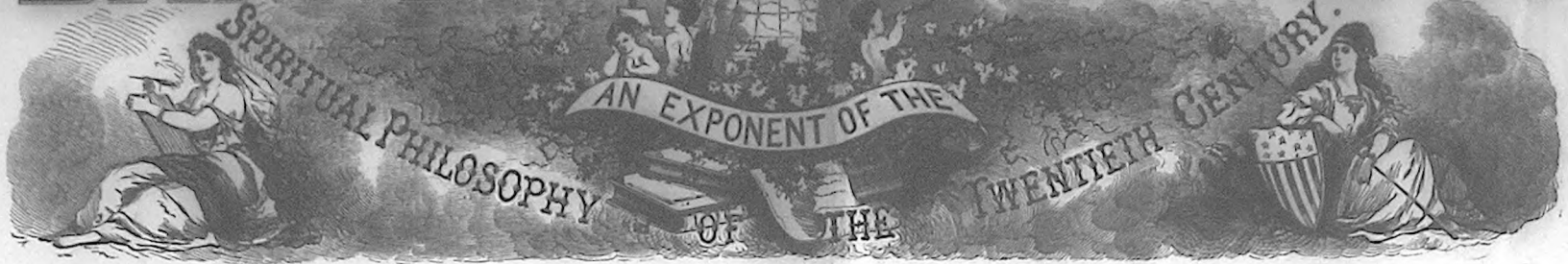


# BANNER OF LIGHT.



VOL. 89.

BOSTON, SATURDAY, APRIL 13, 1901.

NO. 7.

## FORTY-FOURTH ANNIVERSARY

A Greeting From the Angel World



Founded by Infinite Love—a Messenger to assist in “unfolding harmony and peace on earth, making this beautiful lower world a natural stepping-stone to the Summer Land.” .....





EMMA ROD TUTTLE.  
THE BANNER OF LIGHT.  
BY EMMA ROD TUTTLE.

With pride we recall in the flush of the dawn,  
Which broke on the darkness of bigotry's night,  
One emblem which added its glow to the morning,  
An angel-wrought emblem, the Banner of Light.  
The flag of two countries: one peopled by mortals,  
Gravelling and striving to compass their aims;  
Dreaming fair dreams of what lies past death's portals,  
Hoping for Heaven by feeding Truth's flames.

The flag of two countries: the Lowlands and Highlands.  
One we now dwell in, and one yet unseen,  
Save in our visions of bloom-circled islands.  
And plumb-boughed trees, never losing their green,  
Its vast population is all of imports!  
Gaze from the ranks of the flesh-clad below;  
Those who have silently fled through the portals:  
Into the Summerland's rosyate glow.

Souls in the Lowlands and souls on the Highlands,  
Looming to speak, each to each, may draw near  
Soothing their sorrow by tasting love's viands,  
Bleeding to thought with the chosen and dear.  
O, the divide of the two countries, fit face  
Welcoming angels and mortals to meet  
Under its folds, is the Banner, defining  
All who would trample Truth under their feet.

"Stand true and start fast," was the first motto  
Basted  
Over the vanguard, ahead of the throng;  
Up mighty hills was the multitude roared;  
Out of Foot's Paradise, bondage and wrong,  
Physical freedom, for key note, was sounded,—  
That was the first stroke to liberate men  
White slaves, and black slaves, brow-beat and cou-  
founded  
Hoped, were unshackled, and broadened their ken.  
Women were called to equality's station,  
Bidden to hours, as well as to cares;  
Mothers of statesmen and moulders of nations  
Lifted their heads and their souls with their prayers.  
Even the children grew freer and stronger,  
Tenderer hearted and rounder of limb;  
Fathers without ears were wanted no longer,  
Health and mental foam to the brim!

Emblem resplendent with love and urbanity,  
Fly still your colors to brighten the night!  
Lead up the laggards from idle idleness,  
Fire them to action for justice and right!  
Four long decades have you floated,—and longer,  
Yours is the honor of speeding reforms;  
Still are you beautiful, broader and stronger,  
Brightened by sunshine and whitened by storms.

## The Banner of Light and the Religion of Spiritualism.

BY J. M. PEEBLES, M. D.

It is rumored, and doubtless true, that this is the 44th year's pilgrimage of the Banner of Light, the oldest Spiritualist newspaper in the world, and the one that, Columbus-like, pioneered the way to a country of conscious intelligences, comparatively unknown, un-seen save to the clairvoyant eye or spiritually-sensed by the finely attuned soul.

All honor then to the Banner of Light, to its past conductors now summing in the higher regions of immortality; to its present able and fearless editor, to its retired Mr. Rich, and to its now faithful and genial manager, Mr. Tuttle, ever and under all circumstances the obliging gentleman.

Sovereigns have lain aside their crowns, kingdoms have fallen and islands have gone down into ocean depths since the Banner, Angel-conceived, spread its white wings, opening the message department for innumerable hosts to come with messages of loving remembrance, with words encouraging the despondent, comforting the sick, counseling the dying, and brushing away the mourners' tears.

How vivid my remembrances of the calm, thoughtful William White, the mediumistic Mrs. Conant, Wilson, Adams, Colby, Day, Dudley and many others of the old workers and contributors—contributors whose wisdom-words for many years so illumined its weekly pages. Pardon these old eyes that just now are dimmed with tears. True friendships, innate and unselfish are sacred. Blissful are the memories of the good that have gone on and up one step higher. They were not infallible, none are, but they were the men and women for their time. They were workers; they were conscientious, sincere, self-sacrificing, and their moral bravery was never questioned.

The old days! How they brim the eyes with tears  
And fill the heart with longing and regret!  
Oh, there are tragedies for every life;  
And there are songs as sweet as ever sung;  
And there are memories that never die,  
In the old days.

Intensely absorbed in the memory of old times gone by, I nearly forgot the heading of my article, "The Religion of Spiritualism."

Man is not as sometimes said, "A religious animal." The phrase is too coarse. It conveys an erroneous meaning. Man is a thinking, rational and morally responsible being in a moral universe, having within him the potencies and principles of eternal unfoldment.

The late Anna Gray, seeing a particle of floating, fecundating pollen, could describe and picture to his class the future flower.

Cuvier could see the whole anatomical structure in one of a creature's bones by the way.

Lyell could trace the glacial history of the pebble in its composition and neatly rounded make-up.

Agassiz could see the structure of the whole fish outlined in one of its fins.

The artistic Eucken, exploring Grecian ruins, could see the whole statue of the God in a fragment of the nose or the angle of an eyelid.

And so Spurzheim and the erudite pathologist, George Combe, could see the qualitative quantity of man's religious nature in the high, well-rounded coronal brain-region.

These wonderful laws or principles of adaptation run in silver threadings from the amoeba up to man. The steps are co-related. The higher having received a Spiritual impulse from the Divine, is built from and upon the lower—the trilobite prophesied of blocks and herds. Four-footed beasts certainly preceded man upon this planet. But these animals, alligators and hyenas, were not morally rational and religious beings. Swine feed upon acorns, but never look up gratefully to the oak from whence they fell. The cawing crow stealing a piece of meat, never sits down meditatively in the tree-top and from remorse of conscience or sense of justice returns it to the owner. Man infinitely more than bird or animal, standing erect upon earth's organic pyramid, is a conscious, rational and religious being, the subject of moral law in a unalloyed, moral universe.

Endowed with infinite possibilities, man is naturally religious, and naturally aspires to the perfections of the infinite good.

The word religion was not derived from religare, as some theologians following Cicero and Lactantius have affirmed, meaning to bind back; but it was derived from revere, to think, to reflect deeply, as being that divine emotion which causes spiritual contemplation and meditation, leading to the inner life, the life of the soul. And if, as has been said, "the devout astronomer is mad," the irreligious Spiritualist is sadly unbalanced, unfeeling. It is a pity.

Religion, remember, is not a superstition, nor a subtle mystery, nor speculation, nor a parable, nor symbol, nor a series of ecclesiastical hypotheses coupled with bowing genuflections, but it is heartfelt aspiration for the good, the true and the beautiful. It is a deep, divine emotion, springing up as naturally in the human soul as do flowers in dearest forests. Like all emotions, however, it requires culture, the guidance of reason and the directing convictions of the higher self.

And further, it is the fervid, soul-longing for the divine in art, painting, poetry, music and thought-ascension towards the mountain tops of the holy. It is the cement of love that binds and re-binds hearts to hearts, and the souls of humanity to the feet of Divinity. Though differing in expression, according to zone, country and temperament, the primal foundation of religion is the same whether voiced in pagan or Christian lands—whether recorded in Talmud or Tripitaka, in the New Testament or Koran. In essence one religion, one humanity and one glorious destiny.

The practical side of religion was clearly expressed by the apostolic James, "Pure religion and undefiled before God the Father is this, to visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world."

"Spiritualism is at once," wrote the brilliant S. B. Brittan, "a religion, a moral guide, and a science based upon tangible facts."

"It is absolutely impossible," declared the learned Stenton Moses (M. A. Oxon) "to dissociate morality and religion from Spiritualism." Such great lights in Spiritualism as Prof. Hare, Judge Edmunds, A. E. Newton, John Pierpont, Epes Sargent, Henry Kiddle and others were religious men. They believed in religious Spiritualism, and their inspired words and deeds will form some of the brightest pages of historic Spiritualism, all along the coming centuries.

Among our most pressing needs today is religious fervor, heart-felt enthusiasm for the truth, more home seances, more substantial organizations, better educated speakers, larger society libraries, more earnest consecration, more missionaries afloat with inspiration, more self-sacrifice along altruistic lines, and more inviting church edifices or temples. I would see these temple doors open each day and evening for music, for silent prayer, for meditations, concentration, good thoughts, ennobling resolutions and religious culture. On the walls I would see paintings of the seers, sages and martyrs of truth, wreathed in emerald leaves and entwined with the olive branches of peace. As an opening hymn I would hear sung these words:

"Love is the theme that the seraph choirs  
Are now hymning forth the stars;  
And we catch the strains from their golden lyres  
When our souls let down their bars."  
Battle Creek, Mich.

## A Duty.

BY THE EDITOR.

A maiden once stood before the throne of the Princess of Light with drooping head and downcast eyes. The Princess smiled and said, "What wouldst thou have of me, oh, child of earth?" and the maiden made answer, "I would have thee give unto him whom I love the best gift within thy treasure house." The Princess smiled once more and said, "Be it so, even as thou wishest so shall it be done. Go thy way in peace." The maiden departed, her heart light and her soul aglow with joy and tenderness. At her home long she waited for the coming of one who to her was dearer than life, but the hours of the day advanced and he came not to tarry even for a moment by her side. Looking out at sea she beheld him in a fast sailing boat,

swiftly sailing away from her. Loudly she called unto him to return, but he gave no heed, nor did he come back to her. Her heart was heavy and her soul was full of sorrow. Once more she sought the Princess and asked amid her tears, "Did I not seek of thee the best gift of all thy gifts for him whom I love? Why hast thou so requited me? He comes to me no more." The Princess made answer, "Indeed thy request was granted; I did give unto him the best gift of all my treasures, for it was best for him that thou and he should meet no more." The maiden thought a moment, then said, "It is well," and turned away, to find for herself the pathway to love over the roadway of duty.



CORA L. V. RICHMOND.

## Spiritualism in the Next Forty-Four Years.

BY MRS. CORA L. V. RICHMOND.

(The Inspiration of Her Guides.)

The "Glorious Old Banner," as we love to designate the publication that has borne, and still bears, the name of the "Banner of Light," has for forty-four years advocated the facts, based upon the phenomena, and the philosophy of Modern Spiritualism.

A movement inaugurated by the spirit world, evidently when there was great and pressing need, and considerable readiness for such a movement, and which, having passed through and survived the crucial ordeals of denial, persecution, indifference and spoliation, is not likely to be suddenly, or gradually fade away in the next four or five decades of time. More than half a century of seed sowing and growth has yielded some of the "first fruits" of the movement, and the present outlook most reveal to the careful observer what the future harvest will be.

As in the past quarter of a century the phenomena presented by Spiritualism have almost entirely changed their phases, so undoubtedly the next forty-four years will show still greater changes. The "tiny rap," the movements of tables and other objects, the playing upon musical instruments, the automatic writing, the phenomenal or trance speaking, the equally phenomenal healing, are not as frequent as they were thirty or forty years ago; while "materialization," independent slate writing, direct voices, direct painting or drawing of spirit portraits and many other forms of manifestations appear today; the truth to be covered does not change, but may continually be augmented by added growth in the public mind toward spiritual truths.

The preservation and perpetuation of the phenomena of Spiritualism are subjects of most serious consideration in view of the fact, that under the form of "Psychic Research," many scientific minds have recently come to accept the phenomena as actually occurring, and have fairly followed in the wake of Hare, Mapes, Denton, Wallace, Crookes, Flammarion, Zoellner and more than a score of others who for years have given the results of their researches and investigations to the world. The serious point of inquiry is, will the coming generation of scientists give as little heed to the somewhat narrow investigations of Prof. James and Prof. Hyslop as the latter have given to the brilliant array of minds above named, any one of whom would have been considered an authority on any subject of science receiving as much of his attention and attestation as did the phenomena Spiritualism? "Scientifically" it seems necessary for each one of these savants to rediscover the phenomena of Spiritualism. Unless the evidence is cumulative, as is the case in all other realms of human investigation, the next generation and the next are just as liable to doubt the validity of the investigations of Messrs. James, Hodgson and Hyslop as they were to doubt the value of their illustrious predecessors already named.

Besides this, the primal conditions under which the phenomena first occurred have almost wholly changed. The "Home Circle" has only in exceptional instances been perpetuated. The spontaneous manifestations occurring in the simple and harmonious surroundings of the home occur now, but this is also exceptional. Those having mediumistic gifts must often compete with those who supplement their gifts by prearranged phenomena or "tests," or those who are "charlatans" and avail themselves of the interest existing in that class of phenomena to practice upon the credulity of the public (Spiritualists included).

The third, and one of the most serious difficulties, is found in the inimical legislation against mediums, healers, clairvoyants, mediums for messages, etc., etc.; all being classified under the heads of "Fortune Tellers" and "Quacks." This legislation, in many instances, has not been directly aimed at the phenomena of Spiritualism, but has been construed to include them. In some of the states (like Ohio) mediums are not included in the application of the law against

fortune tellers. It is quite likely that there will be added legislation in the near future, until all mediums will be liable to both prosecution and persecution in expressing their gifts.

This may lead to the greater prevalence of the home circle, or it may lead to a temporary withdrawal of those phases of phenomena that have attracted such universal attention.

Spiritualism, however, is not simply the manifestation; it is the spirit of itself, and if it has sown the seed of its meaning deeply and well it cannot be uprooted by adverse legislation, or by the alleged "imitations" of its phenomena. Its enduring and abiding qualities must be in the truths it presents; and it will survive as a name just as long as those truths are at the basis and foundation of its advocacy.

Having afforded existence to "Christian Science," "Psychic Research," "Theosophy," and a score or two of other movements it would indeed be inconceivable if Spiritualism, even as a name, could cease to exist. As a pervading force it must abide, for it is eternal. In fact it seems to more and more pervade every department of human thought.

Judge Edmunds said forty years ago, when asked his idea in reference to the building of a church for Spiritualists in New York: "It will not be long before Spiritualism will be preached in every church in the land." Surely there are indications that this was a true prophecy, for the sermons of Minot Savage, Heber Newton and many other evangelists all over the land are pervaded by the spirit, and often by the name, of Spiritualism.

In the next forty-four years, if its work is to be at all commensurate with the past, there should be no church in which Spiritualism is not an accepted and welcome name. No philosophy in which its attestation of a future personal existence for the human race, and the intercommunion between the spirit realm and this is not included; no classified arrangement or statement of psychic facts that does not include its phenomenal revelations concerning the power of disembodied spirits over material substance, organic and primal.

I confidently look forward to the time (not perhaps within the next half century) when

All children shall be born with inner sight,  
All people shall celestial music hear,  
And death be but an open door of light  
Through which all pass unto the higher sphere.

The intuitions then will lead the way  
In which the truly disciplined must go.  
And, girding human lives as light of day,  
The souls in splendor will Love's pathway show.

Earth will no longer be the charnel house  
Of sin, and doubt, and pain, and death, and gloom,  
But all the living agencies will rouse  
The Life Divine from every ancient tomb.

And lo! the world immortal, here and now,  
Standeth revealed; no distance lies between;  
The crown of Love and Peace on every brow,  
The true possession of the soul's descender,  
Chicago.

## The Ethics of Spiritualism.

BY HON. A. B. RICHMOND.

"No pleasure is comparable to the standing upon the vantage-ground of truth."

Francis Bacon.

"Truth is as impossible to be soiled by any outward touch as the sunbeam."

Milton.

The true ethics of Spiritualism is the same now that it was in the beginning, and will continue for all time to come. Truth is unchangeable. It is only man's conception and understanding of it that will change as future ages will become more and more enlightened through the demonstrations and discoveries of science. Truth needs no flowers of speech to enforce conviction, but facts plainly related or phenomena clearly observed without fraud or error. The ethics of Spiritualism recognizes the moral obligations of man to his fellow, and teaches his responsibility to the infinite laws of the creative power that governs the universe. Truth is the idol of its worship, and immortality the goal of its desires.

Sir William Hamilton defines ethics to be "The science of the laws which govern our actions as moral agents." But it affixes no penalties for a violation of these laws except those that inevitably follow the transgression of the immutable enactments of nature's unchanging code.

Spiritualism believes in moral laws, an obedience to which ensures happiness not as a special reward but as the result of nature's immutable decrees. Spiritualism sentences no violator to vindictive punishment and believes with Robert Burns

"That fear o' hell's a hangman's whip  
To hand the wretch in order."

And it has no respect for the man who abjains from sin through fear of damnation alone for such would be sinners but for the penalty.

The ethics of Spiritualism teaches men to be honest, virtuous and upright, for honesty, virtue and uprightness sake, and not through fear of endless torment. It believes in the fact asserted by Don Quixote, and again enunciated in Franklin's poor Richard, "Thou honesty is the best policy." Yet that is but a secondary reason for leading an honest life in the ethical code of Spiritualism. It teaches as a fundamental rule of human action the so called "golden rule," enunciated by Confucius five hundred years before the advent of the Nazarene.

Spiritualism appeals to the reason of mankind and does not seek to enforce its theories by the terrors of penal laws, or the horrors of an inquisition. It never owned a rack, wheel or thumb-screw, it never in the name of religion planted a stake or fired a fagot, but it has offered demonstrative evidence of a spirit world and

seeks to convince men by proof of spirit visitation, with no penalty for disbelief, and no reward save the consolation it affords those who mourn by the graves of their dead. Of all the boons bestowed by a benevolent creator on erring man none could be greater. As we stand by the casket of those dear to us, as we look on the pallid features whose smile once welcomed us to our homes or place of business, and know that we shall see them no more on earth; how priceless the ethics that assures us that they are not dead, but only gone to a spirit home there to meet the loved ones who have passed before, and there to await our coming in the not distant future, with loving embrace and the assurance of an eternal companionship.

The moral ethics of Spiritualism also teaches that the spirit goes into the Spirit world with all the mental attributes it possessed in this life. The characteristic idiosyncrasies peculiar to every mind are not destroyed by death, and through their preservation the individuality of returning spirits are preserved and are incontrovertible evidence of the identity of those who come to us through mediumistic influence. They also prove that as "a man sows so must he reap," and this harvest is not changed by so called Christian faith or belief. The murderer who repents only at the foot of the gallows, is not by such a repentance immediately transformed into an angel of light, and swung from the scaffold into the open gates of Heaven to become the immediate companion of those who have lived on this earth a life of unspotted purity, gemmed with many philanthropic actions.

Spiritualism teaches, as Ecclesiastes asserts, that "In the place where the tree falleth, there it shall be," and there it will remain until the regenerating power of Spiritualism shall purge its earthly stains and fit it for a higher, and yet higher sphere in the realm of eternal life.

In the ethics of Spiritualism, good actions are not ignored, but are so many jewels to be set in the chapel of human immortality. The infidel disbeliever in this world may by many philanthropic actions sow the seeds of an abundant harvest, to be garnered in the store-house of eternal life. While faith alone will be but as the chaff winnowed from the living grain. Spiritualism may well say to the creeds of today, "Thou hast faith and I have works, in the language of James the apostle." "Show me thy faith without thy works, and I will show thee my faith by my works." It is an absurd, illogical and unjust doctrine to teach mankind that a life of great and good deeds in this world shall avail naught in the world to come, but that a long life of sin and crime can be atoned for by an acknowledgment of faith on a dying bed, and a prayer uttered by almost palsied lips of a man whose life has been one of blood and murder, and the most revolting crimes, and that our Heavenly Father will award to him the meed, "Well done thou good and faithful servant; enter thou into the joy of thy Lord." And yet this is the creed with which orthodoxy is poisoning the minds of men, corrupting in its source the mainspring of human action.

The philosophy of Spiritualism denies the fabulous and mythical relations of ancient Jewish traditions of the creation of the earth, and acknowledges no infallible book of narrations save the rocky pages of the stratified earth, inscribed by nature's immutable laws. It does not believe in a primitive pair, a garden, an inspired snake, and an evil spirit that tempted a woman to transgress the command of the Creator of the Universe. It does not believe in the fall of man, and a necessary sacrifice of a part of God to propitiate the remainder of a God-head. Spiritualism denies the fall of man and ignores the necessity of a Redeemer; it does not believe in a far off Heaven as a home of redeemed souls alone, wherein only a fraction of the human race shall enjoy eternal bliss, and from whence "no traveler can return," but in contradiction thereto, Spiritualism recognizes the significance of the beautiful vision of Jacob's Dream, wherein he says "a ladder set up on the earth," and the top of it reached to Heaven, and beheld the angels of God ascending and descending on it. The ethics of our religion teaches that governed by the laws of their being, spirits can return to earth as easily as they can depart therefrom; and that this is in accordance with the fatherhood of God and childhood of man.

The religion of the Spiritualistic Ethical Code can be briefly stated in almost the exact language of that great and good man, Thomas Paine, "Our religion is to be good, and to do good; all mankind is our brotherhood and the whole world our country," and that under the reign of that belief the time is not distant when the armies and navies of the earth will be disbanded, when the swords shall be beaten into plow shares, the spears into pruning hooks and the nations shall war no more. When peace on earth and good will to men shall be inscribed on every flag of every nation, on sea and on land over the whole world. Then indeed and not until then will the Millennium come.

## The Future.

BY AUGUSTA ADAMS.

In the future we shall be as one. You cannot clasp a thought but I shall hold, and all the kingdoms proscribed now within thy soul shall bud and blossom to mine own. We universe ourselves in rounded wonders. My stars and suns do swing within the paradise that I have grown, yours melt their beauty down your heavenly way. So, we are harmonized by that which grows within.

I cannot be but that which spells your God; you cannot miser any gold but buys my truth; so, we are one in that great day that floods its light through all eternities. The gift edge of our shadow e'en now doth prophet somewhat of that time when I shall be the whole of every heart that thy doth speak me wondrous kinship.



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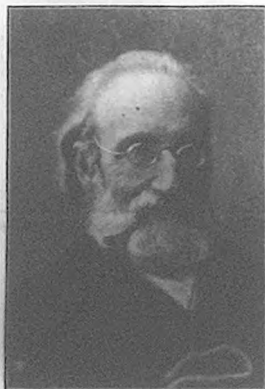
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NO. 7.

## A GREETING TO "THE BANNER OF LIGHT."

BY WILLIAM BRUNTON.

Let all these years the Banner's been  
A source of light to men afar;  
To heaven itself it sought to win,  
By shining on them like a star!  
"Lift up your eyes to joy above."  
To weary ones, it seemed to say,  
"Beyond your grief, there's land of love,  
And angels come our earthly way."  
"They walk with us along the road,  
Beset with thorns and briars wild,  
They gladly leave their fair abode  
To comfort mother or her child;  
They are our own for all our life,  
Whatever doubt or fear may say,  
They are to strengthen us in strife,  
And bless us in our earthly way."  
For forty years and four, the word  
Like rising light has grown and spread,  
And we the angel footstepers heard  
In common ways in which we tread;  
By it drew near the world above,  
And night was conquered by the day;  
Our hearts were filled with joyous love,  
For angels walked our earthly way.  
God bless the Banner and its friends,  
Who hold its colors in the sky;  
God bless the message that it sends,  
The blessed truth—"Man cannot die!"  
God bless the Cause with all success,  
That brings to winter breath of May,  
May it our hearts and households bless,  
While angels walk our earthly way.



ANDREW JACKSON DAVIS.

## Educated by a Parable.

BY ANDREW JACKSON DAVIS

When the inwrought attributes of the wonderful human mind are better understood, it will be found that what is now termed "imagination" is in reality the trustworthy prophet of the slowly unfolding intellectual powers; and then, in that not far off better time it will be admitted that what is usually considered the fable and fiction generator of the mind is a reliable forerunner of the most exact scientific discoveries of the trained intellect. In the meantime the intellect is extolled as a keen detective of the tricks and unprincipled fabrications of the much-abused imagination.

Without imagination, the uninspired intellect is blind as Justice. It can logically perceive nothing when unaided by the intuitive light of the mind's sublime faculty of imagination.

Thus all real poetry is essentially scientific truth! Naturally, fair reader, you should exercise your imagination to appreciate the reality at the bottom of the foregoing assertions. Then and thus you will understand that behind all theological conceptions there is a romance—a sort of fable or parable—called mythology; that, by the same inevitable rule or law, there is behind all religious literature a fertile fountain of what is known as parables; which, in the true sense, means that the human mind's imaginative "seer" primarily adopts pictorial and allegorical methods of imparting essential truths.

I will not stop to supply you with facts and arguments to substantiate the foregoing propositions, but will at once proceed to evolve some education from a parable quite familiar to minds on this side of the world.

The parable of the creation and the flood is exceedingly fascinating and suggestive. Man's mind imagined an individual creator. He was called "Jeh," or "Yahweh," but most commonly "Jehovah." At first the earth was (supposed to be) an immeasurable flat disk, like a platter; and the earth was the masterpiece of the Yahweh (creator), to which, for purposes of illumination and ornamentation, were added the abounding sphere of sun, moon, and the twinkling stars.

Subsequently were added yet superior creations—namely: Upon the land, not covered with water, was started a vegetable and fruit world—also a vast empire of ornithological and zoological organisms—and, last and best of all, was made a man and a woman! The parable says that this pair began life

with all the superlative perfections. Their creator pronounced them and the whole creation "good!"

In a brief time the angelic Eve commenced a flirtation with the first visitor, who might have fascinated her by serpentine dancing in the rainbow lights of the garden. Soon after this experience her perfect mate, Adam, ruined his constitution and prospects by partaking of an exclusive fruit diet. Yahweh (the creator) was exceedingly wroth, and smote his entire creation with a universal "curse."

Not long after all this the parable introduces a pair of fine boys; one became a sheep raiser, and the other a farmer. The earth-tiller was envious and jealous of the younger and handsomer and better brother. One day the mad farmer killed the better man. Then he fled and found a wife in the land of Nod. Forthwith was commenced a race of murderers, prize-fighters, liars, thieves and black-mailers. The dry inhabitable earth was rapidly covered with beastly men and women, full of violence, disobedience, malignity, murder, and every vile degree of transgression.

Again, according to the parable, Yahweh (or Jehovah) resolved upon the total destruction of all flesh, all birds of the air, every creeping thing, and the final extinction of everything human.

And yet, on sober second thought, it was thought best to treasure a few persons and two of every bird and beast and creeping thing as the most expeditious and economical method of repopulating the earth and the air.

A magnificent freighter was ordered immediately constructed. Its great dimensions would furnish at least standing room for the zoological and bird organization (in pairs of male and female), also for the members of the Noah household. Thus the seeds of another experiment on earth were saved from the otherwise universal destruction.

Now imagine, my fair reader, what might have happened when the procession commenced to move into the immense freighter.

A countless multitude gathered on the dock. The poor and the rich, the old and the young, from the huts and palaces, from the valleys and the mountains, to witness the marching of the snails, the lizards, the serpents, the worms, the hippopotamus, the rhinoceros, the camelopard, the megatherium, the mastodons, the bears, the tigers, the wolves, foxes, the giraffes, the elephants, the asses, the lions, the horses, etc., etc.—in pairs, two of a sort, male and female, accompanied with the doves, the hen-bawks, the crows, the parrots, the bees, the flies, the spiders, the squirrels, the coons, the hogs, and dogs, and cats, and every other pair of living creatures, which had responded as by instinct to Yahweh's command to hurry up and join the spectacular procession.

Now you can further imagine what the men and women, the girls and boys, who have assembled on the observation stands are shouting: "I wouldn't go with that nasty crowd." Another: "Look! see them dirty hogs! Glad I'm not going." Another: "O, hold your nose—the horrid rats and mice—and the skunks!"

And in this manner you can imagine what the proud and scornful spectators might shout at one another, while ridiculing the Venerable Captain and family who are superintending the loading of the great Ark.

And yet—just think it all over a few moments. You will observe that, in this instructive parable of the oriental imagination, the wisdom and the saving-love of the creator are perfectly manifest. It says that nothing can be spared from the ultimate ends designed.

Here permit me to call your imagination to the contemplation of affairs in our very midst. All over the dry land, in every corner of the earth, there is another flood gradually filling up the valleys, rising steadily to the great hills, and threatening to cover the highest mountains. It comes full of murder, rapine, violence of every kind, defalcations, embezzlements, transgressions—and the name of this flood is Materialism. It is proud, arrogant, unjust, jealous, treacherous, spiritless, soulless, agnostic, godless, yet is accepted and admired!

About fifty or more years ago the command went forth—"Harken unto us! We come from the higher spheres to save mankind from the dire disasters of the universal flood." A few listening ears heard the voices from the Spirit Land—the "few" were in number the same as the family Captain Noah. The voices said: "Build an Ark to protect and save." Immediately the structure began to appear. The fair proportions of this ample ship, although exceedingly tardy at the start, became manifest. The name is Modern Spiritualism!

Behold the army of spectators. They come from all stations in politics and religion. They stand crowded together to witness the procession. Do you not hear their remarks? "Oh, I wouldn't go in that crowd." One says: "See the mediums! Who would march with such?" Another, full of world pride, "I don't want to be mixed up with a motley crowd—

of free-thoughtists, mental healers, massagists, clairvoyants, palmists, astrologists, fortune tellers, agnostics, Spiritualists, and dis-respectables." And thus the evils of prejudice, false pride, jealousy, and all uncharitableness prevent individuals from entering the new modern Ark.

But the command of Infinite One—the voices of the heavenly families—the order of progress and growth in the constitution of the Universe—all, as one irresistible law of omnipotence acting upon mankind; overcoming the abounding Materialism, and finally unfolding harmony and peace on earth, making this beautiful lower world a natural stepping stone to the Summer land.

## The Past and Present of Spiritualism.

BY DR. FRED L. H. WILLIS.

It is difficult for one who has taken an active part in any great movement to justly criticize that movement or properly present a history of it, especially within the limit of a brief article. The vital power of the movement will centralize itself, and around this centre all the facts and circumstances arrange themselves.

The most that I can hope to do is to bring from the storehouse of memory a few historical facts and very briefly present them, not as distinctive personalities, but rather as waymarks of an exceedingly interesting period of the past century.

It has always seemed to me that there were indications, foregleams as it were, of the Spiritualistic movement for a long time before it was actually recognized. Swedenborg had announced in many volumes the great law of correspondence. Through his experience, clairvoyance began to take on a more orderly shape and, together with somnambulism, were attracting investigation.

Reichenbach's immortal experiments demonstrating that every object in the universe from the dustiest clod up through the mineral, vegetable and animal kingdom, to the starliest planet that swings its majestic course through space gives forth its spiritual effluence, its atmosphere of life-aurea, had been given to the world.

In our own country that marvelous book entitled "Nature's Divine Revelations," given through the inspired lips of Andrew Jackson Davis in an ecstatic or trance state, then an uneducated youth, afterward called the Poughkeepsie Seer, and which was soon followed by a series of very remarkable books, had startled the literary atmosphere and attracted the attention of thousands of readers all over the land.

By these means the minds of thinking men and women were opened to still broader and higher conceptions of nature and natural religion. For this reason it was that Early Spiritualism did not find its principal adherents among the ignorant and uncultivated, but among the thoughtful and intelligent.

Especially was this true of Early Spiritualism in Boston. The men and women whom I met in the early days of my experiences—away back in the early fifties—were persons above reproach in every respect, scholarly people, leaders in society, persons who were respected by all classes. This gave tone and character to all our meetings.

At the houses of prominent citizens, wealthy merchants, I met many persons of distinction in the literary, scientific and social world. I could give a long list of brilliant and distinguished names of persons I met in Boston, Cambridge, Salem, New Bedford, Worcester and many other places, all deeply interested in the psychical phenomena that manifested themselves through my mediumship in those days.

I met lawyers, judges, clergymen, physicians, scientists and literary men and women whose interest and convictions concerning these matters could not be attributed to erratic minds and lawless desires, but were accounted as marks of independence of character and freedom of thought.

These were the persons who largely attended our meetings in those days, and they gave a tone and character to our audiences that commanded respect. Most inspiring were the Music Hall audiences. I have seen every seat filled Sunday after Sunday in that large hall with audiences as finely representative of the wealth and culture of Boston and its suburbs, as ever gathered in its most popular churches. For years these meetings were kept up under the management of Dr. Gardner with no abatement of interest.

There was no lack of money to carry on the meetings most generously. The speakers were paid liberally and made to feel that they had fully earned all that came to them. No speaker received less than \$25 per Sunday, besides traveling expenses and entertainment. At my first engagement at Music Hall, I received \$50 per Sunday. Ah, what an inspiration it was to speak to audiences numbering from fifteen hundred to two thousand souls!

The contrast between the conditions pre-

vailing then and now is too painful to dwell upon. In those days the elegant residences of Alvin Adams, Abel Tompkins and A. B. Hall in Franklin square, Phineas Gay on Harrison avenue, Daniel Farrar on Hancock street, Luther Park on Mt. Vernon street and many other prominent residents were thrown open weekly and the very elite of the city were invited to witness the manifestations of our finest mediums. During the three years of my own active mediumship, combining most remarkably both the mental and physical phenomena, I met at these residences many of the most eminent and distinguished people of the day, and there was an intensity of interest and enthusiasm in the mental and physical phenomena rivaled only by the scenes that occurred in Apostolic times when the spirit was poured out like a rushing, mighty wind, and like tongues of fire rested upon the heads of the psychics.

In reviewing that period I find it difficult to account for the strong prejudice that soon arose in all communities and which was followed by persecution of the most cruel kind—namely, ostracism, contempt and reproach. No doubt if we could throw the records of the past fully open, we should find the fear that theological doctrines and dogmas were being assailed, was at the root of this persecution.

The "Banner of Light" was established just before this wave of bigotry and prejudice began to sweep over the land. Therefore for a time, it was looked upon with curiosity rather than with disgust or fear. A paper that opened its columns to the inhabitants of that bourne "from whence no traveler returns," was indeed an innovation. The country people began to read and to discuss the new movement. Their minds began to take in the truth and to many homes came the recognition and the demonstration of the great law of continued life beyond the grave, and the great fear of death that had hitherto rested upon them like a sombre pall, gave place to the great joy of a demonstrated immortality.

Its message department, under the ministrations of that wonderful medium, and truly inspired priestess, Mrs. Fannie Conant, called forth first incredulity, then astonishment as message after message was clearly and positively identified and verified in every detail.

I remember in the early days of the history of this department of the Banner, there came a message bearing the signature of a well-known Boston merchant of great wealth, who had recently died in the full odor of sanctity, belonging to one of the popular churches. It contained a confession of not having lived up to the precepts of the Golden Rule in his dealings with his fellowmen, and that he was very unhappy in the new life he had entered upon in consequence of it. I well remember what a storm of indignant excitement it aroused in certain aristocratic quarters. Threats were made of appealing to the strong arm of the law to suppress the paper that had dared to publish such an attack upon so well known, devout and philanthropic a citizen. But when it was found upon investigation that certain facts were likely to overwhelmingly demonstrate the truth of the Spirit's confession through the lips of the medium, the excitement changed to wonder, and the threats suddenly subsided.

In looking back to those early days in the history of Spiritualism, the halo of a halcyon light seems to rest upon them. All was interest, all enthusiasm. Our meetings were thronged with rapt listeners to the sublime philosophy of Spiritualism as it fell from the lips of inspired speakers. They required no extraneous attraction upon the platform, nothing but the pure precepts of the glad, new gospel of the angels voiced by such inspired speakers as Selden J. Finney, A. B. Whiting, Cora L. V. Richmond, Emma Hardinge Brittan, Frances O. Hyser and many others. It seemed as if the millennium was close at hand.

I cannot understand the decadence that has fallen upon our public movement in these days. It is too painful for me to dwell upon. The only comfort I have to turn to is the thought of all the grand and glorious work that Spiritualism has accomplished in the world, much of it all unrecognized.

The movement that began in the insignificant little hamlet of Hydesville, N. Y., a little more than half a century ago through the instrumentality of little children, prepared the way for the influx of a great wave of spiritual energy into our physical atmosphere that has wrought great changes in the conditions of humanity, wonderfully modifying them in many directions. There is no such theology in existence today in Protestant Christendom as there was a half a century ago. Men will not listen to it, and we hear much talk about the revision of creeds.

Equally marked has been the change in Therapeutics, in Medical Science. Our physicians have been compelled to modify their systems of practice. There is no such allopathy in existence today as was practiced fifty years ago. Not only that; the practice of the dominant schools of medicine have been so cut into by our mediums and clairvoyants,

our Christian Scientists and Mental Scientists, that realizing that their craft is in danger, under the specious plea of "protecting the dear people," they are moving heaven and earth to bring about in all the States of the Union special legislation in their own interests of the most iniquitous character, legislation that strikes a deadly blow at the freedom guaranteed by the constitution of our country to every citizen thereof.

I affirm that the progress of religious ideas that has been so marked during the last half century, has been very largely due to the influence of the revelations that have come to the world through the great movement called Spiritualism.

When Christian Science and Mental Science were first heard of, the forces and influences of the Spirit-World had been pouring into the earth's atmosphere for more than twenty years through Modern Spiritualism, and I affirm that they made possible their advent, and that they are the offspring of Spiritualism and could never have made the progress and become the power they have, but for the preparatory work done by Spiritualism.

I never expected to live to see the cardinal principles of Spiritualism so clearly set forth from Evangelical Christian pulpits, as they have been and are being by such men as Canon Wilberforce of Westminster Abbey, Eng., Rev. Haweis and many other divines of that communion, Rev. Heber Newton, Rev. Lyman Abbott, Rev. Dr. Savage, Rev. Dr. Duryea and many other divines of our own country.

I can only hint at the very marked effect Spiritualism has had upon literature, so that the most popular books of the day are those that have running through them a vein of the psychical. When such books as "Our Life after Death" and "Man and the Spiritual World" by Rev. Arthur Chambers, a Vicar of the Church of England, can be published and run through something like thirty editions in England and here, how can we look upon it as other than a splendid proof of the power and influence our Cause has had in bringing about the realization of such a possibility?

When I see so many of the leading Scientists and Educators of the day investigating earnestly and diligently upon our lines, I take heart of hope as I contrast the past with the present, from the fact that what we have lost in one direction, we have immensely gained in others, and I do believe that we are right upon the threshold of a new and mighty outpouring of the spirit through our own channels, that shall demonstrate to the world most clearly the mighty power enshrined in this movement and that it is surely destined to become the universal religion of mankind, a religion based upon a scientifically demonstrated immortality.

Then shall all the nations of the earth rear upon the foundations that we are laying, the last great temple of all the temples of an eternal religion, broad enough to include the whole nature of man, whose dome reaching up to the heaven of heavens, shall shelter and hallow the whole human race.

## Scientific Spiritualism for Forty-Four Years.

BY CHARLES DAWBARN.

Such is the theme upon which I am requested by the editor to write a birthday article for the venerable Banner of Light. But in my humble judgment, the question before me takes shape in quite another form, when presented to the present generation of independent thinkers. They question whether there is really any scientific side to Modern Spiritualism. Science demands not merely the accumulation of facts but that they shall be studied in their relation to each other, and that the knowledge thus gained shall be carefully classified.

It is quite certain that to the great mass of believers in spirit return the phenomena have been not merely the foundation of their faith, but have been also accepted as all sufficient in themselves to establish what may be called "a science of immortality." When a spirit has rapped on a table, written between sealed slates, talked through entranced lips, or peeped out from a cabinet in materialized form, it has been assumed that we can learn through such agencies much concerning the state of man after death. The returning spirit often relates facts unknown to the mortal, or at least long forgotten, but it is woefully unscientific to assume from such "tests" that the spirit can also bring with him lessons from his experience in his new life. It is unscientific to hold such a belief because the spirit visitor is subject to laws which forbid any such possibility.

Yet Modern Spiritualism has from the beginning framed its grand truth of spirit return in ornate and detailed descriptions of life after death, with the homes and family gatherings over there. These pictures of the higher life with its myriad incidents, have been received as inspired truth. To doubt their accuracy occasions a thrill of horror in



the mind of the average Spiritualist. Such a doubt destroys the fondly cherished picture of his own future drawn for him, as he believes, by his own loved ones who have "gone before."

Science demands "truth though the heavens fall." It recognizes a serious liability to self-deception when learning the lessons of any new fact, and is quite as suspicious of itself as of its fellow. The object of this brief article is to help the reader to this scientific self-examination by presenting him with a few significant facts and applying them to his old belief.

In the first place, we recognize that intelligence can only communicate with intelligence by agreed symbols. There must be appeals to our senses which can be correctly interpreted or intelligence becomes helpless. A visitor who appeals to our ear must use sounds to which we are accustomed, or his language will not be comprehended. He must use illustrations and comparisons with which we are familiar. This is an obvious truth, and must be applied as a rule to every case of spirit return, and to every phase of such manifestations, as well as to every sense possessed by the mortal.

Here we stop to make a most important point. A spirit accustomed in his mortal life to a language of symbols, must either master our language or make use of an interpreter. One or the other is undoubtedly possible, and may be accepted as within scientific limits. Now suppose that such a visitor claims to have lived in Atlantis. We perceive that there is nothing necessarily wrong in the claim. It is a statement of the experiences of his earth life that could not be comprehended by the educated mortal of today. The verification of his statements is quite another matter. Seeing that the visitor is invisible and intangible to mortal sense, scientific caution would demand that we invite our spiritual brother to talk through another medium, to another audience, and then compare his statements made at one place with those made at the other. And if no other proof be available, science would demand such repetition through perhaps a hundred instruments before accepting such teachings as possibly veridical. I need hardly say that the experienced investigator knows too well that his phenomena and their teachings are not so repeated, but that inspiration even when labeled "divine," is strictly individual, and liable to vigorous contradiction next door.

So much is on the surface, but it will show the thoughtful reader that until he can secure reasonable uniformity of teaching from and by the unseen, he has no scientific basis for any belief beyond the facts of spirit return and human immortality, which have recently won scientific recognition because directly involved in verified phenomena.

But if the spirit visitor be thus limited in his descriptions of planetary scenes and incidents by our powers of interpretation, he is in far worse case when he begins to talk of the manners and customs of immortal men and the nature of his surroundings. Every thing "over there" must compare with something we have here or we cannot understand it. Ask the skilled artist to draw you a cherub as faded in holy writ, a being whose wings are a conspicuous feature in his sacred form. The artist knows a child's face when he sees it, and is also well acquainted with his wife's canary singing in its cage. He puts the child's head upon the body and wings of the canary, and thus manufactures a holy cherub. If cherubim are really reputable citizens in the next life, are we to suppose the inspired artist has done more than translate the thought of a cherub into forms familiar in mortal life? That may be taken as an illustration of attempting to translate the untranslatable.

I will now make a personal application of this fact in nature, even at the risk of startling some of my more sensitive readers. I mean those who believe that truth is deemed altogether too unadorned.

I have an especial esteem and friendship for Mrs. M. T. Longley, whose fourteen years of grand service as medium for the Banner of Light endeared her to thousands of its readers. She has a myriad times proved herself a true interpreter of spirit thought when flashed through her brain. I know she will welcome a brief analysis of her position as interpreter between spirit and mortal. Like every other sensitive, she must interpret a spirit thought in terms of her own experience, which is not and cannot be that of the spirit. It happens that Mrs. Longley is an inborn poet, although, I believe, she has never cultivated her talent in that direction. It remains a latent expression of harmonious thought, but easily awakened by a spirit in sympathy with her soul life. If himself a poet, the readers of the Banner of Light will recall that a few weeks ago Mrs. Longley became the instrument for a poem purporting to be extracts from an Operetta entitled "A Sylvan Reverie." We are told that this Operetta was sung by a gathering of spirit children at the opening of a new spirit temple erected for their benefit. The poem is an exquisite little fragment, and so far above the usual "inspired effort" as to win wide appreciation. Yet even the first four lines tell the student that he is not reading the actual Operetta, but merely a translation of the thought into terms of Mrs. Longley's mortal experience.

The title is itself a startling proof of this assertion. The Operetta is called "The Princess of the Dawn." If there be one point of spirit experience specially attested by numerous visitors, it is the repeated assertion that they know nothing of time, as we understand it. In their minds there is not a revolving world circling an illumined central sun. Otherwise they would have a daily record of time similar to the daily experience of mortals. But "Princess of the Dawn" is a statement of a fact which belongs to earth life only, if spirits have no daily experience of time. Is not this absolute proof that the use of the word "Dawn" is Mrs. Longley's interpretation of the thought of the spirit poet who is inspiring her brain?

Again in the first stanza we perceive an allusion to fairy fables. But the fairy of our childhood is always a tiny being, apparently having no other time but that endowed with immortality. Anything "fairylike" must therefore be quite useless as an illustration for a group of immortal children. It is a beautiful simile for the mortal poet and his readers. But the reader can now see that it is an exact translation of a spirit thought into terms of mortal experience. This sweet little poem is thus an illustration of mortal limitation when we would attempt to picture to ourselves scenes that cannot be truthfully grasped by our limited sense.

Spiritualists of the last forty-four years have not grasped these limitations to their own phenomena. It has thus been the ungrateful task of the Society for Psychical Research, by slow steps and scientific process, to draw the line where knowledge ends and belief commences.

I know full well how unwise ones are such trouble to my readers. They have pictured their coming homes in terms of earth life, leaving out all the disagreeables, and adding to everything they happen to desire. Yet even the form worn by spirit in his new life remains absolutely unknown. Like the spirit thought flashed through the brain of Mrs. Longley, spirit form can only be pictured in terms of our own experience. We have been trained to believe that we have

become possessed of just the one shape needed to crown creation. So to our imagination, God, archangels, and his angels inhabit the darkness, each and all wear it. But, as I have shown in recent articles, man does not know, or even guess his own size in earth life. How then can he hope to measure his invisible brother for a form, warranted to fit? That we shall meet and blend and love "over there" we all accept as certain steps in our own progress to a higher manhood. But it is equally certain that when we have safely crossed the River of Death, our new experiences will remain untranslatable into terms of mortal life.

We are today witnessing a celebration of the forty-fourth birthday of the venerable Banner of Light. Those who care to trace its past year by year, will perceive its honest, wholesome founders, editors and subscribers, representing each phase of the movement and each expressing the new thought in terms of his own experience. And he who compares the early issues and their editorials with those of today will perceive the changes in other words they will perceive that Editor Barrett is representing the spirit of the age. He can from his experience translate thoughts impossible to the early editors and writers, no matter how highly endowed they may have been in other respects. Advancing under our eyes, and which some of us are old enough to trace step by step. The trouble is that but few who once reach middle age are open to a new idea. For lack of that idea, that discovered fact, they fail to accurately translate a spirit thought. Of course Spiritualism suffers for it if a scientist find that its statements and beliefs will not harmonize with the facts he has discovered, he counts it as of little value.

The lesson is this. We have facts, the very same facts possessed by the founders of the Banner of Light, or by the pioneers of Hydesville. So, as there are spirit facts, they must be interpreted in terms of our own experience. If we have kept pace with science, we have experiences utterly unknown forty-four years ago, and can use them for interpretation. If the interpretation proves to give a new meaning to an old fact, it is only natural it should be so. Those who insist in clinging to the past, and believing, in every detail, just what was believed forty-four years ago, have become a clog upon the movement. Under such limitations societies have already disappeared, and believers of the later generation have disappeared into church pews. They seek an up to date preacher, and are satisfied when they find him. Scientific experience finds less that is untranslatable from such a pulpit than when listening to some inspirational lecturer limited by his own ignorance, and thus mutilating spirit thought.

San Leandro, Cal.

### The Purposes of Spiritualism After Forty-Four Years.

BY MOSES BULL.

The question "What are the purposes of Spiritualism?" will be answered very differently today from what it would have been at any time during the first two decades since the rappings were heard at Hydesville. In fact very few religious movements have stood themselves at their first starting out. Possibly the inaugurators of these new movements who occupy the unseen side of life, have very little idea of all the results of the work they are setting on foot.

It is doubtful whether Benjamin Franklin, when toying with the lightning, comprehended the results of his experiments; so, perhaps, neither Spiritualists nor spirits, at the time this new movement was thrust upon the world had anything like a complete comprehension of the work to be done.

It was supposed, when the first number of the Banner of Light was issued in 1857, that the main object, if not the sole object of Spiritualism was to furnish tangible proofs of a super-mundane existence for those whom we call dead. It might have been necessary for Spiritualists at first to have believed that to have been the main part of its mission. That was only a preliminary part of the work, yet quite as essential to the building up and setting into operation a great movement for humanity as the leveling down of, or making holes through mountains, filling of valleys, cutting of timber and quarrying of rocks, and getting them out of the way is to the building of a great road.

The workmen engaged in the work above described do not necessarily know the object of the work they are doing; so it may be that those who have been doing the work for the angels, in the past, might not have apprehended the full significance of the work in which they were engaged.

Though the effete theories held on with a tenacious grip, the one who cannot now see that their time was up—that they had received their orders to get out of the way and give place to something in advance, must be short sighted indeed.

Spiritualism, during the past forty-four years was tearing some of the best thinkers in the world out from the old and re-setting them in the new, where they would be prepared to do a grander and more needed work. While it was pre-ordained that Spiritualism must organize a new order of thinkers and workers—a kind of first-fruits—into a kind of company of ark-bearers, as the Tribe of Levi was among the Hebrews chosen to care for the precious and sacred things of Israel, and to protect and carry the ark containing their laws, and, very much doubt whether an advance guard of facts and philosophy of Spiritualism will ever organize into a body by themselves. Spiritualism instead of becoming a cult or a sect exclusive, will become all inclusive.

When the Bible says, "The Kingdoms of the world are become the Kingdom of our Lord and his Christ," I do not think that the intention is to convey the thought that any religion will become a state religion. Nor do I apprehend that Spiritualists as a body will ever withdraw from all other cults; and, by the power of numbers ever increasing, elected to offices of trust or that our legislatures, either state or national, will vote and act as dictated by departed human beings. I doubt whether wise ones on the other side have any desire to control this world in any other way than by coming so in rapport with this world as to impart to it the wisdom, superior wisdom and more far-seeing sagacity.

I incline to look for the time when such an inspiration will settle upon our law-makers, that they will, under it be moved, perhaps without realizing the great thing that moves them, to talk, vote and act for the higher and better measures. Men are even now being moved in that way.

"Blind unbelief is sure to err,  
And scan his works in vain,  
God is his own Interpreter,  
And He can make it plain."

So it has proved.

Take Carnegie and Rockefeller as examples. I was among the thousands who censured these men; I thought, and still think I did it justly, but who shall say that a wiser power than was generally recognized did not move them? We thought, I among the rest, that they did not pay their working men enough;

they paid them enough so that they and their families had enough to eat, drink and wear. Who knows that more pay would have been a benefit to them? I know there are thousands of cases where more pay would have been a curse. There are men whose appetites would not allow them to have more than a few dollars in advance of their immediate wants.

Now Carnegie is putting his wealth where it will do, perhaps, more good than any other investment that could be made. The libraries which he is building for the common people; and the conditions on which every one of them is instituted—compelling others to continue the sacrifice, he is doing more than the greatest possible boon to those who need it most.

Rockefeller perhaps, does not know it, but he is putting his millions into an institution which is liberalizing the souls of more young men than any other institution in the world. With the freedom of thought entertained and taught by the president and professors of the Chicago University, I am not prepared to say that it is not doing more good than an out-and-out Spiritualist University, no matter how well endowed and equipped, could do.

May not the spirit world be behind all this? While some of us have found fault because the spirit world has not singled us out as individuals, and done more for us than it has, may it not, after all have done the wisest possible thing for us and all concerned?

Again may not the examples of the two multi-millionaires above mentioned, together with that of Miss Helen Gould, be a part of the means set on foot, in the way of "suggestive therapeutics," to start others to putting their millions to work in the same direction?

I believe this world is on the road to that Utopia so long dreamed about. Of course there are many even among the Spiritualists who cannot see this matter as here presented, and if they could, they would prefer to hear a rap, or see a table move, or look upon a supposed-to-be-materialized-form, than to know that the angel world, by its silent, and sometimes unrecognized influences, is slowly but surely driving superstition and darkness from the world, as the rising of the sun dispels the morning mists and fogs.

Whittier was correct when he said:

"We lack but open eye and ear  
To find the orient's marvels here,  
The still, small voice in autumn's hush,  
Yon maplewood, the burning bush,  
For still the new transcends the old,  
In signs and tokens manifold;  
Slaves rise up men; the olive waves  
With roots deep set in battle graves."



The Changes of Forty-Four Years.

BY HUDSON TUTTLE.

It seems as yesterday, and yet it is more than two score years since I first saw the bright face of the Banner of Light, and became acquainted with the earnest souls who with devotion to the new dispensation of Spiritualism, launched it in the world. With the strong sympathy which takes hold of those who give themselves to a new and unpopular cause, the deepest fraternal feeling was awakened and the success of the journal appeared synonymous with that of Spiritualism itself.

The Banner, under spirit guidance, adopted the policy of the most exalted charity. It gave no place to disparagement, to envious words, or personality. However great the provocation, and torn and distracted the soul of its editor might be over the misdeeds or abuse of those who sought to assist the Cause, wisely or unwisely, or made it the means of personal advancement, his editorial never reflected the shadow on his spirit. So gentle and appreciative, so forbearing and forgiving was his magnanimity, that he was often misjudged and censured therefore. But they who knew his great heart, could understand. To him Spiritualism meant spirituality, unbounded charity, and the putting into his loved journal the best, and the forgetting of all else. In this his fellow-workers heartily agreed, and at the regular meetings of the management all business was transacted on these lines.

Those who were directly acquainted with those early years, cannot comprehend the difficulty which surrounded these leaders. After long waiting in the stagnant swamps of theology, and vain chasing of will-o'-wisp which deluded the too ardent devotees, who hope was exhausted, and there seemed no alternative between the dogmatism of a dead faith and materialism, suddenly the Star of Spiritualism appeared, more brilliant than that which beckoned the wise men to the Cradle of Christianity, and assured mankind by its increasing splendor, that immortal life was a birthright of the human soul; assured that the dead lived and loved in a life, the continuance of this. It was like the dazzling burst of sunlight to the restored sight of the blind. It was almost unbearable, and men grew fanatical in joy. No ancient revelation stood alone for the truth. No self-appointed priests were between God and man as interpreters of his will. They waited not for an understanding but yet overawed by the superstition of the infinite power of spiritual beings, they placed "thus saith the Spirits" for "thus saith the Lord," and rushed to the wildest theories. The limitations of mediocrity; the import-

ant factor of the difference in the character of the spirits communicating was unknown and unthought of, and the messages were accepted not for their intrinsic truth or value, but because they were of professedly spirit origin.

It would form a wonderful volume, if all the cross theories, wild and misleading statements, and rapid messages claiming to come from sages and world-known thinkers, of that time, were gathered, and printed in a less medium, and inflated with the notion that they were spirit-appointed leaders, and such was the excitement in the minds of the people, that all found ready listeners to their wild and often incoherent speeches. Societies were organized and the mistaken idea was prevalent that a new religion had made its advent. All the struggling reforms and delusive doctrines of the time sought to attach themselves to the new Cause. The spirits were consulted on all the agitated social questions, on diet by the vegetarians, on marriage, on phrenology, mesmerism, on the healing of disease, even to fortune telling and astrological and other occult indications received were berated as a part of the new Spiritualism. It was like a great Mississippi flood, which bore on its waves all the wreckage of widely extended shores, the broken trees, the waste of forests, the slime of sewers, the carcasses from woodland and water, a vast, unending, unceasing, but stained with refuse. In time the waters clear in the sunlight, the unsightly wreckage passes away, and broad and clear the sparkling waves move seaward.

Thus it was that the task of extracting the truth from the false, of distinguishing the spiritual from the material, by the aid of the current required more than ordinary wisdom; required that which stood at the head of the Banner of Light, superior intelligence.

No cause ever bore greater burden, and that it lived, and became the world-power in the present day, is due to the fact that by an intelligence superior to all mundane influences. It has shaken off the side-issues, the fads and theories which cling to its garments and become not a religion but the Science of Life, here and hereafter. This is Modern Spiritualism in distinction from that which was accepted before its advent.

Spiritualism is as old as mankind, but in the olden times a spirit appeared as a Ghost, an intangible being that came uncalled and left the affrighted spectator a subject of ridicule. Spirits were lawless or came without purpose. Modern Spiritualism came as a revelation against Materialism, and the single idea which gave birth to what guests or spirits were individualized entities subject to law. It is distinguished from the ancient by its sweeping claim that all spiritual phenomena and the evolution and existence of spirits are by the operation of fixed and ascertainable laws, creative by law, that is by evolution, and thus absolutely with the ancient idea of independent spiritual beings becoming incarnated. According to evolution, individualized spirit is the last and highest term in the series of life, and if this be accepted it follows as a corollary that all spiritual beings must have attained their individualization by the process.

The old idea of the creation of spirits, not by law, but by a personal creator, and their introduction into earth-life, as the means whereby the human race exists, calls for a continuous miracle, and while Science has shown that there is absolute reign of law in the animal world up to man, when he has reached this conception gives him over to miracle. The processes of life with him are thought to be distinct from the beings below him. Yet we know that there is no such break, and that every law applicable to forms of life below him are equally applicable to him.

Modern Spiritualism maintains the absolute supremacy of law; the other theory is a remnant of the old religion which expresses the childish ideas of nature and life entertained by primitive man. The Old Spiritualism is a continuity of miracle; a miracle which the world up to man, when he reached this conception gives him over to miracle. The processes of life with him are thought to be distinct from the beings below him. Yet we know that there is no such break, and that every law applicable to forms of life below him are equally applicable to him.

The purpose of the physical body is the solution of the spirit. The immortal spirit is the highest state in the ladder of progress, of which the protoplasmic cell is the lowest. Thus instead of a cloudland of spirits and goblins, of which nothing is known but the vague revelations of ancient writings or conjecture, we have a spirit-world and spirit-in-law, where the laws as supreme as rule the material universe.

The knowledge of what goes with this continued existence after the death of the mortal body appeals to every suffering heart mourning for friends who have passed into the beyond.

Old ideas have awakened into immortal activity. We live that we may die, and we die that we may enter into our heritage of an endless progressive existence. Our dead have not forgotten us. They have not been resolved to dust, nor have they been so far removed by an arbitrary decree that they cannot return to us. They are not dead; not departed, but present with us, and whenever we offer the means, as anxious to communicate as we are to receive. We have but to open the door and they enter in. The knowledge of this angel companionship, this destiny which is ours, lifts the soul above all the petty cares and trials of earth-life, and bestows such heart gladness as we otherwise cannot know.

The ranks of Spiritualism are augmented not by proselytism, but by investigation; not by belief, but knowledge. They who have honestly investigated have joined its forces, and the more they have studied its laws and conditions the wider has extended the field for their research. Having gained this much, the student feels that only the threshold has been reached, of a temple whose foundations are laid in the material world and whose dome is the heavens.

The Old Guard of the Banner of Light have given place to these equally devoted and zealous for the Cause they upheld, but not until in their Earth-life they saw the marvelous change from the old superstition to the new Knowledge of Spirit-existence; not until they had seen the angel standing by the door, and the sepulchre transformed into the angel of the Resurrection, and the ominous word Death draped in weeds of woe over that portal changed to letters of Light—Immortal Life! Not until they had seen the realization of Soul's glad cry: "Oh Death, where is thy sting? Oh grave, where is thy victory?" And now from the immortal heights they are gladdened by the continued march to victory of the Cause they loved. Perhaps not by ways they planned, or by ways planned by any mortal. Organizations may fail; if they fail it is because they are not doing it. If they are, and in the line of this advance, they will not fail. They who seek to be leaders may miserably disappoint us because their leadership is not in the right direction. False lights may beam from many a dangerous reef, or treacherous current; but the light of truth, which has directed these fifty years, and slowly evolved the more life science of spiritual existence, will safely pilot us across the harbor bar.

Sink false pride, but glory in a rounded, peaceful manhood and womanhood.—Ex.

### The Heart-Side of Spiritualism.

BY MATTIE E. BULL.

As we enter upon the fifty-third anniversary of Modern Spiritualism and contemplate the wonderful changes that have revolutionized the world since its advent, it is but natural that we draw our hearts back to the condition of things as they were fifty-three years ago and those of today.

We have celebrated the anniversary of the advent of Modern Spiritualism every year since it was demonstrated in the humble little home at Hydesville, N. Y. Startling facts and wonderful revelations have been compiled, and as a matter of history are related on the occasion of these anniversaries. An announcement of a Celebration of the Anniversary of Modern Spiritualism, has come to be a notable event, and attracts thousands of representative people, who, though not pronounced Spiritualists, are in full sympathy with the movement, and honest investigators of its phenomena and philosophy. While there may be many who frequent our halls and various meeting places, indifferent to Spiritualism, a great majority of these pay homage to independence of thought, moral courage and genius; although not identified with our work, they give their influence by lending their presence, and occasionally saying a good word for our Cause.

Respecting the subject chosen for this paper, I would say it is to be hoped my readers will not be too critical and desire to remind me that the heart is no more involved in this question than any other of the vital organs, for I should not forget that there is a "Heart-side to Spiritualism."

Possibly I may not be able to explain just what I mean by the words in my heading. This does not trouble me. I will make a few statements as I pass on, none of which, I am sure, the friend or the enemy of Spiritualism can truthfully deny.

It is a common thing when casting a retrospect, to note all the good and great things connected with the subject engaging the mind. In our backward look over the field of Spiritualism, so rapid and so great has been its progress, in all directions where man's intellect and soul powers have been directed, we are amazed at the wonderful advancement that has been made since Spiritualism claimed a place in the world. Inventions and discoveries have multiplied as in no previous age of the world; every nook of Nature has been ransacked for some new demonstration of a fact, until thousands of precious truths have been wrested from her keeping, and this earth's inhabitants have become as familiar with the earth, sea, air and planetary systems, as with the soil, climate and boundaries of their own states. Psychical Research Societies have been instituted, and the occult, hidden things have been probed until the scientist and the philosopher turned again and again to laboratory and study, to what anew the lance of keen perception and analysis.

As a result of all this, leading thinkers among the great scientists, including clergymen, doctors, and professors in colleges and universities, have become convinced of the underlying principles of Spiritualism, and the Spiritualists point with pride to the work of the last half century in the name of Modern Spiritualism. This is good; and no one is more rejoiced than the writer of these lines that the History of Spiritualism presents so glorious a record. Nevertheless there is another realm where the white-souled Angel has done her work, and to me it is one of the most important realms where Spiritualism can work. I refer to the inner sanctuary of the soul, or in other words, to the heart-side of life.

We are enabled to gather statistics relative to those who are numbered with the Spiritualists; we may have a list of the ministers and college professors, who have united with us from year to year, but who shall tell us of the magnitude of the work Spiritualism has performed among the millions of men, who silently and patiently have carried their work forward, and fought as bitter battles at times as ever a general fought on tented field?

The grand achievements that have come to the world in the name of Spiritualism, have been gloriously pushed forward, by local and itinerant workers in the millions. Every anniversary gathering, records the number less; we love their memory; the Cause they defended, becomes, if possible, more sacred and more dear to us, in consequence of the many grand souls who have done honor to its name.

Outside of this army, there has been an equal equally as loyal. I refer to the home workers, who toiled with the sublime truths of Spiritualism, toiled early and late, in season and out of season, and made it possible for the public teacher to do his work. Their homes were like oases in the desert; their greetings were an inspiration; their parting words a soulful benediction. These grand workers, quiet, unassuming, thoughtful, and true, have received Spiritualism on the heart-side of life. Dear saintly souls! Our Cause owes as much to them as to the lecturers on the platform, or the mediums in their seance rooms.

I am not a pessimist, nor would I walk with my eyes turned backward, but I feel I utter a truth when I say that there was more heart-side work in Spiritualism many times than there is today. The relations between worker and worker were fraternal; personalities were less involved and principles more sought after by those in search of Spiritualism; jealousy and envy were no frequenters in the domain of the old-time worker in the vineyard of Spiritualism.

I remember a little incident connected with a meeting in the long ago, when our beloved Achah Sprague was with us. She was on the platform and concluded a most impressive address with one of the most beautiful perorations, to which I had ever listened. Several speakers were sitting near me; as Miss Sprague concluded, a half dozen voices were heard to say "Angels bless our Achah." Those who spoke were her co-laborers. As they pressed forward to greet her, tears of joy filled their eyes, that the truths they loved so well had been so ably presented by that frail little woman. As one worker and another pressed her hand and paid her royal tribute, Achah responded "My good friends, you have helped me today. You deserve every compliment you have given to me."

Dear reader, I shall not forget that incident while memory serves me. The heart-side of Spiritualism was presented by the speaker and the response came from the heart-side of those who were seated with her in the grand work of Spiritualism.

O, would that revivals might be inaugurated throughout the land—revivals of that spirit where a broader, deeper, higher sense of justice might be stimulated; revivals where the hearts of men might be made to glow with the living fire of the love of God, and where we might forget all personalities and rise to the heights of the soul's possibilities, through the "Heart-side of Spiritualism" to the Altruistic spiritual condition, where we might understand the message, "A new commandment I give unto you, that ye love one another."

When you are in debt, get out as soon as possible; when out, keep out. This is business that carries peace with it.—Ex.



reverend gentleman is another name for a religious quack. Reason recognizes truth. Naturalism is not a system of worship. Naturalism is a philosophy. Naturalism honors thinkers, moralists, scientists and all engaged in the furtherance of human good; but makes no holy men and canonizes no teachers of creed.

The Naturalism of Spiritualism is the philosophy of this life in relation to the life which is to come. Its especial province is to study the evolution of the soul—that element of consciousness which persists. There are two questions before the philosopher of naturalism.

First Question—The soul in relation to Causation: Is it a created Entity, or an Eternal Entity?

Second Question—Is reason competent in its present state of development to answer the question?

It is clear at first sight that there is a purely theoretical side to Naturalism. It contains many ideas which are mainly guesses. The field of reason is so remote from the domain of Causation that it is a vain discussion to attempt. Reason can only be said to be at the door of the problem; when the existence of the soul is demonstrated, these questions become inevitable.

The personality or the impersonality of the soul must be decided by evidence found in the nature of consciousness as expressed in man here in this life and in him in the future life. So Naturalism envelops Spiritualism, and Spiritualism becomes one branch in the sublime study of nature.

Oh, nature, what art thou but the expression, the voice, the symbol of some unknown, unthinkable Intelligence, unconscious Intelligence—Cosmic Intelligence; vast and infinite co-ordinator of all things? What is Naturalism but the exposition of the Cause of all things. Spiritualism is, also, a study of the Infinite. An eternal study very truly.

### It is Sunrise with the Spiritual Philosophy.

BY B. F. AUSTIN.

Of all classes of thinkers, Spiritualists should be the farthest removed in thought, speech and action from Pessimism. With a beautiful philosophy of nature, demonstrated by fact and experience, to replace the crude and contradictory conceptions of Orthodoxy, Spiritualists living in communion with both realms and knowing they have the Truth, and that Truth must be victorious, should be optimistic seven days out of every week. Pessimistic thought and action produce the very evils they express or deplore. Preaching depravity produces depravity; preaching the doctrine of hell creates hell; and so pessimistic thought and speech dampen hope, weaken effort and zeal, while optimistic views fan zeal into enthusiasm and strengthen men for heroic self-sacrificing endeavor. Are there hopeful signs in the present outlook for Spiritualism and tokens of a brighter tomorrow? We think so. In this brief article I can only point out three reasons why the present may be regarded as Sunrise with the Spiritual Philosophy.

First, then, consider the vast preparation that has been made during the past half century for the universal spread of Spiritualism. Before the harvest must be the land-clearing and cultivation, and so, before the spread of a universal, scientific and rational system like ours, the removal of orthodox creeds and dogmas was a necessity. Orthodoxy—thanks to scientific thought and spiritualistic demonstration—is dead and awaits sepulture. As Ella Wheeler Wilcox sings:

"Like withered leaves these worn-out creeds  
Are dropping from religion's tree;  
The world begins to know its needs  
And souls are struggling to be free."

So faithfully, so quietly, so persistently have spiritual teaching and phenomena been given to the world during the past fifty years by our media, our lecturers and press, and so thoroughly have these teachings and demonstrations permeated the church, that there is now an open field for propagandism both within and without the churches. The number of Spiritualists in the membership and ministry of the churches grows daily. In many a church spirit return and communion are openly preached. The tone of pulpits ministrations is apologetic toward the old, the trines of depravity, vicarious atonement, hell and judgment, and tolerant to new conceptions of a future life and new views of the spirit realm. Insensibly but surely the progressive churches and ministers are coming to preach Spiritualism and the non-progressive are losing their audiences or distancing. All over Canada and the United States you can point to ministers in Orthodox churches who know the truth of Spiritualism and preach as much of it as they dare. And sermons are being preached today in many pulpits that would have cost the minister his position twenty years ago. Everywhere "the thoughts of men are widened by the process of the suns."

In the past fifty years we have been developing in our media a vast ministerial army who are now ready to enter an open field of propagandism—a ministry better equipped for serving humanity's spiritual interests than any other known to the world. We do not claim for them equality with the scholastic training with the ministers of the churches, though many of them in this respect are above the average—but while deficient, perhaps, in their knowledge of church history, ritual, discipline and dry-as-dust theology, in all that pertains to spiritual things, in all that relates to the development and growth of the spiritual faculties, in their relation to spirit realms, our media are far in advance of Orthodox ministers.

Not only has the field been opened and prepared, and an army of willing and self-sacrificing workers been supplied, but a grander, vaster and more important work of preparation has been going on from the spirit side of life—for the rapid spread of our philosophy in this twentieth century. All the difficulties incident to the opening up of communication with Central Africa were as nothing compared with those encountered by our angel friends in overcoming the material conditions and obstacles in the way of spirit communion. There has been the work of removing prejudice, bigotry and sectarianism and bringing both realms into more harmonious relationship with each other.

Second, consider the vast army of helpers we have outside the ranks of Spiritualists in the teaching and working among mankind. The great papers of today—though in some cases opposing us in their editorial columns—are compelled in response to a demand to publish unnumbered columns of the ever-recurring spiritual phenomena of our day. The great novelists of today find no more fruitful or popular mine to work than that borderland of mysteries between two worlds. The newspaper and novel are carrying spiritual phenomena and philosophy into hundreds of thousands of homes every week where otherwise our teaching would not enter.

Many of the regular clergy—an increasing number—are investigating the spiritual phenomena and reaching out to the proper principles. The scientist, the philosopher and the school teacher are coming to our aid with their investigations and testimonies, and ally themselves with the newer and more

liberal forms of thought. Psychology today is a new science and is lifting its eyes toward spirit realms with the old query, "If a man die shall he live again?" Humanity must listen when men of world-wide repute as scientists, psychologists and philosophers attest our phenomena and endorse our philosophy. Nearly all advanced teachers and authorities on teaching, like Froebel, assert human nature is inherently good and not depraved, thus taking a stand that puts them completely out of harmony with Orthodoxy. The theological schools are hot-beds of heresy and many of our strongest allies and firmest converts are those who were trained theologians. From every class of thinkers, converts to Spiritualism are being recruited, and thorough organization and wise generalship of these augmenting forces at our command are the demands of the hour.

Then in the third place consider the fact that our philosophy satisfies the intelligent and cultured classes. The religion of the future will be the religion which harmonizes best with intelligence and spirituality. We have in Spiritualism a rational and consistent view of man and nature, a key that interprets human history and all Bibles and religions, a system of ethics broad-based in natural law, a religion of human brotherhood and altruism, a religion that opens a fountain of joy in every heart and every home, sets the star of hope shining over every grave, and is gloriously optimistic of the future. We have in Spiritualism the divinest balm for the world's sorrows, the very nectar of consolation for the afflicted.

We have what the world needs, what humanity hungers for, what advancing humanity will demand. If Emerson's statement: "If a man possessed of the truth dwelt in a trackless forest the world would blaze a track to his door," be true, think you the intelligence of humanity will not sit ere long at the feet of the Spiritual Philosophy and crown her Queen of all Religions? Perhaps the following lines which came to me recently, may serve as fitting conclusion to this article:

Watchman in thy tower observant, thro' the darkness and the storm,  
Seest thou in the heavens above thee, tokens of a coming morn?  
Hear'st thou on the earth beneath thee, voice prophetic of the day  
Where the clouds which now enshroud us, shall arise and pass away?

From my tower in silence coming east and west and south and north,  
See I, on the mountains tokens of the day-break gleaming forth;  
Skies above and earth beneath me vocal are with voices true,  
Telling of millennial glories soon to burst upon our view.

Thro' the vista of past ages, see I man emerging forth  
From a lower nature upward—higher and still nobler birth—  
And as centuries have unfolded Evolution's glorious plan,  
Everything has been subservient to the growth and power of man.

From the depth of human nature, like a flower springing from the earth,  
Slowly dawns man's recognition of his high and holy birth;  
Yet to every man there cometh as the ages onward roll  
Sense of heirship in creation and divinity in soul.

Lo! I see the nations rising out of Superstition's night,  
From their strifes and wars and bloodshed, into peace and sense of right;  
Rising up as sings our poet into "Common love of good,"  
Rising up, proclaims the prophet, into sense of brotherhood.

As I turn my vision upward, lo! the angels come and go,  
Spirits ministrant are singing as they journey to and fro  
Wearing paths 'twixt earth and heaven, o'er which our spirits may tread;  
In a blessed soul communion with those falsely called the dead.

By these blessed angel workers, wires magnetic have been laid,  
O'er which comes the spirit message—greetings, comfort, love and aid—  
Spirit realm so close to us we hear that we see and hear and know,  
What, in days of man's rude childhood, was impossible below.

Hand in hand with angels walking, holding converse as we go,  
Mourning clouds are now ascending, leaving far dark valleys below;  
Into outlook new and clearer, into paths by angels trod,  
Into truer views of duty, into nobler views of God.

Lo! in many a heart of kindness and in many a loving home,  
Christ—the Spirit rich anointing—Christ a second time has come;  
Pentecostal "gifts" and graces in increasing currents run,  
Proving Christ is ever with us and Millennial Days begun.

### The Next Step in Spiritualism; What is it?

BY J. S. LOVELAND.

Spiritualists affirm that Spiritualism is a fact, and that they rest upon knowledge instead of faith in ancient and uncertain traditions. I accept this claim that Spiritualism is the stupendous fact of not only this, but of all the ages, past and to come. But I submit that a fact is something more than a mere happening—a phenomenon. It is that, and something more. Our word fact is from the Latin participle factum and signifies something done. There are four elements in a fact. 1. Something done. 2. A doer. 3. The method, or law of the doing. 4. The purpose or design of the doer.

The facts of Spiritualism, like all other facts, are resolvable into these four elements; hence it is a science and a philosophy. In the doing and the law of the doing, we have the science; and in the doer and the purpose of the doing we have the philosophy. The analysis of the phenomena leads up to the principles and forces involved, while the philosophy systematizes and applying facts, points out the purpose of the movement.

Were Spiritualism merely a product of physical energy, we could not affirm purpose, but should be limited to the tendencies of the phenomena as merely automatic forces. But when we come to facts, the product of intelligent volition, we are compelled to ascribe to the phenomena a purpose, and applying facts, we find that the modern Spiritualistic movement is the embodied purpose of the Wisdom Spheres of the Spirit World, is the conviction of the majority of Spiritualists.

WHAT IS THAT PURPOSE?

Where there is a great, a comprehensive purpose, there may be many incidental or subsidiary ones included as part of the great whole; and limited or shallow intellects may fasten upon one of the incidentals as being

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## Do You Have Rheumatism? Have You Bladder or Uric Acid Trouble?

To Prove What Swamp-Root, the Great Kidney Remedy, Will do for You, Every Reader of the Banner of Light May Have a Sample Bottle Sent Free by Mail.

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, morose results are sure to follow; Bright's Disease, which is the worst form of kidney trouble, may steal upon you.

The mild and extraordinary effect of the world-famous kidney remedy, Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle for the asking.

Lame back is only one symptom of kidney trouble—one of many. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and to get up many times at night; smarting or irritation in passing brick-dust or sediment in the urine, catarrh of the bladder, constant headache, dizziness, sleeplessness, nervousness, irregular heart beating, rheumatism, bloating, irritability, worn-out feeling, lack of ambition, loss of flesh or sallow complexion.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your

kidneys and bladder need immediate attention. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

Swamp-Root is the triumphant discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with marked success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

If you have the slightest symptom of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you free by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book of wonderful Swamp-Root testimonials. Be sure to say that you read this generous offer in the Banner of Light.

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the whole thing, and thus completely fail of comprehending the real purpose, and hence misrepresent the entire subject. This has been the case with Modern Spiritualism. It has been belittled and made contemptible, instead of being regarded as an instigation of human thought and progress.

During the fifty years past, the scientific phase—the phenomena, and the mode of their production—has occupied the attention of most investigators. This has not been exhausted, but a very fair understanding of mediumship has been attained. So much so that there is not the same necessity for extensive study in that direction as was the case fifty years ago. During this period, the philosophical phase has hardly been looked at by the great mass of the people. This has resulted from not comprehending what a fact includes. Those who prate the loudest about facts, are supremely ignorant of the meaning of the term, and therefore have never become conscious of the mighty purpose of the Spirit World in the new revelation. The incidental purpose and the preliminary work of furnishing a more perfect demonstration of a future life, has been seized upon by these ignoramus as the whole of Spiritualism, both in purpose and in action. With this superficial view, philosophy is impossible and morality is impossible. In Spiritualism, with this definition, is an incident of human thought. It is a particular, not a general, much less a universal. It can be made into a sect. Can be attached to any church, to any religion, or no religion. Is perfectly compatible with any notion of political life, from the most complete anarchy to absolute monarchy. There are no principles to this kind of Spiritualism, consequently no such thing as unity is possible to such a people. A real organization is out of the question. Anarchy is the necessary condition.

Was such a result the purpose of the Spirit World in the revelation of Modern Spiritualism in the middle of the last century? I answer no. The purpose was

SOCIAL RECONSTRUCTION.

No period in human history compares with the middle twenty years of the nineteenth century in the discovery and perfecting the application of natural energies for the performance of human labor. And no thousand years of that history has seen anything to equal the enormous production of the last fifty years.

The result of this mighty conquest of natural forces is the increasing accumulation of the world's wealth in a few hands, and the reduction of the people to a state of absolute dependence upon the caprice of the mighty few. One of the worst features of this revelation is the money insanity which has seized the people. In China, Africa and the Philippines, the most brutal slaughter is being perpetrated by Christian peoples, for no other purpose but wealth accumulation.

The "Great Spiritual Congress" foresaw this climax of selfish greed, and formed the purpose of counteracting it by reconstructing the social order, and establishing human brotherhood in the "Co-operative Commonwealth." This includes a new Religion, a new Morality and a new Government, discards all sects, all selfishness and enforces Universal Justice, Equality and Liberty.

THE NEXT STEP TO BE TAKEN BY SPIRITUALISTS

is to unite as one man to carry out the pur-

pose of the Spirit World. The platform, the press and the polls must see all the Spiritualists with one mind, combined in the work of reconstructing our selfish, religious, political and social system. All the discoveries and improvements of the present, point to the fundamental necessity of humanity—Reconstruction. Present religions and governments have demonstrated their incapacity to perform this work. Spiritualism, as the "Science and Philosophy of Life," furnishes the only principles by which it can be accomplished. Spiritualists must arouse and perform the work to which they are called, or the wise sages of the Spirit Spheres will abandon us and select another people for the purpose. Our present littleness and strife are due solely to our utter disregard of Wisdom's great purpose.

### Misleading Weights.

In foregoing articles I have pointed out many facts establishing the superior value and economy of combination paints. I wish now to call attention to a fact that I find is not generally known to paint buyers—namely, that while lead is sold in gross and not in net weight packages.

In my own investigations to determine the actual shortage, I examined 8 twelve and a half pound kegs, 4 twenty-five and 2 fifty-five pound kegs, the price figures up to almost 9 2-5 cents a pound; the 80 pounds in the 4 twenty-five cost me just 84 cents, and the 80 pounds in the 2 fifty-five nearly 84 cents per pound. I have not yet examined a 100-pound keg, but am credibly informed that this size always runs similarly from 8 to 10 pounds short.

The obvious lesson of this is that it does not pay the consumer to buy paint in small kegs. Wooden kegs may not be adulterated, but they are even of less value to the buyer than an adulterant, since the latter can be applied to a building, while the former cannot. Many combination paste paints are sold in the same way (gross weight) but they cost less than straight lead, and there is not the corresponding loss from hard skins, since the presence of fine white in such goods tends to prevent the formation of skin.

The argument, however, holds most strongly in favor of good liquid paints, which are put up in full gallons, and being in tin there is no leakage of oil and no oxidation to produce skin. The more deeply I go into this paint question, the more thorough is my conviction that good, pure oil, liquid paints, containing plenty of zinc, are the paints par excellence for the judicious property owner.

Samuel Butler.



On this, the 40th anniversary of the establishment of the Banner of Light, it is appropriate that not only all the workers in the vineyard, but that the editors of the Spiritualist press should join with one accord to celebrate the day and to ardently wish that its future may be brighter and more powerful every year during the century, whose portals we have just entered, and which promises to be, so far as we are concerned, the crowning era of the world's history.







## SPRIT Message Department.

MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF  
MISS MINNIE M. SOULE.

The following communications are given by Mrs. Soule while under the control of her own guides, or that of the individual spirits seeking to reach their friends on earth. The messages are reported stenographically by a special representative of the Banner of Light, and are given in the presence of other members of The Banner staff.

These Circles are not public.

### To Our Readers.

We earnestly request our patrons to verify such communications as they know to be based upon fact as soon as they appear in these columns. This is not so much for the benefit of the management of the Banner of Light as it is for the good of the reading public. Truth is truth, and will bear its own weight whenever it is made known to the world.

In the cause of Truth, will you kindly assist us in finding those to whom the following messages are addressed? Many of them are not Spiritualists, or subscribers of the Banner of Light, hence we ask each of you to become a missionary for your particular locality.

Repts of Seances held Mar. 15, 1901, S. E. 33.

## MESSAGES.

### Frank Worthen.

The first spirit who comes to me this morning is a man about twenty-five years old. He comes as strong and as sturdy as though he had just used every bit of the energy he could call up to give himself the strength he needed to express what he wants to. He says, "If you please, my name is Frank Worthen and I came from Barnstable, Mass. I have been gone long enough to see that the best thing for me to do is to try and get into communication with my friends. When I first came over here I was shocked because I went out of the body very suddenly, and I was so shocked over it that I hardly knew where I was, and I just walked round from one place to another and did not get rest or peace; but now I have come to understand that I can communicate and I can't tell you what pleasure it is to me. It is just the way you folks feel when you first understand that spirits can come back to you. It is a great wave of happiness and then one of eagerness, and so when I say that I would give my right hand to speak to my father, you may know that I have a great interest and desire to return. My father's name is Henry and he doesn't believe any of this. He takes no stock in religion anyway and just feels that when he is dead he is dead, and that is all there is to it, and I want to give him this evidence of my return, because I believe it will help him when he comes over and he won't have to wander through such misty conditions as he will if the light is not his. My mother is with me. She has been over here longer than I. She says, 'Till Henry, please, that it is love that brings us both back and we desire more than all else to help him and to give him comfort.'"

### Emily Veazie.

I see the spirit of a woman I should think about forty-five years old. She has dark eyes and hair with not much gray in it. It is parted and combed back with a little style. She has a bright, fresh way and she comes and takes my hand and says, without any struggle, "I do wish I could express myself. When I came over here I was so weak that I felt I could never make any headway anywhere, but all at once I found myself surrounded by people who were so kind and tender with me, and now I am growing better so fast through their helpfulness that I feel more like myself. My name is Emily Veazie, and I want to get to Lizzie. It seems as if I ought to be able to speak to her independent of this organ, but her very anxiety and need disturbs me when I go into her home. She has had so much sickness and trouble that it seems as if she never would get straightened out again, but I do want to go and wipe her tears away and tell her how fondly I love her and how I thank her for all she did for me. I used to live in Somerville and that is why I am attracted to this centre. I have thought many times I would come, but every time I was crowded out by those who seemed to have a better claim. Oh, do give me something like an assurance that I shall be able to speak face to face with my loved ones. I want to get to Annie also."

### Carrie Andrews.

Now I see a spirit of a girl about seventeen years old. She comes dressed for the street. She has on summer clothing, straw hat, light dress and looks as light and airy as if it were a June morning. She says: "I come this way because this is the way I looked when I came to spirit. It was beautiful weather, warm and sweet and balmy, and I have the remembrance of that day with me, and so I come in just this dress. My name is Carrie Andrews and I used to live in Binghamton, N. Y. I was not ready to die. It seemed to me that life had too many things of beauty and of joy for me and I did not want to go. I was not sick very long and I am glad of that. I had no idea that I was really going. If I had, I should have given away my things where I wanted them to go. As it is, they are scattered about everywhere, for I want you to know that I did not live at home, but boarded and worked in a store. My people live quite a ways from Binghamton and they never knew all the conditions of my passing out, and perhaps it is just as well that they did not, because if they had they would have felt troubled over some things that were done. My mother's name is Georgia and she is still alive; she has never gotten over the shock of my death, and I thought perhaps if I just gave her a little word, that she would have more courage to

look further into the matter. She has made a little investigation, but quietly and without the knowledge of the rest of the family, and it is because of this that I feel encouraged to give her this word. Tell her I see her when she tries to get some thought of me and sits by herself hoping I will make myself known to her, and that I try to, but it is not always as easy as one would think."

### Dick Hinds.

The next is a man about twenty-four years old. He is just as bright and handsome as he can be. His eyes are blue, his face is fair, he has a little brown mustache and his hair is brown and smooth and pretty. He has with him a great big dog, an ugly looking dog. It has a collar and a chain and he holds it by the chain. The man's name is Dick Hinds and the dog's name is Satan. They were friends, one and inseparable in earth life, and this dog died after his master and it seems their one desire or the desire of Dick is to have his friends know that he has the dog with him. He wants to go to Jenny and Jenny lives in Colorado; Leadville, Colo. He says: "Tell Jenny that I think I have been conscious every moment since I came over here. That it seemed as if I could not stand it and when she was so nervous and walked up and down in such a frenzy it was because I was so near her and tried so hard to communicate with her. I don't like that red hat she has. I never did like red and I wish she wouldn't wear it. I only desire to have her sit where I can come to her. I shall be able to make raps and to make manifestations that will please her because she is mediumistic and it is through her power I can come."

### Cora Barnes.

There is a spirit comes here to me now of a girl about eighteen years old. She is quick and nervous as though she were afraid she would lose her power before she expresses herself. She says: "Oh, please speak for me as quick as you can. My name is Cora Barnes." She is rather pretty and delicate looking and I think before she went to the spirit that she had only a short illness because the very memory of it seems to be swallowed up in conditions that have since followed. She wants to get to her mother and father who are alive. Her father's name is Charlie and her mother's name is Mary and they live in Princeton, N. Y. She says: "Oh, I would give anything if I could just go to them and have them understand that I am there. They don't know the least thing about this but I am sure that there will be somebody come into their home that will give them some idea of Spiritualism and I thought if I could get this message in ahead perhaps that would help too, and I would be able to speak to them as I want to. Please give them my love and tell them that I try to be as happy as I used to be when I was with them."

### John Tucker.

I see next a man. Oh, he is old—about sixty years old. He has blue eyes and iron gray hair. He has a gray beard all round his face and walks in an impatient way and stoops a little as he comes. He says, "My name is John Tucker and I used to live in Hyde Park. I thought the best thing for me to do was to come right here and report as quickly as I could. I have been gone long enough to get my strength and long enough to see my friends, and I felt I must turn right round and send a message to those who are looking for me. I have been in the home condition and I know what is needed there. It is the strength of the spirit and I determined to bring to bear the mediumistic power of the girl in the home to some purpose. I have learned something of the law myself, and so give my message definitely and strongly. Please tell Diana for me that I shall do anything I can to unfold her and to bring the friends to her as she desires to have them. Tell her to keep up good courage, that things will be better by and by."

### Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND SIXTY NINE.

To the Editor of the Banner of Light:

We have heard the claim made by those who were holding communion with their spirit friends at a seance, that that was their religion. If it be such persons' religion to carry on intelligent communication with a disincarnate spirit, we can well see why church people say that they are worshipping their dead friends instead of God.

To my mind, talking with a disincarnate person is no more a religious act than talking with some one in the flesh. While it is a right and proper thing to do, we do not see that it is a religious act any more than attending to one's daily work, like going to the post-office, or keeping the children clean. Religion, in our opinion, has to do with our relations to the controlling power of the universe. When I commune with my angel mother, asking her to assist me in my difficulties, and to aid me to maintain my claim, it is a beautiful thing to do, but it is not a religious act. But when communing with my mother, I realize the infinite power that ordained natural laws by means of which she and I can carry on this communion, and if both of us feel grateful to this power, a desire to adore it with all our limited capacity, then our communings may become of a religious nature.

This great power which guides the helm of the universe is known by many different names. Some call it Nature, Cosmic force, Infinite law, Brahman, or God. But he who does not believe in any such power, though he may be a good, a moral, a kind, an intelligent man, should not, to our thinking, be called a religious man.

We are here met by the observation that many who believe in spirit return deny the existence of a supreme and controlling power in the universe. It is so, and we are at one with the notion expressed in one of our papers of late that there is a broad line of

demarcation between Spiritualists (so-called) who do not believe in Infinite Intelligence, or in something that answers to that expression, and those who do. It has long seemed to me that in this very point lies the real difference between a Spiritualist and a Spiritist.

In a recent article we spoke of the phenomena as making the foundation on which the superstructure may be built. Surely without the phenomena presented, we have no evidence of the continued existence of disincarnate spirits. And wanting that, we should have no assurance that we ourselves shall go on in conscious life after the disintegration of the fleshly body.

Those in past ages who have been assured of continuous life, have obtained that assurance by spiritual phenomena. Moses knew it by a great variety of manifestations. Socrates knew it by his attendant spirit. Jesus was in conscious, daily communion with disincarnate spirits, and many disciples of his time rejoiced in the assurance gained through their own spiritual gifts, while many thousands in our own day are gladdened by the certitude that though a man seems to die, he yet goes on living.

The Chinese of our own day are often accused of worshipping their ancestors. They do not worship them, but they believe that they are present often enough to know the acts of their descendants, and they respect them and do them homage, as persons who have entered the broader scope of spirit life. There is but scant foundation for religion if we be not assured of the continuity of our own life. To believe in God, and to think that he made us only for life's brief day, to sink at death into absolute nothingness, would give us small ground for adoration. But in our consciousness of present existence and in our certainty that it will be continued, we find the grandest ground for adoration of the Infinite Soul, out of which we budded into individuality, and whom we must love with all the strength of our being, because he has given us life. We live because God lives. Is that not a ground for ceaseless, grateful adoration?

"And most of all, I thank thee,

O Father, that I live!"

So sang that pure soul, Achsa Sprague, through our peerless Lizzie Doten.

This is the kind of Spiritualism, Mr. Editor, that I believe in. And when persons express to me their surprise that I believe in God, because they know me to be a Spiritualist, it cuts me to the heart.

To believe in God, call it by what name you choose, is, however, a very different thing from believing that Jesus of Nazareth was God. No doubt he expressed God, and it is our bounden duty to do the same. He lived in absolute harmony with God and he expressed this fact by the simple statement, "I and my father are one."

The inspirational Pharisees who heard him make this remark, had no conception of its spiritual significance, and like many of later times, have thought that he meant that he was equal with God, in other words, God himself. The Jews sought to stone him for the claim that they fancied he made, and bigots of our own day would like to stone those who do not believe in the deity of Jesus.

Jesus, however, made no such claim, the apostles did not teach it, and the first distinct utterance of this tenet was made by Ignatius, Bishop of Antioch, at the beginning of the second century after Christ. Instead of taking the simple statement that the will of Jesus was in harmony with the divine will, lovers of dogma preferred to take his utterances in the sense that he was in eternal existence and in power "very God of very God."

Jesus obeyed the father, as he understood his requirements. His obedience became lost in harmony with God, and in this sense of oneness with God, he became truly free with the only freedom that is possible to a finite being. Absolute freedom is with the infinite alone, but the freedom of a dependent being can only be as he harmonizes himself in the obedience of a loved and loving son with the larger will that must forever encompass him. Jesus was thus a truly religious man. And in our opinion, religion is to be found, not in believing alone that the so-called deity can return to us and can sometimes communicate intelligently with us. It lies rather in accepting our dependent condition on the infinite power that works for righteousness, in harmonizing ourselves with its behests, and in rejoicing in the thought that there is a power at the helm, and that it must be everlastingly well with us while we walk in accordance with it.

There is a delight in this mental condition that cannot be realized by those who have not attained it. But it will surely be attained by all in time, for we are not of those who believe that evil is co-existent with good. Good will triumph over evil, but the triumph will be a loving one. One by one will all finite souls slip into the groove appointed for them, and revolve harmoniously with all-potent law. And rejoicing in the real freedom that they will thus attain, they will say, "Why did we delay so long?"

My brother Eliahas expressed this thought in the following lines:

"For when the rebel will with firmness can  
Bow to just rule, the man is twice a man."

Having been beset with extraordinary cares and worriments all this week, I found it was Saturday afternoon, my usual time for writing, and I with no subject and not a single thought in my mind. I told my angels that I was wholly unprepared, and that the work must be suggested entirely by themselves at this time.

Playing on my little organ, the thoughts heretofore expressed outlined themselves in my mind, and I wrote them down with ease. As I came to the quotation from my brother which fits so well with the line of thought, it occurred to me that my precious brother whom I was privileged to aid in many distressing moments in his earthly career, took this opportunity to aid me with the very thoughts that were his in the latter part of

his life here, and which were the outcome of his experience. It is this nearness of the invisible world that makes Spiritualism so inexpressibly precious to me.

How beautiful were the closing years of Shakespeare's life! What they were, we infer from the dramas that he composed during those latter years.

Students of the plays classify them in four periods, each marking the steps of his mental and moral development.

The first is the experimental period, when he neither understood human life nor the scope of his own powers, and ended about 1554.

During the second period of the development of Shakespeare's genius, he was gaining the mastery of the positive facts of life, and wrote the great historical plays. Towards its close, he wrote some lovely comedies, as if his mind were unbending itself before entering the great tragedy period.

The tragedies were mostly written between 1602 and 1607. We see in these that his revolt against crime became more intense as he advanced in years. Never have sterner moral lessons been taught than in Hamlet, Macbeth and Lear.

To this dark and stormy period succeeded the fourth, the contemplative era, when his mind had gained a serenity, not like the buoyancy of youth, but rather the result of large experience and self-control.

The plays of this era are marked by contemplation, by reconciliation, by forgiveness. To it belong Winter's Tale, Cymbeline, and the Tempest. Aged sufferers have surmounted the storms of the past, have forgiven the wrongs done them, and have attained the serenity of the upper air, where they are grave themselves, and yet look with tender indulgence on the joys of the young.

Towards the end of this time, the Tempest was written, and the words of Prospero are startlingly significant:

"This magic I abjure, I'll break my staff,  
Bury it with fathoms in the earth,  
And deeper than did ever plummet sound,  
I'll drown my book."

If asked my favorite character in Shakespeare, I give, without hesitation, the name of Prospero.

Shakespeare's last literary work was done about 1613, in a certain portion of Henry Eighth. The long-suffering and yet forgiving Katherine sleeps, and has a vision of angels. They do her homage and hold a garland of bays over her head. On awaking, she says:

"Spirits of peace, where are ye? Are ye gone,  
And leave me here in wretchedness behind you?"

Her attendant did not see them, and the queen added:

"They promised me eternal happiness,  
And brought me garlands, Griffith, which I feel,  
I am not worthy yet to wear. I shall,  
Assuredly."

Almost her last words refer to her tyrannical husband Henry:

"Tell him, in death I bless him."

Shakespeare's many scenes with spirits are called flights of poetic fancy by the world. But the understanding Spiritualist will see that he was in close touch with the invisible sphere, in both its heavenly and its darker portions.

Yours for humanity and for spirituality,  
Abby A. Judson.  
Arlington, N. J., Mar. 20, 1901.

## Spiritualism of the Future.

BY MINNIE M. SOULE.

Religion has had many children and I am pleased to believe that like children of greater and lesser parentage, none will ever be lost. One of the latest born was christened Spiritualism, and it is because it is dearer to me than all the rest, that I watch its every move with interest and affection.

I love its friends, I do battle with its foes, am proud of its victories, and grieve over its defeats, rejoice in its strength and have confidence in its power to grow out of its weaknesses. Not only do I love it for what it has been and is, but for its limitless possibilities. Already it has outstripped its brothers and sisters in variety of accomplishments for, unlike them, it has been eager to test its power in every department of life; while they have been content to specialize and spend the precious years in study and effort to carry out some specific plan for salvation.

The sons and daughters of Religion, who had already grown strong enough to take a place in the world's affairs, have homes of their own and little provinces to govern and rule, have never looked kindly on this brother, Spiritualism, but have considered him an intruder in the family and have refused him admittance or recognition whenever and wherever they had the power; but what cared he, so long as he had room to grow and un-governed provinces in which to work? His was not the wish to work for recognition, but to be of service to mankind; and it was of little consequence whether he help the governed or ungoverned; strong or weak; kingly or vassal.

Spiritualism stands, in the arena of life, today, strong and sturdy, in its comparative youth; unfettered by the bonds of master or slave; its intellect unclouded by tradition; its body untrammelled by custom; its spirit reaching up and out into the world of spirit whence it came, and speaks in a voice so full of love, so fraught with wisdom that the world waits breathless for the message it bears.

What will that message be? From lip to lip, from hand to hand, from city to city, and so around the world the question is repeated. Swift the answer comes from every disciple of Spiritualism: "The message will be in the future what it has been in the past. Stand fast by truth wherever it is found, and be the first to welcome its revelation."

So mighty and so potent have been the deeds; so far reaching the effects of the life of this fair young son, the future will see

marvelous changes everywhere. The door of every palace; the pulpit of every church; the altar of every home; and the most honored chair of the most conservative college will welcome him in his own name.

Art will be transformed; for the soul of the artist will be awakened. The somber scenes of the agonies of death will be supplanted by the beauties of the entrance of the released soul into Soul-land. The fantastic pictures of angels with uncontrollable wings and insupportable harps will be put away, and in their places will be seen pictures of sweet-faced mothers influencing and guiding their loved ones in life. Portrayals of nude forms, however beautiful in themselves they may be, appealing only to the lovers of beautiful bodies, will be dropped, and the beautiful spirit will be expressed in attitudes of grace and sweetness of expression, lifting the beholder to the real beauty which endures after the body has gone to decay.

Books will be written stimulating men and women to the ideal life, rather than giving them a sense of satisfaction with themselves because of an inability to do the same kind of wrong of which they have read. Newspapers will be filled with the recital of all the brave and good things done in a day because the public will demand it, understanding the power and influence of the mental picture retained from the printed page.

Music will have its limitations removed, and will find a place in the world of healing, and in the unfolding of the better and more spiritual side of man.

Inventors will seek to invent everything that will lift and lighten the burden of the great mass of working people, and instead of making corporations rich, laws will be passed giving to the people the benefit of the time and labor saved. Fewer hours at the workshop and bench, better productions for less money for the poor, and more equitable distribution of the products of industry.

Science, natural and physical will be aided and added unto by the efforts of Spiritualism. The medical fraternity which fights so hard to hold the lash above the heads of the needy and suffering ones, will be forced to acknowledge its defeat, and among its own will find the power which now it fears.

Insanity will be understood. The criminal will be treated and cured instead of branded and shut up by himself with nothing to feed his soul but the memory of his misfortune and the disgust and loathing of those who watch his every act.

Capital punishment will be looked upon as a most foolhardy performance, bringing relief or release to no one. War, the wholesale murderer, will die a natural death, its support withdrawn when the full light of radiant truth illumines the life of men until all see in all an expression of God expanding and unfolding under Love as the flower under the sun.

## The Place of Spiritualism.

BY GEORGE W. KATES.

At the anniversary epoch of Modern Spiritualism, and now also at the anniversary time of the Banner of Light, a retrospect is always not only permissible, but is enforced. Memory will always lead us over the pathways of the past, no matter whether they were rugged or smooth.

The prospect for coming time is always a fertile field for present contemplation. The past record is indelible and the future is molded by its memories and influences. We cannot shake off the hauntings of life that ever tell us what might have been. Thus by retrospection we gain strength and courage for future acts.

Past failures or victories are teachers that should ever guide us. The soul-world reflects the physical one. How important to realize that. It will lead humanity to higher planes of endeavor and application. It will save the world! Such a savior has been taught by the Banner of Light for forty-four years; and by the Spiritualists for fifty-three years. It is the herald of a brighter day! It is the precursor of a more noble humanity!

This lesson of the past leads us to contemplate the true place that Spiritualism should occupy in the world. And that place must be occupied, for humanity needs something to save it from ignorance and degradation. To understand the place of Spiritualism in the world, we must realize the condition of the world.

Spiritualism cannot be useful unless it supplies a need. What is needed? Every observer realizes that education, purity, tolerance, fraternity, justice and love are needed. Of these but a small per cent. is the incarnate quality of the average person. Education has created false understanding, therefore education must be within the fields of facts and not of theories.

Too long has opinion ruled; and never has absolute proof been the basis of human ethics. Especially with regard to the continuity of life is this true; for, the faiths of the doctrinaires have created false ideas and engendered a deluded people into slavish modes of worship. The Scientist has been an explorer, but not frequent enough a discoverer. Ofttimes the discoverer has feared to announce the facts revealed, for fear of the intolerance that bigotry and selfishness have displayed.

In this sense has religion been a barrier to human progress, because it announced credal ipse dixit, to which all must bow and offer worship, else be eternally damned. The desire for future salvation is increased by the idea that it must be purchased by penance and obtained by abasement. But this mode has made humanity servile and weak. The divine human has not been unfolded, but the carnal human has been licensed. Human power of abasement, an earthly ordained church or person granted mediatorial privileges to overcome natural or divine sequences, grants a form of license temporarily to the evil-doer.

This purity is not the perfection of a just understanding as much as the result of a fear



MANAGER OF LINDSEY TOWN CO.



## HOW GOD SPEAKS.

BY MINNIE HERRIN SOULE.

Little Miss April's eyes were wet,  
She couldn't help crying, she was sad,  
Everything looked so dark and bare,  
For the flowers and trees were dead.

My sister Jan had lovely snow,  
And my big brother Feb had ice,  
And March had winds to play with her,  
While I haven't a thing that's nice.

Just then poor April cried so hard,  
Her tears wet the earth through and through;  
And on that spot a blade of grass,  
Came up for a minute or two.

April saw his little green head  
And she laughed all her tears away;  
When up he came away from ground  
As if he intended to stay.

Shyly he looked at April's face,  
With a quaint and comical air,  
Then softly said, "How green I look,  
But I'd nothing else I could wear."

"Up I came as fast as I could,  
When I heard you crying so hard,  
Without my hat I rushed along  
To present you Mrs. Spring's card."

"Dear little grass-blade," April said,  
"You have been very brave I see  
To leave your home so long and warm  
And to come all alone to me."

"Did not your friends and playmates laugh  
When you started to come this way?"  
"Some of them did," said young grass-blade,  
"And most of them asked me to stay."

"But Mistress Spring kept telling us,  
Of the sweet, sweet rain and warm sun;  
That would make us strong and lovely,  
Up to the light we would run."

"Somehow we could not believe it,  
'Twas so cozy and warm down there;  
And the dark ground seemed so homelike,  
We were afraid of sun and air."

Then Miss April sobbed and trembled—  
Little green grass-blade bowed his head,  
And to himself he murmured low,  
"I thought she'd smile at what I said."

Just at that moment another blade,  
Popped his head up into the light;  
And long before the darkness came,  
April looked on a lovely sight.

Grass-blades were dancing everywhere,  
And tobs came out upon the trees;  
Flowers too, began to peep,  
And nod their greetings to the breeze.

April said "that little grass-blade,  
Who struggled up from dark to light,  
Had led the whole green growing world,  
And turned to day its long, long night."

Grass-blade said God spoke through him,  
And sent his love to April dear,  
Just as he speaks through everything  
To everybody who will hear.

## Children—Spiritualism—Lyceums.

BY C. FANNIE ALLYN.

If the philosophy and phenomena of Spiritualism are half as valuable as we have believed, then it is our duty to teach it to the young. When Spiritualist parents have a child in the Unseen World, they strive to communicate with it. This truth should have a logical sequence—viz., parents should be equally earnest for communication with the souls of their children here. As they are responsible for their existence, they should feel the same for their future, and so education of the little ones becomes a religious duty.

Public schools can unfold the child along the lines of well known sciences, but we recognize the Inner Life with its power over the Outer Life.

The physical, mental and spiritual faculties brought in evidence by Spiritualism, should be fostered by the Progressive Lyceums. Every Spiritualist should have the well being of the Lyceum at heart. Strange that speakers and parents do not visit these schools more often.

If Evangelical church members fail to send their children to Sunday School, we naturally infer they are careless of their children or their faith. There are many Spiritualists who show no desire to teach their children the glad tidings which they weekly enjoy.

Sweet are the messages that reach us from the Morning Land, but sweeter to win the approval of the arisen ones by unfolding souls here, so that happy homes, healthy bodies, high aspirations, broad and deep thought shall distinguish the members of the Lyceum, and lead the way to Kindness versus Cruelty.

Philosophy and phenomena must fall short of their splendid possibilities if the children are not rightly unfolded.

I say, unfolded, for all Spiritualists (I think), agree that guidance of thought is better than dogmatic teachings. Once let the soul of the child control the body, and the key-note of health, wisdom and happiness has been struck, and will develop in splendor.

The aim of the Lyceum system is to recognize the various faculties, and to develop all that shall make the world better.

Men study patiently to bring out the latent powers in animals, fruit and flowers. The study of child-life in the Lyceums and its adaptations should be equally as rational, spiritual and thoughtful.

The lovely diamond is seen only in differing rays of light. So with the soul of a child.

Personal friendships between Leaders, scholars, and parents are a great assistance. Attractions suitable to different children should help the interest. Children should be taught to think for themselves, not to merely repeat what others think and say. Natural laws, wit and wisdom should be taught in such a way that the child nature will respond. We have no need to make concessions to old-time errors. Broad, high, loving and sacred are the newer ideas, and there are always the magnificent duties of the NOW to think and talk of.

Spiritualists can mould the lives of the children through the Lyceum for Kindness or Cruelty—for Thoughtfulness or Carelessness—for the strength or weakness of the Future. It is as much a duty to aid the children Sunday as it is to sustain phenomena and philosophy.

The best way to start an angel is to develop manhood and womanhood. We should teach by example the courtesy and tolerance that the spirit friends teach us.

Bring in the children! Instead of "Nearer to God," let us get nearer to the children, nearer to home-life, nearer to Truth, nearer to humanity, and thus make Spiritualism a synonym for all that is good in this and the next department of life.

Daily duties, good morals, sacredness of life, laws of justice, intellectual and physical freedom, motherhood, fatherhood, citizenship; "the right that needs assistance," patriotism, and other important matters are as much a part of spiritual unfoldment, as the psychic life.

All should have a time and place. It has

always been to me as much a duty to attend the Lyceums as it has to speak from the platform. To be loyal to our arisen friends is to be constant and helpful to the weaker ones on earth.

Spiritualism without children is a rose without perfume. Men and women can be Spiritualists without helping the children, but they miss much of its sweetness. Unselfishness in this respect is better than prayers of words. It is easier to pray than to do, but it is nobler to do than to pray.

If I had love and intellect I would write a book of hints and truths for the smaller children. It is needed.

I hope this Anniversary will witness a mental pledge on the part of all people to sustain the Lyceum, and arouse its dormant glory. J. B. Hatch, Sr., and wife in Lyceum work have earnest successors in J. B. Hatch, Jr., and wife. Mrs. Butler and others are doing valiantly a grand work in Boston. Too much cannot be said in praise of all such devoted workers. Mrs. Pratt of Mr. Hatch's Lyceum gave an illustrated lecture on the 24th for the children. It was a right step in the right direction. Only the inner life can tell how much good was done.

Spiritualists! Let us rally with the blessed children by our side. Let us tell them of the lives of good men and women. Stimulate them by anecdotes of beauty, fun, and a goodness. It helps them to go and do likewise. They will desire to do good, and we need not pray and beg the angels to help us. If we do our part, they will not fail to cooperate.

Work for the children—let us bring The deeds that to their lives shall cling.

Break barriers down that hide away,  
The loving hearts from light of day.

Find out their inner prayers and needs,  
Until their souls shall speak through deeds.

Star-like their lives with glowing lights,  
Will help the world to Freedom's heights.

## Spiritualism as a Reformer Through Forty-Five Years.

ALEXANDER WILDER, M. D.

It is now forty-five years since Spiritualism became a distinct factor in religious thought. True, there had been analogous movements and outbreaks at former periods, which were significant enough to assure the continuance of this, but their duration was temporary and their influence limited. Nevertheless they furnished studies for philosophers and themes for poets, and so they were preserved from oblivion. Nor were these utterances void and without effect. They kept the seed alive for a soil in which it should germinate and so become a tree.

The disclosures which had been made in mesmeric trances had already begun to turn the attention of earnest thinkers to the profound mysteries of the human soul. Individuals thus released to a degree from the encumbrance of the corporeal investiture, perceived facts that were hid from the common vision, and even penetrated into the regions which though acknowledged in religious discourse to have an existence, were little recognized in thought and life. Their statements were received by many as topics for curious speculation, but were very generally regarded as little else than fanciful, and as the result of abnormal conditions which had been produced by the art of a charlatan operator.

The new revelations, however, have set aside all the old ways of evading the question. They demonstrated that human beings remained conscious after having passed from the life in the body, and that they likewise retained their affections and mental faculties to the same extent to which they had been cultivated and developed while living on the earth. There had been manifestations in former times, like those described by ancient prophets and sages by gifted persons like Swedenborg, Oberlin and others, and by individuals affected by peculiar bodily disorders like the Seeress of Prevorst. They came now through the medium of the Spiritualist, and confirmed the memorable relations—and a universality showing that a new dispensation was opened in the world.

It is idle to declaim about the imperfectness which has often been conspicuous. Everything in nature is incomplete, and all our knowledge is only relative. There is nothing in the experience of dying left so wide an extent to transform the ignorant person into a scientist, an idiot into a profound philosopher, or a debased libertine into a saint. Every one must work out his own salvation, must live and learn as well as ourselves, also they can only tell blundering stories, after lies, and blaze with blinding passion. Still less can they be expected to do the work beyond, that individuals continued to entertain their vagaries, caprices and curious speculations, with little change. Even the immoralities which have been often and even justly imputed, are such as have been incident in every religion. Feeds intrude among the prevailing wheat. There is a great deal as a right side in everything, perhaps of necessity; and we generally see the objects for which our eyes are adapted, whether on the better side or on the sinister. The question at issue, however, is not whether there are faults, follies and delinquencies connected with Spiritualism, but whether its paramount influence is to make human beings better and happier.

It certainly has made the fact manifest and palpable that dying does not end everything with us. With this sense of perpetuity, we are exalted above that selfishness which debases men into sensualism and savagery. I care little, I have little unreason, jealousy, and individual with whom I part company at the grave. Why spare man, why respect woman, if a few days more will extinguish us? But as beings of eternity, even while living in time, we are all brothers and sisters, and our true relations are those of justice and unselfish charity. Hence, if there is now extant in the world, a more vivid sense of brotherhood, a quicker conception of duty one toward another, a greater respect for the rights of others and more effort to promote their welfare, we may rightfully credit Spiritualism with a large part of the influence that has brought all this about.

It is certain that various theories have not that tenacious grasp on conscience and forethought, which was the case a century ago. The doctrines which then held the imagination fast in servile terror, have passed into demerits. God is not contemplated as formerly with terror and aversion as an exalted monarch and womanhood. We should teach by example the courtesy and tolerance that the spirit friends teach us. Bring in the children! Instead of "Nearer to God," let us get nearer to the children, nearer to home-life, nearer to Truth, nearer to humanity, and thus make Spiritualism a synonym for all that is good in this and the next department of life.

Daily duties, good morals, sacredness of life, laws of justice, intellectual and physical freedom, motherhood, fatherhood, citizenship; "the right that needs assistance," patriotism, and other important matters are as much a part of spiritual unfoldment, as the psychic life. All should have a time and place. It has

Count Cavour, one of the foremost men of Europe, predicted that with the twentieth century, the world would have a new religion. But for religions there are necessary conditions of development. They are not produced by metaphysical speculation. The attempts to evolve a religion of Science, or of religion, have always failed and must fail of successful accomplishment. We are worshipping; and these movements are without real vitality; not in touch with the human heart, and what is more, they give no satisfactory explanation of human destiny or the relations with eternity. Man is thus left in no closer or different relations with his neighbor than in the past, and the conditions essential for a permanent religious faith. It has revealed by unequivocal evidence that we in this life are denizens of eternity with those beyond the veil of physical existence; and thus it has opened to us a profounder knowledge of life and duty, making everything in our life more genuine and enjoyable and assuring us that we are not limited in our possibilities by death. It is no Nick-Bottom vision, but an everyday fact which may be known by all. It has made its way already across the cordons which surround religious bodies, and has secured a place and recognition in poets and pulpits. Many now, like the late Professor Myatt, while adhering to the old forms of worship as meeting the affectional religious nature, are at the same time reading new meanings in the old creeds, and so come into rapport with the truer, higher life.

We read that "a stone was cut out without hands which smote the image upon the feet and brake them to pieces," and that the stone became a great mountain and filled the whole earth. This symbolizes the work now in progress. We have much to expect as well as to exult about. If this religion of the heart and mind fulfills its office in our new century, we may look for it to soften and remove animosities between classes and peoples, abolishing war, cruel and arbitrary legislation, and other obstructions to human energy and progress; and that it will accomplish what is even better and more important, the development of a purer, truer, sweeter life in homes. Glorifying in what has been effected, it must add these to its achievements in order to make full proof of its mission. This may be an Utopia that we are contemplating, but certainly it is not beyond the possibility of realizing.

## The Inspiration of Spiritualism for Forty-Five Years.

BY LYMAN C. ROWE.

Modern Spiritualism was introduced to the world by phenomena. They were not essentially new. Similar happenings had frightened the timid for ages, at irregular intervals. But they have never been intelligently questioned. No systematic arrangement of signals, or method of interpretation had been formulated. They were regarded with awe and mystery, and related to the realm of miracle, the "wonders" of God, or the freaks of devils.

The establishment of an intelligent communication by means of the alphabet, and signals agreed upon by which questions and answers, and mutual interchange of thought between the living and the dead, had been made, marked an epoch in the history of science and religion. The supernatural was reduced to the natural, and at once a new order of thinking was inaugurated.

At that time the world was under a theological eclipse. Darkness reigned in the religious world, and the path to the light was hidden. The Spiritualist, the Original sin, "total depravity," bloody atonement, endless misery, a semi-infinite devil, and the eternal dominion of evil, overshadowed all Christendom and impressed the moral sentiments, moulded the jurisprudence of all Christian countries, and held the civil world in mental bondage and moral slavery.

Death was the "king of terrors" and immortality a bane instead of a boon. The Bible was authority over conscience and reason. To question its divine perfection was blasphemy, and to deny its truth was to deny the infallible verdict against the early mediums, although not applied as in the days of Moses. But, among the earliest messages received, after the language of these mysteries was understood, were direct and unqualified assurances that the Bible is not an infallible book, but that nature is not in the least depraved; that evil is not the master of good, nor the ultimate of any human life; that progression is universal and eternal; that kindness is better than cruelty, love more potent than hate. That God is not an infinite monster, and the spirit world is not dominated by evil, and the whole tenor of religious thought was reversed. Instead of "Spare the rod and spoil the child" we learned that it is the rod that ruins and blights the tender buds of immortality.

At once began a crusade against cruelty, capital punishment, Christian wars, human slavery, the soul and reason to the immortality of men, by sanction of law; the double standard of virtue and vice, discriminating against woman, abuses of marriage, and the legal authority it gave to the tyrant. The early works of A. J. Davis had heralded the new day, and the flashes of the divine morning star, in the Spiritualist, were already appearing. The new day was leading the prepared few over the table lands of the new Spiritual Era.

All of this, and much more before the Banner of Light was born. It was the offspring of these antecedents. It came at a time when the life of the world was altered, the qualities, energies, and progressive character of the new gospel, and its prophet proclaimed "Peace on earth, good will to all men, women and children." Behind it was the might of the centuries, and the spiritual world. Before it was a limitless field of opportunity, and a world still groping in moral darkness and mental slavery. Radical work had been done by the platform giants, and the inspired spiritual press. The tread of the majority of speakers was radical, fearless and reformatory. Every live issue was handled without apology, and time-honored customs were exposed to the light of reason and a quickened conscience.

The first decade of the Banner's usefulness was ablaze with inspiration, and enthusiasm. The attacks from the pulpit, and press, were a quickening power, and the sneers of scientific "big game" hunters and contemptuous "liberals" of the time were later years in earnest. It was not a work chosen for an easy livelihood; but for truth and humanity, against religious persecution and social ostracism. But the new gospel had charms for the honest thousands who felt the blight of the old dogma of mental slavery. Mediums were developed in all directions, with startling powers; and the messages received from the lips of babes, and uncultured men and women, often confounded the wisest scholars. One song was in the soul of those early apostles: liberty, justice and truth, with a distinct sense of duty.

In those ante-bellum days the question of human slavery was an irrepressible conflict. Mediators, speakers, writers, were thrilled with it. It would not down at any man's bidding. Insured speakers could not escape it if they would, and generally they would not. The ranks of the ranks of women were also in the front. At the great annual gatherings at North Collins, N. Y., and others of similar character, Spiritualism was the inspiration, the heart and life that moved the eager multitudes like magic, while all the live issues of the day were discussed with freedom and intense earnestness. They were great centres of energy that enthused many thousands with new ideas of life here and hereafter.

Ere the Banner of Light was twenty years old this quickening power had entered nearly every church, and softened, if not revolutionized, the leading doctrines that had blinded and confused the world for many centuries. I do not forget that other influences were active. The rifts in the gloom that had been made by Channing, Parker, Murray, Fox and Thomas Paine, were forebodings in this great spiritual movement. But the genius of the Harmonial Philosophy and Modern Spiritualism was in them all—even before the advent of the specific movement inaugurated at Hydeville. Nearly forty years ago, Judge J. W. Edmunds expressed the conviction that Spiritualism was not intended, by the unseen workers, to establish a distinctive cult, but to permeate all religious bodies, and carry the light, liberty and peace of the new revelation into the lives and councils, and creeds, and conduct of all churches. Events seem to justify his words and ordain him a prophet. Nevertheless, the fire still burns in many thousands of loyal souls. The angels still work with and for the faithful devotees of the cause, in its profound, radical, all-embracing integrity.

The last twenty-five years have brought many changes. The first effort to organize on a national basis was defeated by the agitation of political issues, particularly upon the burning question of slavery. It would not down. It would not recede, and it would be heard. The next attempt was thwarted by a very different conflict, which spread anarchy and confusion through spiritual societies all over the land, and was followed by a period of moral paralysis and social disintegration. But Spiritualism was not killed, nor even harmed. It went through a season of desolation and agony in the human abyss of its far-reaching genius new realities, higher ideals, broader conceptions, and deeper meanings. After years of discipline it was ready to be "born again," and the present National Association attests the growth and staying qualities as no preceding one has done.

Fifty-three years are short time for the accomplishment of all the results attained. Nearly thirty years ago Andrew Jackson Davis published his discoveries in the Fountain, in which he declared that the abuses of mediumship, and spiritual blessings, had led the names of some of the deceased members of our family. While writing one, there came loud, strong raps on the table. Mrs. Cooper said:

"The spirit is present whose name you have just written; you had better ask questions." I said, "If the spirit of the person is present whose name I have just written, will you be kind enough to spell your name by the use of the alphabet, one rap to mean no, and three raps to signify yes?"

Much to my surprise, when spelling out the name, the invisible person, or spirit, put in the initial letter for her middle name, which had entirely escaped from my mind. So it could not have been a case of mind-reading. The name spelled out was correct. These questions followed: "When did you die? Where? How old were you? How many children did you have?" and many others, not needed here, all of which were correctly answered.

My success seemed to deeply interest all present. The circle broke up in quite good humor. I went home with my self conceit just a bit shaken. Near my home there were two neighbors who had recently buried their wives. They were some twenty years my senior, but were in mental touch, they having had some little experience with Mrs. Cooper; so we concluded in the next morning to make a joint matter in our future investigations, and if we could, secure a medium for our private use in our homes, where no wires or electrical appliances could be made use of unknown to us. We secured from a neighboring town a Mr. G., known as a rapping medium. He boarded in the home with Mr. W., and slept with him at night. During the night, when Mr. G. was soundly sleeping, the raps would occur and Mr. W. received communications, or answers to questions, if anything, better than when the medium was awake.

We reserved the afternoons of each day for our private purpose, and our more immediate friends, in order that we might have the best conditions for the use of the medium. The evenings were given up quite largely for the use of the public and without charge. At this time, almost all kinds of questions were propounded, and after the particular manner in which they would like to have the response made the answers were given. During the night, when the use of the alphabet, as indicated by the raps, were but a fraction of the physical demonstrations. This invisible intelligence and force was asked to beat time and drum to the singing and whistling of many different tunes and songs, all of which was done in a skilful and artistic manner.

The following was a mounted military officer in the Revolutionary War, will you give us an imitation of riding across the field and charging the enemy?"

Immediately there was the full and correct sound of the feet of a horse, at full gallop, across the table top; a halt, and a loud port, or rap, like the discharge of a pistol followed. The invisible rider understood the purport of the question, and had the means by which it could make satisfactory answer.

There was much more of a similar nature that transpired during the two weeks Mr. G. was with us, which it is unnecessary to recall at this time. Suffice it to say, there was no one there skilful enough, shrewd enough, wise enough to detect any fraud, any collusion, on the part of the medium. Those two weeks of experience constitute the ground work, the foundation, for my interest, my acquaintance, my belief in spirit power and possibilities.

(Continued.)

## Phenomena Fifty Years Ago.

BY EDWIN WILDER.

In the fall of 1849, a friend of mine, then a student with Dr. Henry F. Gardner, who was a practicing physician in Springfield, Mass., called my attention, several times, to the wonderful phenomena he had witnessed in Dr. Gardner's home through various mediums, among whom were H. Gordon and the celebrated D. D. Home.

He made particular mention of Home, being lifted, and floating horizontally in the atmosphere over their heads in the room; of his being lifted bodily, when seated in a chair, and placed on the table, around which they were sitting; of his handling live coals, without being burned, etc. Mention was also made of the remarkable doings—without visible touch—of a marble topped centrepiece, with a lighted solar lamp standing on it. This table was tipped, on two of its feet, until the top was at an angle of forty-five degrees with the floor, and as the top was inclined, the metal lamp retained a vertical position, without support, or sliding until the table recovered its natural level. There were also the table rappings and uppings in great abundance, in answer to questions asked on many different subjects, all through and done by some invisible agency.

All of these things, as being done by spirits, I ridiculed, as best I could, until my friend lost patience with me, not provoked—and he was justified in doing so—called me "pet names," which I will let you guess, ending with, "You do not know what you are talking about." This remark was true, and it cut to the very marrow. And so I resolved that I would, if possible, know what I was trying to talk about, before we might meet again. Accordingly, I made inquiry as to where this

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information could be obtained. In March, 1850, I visited Boston for this purpose. Having no address, I called on Mrs. M. S. Cooper, the daughter of Dr. Le Roy Sunderland, one of the early mediums in Boston. There was then a circle, or seance underway. I was just a little late, but after some persuasion, I was allowed to enter the circle and make one of the company. Like many another, I would be wise, and discover the trick, "catch on" to all that was going on, so I sat a little back from all the others, that I might watch, see all the movements under, as well as above the table. But it was not for me to discover the agency of the raps or the source of the information communicated.

There was a party of five, male and female there, from Chelsea, Mass. "an outside of bent." They, too, were investigators and were trying very hard to ensnare the medium by getting communications from the living as being their departed, or dead friends; but the answers were all mixed and unsatisfactory, as the questions were false. The plan was not a success. They themselves were practicing deception, were lying, and the answers were in keeping with the intent of their questions. Finally, they became weary and asked others to make a trial.

After a little, near the close of the sitting, they all turned to me to see what success I might meet with. It being my first experience, not feeling acquainted with the usual mode of proceeding, being ignorant of the signs, hear and watch, than to participate, at first I declined, but after much urging acquiesced. Drawing a little back from the circle, that no one might see what I was writing, taking a business card from my pocket, and holding it in a partially closed hand, with a pencil I commenced to write down the names of some of the deceased members of our family. While writing one, there came loud, strong raps on the table. Mrs. Cooper said:

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(Continued.)

## Catarrh Can Be Cured.

Catarrh is a kindred ailment of consumption, long considered incurable; and yet there is one remedy that will positively cure catarrh in any of its stages. For many years this remedy was used by the late Dr. Stevens, a widely noted authority on all diseases of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all sufferers from Catarrh, Asthma, Consumption, and nervous diseases, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. Noyes, 520 Powers Block, Rochester, N. Y.

A new church was organized in Gouverneur, N. Y., in 1856. Its creed was "One God, no Devil, sixteen ounces to the pound, one hundred cents on a dollar." The members live strictly up to their profession, and their numbers are increasing. A fine church edifice is built, wherein their practical theory of life is eloquently expounded by a preacher who has seen much of the world. The present pastor is Rev. C. A. Livingston.—Syracuse Herald.







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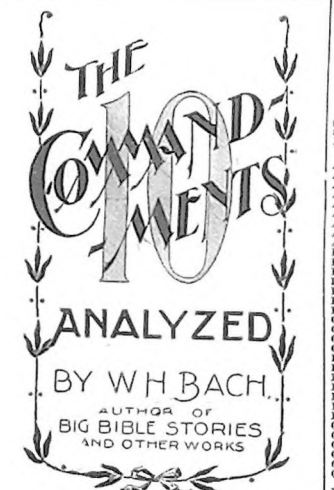
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An Appendix Containing Some Hints as to Personal Experiences and Opinions.

BY MINOT JUDSON SAVAGE, D.D. (Harvard)

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