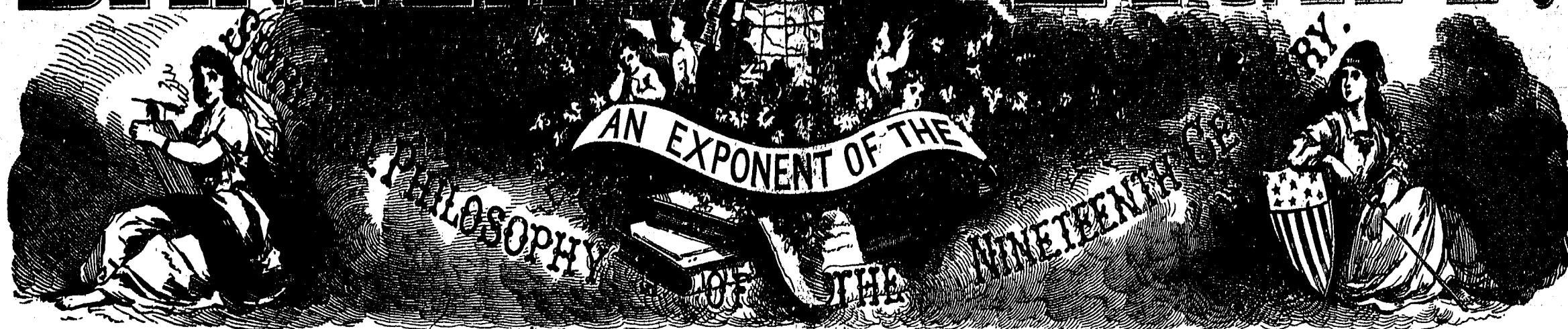


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Written for the Banner of Light.
THE GIFT OF LIGHT.

A Tribute for Memorial Day.

More light we ask upon our way,
The light of skies, the light of flowers,
The light that brightens lovely May,
And makes so sweet this world of ours.

We ask the light that beams above,
Whose splendor glistens in the stars,
The light that shines for those we love,
Who were the heroes of our wars.

They made our land the dwelling-place
Of freedom, fairest of the fair;
They spread abroad her heavenly grace,
Our common life in love to share.

Now we the light of hope send out
To those in darkness of their loss,
To be a glory round about
The shadow of their midnight cross!

O mothers, daughters, wives of love,
Your dear ones went the way of light,
And gentle as the voice of dove,
They speak to you in accents bright:

"Be brave, sad hearts, be glad to-day,
Our country gains its springtime bliss,
And has in faith the joy of May;
Remember this, remember this!

"The way of duty seems so dark,
And death the loss of human powers,
But when the path of spring you mark,
You have the parable of ours.

"We have ascended to the light,
We send our light upon your way;
We give to you our blossoms bright,
And keep with you Memorial Day!"

WILLIAM BRUNTON.

Written for the Banner of Light.

Elementary Principles of Organization.

By PROF. J. S. LOVELAND.

Nature knows nothing of simple unity. All her units are plural—two or more combined. The very atoms are dual, they have polarity, positive and negative; otherwise combination would be an impossibility. Hence, nature is everywhere organic. The lack of it would be eternal stillness and death.

On the lower planes of being, the organic work goes on with nearly perfect regularity. Chemical integration, and disintegration enable the organic work of crystallization and vegetation to go forward with uniform order. When we reach the animal plane we find more irregularity and friction, and the higher we ascend the greater the friction. Far more in man than in animal. This is because the organization is more complex. There are more unit centers, with their attractive and repellant forces in man than in all below him. There is, therefore, the greater liability to disturbed equilibrium in man than is possible elsewhere. Because of this, we find such perpetual unrest among men. They are out of balance in themselves, and with each other. In action or motion they are in conflict. And when we come to the social, or collective man the points of divergent action are greatly increased. Hence, to secure organic harmony becomes more and more difficult. And the necessity for some demonstrable, elementary principles as a basis for the complex unity becomes more imperative. It is my purpose, in this article, to submit and illustrate some of those elementary principles. And to find them, we must get to the bottom, to "bed rock," as we say in California.

I. The primary principle of organization, and it is a fact as well, is, that each unit, whether it is a simple duality or the most complex, possesses what another unit lacks, and lacks what another possesses. This produces attraction in the lower forms, and desires in the higher. Organization is the establishment of those conditions by which an exchange of the desired elements can take place. When this is done another unity is formed.

A real organization is a co-acting agency by which the wants of the units composing it are fully met. In the field of mineral chemistry this process is perfect. Bring soda and muriatic acid into chemical touch with each other, and you have common salt. Also, in vegetation the same law of give and take is ever active. In animal life it is only approximately true. And in the human realm, especially in the organization of the social man, we are beyond the blind play of instinctive or automatic forces. But we are not beyond the elementary principle of lack and surplus. No man possesses all that he needs. Exchange or commerce is one of the necessities of human perfectness. To establish the conditions for that exchange is organization. Blind instinct suffices for the lowest forms of life, and in some respects even for the highest. Instinct, or spontaneous knowledge, will always have its sphere of action. But just in proportion as we ascend in the scale of reason, and develop self-conscious knowledge, do we disregard the monitions of instinct, and act from other forms of impulse. We act from the impulse of different classes of desires, instead of the totality of being. The immediate, the temporary, is yielded to, instead of the permanent, the eternal. The unions thus formed are necessarily imperfect, and instead of securing harmony—satisfaction, they more and more destroy the needed balance, and increase the unrest. There is lack of the give and take. It is all take and no give, or as little give as possible. This is the condition of modern society. Its feverish unrest and insane activity is called enterprise. More properly it should be termed suicide. It is the delirious ravings of the maniac. It is an

utter disregarding of our first principle. It confesses, and indeed, loudly proclaims the lack of happiness, and the means thereto, and is furious in its desperate efforts to obtain them, but is utterly indifferent to the lack in others. It is supreme selfishness. It is the ignoring of any duty toward the fellow, unless it promises to promote the ends of self. It grasps at everything which the desires demand. All means are legitimate which do not threaten evil to the selfish seeker. He is a center to which he wishes all good to gravitate and remain.

II. The second elementary principle of organization is, that the great ALL of humanity is a composite, related wholeness or unity, as much so as is the individual man.

There is no necessity to offer any labored proof of this proposition. It is generally, if not universally, admitted by the intellect, though, as shown above, very far from being conceded in practical life. But the composite character of the collectivity, with its many centres of nations, tribes and communities, brings it most rigorously under our first law or principle. Each possesses what the others lack, and lacks something which they possess. Hence, they should be centres of reciprocity—they should give and take in harmonious commerce, otherwise there will be friction. There will be jealousy and strife instead of mutual good-will and happiness. The wholeness will be at war with itself. But for the great fact of absolute, constitutional oneness, each one of the unrelated centres might spoliolate the others to its own advantage. But, being only a part of the great whole, it suffers from the injury which any other part may be forced to suffer.

III. This brings me to submit as the third elementary principle the following: The harmony of the wholeness is the indispensable condition of the happiness of the unit-factors of the same. As gravitation is the balancing energy of the material universe, so is life of the mental and affectional universe. Disturb the gravitating energy in one great centre and all the rest sympathize therewith. So also it is in the world of mind. In the physical organism we see the constant workings of this great law. We cannot injure one organ or function but all suffer with it. Myriad conductors (nerves) transmit the baleful influence to every part. Paul well said, "We are members one of another." Hence, "an injury to one is the concern of all." We can reverse our proposition and say that the harmony and happiness of every unit is necessary for the highest welfare of the wholeness. One includes the other. Hence, a real organization will be a perfect reciprocity between each unit factor and the whole, and also with each other. There may be many aggregations or combinations which are very far from being organized. These combinations, mis-called organizations, have often attained certain ends, but, being imperfect—less than human weal demanded—have been miserable failures. The ignorant selfishness of the individual centres or units has always interposed some obstacle against the application of universal principles. Ignorance has handicapped the best intentions.

IV. The next elementary principle of organization is, comprehension of the true relations of unit to unit, and of them all to the embracing wholeness. Organization includes sameness of nature, hence should involve sameness of purpose for a common end. Unless there is comprehension and sensing of a common nature, and sameness of possibilities, there can be no concert and unity of action. There must be intellectual development so as to fully understand the preceding principles submitted, for, until they are, all attempts at organization will be simply tentative or experimental. They may not be absolute failures, but only relative. This comprehension includes, of course, the brotherhood of man in its broadest and fullest sense, and must be at the foundation of all organizations that will stand. This will rigidly and totally exclude all forms of partialism or sectarianism. All sectarianism is selfishness; it is the vanity of the unit factor assuming to be more than the whole. It naturally and inevitably breeds discord and war. The broadness—the universalism of the real organization—will be in such marked contrast with the narrow sectarianism that men will naturally gravitate to it. The one all inspiring purpose, the welfare of humanity, will be an enlightening, attracting and guiding sun.

There can be no perfect organization unless each unit is consecrated to the practice of absolute justice. And its purpose—the end to be attained, the establishment of reciprocity between men in all departments of life and action.

APPLICATION TO SPIRITUALISM.

In applying these principles to Spiritualism, it should be borne in mind that there are three forms of organization among men:

1. Governmental—of nations, tribes, states.
2. Religious—of churches, sects, etc.
3. Societies—of Masons, Odd Fellows, etc.

Only the religious lays claim to universality, and that is only perspective. All of them are limited and partial. Some of them require us to do good to all, but they always add "especially to the brethren." Sectarianism and partialism is the animus of all present worldly organizations. Governmentally, a universal republic is hardly a dream. Universal conquest by force has been not the dream, but the effort of all-time ambitions. Religiously, by conquest and proselytism, universality has been sought; but in vain. The hatred and strife of sectarianism still remain. Societies don't aim at brotherhood outside of their own narrow limits.

Shall we put Spiritualism in either of these categories? Certainly, not in the first. It does not aim to be a civil government. Nor in the second, as religion is defined by the prevailing religions. All religions include some form of worship of God or the gods. Spiritualism ignores worship entirely. It claims to be religious in a higher sense, but not as defined by the churches. Is it a mere affiliated society? It is more—much more than those narrow affiliations. A genuine organization will include them all, because its principles, as I have described them, will be the constitution and laws of all governments—the doctrines of all religions, and the inspiration of all societies. All real organizations have a common life. Otherwise there could be no unity. Life is the sum of the impelling energies possessed by the body. In nations, we term it patriotism. In religion, consecration, and in societies, fraternalism. The true organization will embrace all these in their higher, their universal significance. Organic Spiritualism will do this. As the church God is a Trinity in Unity, so Spiritualism is a Trinity in Unity. Governments, Religion, Society are the three personalities in the great Oneness.

No real organization can be built upon faith. Beliefs change as men's concepts change as the result of increasing mental capacity and knowledge. Nor upon a fact, or a series of facts. Facts—phenomena are only effects, issuing from pre-existent causes. At best, they are evanescent pointers to the causating power beneath and behind them. Phenomena, issuing from intelligent personalities, proclaim not only action but purpose in that action. They are valuable only as the principles and purposes underlying them are altruistic and uplifting. Organization based on phenomena alone would be like building a house upon the sand. No narrower basis than that could be conceived. A major portion of the so called organizations among our Spiritualists are of this narrow, one-sided character. They have no coherence. They do not deserve the name of organization, it is simply association for some limited purpose.

Now for Spiritualists to organize, in contradistinction from a mere association, there must be a common purpose proceeding from certain recognized principles, and these principles must be the moving impulse of every individual. The purpose of the unitary aggregate must be the purpose of every individual unit composing it, or it is not an organization. As the eye is the organic unit for the purpose of vision, so is each member of an organization an organic unit for the performance of some special function of the same. When men are really organized they work together with the precision of a machine. A body of thoroughly drilled soldiers are a perfect example.

A pretended organization, which only embodies a part of life and conduct, is not worthy of the name. It is only a society—an association. It is partial—sectarian—it is less than the whole, and hence may come to be regarded as of much less importance than some other society or pursuit. Hence to attempt the organization of Spiritualism, or to join any such organization on the same basis as a church or society is organized, is to fail from the very start. It is organizing a failure, not a success. If our Spiritualism is the embodiment of eternal principles, then it owns us as constituent members of the same, if we are Spiritualists; and it is not a matter of fancy or notion on our part as to working as a member. There is no alternative. The real Spiritualist is a life member and a life worker of the organization.

The question then is narrowed down to this point, has Spiritualism any principles? Organization always rests upon principles and is demanded by those principles. The fact that Spiritualists have failed to organize and have only succeeded in getting up some very loose associations that cannot or dare not affirm any principles is proof of a sad failure. They have attempted "to put the cart before the horse" by essaying an organization before they comprehended what was implied in that term. On the part of thousands, it is considered a matter of comparative indifference whether there is any organization or not. And, moreover, it is thought to be a mere matter of will or choice whether we have an organization or not; and that we can as individuals belong to it or not, as suits our fancy. The preceding arguments show the falsity of all such positions.

If Spiritualism has any principles, and there are any Spiritualists, that is, persons who comprehend and accept those principles, then they must organize. They can't help so doing. But if Spiritualism is only a repetition of phenomena as old as history, and with no new principles deduced therefrom, which essentially change and modify the whole of life and conduct, then there can be no organization, only combinations for partial and limited purposes; new forms of the sectarian partialism of the church. But, if Spiritualism be all that I have affirmed, if the great majority of professed Spiritualists only accept the phenomena and the fact of continuous life shown by the manifestations, the same results will follow. We shall have a few struggling, contentious societies, ending in a rival sect, or in a final absorption into the grasping church. This is the trend at the present. The church, being a compact organization so far as social prestige is concerned, attracts and absorbs thousands of the phenomenal Spiritists. Social and political affiliations are the potent factors which control where the elementary principles are not comprehended.

In view of these positions, the deduction pressing upon us is this, the primal necessity now confronting us is the mastery of element-

ary principles. Until this is achieved organization is impossible. There can never be harmonious action among people who are not at one upon principles. They can have no common purpose, no unitary work. But to compass this most desirable end requires diligent thought, careful study. If the present national and the local associations will devote the next five months to this needed work we may be able, at the national meeting in October next, to establish a real organization. There are hundreds waiting to see if a working body can be evolved out of the divergent and warring elements of the present inharmonious spiritual movement. If the present year reveals another failure, there will be a still larger number than heretofore who will give up in despair, and ally themselves with some other body of peoples, or take into serious consideration the question of a new, a real organization of the accordant persons now scattered over the country unable to work in the midst of present disorder. They have long lamented over the deplorable condition of anarchy and strife, and hoped to see a change, and Spiritualists in profession proving themselves so in reality. Hope deferred makes the heart sick, and hope has nearly given place to utter despair.

Such a step would be a dernier resort, but may be compelled. Thousands have been compelled by the bickering, division and strife, to abandon the movement and live by themselves, or outwardly connect themselves with some liberal church. Very many think this to be the logical and only way to permeate the churches with true principles and revolutionize them. This may be so, but there are thousands who can never go back into the effete practices of the discarded mummeries of the false church.

Careful consideration of this subject is earnestly commended to the great body of professed Spiritualists. Careful observers see and know that in spite of all our boasting, the spiritualistic movement is less popular and more despised, and less influential than it was thirty years ago. Under present conditions this process will continue. An unorganized mob is sure to disperse, and is little feared. One split up into fighting factions is still less feared or respected. The church is weaker or vastly more liberal in its doctrines and immensely stronger in its organic form than heretofore. Spiritualism, in its lowest phase of phenomenalism, is no bar to its fellowship. As a propaganda of mere spiritism it will not receive any very serious opposition. Associations, like what we have at present, destitute of any basic principles will never greatly alarm the church, nor benefit the world. But when the elementary principles, set forth in this article are made the basis of an organization, the alarm will be sounded, and the last and desperate battle will begin. It remains to be seen whether the National Spiritualist's Association is capable of assuming a real organic form, and thus open up the way to victory. Of course, it all depends upon the intellectual and spiritual status of those who will represent the Spiritualists of the country. Let me again suggest that the next five months be devoted by the Spiritualist Press and people to the discussion and settlement of the Elementary Principles of Organization.

Story-Telling.

By MARGUERITE C. BARRETT.

The Boston Unitarian Sunday School Union is giving attention to a subject in which Spiritualists might well take an interest. In a recent meeting the Union discussed the "Art, True Use, and Value of Story-Telling in Sunday School." It was the general opinion of such men as Edward Everett Hale and Edward A. Horton that story-telling was an art which should be cultivated. The points made by our public speakers through striking illustrations will live long after their other utterances have been forgotten. If this is true of adult audiences, how much more would it apply to the young?

All of us agree in a vague way that our youth should be instructed in the principles of Spiritualism (whatever they may be). Most of us expect others to do the instructing, and we render assistance by blandly murmuring, "It is a very commendable work."

Many Lyceum conductors and teachers are utterly at a loss what to do with the little inquiring minds that come to them week after week, and as a rule they resort to marching, singing and recitations to keep up the interest. The first two are almost indispensable, but it is very evident that the recitations are carried to extremes. They are seldom even spiritual in character, indicating that the teachers could have had nothing to do with their selection; and we listen over and over again to a jockey's horse race, "Don't Send Me Away, John," "Just Tell Them that You Saw Me," or a reading so extremely orthodox as to refute all the teachings of Spiritualism. The child's vanity is tickled by the applause he receives, and his entire interest in the Lyceum resolves itself into a feverish desire to appear before the public to win its admiration. If there are two Lyceums in a place, he will slip from one to the other, remaining only long enough to march and speak his piece.

This, we are glad to observe, applies more particularly to younger children. A pleasing feature has developed in some Lyceums, in the form of debates among the older boys and girls. These provoke thoughts in the minds of the participants, and excellent results are manifested. But it is painfully apparent that there are very few boys and girls of this age to profit

by these debates, and the reason is obvious. The younger ones do not receive sufficient attention, hence drift away to other schools.

And yet we labor under the impression that we are following out the teachings of Andrew Jackson Davis! Those who can look back to the time when he was actively engaged in the work, realize that this is a mistake. They will remember him as he gathered the children about him, telling the older ones they could indulge in all the long speeches they liked; he wanted only those who had the plastic minds of children. They will again see his kindly face lighted up with love and sympathy, will recall how his simple, joyous nature bubbled over like a fountain, and as the bright, sparkling drops fell upon the little one's hearts that were as smooth and impressionable as the clear water in a fountain's basin, they bounded up, as such drops will, and formed miniature fountains, until the basin which the children formed was all alive, and a part of the great fountain itself.

The itinerant system which our speakers are obliged to follow relieves them to some extent of the responsibility in this direction which would otherwise be theirs. On the other hand, their constant travel should give them a fund of stories which would contain valuable lessons for the little ones. As a matter of fact, however, the number is small indeed of those who can talk within the comprehension of children. Can it be they fancy simple language beneath their dignity? A disagreeable reporter once remarked: "A Spiritualist speaker can easily be determined by the terrible retchings he undergoes in his attempt to belch forth all the big words in the dictionary, which he has previously swallowed without chewing, and failed to digest." That is a pretty hard criticism, but we venture to assert that if the children could understand it, they would say "amen" as they recall some of the grandiloquent speeches made to them by public speakers.

We believe that all who aspire to become teachers either of minor or adult children would court success best by cultivating simple language and the art of story-telling. In the kindergarten they have learned that the quickest and most effective way to reach the mind is through object-lessons and association with something familiar. This will apply to the old as well as the young. No truth is ours till we have seen it, touched it, felt it.

"The Highest is a sun-mirror;
Who comes to Him sees himself therein,
Sees body and soul, and soul and body."

By story-telling we do not in any sense refer to fiction. While imaginary circumstances may be related to illustrate a point, stories of real life are much to be preferred. Above all, one should never deal in flippancy, and give wrong impressions. A child places perfect confidence in his teacher, and the greatest care should be exercised not to cheat him. The reason well-written biographies are more wholesome for young men and women than novels or works of fiction is because they are real, not imaginary, and because the latter usually aim to depict man's relation to but one other person in life, while the former show his relations to the world.

To return to the Lyceum work in particular, the class hour should be one of natural pleasant conversation. The teacher should relate experiences and get the children to do the same, correcting any erroneous conclusions. He would soon find that his young pupils were really teaching themselves. In lieu of the recitations, which are beginning to have a baleful tendency, would it not be better if two or three original stories, or conversational talks were given, all bearing upon the thought of the hour, i. e., Spiritualism, in its broadest sense, which of course should include all things really desirable, remembering with Mazzini that we cannot deal with moral questions apart from life itself, or in his own words: "Morality is not a metaphysical entity existing outside the real world." In the same sense we cannot teach Spiritualism as a thing apart from our daily lives.

If one were chosen each Sunday from the younger groups to tell in his own childish language either the story previously related by his teacher or something he has observed through the week; and a member from the group of older boys and girls, also from the adult classes, would prepare an original composition, so simple that the youngest could understand, yet so interesting that the oldest would enjoy it, the school would soon be bound together by an association as fascinating as it would be instructive.

An English oculist, who was very fond of cricket, found that the game affected the delicacy of his touch, and gave it up for the sake of humanity, to whom he had dedicated his life. He had to separate himself from his favorite sport for the sake of others, and he did it as a duty to his fellowmen. Some of our religious exchanges claim that his act was a "Christian" virtue. We venture to say that he was actuated by no thought of Christianity whatever. He probably loved his profession, hence dedicated his life to it for its own sake, as well as for the sake of humanity and scientific research.

"What doth it profit a man that he gain the whole world; and lose his own soul?" asked a devout Christian in prayer-meeting. "Sixty per cent," fervently replied a brother Christian who had borrowed a small sum of money of the first speaker only a few days previous at that enormous rate of interest. Such "religion" pays well.

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The Purpose of Life:

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

BY C. G. OYSTON

CHAPTER IX.—Continued.

Now what does all this peculiar ratiocination mean when divested of its technical metaphysical verbiage? Why, that at the dissolution of the physical body, man, being possessed of seven principles, becomes divided up, part of his nature passing away into the state of Devachan, or the spirit-world proper, and the other portion remaining in the spiritual atmosphere or "astral world." This cast of "shell" remains intact for an indefinite period if the tendencies of the individual in material life have been gross and grovelling, and it is this "shell" which communicates the intelligence bequeathed to us by our spiritual medium. Beings neither animal nor human, but active and lively in an intermediate condition of development, co-operate with and assist these "shells" to produce objective wonders, and delude intelligent people at spiritual séances. The medium desires to place himself in communication with a certain exanimate spiritual being, and forthwith he projects his own "astral body," galvanizes into activity the latent intelligence attached to the "shell," and imparts to the sitters present evidences of spirit identity and superior knowledge. That communication with the departed spiritual entity is not possible, but the "shell" is liable to be galvanized for a time in the mediumistic current into a state of consciousness and life. The above assertions are made with such positive dogmatic authority that we naturally inquire of the author, "Who made these a prince and a ruler over us?" Intellectually? We ask, "How do you know these things?" What proof have you of these statements?" and we are assured that "The Masters or Brotherhood of Adepts say so, and they know." How do they know if the spirits of the dead cannot return to earth-life? Who do they get a knowledge of the laws and conditions of a world where individualized spirit does not reside? If spirit communion is a delusion and a snare, why should we place reliance in beings who, if they do exist, have only been seen by the favored few, while thousands of spiritual beings have revealed certain cardinal ideas exactly in accord with each other, through different individuals, in different parts of the world?

Let us closely, candidly and philosophically examine this theosophical position. On one cardinal point both Spiritualism and Theosophy are agreed, viz.: The purpose of human life on earth is to individualize the eternal principle of man. Then to become individualized the higher nature must maintain intact all that which constitutes the individual. The physical body is but a manifestation of personality, consequently, when that personality is laid aside, the individuality proper presents itself in its native spiritual element. How then can it cast off any part of its individuality in the form of a "shell"? It is reasonable to suppose that the spirit-body during its contact with matter may have appropriated substance too gross to enter a refined condition of spirituality—that this substance may bind the spirit to earth, its kindred element, until the grosser particles have become eliminated by unfoldment—that by the operation of the spirit's will and power desire is hurled at such obstructive possibilities, and as these denser atoms settle down earthward the inner man ascends to the spirit-world proper; but to assume that a solid body can be cast off in addition to the physical form appropriated by man on earth, is so utterly opposed to all our conceptions of gradual progress and refinement, that, to say the least, it is not in accordance with the eternal fitness of things.

Again, as Spiritualists we know from personal observation at séances that the particles of matter which the spirit desiring to materialize attaches to its spirit body, in order to become solid and tangible, can be dissipated by the magnetism and thought power projected from the sitters present in mortal form. An intense earnest gaze can disperse these atoms despite the effort of the manifesting spirit to retain them. This, then, being a scientific fact unquestionably demonstrated are we not justified in contending that could the spirit cast off a grosser "shell" in its upward ascent that "shell" would become immediately disintegrated by the thought and spirit power ascending into the "astral world" from the dwellers on earth?

If "broadly speaking, as a law it is only the relic of non-spiritual minded men whose spiritual Egos have perished, that appear in séance rooms, and are dignified by Spiritualists with the title of 'spirits of the departed,'" how is it that the author of this present work has for a course of years received philosophical thoughts and ideas through an unconscious trance medium, as profound and as true as the perception of the sitters could entertain? These ideas were new and original to us, and certainly beyond the capacity of the medium or sitters in their normal state; communicated by a human intelligence who, while remaining inconspicuous for a special reason, claimed to have been put to death during the Spanish Inquisition. The subjects for discourse were unknown to the medium before he passed into the unconscious condition, when immediately the question was propounded he would commence with some philosophical assertion bearing on the theme, and deliver a profound logical address which in due time would appear in one of the leading journals of the spiritual movement. Such subjects as "What Evidence Exists that Human Soul Unfoldment Determines the Development of this Material World?" "Does the Spiritual Nature of Man Receive Sustenance from the Material, or is the Material Body Elaborated and Developed by the Spiritual?" "Is the Present Increasing Influx of Population to this Material World Due to the Creation of New Souls in the Spiritual Realm?" "Is the Human Soul Capable of Manifesting the Attributes of Deity?" "What is the Nature of the Operation of Interchanging Thought Passing Between the Spiritual Man and his External Surroundings?" etc., etc. Upwards of a hundred such subjects were philosophically treated by this minor medium. These lectures were certainly not vaporous platitudes. They secured the place of honor in the spiritual organs, and were admired and commended by some of the most eminent writers and thinkers in the spiritualistic world. Where did this advanced intelligence come from? How could the medium "galvanize" the "shell" when the identity of the spirit was unknown?

How could one of the most enlightened scientific men in England receive new ideas and more enlarged views on scientific subjects through the instrumentality of a lady who had devoted no attention to scientific studies of that kind? This lady medium would be conversing with another friend in the room while her hand was busy answering questions put by the scientist. These questions and answers were published in book form, and in that book it is recorded that, subsequent to receiving certain statements prophetic of the possibilities of science, more recent developments have exactly corroborated the assertion of the spirit communicating. The usual course of procedure by this medium was to write automatically, and it has come within the province of my personal observation to see this lady answer questions in writing while conversing with others on the ordinary affairs of life. The list might be continued *ad infinitum*, but let these suffice. Thousands of cases of spirit identity are recorded, and those who know most of spirit manifestation are the least disposed to accept the "shell" explanation. When an individual inhabiting a physical body can during the period of sleep leave the mortal form, travel thousands of miles, communicate with and control mediums in the same way as is generally done in spirit circles, and return to the body with a distinct recollection of what transpired in the interval, which is described in detail immediately the spirit regains control of its earthly body, when in fact subsequently word for word corroboration is received before there could possibly be verbal or written communication with the friends afar off (those friends who had no ulterior motive to serve by collusion or imposition), is it not an earnest of the possibility that communion and intercommunication can be established when the mortal form has been left behind?

Col. Olcott, commenting upon his experience with those materializing mediums, the Eddy Brothers, while admitting that upwards of three hundred forms materialized in his presence through their instrumentality, insinuates that the double or "astral body" of the medium may have been a very active participant in these manifestations; although individualities and nationalities of all kinds were there represented. Is not this trying to prove too much? If the "astral body" of the medium can exercise such marvelous powers while on earth, is it not a logical and sensible inference that it may be able to do even greater things apart from the material body, and the phenomena of the séance room are spiritual manifestations after all? Respecting elementaries, there is not a solitary proof on record that these sub-human spirits exist, much less communicate a high order of spiritual intelligence to circles. Why, according to the claims of the Theosophists, these beings have not yet spanned the chasm between the animal and the human; how, then, can they understand, appropriate and apply human intelligence? You might as reasonably claim that a monkey could solve a problem in Euclid, or a parrot deliver a highly philosophical discourse of advanced ideas.

Let us pursue these Theosophical deductions further. The idea that "Devachan existence is a rosy sleep—a peaceful night, with dreams more vivid than day, and imperishable for many centuries," may voice the soul desire of the indolent, unprogressive Oriental, but it will not accord with the energetic, aspirational, practical characteristics of the Western mind. Activity is the great promoter of happiness, not indolence, and a condition of super-sensuous

insipid day-dreaming must necessarily become painfully monotonous to the progressive individual. The unphilosophical reception of such a state of being is abundantly apparent when we look for a purpose in its existence. No real intellectual or spiritual progress is made, but centuries are spent in idle repose or sensuous delights which have no definite purpose to serve. The spirit floats in an atmosphere of dreamy peace, waiting until the period shall arrive for a return to physical life. But why these successive re-births? Is it for individualization? Then when the spirit enters Nirvana individualization becomes merged in the absolute, and is of course lost. Thus the whole object of human existence is but an aimless play with the shuttlecocks of circumstances and conditions.

How can there be individuality without consciousness? A "dream" life such as Devachan, where consciousness and mental reflection do not exist, where the incidents, impressions and instructions of material life are not intensely sensed, realized or understood, where life is one hallucination and delusion, is not a desirable condition, nor can it be in any way conducive to man's progress or ultimate unfoldment. The vagaries, transmutations, indefinite transformations of our dream-life are not a reliable criterion of instruction. We place no reliance in such experiences, which are but an interchange of physical life's reflections and subjective sensations; then what benefit can be conferred on the individual by a continuation of such "rosy sleep, with dreams more vivid than day, and imperishable for many centuries?"

Is it reasonable to suppose that "there is no opportunity while the soul inhabits it (Devachan) for the punctual requital of evil deeds," that "the common-place sinner will reap the fruits of his evil deeds in a following reincarnation," and "there is no logical place or suffering" in that "world of effects." Good and evil are the contrasts of individual experience. Their impressions are sensed equally by the spiritual being, and must be reflected therefrom correspondingly, or earth-life is no schoolhouse for man. You cannot receive the practical benefits of good thoughts and deeds without sensing the contrast of evil. Adverse conditions exist in order that man may progress because of a practical knowledge of them, which harmonizes his being with the provisions of Divine Justice. Earth-life is not a hell of punishment. It is a condition where man can sense and know what he could never realize elsewhere.

If when the spirit passes away, "taking with it no fragment of the individual consciousness of the man with which it was temporarily associated," that "past consciousness is doomed to extinction; past incarnations in matter have had no wise object at all, and man is no more benefited thereby than the animal world. His past is an aimless, senseless, purposeless struggle with his natural environment, and he is but the sport of the conditions by which he is surrounded. If the consciousness be dissociated from the spirit, a wisdom that can be displayed in a "new Ego" returning to physical life, to be punished for deeds done by an Ego that is lost? If consciousness has "parted from the spirit forever," and the Ego that sensed experience in the past is lost, as it "cannot re-enter this present world," why does it come in contact with matter at all? Even that consciousness which may be evolved will be lost in the "astral world," and the poor babe in spirit will be obliged to return indefinitely with no ulterior purpose to gain. Surely this quagmire of labyrinthine disquisitions on metaphysical speculation is mystifying indeed. The manifest absurdity of a loss of soul, or a part of the seven principles of man, is so abundantly obvious that elaborate comment is unnecessary. We know that not a particle of matter can be destroyed, then how can a part of the indestructible essence of man's spirit-being become lost in the "astral world"?

How much superior, philosophically considered, is the great purpose of life as exemplified in the teachings of Modern Spiritualism? It appeals decisively to the reason, the intuition, and the highest sense of Divine Justice. There is no "Thus saith the Lord" in its pronouncements; there is no Divine Authority of command; there is no force placed upon the reflexion and obedience of the soul. The Spiritualist, when asked for proof, produces abundance. When asked how does he know that such things are, he reasons from analogy based upon his own personal experience, and not upon the testimony and conviction of some one else. His system of thought is placed upon the bed-rock of scientific fact, and his deductions are in accord with the revealed evidence of practical observation. The human spiritual intelligences from whom he has derived such a lucid exposition of the grand purpose of life are beings with attributes and possibilities similar to his own, but, because of more enlarged unfoldment, they are endowed with superior knowledge to himself. Yet these wise and advanced beings claim to be (in comparison with other human intelligences) only as little children in the schoolhouse of thought.

The soul of man is eternally and infinitely progressive. No limits can possibly be established to retard the infinite expression of human intelligence and power. The definite object of man's incarceration in matter is indeed individualization, but individualization on that will ever be maintained. His struggles with adversity and antagonistic conditions are for the purpose of sounding the gamut of all thought and feeling, of experiencing everything possible for the human heart and soul to know, and to make that invaluable knowledge his own. He must tread the wine press alone, no matter though his bleeding feet testify to the agonies endured. He is destined to become one of the Gods of the universe. That high degree of power and wisdom cannot be attained without sensing the esoteric as well as the exoteric side of human thought and feeling. Material life is a schoolhouse wherein he becomes educated in a knowledge of himself to prepare him for his destiny in the far future. He possesses internally the infinite possibilities of a God, and a God he will certainly become. Every form of anguish, every sigh of sorrow, every pang of bereavement, every vibration of rapture and pleasure, every indignity imposed by poverty are all schoolmasters of the spirit. They fill the treasure house within with riches beyond computation, which will be an ever-abiding source of power to the advancing soul. "Man never had a beginning spiritually, and will, therefore, never have an end. From eternity he came, and to eternity he is outward bound." Before this world upon which we dwell had objective existence, spiritual beings who had sensed the practical of experience on other planes of material activity in the infinite universe assumed guardianship over the babes in spirit who were about to measure their strength with matter on earth. Our physical globe having become condensed from the ethereal condition so as to sustain first vegetable then animal life on its surface, man essayed to battle with the whirlwinds of adversity in order to know himself, and his true relationship to the external world. Consequently he took on the material elements in the lowest form of human life. He was rough, crude and undeveloped, like the conditions by which he was surrounded, but by a successive course of re-births on this planet he has not only become refined and intellectual, but he has compelled nature herself to become more beautiful, refined and lovely, as his powerful assistant in the onward march toward perfection.

When the soul of man withdraws from the physical form the formative principle constituting the individuality remains intact, and seeks association with conditions adaptable to its degree of refinement. The more spiritually-minded the individual may be, the less potent will be the power of earthly attraction, and he soars upward to conditions suitable for his particular degree of soul-unfoldment. By inhaling a quality of spiritual sustenance from the atmosphere he exhales proportionally. His external surroundings are a faithful index to his spirituality of soul. Thought is his food, and thought is his home. Pure spiritual food inhaled from the atmosphere, cooperating with a fine quality of thought, renders the spirit-body more bright and beautiful, and man ascends in unison with the unfoldment from within.

Spirit-life is not a "peaceful dream," but a condition of intense activity, both intellectual and spiritual, where the soul can become schooled in the manifestation of thought and creative power, where knowledge is acquired and strength imparted to each individual to become more mighty and Godlike in the eternal journey of inexhaustible life.

In that spiritual realm the soul will remain until the possibilities imparted by a past physical life have become exhausted; then will it return to grapple with external conditions on earth once more. When the soul is above, beyond, and superior to every weakness; when it is competent to lead, guide, direct and advise other souls in course of advancement; when worlds are subservient to its will, reëmbodiment in physical life becomes no longer necessary, but that soul takes its high position as one of the Gods in the universe of being.

Here is a purpose. Here is a philosophy of life which must commend itself to the unbiased philosophical student as more rational, more in keeping with science, intuition and reason than those mystical platitudes of Modern Theosophy, which only make "confusion worse confounded."

[To be continued.]

Mediumship,

By the Controlling Influences of F. A. Wiggin.

I. Mediumship is a fact which admits of no argument, although, as everything is counterfeited, from character to coin, so mediumship is not without its counterfeiters. Every man and every woman is in some sense mediumistic, though the exercise of mediumship is often held in statu quo because of a certain lack in the organism, even where there is a desire to develop this inherent quality of life. But the time has come for those who seek for development of mediumship to stay their onward rush thereto, if their aim is simply to use the power for self-aggrandizement or pecuni-

ary advantage. Mediumship should be held on an entirely different plane than lines of commerce.

Mediumship is a God-given and beautiful thing, for the purpose of illuminating this dark world and uplifting and instructing humanity. It throws a flash-light on the so-called future; and certainly that man is least qualified to act who walks in the light of the spirit—to whom spiritual revelation is indeed a lamp unto his feet and a light to his path.

Intuition is recognized as the highest state of consciousness in our relation to the world. Women are more in tune with the vibrations of intuitive consciousness, more susceptible to the influx of intuitive life, since man's reason has been chiefly cultivated by contact with the world and business interests. Woman, in the more quiet seclusion of her home-life, has had opportunity for the unfoldment of her spiritual nature. For this reason there are more developed female mediums than of the male persuasion. But the intuitive faculty can be cultivated as one can develop muscles, only upon another plane of exercise, viz., through the exercise of passive concentration. Passivity of mind does not mean inactivity; the mentality in this state is not an entire blank, but there are certain forces of light known as thought-waves, which the mind, through passivity, becomes in a condition to absorb.

Another phase of mediumship, known as trance mediumship, is never absolutely perfect with any medium. When I first came to this instrument I found him perhaps in as close harmony of vibration with myself as it is the lot of a control to find a medium. He has many traits of character, tastes and desires such as belong to me, so that I had in difficulty in getting control; and yet while controlling him I am sometimes conscious of the self-consciousness of the medium, and during such times I am, to a certain extent, unable to present to my hearers the truth in just that language which I might desire.

Many mediums entrance themselves. The process of entrancement is very simple. Mesmer gave you a key thereto long ago. Now a man out of the form can hypnotize a subject as well as the mesmerist in the body, until the subject practically, for the time, becomes the personality of the operator, as I project something of my peculiar entity into this mediumistic organism. The spirit psychologists his subject, and yet a medium under control seldom rises above the plane of thought which he enjoys when not under control. Very little is uttered through a medium at a séance that contains any illumination, because he measurably is psychologized by the sitters, who have more interest in the physical conditions of humanity on the plane of their own life than of the spiritual. The trance is a very peculiar state—a super-sensitive state—and not the highest unfoldment—entrancement being the lowest form of mediumship, and one of very little pleasure or profit to the medium.

There is no phase more pleasant than automatic writing. The best way to develop writing is this: Sit down at your table with pad and pencil, and place yourself in a passive mood, then as inspiration comes to your mind write out your thought. Do not destroy the writing, however simple. Sit for twenty minutes. Remember that an inspiration comes from an impresser; you cannot impress yourself. The spirit who impresses you, while you smile perhaps at the worthless result, is getting control of the arm. Eye-and-by-eye you will feel a prickly sensation at the wrist. This will indicate the attempt of the spirit to cut the train of thought from your brain, and to introduce, at this stage, center, his or her own thought. Physicians of fifty years ago held that nerves chiefly served to convey sensation; now they generally admit that nerves serve to convey ideas. The ability of a spirit to control depends upon the sensitiveness of the nerve terminals at certain points of your body. The first nerve center is in the brain, the next in the stomach, and there is a vital connection between the two. It is well every night and every morning to bathe down to the chest, rubbing vigorously, not alone for cleanliness, but to vitalize the nerve terminals. Preserve your patience and passivity in your sittings. Make conditions, and do not let conditions make you. Never aim to draw any spirit down to your plane of development. Bring your spiritual life up in harmony of vibration with the influences above.

It is not well to choose the phase of mediumship, or become centered in your desire in this direction. Do not consider the phase of mediumship until the mediumship itself is developed, when the phase will very naturally assume its proper province in your life. First, find out for a certainty that you are well and thoroughly equipped, spiritually and mentally, for you will find that you cannot make the world drink of the water of life from the dipper of ignorance. Second, do not think of who shall control you, but rather of the quality of life which shall cooperate with you. Test it by the study of your lives to become so spiritual that you will be in harmony with the Universe, and all God. Grow into the atmosphere of the truth spiritual, constantly illumined by the great power of the Over-Soul. Then when you come into such vibratory union, there will be constant communion with higher intelligences, and you will then be able to bless the world.

Mediumship is not to be simply controlled by a spirit, but it is the cooperation with spirits for wise and beneficent purposes, and thus will be found the blessing that comes to the world through spiritual growth.

II. Mediumship has never been recognized and appreciated by the world, and is far from being universally recognized to-day. There are more mediums, however, who fail to know that they are mediums, than those who have come to a recognition of the truth. The great majority of people are creatures of five senses, and more or less slaves to custom; they grow small instead of large, because of not growing in the right direction. Only a few see the boat of their lives according to the right course. There is only one right course, namely, that which spirituality indicates.

Clairvoyance is not a phase of mediumship, as associated with Modern Spiritualism. Spiritualism cannot lay claim to it as its own child. I question whether it is a phase of mediumship at all. Mediumship, independent of clairvoyance, is universally dependent on organization. Clairvoyance finds in all human life organic qualifications for its expression; it is a purely natural thing to all; that is, it is a growth, and not an attainment. All true mediumship is natural, but sometimes, from a human standpoint of view, seems to belong to supernatural unfoldment. Clairvoyance is grand and beautiful, and can be explained on a scientific basis now. The scientific world stands ready to admit clairvoyance as a fact, although antagonized at the mention of trance mediumship, yet the demonstration of a single fact reveals a truth, and a truth will outweigh all error.

One condition which is an absolute necessity for clairvoyance is spirituality. A man can be counted among the best mediums in the world, and yet may be anything but a moral man. Mediumship is not dependent on morality for its existence, but on organism; yet while not so dependent, the quality and value of mediumship to the morality and upliftment of the world is dependent upon the morality of the medium. That which I call a good test is that which comes to the soul or man with a spiritual significance in it.

The first essential for the use and enjoyment of clairvoyance is the establishment of a spiritual character. Show me a good clairvoyant, and I will show you invariably, at the centre, a fine character. I make bold to assert that this faculty of spiritual sight now enjoyed by a few will one day become the universal possession of all humanity, as the race becomes more spiritualized and gives thought and concentration to spiritual things.

How do I see anything? Do the spectacles which serve a purpose for some eyes see anything? Neither can the eyes any more. On the retina of the eye is a little hammer that is vibrating with the rapidity of millions of times per second. What is this little hammer beating against? On the optic nerve back of the retina which runs to certain nerve centres in the brain, where the brain sees and feels, not the eye. That little hammer is the telegraph key. If the operator in the front brain forgets or neglects to send back the message to the operator in the top brain, spiritual vision is impossible or imperfect. But there is nothing better than desire; a true desire is true prayer, and therefore, this demand of the spiritual operator being constantly made, connection is thus made with spiritual faculties, and then you begin to see clairvoyantly.

There are two kinds of clairvoyance, subjective and objective; there is a clear sight gained by mental pictures, and yet objective vision is really subjective in every instance. The spiritual life can be developed as easily as any other kind of life. By showing the pathway to Truth I would strengthen your faith in your own possibilities. Clairvoyants are usually clairaudients also, a very close connection existing between these two spiritual faculties. Strive to unfold the spiritual side of your nature. This can be accomplished, and mediumship developed far better while engaged in the activities of life. Hours are wasted "sitting" in the silence (as a duck would, sitting on a wooden egg and never hatching out anything), waiting for powers to unfold that would gain expression far quicker by self-forgetting labors for others' needs. All limitations which environ humanity are those which humanity places about itself.

III. Many deny that psychometry is anything more than spirit influence or clairvoyance, but it is a true science of soul-perception. The brain of man has been likened to a sheet of tinfoil, a sensitized plate, which is indented with every vibration that is excited by the experience of life. Every man keeps his own record. The legend of the recording angel has not been by all well understood. The angel is yourself; the record is in your own handwriting. You cannot erase or deny its verity, or the authenticity of the author; you decide your own destiny. This record is not kept in secret; it is a public document. I can read it, and, through the study of psychometry, you can read another's record.

Psychometry can be developed by all to some extent, for it is soul-perception, a coming to the very centre and core

of things, the most beautiful power in the world when understood, and consequently appreciated. Its highest significance is that it prepares the soul of the mortal while inhabiting the body to come into proper relation with the realm of things until it can comprehend the voice of the exanimate world.

Spirits cannot speak to this world, because humanity seeks to hear their voices and see their faces through the natural channels of sense perception. You are all endowed with the powers of the Infinite. They are yours. Then commence to develop through soul-study your relation to other souls and to the Over-Soul. Unfold and manifest the powers you possess. Think, think, think; you cannot think too much. Strong and mighty is the man or woman who has outgrown the personality of ordinary humanity into the birthright of immortal consciousness.

Your soul and spirit gain expression through your brain and physical body. Thought can construct a temple, can build a city or span a river with a suspension bridge; and grander than this, thought can build a man. Your faces and forms to-day are the results of your thinking. Psychometry goes deeper than this, and enables you to understand with your soul. Strive to gain this soul perception. There is a difference between a desire to become something, and a determination to be such. Put your whole life into this endeavor, and you will come into soul relations with life.

Thought transference is a fact, and is not debarred by distance. I, as a spirit, can speak with any spirit wherever he may be, if I can locate him. You can go anywhere in thought; literally and actually you are there. You leave an impression also on everything you have ever touched. You never can, altogether, get out of this room because you have once been here. Think of it; though its walls crumble, this house, as the product of thought, must remain throughout all eternity. There is something in the immortality of thought which Time can never touch.

This idea holds the key to the answering of sealed letters, and to "ballot" tests. When you write the name of some friend, you cannot write it unless before you write it, and during that time, you are thinking of that person whose name you write. You send on swift wings a telegraphic message of welcome, which draws that friend to you. You are simply carrying out the scientific truth of mental telegraphy. See, then, how important is the line of thought in which you indulge, and the kind of reception you provide for your spirit-friends, and for mortals as well. You are sister and brother each to the other, whether by choice or chance you gained expression through different channels. But, by the attraction of soul reaching out to soul, you are eventually led to where the heavens open, and the revelations of Truth are yours. Mediumship is a beautiful gate leading through soul unfoldment to the wisdom of the spheres.

Theories Versus Spirit Revelations.

BY DEAN CLARKE.

Doubtless every truth seeking reader of the BANNER OF LIGHT was deeply interested in reading Charles Dawbarn's article in the issue of May 6, entitled "Common Sense versus Spirit Revelations."

For one, I am glad that a thinker of such uncommon sense is bold enough to call in question any or all of the teachings of spirits which have been summarized into what we have termed "The Spiritual Philosophy." I congratulate him for "heaving to the line let the chips fly where they may." The vast "confusion of thought" speaking from the Great Unknown, needs just such bold analytical examination and criticism to sift truth from error. Not possessing clairvoyant sight with which "Spiritual things must be spiritually discerned" I have tried to use "common sense" upon the "confusion worse confounded" in the statements of various "seers" and spirits regarding the locality, topography, substance, etc., of the Spirit-World, and have nearly come to the conclusion that we shall have to wait till ushered into it to get any clear understanding of its realities.

I am pleased that Bro. D. metaphorically has "kicked up such a dust" upon this point. Doubtless he is aware that however much spirit revelators have overlooked, or neglected to inform us as to this matter, Andrew Jackson Davis' Revelations furnish all the "dust" needed to satisfy his "common sense" demands. According to this greatest of seers, The Summer-Land is composed of, and is constantly growing from dust, or ethereal emanations from our earth and other planets. If, however, Bro. D. has any fears that brooms, dustpans, and soap will be needed in "Mansions in the Skies" to give them the appearance of "textual godliness," he may get such notes of error out of his eyes by listening to Mrs. Cora L. V. Richmond's oracular teachings which sweep the Heavenly Kingdom of every particle of substance known to mortal man.

Still to believe in dust "over there" would be very safe within the reach of her beam!

As to Bro. D.'s "common sense" theory of the ephemeral nature of love, I am sure he will hear a loud demurrer from all who expect to find eternal "soul mates" over there, for their exclusive heaven will need to be enlarged to take in far more than the harem of a Solomon.

"Mother-love," too, may enlarge

"Till the overflows of her mind

Take every creature in of human kind,"

but, so long as her children remain on earth, she surely does not forget her own—add up the sum of her affections any way you please!

I am inclined to believe that all love becomes fraternal at last. I do not concur with Bro. D. in his theory of memory. I agree with Sister Judson and the majority of Spiritualists, as well as St. Paul, that there is a "physical body and a spiritual body" existing in conjunction. The experiences of many persons in leaving their physical bodies transiently, often being seen by others at the time, is a well-authenticated fact. I am quite sure that the spiritual body is the architect or fashioner of the physical, and that individual life, sensation and motion inhere within the spirit-body. I do not believe that memory is registered in the physical brain, for the substance of that is perpetually changing, while memory is constant, for a lifetime, at least. If our conscious personality did not inhere in the spirit-body and brain, we should lose our identity many times in earth-life, for we have many physical bodies, "but one spirit." Earthly memories must be stored in the spirit or mind, not in the ever-changing substance of the physical brain. Why, then, should they not be retained in spirit-life? That they are, millions of facts have been given proving it to mortals—tests independently given, as in slate-writing produced without the use of any medium's brain, but communicated through the vibrations simply of the medium's magnetic emanations.

Bro. D. has a theory to which all facts must pay obedience, for he says, "Memory is embedded in vibration," and also, "Vibration is Lord and master of God and man 'over there.'" He assumes that the decarnated spirit cannot retain its earthly memory because its vibrations are not changed. He says, "He (the spirit) has none of those old memories—such memories are impossible!" How does he know that the spirit brain cannot vibrate as it did when connected with the mortal brain? What does he mean anyway by asserting that "memory is embedded in vibration"? Vibration is not substance, but a "mode of motion" of substance, either material or spiritual. Mind or spirit receives impressions through vibrations of ethereal substance, and it communicates thought by the same method. Memory is thought stored in the mind or spirit, or soul, if you please, not in vibrations that soon cease. If we do not retain our earthly memories we lose our personal identity, and the moral and intellectual benefit of all earthly experiences, do we not?

Bro. D.'s idea of mediumship thus defined: "That the medium may recall for the spirit his old vibrations" is too unscientific for common sense, and it requires more transcendental sense than I possess to grasp it. How can a medium furnish vibrations, alias memories, which he or she never had? And how can contact with a medium re-awaken vibrations in a spirit from which all earthly impressions or memories have been obliterated? Common sense mediumism is an accustomed to use, says that neither can the medium furnish for the spirit, nor vice versa, vibrations or memories which neither possess. It would be a resurrection from oblivion, equivalent to creation from nothing, would it not?

But what transcends my common sense more than all else he has written, is the following: "At this point comes in the wondrous law of MULTIPLE PERSONALITY. That returning spirit is having certain experiences during his return that belong, so to speak, neither to heaven nor earth. They are being embedded in vibrations (vibrations of what, please tell us) of their own. When he leaves they remain (where?). When he returns they await him. They are records of his manhood on that level, and therefore are actually a personality of his ego that belongs neither to earth nor spirit-life." (Italics mine D. C.)

I'm glad to get even this shadowy definition of "multiple personalities," even though I must confess that they are more mystical and mythical than the "astral shells," and "seven principles in man" of the Theosophists! So it seems we do not hear from the real personality of our spirit friends at all, but from a ghost made of "vibrations," or "holy angel," when a medium can be found who can "recall his old vibrations for him." I can be found who can.

This verily is quite as ingenious an explanation of "spirit control" as T. J. Hudson's "sub-conscious mind," but I hope that my kindly criticism will cause Bro. D. to face out this perplexing problem so clearly that all our dull brains may "vibrate" with "the truth, the whole truth, and nothing but the truth," while he remains where we can hear from his wise and deep-thinking ego in its first personality. One problem, especially, I hope he will make clear, viz., how mental vibrations become permanent personalities. Aladdin's lamp seems outdone by Bro. D.'s Almighty Vibrations.

Children's Spiritualism.

NOTES AND NOTIONS.

Under the snow on a hillside brown,
Far from the toll of the bustling town,
Slumbering under a starlit sky
To the drone of the winter wind's low lullaby,
Singly tucked under their blankets of white,
The flowers and grasses retired for the night.
Our old mother Nature had put them to bed;
And left a sweet dream for each dear little head;
So when they are roused on the beautiful morning
(Which mortals call Spring) by the robin's little
warbling.
Each merry May floweret will open its eyes
And tell of its dream to the birds and the skies.
—Ez. M. G.

A Chicago Newsboy in Spirit-Life.

My Dear Little Friends: I have wanted to write you a letter for a long time, because I am interested in you and in the Editor, for he has given us boys in spirit-life a chance to know you boys in earth-life. We have often visited the homes of boys and know what they were doing, but we never had a chance to write real letters and sign our names, and we feel as if we had just got a post office in our town, and Mr. Barrett is the post-master. I think there is no other place in the world where letters are sent to and from spirit land. Isn't that strange when there are so many, many children who are anxious to write.

My name is Dick Waterman, and I used to live in Chicago and sold papers there. It wasn't very much fun for my mother was poor, and so I had to work hard to help take care of her. Some of the boys had all the money they earned and I wanted mine, but I had to give it up. I was twelve years old, and used to wish I was a man, so that I could make more money. One day I was in swimming and struck my head on a rock and went to the bottom. I did not know I had been drowned, for I opened my eyes and two ladies were standing near me looking at me. I was lying on some soft green moss and tried to get up, but they would not let me. I thought I had been sent away to a Reform School for disobeying my mother, for she had told me not to go in swimming, but one of the ladies told me that they would be good to me if I would lie still a little while. I fussed about it, for I wanted to get to my mother, and I knew she would be looking for me and the money I had earned with my papers, but it didn't do a bit of good.

By-and-by a lot of children came and stood around me and began to sing, and I thought I was in a Sunday School; but after a while I was taken to my old home. My mother was doing something at the table and I rushed up to her and put my arms around her neck and asked her if she was glad I had got home, but she never looked up nor spoke a word. Then I went over and hid Judy. Judy was my sister and I didn't always like her for she used to tell wrong stories about me. I thought she would be glad to see me, though, after I had been away, but she didn't pay any attention either. All at once I knew that my mother was thinking about me and wondering where I was, and I knew that sometimes when she had punished me and I had thought she did it because she wanted to make me feel badly, that she had only done it because she was afraid I would never learn to be good any other way.

After that I used to go to my old home very often, but it never seemed to me that I could make any impression. One of the good ladies asked me if I would like something to do; she said I could never be happy unless I had something to do, and that the more I did for other people the happier I would be. I didn't believe that for I could not see how I could be very happy if some other boy was getting the good of what I was doing; then she took me to a hall where a meeting was being held, and where there were a lot of people. A lady had a little spirit speaking through her; the little spirit was "Sunbeam," and she was giving messages to the people from the spirits who were standing around; then the lady who took me to the meeting said if I would always tell the truth that I might come and do the same kind of work through another medium, who was a friend of "Sunbeam's" medium; so then I began my work. The medium to whom I came was a little girl named Fanny, who works and helps spirits, as well as mortals, and she has helped me very much. Fanny and Sunbeam want to send their love to all the children, and I send mine too, but I don't want Mr. Barrett to forget me, for I always wanted to be an editor myself, and if I can't be one, I am glad to work for one. Good bye.

Dick Waterman, through his medium,
MAY E. BINGHAM.

Wednesday, May 17, 1890.

"And a Little Child Shall Lead Them."

BY HARRY SHOBROOK COLLINS.

A familiar story, which can be told with a few strokes of the pen. A cold, that octopus, La Grippe, followed by acute internal inflammation, a sojourn in the Catskills of a few weeks to escape the sultry heat of New York, a chill while there which developed the seeds—planted by La Grippe—of that dread giant, Consumption.

Such was the story of the wan-faced, lustrous-eyed man, with a hectic flush on his otherwise pallid cheeks, who lay on a couch in a small flat on Fifty-ninth street, New York, one afternoon in the latter part of December.

The doctor had the day previous given his ultimatum that, unless he went at once to Colorado, he did not think he could live three months longer. The sick man had decided to accept this last chance, as it seemed, and so had arranged to leave with his wife and little daughter for the distant west as soon as possible.

His little girl, a rosybud of three years, was standing by the side of his couch, stroking his sunken cheeks—a little act which caused a smile of happiness to play on his pallid features—and saying: "Dot ty to help papa. Dot ast Dot to mate papa vell adain."

A few days after this, Dot, who was a sweet, blue-eyed little tot, barely as high as the table, said: "Dot tant hear Dot. Ian Dot do to do Dot? Ven he hear Dot ven he peak to him."

"No, my pet," said the fond father, the tears rushing to his eyes at the thought of losing his little sunbeam, "Dot rust stay here with papa and mamma. God hears Dot, though she may sometimes think he does not."

A few weeks after this they were living in the shadow of Pike's Peak, in the grand old Rockies.

They had been but a few months in the far West, when fresh trouble came in the shape of "Dot Dot," as she generally called herself, contracting a severe cold, which quickly developed into congestion of the lungs. For a fortnight she hovered between life and death, and then it was seen that "Dot Dot" was never again to run around, ditting bither and thither like a little dancing sunbeam—cheering all those with whom she came in contact.

Dot seemed to understand all, and one day said, "Is Dot doin' to be a little mamma?" "Oh! my darling," was all her mamma could say, speech being drowned in a flood of tears.

"Dot doin' to Dot, and ast him to mate papa vell adain, ven mamma von't ty to de night, ven she tink dat papa and Dot is asleep."

Soon after this a little white casket left the house, containing all that was mortal of "papa's" little sunbeam, as she had sometimes called herself.

The father had come to the glorious Colorado climate too late. He gradually grew weaker and worse. Their money grew less and less, and as all was going out, and nothing coming in, their little board—unlike the widow's barrel of meal—was soon practically all gone.

The most pitiful, heart-rending cases of poverty are not always those which come under the notice of the "Aid Societies" and other kindred institutions. How many there who hide—'en till death—their poverty from the world.

One night whilst watching by the bedside of her sick husband, the heart of the sorrowing mother was rejoiced unexpectably by hearing a whisper in a voice she loved so well: "Don't oo ty, mamma. Dod vanta papa here, but mamma is tumbling soon."

One day the fond wife had been given a few grapes, with which, after taking out the seeds, she fed him in the lonely watches of the night, as she would have done a baby—he was so weak. He could only look his thanks and gratitude from the large dark eyes which glowed in his sunken cheeks.

Presently he appeared to be listening; a bright smile overspread his features. "Nellie, listen! Oh, how lovely! 'Nearer, My God, to Thee!' And there is 'Dot Dot'; she has come for her papa. 'Papa is ready, dear. Dot says 'mamma tum soon.' Good night, my darling, not good-bye! I must go. Dot is holding out her little hand to take her papa across the threshold!"

With that the smile gradually faded away, the eyes slowly closed; he had gone, led by the hand of a little child, to the "Land of the Dead."

The lonely mother, now that the strain was over, succumbed to the effect of such loss, weary watching and waiting, and gradually sank; so that ere the day had joined on her husband's grave another, which contained the cast-off physical garment of his loving, faithful wife was alongside; she had "crossed the range" and had gone to join "Dot Dot" and her papa.

[We have made no attempt to simplify the above story sent for this department by Mr. Collins, but will trust the parents to transcribe it into simple language for the children, and to take care that they shall see no sadness in the three visits of the Death Angel. Love brought the father and mother together for a short but happy time ere their earth-work was completed, and Love sent little Dot to comfort and lead them to their home above. Like a stray sunbeam she slipped into their lives, fitting from one to the other, and leaving light, warm kisses on their eyes and lips, then danced back into the world of spirit, thus beckoning them to the windows of their souls, through which they might look up to the Great Sun above, and know that Dot was in the world-beautiful, the real home of the soul.]

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Literary Department.

FORTHCOMING BOOKS.—By Lillian Whit-
ing. Kate Field, A Record. Contents: Childhood and Circumstance—An Interesting Heredity; Family Letters; Mr. and Mrs. Field's Stage Life; Death of Joseph M. Field; The Mother and Daughter. Early Youth—Aspirations and Studies; Interest in Art and Literature; Ardent Devotion to Music. Florentine Days—At Villa Belosguardi; Enthusiasm for Italy; George Eliot and the Trollope; Walter Savage Landor; At Casa Guidi with the Brownings. Lecturing and Writing—Intense Energy of Purpose; John Brown's Grave; Ristori, Fechter, and the Drama; Planquette's Diary; Death of Eliza Riddle Field. Europe Revisited—Among London Celebrities; in Spain with Castelar; Music and Drama; Professor Bell and the Telephone; The Shakespeare Memorial. A Significant Decade—Return to America; Failures and Renewed Effort; The Mormon Problem; Alaska and the Golden Gate; Fame and Friends. "Kate Field's Washington"—A Unique Enterprise; Miss Gilder's Friendship; Charming Life in the Capital; The Columbian Exposition; France Decorated Kate Field. Crossing the Bar—A Journey of Destiny; Life and Studies in Hawaii; Noble and Generous Work; The Angel of Death. In Retrospect—Universal Appreciation and Love; The Strange Ordering of Circumstances; A Sculptured Cross in Mount Auburn; Death only an Event in Life.

A Study of Elizabeth Barrett Browning.—Contents: Living with Visions—"Summer Snow of Apple Blossoms;" Music-Flow of Pindar; Friends in the Unseen. Loves of the Poet—The Prefigured Friend; Vita Nuova; "One Day, My Siren." In that New World—Pisa and Poetry; In Casa Guidi; Florentine Days; Walter Savage Landor. Art and Italy—Individuality of Character: The Clashed Hands; Kate Field's Records; Mrs. Browning's Death. Lilies of Florence—Poetic Rank; Spiritual Laws; Modern Scientific Thought; The Consecration of Genius. Little, Brown & Co., Publishers.

Order of Banner of Light Pub. Co.

THE CHRIST QUESTION SETTLED: OR, JESUS, MAN, MEDIUM, MARTYR. A Symposium by W. E. Coleman, M. J. S. Loveland, Hudson Tuttle, Moses Hull, J. R. Buchanan, B. B. Hill, Rabbi I. M. Wise, Col. Ingersoll, and "What the Spirits Say About It," by J. M. Peebles, M. D. Boston: Banner of Light Publishing Co. If the question were indeed settled, the man who was able to present to the world the opinions of the mediums and the spirits that had accomplished this task would deserve great things from his fellow-men. No service could be rendered to mankind at the close of the nineteenth century of greater value than this: for to know accurately what Jesus was and is would be to know what God is, and man, and nature, and the world of life which lies within the boundaries of our earthly horizon, and which stretches beyond into the infinity of space and time. The very completeness of the claim throws a doubt upon it. There is no other question in ethics, in philosophy, in theology, that can be written down as "settled." About these things we know everything; about none of them do we know everything. The best thing in the book is the unqualified assertion of the existence of Jesus as an historical character. The best part of the book contains the answers to the wild assertions of those who try to get rid of the problems suggested by the origin of Christianity by writing Jesus out of existence. The testimony of the spirits to the existence of Jesus in the other world is sufficiently full and definite, but they are all singularly alike in their vagueness.

It seems incredible that, among all the thinkers and writers who have passed out of this life, not one has come back who was able to report anything new, striking, or original, which would at once attract the attention of the whole world. Why is it that one who has seen Jesus in his glory, if ever so far away and above the observer, is not able to report anything new? When Nansen goes to the Farthest North and comes back, telling what he has seen, his story is his own evidence. We know he has had novel experiences and has seen things hidden from the eyes of other men. Would he not be able to report something, if he made a voyage to the world of light and returned, which would at least be as interesting and instructive as his narrative of the polar exploration?

While the general drift of this book is in the right direction, and illustrates the higher aspects of Spiritualism, still it brings to no message of freshness and certainty—nothing that we believe is strengthened by the spiritual testimony herein reported.

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ment on spiritual and material matters, I feel obliged to admit there must be truths of value contained in the book, which many spirits believe will lead some of its readers to think upon the antiquity of the earth, the spiritual as well as physical origin of matter, and of man, and of the labors and progress of advancing souls through the ages of eternity.

It is sometimes said that the opinions and views of a medium color the messages and discourses given by spirits through his organism. I have seldom found this the case in my own experience, for very frequently I found the spirits controlling me as their mouthpiece, or amanuensis, giving thoughts and sentiments that were exactly opposite to my own views on the subject in question. I have discovered this on the platform and in my sanctum, also when conducting the message department of the BANNER OF LIGHT, as I did for a period of fourteen years, and I found it especially so while writing this book, concerning Gods, spirits, earth and continents; but as the higher Lights tell me that my opinion is of small value if opposed to the truth, I can only bow my head in acknowledgment, content to let superior wisdom on earth or in heaven decide the falsity or verity of these claims. I am willing that my agency in the production of the work should be made known, and submit it to the examination of thinking minds, and to the relations of the future.

Mary T. Longley, 600 Pennsylvania avenue, S. E., Washington, D. C. Price \$1. Banner of Light Pub. Co.

SPRITUAL CONSCIOUSNESS.—By Frank H. Sprague, is a book exceptionally strong in its profound spiritual reasoning and in its detailed application to things mundane. It represents so highly-spiritual a consciousness that its analysis is of an uncommonly convincing nature. Readers who are dependent upon their human logical powers alone must needs find themselves convinced, for Mr. Sprague has gone into his subject with most utter thoroughness. Those who use their intuition will appreciate doubly the details of truth presented. It is a highly individual treatise—one impressing the reader with the author's freedom of soul in the midst of admirably effective concentration of consciousness. The book comprises two hundred and thirty-eight pages, but the amount of spiritually-rational embodiment of truth expressed therein is inestimable. The space is crowded with points of exposition that follow clearly one upon another until the treatise finds itself at completion a remarkably comprehensive volume.

The following quotation will illustrate the pertinent individuality with which Mr. Sprague treats aspects new to most people: "Space pertains to the perception of things outwardly, as they are represented in objective relations. Time pertains to their perception inwardly, as they are represented in subjective relations. Every person is familiar with the three-dimensional conception of space; but comparatively few people are accustomed to think of time in that way. Yet a three-dimensional conception of time is just as essential to an adequate comprehension of the subjective phases of life, as is a three-dimensional conception of space to such a comprehension of its objective phases. . . . breadth and depth are modes of extension that pertain to time as well as to space. When we examine thought, we find that it possesses superficial, broadly extensive properties, requiring two dimensions of time for their representation; and still further, substantial properties, implying depth as well, and requiring three dimensions of time for their representation."

"If the finite in us that weeps and exults, while the infinite remains unmoved—not from stoical indifference, but because of that perfect poise which enables it to appreciate life in its complete significance, without stopping to dwell on each trivial incident." Mr. Sprague states in his preface that his book is the outcome of an independent search for the spiritual view-point. It seeks to interpret human experience and the latest revelations of science from that view-point. Hence the book's contents cannot fail to be virilely inspiring. Spiritual consciousness is the goal toward which all truth-seekers are hastening; and a book like the one before us, which assists its readers pointedly toward an attitude whence we can see each part of the universe in its true relation to the whole, is a blessing indeed. After reading such a book one will find that more of the spirit that animated it has penetrated to his consciousness than would at first be suspected. And it will show forth its changing attitude toward the things of everyday life.

"Spiritual Consciousness" is notable alike for its spiritual clearness of perception and for its careful understanding of the things usually assigned to the halls of science. Mr. Sprague presents spiritual power in its active infinity and thus helps his readers to absorb a working conception of the Truth that shall set them free. The book is handsomely printed and most attractively bound in blue cloth with two shades of brown.—Boston Ideas.

F. H. Sprague, Wollaston, Mass.

PSYCHISM, THE ANALYSIS OF THINGS EXISTING, by Dr. Paul Gibier, the French scientist, is destined to occupy an important place in the literature of Spiritualism, or Occultism so-called. We confess to a presentiment, ere we received the book, that it would be one of those exceedingly profound works which necessitate in the reader an extensive education. On the contrary, while every page of Psychism betrays the scholarship of its author, all ideas advanced are clearly expressed, and complete in themselves.

Briefly he outlines the path to be followed in the "study of things"; refers to the changing of the earth's surface, to the universe as a whole, and man in particular, to matter, the molecule, the atom, to the reality of illusion, and the illusion of seeming reality. With this foundation, he launches forth into the consideration of physiological psychology, and to many phases of psychical phenomena.

The work is a comprehensive treatise upon the title it bears; a reason is given for every theory advanced, and one is entertained (if so light a term may be used) as well as instructed and inspired by its perusal.

For sale by the Banner of Light Pub. Co. Price, \$1.50.

STUDIES IN THE THOUGHT-WORLD. BY HENRY WOOD. Contents: Ownership through Ideality; The Evolutionary Chain of Man; A Great Art Museum; The Vital Energy and Its Increase; A Corrected Statement in Physical Research; The Divinity of Nature; The Hygiene of the Conscience; What is Man? Relations to Environment; Privacy and Humanity; Has Mental Health a Valid Scientific and Religious Basis? The Unity of Diversity; The Dynamics of Mind; Auto-Suggestion and Concentration; Human Evolution and the "Fall"; Quaternary Biology; Mental and Physical Chemistry in the Human Economy; The Education of Thought; The Nature and Uses of Pain; The Sub-conscious Mind; The Psychology of Crime; The Significance of the Future.

These papers deal with thought education, mental science and spiritual evolution in their practical aspects. Their reference to the latest phases of Industrial Reform, Hygiene, Mind and Christian Science Cure, Mysticism and Spiritualism, are portrayed in a clear and vigorous style. Moral responsibility for crime committed under the influence of evil associations or hypnotic suggestion, or under the influence of stimulants, and the idea of personal explanation in this life for sins committed in some former existence; in fact, all the doctrines and vivacity and life-likeness of style which at least must win for the author recognition as a literature of much promise.

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DREAMS OF THE DEAD is a record of weird facts gained through the psychic experience of the author. Upon the facts the latest phases of Industrial Reform, Hygiene, Mind and Christian Science Cure, Mysticism and Spiritualism, are portrayed in a clear and vigorous style.

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Price, in cloth, octavo, paper cover, 50 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

THE LIFE-WORK OF MRS. CORA L. V. RICHMOND. Compiled and Edited by PROF. H. D. BARRETT (President N. S. A.).

Comprises an amount of valuable spiritualistic reading that cannot be estimated.

Not only is it a complete statement of the public work of Mrs. Richmond from childhood, but it is also, in a condensed form, the history of Modern Spiritualism. Professor Barrett has spared no research in collecting his facts and data, and has recorded the work of this chosen instrument of the spirit-world from her earliest commencement as a child-speaker.

No home or library of Spiritualists will be complete without this book.

OUTLINE OF CONTENTS. Parentage; Place of Birth; Childhood; School Experiences; First Mediumistic Work; Letters and Statements from Relatives and Friends.

Hopelide; Mr. Scott in Massachusetts; Removal to Wisconsin; Removal to New York City; Removal to Philadelphia; Boston; Baltimore.

NEW YORK CITY CONTINUED. Prof. J. J. Mages; Hon. J. W. Edwards; Dr. Gray; New York Editors and Clergy; Other Places in the East; Meadville, Pa., 1884; Hon. A. B. Richmond.

Washington, D. C.; Reconstruction; Senator J. M. Howard; George W. Julian; Gen. N. P. Banks; Nettie Colburn Maynard.

England; Robert Dale Owen; George Thompson; Countess of Cathness; Mrs. Strawbridge; Mr. and Mrs. Tebb; Mrs. Nosworthy, et al.

Work in England continued. California Work; Other Visits. Chicago Work, 1876 to 1885; First Society Chartered, 1869.

Camp-Meeting Work; Cassadaga; Lake Pleasant; Onset; Lake Brady, etc., etc.; Values of Discourses and Lectures; Psychopathy; Soul Teachings; Poems; Other Literary Work.

Literary Work Continued; Lecture on Gyroscopes, 1885;

centenary of a powerful commission founded upon a rigid and exacting statute.

THINKING COMMISSION TYRANNICAL.

2. The bill invests the council and the board with autocratic and oppressive authority. The first shall, by order of not less than seven members of the second, deprive practitioners of their certificates and of the right to continue their business. They may do this whenever, in their opinion, a "physician" shall be guilty of practices or conduct likely to deceive or defraud the public. What these practices may be, the board alone may determine, and its decision seems to be final. An advertisement, criticism of the board or one or more of its members, the application of an unusual remedy, testifying against the defendant in an action for malpractice, challenging the infallibility of something hoary with age and crowned with failure, these, and similar deeds, might well be cited as sufficient to set in motion the machinery of the star chamber. A land like ours, which founds its policy upon justice, should tolerate no such tyranny as this, and I will not believe that any profession needs such an aid, either for its protection or its support. If men may be thus subjected to correction or punishment, if their livelihood can be made to depend upon such oppressive conditions, the independence of the individual must disappear, and servitude in its worst form will inevitably follow. If the public health cannot be protected otherwise it were well to leave it to its fate; for disease is at least preferable to the unrestricted power of punishment and confiscation.

3. The true intent and purpose of the bill is to restrict the profession of medicine to the three schools therein mentioned and then limit the number of practitioners to suit the judgment of the composite board. People desiring medical or surgical service may employ its licensees or die without the consolations of the healer. This is but to say that a medical trust is to be established which shall regulate demand and supply by absolute control of the product which forms its basis, the General Assembly furnishing the appliances whereby the trust shall become effectual.

OPPOSED TO TOO MUCH LAW.

The integrity and usefulness of every profession must be guaranteed to society, which may establish standards for the members thereof, and for the observance of which its sanction should be given. Beyond this each profession takes care of itself, and legislative interference is tyranny, open or disguised. There may be, and doubtless are, more physicians than the public requirements justify, just as in the law there are more attorneys than are warranted by the demands of litigants. In the one case as in the other the hard pressure of adverse fortune frequently impels the individual practitioner to a line of conduct utterly wrong and unprofessional. This excessive and objectionable membership is caused partly by industrial conditions, which force thousands of young men into the professions because they have nowhere else to go, and partly by the encouragement which the professions give through the establishment of medical and law schools in luxurious profusion, to whose marvelous advantages the attention of young men and women are invited, and means of technical learning with electric speed. Equipped with a certificate, these medical and legal fledglings go forth to conquer an unsuspecting world. The deluge has become alarming, but the waters will not abate by legislative enactment. Every industrial combination increases the army of the unemployed, and at the same time erects a barrier to their reemployment. This army, like an incoming tide, has overwhelmed the professions. It will continue to rise, in spite of legislation, until its causes have been swept away.

Not until the flood recedes will normal conditions again assert themselves. Existing laws enacted at the instance and for the benefit of the medical profession, together with those concerning malpractice, are ample for all practical purposes.

ITS POSSIBILITIES SUGGESTED.

4. The details of the proposed law are restrictive, oppressive and unjust. No physician, however learned, reputable and zealous, can practice his profession without enlisting in one of the three recognized schools. No individual discovering some potent remedy and desiring to profit by his discovery, may prepare and vend it without passing the ordeal of Board and Council. Even then he cannot proclaim the glad tidings of his sovereign remedy through the press to those who need it without incurring the penalties of expulsion and imprisonment. No druggist in any emergency may administer relief to human kind without going to jail unless he does it gratuitously, and even then he must be very sure the emergency exists. An individual living away from the centers of life and far distant from a licensed physician cannot afford to be sick or meet with an accident, for none save the anointed may safely be his good Samaritan. He may bleed to death for lack of immediate surgical attention or expire for the want of that medical care, which the unlicensed might easily give. Nevertheless, the giving of it becomes an offense that the public may be protected. Midwives may ply their necessary vocations, but they may not prescribe any save "family remedies" under pain of fine and imprisonment. It is difficult to conceive of a "medical bill" more drastic and far-reaching in its provisions than this.

It is a legitimate criticism of this bill that it is the offspring of a union between the allopathic, homeopathic and electric schools of medicine, into whose custody the health of the public is to be unconsciously delivered. Each in its own circle is given impunity as against the other two, but the condition is that the fusion or triple alliance must stand as a unit against all others.

A UNION OF CIRCUMSTANCES.

No one will believe that this union would have been made had it not been essential to the passage of the bill. If the allopath is to be believed, the homeopath is a charlatan, and the electric a fraud. If the homeopath is to be credited, he has saved society from the narrow dogmatism of allopathic ignorance; and if the electric is heard, he tells us that he has garnered to himself the wisdom of all schools, and nothing but the husks remain. Neither deems it consistent with professional ethics to confer or consult with the other, and each believes his own to be the one branch of medical science worthy of the cause. Homeopathy fought its way to recognition against the bitter and implacable antagonism of the regular school, established itself in the face of bitter abuse, ridicule, persecution and invective. Its disciples suffered all the pains that hatred, contumely and authority could inflict upon it. A bill like this a half century ago would have sent them in shoals to the common jail and branded them with the outlawry of society. They now unite with their hereditary and still unreconciled adversaries to deny to others the claim they have so successfully vindicated for themselves, and to assist them in the effort to extinguish all forms of healing save their own. Such conduct may be just; it cannot be generous.

It may be that the public health is protected by such a union. It may be that each school has become convinced of the virtues of its present associates, and that among them is the alpha and the omega of medical and surgical lore. Society, however, does not forget, and it may, therefore, be pardoned if it sees in this fusion of the schools something beyond the philanthropic desire to protect the public health.

RIGHT TO CHOOSE ONE'S DOCTOR.

Fifth. The fundamental vice of the bill is that it denies absolutely to the individual the right to select his own physician. This is a right of conscience, and as that which enables the citizen to worship God as he may desire. It is indeed the same right manifesting itself in a parallel direction. It is part of the law of the land, and no civil power is strong enough to deprive the citizen of its exercise. He may indeed select a healer of doubtful reputation or conceded incompetence, but that is his affair just as much as his choice of a minister or an attorney. His action may prove injurious, possibly fatal to himself or to some member of his family. It is better so than to delegate to any tribunal the power to say "thou shalt not employ this man," or "thou shalt not employ this

one." That this bill produces such a result indirectly makes it the more objectionable. It is not the outspoken and aggressive assault upon individual liberty that men should fear, but the indirect or resultant blow that is masked, and falls unexpectedly.

The bill, like all kindred forms of paternalism, assumes that the citizen cannot take care of himself. The State must lead him as a little child lest he fall into trouble unawares. He must be guided and coddled, limited here and licensed there, for his own protection. Such a system, born of the union of Church and State, crumbled into ashes in the crucible of experience. It cannot flourish though disguised in the garments of an alleged public necessity. The privilege of choosing one's own physician is a positive essential to the public health. Confidence of the patient in the healer does more to restore him than all the drugs that ever meddled man. Give the sick physicians of the greatest ability; without that trust which links the one to the other, their acts are apt to fail them. Give the sick physicians of mean capacity; if the bond of sympathy exists between them, its influence will find expression through the remedies suggested. Yet this bill assumes to thrust the coarse machinery of the criminal law into one of the most sacred relations of human life, to drag the chosen physician, if unlicensed, from the sick room to the prison cell, and to substitute for him some one who, however exalted and honorable, may not command the confidence or secure the sympathy of his patients.

THE OTHER SIDE.

These comments are not extreme, for it must be remembered that those who believe in and patronize the various arts of healing that are ostracized by this bill form a very large part of every community. Nor are they confined to the ignorant and superstitious portions of society. They number in their ranks thousands of the most refined, intelligent and conscientious people. They recognize in many modern forms of relief to the sufferer a real religion or spiritual element that appeals to their best and tenderest sympathies. They recognize a subtle psychic force in mental surgery, a power to overcome disease by the operation of mind and personal influence which no argument can shake, or ridicule disturb. Others, equally intelligent and discerning, put their faith in the osteopath, the magnetic healer, the hydropathist, etc. The benefits they claim and the cures they narrate are not imaginary. Shall the government enact by statute that these people shall not longer enjoy their beliefs or put them into daily practice? Shall it officially declare these people to be criminally wrong and the three schools legally right? By what authority does it do so declare?

A distinguished physician of Massachusetts has recently declared with great force that "the commonwealth has no right to a medical opinion and should not dare to take sides in a medical controversy." It would be as consistent to take sides in the theological or philosophical discussion. The one would be condemned by all men; the other is equally foreign to the province of government. It may regulate but cannot prohibit the calling of the citizens; it may prevent the commission of wrongs, but cannot deprive the individual of the right to choose his own advisers.

PENALTIES EXIST FOR QUACKS.

I do not condone the fact that unprincipled and designing scoundrels fatten on the hopes and fears of the invalid who, longing for health is prone to rely on all who promise to secure its return. I fully share with the medical profession the contempt which it feels for these creatures, who can be extirpated neither by medical bills nor criminal statute. The latter has, nevertheless, provided penalties against them, the enforcement of which largely rests with public sentiment. I am not convinced, however, that they are as numerous nor as deadly as many profess to believe, nor can I admit the proposition that their destruction is more important to society than the preservation of some of its most valued rights.

I am also aware of the contention that this bill does not affect what are commonly known as followers of the mind cure, faith cure, divine science, etc. But it expressly applies to all who publicly or privately prescribe drugs, perform surgical operations, or who shall call themselves doctors. This sweeping description takes them all within its radius. And as the council and board are to sit in judgment it is not to be presumed that either will be inclined to construe the bill with favor toward those who question the orthodoxy of the established systems.

The medical profession is a noble one. It has done much to cure ailments, to alleviate suffering, and to prolong life. Its ranks are filled with men of lofty ambitions and spotless character, who have given and are giving their lives to the development of its mission and the uplifting of humanity through its ministrations. Its pages are luminous with great names and great accomplishments. Its strict conservatism has doubtless saved it from the commission of errors, it has also retarded the progress of its evolution. Many of its members have urged me to withhold my signature to this bill because they realize that the attempted enforcement of its provisions must result in failure and stimulate a reactionary public sentiment against the schools responsible for its enactment.

For the reasons above outlined I return this bill to the secretary of state without executive approval.

Lyceum Reunion,

Red Men's Hall, 514 Tremont Street, Boston, May 21. A Notable Gathering.

The Children's Progressive Lyceum held their meeting at 11 o'clock, Sunday, May 21, Mrs. M. A. Brown presiding. The speaker's desk was filled with beautiful flowers, and Old Glory was prominent everywhere. Many of the old friends and workers were gathered together as well as a large number of the young people, members of the Lyceum. Excellent music was furnished by Prof. Milligan at the piano. After the playing of a selection by Mr. Milligan, the exercises opened with singing by the school. The classes then gathered for the study of the lesson. The subject for the older members was "Spiritual Growth." The younger members chose "Truth" for their discussion. During the study of the lesson by the members of the Lyceum, Mrs. Butler and others were busy gathering some of the many friends and older workers to the platform and at the front of the hall. Among the number were: Mrs. S. F. Bicknell, Mrs. Susie R. Bicknell, Mr. Geo. Nutting, Mrs. Carrie Taber, Brookton, Mrs. Hattie C. Webber, Mrs. Helen Dill Harding, Mr. Frank Union, Mr. and Mrs. M. A. Lang, Mr. D. N. Ford, Mr. Benj. B. Weaver, Mrs. H. G. Holcomb, Mr. N. Benj. Austin, Mrs. Geo. S. Lang, Harrison D. Barrett, T. H. B. James, Mr. J. B. Hatch, Mr. J. B. Hatch, Jr., Mrs. J. P. Weston, Mrs. M. A. Brown, Dr. C. E. Huot, Dr. W. N. Amerage, Mrs. Minnie Kimby, Mrs. M. S. Danforth, Mrs. R. W. Mayo, Mrs. Ada H. Simmons, Mrs. M. G. Hope, Mr. F. M. Randall, Mrs. A. F. Thompson, Mr. J. F. Bethman, Mrs. A. M. Clark, Mrs. J. P. Gould, Mr. R. H. Minot, Northfield, Mrs. W. Noyes, Mr. H. F. Frost, Mrs. S. A. G. Boyman, Mr. J. B. Snow, Mr. T. J. Troy, Mr. J. G. Boyman, Mr. J. M. Foster, Mrs. C. J. Whitridge, Mrs. C. A. Sibley, Mrs. S. A. Buckminster, Mrs. Florence White, Mrs. Etta Thompson.

son, Mrs. Stillings, Mrs. Collings, Mrs. S. E. Jones, Miss Ray, Miss Corbett, Mrs. Forsyth, Mrs. Searles, Mr. Daniel Murphy and Mr. Jason B. Brown.

Letters of regret were received from Mr. Saverano of North Scituate, Mrs. Juliette Yeager, Leominster, Mr. H. M. Smith, Greenwich, and Mrs. L. B. Francis of Omsel. After the study of the lesson the little ones gave their answers to their subject, "Truth." These were some of them: "Never to tell an untruth," "Never to tell a lie," "Always to be truthful." Then the older ones read responsively from their cards. This was followed by a very pretty flag drill, led by Mrs. Butler and Mrs. E. A. Weston. After the drill, songs by Little Ray, May Burdette, Mrs. Ida Milligan; recitations by Wilhelmina Holt, Iona Stillings, Annie Kattel; readings by Fern Foster and Alice Rose Alphonsa. Then Mr. Nelson Ford spoke as follows:

"Brethren and friends, I am glad to see you all. When I look back upon my experience as a Lyceum worker it is with a feeling of sadness. I think of those who have passed away. I cannot help it, because it is human nature. Sarah Morton, Mrs. Hartshorn, Auntie Hartwell, Mr. Dunkley, Florence Danforth—those we loved have passed on. When I think of thirty two years ago, when I was one of seven to start the Boston Lyceum, it makes me realize I am getting old, and when I look in the glass I find it so; but I don't feel old. I have the same interest in the Lyceum work that I always had, and I am glad when Lyceums prosper as this does. It was in '07, early in the spring, that I received an invitation from two or three others to meet at the house of Mr. Rhines for the purpose of organizing a Lyceum in America. So we met on that evening and formed a Lyceum. The question then came up, how shall we get the children? We knew of two or three children who were good singers; one was a good dancer. Dr. Rhines said: 'I guess we can get them.' So the next Sunday we met at the same house, and the three children came, and we had a little entertainment by ourselves. The next Sunday we had two or three more, and soon reached the magnificent number of seven. Then we thought it time to change our quarters. To pay expenses of hall rent we started some circles. Our first medium was Mrs. Richards. Then we secured flags to interest the children, although our Treasurer had invested the money of the society in candy and peanuts and other fruit, and was keeping a stand and could not let us have the money until he had sold his fruit, etc.; but we put our hands into our pockets and bought them. Soon we were obliged to move to other quarters, for we numbered one hundred and seventy-five children, and had also a band of ten pieces of music. We undertook many things in those days that workers would not dare undertake to day."

Song by Harold Leslie, entitled "The Holy City," reading by Miss Belle Robinson; song by Floyd Sibley; after which the principal address of the morning was made by Harrison D. Barrett.

"This gathering of the old workers brings to mind many of those who have toiled with you in past years, and I feel that I knew them in person when I recall the names of those whom you honor to day in this beautiful service. I do not need to call their names; their deeds for Lyceum have shown forth what they are. And what religion is there that can show a better representative than the lives and characters of those who profess it? I feel that this is true when I think of those who have toiled for Spiritualism since the Lyceum was first started, in 1863, all through the thirty-six years that have passed. I cannot be too grateful to those who have given us these revelations to help us to know something of the higher truths of all Spiritualism. I wish that I could bring a new inspiration to bear on the lives of all the Spiritualists in Boston and the community—a new inspiration that will show us that we must do something to protect this Spiritualism. What Andrew Jackson Davis and his associates did in 1863, you and I ought to do now. Let us fill the Lyceum by sending not only our own children, but finding others. My friends, let us not give them anything that they must unlearn, but something that will stay with them. I recall to my mind a gentleman who has been toiling in the work for many years. One Sunday he saw several children quarrelling on the streets. He went to their parents, and asked if they might attend the Lyceum. They said they did not care. And there are lots of them like that who say, 'I don't care where they go so long as they are away from me.' He brought in thirteen boys, and now he has a Lyceum of over two hundred and eighteen members. And what has he done? He has clothed them, and at one time alone he put out eighteen hundred dollars for suits and clothes for boys and girls under twelve years of age. It is being done by some of our workers in this city. And I wish that this could be wider spread, and I wish it could go into the hearts and souls of all those present. I say, dear friends, this Spiritualism takes hold of the children, and they go home and tell their mothers and fathers. And each child will be a better and purer man or woman when he comes to the years of maturity. Dear friends, this Lyceum work helps in the education of the child. I feel moved to say that unless we support these Lyceums we shall look in vain for the Spiritualists of the future. I believe that they are born as well as converted, and the best Spiritualist is the one who is born."

The afternoon session opened with songs by the audience, followed by remarks by Mrs. Holcomb of Springfield: "I know very well, as our honored Mr. Barrett said this morning, the great necessity of training the children. They are to be our representatives in Spiritualism, the greatest philosophy ever given to man. I would that the children could be well taught in this line. I would that through our work we would be able ere many years have passed to impart to the children the need of making practical the philosophy of Modern Spiritualism. When I speak the word Spiritualism, after being in the work so many years, it seems so sacred that I feel that there are no words to express its value. My prayer is that I may be able to help some one; that my life may overreach enough to impart the divine lesson to every soul that comes in contact with me. I will only say that I represent the work as best I can, and my love goes forth to every Lyceum in this city and throughout all the States."

The next speaker was Mrs. George Lang. I have been in the service twenty-four years. I consider this is my work. I said if there was ever a Lyceum in Boston I would go into it, and thirty-two years ago I joined the Lyceum. I will only say that my heart has always been in the Lyceum work, and I wish success to all the workers. The Conductor then introduced Mr. J. B. Hatch, Jr.

It is possible that it gives me more pleasure to be here to-day than any other person that enters the hall, as for four years I stood on this platform as Conductor of the Lyceum. I am here as a veteran. I may not be old in years, yet I stand here as a representative since 1867, that year I attended the Lyceum in City Hall, Charlestown. I am pleased to see a number of the old workers, and I imagine there were more of them present this morning. And I would be more than pleased if the old workers would come back in the ranks and work for the children as they did before. They get as high as they can themselves, and when some one else takes their place they step out. We should like to hold a

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APR. 15

meeting like this year in and year out. Every-where where there are Lyceums this should be done. If this were done we should have more than twenty-eight or thirty Lyceums through out the United States. Out of the twenty-eight or thirty it is hard work to find more than thirty or forty scholars in the Lyceum, and they are not all Spiritualists; they are children who like to get together. I am sorry that the Spiritualists themselves do not have their children attend the Lyceums. There is not a person in my hearing—there is not a Spiritualist throughout the country who is too old to learn something. We may be called veterans. We are veterans, but we are not too old to do some good. I think we should have more of these reunions. Do not let us always have them in Boston. Let us go to Springfield, Worcester, Haverhill, Brockton, Waltham, and then let us join with some of the other States in a grand reunion. Reading, by Alice Rose Alphonsa. Address by Mr. Benj. Weaver.

Song by Harold Leslie, entitled, "The Flight of the Ages."

The Conductor then introduced Mrs. Waterhouse, who said, in part: As I look over the audience I see one who used to be one of the small pupils of my school in 1867. That is Mrs. Foster. We had one hundred and forty-four members in our group, and we worked earnestly and successfully. Some who were in the school at that time are in the Lyceums now. Andrew Jackson Davis gave us a very good example for working in Spiritualism. I have tried always to do some work that some one else could not do. I hope there are those here who will resolve (and carry it into effect) to become members of the Lyceums. They are brighter now than they were when I was young. Let us encourage them in their work. Reading, by Mr. Arthur Wallis, of Liverpool, England.

This was followed by a few remarks by Dr. C. E. Huot. Then came a recitation by the youngest child of the Lyceum, Baby Marie Lamont, two years old, and also one by Clifford Lamont. Then Mr. Frank Woodbury, of Washington, was introduced by the Conductor, and said: The last time I tried to talk against a brass band I could not do it. I see a grand assembly of men and women before me. Some don't like the word medium. I do. I stand for the old term of Spiritualism. I stand for the Spiritualism that made these men and women what they are. Spiritualism has ever been the religion of the poor, but now even a President of the United States has received messages. Mrs. Lutuer's words were grand when she said, "I have lived that others might be free." Teach your children to respect the lowest and poorest child.

Song, by Mrs. Ida Milligan. Recitation, by Fern Foster, and song, by Floyd Sibley. Address by Mr. Lang. "I remember my first resolve to attend the Lyceum, and the audacity I had once to stand on the platform and sing a song. I have always loved to attend the Lyceum, and I will simply say that I am glad to be here to-day and extend a hand of greeting to the many friends of my mother."

Miss Gertrude Laidlaw and Mr. Edward Hatch received much applause for the delightful rendition of a duet.

Mr. Charles Stebbins, who has recently entered Spiritualism from the church, made a few remarks. These were followed by a song, by special request, from Mr. Harold Leslie.

Remarks were made by Dr. J. R. Root and Mr. Thomas Beale, of Portland, Mr. Edgar Emerson, Mrs. Webber, Charles Stedman, and George Nutting, of Brookton, Mass.

Evening service opened with singing at 7:45.

Mrs. Butler presiding. "Friends, it has been a reunion of the old Spiritualists. We have celebrated to-day with those who first commenced the Lyceum work over forty years ago. To-day we have those present from different states to represent their Lyceums, and this evening we have with us Mr. Edgar Emerson, but before Mr. Emerson gives his messages, I am going to call on Miss Fern Foster for a reading." This was followed by a song by Mrs. Ida Milligan, and a most excellent reading entitled "Dollars and Dimes" by Mr. Wallis. Mrs. Fisher under control sang "Speed Away," assisted by Mr. Harold Leslie. Prof. LeClair sang "Dream of Paradise."

Mr. Edgar Emerson then followed with many messages which were thoroughly recognized by the people. At the close of the messages, Mrs. Butler gave a few notices and also made a few remarks. The meeting was then adjourned.

Annual Convention New York State Association of Spiritualists.

The Second Annual Convention of the New York State Association of Spiritualists will be held at Saratoga Springs, Friday, Saturday and Sunday, May 26, 27 and 28. Election of officers, general business, and mass meetings. All Spiritualists in New York State who are not members of the State Association or its local chartered societies, are urged to join and assist in making a strong organization. Societies not chartered should obtain one at once and elect delegates. In unity is strength, and it will be to the interest of every society to join the State Association.

Mr. Harrison D. Barrett, President N. S. A. Mrs. Carrie E. S. Wing, Mrs. Tillie U. Reynolds, Mrs. Sarah Comstock-Ellis, Mr. W. Wines Sargent, Dr. W. B. Mills, and other able speakers and mediums, will be present and assist in the program. The Convention will be held in the Supreme Court Room. The Washburn House will be headquarters. Send in your applications, and for all other information to Herbert L. Whitney, Sec'y, 953 Madison street, Brooklyn, N. Y. A more extended notice will appear in next issue of this paper. FRANK WALKER, President. Hamburg, N. Y.

✂ If you like THE BANNER, speak a good word for it whenever you have a chance. It will be appreciated.

Prof. J. S. Loveland presents some very instructive as well as interesting thoughts in his able article on our first page of this issue. It should be carefully read. Prof. Loveland is a profound thinker as well as a rational Spiritualist, hence he always knows what to say and how to say it.

Notice.

H. J. Dexter, healer, having made a six month's trip across the continent, after making Denver, Col., Los Angeles and San Francisco, Cal., the most prominent points, has returned to this city, and will be located at 303 Massachusetts Ave., where he will be pleased to meet his friends and patrons.

Education is a better safeguard of liberty than a standing army.

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.

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SPiRiT Message Department.

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought and labor—should be forwarded to this office by mail or left at our counting-room for answer. It should also be intelligently 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.

SPiRiT-MESSAGES

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

Report of Séance held May 12, 1899.

Spirit Invocation.

Oh! how glorious it is to be permitted once more to mingle our thoughts with those of the disembodied, bringing their sweet communications to the ones of earth life, to see how much good is received from the communion of soul to soul. When we hold communion with our own spirit, and seek to understand ourselves and become more familiar with our own egotism, we can accomplish much more and understand others better.

Oh! help us this morning to first get the light of knowledge and love in our own hearts, then how much easier it will be to bring these same influences upon others. Help us to establish the true spiritual light where the soul has been darkened by superstition, for truth will predominate through all things. Help us and direct us this morning in all that is done, that we may feel the way is still progressing, and the truth will yet be brought forth and the tares separated from the wheat. Bless us as thou seest we need, and we leave all now in the hands of the ministering angels. Amen.

INDIVIDUAL MESSAGES.

Mary Keys.

I am glad to have permission this morning to again identify myself through the physical organism as one who has passed through the change called death, one who realizes the beauty of sweet communion. I am glad to be here this morning and more than pleased to realize that although only a few of my own are in earth-life, that few are conscious of the spirit guidance, the spirit control; but I observe that my companion is in a physical condition that needs assistance and encouragement, and I wish to make myself more tangible so that he may realize how close we are one to the other. I shall not be forgotten in Boston, as that was my home for many years and also in Maine and in many other places, where I was known while in the physical form. It does not seem necessary to give tests for my loved ones are so in touch with the spirit that they understand. I want to thank those who were so kind to me not only in my last sickness, but in previous ones, also for what they did for my family. I do not think it is necessary to give a long communication this morning, only enough to reply to a request that has been made to manifest through your paper. I wish to answer, "Yes, it is possible for many and impossible for others to communicate, as the spirit needs conditions the same as the mortal, and while we do not always respond to all the calls made upon us, it is often because there are conditions and circumstances which govern those things that we cannot always explain, nor could the mortal understand if we did. I wish to be remembered to my friends and relatives in Boston as Mary Keys.

Eugene Davis.

My name is Eugene Davis, and my home Toronto, Can. I feel a stranger among you, and a stranger to your truth and knowledge; those I am anxious to reach are somewhat strangers, also, as we knew nothing of the religion of Spiritualism; but I am drawn back this morning by the great desire to reply to the old thoughts that seem to rise in every human soul: "If a man die, shall he live again?" "What is heaven, and where do we go after death?" I have observed that it is immaterial what church we go to, or whether we go to any, or what we really believe, when the messenger of death enters our home and relieves us of some one who was very near and dear to us, it rises within the human nature to say: "I wonder where they are." "I wonder what they are doing," and "I wonder if we will meet again." We have the promise, provided we have complied with certain obligations and lived according to them.

There is a place of rest for the soul; yet, as I say, when we are brought face to face with the reality, religion gives us but very little comfort. It gives us more doubts and fears than truth and reality. Hence I am here this morning experimenting, as it were, trying to come in contact with those left in earth-life; for they, too, through their desire to demonstrate life immortal, have sought to come in communication with those who are gone, and I was informed that this would be the best way to reach them. I feel my spirit will go with this message, and will help to bring light where the shadows are, and comfort where grief remains. Say to them, Raise the curtain and let the sunshine of knowledge come in; seek to let your own spirit speak to you; let reason predominate, and we will make all things clear and bring more peace and happiness into the home we have left.

I left a wife and two children, also an aged mother with whom I wish to come in contact. Father is with me in spirit. "I wish to say to all who may read and understand: "Open the door of your own heart, and we can enter." I also want you to understand there is life beyond the grave, and there is no separation. I think this will do this morning, and I thank you very kindly for your patience, feeling confident the seed now sown will bring forth much fruit.

Samuel Morgan.

What a wonderful thing is nature! What a wonderful thing is life! What must be the thoughts of those who ever live in the shadow; who never see or hear or try to understand beyond the narrow capacity of their own beings; never have time to do anything outside of the general routine of life, eating, sleeping and working; where the brain never has the opportunity of developing and where they are seated in contentment in the lower plane of life—when the change comes we call death: for they do wake to a consciousness of the dead past and look back and wonder how they could have been so blind. I am speaking now especially for myself; I cannot say I was ignorant of this beautiful philosophy for I had been a medium from childhood, but I never understood it. Being ambitious to get along in the world I

devoted all my time to that which would bring me outside praise, and I did not feel I had time to devote to science or religion; yet I paid for my pew for I went to church, but went merely from the sense of duty or custom, for it is necessary for a person in business to keep up a good reputation, and an outer appearance goes a good way. While I do not regret spending the little time I did in promoting spiritualism, I look back and see, if I had understood, the sublime results that could have been accomplished with all my busy existence, how many times I might have scattered a little sunshine into some one else's pathway and it would have helped to illuminate my own. But that is gone, those opportunities are past and I must now make use of the few at hand. It is with this desire I wish to return to my home or to those who are left in the family, for they are scattered about. I come to help to bring reason to them, to assure them there was a purpose in my being removed from earth-life, that God in his great infinite power guides and directs things wiser than the mortal is conscious of, and they will find that things will come out much to their advantage if they abide by the spirit directions. If I can come in contact with my wife Caroline, for she is a sensitive, I will make her feel better as her health is not very good. She is more progressive than I was, and she is very much interested in the Mental Science. As I look upon it now, it is all right and if she seeks the spirit it will be able to help her. I thank you very kindly for your assistance this morning, and I will bid you a good-bye.

My name is Samuel Morgan and my home Brooklyn, N. Y.

Mary Hunt.

How pleasant it looks around here! Why, the sun shines just as brightly, and everything looks so harmonious that it gives us an appreciation of how heaven could be established in earth-life if the poor mortals could only see the true meaning of things and could understand the spiritual workings. Oh! if I could only make myself tangible, so that Isabelle, my darling child, would know that mother had not left her, and that Fred, my boy, would realize that mother can see him and understand his many wants, and can see his many temptations.

I wish him to know he is not alone, struggling with the environments of earth-life, and also my sister, who seems to be so conscientious and so thoroughly convinced that Spiritualism is a fact and the spirit does return, and yet "Elizabeth, I often stand behind you and wonder why you feel so badly and why you don't get more comfort out of your belief," and then I look back to my own physical life, and there I can see the windows of the soul so darkened by the many mishaps in life that I do not blame the ones in mortal life for getting discouraged. Mother, father and George unite with me in sending forth our influence and assistance to all from the spirit-side; we unite in one great effort to bring about conditions and circumstances to those in earth-life that will be beneficial to all. Our motives are good, our intentions are kind, and we seek to do good at all times. We can see in spirit the results of true union, for united we stand, divided we fall. If all those in the mortal life will cooperate with the spirit for the advancement of truth, we shall accomplish much. Just say that Mary Hunt was in this morning, seeking to relieve some soul of doubts and fears. My home was in Portland, Me. I also have a sister and her family in New Hampshire.

Elizabeth G. Maxwell.

I would like to send out a few words this morning in hopes they will reach some loved ones belonging to me, for I know this is like scattering bread upon the water; it returns after many days. When the spirit returns many times it is like throwing out our influence and our thoughts upon the great ocean of life. We are not conscious, nor do we know how many people will be helped besides the ones we intend them for. I have been in spirit-life now quite a number of years; I should think about ten or twelve years, although I have no conception of the exact time. I have watched the investigations, the many different ways that the spirit tries to interest the earth ones; I have watched the many messages and communications that have gone out from this room from the time the department was started, and it seems sometimes as though we were in an experience meeting, each one telling his own experience, and the world is our audience. Each one is affected in some way by thoughts another will express, and I know my message will also have its effect, and I hope it will do good. Much good can be accomplished if we use our power, and do not abuse it. I have many loving friends in Bangor, Me., also in Roston, but my home was in Bangor. I think they have felt me many times. My home is changed, and many new conditions prevail. I am thankful, because it seems to be the right thing in the right place, and I take this way to express my gratitude. All things work together for good to those who trust in God. Elizabeth G. Maxwell.

Elizabeth O'Brien.

They say that "birds of a feather flock together," and I am assisted here this morning by our old friends and neighbors with whom many of us were acquainted while in earth-life and it is the same in spirit. We are apt to be interested in one another, and as the spirit that preceded me spoke of Bangor, I felt that I too would locate myself in the same town, although in a different part of the town, for I knew of her but was not acquainted with her. I have not come in to send out a very polished communication for what I desire to say is—I wish my husband and boys to understand that mother is still interested in them and that she is also anxious for them to do well and will help them what she can. My husband's name is Frank O'Brien. He is interested in stone work. We lived a few miles out of Bangor. I have also a sister who goes to your meetings sometimes when there are any in town, and she takes your paper, through which she will learn I have returned to tell her I have found those who preceded me to the spirit-world. Say to the boys that if I can come in contact with some one through whom I can talk to them perhaps I can make them understand me better than through this paper. I am so glad these opportunities are given. God bless each and every one who endeavors to assist poor struggling mortals to know their friends are not gone. Thank you very kindly, my friend, I will bid you good-bye. Elizabeth O'Brien, Bangor, Maine.

Messages to be Published.

May 18—George Burnham; Sarah Stuart; Sarah Williamson; Fred Patterson; Henry C. Cotton; Henry E. Wood.

A Letter from Abby A. Judson.

NUMBER SEVENTY-ONE.

To the Editor of the Banner of Light:

Last November an editorial in the so-called London Light gave a quotation from "Sargis" on the variety of views presented by Spiritualists. It alludes to Dawbarn on atoms, Lockwood on the molecular hypothesis, Mrs. Richmond on the X-ray, and Miss Judson on whirls. And as many think the whirl hypothesis was original with me and my guides, I will now disclaim it and state how I came by it.

When I was writing "The Bridge," just before writing chapter thirteen on "The Forces of Nature," some one in Massachusetts was impressed to send me a small magazine. On a fly-leaf, among the ads, was an extract from that wonderful book, "Oahspe," giving a short extract from it on the vortex action of nature in the formation of worlds. I saw this passage in the book, with the illustration, at Mr. Goettler's in St. Louis, and thought at the time I must get the book sometime. The work has great value, though it is impossible for one book to contain all truth, as its advocates claim and as the Faithists devoutly believe.

But when I saw the extract on the vortex theory, the whole subject stood before me with absolute clearness, and I saw that it unlocked the door of world-building, and would in time supersede the theory of gravitation. So I incorporated it into "The Bridge."

Later, I have used the word "whirl" in preference to "vortex," on the general principle that when one is writing in the English language, it is better to use an Anglo-Saxon word than one derived from Latin or Greek. Besides, everybody knows what a whirl is, while some persons have not a clear notion of a vortex. And as the true object of language is to unfold the meaning, rather than to conceal it by some word that savors of learning, we expect now to always speak of whirls rather than vortices.

But the vortex theory did not originate with the inspirers of Oahspe. It was advocated by Des Cartes in the early part of the seventeenth century, and forms a part of the Cartesian philosophy. This great thinker postulated the existence of Infinite Being from the fact that man conceives of such being. He made his own power to think the proof of his own existence. He planted germs in the philosophy of material and spiritual phenomena that were elaborated later by Leibnitz. He originated analytical geometry by unfolding the basis of the relation between curves, and by introducing exponents he revolutionized practical algebra. In all these departments his labors have been honored.

But when he attempted to show the formation of worlds by whirls (tourbillons) in the ether, though he found many adherents, his theory was discarded later for that of Newton. Yet in the latter part of the nineteenth century, the new philosophic mind, which overturns the theories of the past, and treads so audaciously in new walks, provided truth be her guide and polar star, believes that Des Cartes was right, and that instead of its being the force of weight that draws bodies towards the center, it is rather the force of the whirl that drives them thitherward. This subject is more fully elucidated in the chapter in "The Bridge" previously alluded to, as well as in Letter Eighteen of "A Happy Year."

So, Mr. Editor, it is not "Abby Judson on whirls," if it be inferred that this be her own original theory. She makes no claim of that kind on any subject, nor does she desire to do so. To take pleasure in being the originator of new thoughts, to imply that they never came to any one before, is to be grasping, selfish, and egotistic. My inspirers do not desire that for me. They only desire that when a statement or thought be presented to me, it may be recognized as truth if it be true, or as falsehood if it be false. It should not be a question whether I was the first to have a truth, or whether my guides gave it to me before any spirits gave it to anybody else. This is not of the slightest consequence. The only thing that matters is, "Is it true? Is it false?" Some there are who claim for their statements that they are wholly new, and that no one ever thought of them before. If mediumistic, they claim that their guides are more advanced in knowledge than the inspirers of other persons. The two things go together, for he who thinks he knows better than all others, will think his spirits know better than all other spirits, and will of course draw such controls to himself on the principle that like attracts like.

Emerson said one cannot feel tired if he can only see far enough, as some faraway mountain, or into the deep blue sky. Some thinker—I forget who—said that he could live a long time on a great thought. These are metaphysical exaggerations, but there is indeed around each finite intelligence an infinite ocean of wisdom. We dip our little cups into this ocean, and thus we add to our knowledge. The more we have, the more we want; and there is always ample store, dip we never so often. Our cups are different, not only in size, but in shape. Some are of one set pattern, and the truth they can contain may be true all through, but it must conform to the shape of its owner's cup. His mental make-up is clear, but it is inflexible, and truth itself is limited when it enters his domain. The cup that another person dips into the infinite ocean is elastic. As the truth flows in, it stretches, and its previous sides allow it to enter and be assimilated by its owner's mental make-up. There seems to be no practical limit to the capacity of this cup. It yields to every current of the inflowing truth which is absorbed by its owner and becomes indeed his own, "to have and to hold."

Shakespeare's cup was one of these elastic, all-receiving ones. Wherever he went, wherever he spoke to, what book he opened, whatever tree, flower, insect, man, woman or child he saw, became a part of himself, and a storehouse on which he could unfailingly draw. And more: his soul was so "at one with the infinite," as Ralph Waldo Trine says, that whatever he needed beyond the confines of earth was at his beck and call, and he could dip with his magical cup into fountains not of earth, and never dreamed of in the philosophy of the worldly-wise.

Shakespeare dipped his cup into the dim nebula of pre-historic man, and lo! a Caliban, who "with his long nails could dig you pig-nuts." He dipped it into the ether beyond the atmosphere of earth, and behold! "my quaint Ariel" flits down ready "to fly, to ride on the curled clouds." He dipped his cup in manhood, and Hamlet came, acting his life in bewilderment, because, though too good to revenge, he was not yet divine enough to for-

give. But late in life, and not long before death had unlocked the last mystery for earth's greatest poet, he gave us "The Tempest," that occult drama, where Prospero rules nature, rules the spirits, and, best of all, rules himself, because he can forgive unreservedly those who had wronged him the most deeply.

I think it was Charles Lamb who said he did wish he could have blacked Shakespeare's boots. I confess to a similar feeling, and would have liked to darn his stockings.

The cup with which Milton dipped into the ocean of infinite truth was a very different one. It was a superb little affair. It was of fretted gold, and chastely decked with rubies and diamonds, but it was strong, and did not change its shape. His devils all have a fine intellect, and an unconquered will. His angels are all devoted and brave, and every being, including the very first man and woman who ever trod the planet, speak classic English, and are versed in Greek mythology. There is not a trace of Caliban in Milton's Adam. Of course not. Milton was a genius, but his cup was inflexible, like his own mental make-up. I delight in the unconquerable will of Beelzebub and Moloch, and I love to read Comus and Samson Agonistes. I like to think of his studious youth, when he was beautiful as his own cherubs, of his sturdy, Puritanic manhood, and of his majestic, blind old age, when he looked like one of his own seers and prophets.

Milton's genius was fine, but his moral purity was finer yet. When a young man traveling in Italy, putting the last finishing touches to a culture that made him "the most cultivated man that had ever left the shores of England," he was asked to write in their album by some young ladies in Florence. He wrote the following lines, quoting from the closing passage of "Comus":

"Mortals that would follow me
Love Virtue: she alone is free,
She can teach you how to climb
Far above yon starry elime;
Or, if Virtue feeble were,
Heaven itself would stoop to her."

The signature he wrote was Johannes Miltonus, Anglus. This album remains to-day the most cherished relic among the treasures of that old Florentine family.

We do not have the genius of a Shakespeare or a Milton. But we are free to dip our cups, small and plain though they may be, into that deep and abounding ocean of truth, fill them to the brim, and joyfully offer from our fulness to all about us who are willing to drink. Let us tell the story simply to the little children we meet. No word may be spoken, but our smile on the little upturned face, and their quick responsive smile say better than words, "I love you." And he who gives love—the true love "which seeketh not her own"—has dipped his cup into the ocean of infinite love. Let us give all we possibly can, be it wisdom, love, money, clothes, food, smiles, loving words, and remember the axiom quoted before in this series of letters, "We shall have all we want, if we give all we have."

Yours for humanity and for spirituality,
ABBY A. JUDSON.
Arlington, N. J., May 13, 1899.

Answers to Questions

GIVEN THROUGH THE MEDIUMSHIP OF
W. J. COLVILLE.

QUES.—[By Albert Jeffries, Philadelphia.] What is your opinion of astrology?

ANS.—Among the many curious and striking signs of the eventful period in human history through which we are at present passing, no single sign is more conspicuous than the intense revived interest now being manifested in almost every direction concerning ideas, theories and practices which only a few years ago were almost entirely relegated to the lumber room or limbo of antiquated and exploded superstition. Astrology certainly claims first rank among the so-called occult sciences which nineteenth century enterprise has largely revived and rehabilitated, and though it cannot truthfully be said that this ancient science of the Chaldeans, Persians, Hindoos, Egyptians, Greeks and indeed all distinguished people of antiquity has yet been thoroughly reinstated in the opinion of the modern world of culture and scientific attainment, it is certainly not stretching a point to say that year by year the attitude of the learned in all communities is growing more and more respectful toward this venerable candidate for re-admission into the ranks of popularly accepted sciences. Though the justly famous astronomer, Richard Proctor, had no good word to say for astrology, the no less famous Camille Flammarion is by no means disposed to treat it with disrespect, and it is not unsafe to aver that, like all else, astrology must be studied and examined before one is in any position to pass judgment upon its claims and pretensions.

Astrology as a science is one thing; the vagaries of individual astrologers quite another, but the same may be said with equal reason of astronomy and astronomers. If it be contended, as it frequently is by the opponents of astrology, that most of its calculations are based upon a geocentric fallacy, two answers are at hand herewith to reply to this assertion: First, There are no geocentric fallacies connected with medieval astrology that have not been equally connected with astronomy. Second, Every student of astrology, from the days of Ptolemy, the Chaldean, to the present hour, doubtless from far earlier periods than the time of Ptolemy, has been familiar with a heliocentric as well as with a geocentric system of astrology. The flippant nineteenth century know-it-alls who arrogantly and ignorantly claim that there were none but "dark" ages before their own time might derive much profit from a diligent perusal of such a pamphlet as "The Lost Arts" by the silver-tongued orator, Wendell Phillips, who gave a lecture on that subject before nearly all the distinguished lyceums in America in the palmy days of the lecture-bureau system of public enlightenment. No thoughtful person can read Sayce, Max Muller or any other genuine modern scholar of deserved renown, and surely no one can study the accounts of recent excavations in the Valley of the Euphrates, the Nile delta and wherever else ancient civilization has left its ineradicable footmarks, without being speedily convinced that however much the present may exceed the past in general all-around, widely extended culture, there were wise men of old and centres of learning in ancient centuries, equaling if not surpassing the much vaunted universities and academies of to-day.

Astrology and astronomy were in ancient days inseparable, and they are equally inseparable to-day. Astrology is the psychical while astronomy is the physical side of one grand universal science of universal interdependency. As worlds are in clusters; as solar systems are included in a widely-embracing universe, and

as no world or system stands alone in space unrelated to its neighbors, so it clearly behooves us to consider how we may best discover our mutual relatedness, and learn how to make the best out of the positions in which we find ourselves in universal space. The family idea must be considered in relation to planets as well as with regard to individual human beings, and as all our prospects for health, happiness and general prosperity depend upon the intelligent manner in which we combine our forces, and dwell together in peace and sympathy.

The metaphysical practitioner who boldly affirms that all influences and aspects are good in themselves, does not by any means deny that the writer of the book of Ecclesiastes was right when in the third chapter of that remarkable document he says there is a set time and purpose for everything under heaven. If, admitting the goodness of all that is, we intelligently undertake to study times and seasons so as to do particular things at the most auspicious moments, as well as in the best possible manner, we are in no way running counter to any noble axiom of spiritual or material science, but only helping to prove ourselves wise men who rule the stars within our own natures, instead of remaining ignorantly at the mercy of every influence that may approach us.

A study of astrology, following a course of instruction in practical metaphysics, is always to be commended. All that we ever ask our students is that they consider well the helpful proposition that knowledge gives power, and power increases freedom. To know how to wisely act in necessary circumstances is to learn the secret of truly happy, useful and prosperous existence.

Spiritualism in San Francisco.

To the Editor of the Banner of Light:

Thinking some of your readers might be interested in the work being done by the true and loyal Spiritualists in this far away city, I enclose these few thoughts for their perusal and perhaps encouragement. To a "looker-on," as it were, and an observer of what is being done in spiritualistic circles, and judging from the numbers in attendance and interest manifested, it seems to me that the People's Spiritual Society, holding meetings every Wednesday evening at 117 Larkin street, is about the only society in San Francisco that is doing much towards the enlightenment of the people and the upbuilding of the cause of honest Spiritualism. During the past two months that Society has been holding educational meetings as an intensely interesting nature. Prof. William Patterson has been giving a course of instructive lectures upon the philosophy of Spiritualism, and the nature of the mediumship in contradistinction to the erroneous ideas and opinions held by some regarding physical phenomena. Prof. Patterson has had a wonderful experience among the fakes and is thoroughly familiar with their work and pretensions, and handles them without gloves.

The lectures have been followed by demonstrations by Bishop Garrison of how pretending mediums perform their unholy work, and deceive the uninitiated. Mr. Garrison's illustrations and explanations cover the whole ground of fraudulent phenomena, such as the many methods of slate-writing, materialization, etherialization, trumpet, and dark séance manifestations. Those who attend these meetings say that Messrs. Patterson and Garrison deserve the thanks and support of every honest Spiritualist in the ranks for the brave work they are doing in showing up the tricks of the gang of robbers who go about the country swindling honest people under the guise of a pretended mediumship. At a recent meeting Prof. Patterson read some BANNER OF LIGHT editorials bearing upon the fraud question, and stated to the audience that their author was the President of the National Spiritualists' Association, and editor of the oldest and foremost Spiritualist paper in the world. The applause that followed the reading showed how deeply in earnest the people are, and their determination to know and uphold the truth, and condemn and expose the false.

During the course of Mr. Garrison's illustrations it was readily seen how easily an honest person could be deceived in any branch of the phenomena if he or she believed such things could be done by spirits. The method used by prominent slate-writers in giving public manifestations was demonstrated and explained after the entire audience had been set guessing "How was it done?" No one present detected the trick, and none could tell how the writing was done until it was explained to them. If every spiritual society throughout the land could secure such teachers for their platforms they would soon rid the ranks of fake mediums, and pave the way for honest, genuine psychics to do the work the spirit-friends are anxiously waiting to see inaugurated. I need only add that when these demonstrations were commenced some of the goody-goody, no-fraud Spiritualists opposed the innovation, but the President, Mrs. Mary Dryan, determined the work should go on, and has been rewarded by having her hall packed to overflowing by the eager people, and often many are turned away for lack of room. To an investigator it is worth a great deal to go into his researches forewarned and forearmed with this knowledge of how the fakirs do their work; for he is then prepared to distinguish between the true and false phenomena.

"INVESTIGATOR."

Verification of Spirit Message.

To the Editor of the Banner of Light:

Pleasantly and delightedly my eye fell on the message of ANNA ORVIS, in your paper of April 22. I was acquainted with her before she developed as a medium, and all along the years after. Cora L. V. Richmond developed her and brought her before the public. Mrs. Orvis was doubly gifted, was superior in talents of her own, and highly fortunate in her inspiration. Had she lived out her full earth years the Spiritualistic rostrum would have been graced with another most eloquent teacher. All the particulars she gives of herself were correct. The spirit realm is enriched by her great social, buoyant cheerfulness.

Verona, Wis. E. W. BALWIN.

Passed to Spirit-Life.

May 7, 1899, MARCIA M. NULLEARD, aged 76 years and 10 months.

Born in Rutland County, Vermont, her Puritan ancestry gave her character a stability which was manifest throughout her life. Having received a liberal education, she was about to enter the career of a teacher, when her attention was attracted by the purity and truth embodied in the principles of the United Society of Believers. The Christ-like lives of the members of the society impressed her with the value of the tenets which they professed. Being convinced of the truth she embraced it, and, at the age of seventeen, with bright prospects of life in the world, she turned away from it all and took up a life of seclusion and abnegation, devoting her talents to the service of God, at the call of the spirit. Her early years were passed at Mount Lebanon, and away for a lack of room. To an investigator it is worth a great deal to go into his researches forewarned and forearmed with this knowledge of how the fakirs do their work; for he is then prepared to distinguish between the true and false phenomena.

From 1153 Main street, Worcester, Mass., May 6, Mr. WILLARD M. BARROWS, aged 58 years, 5 months and 26 days.

Mr. Barrows was an honored and respected citizen, whose only religion was to do right. Some time before his death, although not a Spiritualist, he expressed the wish that the writer should attend his funeral. He leaves a wife, who, we sincerely hope, may be comforted by the religion of Spiritualism. The funeral services were held, and very beautiful, and the writer did the best he could to present the consolations of the Spiritual philosophy.

Worcester, Mass. GEORGE A. FULLER, M. D.

Obituary notices not over twenty lines in length are published gratuitously. When exceeding that number, twenty cents for each additional line will be charged. A notice as an average make a line. No poetry admitted under the above heading.

Written for the Banner of Light. WAITING ON THIS SHORE.

BY MILTON H. MARBLE.

I.
Waiting on this shore, dear mother,
Where the days seem very long,
For the glad and golden summons—
"Come, and join the angel throng!"
All around the waves are beating
With a deep and sullen roar,
And I seem to hear the angel echoes,
Waiting on this shore!

II.
Far ahead my eyes are turning,
But to catch the gleam of light
That shall come to guide my footsteps
To the "land where comes no night."
And the waves of the River
Higher come and louder roar,
While I stand here, darling mother,
Stand here, waiting on this shore!

III.
With a feeling very solemn,
Do I see, far in the blue,
One bright spot—oh! it is mother,
Heaven's light, coming to my view?
If it is, my cares have vanished,
All my weary toil is o'er;
Soon my weary, wandering footsteps
Wait no longer on this shore!

Table Rock, Neb., 1899.

Congratulatory.

BY ERNEST S. GREEN.

To the Editor of the Banner of Light:

I wish to most sincerely congratulate you upon your editorials on "A Censorship of Mediums," "S. E. 52," and "A Fraudulent Suicide." There is some good, wholesome irony in the latter. You have put your heels squarely down upon the head of the serpent—Fraud. The fact is, for the past twenty-five years Fakir philosophy has been palmed off on Spiritualists as Spiritual philosophy. Every intelligent suggestion in the spiritualistic papers as to how to purify the ranks of fraud has been taken up and met by the fake fraternity, and at their meetings they have harangued their hypnotized, fanatical dupes, and some of these dupes, under fakir inspiration, go home, seize their pen, and, parrot-like, repeat in substance the senseless vituperation they have learned at the séance. Thus matters have gone on from bad to worse, until every intelligent investigator who has dared to use his reason or common sense has been branded a "fraud-hunter." This fanaticism has gone on to such an extent that the great mass of intelligent Spiritualists have been driven from the ranks or coerced into silence. These same fanatics claim to be truth-seekers, yet they hate nothing worse than the search-light of truth while they harbor reason and common sense. What is the remedy? Let the Spiritualist press cease to allow fanatics to use their columns to display their own ignorance—ignore them, suppress them, and then true Spiritualism will arise to its native sphere. By the way, I notice Mrs. Longley's nomination for historian. I would suggest that Dr. Dean Clarke, or some other competent person, be selected as editor-in-chief, and that Prof. Loveland, Dr. Peebles, Lyman C. Howe, yourself and others, contribute that which has passed under your observation. In other words, a number of the older and abler writers should be chosen as editors, with one who has the time and inclination to act as editor-in-chief.

An Important Letter.

Hon. L. V. Moulton Speaks.

To
Dear Sir: Replying to your inquiry of recent date, I would state that I have had no connection with the National Spiritualists' Association, or any other Spiritualist society, since last October, and therefore do not know what new rules or other regulations may have been adopted. I desire it to be fully understood that I am entirely out of all active work in connection with Spiritualism. This is for reasons not now necessary to explain in full. Suffice it to say that it was financial ruin or quit, and so I quit.

Whatever I may advise is, therefore, wholly unofficial, and binds nobody in the N. S. A. I understand that the Railroad Commissioners hold that the concession of half-fare to the clergy is not because of any right of the latter to demand it, and therefore that the railroads can withhold it at their discretion. They did, I believe, acting in accordance with that theory, decide to refuse rates to all Spiritualists without distinction, but finally agreed to discriminate in favor of persons endorsed or recommended by the N. S. A. or its officers.

On the other hand, the N. S. A. cannot be compelled to endorse everybody who may apply, and very properly (in my opinion) refuses such endorsement to those who do not endorse it, at least to the extent of registering with and contributing a trifle to its support. I do not understand that there is any attempt to compel any one to do anything for it if he does not want to. On the other hand, such persons ought not to expect to compel the N. S. A. to give him its endorsement, for it is clearly not bound to do so. If, because of lack of such endorsement, he fails to get favors of the railroads, I cannot see that he loses anything which he has a right to demand of any one.

If the railroads decline to recognize the ordination of any particular local or State Association, that is between the roads on the one hand, and such Association and its ministers on the other, and I do not see why the N. S. A. should interfere in the matter, or be held responsible in any way.

You are well aware that short-lived and feeble, local and other associations having but little standing, stability or vitality have made a practice of ordaining incompetent and unworthy persons, and that this evil should be checked some way. The railroad officials do not propose further to recognize papers issued primarily to secure clerical rates for such people, and naturally turn to the N. S. A. for its advice and assistance in the matter.

On the other hand, the N. S. A. finds itself beset by a class of people who are little better than adventurers, leeches and dead beats, saying nothing of frauds, who want all sorts of favors and assistance from it, and do nothing for it in return. Of course in the unorganized state of Spiritualists, some worthy ones will be pinched, but on the whole, the effort to weed out, in my judgment, is a healthy and salutary sign.

Whether the N. S. A. will survive or not I will not attempt here to predict. I have invested some labor and cash in it, and hope for its success, of course.

In conclusion, I would advise that your backing, under the circumstances, is the society or association that issues your ordination, and that the controversy, in your case, is wholly between it and the railroads. I do not see where the N. S. A. is involved in the matter at all.

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While the railroad commissioners to refuse any one; on the other hand, they of their own volition refuse all except such as the N. S. A. has become responsible for. I think that if the agencies in the matter destroy the N. S. A. no Spiritualist ordination whatever, will secure any one clerical rates, in less than three years thereafter, and it would be a good object lesson from which the Spiritualists might learn something of the advantages of organization.

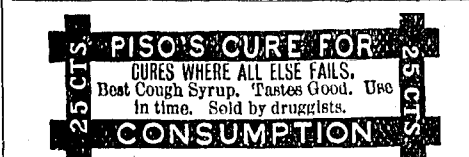
Sincerely yours, L. V. MOULTON.

To Working Men.

Whereas, no success in subduing the rebellion was accomplished before the Emancipation Proclamation for the freedom of the slaves by President Lincoln was issued—as so I think there is a Supreme Destiny that shapes our ends—I think the working man will never obtain justice for his labor until he champions woman's rights, the same as man's rights, by voting for woman's suffrage.

"Never will Peace and Human Nature meet Till freed and equal man and woman greet Domestic Life,"—Shelley.

"God made the world a work-shop. He intended that every one should have a place to get his work in and enjoy the benefit of all the wealth his hands and head produced."—B. FRANKLIN CLARK, M. D. Belvedere Seminary, N. J. '99.



Nov 19 52w

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MRS. MARY T. LONGLEY, Sec'y., Pennsylvania Avenue, S. E., Washington, D. C. 15 Feb. 26.

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FOR THE FIRST TIME in the history of the Spiritual movement that anything like a compilation of the names of the earlier mediums, speakers, workers, lecturers and prominent advocates, etc., has ever been attempted. For this reason, the National Spiritualists' Association, in the spirit of the Jubilee, has decided to publish a "Jubilee Memorial Tribute," containing the names of all those who have been identified with the cause in the years ago. All Spiritualists should have a copy. Price 5 cents.

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