

# BANNER OF LIGHT.

VOL. 92.

Banner of Light Publishing Co.,  
204 Dartmouth St., Boston, Mass.

BOSTON, SATURDAY, SEPTEMBER 20, 1902.

\$2.00 Per Annum,  
Postage Free.

NO. 4

## IF I WERE A VOICE.

CHARLES MACKAY.

If I were a voice, a persuasive voice,  
That could travel the wide world through,  
I would fly on the beams of the morning light,  
And speak to men with a gentle might,  
And tell them to be true.  
I'd fly, I'd fly, o'er land and sea,  
Wherever a human heart might be,  
Telling a tale or singing a song.  
In praise of the right—in blame of the wrong.  
If I were a voice, a consoling voice,  
I'd fly on the wings of air;  
The homes of sorrow and guilt I'd seek,  
And calm and truthful words I'd speak,  
To save them from despair.  
I'd fly, I'd fly, o'er the crowded town,  
And drop like the happy sunlight, down  
Into the hearts of suffering men,  
And teach them to rejoice again.  
If I were a voice, a convincing voice  
I'd travel with the wind;  
And whenever I saw the nations torn  
By warfare, jealousy or scorn,  
Or hatred of their kind,  
I'd fly, I'd fly, on the thunder crash,  
And into their blinded bosoms flash;  
And all their evil thoughts subdued,  
I'd teach them Christian brotherhood.  
If I were a voice, a prevailing voice,  
I'd seek the kings of earth;  
I'd find them alone on their beds at night,  
And whisper words that should guide them right—  
Lessons of priceless worth;  
I'd fly more swift than the swiftest bird,  
And tell them things they never heard—  
Truths which the ages are repeat—  
Unknown to the statesmen at their feet.  
If I were a voice, an immortal voice,  
I'd speak in the people's ear;  
And whenever they shouted "Liberty!"  
Without deserving to be free,  
I'd make their error clear.  
I'd fly, I'd fly, on the wings of day,  
Rebuking wrong on my world-wide way,  
And making all the earth rejoice—  
If I were a voice—an immortal voice!

## The Friar Problem.

PAUL P. DE GOURNAY.

In its issue of July 15th, 1897, long before our war with Spain therefore, the *Revue des Deux Mondes* published an article by the well-known French writer, Charles Benoist, on the "Revolt of the Philippines and the Political Manners of Spain." Now that the United States have acquired the rights of Spain over those distant islands, and are confronting—so far successfully—the difficulties against which the Spaniards have contended so long in vain, it may be interesting to examine some of the conditions that then existed and which remain still to be faced. I shall quote from Mr. Benoist's article that part which has a direct bearing on the problematic question of the Spanish Friars.

"As, leaving Mr. Canovas' private room," says Mr. Benoist, "we crossed the great saloon of the presidency of the council, where the cabinet meetings are held, we saw, standing in a corner, grave and silent, four monks who waited. 'They are,' I was told, 'the procurators at Madrid of the four principal orders established in the Philippine Islands: Augustines, Dominicans, Franciscans and Recoletos; the president has summoned them to confer on the political situation.' And these four reminded me of the impression I had felt at the Palace, two years before, on seeing enter, to call upon the Queen, a Bishop whose monk's gown was half hidden beneath the lace ruche, with purple-lined sleeves, before whom Spanish grandees, generals and maids of honor knelt, and who, with indifferent mien and stern look, vouchsafed a lofty benediction. For the first time, Spain had appeared to me, there, at the court, our classical Spain, such as the stage and the novel have represented here, a Spain, false perhaps and—who knows?—more real perhaps than the everyday Spain of the streets, in which there could be discovered, under the layers of the seventeenth, eighteenth and nineteenth centuries, the bottom rock of the sixteenth. Here again, suddenly, crudely, in strong relief and as in a violent foreshortening of history, that Spain reappeared.

"Without, in the papers, the little newsboys were crying in a monotonous voice: 'Imparable Liberal!' were endless explanations to demonstrate that the Archbishop of Manila disapproved Marshall Blanco's plan of campaign. And the man who, among all in Spain, knows best his country and the other countries, his times and the other times, when I told him what I had just seen, what I had just read, replied, in substance, as follows:

"No, it is true, since the sixteenth century, since Magellan, Elcano and Legazpi, we have not changed our system of government in the Philippines. Constantly, during three hundred years, we have persisted in governing that colony with soldiers and friars. We have founded there a sort of feudalism at the same time military and theocratic; and against it free-masonry has risen, so that there is now in the archipelago, whether among Europeans or natives, only the lodges and their adepts, in opposition to the orders and their faithful.

"I may speak of this very freely, as I am not a free-mason, any more than I am a Jesuit; in good faith, it must be confessed that this governing with friars is an anachronism in the modern world. But are we

yonder in the modern world? We have to deal with people many of whom are savages; the most advanced have scarcely reached further than where we stood three or four centuries ago. Therefore, the conclusion seems easily reached: let us give them the institutions we had three or four centuries ago.

"That would be, in fact, a conclusion; only, by a singular contradiction, in that country which is three or four centuries behind the times where we were changing nothing else, we have tried to introduce our Spanish civil code, which, naturally, takes its inspiration, as do today all the western codes, from the great principle of equality before the law. A great principle, assuredly, but to make it an article of exportation to the Philippines in their present condition, is the worst of absurdities and the very contrary of policy.

"I often say that history belongs to yesterday, poetry to tomorrow, science and religion to all time, but that policy is of today and of a single day. The first quality in a government is, consequently, to respond to the social condition and also to the mental condition of the people it pretends to rule. In condition of the Philippines what was needed? An enlightened despotism, the good tyrant: Peter the Great, Frederick II or Charles III. What do we send to them? Friars, in the first place, friars who are insatiable, who importune the Queen ceaselessly: 'Madam, may your Majesty kindly give us this and, graciously be pleased to add that.' Those Philippine missions have succeeded in having lodgings granted them in the Escorial! And next, after the friars, come the masons; and over it all a military rule: generals who are sometimes the servants of the sect and who, according as they are the one or the other, favor outrageously either the orders or the lodges."

Says Mr. Benoist: "My interlocutor left me obsessed by the thought of what a strange thing must be—or might be, if it really had a public life—the public life of this people of free masons of all races and colors, held militarily under the domination, the tutelage, the spiritually unlimited authority of friars of every order and garb."

The history of the lodges—of which there were one hundred and eighty, and including the "sleeping brothers," twenty-five thousand initiates and which, owing to the preponderance of the native element became the Katipunans, a vast association having for main object the throwing off the double yoke of Spain and the friars—is given in extenso by Mr. Benoist. About the year 1860, it was customary in the Far East to divide the European population of the Philippines into two categories: the Jews and the Christians; the Spaniards were the "Christians," every foreigner was dubbed a "Jew," and this name expressed all the contempt and prejudice with which the mediaeval Spaniard regarded the sons of Israel. Now, a great number of these foreigners were free-masons and fraternized in the lodges of Singapore, Hong-Kong, Java, Macao and the open ports of China. Spain in those days had incurred the ill-will of most nations, not excepting the Americans. It was therefore believed that the lodges in which those so-called "Jews" met were engaged in a common conspiracy against Spanish power.

Two Spanish officers resolved to oppose free-masonry to free-masonry; they instituted a lodge at Cavite, under the great orient of Lusitania, and, later on, established another at Zamboanga. But, in the meantime a large accession to the Spanish population of the Philippines was made by the transportation, from Spain, of the vanquished in civil wars. The Carlists (welcomed by the friars), then the federalists, cantonalists or socialists, etc.—so many recruits for free-masonry. These were strengthened by the admission of discontented natives. Their number grew apace. The veil of mystery attracted the ignorant "Indios"—as the Spaniards call them; in joining the lodges they did not repudiate Catholicism any more than they had repudiated their hereditary superstitions when they became Catholics. They only saw there a combination of mysteries, very pleasing, and a power that might be used to shake off the thralldom of the friars by overthrowing Spanish rule.

Now that American valor has affected one of the objects for which the Filipinos contended, the question would seem simplified. It is not. Limited as we are by the restrictions of newspaper contributions, we have not followed at any length the French writer's very complete study of the situation in the Philippines during Spanish rule; before leaving him, however, we must make a last quotation from that keen observer's remarks:

"It is by exciting him against the friars, by making him believe that Spain and the friars were as one and the same thing, that the aborigine has been detached not only from the friars but from Spain. And now, to win him back, to operate this reconquista del Indio, which is deemed necessary and urgent, Spain can make use only of the friars because they alone know well enough the country and the people, the language, the manners and customs. . . . It follows that the friars cannot be dispensed with, nor ostensibly given the power; that Spanish policy cannot

be made successful by them nor without them. . . . From which it were, scarcely a paradox to conclude that war in the Philippines is less embarrassing for Spain than peace would be."

Thus it would appear that Spain in ceding the Philippines to us, has left her most troublesome problem for us to solve. It is evident the Filipinos will not be content and take kindly to American ideas while the shadow of the monastic incubus darkens their mind. Hated by most, loved by a few, the Spanish friars are and would remain a source of misunderstanding and strife. They are a relic of a mediaeval age which has no place in this Twentieth century. Their great wealth and their influence, which however reduced may still be strong enough to encourage and spread discontent, makes them a permanent danger to the public peace.

There are some flourishing monastic orders in the United States; they have nothing in common with these specimens of Spanish unprogressiveness, who bring to mind an old Spanish proverb: "Beware of a woman's face, of a mule's heels, but of all parts of a friar." Proverbs are popular in Spain. They constitute there, more than elsewhere, the wisdom of nations.

## Psychography.

PSYCHIC, PROF. FRED P. EVANS.

Experimental Seance No. 3 held at Malone N. Y.  
August 6, 1902.

Assuming that the readers of The Banner of Light have read the description of experimental seances Nos. 1 and 2, through the mediumship of Prof. F. P. Evans, we will not repeat details of modus operandi.

Previous to this seance we had several sittings with Prof. Evans, at which we received messages telling us that the band would endeavor to give us a picture of our baby Edna who passed to spirit life on February 9th last. We had no idea when it would be produced.

On the afternoon of August 6, while waiting dinner for other members of the family to return from a drive, Prof. Evans suggested that we go to his room and see whether or no the spirit friends had anything to give us. We went at once. Prof. Evans went through the usual process of slate-cleaning, all being done in plain sight. We then held the slates to magnetize them, separately, Mr. B. holding one and Mrs. B. the other of the two, while he then bound together with a heavy rubber band, the Professor first placing a fifty piece of pencil between the slates. We then placed the slates flat down upon the table. Mr. and Mrs. B. placing fingers of both hands upon the slates.

A lively conversation was carried on between the three sitters during the whole time of the seance, which lasted about twenty min-

utes. The Professor appeared to feel the effect upon him more than usual. When he received notice from the spirit friends that they had finished, the slates were opened, and a good likeness of Baby Edna found upon the surface of one of the slates. A copy of the slate is reproduced herewith. The face when compared with the last picture taken of baby

EXACT COPY OF SLATE.

"Dear friends, we are pleased to greet you after the absence of our medium. We have made every effort to procure a good picture of baby Edna, but owing to her lively dispo-

sition, brimming over with fun and frolic, we have not been able to produce as good a picture as we should like and hope in the near future to produce a more striking picture by a different process. Whilst the present production is more convincing, yet it is more difficult to produce perfectly and artistically, owing to the difficulty in evenly distributing the precipitation of fine coloring matter.

We are more pleased with this manifestation of the reality and nearness of that other life, and of the fact that our baby lives and can so convincingly manifest her presence to us than we can here express, and we can vouch for its genuineness.

Mr. and Mrs. Scott G. Boyce.  
Malone, N. Y.



Baby Edna.

## Spiritualism in Great Britain.

E. W. WALLIS.

It has been in my mind for a long time past to indulge in a little "talk" with my friends, the readers of the Banner, and to extend the fraternal greetings of Mrs. Wallis and myself to all those who remember us as the result of our pleasant visit to America some four years ago.

Spiritualism in "the old country" is making no great sensation, but we are moving along very satisfactorily and the movement is gaining in stability and coherence. We have formed a National Union, "Limited," which is a legal body and can hold property, and a number of our local societies are building or acquiring "Temples" for their Sunday services. The "resident speaker" plan is being adopted with considerable success. One of the first societies to try it, I may say, was that at Walsall, which engaged the services of Mrs. Wallis and myself, shortly after my return from America some twenty years ago; and afterwards the Glasgow Association engaged us and we served them for upwards of two years. There are now nearly a dozen resident speakers in different parts of the country, working with considerable success and acceptance, so that the tendency in this direction is likely to grow. At the annual conference of our "National" body the new organization was inaugurated, and while much good work was accomplished, considerable criticism was aroused by a proposed by-law which empowered the council to call upon speakers to desist from making speeches which, in their opinion, do not accurately represent the Spiritualist position, or "unduly pledge them or the Union to certain modes of procedure." This "by-law" has been vigorously opposed and denominated "the gag," and considerable opposition still exists. It is felt that the "National Union" is going beyond its rights and that the proper people to deal with incompetent or unwise speakers are the officers of the societies who engage them!

The London Spiritualist Alliance held a most successful season last winter and we are looking forward hopefully to the opening conversations of the forthcoming season, when the venerable "Pillgrim," Dr. J. M. Peebles, will give the address. As the Banner has already announced, our old comrade and friend, Mr. J. J. Morse, whose sterling services to Spiritualism for so many years are so widely known, has responded to a call from Australia, to go there to advocate the spiritual gospel, and the news has just come to hand of the arrival in Melbourne of the ship bearing Mr. and Mrs. and Miss Morse. They had a good "wind-off" in London, and in most of the big centres of the country, and I anticipate for them a very successful season. Miss Morse has developed as an able and effective speaker and should accomplish much.

(Continued on page 4.)



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This picture given upon the slate is produced in colors, the back-ground is a cloud-like blue, the eyes a deep blue, the face a flesh tint, the lips red, the hair a light blonde, or golden. It is longer than when the last picture was taken of her in life, she being now about four years old. The vine which surrounds the picture is brown, the leaves green.



## SOUL COMMUNION.

How pure at heart and sound in head,  
With what divine affections bold  
Should be the man whose thoughts would  
hold  
An hour's communion with the dead.

In vain shalt thou, or any, call  
The spirits from their golden day,  
Except, like them, thou too canst say,  
My spirit is at peace with all.

They haunt the silence of the breast,  
Imaginations calm and fair,  
The memory of a cloistered air,  
The conscience as a sea at rest;

But when the heart is full of din,  
And doubt beside the portal waits,  
They can but listen at the gates,  
And hear the household jar within.

—From Tennyson's "In Memoriam."

## W. J. Colville's Popular Lecture.

THE VALUE OF FROEBEL'S PHILOSOPHY AND  
THE KINDERGARTEN SYSTEM OF  
EDUCATION.

(Delivered in Australia, published by Request.)

(Continued from Sept. 13.)

Froebel commenced his important philosophical treatises by selecting the best elements already embodied in the German systems of his day, and by adding to them the greatest poetical and prose writers of the fatherland. Froebel may well be called a transcendentalist in the true sense, for transcendentalism has well been described by an eminent man of letters as meaning that there is something in our minds which did not enter them through the gateways of the senses; but no teacher has ever insisted more strongly than Froebel upon a very employment of the senses as a means of mental culture. The Mother Play, which is Froebel's most triumphant achievement, accomplishes the double purpose of revealing the outward march of reason in the manifestations of childhood, and of holding up rational ideals to childish imagination and affection. The Plays are all of them very simple, but intensely graphic in every detail, and of a nature which introduces the child at once to the practical activities of the world around him.

The first Play is with the limbs, and tends to their natural and therefore healthy exercise; it leads on from the simple use of the members of the human body to a consideration of those social positions in which all members of the human family must perform their respective parts. Then there is a very pretty play entitled *The Weather Vane*, intended for exercising the joints of the hands. There are also games connected with each play, and these are invariably simple explications of some obvious natural fact leading up to an elucidation of some closely connected moral problem. The *Taste Song* is a very fine illustration of the author's ingenuity, and serves to express in the most convincing manner his profound philosophy of child culture. Froebel insists that it is dangerous to seek to produce premature activity, or to interfere in any way with a natural ripening process; it is dangerous, he says, to seize upon objects, and most dangerous to set unripe things to work upon other unripe things. Lead children to understand that the use of what is unripe is dangerous to physical, intellectual, and moral life, and destructive also to the individual and to society; whoever can make children obey this truth will be found amongst the greatest benefactors of the human race. The *Flower Song* introduces us to the sense of smell, which is rather another aspect of the sense of taste than another sense altogether distinct from it. A game entitled *Tit Tat* exercises and develops the arms; it is quite easy to play, and can be tributed to healthy growth, as well as to beauty and grace; in this play clocks are introduced, the lesson of punctuality is taught, and the great important point brought out that we must not only do right things, but do particular right things at the right time for each.

Another play is entitled *Mowing Grass*. In this play the child's hands at first are both at rest, forearm extended in horizontal position, palms down, and fingers bent; the child must now grasp the teacher's hands, which are likewise extended, but with palms upward; the officiating mother gives the child's arms a movement somewhat resembling that made in mowing grass; this movement exercises the elbow-joint, and increases power to stand in an upright position. In connection with this play Froebel calls attention to the injurious effect upon intellect of looking at particular objects in detachment from the whole of life. A high religious feeling of dependence upon the incessant bounty of the Eternal Being is inculcated in this attractive play.

Other plays are called *Beckoning Chickens*, *Beckoning Pigeons*, *Fish in the Brook*, *The Tarret*, *Pot-a-Cake*, *The Nest*, *The Flower Basket*, *The Pigeon House* (intended to exercise arm, hands and fingers). Naming exercises, *The Greedling*, *The Family Numbering the Fingers*, *The Finger Piano*, *Happy Brothers and Sisters*, *Children on the Tower*, and many others, all of which are accompanied by graphic pictorial illustrations and beautiful but simple poetry, which in the German original are even more emphatic than in the English translation. Among the later plays those relating to special occupations are of intense value: one entitled *The Carpenter*, another *The Bridge*, another *The Wheelwright*, another *The Joiner*, convey in the clearest manner the nature of the most vital lessons, with which all children need to grow familiar before they can successfully embark on any useful career and so conduct themselves in the world as to be sources of blessing wherever they may sojourn.

Though the Kindergarten movement is generally associated particularly with the education of young children, even university professors are now beginning to discover that Froebel's system is equally well adapted to youths and maidens, and even to grown-up men and women. The almost universal testimony of those school teachers who receive children from the Kindergarten is that the Kindergarten children are far brighter and more advanced as a rule than any children of the same age brought up without its advantages. While this is especially true in America, where the Kindergarten movement has been widely extended for many years, and is now in a very flourishing condition, it is that it is by far the wisest, humanest, and most successful method of child-culture yet presented to the public. Now that it has gained a firm foothold in Australia, we hesitate not to affirm that its beneficent influence will soon be widely felt over all these southern lands, and that it will prove one of the most influential agencies for introducing a higher type of manhood and womanhood than has hitherto been generally known.

It is of course quite unnecessary for teachers to bind themselves entirely by the mere letter of Froebel's philosophy, as the methods of conducting a Kindergarten are by no means rigid or inflexible; but the essential underlying spirit of the work, being to follow with nature itself, can permit of increasing elaboration, though it can allow of no radical alteration. We now append a highly condensed historical sketch of the noble work accomplished by Froebel, gathered in substance from a splendid book published in America by the well-known firm of Appleton, New York.

Froebel's celebrated work, "The Education of Man," appeared in 1826. The very title-page revealed the growth and development of this remarkable book, just as we read in the expressive countenance of a man or woman the life history of its possessor. Froebel established his first educational enterprise at Keilhau, a small village of about 150 inhabitants, in 1817. It was not a haphazard enterprise, in any sense of the word. Yielding to the entreaties of his widowed sister-in-law, he had given up excellent external prospects in Berlin in order to undertake the education of her three boys, who should and must be brought up a younger brother of Langenthal, who himself joined the little band a few months later. Thus the three boys and the three high-souled men—Froebel, Middelndorf, and Langenthal—constituted the nucleus of the remarkable enterprise, established wholly in the interest of the new educational ideas of Froebel.

In spite of many difficulties and vicissitudes that would have completely discouraged less faithful men, the institute grew even beyond the dimensions originally planned for it. Froebel had intended to limit it to twenty-four pupils and the three teachers mentioned; but circumstances seemed to render it desirable, and even necessary, to admit a greater number of pupils. Possibly this very success aroused the hostility of low-minded men, which led to persecution by the Prussian Government on political and religious grounds, and the scattering of the three friends—an event which would have submerged the institute itself, had it not been saved by the tact of Harrop, who joined the enterprise in 1823, and assumed control of it in 1825. Froebel himself had left it in 1831. The persecutions on the part of the Prussian Government induced the local Duke to send Superintendent Zech to inspect the institution. Zech said, "I found here what is never seen in actual practical life: a thoroughly and intimately united family, of at least sixty members, living in quiet harmony, all showing that they gladly perform their duty, and that they are in the position of family held together by the strong ties of mutual confidence, and in which every member seeks the interest of the whole, where all things thrive in joy and love, apparently without effort."

"Both days which I passed at the institute, almost as one of its members, were in every way pleasant to me, highly interesting and instructive; they strengthened and increased my respect for the institute as a whole, as well as for its director, who was not only a man of letters, but a man of action, and with rare persistence and with the purest and most unselfish zeal. It is most pleasing to feel the influence which goes out from the buoyant, vigorous, free, yet orderly spirit which pervades the institution, both during lessons and at other times."

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"With great respect and real affection all turn to the principal; the little five-year-old children hang about him, while his friendly assistants bear and honor his advice with the confidence due to his insight and experience, and to his indefatigable zeal in the interest of the institution; he himself seems to love in brotherhood and fellowship his fellow-workers, as the property of his life-work, which to him is truly a holy work."

"It is evident that a feeling of such perfect harmony and unity among teachers must in every way exert the most salutary influence on the discipline and instruction, and on the pupils themselves. The love and respect in which all the pupils are held, and which is shown in a degree of attention and obedience that renders needless almost all disciplinary severity. During the two days I heard no reproving word from the lips of the teachers, neither in the joyous tumult of intermission, nor during the time of instruction, the most perfect confusion in which, after instruction, all sought the play-ground, was entirely free from every indication of ill-breeding, of rude and unmanly, and (most of all) of immoral conduct. Perfectly free and equal among themselves, and outside of instruction, the rank and birth neither by their titles nor by their names—for each pupil is called only by his Christian name—the pupils, great and small, live in joyousness and serenity, freely intermingling, as if each obeyed only his own will, and as if each were free, and while all seem unrestrained, and use their powers and carry on their plays in freedom, they are under the constant supervision of their teachers, who either observe them or take part in their plays, equally subject with them to the laws of the game."

"Every latent power is aroused in so large and united a family, and finds a place where it can exert itself; every inclination finds an equal or similar inclination, more clearly pronounced than itself, by which it can strengthen itself; but no impropriety can thereby be shown, for the teacher would punish himself, the others would no longer need him, he would be simply left out of the circle. If he would return, he must learn to adapt himself, he must become a part of the family. Thus the boys guide, reprove, punish, educate, cultivate, and are themselves, consciously, by the most varied incentives to activity and by mutual restriction."

"The agreeable impression of the institution as a whole is increased by the domestic order which is everywhere manifest, and which alone can give coherence to so large a family by a punctilious observance of the most minute details, which is rarely met in so high a degree in educational institutions."

"This vigorous and free, yet well ordered, outer life has its perfect counterpart in the inner life of heart and mind that is here aroused and exalted. The five-year-old child simply to find himself, to differentiate himself from external things, and to distinguish these among themselves, to know clearly what he sees in his nearest surroundings, and at the same time to designate it with the most exactness of the most perfect knowledge as the first contribution toward his future intellectual treasure. Self-activity of the mind is the first law of instruction . . . slowly, continuously, and in logical procession it proceeds . . . from the simple to the complex, from the concrete to the abstract, so well adapted to the child and his need that he learns as eagerly as he plays; nay, I noticed how the little children, whose lessons had been somewhat delayed by my arrival, came in tears to the principal of the institution and asked, 'Show us the way today always play, and never learn; and were only the big boys to be taught today?'"

"In the last winter session the pupils of the highest grade of the classical course read Horace, Plato, Ptolemy and Demosthenes, and translated Cornelius Nepos into Greek. On the day of my first visit, when I looked more closely into the elementary instruction, I could not suppress the wish that the instruction might be such in all elementary schools. Now, when I inspected the classical instruction, which has been in operation only a very few years, I was compelled to admire the progress and the intense thoroughness of the school in this short time . . . and I was as thoroughly gratified by the instruction as by the discipline."

"My experience was the same as that of all impartial examiners of the institution. Of all the strangers who had visited and inspected the institution, and whose opinion I had heard, none left without being pleased, and many whom I deem especially competent came away full of enthusiasm and fully appreciated the high aim of the institution and the perfect natural method it follows in order to attain its object as surely and completely as possible. This object is by no means mere knowledge, but the free, self-active development of the mind within. Nothing is added from without except to enlighten the mind, to strengthen the pupil's power, and to add

to his joy by enhancing his consciousness of growing power. The principal of the institution beholds with enthusiasm the nobility that adorns the mind and heart of the all-sidedly developed human being; in the high destiny of such a man he has found the aim of his work, which is to develop the whole man, whose inner being is established between true insight and true religiousness as its poles. Every pupil is to unfold this from his own inner life, and is to become in the serene consciousness of his own power what this power may enable him to become."

"What the pupils know is not a shapeless mass, but has form and life, and is (if at all possible) immediately applied in life. Each one is made familiar with himself; there is not a trace of thoughtless repetition of the words of others, nor of vague knowledge, among any of the pupils. What they express they have learned for themselves. It is enounced as from inner necessity, with clearness and decision. Even the objections of the teachers cannot change the opinions of the scholars until they have clearly seen their error. Whatever they take up, they must be able to think; what they cannot think they do not take up. Even dull grammar, with its hosts of rules, begins to live with them, inasmuch as they are taught to study each language with reference to the history, habits, and character of the respective people. Thus each word is made to mean something, and the fullest sense for all that is done becomes mental gymnastics."

"Happy the children who can be taught here from earliest school life. If all schools could be transformed into such educational institutions, they would be a blessing to the human race, and people intellectually stronger, purer, and nobler."

The above documentary evidence distinctly shows that Froebel was not a dreamer nor an empty enthusiast, but that his "Education of Man" was a reality, and that it was not confined to the future, but was a practical life, that struggled in every way to utter itself productively, creatively, in full, teeming deeds."

This testimony distinctly shows that Froebel's educational principles and methods, like his practical and spiritual activity, were not confined to the earliest years of childhood, but embraced the entire impressionable period of human life. Succeeding volumes of the "Education of Man" were never written; not because they were not clear and complete in Froebel's mind when he published his first work, but because he was too much taken up with efforts to live them out practically, against untold hindrances."

The report of Commissioner Zech averted the immediate and forcible dissolution of the Keilhau Institute, but it could not undo the harm already done. The Prussian Government. The little school was soon reduced to straits that placed book-publishing, and even book-writing, beyond the power of its members. In the very next year after Commissioner Zech's report (1825) the first volume of the "Education of Man" was published, and its popularity led to induce a publisher to assume the risk of the work, although there was still enough substance and faith in the little band to enable it to do this independently. Immediately after the publication affairs rapidly grew, and the number of pupils was soon reduced from sixty to five, and in 1831 Froebel was driven from his post, although the enterprise was still kept up in the hands of friends."

The greatness of Froebel's soul appeared at no time in a brighter light than in those dark days of trouble. On April 1st, 1832, he wrote: "I look upon my work as unique in our time, as necessary for it, and as salutary for all time; in its action and reaction it will give to all mankind all that it needs and seeks, in every direction, and in every age. I have, I believe, no complaint whatever that others should think differently; I can endure them; I even can (as I have proved) live with them; but I cannot have with them the same aim, the same purpose in life. However, this is not my fault, but theirs; I do not cut them off, but I leave them to their fate."

What high and perfect faith speaks from these words! No wonder that his contemporaries who still groped in the darker depths of the valley, failed to see him on his height, and to appreciate his higher aspirations. No wonder that the materialists who have laboriously climbed half-way up the eminence, sit down in weariness and despondency, turn their backs upon his light, and gaze longingly down upon the rank weeds that gave him sustenance below. The light that holds blessedness they cannot see, the darkness they cannot see, the imperishable rays that have entered their souls have irretrievably lifted them out of the thickest of the darkness they cherish."

It would be a most grateful task to present a complete review of Froebel's great plan of education, to show it in its complete unity, to point out the perfect harmony by which he receives the almost unconscious child from the hands of the Eternal, and leads him surely and persistently to eager, conscious unity with the Infinite Life of source and being—how, in early childhood, he leads the religious child, and in later years the intellectual child, to responsible kinship with all created things, and gently fans it into a mighty blaze of universal good-will—how skillfully he enables the child to gather golden harvests of knowledge and wisdom from the burdened fields of experience and to use them in an intense, unselfish, creative life of unwaried vigorous self-doing for the sustenance and uplifting of generations to come—how completely he blends in the bosom of a holy family the interests of the individual, of fellow-men, of mankind, and leads all to an ever-creative worship of an ever-creative God—how he imparts to his pupils a thorough knowledge of the inner connection and oneness of all things, and enables them to handle and control in life and for life all that they find in life—how he fills them with an eager, wider or ever wider, higher knowledge, and with a lofty hunger for ever broader and deeper efficiency in whatever practical calling may be theirs—and how, by showing the intrinsic importance and indispensableness of every calling and occupation, he places every human being in the feeling that on his efficiency depends the welfare of the whole, thereby evolving a sense of inner, responsible manhood, which is the measure of true worth in every station of life, a practical philanthropy that holds every human being as a beloved manifestation of Mankind, all equally in the bosom of the Father. The reader who will thoughtfully and reverentially peruse Froebel's own book will find all these things far more clearly and powerfully set forth than any review could portray them."

In 1836, Froebel (in a remarkable essay on "The Renewal of Life") pointed to the United States of America as the country best fitted, by virtue of its spirit of freedom and pure family life, to receive his educational message. He said: "To a large extent, his prophecy has been realized, for all over that broad land, from Maine to California and from the Canadian border to the Gulf of Mexico, Kindergartens are everywhere flourishing, and their number and efficiency prove continually on the increase."

Life is Love Manifest, and according as to how much Love you manifest is your life happy. Thus a happy life does not depend upon riches or poverty, or in the spirit sphere, but in how much of Love you manifest. The Immortal State of Consciousness is Love in its universal manifestation. People who leave the physical sphere of existence with hearts full of hate, live in a fashion, but they can know nothing of the Immortal State of Consciousness.—Lucy A. Mallory.

The class is the correct mirror of the old world, and the class, for everything that is in it is across purposes.—Lucy A. Mallory.

## "The Carpenter Prophet."

A Life of Jesus Christ and a Discussion of His Ideals.

BY CHARLES WILLIAM PEARSON.

Herbert Stone &amp; Company, Chicago and N. Y. M. C. M. IL.

Professor Pearson has given us an exposition of an old topic in a form neither trite nor archaic. Himself an accomplished scholar, and till lately a teacher in a prominent theological school from which he separated because of entertaining diverse opinions, he is fully competent to write as man in love with his subject, and his language is plain, eloquent and captivating. Even when he does not convince, he pleases and attracts. No romance that we have ever read has better set forth its subject than this account of the Carpenter Prophet of Galilee. Even *Heaven* is surpassed in description and explanations.

The author considers carefully the periods when the books of the Bible were written, and the forms of language then common, as well as other circumstances. He does not question so much the genuineness of the Sacred Text, but rather the imaginativeness of the writers. He recognizes the "many traces of primitive beliefs" which exist in all languages, and which had their influence in the shaping of these accounts of Jesus. He doubts the authenticity of the accounts of the Carpenter Prophet, and he is not alone in this. He pronounces the story "practically true and beautiful." In regard to these matters he remarks that Protestantism cut down the ranker growth of superstition, but it did not destroy the roots. It retains the germs of even greater superstitions.

The "Carpenter Prophet" is described to us as a human being like ourselves, with like faculties, affections and other endowments; and the author supposes that if the Gospels had been less meagre, and more critically accurate, the Carpenter Prophet would have been a more of a hero, and the qualities which he manifested while his character was taking shape. "Sometime or other Jesus must have consciously surrendered his will to that of God."

Religious readers will readily understand the theological import of the Carpenter Prophet. He is a human being, and he has had an excellent rearing and instruction; his mother being "herself a richly gifted poet" and his father "a grave, God-fearing man." (Some days since, I saw a statement that in an old Syrian manuscript of the Gospel according to Matthew the genealogy in the first chapter had been changed from Joseph to Jesus, A. W.) Being the oldest child and having four brothers and several sisters, he had opportunity to watch them in infancy. Hence he held up the innocence and trustfulness of little children for imitation. As the income of a carpenter's workshop is not large, he was permitted nothing to be wasted, he was deeply impressed by the hard learned lesson of thrift, as is shown by his charge to his disciples to gather up the fragments that nothing be lost. "Waste," our author remarks, "was one of the great causes of poverty and distress."

The biographers, however, have been silent over this period, except to recount that he was subject to his father and mother, and that he increased in wisdom and stature, and in favor with God and man. Afterward he was baptized by John the Baptist, and Jesus likewise came to him from Galilee to attach himself to the movement. He then hastened into the wilderness of Perea, to undergo the Temptation. The occult expressions in the Gospel which were "initiation," as Prof. Pearson utters no such opinion. He simply remarks that strange temptations passed through the mind of Jesus, but he was proof against them all. He conquered the fear of poverty, calumny and death, and the love of ease, wealth and power, and accepted the office of a prophet of righteousness, and a herald of that kingdom of heaven which John had announced as speedily coming, and which, indeed, Jesus himself seems to have expected.

He believed what he said. He saw things for himself, and trusted his intuitions. He was not bound by the authority of the learned, or the opinions of the multitude. But, our author adds, he did not go to the extremes of the great modern transcendentalists. He built more solidly upon the common experience and the established institutions of his time. Much as he admired John the Baptist's heroism and adopted his ideas and methods, he turned away with dislike from his coarse way of living. He himself came eating and drinking, attended weddings, loved flowers and sang hymns with them. He looked with genial interest upon all classes of mankind.

Such is the character of Jesus, as Professor Pearson perceives it in the reading of the Gospels. It is hardly necessary to remark that the accounts of the miracles as more or less exaggerated. "He (Jesus) undoubtedly exerted a marvellous and very beneficial power over the sick." Hysteria, melancholia, paralysis and many kindred diseases have been cured, or alleviated, and the cause of the cure has been attributed to the power of his religious opinions, and others. There were other cures that seem to have been effected by the use of simple remedies, such as the application of moist clay, or repeated ablutions in cool waters. But Jesus did not profess that his cures were effected by the power of his religious opinions, and others. There were other cures that seem to have been effected by the use of simple remedies, such as the application of moist clay, or repeated ablutions in cool waters. 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**Mrs. Rachel Wolcott.**  
This well-known advocate and earnest defender of the principles of Spiritualism has taken leave of earth. She had been quite an invalid for almost a full year, suffering from that dread and most painful malady—cancer. She knew many months ago that her stay on earth was brief, and with a serene spirit, she arranged all of her business affairs, planned her funeral services, and made herself ready for the change in the most complete sense. Her faculties were clear to the very last, and she looked joyfully forward to the hour of her exit, feeling that it would be a happy release from physical pain into the fullness of peace and joy in the realm of the Soul. In all of her suffering, she never faltered in her devotion to her religion, and its sacred truths were to her a staff of support as she walked down the valley of shadows toward the light of the Soul's eternal morning. Spiritualism was her inspiration through all of her years on earth, and it did not fail her when she was called to the higher life of the Soul.

Mrs. Wolcott has long been the central figure in spiritualistic circles in Baltimore, Md., where she has resided for more than forty years. She was a medium in the best sense of the word, and voiced the higher truths of the spirit world to the soul-hungry children of men during the greater portion of her life. She was an inspirational speaker of ability, and in her earlier years was frequently called upon to defend the truths of the religion of her soul. In these contests, she was sustained by a power in spirit outside of herself, as well as by her own consciousness of the righteousness of her position. She was never at a loss for a reason for the faith that was hers, and her advocacy of the same was always marked by conscientiousness of the highest degree as well as by signal ability on her own part. Mrs. Wolcott stood for Spiritualism as the expression of every cardinal virtue of truth and righteousness. To her it was the only religion of the human soul, and only the highest, holiest and best emotions and intellectual concepts in her mind, were worthy of being placed upon its altar.  
She was for many years a frequent speaker at camp meetings and in cities adjacent to Baltimore, but for seventeen years has been the settled pastor of the First Church of Spiritualists of that city. She served the Cause she loved without money and without price. No sacrifice was too great, no service too arduous for her to make or render for her religion. She faithfully served her fellowmen and in that serving exalted her own

soul to the lofty plateau of pure spirituality and unselfish love. She never pushed herself forward in competition with her compatriots upon the platform, but cheerfully labored in any position to which she was assigned, feeling that Spiritualism and its principles were always first, and self-interest last to be considered. In a quiet way she ministered unto the sick and needy, supplying many with the necessities of life and never allowed her right hand to know what the left hand had done. She officiated at weddings, christenings and funerals with a grace and dignity that ever characterized her as a woman, and added to the charms of her spiritual thought. She was one of the people and they loved her for her own dear sake. Those who knew her best, loved her most, and she will ever be held in tender memory by that circle of friends who were so signally favored as to be admitted into her inner life.

Not only has Spiritualism in Baltimore suffered a great loss in her transition, but Spiritualism in the nation has met with a great misfortune. She was a firm believer in organization, and from the first has been a devoted friend to the National Association. Out of her slender income, she has contributed generously to its support, and has attended many of its conventions as a delegate from her church. She has written and spoken frequently in its behalf, and was always happy in being able to render it some service of love. Her public work extended through many States, and she remembered her friends by the hundreds. All who met her recognized in her the true womanly woman, the spiritual seeress and prophetess of that diviner day when all wrong and injustice, all ignoble and selfish proclivities, shall be overcome, and truth and purity permitted to rule the world in all their regal beauty.

Mrs. Wolcott has seen nearly all of her relatives take leave of earth. She is survived by two sisters who reside in Connecticut, and by six nieces, one of whom is a resident of Baltimore. Her husband took leave of earth many years ago in New Mexico, a victim of an Indian uprising. She recovered his body after many hardships to herself, from the efforts of which she did not recover for almost two years. She then dedicated the remaining years of her life on earth to the service of her fellowmen, and nobly has she redeemed her every pledge. She had a kind word for every one, and was never known to utter a word of condemnation of any of her acquaintances. She was the embodiment of love and her mantle of charity enfolded even the weakest of mortals who were struggling upward toward truth and God. Her earth-life has been spent in doing good, and the garden of the Soul in higher spheres is blossoming with the beautiful flowers of love that her willing hands planted here. She has earned her rest in spirit, and deserves the reward in Soul that is now hers.

Of her it can be said in truth, "She has made the world better because she has lived in it." Her memory is precious to all who know her, and her life will be sacredly cherished by all whom she blessed with her friendship and willing service. She built her monument in the heavenly world by the good deeds she wrought on earth. No truer, nobler, better monument can be erected for any mortal. Her earth years numbered three score ten and two years, and she filled them all with the light of love, and the radiance of Truth. The funeral services were held at her late residence in Baltimore, at 817 No. Fremont St., and were strictly Spiritualistic in character, and Harrison D. Barrett of Boston delivered an address appropriate to the occasion. At the grave the exercises were conducted by the Eastern Star and Woman's Relief Corps, of which organization Mrs. Wolcott was a leading member. To all her relatives, especially to her niece in Baltimore, who was exceptionally near and dear to our ardent friend, the Banner extends sincere sympathy, in which it is joined by all who knew the gifted woman, the warm hearted friend, the unselfish worker for the Cause of Truth. Peace and Love be with our true friend and ardent co-worker as she begins life anew in the realms of the Soul.

**Milton Rathbun.**

The sudden transition of this devoted friend of the "Good Cause" was briefly noticed in the last issue of the Banner of Light. The news was a shock to his thousands of friends in all sections of the nation, none of whom knew that he was ill until his transition was announced in startling headlines in the columns of the secular press. Mr. Rathbun has been a prominent figure in Spiritualism for many years, and has faithfully endeavored to promote its interests in every possible way. His high standing in the business world did not influence him to hide or to attempt to conceal his spiritual light, but rather made him glory in proclaiming the truth as he saw it. He did not seek to obtrude his views upon others, but when questioned, he had his answer ready, and it was always to the point. He was a busy man in his daily life, hence left the work of propaganda to others, whose hands he stayed both by voice and pen.

He was known as a reformer in all parts of the globe, and his feats of fasting are now matters of history. They were undertaken for the sake of his health, and he felt that they were always beneficial to him. During the past summer he was attacked by malarial fever, from which he did not rally. It was thought that he would surely recover with the coming of autumn, but the Angel of Life touched him, and he awoke in the realms of the Soul to go on with the spiritual work he had so unselfishly begun on earth. Of him, it can truly be said that he "lived in a house by the side of the roadway of life and was a friend to man." Large was his bounty and sincere was his Soul. In all things he was a MAN. This is the highest praise that can be bestowed upon mortals, and he is worthy of it. He forgot self in his efforts to do for others, and he was ever ready to extend a helping hand to any one whom he knew to be worthy of assistance.

He has laid down the burdens of earth-life at the early age of fifty-eight years. In those busy years, he has lived much and has done

more good than do many who live to be four score years of age. His charities were always wrought in secret, and were numerous, as well as generous. His aim was to do good, and good did he do in rich, full measure, to all who came within the reach of his sympathetic hand. He will be signally missed by all who knew him, especially by those who were the recipients of his bounty. Earth-life is poorer because of his departure, but the Soul-world is richer because of his entrance there. Nobly has he lived on earth, grandly will he live in the realms of the Soul. His wife (Mrs. E. M. Rathbun), a well-known contributor to the Banner of Light and two sons survive him. They have the inspiration of his unselfish life, his noble manhood, to comfort them in their great sorrow. Milton Rathbun was and is one of nature's noblemen; he was and is loved by all who knew him, and their sympathy goes out to those of his family who so deeply suffer from the loss of his physical presence. He was for many years the loyal friend of the writer of these lines, hence the grief of the relatives of our ardent brother is also the sorrow of the writer. We give him greeting in his new life in spirit spheres, and condole with those who mourn on earth. May the angels guide, guard and comfort them, and give them revelations of truth from the "Morning Land of Souls," where he now abides. Peace to the memory of a good and true man—Milton Rathbun of New York City—now of the world of souls.

**Unfoldment.**  
SUSIE C. CLARK

The aspirations for growth of many Spiritualists are too often limited to one avenue of expression—the psychic plane. Repeatedly the question is asked of teacher, or of healer, "How can I develop clairvoyance, how get slate-writing, or some other phase of phenomena?" although the inquirer reveals invariably his meagre comprehension of his own spiritual nature, the laws of his own being, and the paucity of that desire he should feel to bless the world through such unfoldment of his latent gifts. Nothing is more common than the anxiety for psychic development. Developing circles are usually crowded, and in the secluded home, every prescription of solitary darkened rooms, of hours spent in a chair on glass casters, holding a pencil in limp fingers, while the eyes are focused on a glass of water, or some bright object, are faithfully followed, week after week, year after year. Meanwhile the sitter has a brain lying fallow where there is ample room for the cultivation of further brain-cells, which growth could be gained by utilizing those hours in study, or judicious reading; he has perhaps an imperfect body, not yet dominated by his own grasp of such power; he has a higher spiritual self which awaits unfoldment, recognition, and a chance to be heard; he has grand humane impulses yearning for expression, while the field of human need and suffering waits in vain the service of this idler, who is devotedly striving to "get" clairvoyance. And for what purpose? Clearly it would seem to gratify curiosity, or of enriching his purse later on, through the exercise of his new acquisition.

Not all who desire psychic gifts are thus soiled, but in every heart should not the aspiration for the greater good exceed the desire for the less, should not the root of each human plant be strengthened and nourished, that its buds shall more healthfully, sturdily unfold, since human flowers are intended for a full, rich blossoming? Too many lives, like the fringed gentian, remain tightly furled. An unfolded spiritual being must naturally use spiritual organs, must see with spiritual eyes, and hear with spiritual ears, must discern spiritual values through clair-sentient perception. It is a perfectly natural state to be spiritual, and to use psychic powers, the gateways of the soul. Then, Spiritualists, should we not begin at the root of spiritual growth, at the primal source of power, in truest cultivation of self, in learning and testing the possibilities of our own spirits, and thus strive to encourage their more complete expression?

In this age, wonderful forces are being utilized, electric, etheric, or inter-molecular energies, sympathetic vibrations, and other hidden laws recently discovered, or revealed by our wizards, Edison, Tesla, Marconi and others. But these energies, wonderful as they seem, are all objective, outside of man. Have not the inner, subjective forces a potency holding far more in store for humanity and the advancement of the race than the material developments named? Is not man unduly prone to study everything outside of himself, to focus his gaze too far away from the soul of things, since the soul of a thing is the thing? Has he ever become fully acquainted with his own soul?

Plato reminds us that "If the soul is immortal, it were a dreadful thing to neglect so great a matter, since it goes hence possessing nothing but its discipline and education, which are said to be of the greatest advantage, or detriment, in our very starting out in the soul realm." That valuable, polishing-wheel-discipline, it cannot escape while passing through this mutable sphere of the unreal, of change, unrest, friction and unavoidable discord, and the education it must gain is one that is not acquired in school, university, or from the printed page, but one which Plato calls a recovery of knowledge, a re-collecting, an edging toward expression of every god-like attribute and power latent within.

There is a wondrous self-forming power treasured up within ourselves, but it slumbers in many hearts, unsuspected, or at least unappropriated, and unused. What would we think of a man who possessed a rich gold mine in his own garden, and still neglected to bring forth and utilize the precious ore? Yet that is exactly our mortal error and limitation. Golden treasure lurks within our human nature, that nature which has been so traduced with the stigma of total depravity, and we have not given to it sufficient examination and analysis to decide in which trend the richest ore lies, or how many veins there are which promise richest yield. How many of us have carefully thought out

the nature, extent, and capacity of that wonderful force, the human will, that inexplicable agent which has been like the puzzle and despair of all metaphysicians? Who of us could give an intelligent, comprehensive portrayal regarding the true office and scope of imagination, or explain how thoughts are born, how transferred from mind to mind. How clear is our comprehension of those psychic powers we desire so much? How many of us have fully tested the power of aspiration, of the realization of our own divinity, and many other veins of this wondrous gold mine all our own? Would it not be well to delve a little deeper below the surface and with pick and hammer, with earnest, determined effort attempt to bring forth and utilize some of our buried treasure? Let the developing circles be turned into reading clubs for a while, where every ennobling philosophy can be thoroughly studied and absorbed, and make of the homes gymnasia of the soul for the exercise of every strong, sweet type of character, and the conquest of all spiritual possibilities.

Such unfoldment of the true selfhood and the culture of other selves besides our own, is our main errand and business on this planet, in comparison with which such strenuous efforts for psychic development, although desirable and legitimate in its place, seem narrow and selfish. For, paradoxical as it may seem, the first step toward true unfoldment of the higher self lies in the path of forgetfulness of the personal self, through gaining a more universal consciousness, a universal good will and kindly feeling of loving interest in everybody's growth and welfare quite as much as our own, since we are all members of one family in the order of soul. If the narrow, self-centred, exclusive natures could only realize what pure joy they miss by their short-sightedness, what a potent panacea for health and happiness they would possess by enlarging their loves and kindly interests, letting a little spiritual sunshine into the darkened corners of their cramped, fettered hearts, they would make every endeavor to secure it.

How strange that mortals, with the one goal of happiness in view, seek it by the only road that frustrates the desired aim—the well-worn pathway of self. The selfish man is a most unhappy man. Only by forgetting self can we ever reach or know the true selfhood, and yet year after year and still other years are wasted, lost to all noble acquirement in selfishness, self-hoarding, a self-consideration that forgets the struggles and strivings of the world, ignoring burdens it might lift and itself grow the stronger, happier thereby. There is danger for us all, even students of advanced thought, while holding the most altruistic intentions, that we become narrowed upon our individual plans and purposes, our personal pursuits, even on the desire for self culture, whereby true growth is checked. Then let us endeavor more earnestly to open outward, to lower the bars of our exclusiveness, to encourage expansion of our caged soul possibilities, to become universal in our love and charity and overflowing abounding good will, not loving our own any less but others far more than we have ever done before, and thus become a centre of sunshine for all the world.

What place shall books hold in our unfoldment? To the intellectual man they seem the chief if not the only means of enlightenment and culture, the sole avenue to wisdom, and certainly the enjoyment of a grand book, the absorption of its message, is of the purest nature, of inestimable value. What should we do without books, without the transcription of those glorious inspirations that have come to man, the rhythm of poetry which the muses vouchsafe, the grand philosophies and conceptions of Truth? Through books we gain far more than their message, we glean the harvest of other lives, we enjoy intercourse with advanced minds, enter into the Holy of Holies of ripened souls, who pour their precious thoughts into our own, interpret for us foregleams of Truth we had almost discovered. How helpful and inspiring is the large acquaintance we thus enjoy, the almost intimate relationship with the great ones of earth through the agency of their literary children; how refined in our taste, how keen and subtle in our discernments do we become by such noble companionship. Ah, indeed may we thank God for books, and yet they are not the only sufficient means of culture. Is there not a little danger in this book-making age, of our encouraging mental laziness by allowing the result of another's research and analysis to supplant the effort of our own thought and reasoning processes, putting out our thinking as we do our washing?

A certain writer has thus commented upon our present era of mental luxury: "Knowledge hangs on every bough, and blossoms in every flower. Books multiply upon us like the sheaves of autumn; we devour them and cry for more. We gourmandize our mental dishes. We read too much for our thinking; we know too much for our wisdom; we explore more than we put to use, we plow more than we sow, we gather more than we consume. We are a generation of mental gourmands. We luxuriate on knowledge, we bloat with the richest facts of history and science, we read without reason, we follow our masters without thought. There are many readers but few thinkers, many men of knowledge, but few men of true culture."

Unfoldment of the intellectual nature must come from within, true education is not a cramming process from without, it is of endogenous growth. The advancement of the mind is not decided by what we can get into the head, but what we can get out of it, not by the data of information it contains, but by what it can do, express, achieve. Otherwise how shall we thus gain the ability to ourselves write books that will help and uplift those who come after us? For we are all writing a wonderful book every day, the book of our lives, page after page, line upon line. And what is the type which the scription-compositor uses in setting up this myriad chaptered book? The type of our thoughts which antedate every action, the substance of which they are composed forming the fibre of the parchment on which the life record is transcribed. To think deeply is a broader means of culture than to read the advanced thoughts of others. As one of our earliest

workers, Achas Sprague, has suggested in one of her inspired poems:

"Then write thyself, thy living soul  
In strong deep words of love,  
And cast the God-like thoughts o'er earth  
That thou hast caught above.  
Thou art a poem in thyself,  
One writing every day.  
Line upon line, is every thought  
Never to be swept away.  
Then pour out the fullness of thy soul  
In anthems strong and deep,  
And other hearts shall catch them up  
And all their sweetness keep."

**Spiritualism in Great Britain.**

(Continued from page 1).

good work "down under" and in America, too, as I understand that the travelers intend to return by way of San Francisco and New York, so that American friends will be able to receive them and listen to their inspirations before we in England can welcome them home again.

We—Mrs. Wallis and I—hope your convention in Boston in October will be a "record" one in every sense; our one regret is that we cannot be with you bodily (as we most certainly shall be in spirit), to give you our congratulations and good wishes.

Dr. Peebles is hale, hearty, and happy; an optimistic, altruistic and energetic as ever—only more so! It is an inspiration to meet him and a stimulation to listen to his wise and eloquent utterances. God bless him!

The interesting historical sketch of Lake Pleasant in the Banner of July 26 touched me deeply. In memory I could see dear, venerable Dr. Beals and his gentle wife, and I walked in recollection with him about the grounds, as I did 21 years ago, while the rostrum was being prepared for the presentation to him of his portrait in oils. I recall his look of surprise as we neared the "grove" and saw the decorations and heard the band strike up to welcome him. How happy we were! How overcome the Doctor was! When I remember Ed Wheeler's speeches, Frank Baxter's tests, Henry Slade's slate-writing—those happy days and the many friends I made then—a lump comes in my throat and my eyes grow dim; but I thank God that I was privileged to share in the good things of those dear old days, just as I do for the joy of renewing those memories and friendships, and of making new ones, equally as valuable, four years ago, both at Lake Pleasant and Lily Dale. But what a large number of those who welcomed and were kind to the "young English trance speaker," as I was called in 1881, have since gone to that spirit world of the existence of which we were all so happy to know! Beals, Buchanan, Bandy, S. B. Nichols, Wheeler, Wilson, and the Shumways—just to name a few only. Well, they will be "over there" to meet us by and by and we shall be able to report progress and give an account of our stewardship. Would that we could show a better record!

Talking of those who have "passed on" reminds me of two quaint epitaphs which were until recently in the churchyard at Finchley, London, where I now reside. The first was as follows:

"Underneath this turf in death are laid  
Two whom God in wellock happy made;  
But God his favorite Votaries knew  
And contracts life's span, replete with woe.  
The wife first summoned'd by her maker's will,  
Quickly after (the Husband) this grave to fill.  
Seven weeks pass'd and brought no warning—  
He in health at Noon and Dead next morning."

The old idea that this life is a "vale of tears" and of "woe" was evidently strongly entertained by the writer of those words. Here is the second:

"Graves are lodgings of the blest,  
Not of honour but of rest.  
Cabinets that safely keep  
Mortal relics while they sleep.  
When the trump shall all awake,  
Every flesh his soul shall take,  
And from that which putrifies  
Shall immortal bodies rise.  
In this faith they lived and died—  
In this hope they here reside."

Comment is needless, and yet one feels inclined to ask how the "flesh" shall "take" the soul, and, if the poor devoted couple are still residing in that "cabinet" (?) are they conscious? If unconscious, they are practically non-existent! If their souls are alive, active, and have gone off on their own account all these years, why should they have to come back to be imprisoned in flesh—which, after all, will not be flesh, for when that "trump" awakes the flesh which "putrifies," an entirely different body (an "immortal" body) is to arise. It is too complicated altogether. I believe it would puzzle the traditional "Philadelphia lawyer" to unravel the mystery, and if he were to try I fear his fate would be like that of the poor man of the first lines—he'd be "dead next morning!"

I hope I shall be forgiven for even seeming to make a joke of this subject, but a "savage sense of humor" got mixed up in my constitution somehow and I cannot help seeing the funny side of things sometimes. Anyway, it is "better to smile than to weep!"

The work for the children goes steadily on here and the Lyceum movement has had a splendid effect in establishing and sustaining the societies in quite a number of places. It retains the interest of the young men and young women, and as they grow up, marry and become parents, they support the society and are steadfast workers. All the sweetest sentiments of their lives are associated with Spiritualism and it becomes doubly dear to their hearts.

The latest project is a spiritualistic quarterly magazine under the editorial direction of Mr. Will Phillips, my friend and successor in the "Two Worlds" editorial chair. It should be a useful and successful venture, as since the decease of "Borderland" there has been nothing to take its place. "Light" continues its valuable work for scientific and intelligent minds and in a recent issue gave a plate paper supplement with the portrait of the worthy and reverend Andrew Jackson Davis, together with an appreciative sketch







"How is that?"

"Why, some one remarked that Miss Pratt's taste was French, and the next one had it that she was French, and the third one, that she came from France, and last of all, that Miss Pratt is a product of the great Paris school, and excels even her teachers."

Here the old gentleman roared, and his son joined in.







