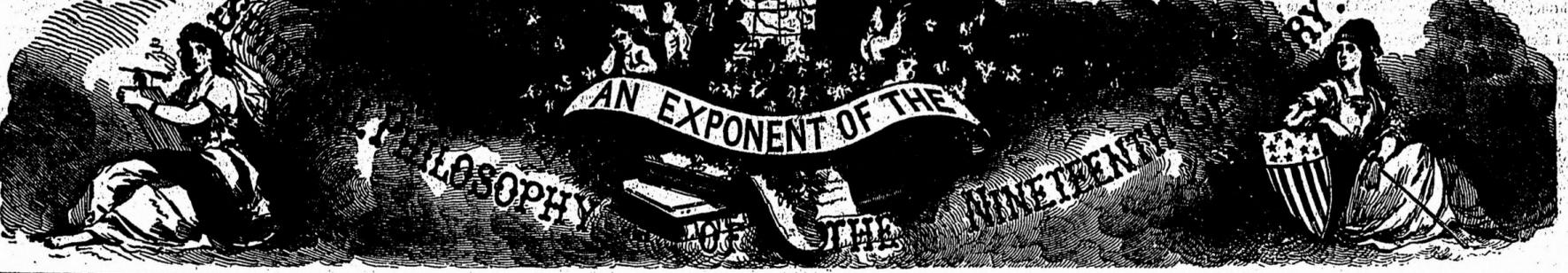


# BANNER OF LIGHT.



VOL. 75.

COLBY & RICH,  
9 Bowdoin St., Boston, Mass.

BOSTON, SATURDAY, JUNE 23, 1894.

{ \$2.50 Per Annum, }  
Postage Free.

NO. 16.

## THE ETHERAL BLOOM OF LOVE.

BY WM. WELSH REED.

Oh! thou in whose heart is a magical power,  
An influence far-reaching and pure,  
Like the charms which unfold from a beautiful flower,  
And the deepest affections allure:

We will place on thy brow the laurels of love,  
With fragrance from heavenly bowers;  
As beauteous and rare from the gardens above  
They reflect something more than the flowers.

For 'tis not of the will that devotion is made,  
Or the heart bowed low at a shrine,  
Rare flowers of earth with their beauty must fade,  
'Tis a language we cannot define.

While we love and admire through nature's wide field  
All beauty attractive and grand,  
There's an influence spiritual to which we must yield  
As to rapture the thoughts will expand.

But affection's rare flowers eternally bloom,  
And shed their sweet fragrance around;  
They do not decay with thy flesh in the tomb,  
But forever in heaven are found.  
Newburyport, May 18th, 1894.

## Glints from our Foreign Exchanges.

Translated for the Banner of Light,  
BY W. N. EAYRS.

### THE PREACHER'S DILEMMA.

The Duchess of Pomar publishes in her excellent journal the following interesting story. If it should happen not to be correct in its minutest details, it might, still, easily be a truthful recital of such an experience as is here recorded:

[From L'Aurore.]

"Some months ago, a certain number of the principal clergymen of a city in the East were discussing the subject of Spiritualism, and its presence within the church. One of them said to his neighbor:

"What are we going to do? Our church is infested by this doctrine; it is really as if it were worm-eaten by it. Several of our members regularly attend séances, and some openly assert that they believe in the communication of the spirits of the dead with those on earth."

"Well," cried one of the most eminent preachers, "why do not you preach a stinging sermon against Spiritualism, and severely reprimand those of your congregation who go to séances?" "I do not dare to do it," replied the first: "for recently I have talked with one of my deacons whose wife died a year ago. He is my friend, and I thought that with him I could speak confidentially. I told him that I had learned that several members of our church not only went to spiritual sittings, but even invited mediums to their homes, and were leading their families into the error—if it is an error. Then I asked him what I ought to do about it; and what answer do you think he gave me?"

"He told me that the best thing I could do was to go myself to a few of these séances, and that after a serious investigation I would be better qualified to judge of the truth or the falsity of the thing; for at present he did not think that I was capable of forming a correct opinion upon the subject."

"He added: 'If you were a general, and if a body of soldiers should approach your camp in the darkness, would you open your batteries upon them before you had found out whether they were friends or enemies? If you knew that an enemy was approaching to attack your intrenchments, and you had the opportunity to go in safety into their camp and find out their number and resources, would you be fool enough not to do it? Well, then, if Spiritualism is a friend of the truth, the church ought to find it and use it; for they say that, like dynamite, it breaks, at the first explosion, the heads of the hardest skeptics, and they return from their first séance thoroughly shaken and ready to confess for the first time that they believe in the immortality of the soul. On the other hand, if it is an enemy, the best plan is to explore its works, discover its weak points, so that if you have to fight it you will know where to strike."

"This reasoning," said the preacher, "seemed to me to be so logical that I was forced to accept it. I asked him, consequently, how I was to proceed to penetrate into one of these enchanted circles, and to study the matter without running the risk of putting myself under the ban of the church."

"Come to my house this evening," said my deacon, "and you shall be present at a séance in perfect safety."

"These words fell upon me like a clap of thunder out of a clear sky; for I had never suspected that Deacon Brown was guilty of the crime of having anything to do with Spiritualism."

"Don't be afraid, parson," said he: "I have not been trying to keep this a secret from you. I have simply been waiting the opportunity to broach the question. Now I am going to tell you what I have learned about this thing that is called Spiritualism. In the first place, it contains a great truth, and does not differ from simple Christianity. We Christians believe that the soul is immortal; the Spiritualists not only believe it, they know it. How? you ask. I will tell you.

"You know that a year ago I lost my well-loved wife. It was you who conducted the services at her burial. After the funeral, my little family and I went back to our home burdened with a grief that seemed too heavy for human

nature to bear. I confess to you now that, in spite of the eloquence with which you presented to me the consolations of the Christian religion, my heart was in despair; and feelings of rebellion rose within me, ready to break out in bitter words. Of course, time soothed my anguish a little, and I hoped that my wife was living, and that some day I should see her again; but this was only a hope. The thought of the far-away dwelling of the soul, of that country from which no traveler returns, was too much for my sad heart, and so grief continued to sit at my fireside until nearly two months ago.

"One evening about dusk, I was at work in my garden, when an irresistible feeling took possession of me that I must go to a séance that evening where I knew I should find some friends. Scarcely realizing what I was doing, I seized my hat and cane. I went to the house of the medium, who, by the way, is the wife of one of the first merchants of our city. My friends were already there, and the séance commenced immediately. There was no dark cabinet, nothing of the kind. The room was well lighted, and all the objects within it were distinctly visible. I received a message from my wife, who told me that it was her spirit that had prompted me to come here this evening. I said to myself, 'That is a thing that any one could say.' Then raps were heard, and, by means of the alphabet, this message was spelled out: 'Yes, I know that any one could have said that; but if you will have a sitting at home, with Sarah and Emma only, I will come and convince you.'

"When I got home I told my daughters what had happened, and what had been said to me. They looked at me with amazement. The next evening we had our sitting, and as we obtained nothing, my daughters said to me: 'We told you so!' The following evening we had raps, and these words: 'Be patient.' At the next, we received a long and affectionate message, and my daughters began to be interested. The development was gradual, and we were proud of it.

"In one of the messages my wife had told us that, if we would invite a medium for materialization, she would try to materialize herself, and last Thursday the medium came to our house.

"In the room in which we were sitting all objects were perfectly visible; the doors were locked, and the drapery between the two rooms was drawn. We remained in silence a short time, then, suddenly, the drapery was pushed apart, and a hand appeared. I ran to it, and seized it, and saw that it was the hand of my father, who died several years ago. The marks by which I recognized it were an injured finger, and a ring that bore my father's initials engraved upon it. This ring had been buried with him because the finger was too misshapen to allow it to be taken off. The medium, who was sitting near me, in full light, and conscious, said to me that the owner of that ring wished to know if I recognized it. I replied that I knew that it was my father's hand, and that I remembered the ring. My daughters also made the same assertion. The hand seized mine again, and then retired. The next moment after a woman opened the drapery and appeared fully to our sight. My daughters exclaimed together, 'Oh! mother,' and I recognized her perfectly."

"This is the story that Deacon Brown tells me; and now, gentlemen, what are we to do?"

"After a long discussion, the larger number thought that the best thing to be done was to make an investigation. Deacon Brown was consulted, and an evening appointed for the séance. All the reverend gentlemen were there, except those who, having reflected upon this step profoundly, had decided not to compromise their reputation for so unpopular a thing. The five who were brave enough to attend came to the conclusion that there was more of truth in the matter than they had expected to find, and they continued the sittings regularly for two months. Three of the five discovered mediums in their own families. Hence the dilemma. The question that they are asking each other now is: 'What are we to do?' In the face of this new light shall we continue to preach the old Orthodox doctrine, or, faithful to our convictions, shall we bravely take our stand for the new revelation at the risk of being treated as fools?"

"If we have the courage to declare ourselves, farewell to honors and titles, without speaking of what will follow. We shall be derided on every side, and men will say all sorts of evil of us because of the truth. But if we resolve the dilemma in any other way our consciences will condemn us, not because we are preaching an error, but because we are keeping back that part of the truth which is the true bread of life, instead of giving it to thousands of famished souls who are so constituted that they cannot accept the teachings of Christ by faith alone, but who ask for proofs."

### THE ZOUAVE JACOB.

The *Revue Spirite* takes from *La France* of February this reference to the wonderful healing medium, Zouave Jacob:

One morning in the year 1866 the regiment of the Zouaves of the Guard, on its way to the camp at Châlons, halted in the great square of La Ferte-sous-Jouarre.

Before breaking ranks the band played, and in the crowd that had gathered to listen to it there was a girl whom her brother was dragging in a little carriage. A big Zouave, thin and brown, who was playing the trombone, went to him, and said:

"Is this child ill?"

"She cannot walk," answered the boy; "for

two years she has had to keep her leg encased in this apparatus."

"Take off that apparatus, then; she does not need it any longer."

The boy hesitated; then obeyed. "Get up and walk," said the soldier to the child; and the little one got out of the carriage and walked.

This was the beginning of the Zouave Jacob's wonderful exploits in the art of healing.

The papers of the day made great fun of this: "We have homeopathy," said the *Charivari*, "now we are going to have trombone-opathy."

But Jacob had two defenders whom the ridicule of the *Charivari* could not move: They were Marshal Forey and Allan Kardec!

"The Zouave Jacob," said Allan Kardec, "has the gift of healing to a wonderful degree; and the cures which he effects are simply marvelous."

During the following year it is said that he cured four thousand sick people by simply taking them by the arm, shaking them, and bidding them to walk.

He was, of course, prosecuted for practicing medicine illegally, and the judges condemned him as they pleased; but he had faith, and continued his work, restoring the use of arms to the maimed, and legs to the poor.

Since then we have had Lourdes, Charcot and hypnotism, and I was asking myself what had become of my poor Zouave Jacob, when, last week, I found his name again in the papers. So, at the end of twenty-five years, they are still prosecuting him.

But at this last trial his lawyer asked this question:

"Is hypnotism to be considered as an illegal exercise of the art of medicine?"

The judges hesitated, and Jacob, now an old man with white hair, was left off with a fine of fifteen francs.

We must recall Voltaire and the story of Villiers and his miraculous water: 'It is certain,' said Voltaire, 'that Villiers did good; for, by selling the water of the Seine, he led men to temperance, and for that he is superior to the apothecaries.'

Perhaps Jacob cannot make the paralytics walk, but he prescribes no medicine; and consequently he is superior to the doctors."

The editor of the *Revue Spirite* adds:

"The Zouave Jacob gives no medicine, and yet he cures a large number of sick people whom the Medical Faculty have abandoned. We render our homage to the devotion of our healing mediums, and we hope that they will not much longer be tormented by the learned imbeciles who are so bitterly pursuing them as incompetents."

### THE MINISTRY OF ANGELS.

The *New York Sunday Herald* continues its articles on Spiritualism and spiritual subjects. A very recent one was on "The Ministry of Angels." The *Herald* begins with saying that "the ministry of unseen beings is one of the most important doctrines of the Christian church; it is also one of the most neglected." And it expresses the opinion that a great many, even among the thoughtful, will be surprised to learn that the intervention of angels in human affairs is a very conspicuous element in the sacred books, and that hardly a great event is recorded there in which they have not been prominent actors.

If it is logical, argues *The Herald*, to assert that God has not withdrawn, but is as close to us to day as he was to those of the olden time, it is not less logical, and not more daring, to declare that his angels are our guardians as they were the guardians of our ancestors. No change has taken place either in our human needs or in his methods. What infinite wisdom and goodness decreed for our fathers holds good for us. If messengers from on high could visit Abraham, and make their presence known to Elisha, there is no reason to suppose that they are unwilling to come to our assistance.

The *Herald* refers to Spiritualists as those who believe in the continued love and helpfulness of the departed. It says they have revived the ancient faith, and boldly assert that heaven is within speaking distance, and that the consoling companionship of angels is one of the inalienable rights of aspiring souls. If Christians, says *The Herald*, had thoroughly believed the Bible, and accepted its revelations in this regard, Spiritualism would never have been born. There would have been no more demand for it than for a class of scientists who should announce their faith in the law of gravitation. It admits that Spiritualism's acknowledged membership makes a remarkable showing, so far as numbers and literature and influence are concerned, and that its unacknowledged membership is to be found in every church of every denomination, and in every village and hamlet throughout the earth.

And whatever it prefers to think of Spiritualists and their belief founded on knowledge, this great *New York* daily freely allows that they are "a necessary element of our present religious life, because they satisfy a spiritual longing which the church has either ignored or refused to foster. It confesses that they 'have appropriated one of the most excellent and needful truths, which, for some reason or other, our pulpits have thrown aside, and on that one truth have built an enormous structure under whose roof thousands and tens of thousands find shelter from the storms of life.'"

All this, as stated by *The Herald*, is true—impressively true to the last syllable. And it cannot be too frequently-tated by the press of the country, secular and religious. The ministry of angels—the intercourse of spirits incarnate and exorcinate—is the one knowledge that is capable of regenerating the human race. That a paper of *The Herald's* standing in the materialistic business life of to-day should feel to render testimony like the above to the claims of the New Revelation seems to me a matter worthy of special remembrance and acknowledgment, and in this direction these views are connoted by PALMIST.

## Original Story.

# THE MUSIC OF A DREAM.

BY HANFORD VEON.



My friend Hasketh was a violinist by profession. Until the events I am about to relate took place, he had always refused to tell me of his early life; but instinctively I felt that some great, unshared sorrow cast its gloom over his soul. However, his physical infirmities may have partially accounted for the dark and pessimistic view he took of most things. He had suffered from a long series of neuralgic attacks which had baffled medical skill. For temporary relief his habitual recourse was to morphine, which he used daily in great quantities, and which had at last become absolutely indispensable to his existence. Yet, despite the ravages of drugs and disease, he remained a man of superior intellectual attainments. However, his views on certain subjects always seemed to me to be very extraordinary. He had faith in the significance of dreams and omens.

One evening, when I was about to retire for the night, Hasketh abruptly entered my room. He was visibly excited and nervous, and he dropped into a chair with a deep sigh.

"I have had another dream," he explained, dejectedly.

"Well, what if you have? We have more serious affairs to groan over than our dreams, man. What is it about?"

"My friend," he replied, "let me explain that my dreams are not mere hallucinations—not the monstrous phantasms which are some times conjured up by indigestion; in a word, they are not the dreams of ordinary sleep. I shut my eyes, and doze off in a kind of trance; but never for an instant do I become unconscious of self. My reason remains normally acute; the sequence of events is natural and connected; my conception of my surroundings alone becomes changed."

"In my dream of three nights ago I found myself approaching a familiar suburban cottage, the residence of a friend whom I sometimes visit. It was in the night. I was about to ring at the door, when sounds of music fell upon my ear, and I paused to listen. My friend is an excellent violinist, and I recognized her playing. The melody, however, was new to me—a single weird and strikingly original strain, which impressed me particularly on account of its peculiar rhythm."

"The music was suddenly interrupted by a coarse, brutal laugh. I turned quickly around, and there, only a few feet from me, stood a man dressed in a very long overcoat, with a cape of a military cut. He wore a broad-rimmed hat, drawn down so as to conceal his features. His laughter seemed to put an end to the music; its fiendish significance even constrained me to open my eyes and rouse myself."

"In a few moments I had made a copy of the music. I was certain even of the key she played in—G minor. After humming over the melody several times I placed the manuscript in a drawer of the stand, and went back to bed."

"The next morning every note of the music had escaped my memory. I was curious to hear it again. I tuned my violin, and went to the drawer for the music, but lo! the manuscript was gone!"

"I felt that my dream portended some danger to my friend. All that day the impulse to go to her and warn her against the man was strong within me, but I resisted it. The next night I had another dream. But in order that you may comprehend its full significance I must relate to you a bit of my early history."

"Once I was as strong and robust as the average man. I was born of wealthy parents, and bred in the lap of luxury. When a mere youth I fell madly in love with a beautiful girl named Margaret Templeton, the daughter and heiress of my father's friend, Judge Templeton. The attachment became mutual, and our parents approved of it. I resolved to propose marriage as soon as I had taken my degree at college. My future seemed promising then. But my glorious expectations were not to be realized. My father failed in business; all his wealth was swept away at a breath; his health gave way under the strain, and he died the following year. I succeeded in finding employment in the house of a former friend of my father's, and for the next two years I managed to maintain my mother. At length I became the victim of the malady which has cursed my life, and while I lay in the hospital my mother died of care."

"Well, at last, at the advice of my physicians, I began the use of morphine. That was ten years ago. Then I came here."

"Nearly a year ago I met Margaret Templeton on the street. It was a sad experience for me, for as I had loved in youth, I now adored and worshipped. The following day I learned that she was unmarried, that her father was dead, and that since his demise she and her mother had resided in this city. It was a long time before I found courage to call on them, but when I did so, I was received with such cordiality that since then I have visited them

frequently. I need hardly explain that Miss Templeton is the friend to whom I have previously alluded.

"Now comes the strangest thing of all. In my dream last night I went again to call on Miss Templeton. Through the parlor window I could see her playing. There, too, close to the window, stood the man in the long coat, intently watching her every movement. The light shone upon his face, which was plainly revealed to me. A single glance told me he was Clarence Vogel, a man who had once numbered among Margaret Templeton's numerous suitors, and who, upon his dismissal, had committed some breach of the law and become a fugitive from justice."

"When he saw me he uttered an oath, and sprang back into the darkness, quickly adjusting his hat so as to conceal the upper portion of his face. Again he emitted a peal of hoarse and hideous laughter, so long and loud that I thought the window fairly rattled, and the violinist dropped her instrument to the floor with a crash. I roused myself; but this time I could not recall the music, which, however, I am quite sure was the same I had previously succeeded in copying."

"What can it mean? Does he seek to harm Miss Templeton? Why does the fellow prow around her home?"

I shall never forget the look of despair which came over him during the next hour. He grew more and more nervous, asserting from time to time that his dreams were surely susceptible of some occult interpretation beyond his power to divine; that they were probably a foreshadowing of some fatality—a warning which his ignorance would prevent him from heeding. At length he counted out several grains of morphine, which he dissolved in a small quantity of water, adding a few drops of a solution of atropia. This compound he injected into his arm.

The effect was almost instantaneous, and for the time he became sanguine and cheerful. Presently we retired to our respective rooms for the night. I was soon sound asleep; but before many hours I was awakened by a rapping at my bed-room door. I knew it was Hasketh, and admitted him at once. Pale as a spectre, and visibly trembling from head to foot, he entered upon tiptoe.

"Good heavens, Hasketh!—what is the matter?" I exclaimed.

He replied in a voice tremulous, husky, and very low:

"I have dreamed again. He will be there—he may be there even now. He means mischief, and I must go at once."

I was beginning to lose patience with my poor friend for yielding so abjectly to this spell, which I regarded as an abominable superstition. I failed to heed his mute request that I accompany him, which he was too modest to put in words.

When he had gone I got into bed again, and slept till late in the morning. He had not returned. At noon I began to feel uneasy over his absence, and when he failed to appear in time for the matinee, I felt sure that something had gone wrong. In the evening my anxiety became so great that I set out to look for him.

He was not to be found at any of the places he habitually frequented. The register enabled me to locate the residence of the lady who had figured in his dreams, and thither I repaired without further loss of time.

It was a fashionable abode, surrounded by well-kept and rather extensive grounds.

The Templetons must be wealthy, I mused; and, as I moved along the gravelled walk, I was filled with a new and deeper sympathy for my missing friend, whose hopeless love had doubtless kept him only more keenly conscious of his miserable fate.

I was startled from my reverie by the tones of a violin. Looking up, I descried the player through the drawing-room window. A tall, fine-looking woman, who played with that witchery of motion which the king of instruments bestows upon those who lay the tribute of toll and talent at its shrine.

A recollection of Hasketh's dream flashed suddenly over my soul, filling me, for the moment, with a vague and superstitious terror, which had barely passed when a man stepped stealthily into view from around a corner of the house. I recognized the slouch hat and the long coat which Hasketh had described so minutely. Again I was overwhelmed with the force of that dread fear, more violent now than it had been before. The theories which heretofore had satisfactorily explained to my mind what I had been pleased to regard the drug-abetted delusions of Hasketh's imagination were set at naught by the stubborn facts which now confronted them. Coincidence, optical illusion—such words were not enough to calm the furious beating of my heart, or keep back the cold sweat which started from my forehead. Probably there was indeed a grain of truth in some of those occult sciences, as their advocates term them, with whose literature Hasketh was so eminently familiar. The man had no sooner seen me than he



Banner of Light.

BOSTON, SATURDAY, JUNE 23, 1894.

Cremation under Review.

We have before us, in attractive pamphlet form, the published Transactions of the New England Cremation Society, containing a continuation of the historical items relating to the subject of cremation in New England, directions to be followed in arranging for incineration, a description of the crematorium of the Massachusetts Cremation Society, and other matters. A table of the officers and agents of the New England Cremation Society is prefixed. After a prefatory statement respecting the objects, aims and interests of the Society, the report of the Council for the year 1893 furnishes the body of the pamphlet, the by-laws of the Society forming the appendix, with a complete list of the members, following which are general instructions. Blanks of various forms to be used are also furnished. The whole is fitly supplemented by a paper read by Mrs. Alice N. Lincoln at the annual meeting of the Society in December last, the remarks of Dr. James R. Chadwick, President of the Massachusetts Cremation Society, at the annual meeting of the New England Society in December last, and an abstract of an address delivered before the Massachusetts Undertakers' Association in March, 1893, by John Storor Cobb, President of the New England Cremation Society.

The whole makes a timely and exceedingly interesting exposition of the subject of cremation up to the point of its present development in New England. An external and internal view, with explanatory text, is given of the crematorium of the Massachusetts Society, so far as it is completed, at Forest Hills, which is at present used by the New England Society. The oldest of our existing operative crematoriums was not in existence and prepared to receive subjects until the year 1884; and to-day there are seventeen crematoriums in operation in the country, in which upwards of twenty-seven hundred bodies have been reduced to ashes. Gratification is felt more at the regularly maintained increase of number year by year than at the total number of bodies cremated. The declared purpose of the New England Cremation Society is to disseminate sound and enlightened views respecting the incineration of the dead, to advocate and promote the substitution of this method for that of burial, and to provide facilities for the cremation of its deceased members. Mrs. Lincoln well says that there are two points which we need to consider in regard to cremation: First, the way it affects the minds of individuals, and next, the way in which it affects the community at large.

Coincidentally the Boston Journal improves the impressions created by the scenes of the late Memorial Day by apostrophizing "the beauty of burial." Its accusing complaint is that "certain moderns, Christians, and excellent people, follow the Eastern example in their hurry to destroy all traces of the existence of a friend." It charges that "the earth, once thought so friendly, is now considered the deadliest foe," and that "the dead philanthropist is an enemy to man; that God's acre is the nursery of death." As a sort of sentimental, or emotional, rampage it is an effort wholly singular and very considerably forced. Memorial Day serves to revive in *The Journal* thoughts of "the world of buried dead—soldiers, civilians, women, little children, all that rest after the fever of life." As if the emancipated spirits were sleeping with the decaying bodies to which they are no longer united, and for which they no longer have any use! It asks if the general adoption of cremation would detract from "the sentiment now attached to the graveyard and the funeral ceremony. Though we recognize the beauty of a soul, its earthly home—the body—is most damaged beyond repair, but even in its ugliness it is dear to us!"

Though we do not judge solely by the exterior, argues *The Journal*, it is hard to think of the intangible spirit without the exact remembrance of the body. In burial, it says, this body is still in a measure with us; we are of the earth earthy; we depend on the earth for food and life; if the horror of the grave were believed in thoroughly, this method of burying our beloved ones would have been abandoned long ago; though interred for years, the body suffers no transformation in the eyes that once looked upon it, though the eyes themselves are dimmed. There surely, continues *The Journal*, is as much tender respect shown in the lowering of a body to its resting-place as in the preparation for a furnace. And vice versa, we reply. What distinction is there in a vase of ashes? it asks. We answer: How is it any more difficult to rehabilitate the departed spirit in those pure ashes than to clothe it in the imagination in the garments of putrescence that lie beneath the feet of the living in the populated burial ground? There is greater comfort, *The Journal* affirms, in visiting the known home of a familiar form than in mourning over a pot of ashes. But, we reply, is the lifeless body buried for the purpose of giving it a "known home," or in order to help it to dissolution and utter disappearance?

"What peculiar sanctity, what ineffable peace, is associated with the thought of a hill-side cemetery in a country town!" says *The Journal*. But what is it all but association, forming and deepening into the strongest sentiment of which the human heart is capable? And shall the safety of the living be put to open hazard for the sake of indulging even the tenderest sentiment which long association and inherited custom have implanted in human character?

To Know and To Do.

In the practical realm of morals and religion, says a popular preacher, there needs to be a fitting sensibility to be able to comprehend the truth. "Jesus says in one place, the kingdom of heaven is within. Do not look abroad for it. It does not come with observation, nor with the blare of trumpets or the parade of arms. It is within you. The door is always open before the feet of every human being, and if he can, he may cross the threshold and enter. The kingdom of the world, the kingdom of Satan, may be all around him and everywhere, but he may enter and live in the kingdom of God, if he will. But in order to see whether there is any truth in that, you must be willing to do God's will. There must be this moral and spiritual attitude of readiness to enter 'in' and accept before you can even

find out whether it is true or not. Jesus says, in another place, 'Blessed are the meek, the poor in spirit, the merciful, pronouncing a blessing on the humble, on the unselfish. That truth, if it be a truth, must be apprehended at first hand, must be seen, felt, experienced. It is a truth of the most immense practical importance: Here is some one suffering; here are tears to be wiped away; here is good to be done, evil to be fought. We cannot afford to wait until all these external matters are settled before we do something.

First of all, we need to feel that there is something solid under us—that we have a place to stand; and then we need to feel that, though we cannot do a great deal, we can do a little, and that that little is important; that it is worth doing; that humanity needs it. We need to feel a sense of hope as we grow older—a trust that things are coming out at the end in some way worthy of the toil and struggle of the process. It is things like that that we need to be sure of. And this is not by any means a matter of pure, clear, white intellect; it is a matter of being willing to know the will of the Eternal Order, and to do it.

For years the question has been in process of discussion, whether life is worth living? It seems absurd that any man could think that another person can settle that question for him. One man may think life is worth living; another man may feel that it is not. But he cannot sit down and argue it out, or demonstrate mathematically that life is not worth living. If he feels that it is not, that ends it so far as he is concerned. If the other person feels that it is worth living, that ends it, so far as he is concerned. You cannot settle it after the scientific method. If a man is living a life that is worth living, he does not stop to ask questions about it; he just lives it. If you wish to know that life is worth living, then live a life that is worth something; give yourself to some great cause; consecrate yourself to some high living, some grand truth; do something worth doing; link yourself to some fellow-man, so that you may feel that there is at least one person who is helped by your being alive. Do that, and you will never raise the question whether life is worth living. It will be worth living; and that will settle it.

A class of people, as they grow old, find their lives growing barer and poorer; they feel that getting old is the last and worst calamity on earth, and by-and-by seem to be snuffed out like a candle. Another class live lives that grow deeper, richer, sweeter; they are the ones who lay up treasures in heaven. Some old men say that the best time of their lives was after they were seventy; the distractions of the world had gone by, and they were sitting in the light of a lovely sunset, bathed with the beautiful colors of their rich day, peacefully at rest, and with great hope in their hearts.

Living such lives, as we grow older we shall feel that the universe grows richer, and not poorer. The only way possible to obtain that conception of life, to be persuaded that such a thing is true and possible, is by being. There is no other way. Live that kind of life, and it will be real to you. You will feel the assurance deeper than any external demonstration can possibly convince you. Let us make our lives worth living, then; consecrate our sorrows and losses; live unselfishly, and thus become a part of the larger life of man; and lay up for ourselves these soul-treasures as the days go by; and then let the sun set, if it will. We shall catch gleams of at least the evening star before the light has all faded out of the sky, and shall know that its mellow rays herald a whole wide sky of worlds that lie concealed from us, and the sunset only has power to reveal.

Banner Correspondence.

Our friends in every part of the country are earnestly invited to forward their letters, reports of local news, etc., for use in this department.

New York. UTICA.—David Williams (7 Steuben street) writes: "There is a strong effort being made by the clergy, and those in sympathy with them, to put God in the Constitution of the United States. I would like to ask, in what way would the Government be benefited by such a proceeding? Would monopolies cease to exist? Would trusts be abolished? Would syndicates be relegated to the realm of the obsolete? Would strikes be less frequent? Would the moneyed power be less heartless to the wage-worker? Would justice be enthroned in the heart of the nation and human rights be universally recognized? Would paradise, with all its mystical glories and even with its poetical beauties, become a practical realization to the starving millions of earth's children? If God was thus introduced, would the millennium dawn? Of what benefit would it be to the race to have God put into the Constitution? In what way would the world be improved? What vital interest would be more favorably subserved?"

Beside, let me ask, what kind of a God would be acceptable to the American people? Do they want the Jewish Yahweh, who sanctions the use of intoxicants, and who says: 'Let him drink and forget his poverty, and remember his misery no more.'—Prov. xxxi: 6, 7. 'Thou shalt bestow money for whatsoever thy soul lusteth after; for oxen and sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth.'—Deut. xiv: 26. 'Drink no longer water, but use a little wine for thy stomach's sake and thine own infirmities.'—1 Tim. v: 23. Would not the Prohibitionists object to this God? Do we want the God whose current theology, as represented by the church, is this: 1. A belief in a Triune God; 2. In man as a fallen being; 3. In God as angry with the sinner; 4. In Jesus as himself God; 5. In the atonement, as made by the death of Jesus; 6. In heaven and hell, as prepared by God for eternal abodes of reward and punishment. Would the liberal and progressive thinkers feel like bowing to the authority of such a God? Well, what kind of a God do we want? I think the highest and best thought of the age would answer: 'We don't want any.' The further Church and State are kept apart, the better. Is it there enough to wrangle over now, without introducing another disturbing force? I think the first amendment to the Constitution of the United States most wise: 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.'

CHICAGO.—Mrs. H. C. M., Corresponding Secretary, writes: "Mrs. Ada Foye is now filling a very successful engagement with the First Spiritual Society of the South Side, meeting at Auditorium Hall, 77 31st street. Her ministrations for the month of May were so satisfactory that she was engaged for the month of June. She declines any further extension of time at present on account of the extreme variations of climate here, which affect her health, but we hope she will be with us again in the near future. Her instructive lectures and remarkable tests

have done much to convince the skeptical, and the large Sunday night audiences show how great an interest in the Cause of Spiritualism she has awakened. It is our earnest desire that her health may be restored, and that she may have many years of active work before her. Spiritualism cannot spare such a good and true medium. The officers of our Society—one of the oldest and most flourishing in Chicago—purpose placing upon our platform the best speakers and mediums that can be obtained, believing their efforts will be appreciated and sustained by the public."

Massachusetts. ORANGE.—Mrs. C. M. Holden writes, on renewing subscription: "I have taken the BANNER OF LIGHT for many years, and do not feel as though I could get along without it. My dear husband, Josiah Holden, passed to spirit-life May 23d. He has been a Spiritualist for many years. His age was 74 years 4 months and 3 days; he passed away from his home in Orange, happy in the belief that he was to meet his loved ones who had gone on before him."

June Magazines. THE LADIES' HOME JOURNAL.—The table of contents of the present issue is varied and entertaining. Frances Hodgson Burnett furnishes the second paper on the lad "Before He Is Twenty"; Amelia E. Barr presents some interesting thoughts in her article entitled "Have Women Found New Weapons?" an installment of "Pomona's Travels," by Frank R. Stockton, appears; Julia Magruder's charming serial, "A Beautiful Alien," is concluded; lovers of music will be delighted with the "Spanish Serenade," to which, as the best original song, was awarded the Journal prize of one hundred dollars; Mr. Howell's literary reminiscences continue to hold the closest attention of the reader; the departments are admirable. The Curtis Publishing Co., Philadelphia.

McCLURE'S MAGAZINE.—The current number is especially strong and attractive. Hamlin Garland, in a lengthy and well-written article, gives his impressions of a visit to Homestead, and describes its perilous trades; Octave Thanet contributes a story entitled "The Good Angel"; in "Human Documents," a series of portraits are presented of Cardinal Gibbons, Lord Rosebery, and Richard Harding Davis; Gen. A. W. Greeley, the explorer, gives his view of the Arctic expeditions now in progress, and states some of the physical difficulties to be overcome in reaching the north pole; "The Peace of Europe" is a thoughtful and able article from the pen of M. de Biowitz, European correspondent of the *London Times*; "Kaa's Hunting" is a story of East Indian life by Rudyard Kipling. Other interesting articles not here mentioned also appear. Published by S. S. McClure, 30 Lafayette place, New York.

THE COSMOPOLITAN.—The current number of this excellent magazine is especially attractive and strong, and presents a varied and lengthy table of contents of exceptional merit by celebrated writers. The illustrations are particularly choice, especially those accompanying the article on Joan of Arc. A full-page representation of her triumphant march into Orleans, the panel picture representing her martyrdom, etc., are striking and realistic. The *Cosmopolitan* Magazine, 6th Avenue and 11th street, New York.

THE HOUSEHOLD AND THE COTTAGE HEARTH.—These two popular family magazines have now been consolidated, by the proprietors of the former purchasing the latter. The present issue contains choice stories of home life, with "Health Talks," and well-sustained departments relating to Fashions, Fancy Work, Housekeeping, etc. Published at 110 Boylston street, Boston, Mass.

Passed to Spirit-Life. From West Sumner, Me., May 28th, Col. Orion Kibbey, aged 87 years.

In early life a Baptist, he soon became a progressive Universalist, a prime mover in early temperance work, a true friend of the Indian and the slave, and a responsible editor of the *Banner of Light* for many years. His philosophy was his real staff and comfort for more than half a century, and the BANNER OF LIGHT his constant companion all his life.

His will (many times expressed, and which seemed almost a foreknowledge) to pass on quietly, without pain, and when the apple trees were in bloom, was gratified every respect—as he "fell asleep" in his chair, without a struggle, while there was laden with the sweet fragrance of the blossoming trees. Three hymns of his own selection, "My Faith Looks Up to Thee," "Nearer, My God, to Thee," and "Sweet By-and-by," were sung by kind friends, while another who knew him well spoke words of truth and beauty such as he would delight to hear, and thus we laid the body in Mother Earth while the spirit returned to Father God. We were in sympathy with those who weep and rejoice with him in his great joy! W. S. R.

From Lunenburg, Mass., May 17th, Sadie Gilchrist, daughter of Warren Gilchrist, aged 20 years.

This young girl was possessed of most estimable qualities; was the sunlight of her home, and a favorite among a large circle of friends. She had been slowly declining for months, yet, until near the last, was hopeful of recovery; then in the cheerfulness that she manifested in her last moments, she changed. The same consolation is precious to the father, mother and remaining sister, who, with a young brother, alone are left of seven children.

The funeral service took place at the home, conducted by the writer, and completed by the beautiful burial service of the Grange, of which she was a member. The funeral, which was held in the morning, was largely attended. The address was delivered by Mrs. Helen Temple Brigham, of New York. A large number of her young companions with whom she was associated were in said procession to the little cemetery on the hill, where, under a cloudy sky and falling tears, we laid amid sweetest flowers the casket that held all a loved and loving soul. HELEN TEMPLE BRIGHAM.

From Jacksonville, Fla., May 31st, Gertrude, daughter of Abthata P. and Johanna Edwards, aged 23 years.

Seldom does the Angel of Death leave a home so desolate as this. Only two children blessed this union; the son, noble and full of manhood's promise, went first, and in three years the daughter followed him. Nothing but the thought of the nearness of the spirit-world and the certainty of reunion made this sorrow bearable. The funeral, which was held in the morning, was largely attended. The address was delivered by Mrs. Helen Temple Brigham, of New York. A large number of her young companions with whom she was associated were in said procession to the little cemetery on the hill, where, under a cloudy sky and falling tears, we laid amid sweetest flowers the casket that held all a loved and loving soul. HELEN TEMPLE BRIGHAM.

(Obituary Notices not over twenty lines in length are published gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under the above heading.)

Lydia E. Pinkham's Vegetable Compound CURES Irregularity, Suppressed or Painful Menstruations, Weakness of the Stomach, Indigestion, Bloating, Flooding, Nervous Prostration, Headache, General Debility, Kidney Complaints in either sex. It will relieve Backache, Faintness, Extreme Lassitude, "don't care" and "want-to-be-left-alone" feeling, excitability, irritability, nervousness, sleeplessness, flatulency, melancholy, or the "blues." These are sure indications of Female Weakness, some derangement of the Uterus, or

Every woman, married or single, should own and read "Woman's Beauty, Peril, Duty," an illustrated book of 30 pages, containing important information that every woman should know about herself. Sent on receipt of 2-cent stamp. All druggists sell the Pinkham medicine. Address in confidence, LYDIA E. PINKHAM MED. CO., LYNN, MASS. Lydia E. Pinkham's Liver Pills, 25 cents.

Womb Troubles. Every woman, married or single, should own and read "Woman's Beauty, Peril, Duty," an illustrated book of 30 pages, containing important information that every woman should know about herself. Sent on receipt of 2-cent stamp. All druggists sell the Pinkham medicine. Address in confidence, LYDIA E. PINKHAM MED. CO., LYNN, MASS. Lydia E. Pinkham's Liver Pills, 25 cents.

The Best Remedy for STOMACH, Liver, and Bowel Complaints AYER'S PILLS Received Highest Awards AT THE World's Fair. AYER'S PILLS

KEEP IT COOL And it will Keep You Cool HIRE'S Rootbeer

White Cross Literature. THE OTHER WORLD AND THIS. A Compendium of Spiritual Laws. This volume deals with man and the various influences seen and unseen, which combine to form his character here and hereafter. It is a work of great practical value to the lecturer and public teacher, to the business man, and to the inquirer into magnetic laws and the nature of all life. Cloth, 12mo, pp. 278. Price \$1.50.

A MAN AND HIS SOUL. An Occult Romance of Washington Life. BY CHAUFORD. The century has not produced a romance of more enthralling interest than "A Man and His Soul," which, from the beginning to the close, holds the attention of the reader by the extensive knowledge of Occult Science and Washington life, coupled with a rare insight into human nature in all its varying conditions, which the author has wrested into existence. Mr. Crawford's long connection with diplomatic circles, both here and abroad, has especially fitted him for the delineation of political life, as reflected upon the human mind. He must be either wonderfully well versed in matters occult or else is gifted with that remarkable "sixth sense" concerning which we have heard so much. Cloth, 12mo, pp. 253. Price \$1.00.

THE FREED SPIRIT; or, Glimpses Beyond the Border. A Collection of New and Authentic Occult Tales from the Author's personal Experience and Recollections. BY MARY KYLE DAVIS. Author of "The Devil's Avail," "The Grander Papers," "The Nine Iron Bars," etc. This book furnishes an epitome of facts, presenting them in a clear, lucid manner, and so written as to enlist the attention of the reader, be he skeptic, inquirer or believer. Mrs. Kyle's personal acquaintance with the occult, and her little wavering as to conclusions, is because of the desire not to appear in the light of a prejudiced writer, but to let the facts speak for themselves. Cloth, pp. 222. Price \$1.00.

THE DEAD MAN'S MESSAGE. BY FLORANCE MARYATT. This transcendent, intensely and powerfully all of the previous works of this prolific writer. From beginning to end the reader's attention is held, not alone through the interest of the story itself, but by the theory of consciousness, and the relation of the mind to the physical, and the close relationship existing between the two worlds. THERE IS NO DEATH created a sensation because it shows the truth of spiritual phenomena in an intelligent and comprehensive manner. This latest effort of Mrs. Maryatt, however, shows a fuller grasp of the subject, on her part, and leads the reader to conclusions which here before have been more a matter of suggestion than clear analysis. Cloth, 12mo, pp. 178. Price \$1.00. For sale by COLBY & RICH.

Studies in Theosophy: HISTORICAL AND PRACTICAL. A Manual for the People. BY W. J. COLVILLE, Author of "Spiritual Therapeutics," etc. This new volume, the latest exposition of Theosophy, supplies a want that has long existed for a clear, concise and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. COULD YOU BELIEVE THAT IT IS NOT; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely circulating and comprehensive setting forth of its tenets, that should show, not only its spiritual basis, but its practical value, and the relation it bears to Modern Spiritualism. Mr. Colville and the Intelligences that

BANNER OF LIGHT BOOKSTORE. SPECIAL NOTICE.

Colby & Rich, Publishers and Booksellers, 9 Bosworth Street, Boston, Mass., 9 Province Street, Boston, Mass., for a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books...

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open to the expression of impartial and honest thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance.

Banner of Light.

BOSTON, SATURDAY, JUNE 23, 1894. ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Bosworth Street, corner Province Street, (Lower Floor.)

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 30 and 41 Chambers Street, New York.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

Isaac B. Rich, Business Manager. Luther Colby, Editor. John W. Day, Associate Editor.

Matter for publication must be addressed to the Editor. All business letters should be forwarded to the BUSINESS MANAGER.

Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John Pierpont.

New Trial Subscriptions!

The BANNER OF LIGHT will (as announced in its prospectus) be furnished to NEW TRIAL subscribers at 50 cents for 3 months.

This liberal offer is made in order to introduce the paper to those who have not yet formed practical acquaintance with its valuable and sterling contents.

While thanking its regular subscribers for their continued patronage, THE BANNER'S publishers desire that this journal, which is devoted to the spiritual movement, as well as to secular reforms in behalf of our common humanity, shall receive ample support from the public at large.

Sealed Letters Answered.

The editor of the BANNER OF LIGHT has secured the services of a competent medium for answering sealed letters, similar to those answered by Mr. J. V. Mausfield for many years.

The terms are one dollar for each letter so answered, including three two-cent postage stamps. Whenever the conditions are such that a spirit addressed cannot respond, the money and letter sent to us will be returned within three or four weeks after their receipt.

We cannot guarantee that every letter will be answered entirely satisfactorily, as sometimes spirits addressed hold imperfect control of the medium, but do as well as they can under the circumstances.

Persons sending money and sealed letters to be answered will please not include any other business matters with such.

Address all letters to LUTHER COLBY, BANNER OF LIGHT, 9 Bosworth street, Boston, Mass.

The Higher Education of Woman.

A Berlin journal, reviewing the position taken by various foreign countries on the higher education of woman, says that in France the doors of the university were opened to women for the first time in 1863. A female student in mathematics received the first diploma from the Sorbonne, and an English woman the first title of doctor of medicine.

In 1868 the Paris medical faculty had four women students; in 1873, 32; in 1880, 119. In the law department of the Paris University three women have matriculated. In Austria, Hungary and Spain, the admission of women to the higher schools of learning is forbidden by law.

Italy admits women to all its universities, and allows them to practice all professions except that of medicine. Among the professors of the medical faculty at Bologna is a woman who is professor of histology.

In Roumania the universities of Jassy and Bucharest are open to women. In Sweden, Norway, and Denmark, the law places no difficulties in the

way of women who wish to enter the universities and acquire academical degrees. It does not permit them, however, to fill any State office. In Iceland, women have the right to practice medicine and to acquire degrees from the philosophical and theological departments.

The United States stands at the head of all countries to-day in regard to the absolute freedom given to women in matters of education.

A Guinea for Prescribing a Glass of Whiskey.

They have apparently been having a large store of amusement in Dundee—"bonnie Dundee"—Scotland, over an action at law for the sum of one guinea, to secure the payment to a doctor of his account for attendance at the East Poorhouse on a certain day in August last. An old woman in the poorhouse became unwell on that day, and the medical officer was summoned by the governor.

The lawyer for the suing doctor contended that this was a question of principle, not a question of fee. According to the rules of the Association, doctors were entitled to charge a guinea for such a case. The ordinary fee was a guinea to public boards. On being asked by the defendants' lawyer if he got a guinea for all his cases, the doctor answered: "Our charges vary, just as those of the lawyers do. We charge according to the patient's ability to pay."

Low Grade Immigrants!

The old countries of Europe seem at present to be conducting the very refuse of their population into the channels of emigration to America; and the native born American begins to feel the pressure of the incoming tide. THE BANNER has persistently pointed to the deluge of material rolling in upon our shores which is incapable of being assimilated or digested for citizenship, in the stomach of our State and national constitutions and usages.

Statistics show already that a very much too large proportion of the immigrants now coming here are incapable of self support. The last census proves that the number of persons born in foreign countries was fifteen per cent. of all, and yet the same census shows that twenty-six per cent. of the white prisoners confined in jails and city prisons are persons of foreign birth.

The whole number of the white inhabitants of our poorhouses by the last census is 53,000. Of this number, 27,648 were born in foreign countries, or a little more than fifty-one per cent. Well may we inquire if the foregoing facts and figures are not enough to satisfy any reasonable person that our system of inspecting immigrants is lax and incomplete, and that some particularly restrictive measure should be passed AT ONCE!

As an addendum to our paragraph elsewhere regarding "The Communion Cup Wrangle," we would note the fact that a correspondent in the Boston Evening Transcript of June 16th suggests that the sacramental wine be put in capsules, the portion for each person, being so enclosed, individually; these capsules, placed on a dish, would strongly resemble a mass of grapes, and so add to the significance of the symbol; each party could then reach out and complete the rite by taking a capsule!

Mr. Underwood and a Critic.

Mr. B. F. Underwood, editor of the Religio-Philosophical Journal, in a recent letter to the editor of the Boston Investigator (in view of an arraignment of his [U's] position and opinions by a correspondent in that paper) persists in repeating what he said in his lecture, (which was criticized) namely; that materialism as a system is obsolete among great thinkers.

Mr. Underwood thinks that liberals, as well as others, should guard against that intellectual rigidity which makes it impossible to assimilate new thought, and to keep abreast with the times. And since his critic betrays such curiosity in regard to his views of a future life, he proceeds to state them by employing the language of Col. Ingersoll, whose name, he hopes, is sufficient as a stamp of orthodox liberalism with the latter.

The Spiritualist Camp Season.

By reference to various parts of the present issue, evidence will be found that the time for the Spiritualist Camp-Meeting season is now approaching. From the pleasant and brief grove meetings and lake parties of the early days of the movement, these assemblies have now grown to magnificent proportions and extended terms of session, and the various places of their assembling have become known all over the continent!

No one can adequately judge of their vast influence in advancing a knowledge of the New Revelation among the masses. Looking up from the hard routine of the winter that has gone by, THE BANNER sees the green fields, the fluttering flags, the joyous assemblages of the summer drawing nigh, and salutes all these agencies for the mental good (because of the enfranchising) of humanity: wishing them every success, and hoping that those who gather at the fine camping grounds this season may practically remember the early workers, whether by type, pen or voice, who bore active witness to the truth of Spiritualism at its coming to this modern day.

No Wonder they Struck.

The Scottish coal-miners have "struck." There are 70,000 of them. Why have they struck? Because their wealthy employers have just reduced their wages to a shilling a day!

Strikes seem to be in order in this nation, also. However right the striking miners in this country may be in quitting work in order to obtain better wages, or in trying to persuade idle men not to take their places, one thing should not be forgotten: namely, that they are altogether wrong in employing force to accomplish their objects. They have no right whatever to impede traffic on railways, to burn or blow up bridges, or imperil the lives of other men.

On the other hand, no corporations (or individuals) have even the remotest right (like the Scotch mine-owners' late move) to cut down the wages of their operatives to starvation prices! "The laborer is worthy of his hire," as he is the producer of wealth by manual labor in all departments of life—whether as artisan, as farmer, as miner, as clerk, etc. He is the bone and sinew of the State, whether in peace or in war.

A Distressed Medium.

We have just been informed by reliable authority that Mrs. Carrie M. Sawyer of New York City is an invalid, and in a starving condition; that she has been of late under the care of a charitable individual—a lady-medium—who informs us that she is not herself in a financial condition to any longer aid her. She therefore asks THE BANNER to call for pecuniary assistance from philanthropic Spiritualists.

Any funds for Mrs. Sawyer, sent to our care, will be duly acknowledged and speedily remitted.

THE BANNER sends from "God's Poor Fund".....\$5.00

Readers of the BANNER OF LIGHT have for years been made familiar with the remarkable doings and powers of Zouave Jacob in France, as a magnetic healer. His good work has drawn on himself frequently the hatred and legal persecution of the "regular" M. D.s, and it now seems, as stated on our first page, that in his old age he has just escaped, by a very narrow margin, from more trouble in this direction.

One of the oldest and ablest workers in our ranks recently writes: "While all the spiritual papers are worthy, and each particularly so as to certain features, yet when all things are considered not one surpasses, if any equals, the grand old steady and reliable BANNER OF LIGHT, published at No. 9 Bosworth street, Boston." All which encourages us to persevere in the good work to which we have devoted the best days of our mundane existence.

"The Preacher's Dilemma," recorded on our first page, as rendered from the French by our translator, W. N. Eays, is exactly in line with an instance recorded editorially in THE BANNER awhile since, which transpired in London, Ont.

Our sincere thanks are returned to some (to us) unknown friend in North Grafton, Mass., who has twice of late sent us floral offerings for the adornment of our Circle-Room table.

J. W. Fletcher says with truth, on our fifth page: "SPIRITUALISTS, STRAIN YOUR JOURNALS." This is practical advice which certainly needs following.

CURRENT TOPICS.

For Additional Editorial Matter the reader should turn to our third page. The Boston Journal, which is ever the knight-errant of Conservatism in whatever form it may require defense, took occasion recently to attack cremation, on grounds of pure sentiment, in the interest of common (earthly) burial; and THE BANNER has a word in reply; the important theme of Knowing and Being is also considered.

A Criticism of Socialism.

A Criticism of Socialism.—In a recently-published book on Socialism, by Prof. Richard P. Ely, four principal objections are presented to an application of socialist doctrines, the first one being the tendency to revolutionary dissatisfaction which a socialist system would be likely to carry with it or provoke. Socialism practically means the unification of production. But even if it worked as well as its advocates hope, there would quickly be generated a vast amount of dissatisfaction, more or less well founded, with the commodities and services furnished to the masses of the community.

There is reason, in other words, to apprehend that the outcome of socialism would be such an amount of discontent that one of two things would happen: either socialism would result in a series of revolutions, reducing countries like the United States or England to the dead level of the South American republics, and rendering progress impossible, or the dissatisfaction would cause a complete overthrow of socialism and a return to the individualistic social order.

The Communion Cup Wrangle.

THE BANNER'S recent noting of the discussion that has broken out over the communion cup as a breeder of contention, a Boston physician has come forward and spoken on the question of individual cups in the service of the Lord's supper. He thinks it is time to stop the passing of the same cup from lip to lip. He characterizes it as an uncleanly practice, which would not be tolerated in any respectable family or hotel. Members of private families have individual cups solely because it is repulsive to pass a drinking vessel from mouth to mouth.

Whose ox it is that is gored.

Whose ox it is that is gored, makes all the difference in the habitual comments of a large part of the religious press, when an event is recorded in their columns like that of a person being stricken with paralysis while in the act of making a public address or of a church being struck by lightning and destroyed. We note a recent occurrence, for example, like that of a Philadelphia minister having been smitten with paralysis while preaching on the uncertainty of life. His own end proved a remarkable illustration of the subject he had chosen for his discourse. He was urging upon his hearers the necessity of preparing for the future life, and the uncertainty of the approach of death, when he suddenly clasped his head with his hands and fell to the platform with a moan. Now, we could not help thinking, if it had been a Spiritualist speaker, for example, who was stricken in so sudden a manner, how ready some of these religious papers would have been to furnish their very sure interpretation of the significance of the event.

The Oldest Tune in the World.

The Oldest Tune in the World.—The Pall Mall Gazette, in answer to the inquiry "Which is the oldest tune in the world," says: "Most people would guess the Delphic hymn to Apollo, which was dug up the other day. But they were wrong. It is the tune which is now wedded to the words, 'We Won't Go Home Till Morning.' Napoleon's soldiers played it in the shadow of the Pyramids in 1793, and the Bedouins who heard it wept for joy. It was found among the children of the desert by the crusaders. I have no doubt that it was howled by Chaldean chapmen when they were merry with wine. It is—according to experts—the elemental, protoplasmic tune."

A Fine "Pen Picture."

A Fine "Pen Picture."—The Tampa (Fla.) Daily News has this editorial paragraph, which (minus a saving clause or two and some confusion of metaphor) exactly sets forth the present condition of modern theology—"anchored to a stake": "The Church, chained to a stake planted on Calvary's Mount two thousand years ago, still claims to lead the vanguard of advancing civilization. Reform following reform has swept past the Church, sometimes with such force as to almost break her away from her moorings, but faith in the power of prayer has ever proved a cable equal to the strain, and so the passing waves of progress have left the old ship of Zion stuck on a mud flat, while the advancing electric searchlight of science casts a deepening, ever deepening gloom about the stranded hulk, left far in the rear."

The Christian Life.

The Christian Life is a quarterly publication, issued at Morton Park, Ill., devoted to the highest good of humanity on all lines. It holds that the purity and virtue of the home determine that of Church and State, and makes a specialty in its discussion of and insistence on marital purity, declaring for the right of woman to determine when she shall become a mother, for the divine right of children to be well born, and for the imperative duty of the follower of Christ to set a worthy example in these most vital matters. No. 24 of this reformatory publication contains such articles as Advice to a Girl; A Nation's Greatness; Chastity and Health; Famous Mothers; A Few Words about Heredity; Marriage-Objects, Perverisions, Qualifications, Reasons For, and True; No Sex in Crime; Progress of Purity; The Young Should be Instructed, etc. Of marriage, true marriage, it says: "Instead of being an institution to give respectability to passion, it is designed to give to man and woman the strongest and most exalting incentives to virtue and purity, to conserve life force, and direct it into channels of highest usefulness."

Illness of Mrs. Foye.

We are pained to state that this veteran test and ballot medium has been taken seriously ill—at the very commencement of the camping season, when she could have accomplished so much good for the Cause—and feels obliged to rest from her labors. A letter from her daughter Arline, under date of Chicago, June 15th, states: "My mother, Mrs. Ada Foye, has been compelled to cancel all engagements up to January 1st, 1895, owing to ill health. She has been falling steadily since her return to Chicago, the result of her long season's work, and desires to publish a notice in the Rocky Mountains to regain her health. Her engagements were: Lake Brady Camp, July and August; Watertown, N. Y., September; St. Louis, Mo., November and December. She sends kindest regards, thanks and best wishes to all."

Dr. Kennedy vs. Vaccination.

The celebrated and highly-successful specialist, Dr. Donald Kennedy, when in the mortal issued a work entitled "Kennedy on Diseases of the Skin," (which, if we mistake not, is still circulated with his remedies—yet in the market) wherein he has a chapter on Vaccination, from which we cite the following points:

VACCINATION.

I speak from actual and practical experience—(it is vaccination) is the cause of more bad humors than all and everything put together. If my pen were eloquent, that I could describe to you the cases of vaccinated humors that I have cured, the weeks and months and years they were suffering, it would make your heart ache, and what is worst of all, through gross carelessness. Look at the system of vaccination in Boston: it is helter-skelter, first come, first served; and no doubt every other large city is equally bad. In the name of God and love to your children, never have them vaccinated with matter that comes from any large city; question your physician closely where the matter came from. Whatever the nature of it, it is as past as flint; but that it is a poison is past all argument. For instance, what a change the whole system undergoes from the quantity impregnated! The quantity is hardly enough for a mosquito to carry on its bill, yet see what a wonderful change the whole system undergoes when the poison is going round its vitals; it is in every sense of the word worse than the poison of the rattlesnake. If you get over that it leaves no bad effect after it, but not so with vaccination; no matter how careful parents are of the health of their children; wholesome food, aired chambers, washing and scrubbing them every Saturday night—which are all very good, and to be highly recommended as a Christian duty—yet one minim carried on the point of a quill pen spoils all.

See second page for report of matters at LAKE PLEASANT CAMP, by "Burdock." An "Occasional Reporter" also has a word in the same direction on our eighth page. We are without information, however, concerning the services on Opening Day at ONSET BAY—June 17th—though we were led to expect that a report of the occasion would be furnished us.

THE BANNER will print next week No. 5 of the interesting series of "Psychic Cleanings," which a valued correspondent, ALBERT MORTON, Esq., of Summerland, Cal., has been for some time past contributing to its columns.

The Pope's favorable attitude toward cremation, as stated briefly in the latest issue of THE BANNER, may justly be regarded as a hopeful step in advance.

We shall give our readers in our next issue a sketch (illustrated) of that prominent and veteran Spiritualist, W. F. Nye, Esq., of New Bedford, Mass.

Read the request of the Religio-Philosophical Society, of Baltimore, Md., as set forth by Charles A. Zipp, on our fifth page.

Mr. Nathaniel B. Perkins has, we are informed, been elected treasurer of the First Spiritualist Society of Salem, Mass.

Rev. J. C. F. Grumbine of Geneseo, Ill., who has written several articles for THE BANNER under the nom de plume of "White Rose," is, we are informed, about to enter the spiritualistic field as a public lecturer. He has recently been developed as an inspirational speaker and a medium for various phases of phenomena. Although only in his thirty-second year, Mr. Grumbine has been identified with the Universalist and Unitarian denominations for ten years, having been settled over charges at Syracuse, N. Y., St. Joseph, Mo., and Geneseo, Ill. He has severed his connection with the Unitarian church of the latter place, after a ministry extending over a period of some years, and leaves there a host of friends. Spiritualists and Free Thinkers will do well to secure his services at once for the coming camp-meetings and the fall and winter season.

An Earnest Appeal.

To the Editor of the Banner of Light: It is a pleasure to see the BANNER OF LIGHT so steadily borne forward in the front ranks of liberty, and the common sense displayed in doing it; and it should receive the best support of all Spiritualists. Particularly so, because error alone is attacked, while personalities are avoided.

The earnestness with which the editor has attacked vaccination for so many years shows that he fully appreciates the duty of every one to keep the body as pure as possible. It is by so doing that we best fit ourselves for the future as well as the present.

Do you, reader, realize this? Have you become fully aware that a grave mistake vaccination is? It may shorten your life, as well as embitter it—hence is a form of suicide, even though forced upon you in some quarters by law. Deaths from vaccination are continually recorded by the daily papers—though it is usual for doctors to give something else as the cause! Do not flatter yourself, either, that if you escape immediate serious illness, that if you escape for many years after you may feel the effect of the corrupt matter you have forced into your body. If you are not fully alive to the consequences, investigate the subject more thoroughly at once.

If you are opposed to vaccination, what are you doing to enlighten others? Do you belong to the American Anti-Vaccination League? Its address is 19 Broadway, New York City, and its dues are but \$1 annually. It is your duty to aid in spreading the light you have obtained, not to hide it away; and an excellent chance to do this is to aid Dr. Harley Hitchook, an earnest opponent of vaccination, who desires to publish a sixteen-page monthly paper against vaccination, and who estimates that with \$300 to commence with, and \$200 per month afterward, he will be enabled to do it. His plan is to have as many as are willing contribute \$2 per month for one hundred copies. Dr. Hitchook is President of the Brooklyn Anti-Compulsory Vaccination League, and Director in the American Anti-Vaccination League, and has no wish for personal gain in this work, having already sacrificed much for it; but simply desires to abolish vaccination. All pecuniary aid possible to the readers of this appeal should be sent to Harley Hitchook, M. D., 19 Broadway, New York City.

The necessity for united action is very great. Liberty in vaccination is something unknown. Chicago has made it compulsory on all, though the Health Commissioner admits that some people cannot be protected from smallpox by it. In order to resist such encroachments on personal liberty a defense has already been started in connection with the American Anti-Vaccination League. Even believers in vaccination can consistently subscribe to this fund, if they are in reality lovers of liberty.

ALEXANDER SPENCER, Chicago, Ill.

For spirit messages given at this office through the mediumship of Mrs. B. F. Smith, inquiring friends are hereby informed that they can find these messages, now given in private, reported verbatim, and published each week on the sixth page of THE BANNER.

A fine large room, with four windows—heated by steam—will be let at a reasonable rental. Apply to Colby & Rich, 9 Bosworth street, Boston.



Message Department.

SPECIAL NOTICE.

The Spirit Messages published from week to week under the above heading are reported verbatim by Miss I. A. F. STALDING, an expert stenographer.

SPRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held March 30th, 1894.

We approach thee once more, oh! our Father, asking for that spirituality that may render every word spoken here at this sacred hour pleasing unto thee.

INDIVIDUAL MESSAGES.

Josiah Lane.

[To the Chairman:] How pleasant it is to feel a welcome as we come into this Circle-Room.

Mrs. Eliza F. McKinley.

[To the Chairman:] They tell me all are welcome to this Circle-Room, for certainly I feel a warm greeting from you, dear friends.

I want to send this letter to my mamma and papa in Haverhill, Mass. I've asked three times since this new meeting-house was opened to send a letter, and the Spirit-President said, sometime, when it was proper, I should speak.

My teacher, Miss Barton, says I've made very good progress in my studies, and I'm learning very fast to sketch and paint from nature.

John Smith.

[To the Chairman:] Yes, those words are true, although spoken by a little spirit.

I would like to touch gently upon the subject of mediumship. True medial powers are God-given—they are born in the individual, although they may lie dormant for many years.

Althea Dwinell Dudley.

"Blessed are they that die in the Lord." Those words were spoken over the form that I had moved out of.

John Metcalf.

Good morning, Mr. Chairman. [Good morning.] I have reported once before in the past, but still I am privileged to speak again to-day.

I have friends not only in Bradford, Eng., but in San Bernardino, Cal. I was firm in my knowledge of the truths of Spiritualism.

In the dark in regard to where I should go after passing over. Mother and sister had passed on, yet I could not help feeling I should find them.

Poor sister Nancy, how often I have visited her; but I would not exchange places with her. How sad it seems when one is bereaved of reason; yet in the spirit we are all right.

Frederick Hans.

[To the Chairman:] When here I lived in Rockland, Me. My name is Frederick Hans. I am glad I can speak here.

Ann Tibbitts.

There is much truth expressed in the words of that gentleman. I feel sad at times when I come upon the earth-plane to see how many are deluded in regard to the use of medicine.

Margaret, I know you are lonely; sad hours are yours; you miss us, for we have passed on to the higher life.

Your mother Allen has been brought here by Joseph and Curtis to listen to the words spoken here, and asks you to be sure to send the paper to Mary whenever you can, for it will comfort her.

W. J. Colville.

QUESTIONS.—[By "Inquirer," Littlefield, N. H.] Will the inspiring intelligence please tell us the difference in the art of healing between Christian Science and Spiritualism—Christian Science claiming no part of Spiritualism, Hypnotism or Magnetism?

ANS.—Our reply to all such questions as this is simply to state that there are wide differences of opinion among avowed Christian Scientists, not to mention other schools of mental healers, regarding the true place of Spiritualism, hypnotism and other systems.

As to hypnotism, it certainly has its shadows as well as its lights, and though Mr. Hudson in his "Law of Psychic Phenomena" has convincingly refuted many reasonable objections to simple hypnotism, there are still many objectionable aspects of this certainly fascinating subject.

Luella Hollis Brown. I am very pleased to be permitted to speak here to-day. I felt that perhaps it might be of some use to some one here if I made myself known in your spiritual meeting.

Father sends loving words to you all; and also would I say to you, Charles: Be patient, for you shall accomplish much with your slates. Do not be over-anxious, for if you do you will retard our work.

I speak from the spirit, and ask you, dear sister, to listen to the still, small voice of your spirit, and give our mother all the kind words possible. In a few short years I shall come to meet that mother—yes, I shall come to meet you all with loving words of welcome.

Spirit Messages.

- The following messages from individual spirits have been received (according to dates) at THE BANNER CIRCLES, through the mediumship of Mrs. B. F. SMITH; they will appear in due order on our sixth page: April 6.—Frederick W. Collins; Horace Jerome; Edward F. Jacobs; Mary Morrill; Richard Currier; Louis Smith.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUESTIONS.—[By "Inquirer," Littlefield, N. H.] Will the inspiring intelligence please tell us the difference in the art of healing between Christian Science and Spiritualism—Christian Science claiming no part of Spiritualism, Hypnotism or Magnetism?

ANS.—Our reply to all such questions as this is simply to state that there are wide differences of opinion among avowed Christian Scientists, not to mention other schools of mental healers, regarding the true place of Spiritualism, hypnotism and other systems.

As to hypnotism, it certainly has its shadows as well as its lights, and though Mr. Hudson in his "Law of Psychic Phenomena" has convincingly refuted many reasonable objections to simple hypnotism, there are still many objectionable aspects of this certainly fascinating subject.

of Spiritualism are entirely valueless; but the truth embodied in their theory and practice remains despite their prejudices, which are, however, a limitation of their usefulness.

Spiritual healing is metaphysical. The absence of a physical body does not prevent an intelligent man or woman from practicing healing, neither does the surrender of the physique endow one with ability to heal.

Q.—[By Mrs. Dickson, Orange, N. J.] "The Jesus Christ of the Gospels is an allegorical representation of redeeming goodness and truth in man."

The instruction contained in Matthew, Mark, Luke and John is of an entirely progressive character; it is according to the development of the spiritual nature in man, as represented by the masters; it is successively born, lives, is crucified and glorified in us, and we attain to an embodiment of his life, which is rendered impossible by holding to the literal past.

A.—We recognize the quotations and the reasoning as from a very interesting book, deserving careful study, entitled "The Harmony of Gospel Differences." Without seeking in any degree to impose our own unsupported assertions upon any one, we do feel at liberty to state, now this question has been publicly propounded, that we have substantially accepted the teaching here suggested ever since we gave the four gospel narratives any close or careful study.

This argument is by no means a barren scholastic or theological controversy; it touches anthropology at every point, and if it be at all universally agreed to, it cannot fail to greatly ennoble our view of human possibility.

The reign of iconoclasm is nearly over. The best new books, notably such profound treatises as Albert Ross Parson's "New Light from the Great Pyramid," introduce the reading public to sufficient reason for the extreme veneration so long paid to documents whose inspired character frequently shows not at all in their letter.

It is a singular fact that while Swedenborg declared there were spiritual and celestial senses to five books contained in the New Testament, he only gave to the world an "Apocalypse Unveiled," dealing with the inner sense of one of them.

"Discountenance phenomena if you will, make the profession of public mediumship discreditable if you choose, frown the army of public workers down, close up the avenues between the two worlds in this regard, and then how much of comfort will you get? Oh, you will have your private mediums, will you? Yes, you will have your private mediums, and people generally will then want to come into your houses and invade the privacy of your domestic circles.

Best Merit is the characteristic of Hood's Sarsaparilla, and it is manifested every day in the remarkable cures this medicine accomplishes. Hood's Sarsaparilla is the kind. Try it.

Spiritual Camp-Meetings.

(Continued from second page.)
from abroad, and who also generously assisted in paying the expenses attendant upon the trip...

You may remember, I believe, that for many years I have reported those meetings for THE BANNER and other papers, but you do not know how deeply I regretted my inability to employ language sufficiently emphatic to do them justice...

The old church, and the memory of early days, "must and shall be preserved."

The hundreds of people who attended those meetings hereafter, from the surrounding country and other States of the Union, never failed to do their financial duty; then why fear to trust them now?

Let me not be misunderstood: I cast no reflection upon the President and officers of the Sturgis Harmonical Society, for the difficulties they have had to encounter, and that many of the wealthy supporters of the church and its meetings have passed away—Harrison Kelly, J. G. Wait, Buck Buck, Mr. Gardner, Mr. Florence, and many others; I know, also, that younger ones like to attend fashionable churches...

But, even if they had to appeal to strangers, let them, once for all, determine to uphold the anniversary of the building and dedication of the first spiritual church of the world, and the establishment of its free platform.

If, unfortunately, the yearly meeting of 1894 must be postponed, let us take care that such a misfortune shall not be our again—let it be the first, last, and only one that a most notable event has not been honored.

Etna, Me.

The Directors of the First Maine Spiritual State Camp-Meeting Association met at its grounds in Etna, June 2d, to make the final arrangements for the seven-teenth annual session—which will commence the last Friday of the month, Aug. 31st, and continue ten days, closing Sept. 9th.

The speakers engaged are Mr. J. Clerg Wright, Mr. F. A. Wignin of Salem, Mass., Tille U. Reynolds of Troy, N. Y., Mrs. Hattie E. Mason of Worcester, Mass., and Misses of the Spiritualist and lecturer, Mrs. Abbie M. Woodhouse, J. M. HARRIS, Vital Electrician.

It is anticipated that the meeting of the present session will be the best—by reason of the interest and zeal manifested on the occasion of the business convention. In the evening a high evening of music was held at the home of Mr. Daniel Buswell; many tests were given through the mediums present.

Sunday, June 3d, there were two interesting meetings held in the hall on the camp grounds. Among those who were present were Mrs. Mary Smith of Brewer, Me., Mrs. Amelia Stevens of Stetson, and Mrs. E. R. Johnson of Camp Etna. Excellent tests were given through Mrs. Ella Hughes of West Hampden, which were fully reported in THE BANNER.

Nantux Camp, Ct.

The lectures commence July 6th, and close Aug. 26th. The speakers engaged are: Mrs. Tille Reynolds, Mr. A. E. Tisdale, Rev. Audrus Titus, Mrs. Clara H. Banks, Joseph D. Stiles, George A. Fuller, M. D., Mr. G. D. B. Ewell, Mrs. Rachael Wallcut.

Remarkable Preservation

Is a characteristic of Borden's Peerless Brand Evaporated Cream. Always the same, is perfectly pure; entirely wholesome; free from substances foreign to pure milk. A perfect product accomplished by a scientific process.

ILLUMINATION!

The nights, the days, hold me in thrall. Tolls of men and women drag my faith to the earth—Furrowed with pain, the casual cares, I long—I look—I reach forth to life.

Release! Escape! Shall I speak of the door swung wide, of the unbarred gates? After the vigil I step across the border-line, I take my place with the pioneers.

Have I not the hour patiently, without fear, at the portal? Now my name called, now the lip of my love has spoken: Do I mistake you, O divine Signaler? Is it after all some other soul that is halled?

Myself is my answer: There's that in my heart responds, meeting the call with equal bond, establishing forever the unseverable bond. Bond that does not bind—bond that frees—bond that discovers and bestows.

Look! I am flushed with inexhaustible possessions! The old desires vanish, I am expanded to infinite sweep. O world! Not dead to you—only seeing you, knowing you, at last. Mixed with countless worlds, knowing with your companions also:

O year! Not dead to you—only seeing you, knowing you, at last. Mixed with all time, untangling the knotted thread: O world! O year! Before birth seeing birth, after life seeing life! The infinite blue, heaven's fond eye, opens upon me.

O voice, mastering me, making me, too, master—My ear is closed, I hear the syllables fall, "Waves on waves" of the farther worlds, waves on shores of the day.

I am all eye—O God! you are all speech: Melody celestial—sight and voice, color and tone, warring no more. In the boundless blue uplifted.

This minute grown infinite, the far worlds spread before me. The endless drift of soul, the long stretch of faces, all lit by the divine sun. Or swift or slow or early or late the line not anywhere broken; All—all—equally sustained, swept in the same desecrated, on the peak of all, the triumph inevitable.

O my soul! look yet again: There too are you, a figure in the panoramas. On your brow the dawn has set its beauteous beam, Here with me—there not with me. Death fills me with its abundance.

O soul, have I lost you or found you? Found—the faithless circle born at last to you, After the waiting years. Far eras behind, far eras ahead, the simple few years shafts from the central sun. Speeding for fuller fruition the orbs of space.

Back to the first word of speech, On to the last utterance of seers. My soul, knowing its own, wrapt in its protean habit, catches the perfect song.

Brothers, worlds, I greet you! The wheel turns, the boundless prospect opens. All, all—the light bearing, limitlessly the burdens of all. Do you think that you are misled, that the large heart beats not for you? That someone on the road you must faint and hear? Strains will be given for all your need.

Now the immortal years, the ceaseless road realized. The doubts shorn of wing and foot. The farthest leug nearest, and the multiplied infinities choking here in my breast. O my questioner! you do not suspect me—you suspect yourself!

To-morrow, on being yourself, you will see me, And the illumined spirit, passing the portal, God-grown, will have me proudly. —Horace L. Traubel, Editor Philadelphia Conservator.

To restore gray hair to its natural color as in youth, cause it to grow abundant and strong, there is no better preparation than Hall's Hair Renewer.

ADAMSON'S BOTANIC COUGH BALSAM. CURES COUGHS, Colds, Asthma, Hay Fever, AND ALL DISEASES LEADING TO CONSUMPTION. Regular Sizes, 35c. and 75c. More than 25 years ago it was introduced throughout New England as a remedy for Coughs, Colds and Pulmonary Complaints. It has constantly won its way into public favor, until now it is the universal declaration that ADAMSON'S BOTANIC BALSAM is the Best Remedy for Curing Coughs, Colds, Asthma, and all Lung Troubles. Made only by F. W. KINSMAN & CO., New York, and Augusta, Me. For sale by all the best druggists. Trial Size, 10 Cents.

NATIONAL Spiritualists' Association. Office 510 E Street, N. W., Washington, D. C. (Incorporated Nov. 1, 1893.) THE Headquarters of the National Spiritualists' Association are open at all times, and all Spiritualists are invited to visit their official home. A register will be kept of lecturers and mediums, who are requested to send in their names and addresses to the Editor of THE BANNER, and to keep a perfect register of those, and prompt notice should be sent to us of all changes of location. Books, pamphlets and all other literature upon spiritualism are on hand at the National Spiritualists' Association. For information address above. ROBERT A. DIMMICK, Secretary. May 28.

Miss Judson's Books. "Why She Became a Spiritualist," 264 pages. One copy, \$1.00; six, \$5.00. "From Night to Morn," An Appeal to the Baptist Church," 31 pages. One copy, 15 cents; ten, \$1.00. "The Bridge Between Two Worlds," 209 pages. One copy, 75 cents; six, \$4.00. Apply permanently to ABY A. JUDSON, Cincinnati, O., by P. O. Order, Express Order, or Registered Letter. June 2.

SOUL READING, OR PSYCHOMETRIC DELINEATION. MRS. A. B. SHEVERANCE has always been noted for her powers in examining and prescribing for disease; and also in her character-reading, with instructions for mental and spiritual development. Her specialties are: adaptation of those intending marriage, business adaptation and business advice. But of late she has had a renewed development, which enables her to give from writing or lock of hair greater tests in these directions than ever before. Brief readings, \$1.00, and four 2-cent stamps; full readings, \$2.00, and four 2-cent stamps. Address, 1300 Main street, White Water, Walworth Co., Wis. Apr. 7.

MY WIFE CANNOT SEE HOW YOU DO IT AND PAY FREIGHT. \$14.00. Dr. C. I. THURMER, 609 W. 12th St., Chicago. FREE CATALOGUE, testimonials and Glances of the World's Fair. OFFICE MFG. CO. 312 Wabash Ave. CHICAGO, ILL. Mar. 17.

ASTONISHING OFFER. SEND three 2-cent stamps, look of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by my powerful. DR. A. B. DORR, San Jose, Cal. Apr. 7.

LET the needy ones remember that the WATEROP LIFE is one of the best remedies to cure all forms of Stomach, Liver and Kidney troubles. Pamphlet free. 24 South Main street, Wilkes Barre, Pa. May 5.

PARALYSIS. DR. C. I. THURMER, 609 W. 12th St., Chicago. FREE CATALOGUE, testimonials and Glances of the World's Fair. OFFICE MFG. CO. 312 Wabash Ave. CHICAGO, ILL. Jan. 6.

FREE SEND 4 CENTS IN POSTAGE, a lock of your hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by my powerful. DR. C. E. BATTORE, Mechanical, Iowa. June 2.

MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole lot, \$1.00. Magnificent Remedies prepared by spirit-direction. Address: Dexter, Me. June 16.

MRS. EMMA WHITE, Inspirational written communications. \$1.00. Envelope stamp and lock of hair. 64 Davis street, Greenfield, Mass. June 2.

PEELER'S SURE RHEUMATIC CURE. This is strictly a Rheumatic Medicine, for the cure of Rheumatism in all its forms, and the dissolving of Stone and Gravel, to which all afflicted with Rheumatism are liable. Inflammatory, Muscular, Lumbago, Sciatica, Influenza, Gout. All afflicted with this dread disease will do well to give this medicine a fair trial. One bottle will effect a cure in most cases. For a case of nineteen years' standing only four bottles were required. Any form of Rheumatism caused by blood taint, inherited or acquired, is quickly cured by this medicine, which may be had in any quantity. Send by express only at purchaser's expense. For sale by COLBY & RICH.

The Writing Planchette. SCIENCE is unable to explain the mysterious performances of this wonderful instrument, which writes human answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its use. Send for a circular and no domestic order will be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be purchased on all "mediums" also for communication from deceased relatives or friends. The Planchette is furnished complete with box, pencil and directions, by which anyone can easily understand how to use it. PIANCHETTE, with Postage and Wholes, 50 cents, securely packed in a box, and sent by post. NOBIE TO RESIDENTS OF CANADA AND THE PROVINCES. Under existing postal arrangements between the United States and Canada, a Planchette will not be sent through the mails, but will be forwarded by express only, at the purchaser's expense. For sale by COLBY & RICH.

GARLAND'S Vegetable Cough Drops. THE greatest known remedy for all Throat and Lung Complaints. For Croup, Asthma, Cough, Whooping Cough, Sore Throat, Hoarseness, Influenza, Bronchitis, and all other ailments of the Throat and Lungs. It is a purely vegetable preparation, and is therefore harmless in all cases; likewise palatable and beneficial in all. It is sold in all drug stores, and is the only PAIN-FINISHING TRIPLE UNFAILING. A box, taken according to directions, is warranted in all cases to give satisfaction, or the money will be returned by the proprietor, DR. M. H. GARLAND, 322 Maple street, Greenwood, Ill. Price, per box (one-fourth pound), 25 cents, postage free. For sale by COLBY & RICH.

California, THE SOUL: ITS POWERS, MIGRATIONS, AND TRANSMIGRATIONS. SECOND EDITION, REVISED AND ENLARGED. BY F. B. DOWD. CONTENTS—Introduction, The Supernatural, Chap. I. Principles of Nature, 2. Life, 3. The Unnatural, 4. Body and Mind, 5. Mind & Divine Nature, 6. The Spiritual Side of Mind, 7. Attributes of Mind—Belief and Hope, 8. Knowledge—(Attributes of Mind—Continued), 9. Faith and Knowledge, 10. The Science of Spiritual Literature, 11. A Letter to the Will-O'-the-Wisp, 12. Soul-Powers and Spiritual Gifts, 13. Spiritism, 14. The Voluntary and Involuntary Powers, 15. Will-O'-the-Wisp, 16. Soul-Powers and Spiritual Gifts, 17. Spiritism, 18. The Voluntary and Involuntary Powers, 19. Will-O'-the-Wisp, 20. Soul-Powers and Spiritual Gifts, 21. Spiritism, 22. The Voluntary and Involuntary Powers, 23. Will-O'-the-Wisp, 24. Soul-Powers and Spiritual Gifts, 25. Spiritism, 26. The Voluntary and Involuntary Powers, 27. Will-O'-the-Wisp, 28. Soul-Powers and Spiritual Gifts, 29. Spiritism, 30. The Voluntary and Involuntary Powers, 31. Will-O'-the-Wisp, 32. Soul-Powers and Spiritual Gifts, 33. Spiritism, 34. The Voluntary and Involuntary Powers, 35. Will-O'-the-Wisp, 36. Soul-Powers and Spiritual Gifts, 37. Spiritism, 38. The Voluntary and Involuntary Powers, 39. Will-O'-the-Wisp, 40. Soul-Powers and Spiritual Gifts, 41. Spiritism, 42. The Voluntary and Involuntary Powers, 43. Will-O'-the-Wisp, 44. Soul-Powers and Spiritual Gifts, 45. Spiritism, 46. The Voluntary and Involuntary Powers, 47. Will-O'-the-Wisp, 48. Soul-Powers and Spiritual Gifts, 49. Spiritism, 50. The Voluntary and Involuntary Powers, 51. Will-O'-the-Wisp, 52. Soul-Powers and Spiritual Gifts, 53. Spiritism, 54. The Voluntary and Involuntary Powers, 55. Will-O'-the-Wisp, 56. Soul-Powers and Spiritual Gifts, 57. Spiritism, 58. The Voluntary and Involuntary Powers, 59. Will-O'-the-Wisp, 60. Soul-Powers and Spiritual Gifts, 61. Spiritism, 62. The Voluntary and Involuntary Powers, 63. Will-O'-the-Wisp, 64. Soul-Powers and Spiritual Gifts, 65. Spiritism, 66. The Voluntary and Involuntary Powers, 67. Will-O'-the-Wisp, 68. Soul-Powers and Spiritual Gifts, 69. Spiritism, 70. The Voluntary and Involuntary Powers, 71. Will-O'-the-Wisp, 72. Soul-Powers and Spiritual Gifts, 73. Spiritism, 74. The Voluntary and Involuntary Powers, 75. Will-O'-the-Wisp, 76. Soul-Powers and Spiritual Gifts, 77. Spiritism, 78. The Voluntary and Involuntary Powers, 79. Will-O'-the-Wisp, 80. Soul-Powers and Spiritual Gifts, 81. Spiritism, 82. The Voluntary and Involuntary Powers, 83. Will-O'-the-Wisp, 84. Soul-Powers and Spiritual Gifts, 85. Spiritism, 86. The Voluntary and Involuntary Powers, 87. Will-O'-the-Wisp, 88. Soul-Powers and Spiritual Gifts, 89. Spiritism, 90. The Voluntary and Involuntary Powers, 91. Will-O'-the-Wisp, 92. Soul-Powers and Spiritual Gifts, 93. Spiritism, 94. The Voluntary and Involuntary Powers, 95. Will-O'-the-Wisp, 96. Soul-Powers and Spiritual Gifts, 97. Spiritism, 98. The Voluntary and Involuntary Powers, 99. Will-O'-the-Wisp, 100. Soul-Powers and Spiritual Gifts, 101. Spiritism, 102. The Voluntary and Involuntary Powers, 103. Will-O'-the-Wisp, 104. Soul-Powers and Spiritual Gifts, 105. Spiritism, 106. The Voluntary and Involuntary Powers, 107. Will-O'-the-Wisp, 108. Soul-Powers and Spiritual Gifts, 109. Spiritism, 110. The Voluntary and Involuntary Powers, 111. Will-O'-the-Wisp, 112. Soul-Powers and Spiritual Gifts, 113. Spiritism, 114. The Voluntary and Involuntary Powers, 115. Will-O'-the-Wisp, 116. Soul-Powers and Spiritual Gifts, 117. Spiritism, 118. The Voluntary and Involuntary Powers, 119. Will-O'-the-Wisp, 120. Soul-Powers and Spiritual Gifts, 121. Spiritism, 122. The Voluntary and Involuntary Powers, 123. Will-O'-the-Wisp, 124. Soul-Powers and Spiritual Gifts, 125. Spiritism, 126. The Voluntary and Involuntary Powers, 127. Will-O'-the-Wisp, 128. Soul-Powers and Spiritual Gifts, 129. Spiritism, 130. The Voluntary and Involuntary Powers, 131. Will-O'-the-Wisp, 132. Soul-Powers and Spiritual Gifts, 133. Spiritism, 134. The Voluntary and Involuntary Powers, 135. Will-O'-the-Wisp, 136. Soul-Powers and Spiritual Gifts, 137. Spiritism, 138. The Voluntary and Involuntary Powers, 139. Will-O'-the-Wisp, 140. Soul-Powers and Spiritual Gifts, 141. Spiritism, 142. The Voluntary and Involuntary Powers, 143. Will-O'-the-Wisp, 144. Soul-Powers and Spiritual Gifts, 145. Spiritism, 146. The Voluntary and Involuntary Powers, 147. Will-O'-the-Wisp, 148. Soul-Powers and Spiritual Gifts, 149. Spiritism, 150. The Voluntary and Involuntary Powers, 151. Will-O'-the-Wisp, 152. Soul-Powers and Spiritual Gifts, 153. Spiritism, 154. The Voluntary and Involuntary Powers, 155. Will-O'-the-Wisp, 156. Soul-Powers and Spiritual Gifts, 157. Spiritism, 158. The Voluntary and Involuntary Powers, 159. Will-O'-the-Wisp, 160. Soul-Powers and Spiritual Gifts, 161. Spiritism, 162. The Voluntary and Involuntary Powers, 163. Will-O'-the-Wisp, 164. Soul-Powers and Spiritual Gifts, 165. Spiritism, 166. The Voluntary and Involuntary Powers, 167. Will-O'-the-Wisp, 168. Soul-Powers and Spiritual Gifts, 169. Spiritism, 170. The Voluntary and Involuntary Powers, 171. Will-O'-the-Wisp, 172. Soul-Powers and Spiritual Gifts, 173. Spiritism, 174. The Voluntary and Involuntary Powers, 175. Will-O'-the-Wisp, 176. Soul-Powers and Spiritual Gifts, 177. Spiritism, 178. The Voluntary and Involuntary Powers, 179. Will-O'-the-Wisp, 180. Soul-Powers and Spiritual Gifts, 181. Spiritism, 182. The Voluntary and Involuntary Powers, 183. Will-O'-the-Wisp, 184. Soul-Powers and Spiritual Gifts, 185. Spiritism, 186. The Voluntary and Involuntary Powers, 187. Will-O'-the-Wisp, 188. Soul-Powers and Spiritual Gifts, 189. Spiritism, 190. The Voluntary and Involuntary Powers, 191. Will-O'-the-Wisp, 192. Soul-Powers and Spiritual Gifts, 193. Spiritism, 194. The Voluntary and Involuntary Powers, 195. Will-O'-the-Wisp, 196. Soul-Powers and Spiritual Gifts, 197. Spiritism, 198. The Voluntary and Involuntary Powers, 199. Will-O'-the-Wisp, 200. Soul-Powers and Spiritual Gifts, 201. Spiritism, 202. The Voluntary and Involuntary Powers, 203. Will-O'-the-Wisp, 204. Soul-Powers and Spiritual Gifts, 205. Spiritism, 206. The Voluntary and Involuntary Powers, 207. Will-O'-the-Wisp, 208. Soul-Powers and Spiritual Gifts, 209. Spiritism, 210. The Voluntary and Involuntary Powers, 211. Will-O'-the-Wisp, 212. Soul-Powers and Spiritual Gifts, 213. Spiritism, 214. The Voluntary and Involuntary Powers, 215. Will-O'-the-Wisp, 216. Soul-Powers and Spiritual Gifts, 217. Spiritism, 218. The Voluntary and Involuntary Powers, 219. Will-O'-the-Wisp, 220. Soul-Powers and Spiritual Gifts, 221. Spiritism, 222. The Voluntary and Involuntary Powers, 223. Will-O'-the-Wisp, 224. Soul-Powers and Spiritual Gifts, 225. Spiritism, 226. The Voluntary and Involuntary Powers, 227. Will-O'-the-Wisp, 228. Soul-Powers and Spiritual Gifts, 229. Spiritism, 230. The Voluntary and Involuntary Powers, 231. Will-O'-the-Wisp, 232. Soul-Powers and Spiritual Gifts, 233. Spiritism, 234. The Voluntary and Involuntary Powers, 235. Will-O'-the-Wisp, 236. Soul-Powers and Spiritual Gifts, 237. Spiritism, 238. The Voluntary and Involuntary Powers, 239. Will-O'-the-Wisp, 240. Soul-Powers and Spiritual Gifts, 241. Spiritism, 242. The Voluntary and Involuntary Powers, 243. Will-O'-the-Wisp, 244. Soul-Powers and Spiritual Gifts, 245. Spiritism, 246. The Voluntary and Involuntary Powers, 247. Will-O'-the-Wisp, 248. Soul-Powers and Spiritual Gifts, 249. Spiritism, 250. The Voluntary and Involuntary Powers, 251. Will-O'-the-Wisp, 252. Soul-Powers and Spiritual Gifts, 253. Spiritism, 254. The Voluntary and Involuntary Powers, 255. Will-O'-the-Wisp, 256. Soul-Powers and Spiritual Gifts, 257. Spiritism, 258. The Voluntary and Involuntary Powers, 259. Will-O'-the-Wisp, 260. Soul-Powers and Spiritual Gifts, 261. Spiritism, 262. The Voluntary and Involuntary Powers, 263. Will-O'-the-Wisp, 264. Soul-Powers and Spiritual Gifts, 265. Spiritism, 266. The Voluntary and Involuntary Powers, 267. Will-O'-the-Wisp, 268. Soul-Powers and Spiritual Gifts, 269. Spiritism, 270. The Voluntary and Involuntary Powers, 271. Will-O'-the-Wisp, 272. Soul-Powers and Spiritual Gifts, 273. Spiritism, 274. The Voluntary and Involuntary Powers, 275. Will-O'-the-Wisp, 276. Soul-Powers and Spiritual Gifts, 277. Spiritism, 278. The Voluntary and Involuntary Powers, 279. Will-O'-the-Wisp, 280. Soul-Powers and Spiritual Gifts, 281. Spiritism, 282. The Voluntary and Involuntary Powers, 283. Will-O'-the-Wisp, 284. Soul-Powers and Spiritual Gifts, 285. Spiritism, 286. The Voluntary and Involuntary Powers, 287. Will-O'-the-Wisp, 288. Soul-Powers and Spiritual Gifts, 289. Spiritism, 290. The Voluntary and Involuntary Powers, 291. Will-O'-the-Wisp, 292. Soul-Powers and Spiritual Gifts, 293. Spiritism, 294. The Voluntary and Involuntary Powers, 295. Will-O'-the-Wisp, 296. Soul-Powers and Spiritual Gifts, 297. Spiritism, 298. The Voluntary and Involuntary Powers, 299. Will-O'-the-Wisp, 300. Soul-Powers and Spiritual Gifts, 301. Spiritism, 302. The Voluntary and Involuntary Powers, 303. Will-O'-the-Wisp, 304. Soul-Powers and Spiritual Gifts, 305. Spiritism, 306. The Voluntary and Involuntary Powers, 307. Will-O'-the-Wisp, 308. Soul-Powers and Spiritual Gifts, 309. Spiritism, 310. The Voluntary and Involuntary Powers, 311. Will-O'-the-Wisp, 312. Soul-Powers and Spiritual Gifts, 313. Spiritism, 314. The Voluntary and Involuntary Powers, 315. Will-O'-the-Wisp, 316. Soul-Powers and Spiritual Gifts, 317. Spiritism, 318. The Voluntary and Involuntary Powers, 319. Will-O'-the-Wisp, 320. Soul-Powers and Spiritual Gifts, 321. Spiritism, 322. The Voluntary and Involuntary Powers, 323. Will-O'-the-Wisp, 324. Soul-Powers and Spiritual Gifts, 325. Spiritism, 326. The Voluntary and Involuntary Powers, 327. Will-O'-the-Wisp, 328. Soul-Powers and Spiritual Gifts, 329. Spiritism, 330. The Voluntary and Involuntary Powers, 331. Will-O'-the-Wisp, 332. Soul-Powers and Spiritual Gifts, 333. Spiritism, 334. The Voluntary and Involuntary Powers, 335. Will-O'-the-Wisp, 336. Soul-Powers and Spiritual Gifts, 337. Spiritism, 338. The Voluntary and Involuntary Powers, 339. Will-O'-the-Wisp, 340. Soul-Powers and Spiritual Gifts, 341. Spiritism, 342. The Voluntary and Involuntary Powers, 343. Will-O'-the-Wisp, 344. Soul-Powers and Spiritual Gifts, 345. Spiritism, 346. The Voluntary and Involuntary Powers, 347. Will-O'-the-Wisp, 348. Soul-Powers and Spiritual Gifts, 349. Spiritism, 350. The Voluntary and Involuntary Powers, 351. Will-O'-the-Wisp, 352. Soul-Powers and Spiritual Gifts, 353. Spiritism, 354. The Voluntary and Involuntary Powers, 355. Will-O'-the-Wisp, 356. Soul-Powers and Spiritual Gifts, 357. Spiritism, 358. The Voluntary and Involuntary Powers, 359. Will-O'-the-Wisp, 360. Soul-Powers and Spiritual Gifts, 361. Spiritism, 362. The Voluntary and Involuntary Powers, 363. Will-O'-the-Wisp, 364. Soul-Powers and Spiritual Gifts, 365. Spiritism, 366. The Voluntary and Involuntary Powers, 367. Will-O'-the-Wisp, 368. Soul-Powers and Spiritual Gifts, 369. Spiritism, 370. The Voluntary and Involuntary Powers, 371. Will-O'-the-Wisp, 372. Soul-Powers and Spiritual Gifts, 373. Spiritism, 374. The Voluntary and Involuntary Powers, 375. Will-O'-the-Wisp, 376. Soul-Powers and Spiritual Gifts, 377. Spiritism, 378. The Voluntary and Involuntary Powers, 379. Will-O'-the-Wisp, 380. Soul-Powers and Spiritual Gifts, 381. Spiritism, 382. The Voluntary and Involuntary Powers, 383. Will-O'-the-Wisp, 384. Soul-Powers and Spiritual Gifts, 385. Spiritism, 386. The Voluntary and Involuntary Powers, 387. Will-O'-the-Wisp, 388. Soul-Powers and Spiritual Gifts, 389. Spiritism, 390. The Voluntary and Involuntary Powers, 391. Will-O'-the-Wisp, 392. Soul-Powers and Spiritual Gifts, 393. Spiritism, 394. The Voluntary and Involuntary Powers, 395. Will-O'-the-Wisp, 396. Soul-Powers and Spiritual Gifts, 397. Spiritism, 398. The Voluntary and Involuntary Powers, 399. Will-O'-the-Wisp, 400. Soul-Powers and Spiritual Gifts, 401. Spiritism, 402. The Voluntary and Involuntary Powers, 403. Will-O'-the-Wisp, 404. Soul-Powers and Spiritual Gifts, 405. Spiritism, 406. The Voluntary and Involuntary Powers, 407. Will-O'-the-Wisp, 408. Soul-Powers and Spiritual Gifts, 409. Spiritism, 410. The Voluntary and Involuntary Powers, 411. Will-O'-the-Wisp, 412. Soul-Powers and Spiritual Gifts, 413. Spiritism, 414. The Voluntary and Involuntary Powers, 415. Will-O'-the-Wisp, 416. Soul-Powers and Spiritual Gifts, 417. Spiritism, 418. The Voluntary and Involuntary Powers, 419. Will-O'-the-Wisp, 420. Soul-Powers and Spiritual Gifts, 421. Spiritism, 422. The Voluntary and Involuntary Powers, 423. Will-O'-the-Wisp, 424. Soul-Powers and Spiritual Gifts, 425. Spiritism, 426. The Voluntary and Involuntary Powers, 427. Will-O'-the-Wisp, 428. Soul-Powers and Spiritual Gifts, 429. Spiritism, 430. The Voluntary and Involuntary Powers, 431. Will-O'-the-Wisp, 432. Soul-Powers and Spiritual Gifts, 433. Spiritism, 434. The Voluntary and Involuntary Powers, 435. Will-O'-the-Wisp, 436. Soul-Powers and Spiritual Gifts, 437. Spiritism, 438. The Voluntary and Involuntary Powers, 439. Will-O'-the-Wisp, 440. Soul-Powers and Spiritual Gifts, 441. Spiritism, 442. The Voluntary and Involuntary Powers, 443. Will-O'-the-Wisp, 444. Soul-Powers and Spiritual Gifts, 445. Spiritism, 446. The Voluntary and Involuntary Powers, 447. Will-O'-the-Wisp, 448. Soul-Powers and Spiritual Gifts, 449. Spiritism, 450. The Voluntary and Involuntary Powers, 451. Will-O'-the-Wisp, 452. Soul-Powers and Spiritual Gifts, 453. Spiritism, 454. The Voluntary and Involuntary Powers, 455. Will-O'-the-Wisp, 456. Soul-Powers and Spiritual Gifts, 457. Spiritism, 458. The Voluntary and Involuntary Powers, 459. Will-O'-the-Wisp, 460. Soul-Powers and Spiritual Gifts, 461. Spiritism, 462. The Voluntary and Involuntary Powers, 463. Will-O'-the-Wisp, 464. Soul-Powers and Spiritual Gifts, 465. Spiritism, 466. The Voluntary and Involuntary Powers, 467. Will-O'-the-Wisp, 468. Soul-Powers and Spiritual Gifts, 469. Spiritism, 470. The Voluntary and Involuntary Powers, 471. Will-O'-the-Wisp, 472. Soul-Powers and Spiritual Gifts, 473. Spiritism, 474. The Voluntary and Involuntary Powers, 475. Will-O'-the-Wisp, 476. Soul-Powers and Spiritual Gifts, 477. Spiritism, 478. The Voluntary and Involuntary Powers, 479. Will-O'-the-Wisp, 480. Soul-Powers and Spiritual Gifts, 481. Spiritism, 482. The Voluntary and Involuntary Powers, 483. Will-O'-the-Wisp, 484. Soul-Powers and Spiritual Gifts, 485. Spiritism, 486. The Voluntary and Involuntary Powers, 487. Will-O'-the-Wisp, 488. Soul-Powers and Spiritual Gifts, 489. Spiritism, 490. The Voluntary and Involuntary Powers, 491. Will-O'-the-Wisp, 492. Soul-Powers and Spiritual Gifts, 493. Spiritism, 494. The Voluntary and Involuntary Powers, 495. Will-O'-the-Wisp, 496. Soul-Powers and Spiritual Gifts, 497. Spiritism, 498. The Voluntary and Involuntary Powers, 499. Will-O'-the-Wisp, 500. Soul-Powers and Spiritual Gifts, 501. Spiritism, 502. The Voluntary and Involuntary Powers, 503. Will-O'-the-Wisp, 504. Soul-Powers and Spiritual Gifts, 505. Spiritism, 506. The Voluntary and Involuntary Powers, 507. Will-O'-the-Wisp, 508. Soul-Powers and Spiritual Gifts, 509. Spiritism, 510. The Voluntary and Involuntary Powers, 511. Will-O'-the-Wisp, 512. Soul-Powers and Spiritual Gifts, 513. Spiritism, 514. The Voluntary and Involuntary Powers, 515. Will-O'-the-Wisp, 516. Soul-Powers and Spiritual Gifts, 517. Spiritism, 518. The Voluntary and Involuntary Powers, 519. Will-O'-the-Wisp, 520. Soul-Powers and Spiritual Gifts, 521. Spiritism, 522. The Voluntary and Involuntary Powers, 523. Will-O'-the-Wisp, 524. Soul-Powers and Spiritual Gifts, 525. Spiritism, 526. The Voluntary and Involuntary Powers, 527. Will-O'-the-Wisp, 528. Soul-Powers and Spiritual Gifts, 529. Spiritism, 530. The Voluntary and Involuntary Powers, 531. Will-O'-the-Wisp, 532. Soul-Powers and Spiritual Gifts, 533. Spiritism, 534. The Voluntary and Involuntary Powers, 535. Will-O'-the-Wisp, 536. Soul-Powers and Spiritual Gifts, 537. Spiritism, 538. The Voluntary and Involuntary Powers, 539. Will-O'-the-Wisp, 540. Soul-Powers and Spiritual Gifts, 541. Spiritism, 542. The Voluntary and Involuntary Powers, 543. Will-O'-the-Wisp, 544. Soul-Powers and Spiritual Gifts, 545. Spiritism, 546. The Voluntary and Involuntary Powers, 547. Will-O'-the-Wisp, 548. Soul-Powers and Spiritual Gifts, 549. Spiritism, 550. The Voluntary and Involuntary Powers, 551. Will-O'-the-Wisp, 552. Soul-Powers and Spiritual Gifts, 553. Spiritism, 554. The Voluntary and Involuntary Powers, 555. Will-O'-the-Wisp, 556. Soul-Powers and Spiritual Gifts, 557. Spiritism, 558. The Voluntary and Involuntary Powers, 559. Will-O'-the-Wisp, 560. Soul-Powers and Spiritual Gifts, 561. Spiritism, 562. The Voluntary and Involuntary Powers, 563. Will-O'-the-Wisp, 564. Soul-Powers and Spiritual Gifts, 565. Spiritism, 566. The Voluntary and Involuntary Powers, 567. Will-O'-the-Wisp, 568. Soul-Powers and Spiritual Gifts, 569. Spiritism, 570. The Voluntary and Involuntary Powers, 571. Will-O'-the-Wisp, 572. Soul-Powers and Spiritual Gifts, 573. Spiritism, 574. The Voluntary and Involuntary Powers, 575. Will-O'-the-Wisp, 576. Soul-Powers and Spiritual Gifts, 577. Spiritism, 578. The Voluntary and Involuntary Powers, 579. Will-O'-the-Wisp, 580. Soul-Powers and Spiritual Gifts, 581. Spiritism, 582. The Voluntary and Involuntary Powers, 583. Will-O'-the-Wisp, 584. Soul-Powers and Spiritual Gifts, 585. Spiritism, 586. The Voluntary and Involuntary Powers, 587. Will-O'-the-Wisp, 588. Soul-Powers and Spiritual Gifts, 589. Spiritism, 590. The Voluntary and Involuntary Powers, 591. Will-O'-the-Wisp, 592. Soul-Powers and Spiritual Gifts, 593. Spiritism, 594. The Voluntary and Involuntary Powers, 595. Will-O'-the-Wisp, 596. Soul-Powers and Spiritual Gifts, 597. Spiritism, 598. The Voluntary and Involuntary Powers, 599. Will-O'-the-Wisp, 600. Soul-Powers and Spiritual Gifts, 601. Spiritism, 602. The Voluntary and Involuntary Powers, 603. Will-O'-the-Wisp, 604. Soul-Powers and Spiritual Gifts, 605. Spiritism, 606. The Voluntary and Involuntary Powers, 607. Will-O'-the-Wisp, 608. Soul-Powers and Spiritual Gifts, 609. Spiritism, 610. The Voluntary and Involuntary Powers, 611. Will-O'-the-Wisp, 612. Soul-Powers and Spiritual Gifts, 613. Spiritism, 614. The Voluntary and Involuntary Powers, 615. Will-O'-the-Wisp, 616. Soul-Powers and Spiritual Gifts, 617. Spiritism, 618. The Voluntary and Involuntary Powers, 619. Will-O'-the-Wisp, 620. Soul-Powers and Spiritual Gifts, 621. Spiritism, 622. The Voluntary and Involuntary Powers, 623. Will-O'-the-Wisp, 624. Soul-Powers and Spiritual Gifts, 625. Spiritism, 626. The Voluntary and Involuntary Powers, 627. Will-O'-the-Wisp, 628. Soul-Powers and Spiritual Gifts, 629. Spiritism, 630. The Voluntary and Involuntary Powers, 631. Will-O'-the-Wisp, 632. Soul-Powers and Spiritual Gifts, 633. Spiritism, 634. The Voluntary and Involuntary Powers, 635. Will-O'-the-Wisp, 636. Soul-Powers and Spiritual Gifts, 637. Spiritism, 638. The Voluntary and Involuntary Powers, 639. Will-O'-the-Wisp, 640. Soul-Powers and Spiritual Gifts, 641. Spiritism, 642. The Voluntary and Involuntary Powers, 643. Will-O'-the-Wisp, 644. Soul-Powers and Spiritual Gifts, 645. Spiritism, 646. The Voluntary and Involuntary Powers, 647. Will-O'-the-Wisp, 648. Soul-Powers and Spiritual Gifts, 649. Spiritism, 650. The Voluntary and Involuntary Powers, 651. Will-O'-the-Wisp, 652. Soul-Powers and Spiritual Gifts, 653. Spiritism, 654. The Voluntary and Involuntary Powers, 655. Will-O'-the-Wisp, 656. Soul-Powers and Spiritual Gifts,

