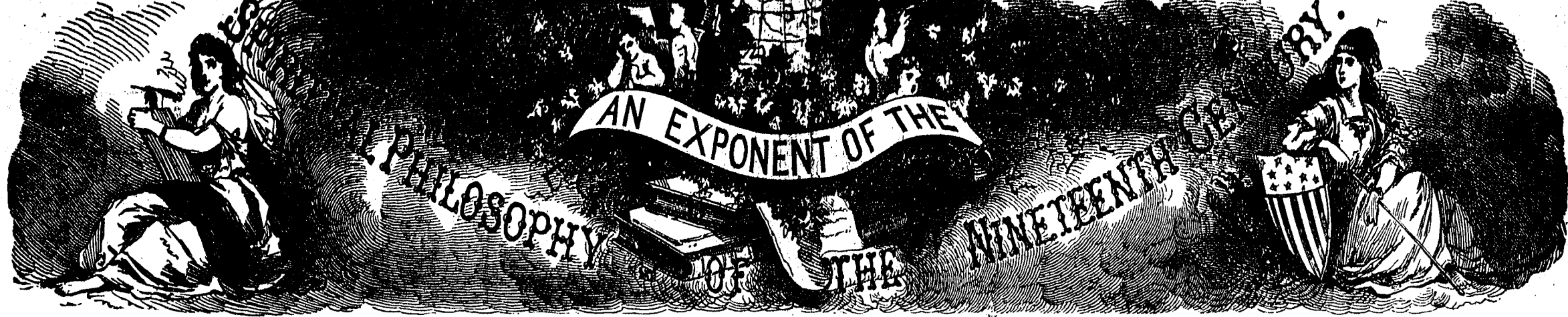


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RUDYARD KIPLING.

O, happy man in a golden chair,
As good as a king can be,
An artist to paint, a soldier to dare,
A lover of man and the sea!

Friend of the Jungle, friend of the Camp,
Lover of things as they are,
Lighting our way by thy wizard lamp,
That burns and glows like a star!

The ghost of the Maid of Arabian Nights,
To charm and enchant with thy voice,
To give us a story that ever delights,
And a word in which we rejoice!

Thy light has not faded and we are so glad,
Thy song on the morning is borne,
And our hearts that awhile were weary and sad,
Have dew and glint of an April morn!

We welcome thee back to the golden chair,
The kingdom that fables might win,
To the garden of song and the roses rare,
To swish of the sea and the battle's din!

WILLIAM BRUNTON.

Seismic Change.

BY PAUL AVENEL.

Modern civilizations, with all their boasted attainments, are races of pigmies, both intellectually and physically, as compared with the giants of archaic periods; in antediluvian days the world was peopled by mammoth men, whose stature and strength were like those of the Scriptural Goliath. The entire Orient was inhabited by races of this august type, and most of the Occident, as it then existed, was of a still more majestic population.

But time changes the aspect of the globe as he changes the characteristics of men; he shifts the places of the continents and seas as he shifts the sands in his hour-glass, and the archaeologists of to-day are excavating some of the territory he has inhabited. He is jealous of his secrets, and buries the treasures of his ancient reign deep in the bowels of earth; he heaps the soil of centuries upon the ruins of his immemorial domain; he builds a lava-masonry over the remnants of extinct municipalities, and piles granite boulders in impenetrable confusion upon the scenes of his vanished glory. Pompeii, Nipur, Copan, and the ruins of Yucatan and Mexico are witnesses to his seismic devastations; the colossal relics of Egypt and the Nile bear testimony to the triumphs he has achieved. Everywhere the antiquaries seek his search; catacombs surrender their skeletons to the scintillating light of day; temples unveil their holy altars, sanctuaries uncover their mystic shrines; monoliths and sarcophagi, frescoes and obelisks, statues and papyrus all tell the story of his historic magnificence. The venerable cults of antiquity are blazoned to a vandal world, and their sacred images are passed as curios from hand to hand; amulets, urns, idols, crystals, tomes of clay, inscriptions weird and grim mummies, sarcophagi, and all the eloquent mementoes of a glorious era, are day by day exhumed from areas of once prolific land.

But, few indeed among those searchers of ancient fields realize the portent of their discoveries. Their findings accrue to the wealth of science in geological, ethnological and anthropological knowledge; archaeology is enriched and colleges and museums increase their lore; men and women read the history of obsolete wisdom in these ghastly volcanic sepulchres; they trace the records of love and war in fossils, the trend of life in the quaint plans of crumbling edifices, the decadence of all things human in every mouldering trophy from that incinerated past, but no prophet has arisen among them to forecast the destiny of modern achievement.

Contemporaneous with the erection of the pyramids and sphinx, every inhabited portion of the globe was under the jurisdiction of ages and seers; they were legislators for the people at large, and their authority was ecumenical as well as judiciary; they were the supreme hierarchs to whose tribunals all momentous questions were referred for oracular decision, but they were in no sense ecclesiastical as are the ecumenical arbiters of the christian era. Adepts were as numerous as the graduates of modern colleges, and erudition was an essential feature of every student's character; children were taught the classics of their epoch while yet at their mother's knee, and the youth of every land traversed the world in quest of education; the entire earth was a cosmopolitan school and Egypt was the fatherland of esoteric learning.

The women in intellect and physique were as heroic as the men; their culture was as philosophic and their knowledge as comprehensive in every respect; then there were no statutory sex distinctions, no civic solecisms of justice and morality; the esotericism of the law was absolutely free from taint or blemish, and the arts and sciences were open to girls and boys alike, in every experimental department of utility.

Religion was at its acme, a religion, or reason, in which God and Nature were synonymous; Abdallah was the ubiquitous name ascribed to Deity, and from it the more recent Allah is derived. The cult of Abdallah was universal, and embodied in its generous doctrine every distinct minor cult, and the age was an age of innumerable worshipers. The tributaries to Abdallah's omnipotent doctrine were as multiple and as diverse as the river systems of the earth, and were coordinated in equal harmony. Druid worship had its real origin in this remote epoch, so also had sun-worship, sex-worship, fire-worship, and all the manifold religions that tradition has deli-

nated mythological. Back of all mythology there is one sublime and eternal theology; back of all superstition there is one absolute and impeccable super-truth.

In archaic periods every vocation had its patron god or goddess, every temple its individual oracle, every home its tutelary spirit, and every adult carried his religious amulet upon his person—not in fanatical idolatry, but as a symbol of consecration to a specific cult; no inherent virtue attached to the object itself; talismans were worn as jewels, and always with a reverent significance; emblems were tokens of devotion; charms were trinkets, not to protect against evil, but as continuous reminders of religious vows or obligations.

Mysticism rose to zenith height in that transcendental age, and occultism was at the crest of its power; but both were philosophies of the purest ethical and logical type, and as far removed from the charlatanism of the modern Orient as pole from pole. Magic, as it is practiced and taught in the present century, is a flagrant counterfeit of a sterling archaic science; sorcery, witchcraft, necromancy and kindred arts, are no less spurious reproductions of the same venerable esoteric cult; the unadulterated wisdom of prehistoric seers is practically obsolete, even among the most erudite mystics of our time. True antiquity, antedating all extant history and stretching backward into a fathomless past, was classic in the loftiest ideal sense; its philosophies were intrinsically pure, its laws few and eminently equitable, its codes and its governments just.

How can we reconcile the disparity between that sublime humanity and the corrupt orientalism of modern history? how bridge the breach that yawns between that exemplary epoch and the turpitude of to-day? To understand the present we must explore the portentous silence which hangs like a pall over the sepulchre of that majestic past, for in it lies the key to the inglorious change. As we listen to the mute whisperings that come floating down through the dim arcades of the centuries, the murmuring voices of the unknown gather volume; we catch the faint rumbling of earthquakes and the remote boom of volcanic thunders; focusing the mind's telescopic eye, we discern flashes of flame, fluctuating and far; they burst upon the vision and with meteoric evanescence vanish into obscurity; one by one long shafts of fire flare aloft, and, tottering, fall in coruscating cataracts; the subterranean rumbling grows more distinct, the muttering of volcanic thunders more ominous; we hear the seething and surging of seismic elements in convulsion; we see the dome of the heavens canopied in smoke; the sun is extinguished; the winds gather from the corners of the globe and blow their hurricanes in the wake of the furling fumes; the serried lightnings shoot their zigzag volleys to the vortex of the winds. A mountain looms athwart our gaze and vomits torrents of scoria; she towers in lambent light and quakes upon her adamantine pedestal; lurid streams flow from her blazing crest and gush from fissures in her granite breast. The view broadens; the horizon recedes; we note the spot where the cataclysm impends, we read the knell of continental doom in the sulphurous aureole that crowns the crater of Popocatepetl; from her blaring throat issues a fatal decree; she hurls her missiles of destruction far and wide with deadly effect; her deluges inundate valley and plain; her blighting lava destroys the life of every verdant thing; blinding ashes sift in pulverulent clouds and float in stifling volumes over land and sea, and cities are buried beneath her scorching hail.

The earthquakes of the lava beds shake the foundations of the globe; the continent trembles, and chasms open on every side into which the molten floods pour until they are brimming full; the crust of the earth undulates like the surface of a stormy sea, and the mountain range rocks from side to side; the oceans boil like cauldrons, and roll gigantic billows on their shores; the volcano tilts under the cataclysmic pressure from below, and her massive frame is lifted from its ancient poise; her stanchions are wrenched asunder, and her bulwarks shatter like glass; the peaks about her stagger and fall; the crags drop headlong into bottomless pits; luxurious acres are engulfed, and other acres, vivid red, rush to their place; as far as eye can reach the bosom of the earth is rent and torn—here split and yawning, there heaped upon itself in wildest disarray; turgid torrents are every where; hills rise from river beds, and rivers entomb the hills; sand, lava, mud, virgin metals, ashes, scoria, water, mingled in heterogeneous confusion meet the view; all that is old is swallowed up; populations are annihilated in an instant; millions melt like salt in the maelstrom's mouth; seas disappear; nations vanish in the twinkling of an eye; the achievements of centuries are effaced with the swiftness of thought; the entire Occident is transformed.

A mist obscures our sight and the picture fades. Anon the prospect clears and again the topography of the globe passes in panoramic review before our vision, but what a change! The Atlantic has retreated from the Occidental continent, uncovering vast areas of submarine territory; a gulf of enormous size (Mexico) has formed near the equator; on the west the Pacific has advanced, approaching the mountain range that still stretches from pole to pole; the entire aspect of the land has been metamorphosed; it is now a desolate waste, a smouldering wilderness; life is extinct.

Similar transformations have occurred in the Orient; the Atlantic has swept eastward, inundating large tracts of arable land, and the

Pacific has retired, uncovering corresponding tracts; a schism has occurred midway in this continent also, and a great inland sea (Mediterranean) has filled the breach; in both hemispheres large sections of land have become detached by encroachment of the waters; islands have emerged from marine depths and other islands have been submerged; mountains rear their heads on the site of former plains; sparkling rivers flow where erstwhile forests waved perennial plumes; a desert (Sahara) has usurped the place of an active volcano, and every vestige of the mountain is gone. Whole principalities have been consumed in the holocaust; populous nations are now nomadic tribes; of all that glorious Oriental civilization but a remnant remains. And again the phantasmagoria fades.

The Soul.

BY MRS. M. KLEIN.

I have read and reread the editorial in the BANNER OF LIGHT of Feb. 25, entitled "Pre-existence," as I am deeply interested in the subject upon which it treats, having been taught for many years along those lines of thought by my spirit-guides. I have likewise carefully noted the teachings of others, and observe that there is a great amount of misunderstanding due to expressions or terms which give uncertain meaning to soul and spirit. I will give herein only a few of the many explanations I have received from time to time, hoping others will give what they have learned on this important subject, that by comparison, we may achieve the desired result—truth.

The Editor asks: If the soul of man is to live eternally after the change called death, what and where was that soul prior to its advent into earthly expression? This query comprehends the whole subject of man's constituency, as well as eternal life. What is the soul? It is the germ and model which contains in condensed essence all that man is to be, as well as the rules governing the construction of the mechanism which this draft calls for. Earth souls are the product of natural evolution from the kingdoms beneath man, thus the essence is perpetuated, and man becomes the epitome of the universe, having his root in material depths by reason of his mortal constituency and relations to nature. However, the important thing is that he is possessed of an immortal soul.

The immortal soul is coexistent with Deity, is thrown off as a germ from the Oversoul, and each of these immortal soul-germs is a unit in its essence, and becomes a rounded out individuality that endures forever, being that which constitutes man's relation to Deity, and insures him vital support from that source. It is seen, then, that earth souls have their beginning at conception, and continue to exist as long as this physical mechanism is necessary for drawing through it the crude substance or raw material which is marked to correspond to that of the immortal soul, as the vibrations can only be changed entirely to ethereal sources when the crude substances so marked have been drawn and refined, and the independent immortal soul goes forth free from the crude servant system, as a truly emancipated soul that can endure forever in youth, service and enjoyment.

The induction of the immortal soul-germ is simultaneous with the quickening process at conception, because this double system must unfold evenly from the beginning of organized effort for an individual being; yet it cannot be said that this is the beginning of the immortal soul, because it had existed with God, but had not taken on form until its incorporation into a mortal organism, which gives form and stability, or rather tangibility, to immortal entities. The immortal soul draws its support through the mortal organism, even as the child forming in the womb draws sustenance through the organism of the mother.

Each separate soul, as an individual, must pass through such stages of change and development as the laws contained in the essence of man's complex nature calls for, all of which is clearly outlined in the immortal and mortal soul drafts respectively. Between these two soul systems, mortal and immortal, there must be a perfect correspondence as marked in the crude and refined substances thereof, otherwise reciprocal action and the desired unfoldment and improvement of the immortal soul is impossible. The soul when projected from the body resembles it, furnishing proof that it is a separate inner unfoldment. At its resurrection from the physical body it is clothed with a body suitable to its development, for in accordance therewith its connections to the sources of system supplies must be made, of course of course marks the rate of vibration.

The soul is fibrous, and the soul substance is composed of the very finest attenuated matter. Its magnetic qualities are graded, but contain all the magnetisms in their refined and assorted qualities which the divine cosmos produces. The soul of man is the important factor which draws and connects all lines for thought and life supplies. The soul-tissue which enfolds the soul substance contained in the nerves oscillates in the ether in vibratory cadence, thus making connections from soul to soul, and these vibratory connections make a vast telegraphic system operative throughout the universe. Thus it is that mental exchange is conducted between all worlds and all beings, and all that is necessary is to learn how to make use of these individual and general provisions and blessings.

How is motion or life started? We say it is started by the only authorized executive, that is by the universal spirit of the degree in which these soul-drafts are marked; therefore

this form-building is rated in strict accord with the stratic qualities of chemical and electrical substances which constitute the compound of said life germs, "everything after its kind." Mortals might be far more grandly gifted with spirit and soul powers if their progenitors considered as they should the holy office of parenthood. They are thoughtless, as a rule, in regard to the fact that the grandest qualities could be as easily drawn as the inferior at the supreme moment. It is one of the greatest needs of the hour that mortals be made conscious of this important fact.

The spirit immanent in the soul-germs, in union with the universal spirit operative in and through all things, ordains the sphere of individual as well as general motion and vibration. Spirit prompts every endeavor; it holds its court in the silent recesses of the brow; there it employs that which the active soul furnishes, registers and stores up for reflection and exchange. There also in the royal chambers of the brain reason conducts its labored processes upon these registrations. These treasures of thought are none of them ever destroyed by the changes of form and climate, for they make their indelible marks, which are the outward expressions of inward desires which will be realized sometime and somewhere. No memory is destroyed, for it is engraven upon the brain of the immortal soul and therefore survives the changes which its purposed developments require, and which are therefore supremely governed.

Van Wert, Ohio.

Timely Words

From Mrs. M. G. Tibbetts.

I notice many statements in refutation of the possibility or probability of sages, philosophers and pure-minded arisen spirits ministering to or through the humble ones of earth.

As those who make these statements pose as spiritual leaders, advocating spiritual philosophy and phenomena as the one subject which should engage the attention of thinking minds, and which should be sought as the illuminating power, to pilot our bark o'er life's billowy sea, I would like to ask a question.

Is it not incompatible with the spirit of true beneficence to recommend a pathway to a wayfarer, and then coolly remark that they must expect only the degraded or vicious as companions, for those of exalted, refined natures will only look upon them from their elevated vantage-ground with derision, ignoring them, as association with the humble would lower their dignity?

Thank the wise Dispenser of all wisdom, there are those who have forced down the bars of the cage in which the lofty minds of earth would keep the lesser lights enclosed, and freedom has been given to soar to heights beyond which it is not in man's power to control. Let me ask, Who are the great? Who are the truly wise? What is the prime factor underlying all true worth? By what method do they make their ascent? Is not the injunction indelibly written that seekers after wisdom must render assistance to those beneath them, if they would be ministered unto by those above?

Many of the world-renowned may sink beneath those bearing the world's frowns, when weighed in the balance or tested in true worth's crucible, and many who were thought great and many who were adjudged small change places, for, know ye not, it is not what we esteem ourselves to be, but the spiritual light we radiate, that determines our rank in spirit-recognition? If, as some of our learned friends tell us, only the low, deceiving or deluded spirits are permitted to enter within the mind's realm, I would emphatically say: forever keep the door shut; away with such as would open the gates to pitfalls, inviting souls to whirlpools of deeper darkness and gloom.

It is not surprising to the thoughtful observer that many do land in the miasma of filth and disgrace as a result of the manner in which Spiritualism or psychic power is presented before minds unenlightened. While its rightful mission is to open the avenues of mind leading to the yet unexplored field of domiciled power (the only real source of spiritual intuition), it is equally as potent in hindering advancement when cultivated to gratify curious minds and cater to selfish aims.

Although I am but a fledgling as compared with many in psychic experience, if years count, it seems to me a great mistake is made when persons become entirely subservient to one mind, whether it be a mind of earth or spirit spheres. We hear many remark: "We will be obedient unto our controls," (and quite often rude savages at that) stating that they will teach their guides. Let me ask who of the refined, intellectual class would feel satisfied to mingle only with such companions in earth? Why is it more desirable or reasonable to confine one's spiritual light by the aura of narrow minds?

While I would kindly welcome and assist the blackest spirit that could present itself if he were on an errand of beneficence, or seeking strength or direction for advancement, no spirit, high or low has the right or power to circumscribe the soul's longings. The grand heights are to be scaled by the humblest soul whose yearning is a mighty force impelling it onward and upward, as well as a strong desire to penetrate the depths, and allow the mind to quaff spiritual nectar from the living fountain from which much knowledge has already been imbibed. If eternal progression is the destiny of man, we may reasonably assume that much yet remains for him to learn.

Skowhegan, Me.

Rev. B. F. Austin.

BY MOSES HULL.

Possibly the readers of the BANNER OF LIGHT do not all know that the gentleman whose name heads this article is a Methodist minister of high standing in Canada—more than that, he is an educator and an author. He has been at the head of an important college for several years. I have met him several times. He has visited me in my own home, and I have several of his really valuable books. So I can be supposed to know what I say.

Bro. Austin is now, to say the least, as much of a Spiritualist as I am, and he has been so boldly proclaiming it that he has been ordered to church trial for preaching heresy; all on account of his Spiritualism. I tell him that it is not Dr. Austin but the Methodist church which will be on trial when he is arraigned for heresy. Of course he will be found guilty, as Rev. Dr. Thomas was, and as other Reformers were before him, and as others will be after him. Conviction will not hurt Bro. Austin; he will stand higher in the estimation of every one whose opinion is worth anything for it.

I do not know that this great Methodist preacher could be induced to come over into the United States, and take part in any of our camp-meetings, but I hope an effort will be made to get him here. I have no more authority from him to publish his address than I have to hand a letter from him to THE BANNER to print; but I will give it, and I hope some of the leading Spiritualists will drop him a line, and let him know that he is not entirely alone in the world. Address him at 16 Close Avenue, Parkdale, Toronto, Ont.

I invited the Doctor to attend our Buffalo Mass Meeting. He could not arrange his work to get here, but he wrote me a beautiful letter, and sent a paper for me to read at that meeting; as the paper did not arrive in time to read at the meeting, I send it with this to THE BANNER for publication:

The World's Need.

BY B. F. AUSTIN.

According to the warrior, the world's need is larger and better armies and military equipment. According to the economist, it is more producing power and better markets. According to the politician, it is better party organization and methods and larger political spoils. According to the sectarian, it is larger and better churches and more faithful observance of church rites. According to the Bibliolator, it is more Bibles and more faith in the Bibles. According to religious missionaries, it is another Apocalypse of one or more of the world's Christs. But the true and wise philanthropist knows that all the needs of humanity are embraced in one word—Truth.

People perish to-day, as in the olden time, individually, socially, economically, politically and spiritually, for lack of Truth.

We need historic truth, theoretical truth, scientific truth, but most of all we need experimental truth—truth we have passed through the crucible of our own experience and been labelled as the coinage of our own mental mint.

By a divine calling, stamped upon our inmost nature, every man is ordained as an original investigator of Truth. No priest or religious teacher can usurp his individual functions as an original investigator of Truth. TRUTH IS NOT FOUND BY PROXY.

It is an imperative call of man's higher nature that he should dig into the depths and soar into the heights and explore the four corners of the universe after truth. And there are no limits fixed to man's investigations but the limitations of man's powers.

There is no unlawful investigation. There is no profane or irreligious truth. There is no dangerous truth. All truth in rock or revelation is divine. All truth—the so-called secular as well as the so-called spiritual—is sacred, not because it has been baptized by some seer, or been a part of some revelation, or been recorded in some of the Bible, or been a part of some creed, but because it is TRUE.

The truth humanity most needs is that of the spirituality of man's nature: the knowledge of the fact that there is no future life, but one life here and continuous; no other world but ONE world with double face, the natural and the spiritual; one divine government in both the natural and the spiritual plane which knows no pardon for sin and neither vicarious suffering nor virtue; one law of progress under the operation of which no human soul is hopeless. These truths, known, believed and lived, would bring peace and comfort to the sorrowing and the elixir of hope to hearts crushed by the creeds.

The world needs leaders in the realm of thought and Saviours willing to walk with bleeding feet the lonely paths of Gethsemane or the flinty path to Calvary. It needs men—first of all true to themselves and the inner light of divinity, true to higher interest of humanity and willing to "labor and to wait." May the benedictions of the spirit-world be upon you in your assemblies.

Never speak to a child of his weaknesses; be apparently blind to them. Faults are made deeper by keeping them in mind. Rather see some good, and enlarge it by deepening the affectional nature. Keep every bad as dormant as possible, and it will soon die. Keep every good active, and it will deepen and broaden.—Brown.

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The Purpose of Life:

Or the Phenomena and Philosophy of Modern Spiritualism Reviewed and Explained.

BY C. O. OYSTON.

CHAPTER VIII.—Continued.

But the advocate of reincarnation is asked: "Why do we not remember our former incarnations in matter?" For the simple reason that such knowledge possessed by the external intellect would seriously interfere with and subvert the great purpose of human existence on earth. One third of our life here is spent in sleep, and why do we not remember these experiences? They are real subjective spiritual experiences, part and parcel of our soul-knowledge, and yet we cannot summon the incidents at our own sweet will. However, they are there, within the soul, and become associated with its individuality. As the soul being does not require sleep, it withdraws from the body and enters its native element, viz., the spiritual world. The sympathetic connection remains unbroken, so there is no disorganization of the molecules constituting the physical body. When that sympathetic association becomes broken there is no more activity in the material form, and the process of physical decomposition proceeds. Now take Shakespeare as an illustration. He could descend deep down into the recesses of his soul and draw forth valuable knowledge of human life in all its phases, and present this extraordinary information to the world. It seems as though he could bring the acquired mental treasures of anterior lives to a focus and enrich the earth with his large experience.

It is useless to maintain that the excellences evolved by such men as the great poet were the necessary result of superior psychological conditions, and that their parents furnished them with an organization adapted for their work, for they must of necessity have had brains receptive to extraordinary thought or that thought could never have been unfolded.

Have any of our great men or women introduced children to the earth superior to themselves? No. And why? Because great lights illuminate the earth at certain intervals, and they visit us with the accumulated knowledge of the ages in order to give a powerful and decisive impulse to the car of progress.

What real, sterling benefit does the idiot derive from an association with his earthly body? No intellectual power can be imparted to him. He cannot fully realize the object of material life's experiences, nor perceive the significance of his relationship to external conditions, which, under other circumstances, should have been his schoolmasters. He might as well have remained outside his body altogether and sought to acquire knowledge of mundane things through sympathetic relationship with some inhabitant of earth. The soul of that being could not be idiotic, but through some excess or violation of psychological law the parent has prevented the spirit about to be properly incarnated from acquiring perfect control of the physical body. Thus, like a man seated before an instrument of music, though his spiritual nature may be literally suffused with harmony, unless he can successfully manipulate the keys, nothing but discord will characterize his efforts.

The great disparity, intellectual and spiritual, existing among humanity to-day is another case in point, another evidence in support of reincarnation. Why were Buddha, Brahma, Vishnu, Zoroaster, Socrates, Plato, Jesus and Wesley, such ardent lovers of their fellow beings as to make their lives a daily sacrifice for the uplifting of humanity; while Henry the Eighth, and the aristocratic drosses succeeding him have contributed nothing to the civilization of mankind, although their opportunities have been infinitely superior? Why does the scientist toil indefatigably in the laboratory, and constantly burn the midnight oil, while the loafer wastes his precious existence in silly conversation and morbid whimsies?

The following description of a monstrosity called "a double headed girl" is extracted from the newspapers, and as it offers a good illustration of the truth of reincarnation we present it to our readers: "It, she or they had two heads, and each was endowed with a bright, separate intellect. But it, she or they had only one body. From the shoulders down to the lower limbs there was but a single trunk. It was not an instance of two bodies joined by a ligament, as in the case of the Siamese twins, but a single homogeneous organism." Then if direct contact with material life is absolutely indispensable to every human soul how shall these two spirits obtain the experience indispensable to them? They cannot possibly fulfill the purpose of life with only one body. Neither our brother's nor sister's experience will affect our soul in the slightest degree; then how will absolute justice be administered to these two individuals without another incarnation in material form for each individual soul? Here is another illustration from human life on earth. In Hungary there is a town named Fankirchen, wherein resided a little boy named Moritz Frankl, who was only four years and a half old. In that town there was a small grocer's shop, kept by one Jacob Bluehorn. The boy Moritz was anxious to obtain a stick of sugar for the penny which he proudly offered to the shopman, who, however, paid no heed to the solicitations of the little customer. The shopman and apprentice were very busy, for there was a large number to add up, such a one as Mr. Bluehorn was rarely troubled or favored with.

Strung to indignation by the importunate and repeated appeals of the boy for his pennyworth of candy, the shopman threatened to flog the little fellow. "If it's only that sum there that keeps you from attending to me, I'll tell you straight off what it comes to," said Moritz. "It's about two hundred gulden and twenty kreuzer." After considerable calculation this was proved to be quite correct. "My boy," called Mr. Bluehorn after Moritz, "how did you count it up?" The little boy took a good look at the astonished man, shrugged his shoulders, and said, "I counted it up in my head." With that he ran out of the door. An eye witness describes his powers of calculation before a public audience at a theatre. The first question put by a leading merchant of the city: "I am forty-five years old to-day. How many seconds have I lived?" Almost instantaneously came the answer of the infant. A gentleman then proceeded to work out the sum before the audience on a board placed upon the stage. When the answer thus obtained was found to tally with the prodigy there broke forth a perfect storm of enthusiasm. Moritz's teacher explained that without the use of signs, and simply by mental process, he could add, subtract, multiply and divide up to six or nine figures, work the square and cube roots to several places, and raise sums to the third, fourth, and even fifth power. His calculations were made half aloud, and he seldom closed his eyes.

The great majority of those Spiritualists who cannot recognize the necessity or see clearly the philosophical significance of a plurality of physical existences are unanimous in accepting that cardinal principle of spiritual philosophy which provides for the superintendency of spiritual guardians over every being that may come in contact with matter. These beneficent spiritual friends are popularly termed guides. Not that the prattling, uneducated, inexperienced Indian spirit, nor the comparatively undeveloped invisible attendant can be entitled to this honor and privilege, but the guardians who have special interest in protecting that soul while measuring its strength with physical conditions are those individualized spirits who by reason of past experience have practically acquired that knowledge necessary to assist the spirit in flesh to overcome similar circumstances and conditions. A spiritual guide must necessarily be one who knows the requirements of his charge, and he can only know this by having been directly in association with analogous experiences. To be a guide competent to take such a serious responsibility there must be higher wisdom and a more enlarged conception of the great purpose of life. The spirit who has only had experience in semi-barbarous conditions certainly cannot be wisely entrusted with the guidance and instruction of the civilized. The traveler who wishes to ascend Mount Blanc or explore the catacombs of Rome, wisely selects a guide who knows every inch of the pathway; who recognizes every crag and ravine, every precipice and avalanche, every devious turning and every indication must be as familiar to him as his own garments. The details of experience must be so finely drawn as to inspire the traveler with implicit confidence. Unless that explorer be deliberately determined to commit suicide, he will of course never place his life in the keeping of a guide who has only once made the journey, and who is therefore comparatively unacquainted with details.

There is an erroneous conception prevalent among those who are not conversant with the true premises of this philosophy, which if not refuted will have a tendency to estrange thoughtful minds from further investigation. Many people suppose that spirits return immediately and become reëmbodied. These objectors laugh to scorn the absurdity of relatives who are supposed to be in spirit life when their friends depart from earth becoming reincarnated through the instrumentality of their own family and kindred. The objection has been put in the following terms by Mr. Wm. Howitt: "It crushes out forever the sweet ties of family affection. If, for example, the blessed mother whom we have known and adored is not our mother, but we are perhaps her great-grandfather, and she may be presently born again as the child of our worst enemy."

Now, although elaborate dissertations on the subject of reincarnation have been given to the author of this volume from the spirit-world, never have such ideas been communicated that would convey such a false impression to us as the above conclusions of Mr. Howitt. Possibly this may be due to the absence of mental bias on the part of the sitters. No member of the circle was committed to reëmbodiment

when those spiritual communications were imparted, consequently the stream of thought could not have been contaminated, but would retain its pristine purity. Therefore to maintain that the ultra psychologized medium and caused him to voice prejudices and absurdities is utterly unwarrantable, and cannot receive serious attention. The soul does not return to earth immediately because the same conditions would not necessarily obtain, which fact will render the utility of such an assumption sufficiently obvious to the impartial mind.

The soul must exhaust all the possibilities of expression resulting from its incarceration in flesh before it can reëmbodiment in the physical form. The period required for this particular unfoldment will vary with the activities spiritual of each individual. It may require a thousand years according to earthly computation before the necessity of return is irresistibly suggested to the aspiring individual. Soul recognizes no kindred or relatives except on the broad principle of universal brotherhood. The different members of a family on earth may be in all the various grades of development possible. There may be no true spiritual tie cementing them together in purer love, consequently they will gravitate to those with whom they are sympathetically associated in spirit-life, and the least progressive may remain in that existence for an indefinite period. The stronger the bond of love existing between two souls the closer will that association be. The earthly mother will have ample opportunity of receiving that spiritual baptism of reunion which she longs for, as no power in the vast universe can prevent the operation of that divine law. Families cemented together in loving relationship will separate and extract all the sweetness possible from that experience. The divinest power on earth the wise mother, seeing the indispensable necessity of enlarged experience to make her favorite son a more perfect embodiment of true manhood, sends herself to the painful ordeal of separation in order that such blessings may be bestowed upon his devoted head. Her son leaves the parental roof for a far distant land, and eventually returns richly laden with the valuable treasures of knowledge and wisdom, and her noble soul is gladdened because of the great sacrifice.

In spiritual existence families gravitate round a common centre of attraction until the demands of progress compel them to enlarge the compass of their soul expression. Periods of experience elapse, and at last, though love may be strong and powerful, the necessities of unfoldment command another incarnation in flesh to round off the soul's possibilities. Here the question obtrudes itself: "Why cannot the soul continue to unfold indefinitely in spirit-life without the necessity of another embodiment in mortal form?" Because spirit offers no resistance to spirit. Its nature is to yield. The activities of the soul are aroused from quiescence by the rubs, resistances, struggles, difficulties and adversities of the physical life. The millions and millions of material worlds that exist are evolved for the express purpose of furnishing the soul of man with something to act upon and promote its individualization. Previous to the first incarnation in matter the soul was like an infant on its mother's knee. There was no more resistance externally than when two streams meet side by side. They wander on until they merge into each other, and do not act as separate entities. To arouse the soul from its dream of perfect bliss so that it might be individualized, it became clothed upon by matter so-called, and under the superintendency and care of those beings who had trod a similar pathway on some material world, the journey of progress was begun. The activities aroused were productive of thought, and a more clear or definite knowledge of its own powers. These unfoldments of the soul supplied possibilities of an onward tendency in the spiritual realm. A world of thought was formed which constituted a spiritual home.

When the soul shall have sensed all the practical knowledge that the material can supply—when everything external becomes subservient to its power—when every antagonistic condition is mastered and subdued—when every passion and weakness becomes resolved into the great vortex of spiritual will and control within, then, and not till then, will the soul break off association with the physical, and will return to material worlds no more.

They who suppose that the soul becomes degraded by appropriating material conditions repeatedly, and cannot, or will not, understand what individualization of soul means, reason thus interatively: "Does the eagle return to the egg? Does the oak return to the acorn? These people evidently do not recognize the fact that all the external possibilities of nature exist only for the promotion of man's spiritual needs. An animal is not, and cannot be individualized. The vegetable kingdom is not, and cannot be individualized. The solar luminary is not, and cannot be individualized; hence there is no philosophical parallel. The vegetable, mineral and animal kingdoms are but embodiments of human thought. Similar creations in the spiritual life exist or become diffused according to the will of the spiritual beings residing there. As before observed, when man no longer requires their externalization, the great ocean of unindividualized spirit receives them, and they pass into the laboratory of ceaseless change; for, we repeat, there is nothing outside the human soul that is real. One public speaker, in attacking Reincarnation philosophies in this way: "If the whole mystery of being could be observed, the soul of the infant would be seen to flow out of the parents and combine in one intelligent whole." What! A spiritual effect from a physical cause? According to all the laws of logic and common sense, wherever there is a starting point there must be an ending point. Then it must inevitably follow that the soul will die with the body—for there can be no continuity of individualized existence.

Apocryphal of mode of reasoning, Joseph the carpenter could never have produced a Jesus who was so transcendently superior to himself for the parents are thus the creators of their own children. Yes the parents of Plato, Aristotle, Socrates, Bacon, Shakespeare, etc., must have possessed more wisdom than their offspring, or if these beacon lights were more favorably circumstanced which enabled them to manifest superiority, why have we no such philosophers to-day, when more refined and superior conditions prevail?

If an equality of privilege must be meted out to each individual soul in order that divine justice may be maintained, what compensation does the infant receive who may have only been in contact with matter a few hours, while another spirit has become richly endowed with practical experience during a period of seven or eight decades of years. If the purpose of human life on earth is individualization how can that infant ever become individualized if it was never in association with matter before, and will never be so again? Why did that soul come to earth at all?

Some people to whom this idea of successive rebirths is unpleasant and unacceptable, precipitately dispose of the subject with the flippant declaration that if this philosophy allows possibly a thousand years grace between the different incarnations, why not devolve the tasks and thoughts toward the consummation of some reform or duty nearest hand, and let future generations take care of themselves. The wrong of society to-day will not allow philanthropic beings to waste their opportunities in wild speculation which cannot be materialized, or brought within the domain of practical reform. Every right-thinking, sympathetic being should be up and doing in an effort to lift the mighty load of oppression which is so cruelly imposed upon mankind in the present materialistic age.

But what is society, but a combination of human beings. To reform society we must reform the individual. To make a loud flourish of trumpets, and an ostentatious display of indignation, will not remove the evil. Change the current of thought of the mass, and satisfactory results will surely follow. Assume him that in proportion to the subduing of his animal and selfish propensities will his future be dark or bright—that sorrow, trouble, trials and difficulties are but schoolmasters of the soul—that no other individual can be responsible for, or make vicarious atonement for his sin—that every thought and action will meet him in the spiritual world—that every degrading propensity subdued, mastered and overcome will be one step higher on the ladder of progress—that if he passes over into the spiritual realm a victim to animal appetites and desires he must return again to earth to battle with the foe until victory shall crown him with a halo of glory—let these convictions be irresistibly presented to his spiritual consciousness and he will proceed to cleanse his thought-sphere, which has become a nest of unclean birds, then when he enters the deleterious regions of enlightenment and progress, evil, which is but a negative condition, will become dissipated, even as the morning mists are dispersed by the rising sun.

[To be continued.]

PRESIDENT HYDE, of Bowdoin College, has created some excitement in the religious world by his article in *The New World*, of Chicago, on the "Reorganization of the Faith," which aims to be a conception of the present needs of the day. The president, who is admitted to be one of the most original thinkers of the day, fearlessly criticizes the commonly accepted beliefs of the Christian world. The current creed of Christendom he declares to be a "chaos of contradictions, facts and fancies, intuitions and superstitions, bound in one bundle of tradition which the honest believer finds hard to swallow whole, and which the earnest doubter is reluctant to reject piecemeal." President Hyde claims that this is the present state of religious belief. Then later on in his article he asserts that the "one real and unalterable tenet of faith, the essential upon which all creeds should harmoniously unite, is the Person of Christ." *Zion's Herald* alludes very favorably to the article, and says that "in it President Hyde has discovered the fundamental principle of Christianity, by the side of which all minor details and differences in churches are insignificant."

If the view which President Hyde takes of the reorganization of the faith and the present needs of the churches is correct, it would seem that there is at least a basal fact or belief upon which all Christians of every name might unite.—*Transcript*, April 25, 1899.

Spiritualism in America.

Address by Mr. E. W. Wallis.

(On Friday evening, April 7, in the French Drawing Room, St. James Hall, Mr. E. W. Wallis addressed the members and associates of the London Spiritualist Alliance, his subject being entitled, "Spiritualism in America: Observations and Deductions." Mr. E. Dawson Rogers, the President of the Alliance, was in the chair.

The President, in the course of his opening remarks, said: "I need say nothing as to Mr. Wallis's qualifications for the occupancy of the platform this evening, nor need I tell you how earnest and good a Spiritualist he is, and how sincerely he devotes himself to the interests of our movement. It occurred to us, however, that as he had recently spent six months in traveling in the United States and Canada, and as he is in the habit of traveling with his eyes and ears open, he might be able to tell us something interesting about our Cause in the United States, and give us some hints which might be of service to us."

Mr. E. W. Wallis then addressed the meeting. He said: "America is such a land of big things that one naturally expects to hear something startling and surprising from that great country. And I think we are all interested in American Spiritualism because of the fact that our movement (in its modern phase, at any rate) takes its date and rise from the village of Hydesville and the phenomena that occurred there in 1848. Unfortunately, Mrs. Wallis and myself, traveling on a lecturing tour, did not have many opportunities of meeting with mediums or witnessing any of the marvels so frequently reported from the United States. Our work, as you of course know, lies on the public platform as exponents, and our interests naturally run more in the direction of the development of Spiritualism as a movement or a cause than in the investigation of the phenomenal mediumship of others."

"A curious thing in regard to mediumship is that mediums seldom get phenomena through other mediums. I do not think this is because we are jealous of each other, although it has been said that mediums are the most jealous people on the face of the earth. But there seems to be a natural timidity—a shrinking or nervousness—that operates to prevent mediums receiving evidences of spirit-power, but they give to their visitors evidences of spirit-power, but themselves receive only crumbs of comfort, advice, or evidence from their fellow mediums. I think, therefore, that one medium is hardly in a position to visit another medium, to all the role of a visitor or investigator, and criticize the phenomena received through that medium. I hope, therefore, that you will not expect that I shall put myself in the position of an investigator or critic, or have anything to say that might reflect upon other mediums."

Mr. Wallis then entered upon a description of his experiences in connection with transatlantic Spiritualism. Dealing first with the American camp-meetings, he said that many people supposed that these camp meetings were used simultaneously by numbers of religious bodies, of whom the Spiritualists are but one. But in the main, the camp grounds at which Spiritualists met are owned by themselves. There are three very popular camp-meeting grounds in America, viz., Onset and Lake Pleasant, Mass., and Lily Dale, N. Y. The most largely attended one is at Onset Bay. Lake Pleasant is about one hundred miles from Boston (Mass.). It is one of the oldest and most popular in the Eastern States. It is a very beautiful place, and is owned by a body of Spiritualists called the New England Camp Meeting Spiritualists' Association. A large number of houses have been built on the camp ground, and some of the people live there all the year round, while others stay for a few months during the year. The camp meeting itself lasts about a month, or one occasion, however, it continued for six weeks. During the time of the meeting lectures are given, eminent speakers being sometimes invited. On one occasion Colonel Ingersoll delivered a lecture, and Hindu and Theosophical visitors have also spoken. Their friends in America were very eclectic, and believe in free speech, free thought, and judging for one's self.

Many mediums go to these camp grounds and exercise their gifts; there are mediums of all kinds—physical mediums, materializing mediums, test mediums, clairvoyants, healers, "coffee grounds readers," palmists, astrologists, and even fortune tellers by cards and other methods. Any one visiting a camp ground, therefore, can generally find something to suit his requirements in the way of mediumship or phenomena. Both at Lake Pleasant and at Lily Dale, about forty miles out from Buffalo, some of the very best mediums, speakers and clairvoyants are to be found every year.

On landing in Boston, Mr. and Mrs. Wallis went almost immediately to Lake Pleasant Camp-Meeting. There they met Mr. Clegg Wright, an English speaker, and Mr. John Slater, who, it would be remembered, gave such striking evidences of his powers during his visit to this country some time ago. Mr. Slater had somewhat altered his methods. He no longer had articles placed upon the table in front of him for delineation. He went on the platform, and after talking a little while he began to describe any spirit who might come to him, and gave information received from the spirit. Afterwards, he would pick out from the audience the particular individual to whom the message referred. Mr. Wallis added that he had witnessed some very striking and wonderful test manifestations given through Mr. Slater on this occasion.

Another very remarkable medium was Mrs. May S. Pepper. Both Mr. Slater and Mrs. Pepper were giving clairvoyance from the rostrum at Lake Pleasant on this occasion, and some very striking results were witnessed.

At Lily Dale Camp Mr. and Mrs. Wallis had many experiences similar to those occurring at Lake Pleasant, and here they had also the pleasure of hearing Mr. Willard J. Hull, the editor of the *Light of Truth*. Mr. Hull speaks normally, and on the occasion referred to Mr. Wallis thought the address one of the cleverest he had ever listened to. He was gratified to observe that the audience quite grasped the lofty thoughts put before it, as was evidenced by the way in which each point was received and responded to. That, indeed, was a feature of the camp meetings. They were attended by the brightest minds, the clearest thinkers, the most alert people in the movement, and it was not only a trial but a triumph for a speaker to be able to hold his own in such an audience. They could not get an audience anywhere else which would be equal—mentally, morally and spiritually—to those assembled on the camp grounds.

The Lily Dale Camp Meeting is run on somewhat different lines from the one at Lake Pleasant. It is an enclosed ground, and an admission fee of ten cents is charged at the gates, and the same fee is paid daily by those residing on the grounds. One characteristic of American Spiritualists which Mr. Wallis noted was that they were always willing to pay liberally for what they received, and that, he believed, was the source of much that was heard regarding fraud. One gentleman, for example, paid as much as \$35 (about £7) for a spirit painting that was produced in his presence through the mediumship of the Campbell Brothers. The painting purported to be that of his spirit guide, and was not that of any friend or relative whom he could have recognized; nevertheless, he was quite willing to pay the large fee mentioned for the sake of possessing the picture. The manner in which pictures are obtained through the Campbell mediums is very striking. The canvas is placed on an easel, and while the seance is in progress what seems to be a cloudy vapor appears round the easel, and the colors seem to grow upon the canvas before the eyes of the sitters. That at least was the testimony received by Mr. Wallis from people who had sat at these seances with the Campbell Brothers.

The Bangs sisters were at Lily Dale on the occasion of Mr. Wallis's visit, and he also met Mr. Lyman C. Howe. Mr. Wallis first made his acquaintance many years ago. He had watched his career with great interest since then. He considered Mr. Howe to be a gentleman in every sense of the word, gentle, kind and affectionate, and his wife a most estimable lady. Their daughter passed away a few years ago, and her loss was a very great blow to them. After her death Mr. Howe applied to the Bangs Sisters, stating that he wished to have a seance that he could write about, and one of which he could tell his friends for their satisfaction. The mediums expressed their willingness to give him the desired sitting, and to submit to his conditions. Accordingly on his arrival Mr. Howe spread a sheet on the floor of the room in which the seance was to be held (a room chosen by himself). He then took an ordinary table and placed it on the sheet. The canvas, which he had previously marked, was then laid under the table on the sheet (face downwards, Mr. Wallis believes). A table cover was then spread over the table, its ends falling to the floor, thus making a sort of cabinet encasing the canvas. Mr. Howe examined the table carefully, to make sure that there was no trick in its construction, the sheet which he had spread upon the ground serving to prevent the use of any mechanism that might be concealed under the floor. He then sat and conversed with the mediums for a considerable time, and once during the seance he was allowed to lift the curtain and see how the work was progressing. At the close of the seance the curtain was withdrawn, and there was a portrait done in crayons on the canvas which Mr. Howe recognized as the portrait of his daughter, who was an entire stranger to the mediums.

Mr. Wallis next proceeded to deal with the Canadian portion of his tour. He thought Canada compared unfavorably with the United States in many respects. The people were more conservative and less receptive, and seemed to have a good deal of the Scotch Calvinistic spirit about them. At Toronto Mrs. Waite, the medium, had given addresses on Spiritualism, and finally had secured the largest theatre there, where she had an audience of several thousands. The local bigots, becoming alarmed, set the law in motion against her, but being warned she managed to get out of

Toronto in time. But on the following day nine mediums were arrested on charges of fortune-telling, etc., under some old statutes. Happily, however, the judge had decided that the law did not apply, and the mediums were not imprisoned.

Taking next the question of fraud, Mr. Wallis said it was a difficult matter to deal with. He had come to the conclusion that it was wise to hear all sides, and reserve judgment. He had sometimes been warned against certain people, and told not to have anything to do with them. But when he came to meet these people he frequently found they were quite as good as the people who had warned him against them. Another point to be taken into account was that we in this country were apt to judge Americans by our own standard; but they were governed by quite different standards, and things we could not endorse they did not seem to see any harm in whatever. In illustration of this point, Mr. Wallis then read from the *New York Herald* two flamboyant advertisements of mediums, in each of which the medium credited himself with unrivaled powers and forth his qualifications in false and extravagant language. One of these mediums Mr. Wallis remarked that he was a veteran Spiritualist, highly esteemed, and doing a good work. To meet him personally one would hardly suppose he was a man to advertise in such a way. But such methods were common in America, and no one saw anything offensive in them.

This brought in another phase of the question—the business element. The Americans were a great business people, and when mediumship was made a commercial matter temptations were introduced. As a case in point, Mr. Wallis narrated the story of a lady medium in Boston, who was accustomed to give sittings for materialization. Eventually her patrons began to fall away, owing to the superior attractions of a rival medium, who produced a much larger number of materialized forms. In some distress of mind, the medium visited a friend of Mr. Wallis's for advice. She stated that she had received a call from a woman who confessed that she had "played ghost" for the rival medium, but having now quarrelled with her employer, expressed her willingness to transfer her services for a consideration to the less fortunate medium. The applicant was advised to resist the temptation to compete with her rival by participating in the fraudulent practices pursued, and left promising to remain honest. Ultimately, however, it was reported that she was claiming to produce as large a number of materialized forms as her successful rival, so there was only one inference to be drawn.

This brought up the question of the laxity of American methods in the seance-room. Instead of being content with a few good phenomena, under scientific conditions, the American Spiritualist demanded huge sensational shows, and as the result of his non-critical attitude, there was a vast amount of phenomena which were of no evidential value whatever. As an example of what he meant, Mr. Wallis gave a graphic description of a huge seance he attended, at which all the manifestation he saw could have easily been produced by the medium, not the slightest precaution being taken to prevent such a possibility. He then referred to the "underground system," by which bogus or inefficient mediums procure information from each other regarding their sitters, and others, using the information in the manufacture of "spirit messages, tests," etc.

For these frauds the public were to a very large extent to blame; they got just what they made conditions for. If they demanded more satisfactory spiritual evidences, they would get them, and to that extent fraud would be repressed. Each seance should be judged on its own merits, because when they were dealing with genuine sensitives the conditions varied. They all knew that sympathy was one of the requisites for spiritual manifestations. It did not follow that, because the sitters were well disposed toward the medium, they afforded all the conditions needed. What was required was psychic sympathy; and by way of exemplifying his meaning, Mr. Wallis related an experience which he had met with at a lecture meeting, when he had been quite unaccountably impressed to give clairvoyant or psychometric impressions, every one of which had been recognized. Yet when subsequently attending a seance for psychometry, as the medium, although among congenial sitters, he had found it impossible to give a single description. If on that occasion he had been in the position of paid medium, and had been compelled to give something because he had been paid for it, the situation would have been awkward. It was an illustration of the difficulties under which mediums worked.

Dealing next with Mr. Fred Evans, the slate-writing medium, who, although resident in the States, is an Englishman, Mr. Wallis said he had called upon Mr. Evans in New York, but was unfortunately unable to have a seance with him. He had, however, been introduced to Mr. George Jones, of Madison Avenue, a gentleman of wealth and leisure, who had given him (Mr. Wallis) the following account of a seance with Mr. Evans:

Mr. Jones had said: "I cannot get mediums to sit with me; they regard me as a skeptic, a medium hunter, and too hard for them. I went to Evans and tried to get a sitting with him, and at last he agreed to give me a seance. Before I went to that seance I got some slates; two I screwed together, two I tied together, and two I wired together, having first thoroughly cleaned them. I then put them into a parcel and took them to Evans. I waited in his outer office, and when it was time for the seance, I picked up my parcel, threw my overcoat over it, and thus 'smuggled' the slates in without Evans knowing I had them. I told Evans I wanted to get some writing upon my own slates. Evans replied: 'Very well; it is your own seance; you have paid for it. But I can't guarantee results. If people make their own conditions, they must take the responsibility.' The slates in the unopened parcel were put on a chair, but apparently there were no results, for at last Evans said: 'I am afraid we have not obtained anything. You will have to come again.' Mr. Jones accordingly took the parcel of slates away; but when he came to open the package, great was his astonishment to find upon one of the slates a written message! He said he could not believe it possible, could not realize it. It seemed utterly incredible, for he knew the slates were thoroughly clean when he left home, and that the parcel had been unopened during the whole time.

Regarding a phase of the American character, Mr. Wallis said: "They are a great people for having 'a great time.' They do not go on with the work in the steady, dogged, persevering way we do. They are fond of having great mass meeting conventions which last for two or three days. Then things quiet down, and they do not make any more stir until the time comes round for another great meeting. Now, we in this country have adopted the method of going steadily on, and, although having occasional great 'stirs,' we try to build up the movement slowly, methodically and soundly. I think the Americans will come to that presently. At present they have many difficulties to contend with, including the great distances to be traveled and the heavy expenses to be incurred. Another thing is that mediums with them are developed to an extent of which we have no conception. They are as plentiful as blackberries. It almost seemed to me that every other person was a medium."

Another point about Americans generally, Mr. Wallis continued, is that they are more open, more receptive, more willing to try new things. Not only was this so in ordinary matters, but it was the case in regard to Spiritualism. He believed that if Mr. Morse or any other eminent speaker on Spiritualism were to go to any of the big cities of the United States, hire a hall and put an advertisement in the papers, he would in a short time have a regular congregation. People were more ready to come out, to respond to new thoughts; they were not so conservative and "stay-at-home" as the British people.

He was much interested in the Washington Convention, and in meeting there so many friends from various places. There was about this convention a spirit of determination to put an end to the frauds which, like barnacles, clung to the good ship of Spiritualism. Mr. Barrett, the President of the Convention and editor of the *Banner of Light*, had spoken out clearly and strongly, and his words were applauded to the echo.

A gratifying feature of American Spiritualism was the way in which mediumship was being developed along normal lines. Trance mediumship was diminishing, and mediums were urged to try to consciously exercise their psychic powers. Many of the mediums who gave clairvoyance could put themselves into the sensitive state (or "superior condition," as Andrew Jackson Davis called it) without having to be thrown into that condition by entrancement or control; that was a distinct gain.

Theosophy, which was all the rage some time ago, was now a diminishing quantity, so far as he could observe. It had had its "run," and passed out. Much the same applied to Christian Science. But something of good had been left from each, and as A. J. Davis had said, Spiritualism in America was passing through a transitional state, but it was "all right." Out of chaos order would be evolved.

This was, perhaps, why the Americans had tolerated fraud so long. They believed it was "all right"; that truth would win in the end. There was something to be said, too, for their open, non-critical attitude of mind. Where there was too much of the critical state of mind, the best conditions for spiritual manifestations were not provided. Where people investigated in a more receptive and unsuspicious manner, no doubt the spirit-friends found it easier to manifest. This probably had something to do with the great success of Americans in obtaining phenomena. Of American mediums Mr. Wallis remarked that they were not so negative, nor so easily daunted by difficulties as our own mediums. They were more self-assertive, which helped them to be positive to conditions which in this country would often overpower the sensitive, and render him or her too susceptible.

To sum up, American Spiritualism was to-day in a healthier state than it had been for a long period of time.

After some further remarks from Mr. Wallis, in acknowledgment of a resolution of thanks, the proceedings terminated.—*Light*.

Children's Spiritualism.

A LITTLE STRAY SMILE.

Some one was cross, and the clouds were dark,
But still a little smile
Quivered and said, in a sweet, low voice:
"O, please let me stay but a little while."
The clouds looked fierce and more angry now,
Yet the smile was not afraid;
She knew full well they would let her stay,
For the trick she had often played.
"O, let her stay," said the blackest cloud
"What harm can a stray smile do?
She will see how out of place it is
To smile between me and you."
So there in the midst of all the clouds
One smile was still to be seen,
And now it shone more brightly
Than ever before, I ween.
But where are the clouds? O, what do you think
Could have changed the whole scene so?
There is nothing but smiles, the clouds are gone;
Yes, the secret I think I know.
The little cross somebody who owned the clouds
And allowed but one smile there,
Had happened to look at the clouds so fierce
And then at the smile so fair.
And as she looked the smile had said,
In the voice that was soft and low,
"Are you sorry I'm here, my little friend—
Would you rather that I should go?"
"Oh! no," was the answer, "I love you best,
Please stay a long, long while."
And as she spoke the clouds were gone,
And smile was nodding back to smile.
LEOLA M. PRIOR.

From Lotela.

It has been quite a little time since I gave anything for your column, dear children, but I have not forgotten you, nor that I promised to tell you something more about little Nannie. We have all been very busy and have had no time to write, and besides you have been well entertained each week by the different good things that kind spirits and mortals have been furnishing you in this line, and so I knew you were well cared for. But I wish to say right here that Lotela has been to see all the little folks of THE BANNER who sent out a thought to her and wished she would come and see them, and they did not all have to send word to the papers in invitation to her, either. For a thought and a wish can travel a long way, and we know when any one is thinking of or wishing for us, no matter where they are. Every one of the children I have visited have tried to bless, and sweet flowers from them, that the fragrance and beauty might bring a good influence to the little lives.

I wish to say, too, to the kind friend who sent me a long message asking me to tell the children about atoms, that I would like to do so if this column was just adapted to that line of work, and if the little folks that we try to reach here could understand it. In spirit life we have classes in sciences, and we learn about atoms as well as about many other interesting things; and we are taught that atoms have intelligence, and even moving and thinking power; but Lotela does not feel able to explain these things, and we know the little folks would go to sleep before their parents or friends could read it half through to them.

Well, what about Nannie? Mr. Barrett knows our Nannie, and she thinks he is about right. I will tell you a little about her work to day, and some time I will have her tell you herself how she does things in the spirit-world. This little maid is always busy; she likes to keep things going, and as for sleep she would never do that if I did not put her in a magnetic sleep for an hour, now and then, so as to have her get rest, for as she is a growing child, I believe she needs to rest once in a while. The way I put her to sleep is this: I get her to lie down among the flowers, and then I gently touch her forehead, and make passes over it, and she goes off to sleep for a little while, and when I get ready I call her up again. Besides going to school, Nannie has a good many things to do. Among these is visiting sick little folks on earth in hospitals, and other places, where she sings to them, and gives them flowers. Sometimes they see her, and that makes her happy, and sometimes she puts them to sleep, and then they see her, and have a good time, and when they awake they think they have been dreaming.

She can visit some of the lower spheres of spirit-life, where poor unhappy people live, and who have to be there because they were not good on earth; when she goes there Nannie always carries an influence that helps people, and makes them want to live better, and to get up to a brighter place, and that helps them to grow good, and soon to get out of the dark into a place of light and beauty, where they too begin to do good to others.

A year ago, at Easter time, when so many people on earth were having a good time, eating eggs and decorating their homes and churches with flowers, we thought we would give our children a treat. So we put them to sleep for a little while, and then we made some eggs, in the same way I told you we make garments and other things, from the elements in the air and from our magnetism. We colored these eggs all pretty things, just by breathing upon them and drawing coloring to them from the flowers, and they were very nice indeed, pretty to look at and good to eat, because they were made up from elements and substances in the air that are nutritious and sweet. When the children awoke we set them to hunting the eggs that we had hidden in ever so many places. Each had a pretty little basket that had also been made for the occasion, and when they had found the eggs and filled the baskets, we started with them to another sphere. Nannie was in the lead, and soon we came to a place that did not look at all lovely as our world does, and there we found a number of poor, forlorn-looking persons, who seemed as if they never did have enough to eat. The reason for that is, because they do not have the spiritual magnetism to feed their spirits, and, as what they get is earthly, it does not really do them good. Well, the children sang songs to these people and gave them flowers. Nannie sang a little song of her own, and distributed flowers, and then told the poor people that we had come to give them a real Easter, as we wanted them to get into a brighter place, and all the folks smiled at her and seemed very interested. Then we—or the little ones of our party—gave each of the poor persons an egg, and they were told to eat it, as it would give them new life. And so it did, as it was filled with magnetism and with the good thoughts and love of the people who brought it from above.

The eggs were all eaten, and each person was benefited, not only by what he ate, but also by the presence and sweet influence of the children, and every one felt happier because of the celebration of a true Easter day—in doing good to others.

Some time afterward Nannie wanted to go and see these people so I went with her, and we found every one of them as happy and comfortable as we could wish to see them, and they were at work helping poor folks on earth, and earning for themselves brighter and sweeter homes above.

In our homes and schools all play includes work, and whenever the children are playing they are also doing something nice that accomplishes something, and all work seems like, and really is play to them. They never get tired and "sohy," as you do on earth, but as they throw off a good deal of magnetism in their play-work—or work play—we have them sleep, as I have said, so as to be refreshed. We magnetize the flowers too, so they never look faded or drooping, but are always full of beauty and bloom.

Well, dear children, I think I have given enough for this time, and now I will bid you "Good Moon," with a whole heap of love.
LOTELA.

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Dear Ichabod: I was so glad to see your letters in the BANNER OF LIGHT. I have heard you talk through your medium, and often think and speak of what you told me; but I have grown since then, and have a gun and know how to shoot it. I have learned to blow lots of pieces on my cornet. I am on the farm now, and will remain all summer, while mother returns to the city. My uncle takes THE BANNER, and I always enjoy the letters, especially yours, because I have heard you talk at 159 Whitehall street, Atlanta, Ga. I read the editor's letter telling us he was glad to publish our letters. I wanted to write before to you. I hope you will write often, for we enjoy your nice letters so much. I have a lot of spirit loved ones. One, a little cousin, died when six or seven years old. I never saw her, but I am at her papa's and mamma's, and I know she must come around. Sometimes I wish you could find her and give us a message from her. Her name was Ora Hall. She has been in the spirit-world about ten years.

Hope you will see this and write real soon. Mother sends love to you and Mrs. Twing. I send my love to all.
Robt. L. IVERSON.
Irwin, Ga.

My Dear Little Rupert: I want to tell you just a little bit about the spirit-world. It is very beautiful and is as real to us as the earth-life is to you. We go out into the fields of nature and gather the flowers as we go along. We have nurseries and teachers and large playgrounds. We are taught by our teachers to love each other, and we never quarrel. We spirits do not have to eat, and we never sleep like the people of earth-life. Some time in the future I hope I will be able to talk through my medium to the little boys and girls over at the Lyceum. Your little sister Flora stands here just beside the medium, and your little brother Harry and your father, and they all send their love to you from the spirit-world, and ask you to think of them and always be a good little boy, and love and obey your dear mother. This is given to you from the little messenger girl, Longspray, the spirit-guide of the medium.

Mrs. CHARLOTTE A. BUTTERMAN.
Malden, Mass., April 27.

Dear Banner of Light: I am a little boy eleven years old, and I go to the Boston Spiritual Lyceum.

"Longspray," the little guide of Mrs. Butterman of Malden, promised to write me a letter, and yesterday I received it, and would like to have you print it in THE BANNER.

Last Sunday I went to Springfield with my mamma, and visited the Lyceum, and got acquainted with Ralph Miller, who has sent two letters to THE BANNER. I had a very nice time. Hoping that you will have some more letters from Lotela, Winona, Leona, for I love to read them.
I remain, yours,
RUPERT CLIFTON DAVIS,
33 Bloomingdale street.
Chelsea, Mass., April 28, 1899.

Loving Friends: I am one of the older BANNER children, but I want to send you all a few words of love. It gives me much pleasure to read the letters written by the little people. I feel now as if I knew every one of them. I think the loving spirit-friends are trying to make us love every one, and I believe they are succeeding. Each week after I read THE BANNER I seem to love every one more.

If Leona, Winona, Sunbeam or Lotela could find time to come and see me, I should like to have them. I think I could feel their presence easier just before I go to sleep, or when I wake up.

With my warmest love to the dear angels and the little children, I am
LEOLA M. PRIOR.

THE LADIES' HOME JOURNAL.—"Next to the art of living justly and kindly with our fellows comes the art of maintaining a life of happiness and tranquillity," writes the Rev. Dr. Newell Dwight Hillis, of "The Secrets of a Happy Life," in the May issue. "For the soul was made for joy and good cheer. Life is a school; labor and sorrow, victory and defeat toil together as teachers, but happiness is life's aim and graduating point. Next to the duty of self-denial comes the duty of delight. What ripeness is to an orange, what song is to the lark, what culture and refinement are to the intellect, that happiness is to the soul. As vulgarity and ignorance betoken a neglected mind, so unhappiness and misery proclaim a neglected heart. The normal nature will keep strong and fresh the chords that vibrate joy. Depression and worry take the nerve out of man's arm, take the keen edge from his mind, rob life of its victory. For unhappiness never battles, gloom invents no tool, wretchedness writes no drama. Earth's great achievements represent those whose hearts sang over the tasks. To meet storm with calm, defeat with faith, ingratitude with charity, is not an easy thing. Nothing requires so much wisdom, practice and skill as learning how to live habitually above the distemperatures of life." The Curtis Publishing Company, Philadelphia.

MR. WILLIAM GEORGE JORDAN has just retired from the editorship of the Philadelphia Saturday Evening Post, which he started so auspiciously on its new career. Mr. Jordan, it will be remembered, built up Current Literature, which he left a few years ago to become Managing Editor of the Ladies' Home Journal. When the Curtis Publishing Company purchased the moribund Saturday Evening Post, Mr. Jordan was induced to become its editor. In a short time his enthusiasm and genius quickened the Post into new life until it bristled with new ideas that rapidly made for it hosts of new friends and subscribers. Among the innovations introduced by Mr. Jordan was an editorial page in which leading writers and authorities discussed, over their names, timely questions and topics of general interest. Among these contributions those by the editor were by no means the least interesting and instructive—indeed his personality was apparent in the whole editorial content of the Post, which at present is a unique weekly paper.—Publishers' Weekly.

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A Superb Number.

BY DR. M. F. RAVLIN.

We are charmed with the contents of **THE BANNER** of April 20. It is always good and filled with good things, but this number surpasses them all. The gathering at Mrs. Longley's on March 31 reminded us of many such scenes we have enjoyed with her and her good husband at their home in California, when dear Lotela and little Naunle have gladdened our hearts with messages and solitations of wisdom from the spirit world. The sermon of Dr. Savage is a grand contribution to spiritual literature.

"Spiritualism Weighed in the Balance," by Prof. Loveland, is a grandly inspired article, and should be read by every Spiritualist in the land. "Features of Spirit Life," by one of the controlling intelligences of F. A. Wiggins, is very fine and instructive. Miss Judson's letter is unusually good, and teaches a useful lesson. In fact, everything in the paper is like "apples of gold in pictures of silver." May God and the angels bless you and yours, Mr. Editor, in the high and noblest work you have taken for genuine Spiritualism and pure mediumship.

Allow me, before closing, to dissent from the pessimistic opinions expressed by some of your correspondents that the spiritual movement should be given up, and Spiritualists emigrate into the churches. Excuse me. I say never! Let Spiritualists stand to their guns. It will not do to strike the colors of demonstrated immortality in the presence of the enemy. When I left the church I left it forever. Formerly a Baptist, I have, through much tribulation, succeeded in getting clear out on to dry ground. Having left the fold and realm of dogma for the green fields of nature, and the untrammelled domain of science, I have no wish to return. When dogmatic theology in all its essential elements, from its doctrines concerning God to those of the general judgment are repudiated by the church, and the fundamental principles of Spiritualism, or naturalism, are proclaimed from its pulpits, then it will be time enough to talk about going back to the church. But till then no church has money enough to induce your humble servant to reënter the pulpit. Spiritualism exists eternally in the nature of things, and cannot die. Neither will the movement die. If it does, then when the last sad rites are said, I will stand alone, and keep the flag unfurled as the sublime symbol of immortality and eternal progress.

Minneapolis, Minn.

There Is Good In All.

BY J. MARION GALE.

The world is not so fond of malice
As many think who chide us,
Love dwells in cottage or in palace,
When common sense can guide us.
Where love and common sense are ruling
Mankind needs no better schooling.

The true Spiritualist cannot be otherwise than an Altruist. While we hope, through proper organization, to grow to be a great and good power in the world, it would be idle to indulge in jealousy, and fear that the churches are going to seize upon and own our glorious principles before we have even agreed upon them in conventional declaration. In large part they already own them, just the same as we do, and, indeed, by priority of right.

The sweetest consolation that our beautiful "faith of knowledge" gives me is the fact that it comes as a world blessing, irrespective of all clans, cults or creeds. So far from seeing the word that designates our brotherhood in the light that poor old Mother Grundy sees it; to me it is the proudest hope of my life to be worthy to be called a Spiritualist. But that does not hinder me from fraternizing with Unitarians, Episcopalians, Methodists like the Wesleys, liberals, or any other body of sincere, altruistic people in the "World Beautiful," as Lillian Whiting poetically terms our little planet, and its spiritual environment.

If I should find an Esquimo enjoying his snow hut I should not tear it down over his head and insist upon building him a more artistic domicile in the style and of the material that suited me best without his consent. If I found a swarthy son of the tropics resting under the shade of a palm leaf, I would not want to snatch it away and cover his face with a silk sunshade, whether he liked the change or not; so if I find a brother or sister getting peaceable enjoyment from some other form of belief than mine, I do not at once array myself in open hostility to their cherished opinions, but if I can show them a more excellent way by my own example, I will be quite content with my missionary effort and willing to await results, and just as willing, too, to receive a new truth from them as to give them one that heaven has given me.

Unless we, as a body, can harmonize with the good which the world already has, little need we hope to teach that world some great truth which is yet beyond its comprehension. The world will always receive a properly presented truth which it can comprehend; we could not ask it to do more.

Lake Pleasant, Mass.

Mr. Samuel E. Ripley, who has given good satisfaction for the past three years as proprietor of the grocery store, has again taken the privilege, and will open the store the last of June.

The Schubert Quartet of Boston has also been reengaged. Last year the vocal selections rendered by the organization of talented singers and the instrumental music of the Stratton Operatic Orchestra gave such excellent satisfaction that the Greenfield Street-Railway Company engaged both organizations to remain on the grounds a week after camp broke up, to give open-air concerts daily, and the directors of Lake Pleasant concluded that they would give the public another musical treat this year by retaining the quartet for a third engagement, and the orchestra for its second season at Lake Pleasant.

A street railway is being built from Montague to Lake Pleasant, and will be open to the public July 1. This will enable the young people to attend our dancing parties, which will be held every week after noon and evening during camp, and will make it far more convenient for the Spiritualists of that town to attend the meetings. Applications have been received from parties desiring to lease the depot restaurant and row boats and the barber privilege. The hotel, grocery store, dancing pavilion, stationery and news and boarding-house privileges have all been let. The dry-goods, baggage boats and depot-restaurant and barber's privileges are not yet granted to any applicant. Calls for cottages and tents are being received. If campers desiring to let their cottages will send me the terms and accommodations of their places I can assist them.

On June 24 the Electric Street Railway will celebrate its third anniversary at Lake Pleasant with fireworks, dancing, music, etc. The hotel will be open by June 20. Circulars of the summer's attractions will be out next week.

The excursion ticket from Boston to Lake Pleasant and return for \$3.75 will go on sale June 1; the \$3.25 ticket will be on sale July 15. Excursion tickets from all other points on the Fitchburg Railroad go on sale July 1. Applicants for cottages or rowboats are requested to enclose a stamp for postage on reply.

ALBERT P. BLINN, Clerk.

603 Tremont Street, Boston.

"There is no Truth Greater than the Power of Knowledge."

For years we have been possessed with the purpose of starting a School of Thought, which would cater to those inner longings that permeate the mind; those whose very source is a mystery, is inexplicable; those cravings which are so persistent that their familiarity ceases to startle or surprise.

This School of Thought will present nothing new—rather revive the old and strive to re-awaken memories whose existence, with some, is unsuspected.

This letter is the result of numerous requests for help along these lines. In order to get a nucleus from which to draw material for the School, we are herewith making known the existence of a Correspondence Club, that, in an unorganized condition, has been extant for some time.

If you seriously think of joining this Club you may, in your correspondence, ask those questions pertaining to mental telepathy, Occultism, Spiritualism, Theosophy and kindred subjects, which you are unable to satisfactorily answer yourself. Upon the opening of the School, those members of the Club who have shown progress will be notified, and may join if they wish. The "Center" will pass upon such applicants, and in the event of rejection the fee will be returned. We will suggest that you do not converse with any one touching this subject who would be liable to join the Club out of curiosity, as we want none such. Should it transpire that there are not enough earnest thinkers, seekers and workers to warrant the continuance of this movement it will be discontinued for the present.

The members of the Club are required to submit such queries as they are seeking light upon, and with each query submit their own theory on the subject. At stated intervals during the month all the questions and pertinent theories will be transcribed and sent out, and upon the return of same will be recapitulated among the members, who will retain them in their possession.

To illustrate: A, B, C, etc., send in letters with their queries. Every member of the Club would receive an epitome of such queries, except that in the epitome sent to A, his queries are eliminated; same with B, C, etc. Then upon these epitomes letters being returned, a letter embracing the whole is forwarded to each member.

This entails a vast amount of labor, but we believe that as an educator and a means for self-cognition, it will be unparalleled.

An early reply is requested, addressing all such communications to us through our psychic, Mrs. Lee F. Prior, Lock Box 186, Atlanta, Ga. This is a temporary address, but all such communications will receive prompt attention.

N.B.—A nominal fee to cover expenses will be exacted, and in order to discourage the aforesaid "curious," the annual fee of \$4 will be required in advance.

The Second Annual Convention Of the National Young People's Spiritualist Union, at Onset Bay Camp, Onset, Mass., Aug. 25-26, 1899.

The young people will be especially gratified to learn that definite arrangements have been made with the managers of the Onset Bay Camp Meeting Association to have the Second Annual Convention of the National Young People's Spiritualist Union assemble there on August 25 and 26. Onset Bay Camp is a most delightful spot, on Buzzards' Bay (ex-President Cleveland's home), and near the ocean.

We desire to make those two days memorable dates for the Onset Bay camp, and also for our National Union. To this end the efforts of your officers, as well as the officers of the camp meeting will be earnestly devoted.

It is especially desired to have a representative gathering of the young people there, as this is an association restricted to them. Such an opportunity has not been before presented for the young people to have an association all their own, and every one should strenuously exert himself to make our movement eminently successful.

Mr. Walter I. Prentiss, a member of the Board of Trustees of the N. Y. P. S. U., will be on the ground during the entire session of the camp-meeting, and will make all preliminary arrangements there. Correspondence relative to rooms, board, etc., should be addressed to him at Onset Bay, Mass.

Every young person, between the ages of sixteen and forty, will, after the payment of the dues, be entitled to a voice in the convention, and therefore the young people should promptly become individual members and forward their dues (fifty cents) to the Secretary, Miss Anna M. Steinberg, 506 Twelfth street, N. W., Washington, D. C. We solicit the aid of all, and those who find it impossible to be present can greatly assist our work by promptly becoming individual or contributing members. Certificates of contribution will be mailed to all persons contributing to the Union, who are ineligible to membership.

Programs of the convention will be printed about the 1st of June, and forwarded upon application.

The Secretary desires to hear from all the young people who expect to be present. We anticipate a notable gathering, and most important matters relative to our Union are to be considered. We especially ask that all the young people's unions or societies throughout the country should promptly join the National Union, receive its charter, and lend it their moral, financial, as well as spiritual aid. The dues for a charter are only \$2, and 25 cents for each member.

All persons who have not yet done so should make arrangements to attend Onset Bay Camp this year, and remember our dates are Aug. 25 and 26.

I. C. I. EVANS, Pres. N. Y. P. S. U.
1323 D Street, S. W., Washington, D. C.

Mass Meeting at Augusta, Me.

Promptly at 2:30 P.M., Sunday, April 9, the first of a series of Mass Meetings to be held in this State was called to order by Rev. A. J. Weaver, President of State Association, in Union Hall, Augusta. Mrs. Rideout presided at the piano in her usual acceptable manner. We had for speaker Rev. A. J. Weaver, who talked especially to skeptics and unbelievers, giving a concise history of ancient, modern and biblical Spiritualism; he also gave a brief description of his "conversion" to Spiritualism. Mr. Weaver's work is too well known to need further comment at this time.

After singing by congregation and collection taken, Mr. Weaver introduced Edgar W. Emerson, who gave us a short talk, after which he proceeded with his test séance. This is Mr. Emerson's second appearance in this city, which proves his work to be of high order and entirely satisfactory to all.

At 7:30 P.M. the last session was called to order by Mr. Weaver, who continued in the line of his afternoon's discourse; he spoke in his clear, logical way on ancient religious, using the Bible to illustrate how filled are all religions with proof of spirit-communion. He was again followed by Mr. Emerson. The hall was crowded by those eager to receive proof of immortality. The meeting was a success in every way, and all were highly pleased at the good accomplished.

A board meeting was held at 10:30 A. M., at which important business was transacted. The Committee on Resolutions submitted the following, which the chair ordered spread on the records, and a copy sent to the BANNER OF LIGHT for publication.

Whereas, The Spiritualists and friends in Augusta having been so kind and helpful in the past, and of such help in arranging this mass meeting; we, the Officers and Directors of the State Association desire to express our deep appreciation. Therefore, Resolved, We extend to them all our heartfelt thanks, and to these workers, Mr. and Mrs. Herrick and A. W. Stewart, through whose personal efforts the present successful meeting is due, are we especially grateful, and also to Mrs. Kate C. Fishon. Respectfully submitted,

MRS. SADIE JORDAN CLIFFORD,
B. M. BRADSHAW,
T. F. RAND, Committee.

We feel encouraged at the grand results obtained here, and I think the outlook throughout the State is good. We still live, and the State Association has come to stay.

Yours for the Cause,
MRS. VIOLA A. B. RAND, Sec'y.

Medical Legislation.

To all Senators, Members of the House of Representatives, and the Medical Profession:

Gentlemen: As Chairman of the Medical Committee opposed to unjust class and monopolistic medical legislation, I would say that I am not opposed to proper medical legislation, as House Bill No. 946 clearly proves. The Chandler Bill, No. 515, has many good features as amended by the Medical Committee.

If the advocates of that bill, and all those desirous of Medical Legislation, will further amend it, or allow said bill to pass with present amendments, and the following, all opposition will be withdrawn.

(1.) An equal number of the three Schools of Medicine, Allopath, Homeopath and Eclectic, upon the Board of Examination.

(2.) Any physician who can or may properly register in the county wherein he resides, and can show copy of said registration, may practice anywhere within the State.

(3.) All persons who may treat disease without the material aid of drugs, religiously or spiritually, shall be excluded from this bill, making this the same as amended in bill now. If any bill passes the House and Senate without these amendments, or just protection to all, I shall do all I can to rally all the Homeopathic and Eclectic physicians of the State, as well as Christian Scientists and Spiritualists, to prevent its becoming a law.

Still further, if it does become a law, these same forces will attempt to change the same through the Supreme Court, or at the next session of the Legislature.

Respectfully,

ANDREW B. SPINNEY,
Chairman of Medical Com., and Prop. Reed City Sanitarium.

Hon. H. S. Pingree.

Dear Friend—Inclosed you will find the demands that I have made upon the Medical Committee, both in House and Senate. Now if any bill passes these two bodies without all the features, I ask you to withhold your signature until I can see you. I want medical legislation, but it must protect all, and do justice to each and all parties. If it does not, I will fight the monopoly to a finish.

Yours truly, A. B. SPINNEY,
per Seymour.

Now I wish to ask to all the Spiritualists in the country who wish to protect their rights and their liberties to aid me in this fight. The first moment any bill becomes a law without proper protection I purpose to carry the matter to the Supreme Court. Then, if needs be, to write a personal letter to all the homeopathic and eclectic physicians, Christian Scientists and Spiritualists in the State, and thus obtain the sanction and aid of all, in this matter to oppose successfully the efforts of the so called regular school of medicine to fasten upon the people a bill that shall ever menace their rights and liberties for the future.

Dr. B. O'Dell and Henry Paw has spent some three months in active work at Lansing and is still there. Mrs. May E. Ayres, the Secretary of the State Association, has been active in this work, as many others. Dr. O'Dell, Mrs. Ayres, my son, an attorney, and myself, all give our time and our services free. Yet we need money for actual expenses.

Friends of liberty and just legislation, aid us still more.

A. B. SPINNEY,
Chairman Medical Com., Reed City, Mich.

The Gospel of Spirit-Return Society

has arranged with Rev. Frank O. Hall, the gifted pastor of the Third Universalist Church, Cambridge, to produce his Illustrated Lecture on "How the Bible Came Down to Us," in its place of worship, Assembly Hall, 200 Huntington Avenue, Boston, on Friday, May 19, 1899, at 8 P. M.

The price of tickets has been fixed at 25 cents, enabling any one to avail himself of this rare educational feast. The number of tickets is limited to one hundred and fifty, and they must be procured before the lecture commences. Note the hour, and be in your places before the lights are lowered. It will really be impossible to gain entrance after that. The tickets may be procured of Mr. Soule at the Sunday evening services or by communicating with Mrs. Soule, 79 Prospect street, Somerville.

"HOW THE BIBLE CAME DOWN TO US."

illustrated by nearly one hundred stereopticon slides of places, persons and manuscripts relating to the history of the Bible. These slides have been gathered from many sources at great trouble and no little expense.

The story commences with "Tradition," and the stereopticon shows pictures of nomadic life, where traditions take the place of literature. Are traditions trustworthy? Then comes "The Beginning of Writing," at first pictures, then hieroglyphics, then a phonetic alphabet. The evolution of picture writing into the Egyptian Pictorial, Hebrew, Greek and Latin alphabets is shown. Stone books from Egypt, brick books from Nineveh and Babylon, interspersed with views of the places where they were discovered; tablets telling the story of the creation and the flood; prehistoric monuments from Bible lands. Then comes the story of the famous manuscripts of the Bible, and the places of their discovery and preservation are shown. The Samaritan Bible, the Vatican manuscript, the Sinaitic manuscript and the wonderful tale of its discovery, with many pictures of Mount Sinai, the convent and the monks and scenes along the way of Tischendorf's journeys. The Alexandrian Codex, the Codex Ephraem and its adventures. How did interpolations and variations occur? The lecture tells the romantic story of the translation of the Bible into living tongues. Pictures of the famous English Bibles are shown, Tyndale's, Wycliff's, the Great Bible, the "Breeches" Bible, King James' Translation, and the revised Version. Finally, is there any further light to be thrown upon the Bible? What may we yet expect from explorations in Palestine, Egypt, Babylon and Nineveh? The recent discovery of the Logia of Jesus, and what we may reasonably anticipate.

Lycium Reunion.

May 21, 1899, grand reunion of Lycium workers and scholars at Red Men's Hall, Boston, at 11 A.M., 2:30 and 7:30 P.M. D. N. Ford, J. B. Hatch, Sr., Alonzo Danforth, Benj. Weaver, Francis B. Woodbury, J. B. Hatch, Jr., Albert Blinn, C. Fannie Allyn, Mrs. W. S. Butler, Mrs. Bicknell (Brookton), Mrs. Banks (Cambridgeport), and a host of talent will be present. A. J. Davis has been invited to favor the convocation with his presence; also H. W. Smith of Greenwich, Mass., and Mrs. Lochlan, two faithful Lycium workers, and it is sincerely hoped they will be present. All Spiritualists invited.

MRS. W. S. BUTLER,
175 Tremont street, Boston, Mass.

A REMARKABLE OFFER.

For a Short Time Only.

To those writing us, giving us name, age, sex, and one leading symptom, in their own handwriting, we will send an absolutely correct and carefully prepared diagnosis of their case, stating their true physical condition; and

"FOODS FOR THE SICK, AND HOW TO PREPARE THEM,"—a valuable volume, giving proper diet, how foods should be cooked, also the proper care of invalids. This volume contains recipes for the hygienic preparation of foods for general consumption. It is, in fact, a Hygienic Cook Book. It contains a list of antidotes for common poisons. It is a guide to right living, a counselor in sickness or emergency—concise, yet plain and readily understood; and

"WOMAN,"—a medical brochure for ladies only. This volume has been highly commended by the leading reformers of the day. It is a valuable medical work, and should be in the possession of every woman. It will be sent FREE to ladies writing us under this special offer.

It has cost us hundreds of dollars to publish these volumes. They are nicely illustrated, and are standard works.

A correct medical diagnosis and the two valuable volumes ABSOLUTELY FREE of all cost. This offer will hold good ONLY while the present editions last.

Address

Drs. Peebles & Burroughs,
BATTLE CREEK, MICH.

Apr. 15

W. S. King, a prominent Spiritualist of Wollaston, Mass., and a regular visitor at Madison, Maine, Camp-Meeting, passed to spirit-life very suddenly on Thursday of last week. His immediate relatives have the assurances of Spiritualism to comfort them in this sad hour of bereavement.

J. C. F. Grumbine in Syracuse, N. Y.

Mr. Grumbine will be found in his new home on 171½ West Genesee street, in a charming residential part of the city, where he has located the College of Psychological Sciences, the office of "Immortality," and headquarters for the order of the White Rose. He will begin a special series of lectures, and hold private classes in the city about May 15, under the auspices of the First Society of Rosicrucians, centres of which are in Chicago, Boston, New York and St. Louis.

After a Day's Hard Work

Take Horsford's Acid Phosphate.

It is a grateful tonic, relieving fatigue and depression so common in mid-summer.

Movements of Platform Lecturers.

(Notices under this heading, to insure insertion the same week, must reach this office by Monday's mail.)

G. W. Kates and wife held meetings in Vicksburg, Mich., May 3 and 4. Until July 12 their address will be 182 Gold street, Grand Rapids, Mich. For open time, address them soon.

Mr. F. A. Wiggins concludes his year's work with the Woman's Progressive Union of Brooklyn the last Sunday of May. The following Sunday (June 4), he speaks at Greenwich, Mass. He will then take a much-needed vacation at his summer residence, at Mirror Lake, N. H. Mr. Wiggins' camp-meeting engagements for the coming season are all made. In October he will begin the next season's work at Berkeley Hall, Boston.

At present Oscar A. Edgerly is filling a two months' engagement with the First Spiritualist Society of South Bend, Indiana. Mr. Edgerly has engagements for July with the Lake Brady, Ohio, and the Queen City, Vermont, Camp-Meeting Associations; during August he will act as Chairman of the Vicksburg, Michigan, Camp-Meeting. Mr. Edgerly will be pleased to hear from Indiana or Michigan societies who may desire to engage a trance speaker and test med um for the month of June. Address during May, P. O. box 8, South Bend, Indiana.

Edgar W. Emerson will be at Red Men's Hall, 514 Tremont street, Boston, every Sunday evening from May 14, 21, 28. Meetings conducted by Mrs. Wm. S. Butler.

The latest BANNER OF LIGHT should always lie on the table in your reception-room.

SPECIAL NOTICES.

J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of the Banner of Light Publishing Co.

Fred P. Evans, 103 W. 42d street, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 7.

Rose Leaf Balm.

A NEW and wonderfully healing lotion for all skin eruptions.

Cold Sores, Chapped Hands and Face,
Salt Rheum, Eczema, Hay Fever,
Coryza and Sun Burn.

Gentlemen will find this a superior preparation to use after shaving.

Half oz. Trial Size, 15 ct.
Two " Size, 35 ct. Four-oz., 50 ct., mailed free of charge.

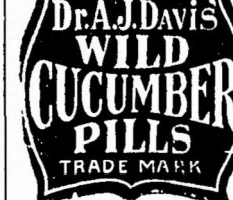
Agents wanted in all States. Write for Particulars.

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Feb. 25



LIVER PILLS.

They stimulate the Liver and restore it to healthy action without debilitating the system.

Price, prepaid, by mail, 50 cents per box.

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Agents: HUDNUT'S PHARMACY, 203 Broadway, New York City, and FULLER & FULLER CO., Chicago, Ill.

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HENRY SCHARFFETER,

300 So. Collington Ave., Baltimore, Md.

GENERAL AGENT FOR THE BANNER OF LIGHT PUB. CO. OF BOSTON, MASS.

HEADQUARTERS for Spiritualistic, Reformatory and Occult Literature; also subscriptions taken for BANNER OF LIGHT. Orders by mail promptly attended to. Catalogues free on application. Correspondence desired.

FLORIDA!

For Home-seekers and Investors, is described in a handsome illustrated book which you can obtain by mailing a two-cent stamp to J. H. FOSB, 1 Wabeno street, Roxbury, Mass. Jan. 4.

R. I. P. A. N. S. Ten for five cents at drugists. They banish pain and prolong life. One gives relief. No matter what's the matter one will do you good! 50c Mar 18

Second Edition Revised, with Index.

Jesus, Man, Medium, Martyr

OR THE GREAT SYMPOSIUM.

The Jesus Christ Question Settled.

This elegantly bound volume of about 400 pages, by

DR. J. M. PEEBLES,

Contains the ripest thoughts and richest scholarship of a number of the most distinguished Liberalist and Spiritualist authors, writers and debaters of this country. It is verily a Symposium by

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Rabbi I. M. Wise, Col. R. G. Ingersoll,
W. E. Coleman and Others, upon Religious Subjects.

The book was named by one of J. J. Morse's Spirit Controls,

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This magnificent volume racy and crisp, treats of

Existence of Jesus and Mahomet, pro and con.

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The Koran and its Teachings.

The Continuity of History.

Recent Explorations in Babylonia.

Assyria and Egypt.

Rabbi Wise on Jesus.

Decline of the Christian Religion.

Message Department.

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in the departments of thought or labor—should be forwarded to this office by mail or left at our Counting-Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

It is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact.

SPRIT-MESSAGES

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF
MRS. JENNIE K. D. CONANT.

Report of Séance held April 28, 1899.
Spirit Invocation.

Oh! great spirit of divine power, we are permitted again to come humbly seeking assistance and direction from thee. We give ourselves to thee, knowing thou dost comprehend our needs and what is best for us. Lead us into the broad pathways of progress; help us to be charitable, to judge as we would be judged, to stop and ascertain the cause of the action before we condemn. Help us to have the cloak of charity so broad that it will reach out to all. May we leave all things to thy divine hands, knowing that what is done is done for good, knowing that what seems evil is only undeveloped good, and that the disappointments and environments we often find in the physical life are only the discipline necessary for the higher and broader unfoldment of the spirit. Help us to have the strength to bear all things. Help us to be patient and to be led and directed by thy spirit messenger, that we may know the hand of love is leading us, and we shall rise superior to all environments. Direct us, this morning in whatever we undertake. Open the gateway, so that those who desire to manifest may send forth their messages of love and comfort to the sorrowing heart. We seek also to send our silent thoughts out to those who may be physically unable to rise superior to the environments around them. Oh! thou spirit of love, who canst enter the chamber where loneliness prevails, we ask thee to minister unto all such this morning. Give strength to the body and power to the mind. We know thy great work in progress, for the elevation of humanity will go on and will leave its footprints and influence upon all, just as it has done in past ages. Hear us, guide us and direct us, now and forever. Amen.

INDIVIDUAL MESSAGES.

Jennie Frost.

I am going to try and send out a few words of encouragement to bring myself still closer to the loved ones who are so near and dear to me. I know it is many years since I left the physical body, and it seems a good while to those who are left.

I am more than pleased with spirit-life. I found many to welcome me, both friends and relatives; and I want my own family to thoroughly understand it was all right, for I was taken out of the body somewhat suddenly, being sick but a little while; and while mother knows the spirit returns, and realizes that we manifest to her, yet she is lonely, and has often requested me mentally to send a few words through your Message Department. I wish my brothers and sisters to know that I have tried as far as I could to assist them in the various walks of life. I know each one of you is traveling in your own place and doing what you can. I know some of you are much happier than others, but we all have a certain amount to go through, and we might as well get through harmoniously and patiently. That is what the spirit has taught me since coming into spirit-life. I wish my parents to know also that I am constantly with them, with the exception of the time I devote to music and my education; my education was commenced in earth-life, and now in spirit I can complete it. I was quite young—about seventeen years old, and that is why I mention these things, because I know many of my young friends wonder curiously about Spiritualism. Jennie Frost, Almond, Wisconsin.

Freelove Horn.

This is a pleasant morning, and pleasant conditions seem to be surrounding us. We often wonder why we see so much beauty in the earth and its people after we pass out. There are many beautiful things in earth when people prepare their minds to enjoy them; when they seek what is pleasant, they will find it wherever they go, whether in or out of the body. I have returned this morning for the benefit of friends whom I have not forgotten, although most of my people are in the spirit-world with me, as I was pretty well along in years previous to getting out of the body. I got experience by mingling with humanity, and by having the influence of the disembodied thrown upon the brain, for in years gone by my organism was used as this medium's is, to voice the sentiments of others. It is the voice of the loved ones speaking unto others, and bringing comfort where sadness is, and to establish knowledge where faith and fear dwell before. I am glad to look back over the last forty or forty-five years, and see the progress mortal has made, and see how much easier the spirit can operate through the various channels to assist their fellowmen. I found the loved ones watching for me on the other side, where they dwell in peace. I should like to say to the companion, and others connected with my family, that there are many things misunderstood while we are in the physical form; sometimes we think we understand, but we do not. When we meet in the spirit these things are comprehended, and we find peace on earth and good will to man. I am Freelove Horn, and my husband's name was John, and I wish you all to remember that I am still working with you, and assisting all I can. My home was in Elgin, Ill.

Mrs. M. I. Kendall.

Still there are anxious souls waiting for some orb of comfort or some orb of evidence that may reach the earth ones. Still are we anxiously waiting and watching for an opportunity to give our friends to understand that death is life and that the new birth is like unto new conditions.

It brings us to a clearer consciousness of the divine life. In this progressive age, in the rush and bustle of mortal life, there is very little time given to the spiritual; yet if spirit teachings were considered more closely, people would feel better, and the spirit could assist them more than they are aware of.

I wish my sisters and brother to know that when they laid the physical form away they did not lay sister away; they did not destroy the identity; the worn-out form was all they laid aside. I am glad to be able to be here this morning; there are those who have joined me in the spirit-world who join with me in expressing these thoughts. Father, mother, husband and many others are with us this morning, and

we enjoy the spirit-world, but will be happier when we see our loved ones in a better condition, both physically and financially. When they learn to keep the mind peaceful, they will realize how the spirit-world ministers to them. There are things I would like to express, provided I have the opportunity to do so, especially to my sister, as I passed out at her home. I see conditions around her that are not always pleasant, but say to her: "Falter not, all will come out well." Mrs. M. I. Kendall, Davenport, Iowa.

William R. Kendall.

I am William R. Kendall. I seem to be some ways from home when we speak of where the material body lies, but to the spirit our home is where our heart is. We make our homes according to our desire, and I am glad of it. I thank the good Lord and the angels at large that we are not under any special obligation in spirit-life to live in one place. Our home is where our desires lead us, and we have no burden on the spirit-side to carry, for all seem to understand one another, and that is one of the most blessed things I have every become conscious of—that to me in the mortal world was something that was hard to understand. Often we acted with honesty and with perfect sincerity, yet others looked upon it as selfishness. I am glad we had some experience while in the body of spirit protection and guidance. It made me more independent; it gave me strength to stand up in my own individuality and express my thoughts whether any one liked them or not. It was hard sometimes, but I never faltered, and I find I am just so now, when the consciousness of right comes up I never falter nor fail to do my duty. This morning I considered this not only a privilege, but a duty I owed my fellow man, for I told them I should come back and make a public statement, so they would know I lived beyond the physical body, and here I am, trying to fulfill that promise, especially for those who do not believe in spirit-return. My home was in New York City. I will bid you a good-morning.

W. R. Pettigill.

I feel pleased that I am permitted to take control this morning and send a few sentiments to others. To me this spiritual Message Department is like a table loaded with a great deal of food of many varieties, and as each individual reads your paper he takes from it that which suits his taste best, that which seems a help, and so I am thankful to be able to add one little item to the great table of knowledge and the evidence of immortality of the soul. I am glad that the friends we left behind do not forget us even if we are absent from the body. If I did not realize that all men are my brothers and all women my sisters, I presume I would not undertake this this morning. Most of my relatives are on the spirit-side with me, but my mission is to prove to those surrounding me, who knew me in the earth-life, that I was not deluded, that I did find those I loved, and that I did find consciousness after throwing the physical form off. I will not delay you long, for I find I am exhausting the medium. I am W. R. Pettigill, and my home was in Sheboygan, Wis., where I feel I am not forgotten.

Dr. Martin Thomas.

I am Dr. Martin Thomas, and I think I am not forgotten in Boston, Waltham, or in Maine, as I healed the sick, and tried to heal the wounds of the depressed. The spirit-world assisted me, yet I was not able to carry out what I desired to while in the body. I hope to reach my family, which is scattered. I see that things do not always go on as satisfactorily as they might, but if I can connect the magnetic cord of harmony and sympathy I will be able to help them, as they are passing through the physical conditions, to accomplish what they have undertaken. I want also to say to my friends and co-workers who are laboring for the elevation and benefit of humanity: Work with a will, and you will realize the spirit-world will assist you, for there is much yet to be accomplished, and those who have passed on to the spirit are not idle. Each one has taken his own work according to his adaptation, and is working in harmony and sympathy with others. We are able to bring the healing power to the earth ones with more force than ever, only it is essential that harmony should prevail, and quietness surround you all. I am glad of this opportunity to express my gratitude, and to give thanks to those who befriended me in the last years of struggle in earth-life. I will now say good-by, hoping to meet you again, and be able to assist you all when I can. My home was in Waltham, Mass.

Messages to be Published.

May 5.—Martha Miller; William Merrill; Noah Barker; Mary F. White; John F. Mitchell; Mary McCall.

Answers to Questions

GIVEN THROUGH THE MEDIUMSHIP OF
W. J. COLVILLE.

Ques.—(By "Truthseeker" Washington, D. C.)—On page 197 "Questions and Answers," by A. J. Davis, it is stated that at death the spirit loses all previous desires for tobacco, alcohol and animal passions; "That the desires for earthly pleasure have been chemically dissolved; we suffer from their effect, but lose the habit, or desire." Now spirits have stated differently to me. Kindly answer this in accordance with the facts of the case.

Ans.—The statements made by A. J. Davis are certainly true to a very large extent, and apply perfectly to the cases of all who while on earth have indulged certain pernicious physical habits through weakness of will and lack of moral stamina, rather than through positive love of certain illicit indulgences. It is impossible to frame a fuller or truer sentence than Swedenborg's immortal declaration—"LOVE GIVES CONJUNCTION, THOUGHT GIVES PRESENCE." We can well conceive of two persons both indulging in a certain vice, the one inwardly meditating in silence and secrecy upon the vice, and loving to indulge it in thought, while the other, though outwardly indulging it, has no affection for it, but is overcome through weakness only. Follow those two out into spirit-life, if they both leave the flesh the same day and in the very midst of vicious surroundings, and you will perceive an immense difference in their spiritual status, for while the former will be found in the love of an earthly vice, and consequently prevented by that base affection from quitting the earth's immediate atmosphere wherein such vices are constantly indulged, the other will rise into the spiritual state shadowed by weakness, but glad to escape from the entanglement of earthly fetters which were never really congenial.

There are distinctly three classes of people who encounter vice on earth and who have very different experiences when passing out of the physical body: first and lowest, those who gratify low appetites willfully and who

remain in the close vicinity of those who are indulging them in consequence of their choice of such society; second, those who, though they indulge base propensities to some extent, do so because it is the custom or fashion with the people among whom they mingle, and, as it is always easier to go with a flowing current than to row against a stream, yield weakly and therefore fail to develop moral strength and courage, though they are not saturated with any love of iniquity; third and highest, those who live in the midst of temptations and errors, but resist and overcome them.

These, on dropping the material body, find themselves bright and strong in spirit and ready at once to work as guardian spirits to shield and aid those who are placed amid temptations closely resembling those they have encountered and surmounted. Let the idea of affection be paramount in your philosophy, and many deep and perplexing questions will answer themselves which must appear unanswerable without the light of this illuminating conception. In spirit-life all actions and associations are voluntary, just as while on earth we go in thought and desire wherever we please, regardless of material environment. It is not physical dissolution, but interior regeneration which changes the bent of affection, and as we carry character, which is made up of our affections, into the spirit-world, we cannot be any better or any worse immediately after the change than our affections have made and still make us.

A Letter from Abby A. Judson.

NUMBER SIXTY-NINE.

To the Editor of the Banner of Light:

When I first came into Spiritualism I supposed that decarnate spirits were able to see everything going on in the earth-plane; if present, could hear our spoken words and any of the other sounds of earth, could enjoy landscapes and view with interest the classic ruins of Athens and Rome and the majestic mausoleums of Egypt, as well as know our feelings and our thoughts. In fact, I supposed they had all our senses, besides the senses belonging to the decarnate state.

As time passed on, I learned that this view of their condition showed my ignorance of natural scientific facts in their application to the disembodied condition. Further examination led me to understand that as it is necessary to have a physical tympanum and auditory nerve in order to hear the sounds of earth, and a physical eye and optic nerve in order to see what takes place here, so it is impossible for one who has left the physical body to hear and to see what we do on the earth-plane with his spirit senses alone.

An object-lesson, or a parable like those used by the man of Nazareth, often teaches us what might otherwise remain obscure. Before beginning to think much on these lines, I was at Niagara Falls in company with Mr. J. T. Lillie, Mrs. Lillie and two young friends. Having made the usual pedestrian tours, we took a carriage to see what we could not reach on foot. As we drove along, and were enjoying the grand views of the cataract and the roar of the water, Mrs. Lillie said that James Haslett was with us and was enjoying it too. This was the year after his transition. I asked if he could see the landscape as we did? "Oh! no," said Mrs. Lillie, "he gets it all through my organism." She knew Mr. Haslett well; they were in sympathetic and magnetic vibration, and being attracted to his old friends, he saw through her eyes, heard through her ears, and took in, through her physique, what we were saying. This was very interesting to me, and gave me much food for thought.

When spirits tell us of the beauties of the spirit-land, of the sunny skies, the soft green of grass and tree, the exquisite flowers, the singing birds, the joyous animals and the happy men, women and children, it may be that some in our ranks think that they have a blue sky and dew-drops just like our own. But Spiritualists who are intelligent and experienced will understand that they have no eyes that can see what we call blue sky, and no ears to hear what we hear with our ears. And yet, they tell us the exact truth.

For, just as we cannot see a spirit-form with the physical eye, and just as they cannot see our physical body without using the organism of some mortal, and can yet see and hear each other there, so do they with the senses of their spirit-form see blue sky, glistening dew-drops and all the other beauties, which transcend those of earth, because all exist there as really as here to the spirit-senses. It is probable that we dwell in an infinite universe. In that case, what we call nature is infinite, too, and her laws extend infinitely, and are graded to the different grades of being. Therefore, to say that those denuded of a fleshly body have no beauties of nature corresponding to our own, because their senses cannot perceive what we perceive, would be the act of a narrow and not a philosophic mind. Let us not be like the ants who might declare that men do not exist because the eyes of an ant cannot see them, or like the Siamese king of the old school-books, who said that it was impossible for fluid water to become solid like glass, because he had never seen it do so.

Some readers who have followed me so far may say that according to this the spirits cannot sense us, and we cannot sense them, and that is not Spiritualism at all. But our safe resting-place is in the existence of our spirit-body here and now. The disembodied have a similar spirit-body, and this makes the meeting ground for them and us, provided we have developed our own to the point of using it with some independence. If we have not yet done this, we must have recourse to mediums, both of whose bodies are used by the controls familiar with their organism. For me, I do not now need to go to mediums, because my own can come to me freely through my own spirit-body, which the teachings in "The Bridge Between Two Worlds" have enabled me to develop.

Some years ago one of our papers gave an account of what a departed Italian communicated to a group of men with whom he used to investigate Spiritualism. They were asking him about his spirit-form, and begging him to tell them how it differs from our physical body. He said it was difficult to do so, but he could at least say that things that seem solid to us seemed fluid to him. For instance, just as we can pass a stick through water here, so in spirit-life there seemed to be no impediment to the passage of any one object or spirit form through anything else. If any person declares that a spirit-body cannot pass through a solid wall, it will be in order for him to say why a stick can pass through a stream of water.

An interesting fact came to my knowledge while I was living in a flat in Minneapolis. A

flat on the same floor was occupied by Dr. and Mrs. E. B. Russell (if I remember the initials right). He is a rarely spiritual man, a healer, and an inspired poet. Both of them are clairvoyant, and good, true Spiritualists.

One day a Canadian lady called on me, to learn something about Spiritualism. Her husband had been dead several years, and she longed to hear something from him. Being unable to aid her in that direction, I took her to Dr. and Mrs. Russell, and left her with them.

They told me afterward that her husband came into their room with her. When she went away, he chose to remain a while with them, thinking he could learn something from them. Though he had been in spirit-life several years, this was the first time he had come back to earth. In fact he had not learned till lately that it was possible to do so. They instructed him to the best of their ability. Still he lingered, and the hour became late. At last they found that he did not know how to get out of the room. When he came his wife opened the door, and he came in by her side. As the hour was very late, and the public door on the street had long been closed, they did not quite know how to let him out. At last they opened a window, he passed out that way, and they saw him no more.

All material objects—planets, solids, fluids, gases, spirit bodies of plants, animals or human beings—are of atoms, or something corresponding to atoms, cohering to a less or a greater degree. Of course these were things, call them atoms, or whatever you like, never touch each other, and are almost infinitesimally small. When we say they cohere, we mean that they are mutually more or less attractive. In the scale of vibration beyond the earth-plane they cohere less than on the physical plane. And so the Italian found that things seemed fluid to him there. A decarnate soul has then no difficulty while there in passing anywhere or through anything. But when he comes into the earth-plane, where atoms cohere more closely in our lower scale of vibration, he has to learn to work his spirit-form through dense, solid matter, as stone walls or iron doors. By using his will, he learns to accomplish this. The Canadian gentleman had not learned how to do this, so he could not get out of Dr. Russell's room. But having once visited his wife, who was still imprisoned in the flesh, no doubt he came again, and learned how to get about in his spirit-form on the earth plane.

So when I saw my little Fido on the third day after he had ceased oxygenating his blood, practicing under the direction of an animal who had been longer in spirit, how to press his form through the crack of the little swinging door, it was to me a beautiful proof that all forms of life, whether human or animal, whether incarnate or decarnate, are under the same natural laws. He might not use his will as consciously as a human spirit, but his wish to get through intensified his will; and it is probable that no doors nor walls form any barrier now for this faithful little creature from the places where he wishes to go.

I have been honored by some very interesting letters from the Rev. Charles Josiah Adams, Rector in Rossville, New York City. He published a book several years ago entitled "Where Is My Dog?" which awakened much interest, and he willingly instructs on the following themes: 1. Do the lower animals know? 2. Do the lower animals think? 3. Affection in man and in the lower animal. 4. May not the lower animal be immortal?

Besides his labors as Rector, Mr. Adams is Manager of "The Bureau of Animal Psychology or Biophilism," and he gladly receives with a view to publication "any fact relating to a dog or a horse or a bird or any other animal which has amused you, touched you, or in any other way interested you. If so, write it out and send it" to him, addressing as above. We may thus aid to a better and more kindly appreciation of those "who cannot speak for themselves." We are not all Greek scholars, so I will add that "biophilism" is from *bios*, life, and *philein*, to love. To quote Mr. Adams' own words: "The Biophilist is the one who gives every creature full credit for what there is in it—who would save the meanest creature pain and make it happy, who would mete out to all creatures immortality if he could, who, consequently, hopes for the immortality of the sentient universe." We rejoice that so learned, talented, brilliant and eloquent a man as Mr. Adams is willing to add to his already engrossing labors as a clergyman and a writer, his consent to lecture on these interesting themes.

The season is becoming delightful. We are digging, hoeing, planting seeds, and setting out flowers here in New Jersey; and no doubt you are doing the same wherever the dear old BANNER goes on its mission of beneficence and light. Beautiful trailing arbutus came to me from West Harwich, Mass., and the dear little violets and anemones are showing their pretty faces. Good-bye, old winter. You have lingered too long in the lap of spring." But spring has got the better of you, and summer will soon be here.

Yours for humanity and for spirituality,
ABBY A. JUDSON.
Arlington, N. J., April 30, 1899.

A Means to an End.

BY MRS. LOE F. PRIOR.

"Sometime when all life's lessons have been learned, And suns and stars forevermore have set, The things which our weak judgments here have spared"

The things o'er which we grieved with lashes wet, Will flash before us out of life's dark night

As stars shine most in deeper tints of blue; And we shall see how all God's plans are right, And how, what seemed reproof, was love most true."

Midnight—and thoughts, like phantoms moving through a haunted hall, drive sleep away. Listen, can you not hear their feet press the dry, withered leaves of a past? With each tread a cry of anguish is sent forth; such an agonized call!

Ah! cannot one live a lifetime in one short hour? It is foolish to thus play with pain. Sleep has flown. The couch upon which the body rests seems made of living coals; fire scorches the brain.

A thought, or was it a voice that said, "Thou art a means to an end; bravely bear all thy pain and sorrow." A means to an end! What does this portend?

Go to the window that has been opened to admit the soft, balmy breezes of early spring; gaze out upon a deserted street. All signs of a busy city life have flown, with two exceptions. Just opposite is an Italian fruit vendor's stand. All night long, without slumber, is he at his post, hoping thereby to gather a few more pennies from the night stragglers that mayhap pass his way. Often have we wondered if that

which he gains through financial greed, pays him for his lost sleep. Does he know no soul's call, no soul's yearning? Ah! what means is he to an end? And what end is he?

There come three young men; arms linked together, and by their swagger, one knows well that they have drained the wine cup too deeply. Somebody's darlings were they. Some mother's fond eyes have looked deeply into their baby orbs, and wondered, as she pressed their dimpled hands, when they were but a few months old, wondered what would the future bring to them. Little thought she that at some time they would be singing Bacchanalian songs in the silent hours of the night, forgetful of mother and mother's love. What place do they occupy in the great economy of the whole? Needs must they pass through such experiences as are theirs at this hour? The answer comes from the soul as clear as the tones from a silver-throated bell, "Yes."

On yonder corner stands a "House of God" whose spire points mutely and silently upward. A "House of God." That brick pile? What eloquent language, if we could but interpret it aright. What a story has it to tell! It will serve its time, and, like all matter, pass into disuse and decay. No longer will its carpeted aisles be pressed by the feet of those who have gone up higher, nor will its walls re-echo to the sound of music that has been. Man's efforts will be but a dust pile—only an historic ruin—if it does not give place to the busy mercantile life that is pushing its way.

But before this comes will man read the lesson of its life which, unconsciously, the builders of that brick pile have written? 'Tis a symbol that tells us of sacrificed lives—an emblem of man's progress from the fire-altars of the Parsees; out-of the mystical sanctuary of the Egyptian priesthood; the Astral religion of the Chaldeans; dimly-written hieroglyphic lore of the religions of the Essenes, which have passed long ago into disuse, does that form come to us, sadly, unable to read, to understand, to know in its fullness all that that pile of stone and brick and wood would foretell.

We turn our gaze to yon star, that in the dark firmament of the night seems to shine like one brilliant diamond placed in the diadem of the universe; its scintillating rays diverging from its heart, carrying to earth their brilliant, warming, electrical sparkle, seem ever to beckon us onward and upward. Ah! we can understand that language much better than that which is spoken to us from the deserted streets or the mute appeal from that stately pile, man-made, man-revered. Listen! does it not say to us, "Thou art a part of life material, and yet far apart from it." Physically thou art, as Omar Khayyam says:

"Ye are no other than a moving row Of magic shadow-shapes that come and go."

"A Means to an End." But thy soul is a part of God—a scintillating ray from the great Over-Soul of the universe, expressing itself in the material, so that thou canst become part of the Great Whole. Thy pains, thy sorrows, thy anguished calls, are all needful lessons given to thee. As gold becomes pure in passing through fire, so dost thou become conscious of thy supreme self-hood by passing through the experiences of life.

Thou poor, weary mortal, why dost thou grieve? Hast thou not chosen that body of flesh? Hast thou not cast thy lot in thine environments, so that thou canst profit by the experiences which thou dost gather? Canst thou not cognize self? Look not upon the flesh as a means to the Great End, but take a survey of thy spiritual self and follow where the soul doth lead thee, for 'tis ever beckoning thee onward and upward.

As the sweet water-lily, so pure and white, must slumber in its germ-life in the slime, and ooze and decay beneath the surface of the water before it can express itself in all its purity upon the crystal sheet, so must thou unfold thyself in thy environments of pain, sorrow and despair, ere thou canst enter into the wholeness of thy own.

And with Tennyson:

"So runs my dream; but what am I?
An infant crying in the night;
An infant crying for the light;
And with no language but a cry."

A clock in the distance strikes the hour—one—two—three—four, and low in the eastern horizon we catch the first sight of dawn. 'Tis a promise of renewed strength, of immortal life. We rise, and again fasten on the burdens that belong to us. Yes, we are stronger now. The night's vigil has cooled the aching brow. The trust with the soul has brought renewed hope—

We are willing to be a means to an End.

A Suggestion.

BY CLARA CUTLER.

All knowledge comes to us through growth. It comes to us when we are spiritually and intellectually developed to receive it. The first scientific discoveries were all suggested by the thought of some individual.

A medium told me that the raps first came on her window. She opened it, and they came on the table. She asked, "What is it?" The answer was, "Spiritual electricity." "Who is it?" answer, "Franklin."

Supposing a scientist, having survived the change of death, discovered by experimenting that by means of electricity he could act on and through matter, and, by making raps, aroused our attention, and being interrogated by means of the alphabet, gave intelligent answers.

This is my idea of the way in which the first phenomena of Modern Spiritualism were produced, and I think, if generally received, it would place Modern Spiritualism on a scientific basis.

The senses minister to a mind. They do not know. At a moment in our history the mind's eye opens, and we become aware of spiritual facts, of rights, of duties, of thoughts—a thousand faces of one essence. We call the essence Truth; the particular aspects of it we call thoughts. These facts, this essence, are not new; they are old and eternal, but our seeing of them is new. Having seen them, we are no longer brute laws whirled by Fate, but we pass into the council chamber and government of nature. In so far as we see them we show their life and sovereignty.—Emerson.

Everywhere and at all times it is in thy power pliously to acquiesce in thy present condition, and to behave justly to those who are about thee, and exert thy skill upon thy present thoughts, that nothing shall steal into them without being well examined.—Marcus Aurelius.

