

THE EVENING SONG.

BY JOHN W. CHADWICK.

It slingsh low in every heart, We hear it each and all, A song of those who answer not, However we may call, They thronged the silence of the breast, We see them as of yore, The kind, the true, the brave, the sweet, Who walk with us no more.

The Oracles of Apollo, Delphi and Dodona, the Sibylline Sacred Books.

Recognized as Inspired by Ante Nicene Fathers - The Hebrew Oracles Not the Only Inspirations of the Bible - Proof Texts of Genuine Prophecy in Grecian and Roman Oracles - Sacred Oracles of State for 1300 Years - II to Destroyed and Why - Their Authenticity Historically Proven - Ancient Greeks Not Pantheists, but Polytheists, Recognizing Zeus as the Supreme - All Approaches, in Whatever Manner or by Whom, Recognized and Recommended by the Supreme Soul, Taught in the Vedas.

BY GEN. W. H. PARSONS.

ALL NATIONS POSSESSED THEIR ORACLES AND GUARDIAN DIVINITIES.

Every nation, prior to, and during the entire existence, and subsequent to the final fall of the Hebrew Autonomy, had their exclusive Tutelar or Guardian Divinities. There were likewise, inspired oracles, among all nations, other than those of Hebrew seers, vaticinators, and bards, and those "possessed with familiar spirits," who were endowed with the gift of prophecy, equally with the oracles revered by the civilizations of all the ancients by whom the obscure Jewish tribes were surrounded. Cicero, the Roman philosopher, recognized the divinity and universality of divination or prophecy; and in "De divinatio et natura decorum," his views are clearly set forth. He remarks—which is our contention, as established by all history heretofore set forth,—that: "In the human mind a divine principle exists, showing itself in every nation: in dreams, in sickness, before death, and occasionally at other and unusual times." Pliny, the naturalist, and Plutarch, the historian; Socrates and Plato and Antipater, philosophers; and Plotinus, Proclus and Porphyry and Origen, the church father, all Neo Platonists of the second century, concur in the recognition of this divine principle in the human mind, and as showing itself in every nation. Jacob Bohme, the seventeenth century seer, maintained that "the four elements—earth, air, fire and water—were governed like kingdoms and principedoms, by spirits in the outer world, other than those who live in the power of the holy world; as every country has its guardian angel with its legions." The Neo Platonists of whom Origen was one (A. D. 220), were luminous on this doctrine. The Scriptures indicate the same theory. In John 1-4, "an angel went down at a certain season and troubled the waters; who-soever then first entered was made whole." Said David: "God standeth in the congregation of the mighty, he judgeth among the gods." Again the Royal Prophet:—"I have said ye are gods, and all of you are children of the Most High."—Pa. 82: 1-4. The Nazarene cited this saying by the inspired Hebrew bard, to explain his claim, in common with others, as a Son of God. Again, David said: "I will praise thee with my whole heart; before the gods will I sing praise unto thee."—Pa. 123: 1. The Jews took up stones to stone him for alleged blasphemy in saying: "I and my Father are one." The Jews said: "We stone thee not for blasphemy, but because, being a man, thou makest thyself God." Jews answered them: "Is it not written in your law (Pa. 82-5), 'I said ye are gods?'" "If he (David) called them gods, unto whom the word of the Lord came (and the Scripture cannot be broken), say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God?"

"For as many as are led by the Spirit of God, they are the Sons of God." "The spirit itself beareth witness with our spirit, that we are the children of God." "And if children, then heirs, heirs of God, and joint heirs with Christ."—Rom. 8: 14-17. These citations from the Synoptic Gospels (the words of the Christ himself), and also the direct affirmations of the Epistles, thus fully confirm and declare the truth announced by Bohme, that "every world and country has its guardian angel with its legions"; that "the four elements (earth, air, fire and water) are governed like kingdoms and principedoms, by spirits in the outer world, other than those who live in the power of the holy world." Else what the meaning of "the Prince of this world"? recognized by "the Christ" as existing? What the meaning of the declaration: "We wrestle not against flesh and blood, but against principalities and powers (spirits) in the outer world, other than those who live in the power of the holy world), the rulers (as the Prince of this planet) of the darkness of this world, against spiritual wickedness in heavenly places?" Paul affirmed (I. Cor. 8: 5)—"There be Lords many and Gods many"; but One Supreme and Perfect Intelligence. "God over all, in every age, in every clime adored." We have already shown that the two most renowned seers and prophets of the Hebrew records were both foreign. Balaam, from "the mountains of the East"; the author of the only sustained epic poem in the Pentateuch, the man "in the land of Uz whose name was Job, perfect and upright, and one that feared God and eschewed evil." The author of the Epistle to the Hebrews recognized this universality of the gift of prophecy, among all nations, in its first verse and first chapter, said: "God at sundry times and in divers manners, spake in times past unto the fathers by the prophets." Among the latter Balaam must be reckoned, as an accredited seer and divinator, who predicted that "a star should come out of Jacob and a sceptre out of Judah"; and of whom in connection with the admission that God had spoken in times past and in divers manners, to the fathers, added that "in these last days He hath spoken to us by His Son"; claiming this to be a fulfillment of the prophecies of those ancient prophets, who "in times past, and in divers manners, had spoken unto the fathers, by the prophets," who were not of the Hebrew nation. The assumption that the God of the universe restricted himself to coddling the insignificant tribes of a narrow strip of territory, twice obliterated by foreign armies, and a people whose sole claim to the world's recognition is the fact that the birthplace of the Nazarene was in Bethlehem, and therefore on Jewish soil,—such a narrow view of the "Infinite Intelligence" of the universe is an insult to the Supreme Prime Mover of all worlds; as arrogant and self-conceited, as it is utterly unfounded. In the early ages, men were universally convinced that the most perfect half, the real man, had originated in the world of spirits, and that he derived from it vital energies. Hence in all nations, and in all ages, from the earliest records of all history whether of the Euphrates, or Nile, Olympus or the seven hills city, we find a deep rooted conception of a spiritual relationship and desire through oracles and seers to hold intercourse with celestial beings. Homer's Apollo communicated with men directly. Brahma embodies the truly penitent, descends to them and illuminates their whole being with peace. HESIOD THE FIRST GREEK POET ON RETURNING SPIRITS AND ORACLES. Hesiod described the returning spirits of mortals as "unembodied souls, once holy inhabitants of earth and guardians of mortal men." That such visitants from the higher world, came to the inspired leaders of mankind, is proven in all history from Numa Pompilius of Rome, to Mahomet of Arabia. Homer relates that Apollo visited Ulysses; and in VII Iliad 291, and Odyssey, XI—61, declares: "The angels," (or daemons, as angels and spirits were called in Greek) "were messengers and heralds to men." Before his day, Hesiod the first born poet of Greece declared "the souls of men in the golden age, appeared as mediators and guardians of men." Pythagoras taught the same. (R. C. 600) and the Neo Platonists (A. D. 220) gave Plato as authority for this doctrine. An Oracle, is a place where "the word," Spirit, Lord, Divinity, or Soul of a departed one was to be heard: A place, a medium for divination. "Solomon (I. King 6-16) built the oracle within the holy place, to set there the ark of the covenant of the Lord; and the priests, brought to the ark, unto the oracle of the

Temple to the most holy place, even under the wings of the cherubim. There was nothing in the ark save the two tables or tablets of stone, and the writings thereon by the fingers of a Spirit, which Moses put there at Horeb." And "Solomon made candlesticks with their lamps, that should burn before the oracle of pure gold." "This is the prophet that was in the wilderness with the angel, who received the lively oracles to give unto us." Acts 7-23. Here Sanael and the angel. "What advantage hath the Jew?" "Chiefly unto them were committed the oracles of God." Rom. 3-2. "The first principles of the oracles of God." Heb. 4-12. "If any man speak, let him speak as the oracles of God." 1 Pet. 4-11. Paul thus claimed primacy for Jewish oracles; admitting the existence of others, and thus (I. Cor. 8-5) "there were Gods many and Lords many." In Genesis, Elohim walked with man in the garden. The Patriarchs sat bread and milk with and set the fattest calf before them, as on the plain of Mamre and by Lot in Sodom. There were no spirits nor ghosts, and the ideas of spirit and matter were not separate. Thus in the most ancient times, man was by all nations regarded as the image of the gods, standing in unbroken communion with nature, not only with the earth, but the whole of the universe. WHY ORACLES WERE ESTABLISHED AND BY WHOM CONSULTED. Oracles were established in all nations to preserve the intercourse and intercommunion with disembodied souls, when the decadence and degeneracy of mankind gradually obscured their perceptions. The "Sacred Oracle" of the Temple was a cabinet "within the veil," where, through Urim and Thummim, the voice of the local guardian of the Jews was heard. But every nation had such sacred sources for the "Communion of Saints" and Seers of the departed. Such Saul sought in vain, before the fatal field of Mt. Gilboa; but aware of the psychic power of the oracle of the woman of Endor, he, in disguise, sought and learned his fate from Samuel's spirit. Apollo, Dodona, Delphi and Jupiter-Ammon (at the latter of which the chemical properties of ammonia was first discovered) were oracles not visited by common people, to council on a trade or a purchase, but powerful states, Kings and Princes. Alexander the Great visited the latter to consult that oracle in an oasis of the Libyan desert of North Africa, during his expedition of the conquest of Egypt. Augustus, according to Suetonius and Nicophorus, sent to the oracle to inquire what successor he should have. Julian sent to Delphi to inquire should he undertake the expedition against Persia. He was successor of Constantine the Great (A. D. 340). The consul Brutus sent to Delphi to seek council on account of the evil auguries which created such anxieties at Rome. Plutarch, the younger, in the third century of our era, says expressly: "The oracle of Lebadia, that of Trophonius and of Delphi, continue still, and that of Delphi is more splendid than ever. All dilapidations are repaired and new buildings erected." Nero was informed by the Oracle to beware of seventy-six, which was the age of Galba, who overthrew and succeeded him to the imperial purple. Nero thought he would live to that age. Philostratus, who wrote the Life of Apollonius of Tyana, the Capadocian sage and seer, and who lived 98 years after Christ, relates that he visited the Oracles of Delphi, Dodona and Amphiarus. The Sibyl or Pythia was an oracular woman, who uttered divine things in trance. The Sibylline books were books of prophecies, consulted in later times not only in sickness, but in affairs of state, and were regarded in Rome as the depository of human destinies, and the unfolding of the future, and were honored accordingly. Augustus sent three ambassadors, Gabinius, Octavius and Valerius to Asia, Africa and Italy, and especially to the Erythrean Sibyl, to collect everything which could possibly be obtained of the Sibylline oracles; for they were regarded as the Palladium of the Empire. These wonderful vaticinations of past oracles were in the possession of Constantine the Great, A. D. 325, some 400 years after Augustus, and his speech on the Sibyls, maintaining their truth and testimony, was read in the first council of the church at Nicea, which adopted the Nicene Creed. It was not until 50 years after his death they were burned. But Constantine, influenced by the clergy, was induced to prohibit and close the then existing Oracles, as necromancy and sorcery, under a death penalty; and until the Republic of the Nicene States established toleration in religion, the priesthood have influenced all states to prohibit invoking the souls of the departed who had been guardians of men.

THE THERAPEUTIC USES OF ANCIENT ORACLES. The founders of Medicine in Antiquity, and the recognized fathers of medical science, Hippocrates and Galen, make use of almost the same expressions to explain the prophetic power of visions and hypnotic trance. In "De insomniis," Hippocrates declares: "When the soul has been freed by sleep, from the more material bondage of the body, it retires within itself, as into a haven, where it is safe against storms. It perceives and understands everything and explains the condition of the body." In his third book, "De Vita," he says, "the soul sees everything that goes on in the body even with closed eyes." Galen also declares he derived much of his knowledge from such nocturnal sources. "This property of the Soul," says Scaliger, "has not only been recognized by the divine Galen and other Sages, as of great utility in medicine, but they also recognized it as of divine nature." Aristotle left a treatise on the subject of divination and the power of the soul in sleep. "If dreams," he said, which reveal the future (as that of Bethel, by Jacob, "whose rest a stone") "come from a divinity, how is it they are not peculiar to wise and virtuous men? and how is it they are a common heritage of humanity; more especially to those of the lower classes?" Aristotle, without touching the higher phenomena, gives his own psychological explanation and observes: "Common people are less occupied with business and cares, and their souls are less disturbed by varied thoughts, remaining, nevertheless, impressible to outward influences, and follow the course to which they are directed." Hence the most ductile sensitives have always been females, who were subject in all ages and nations to divinatory mania and ecstasy. Cicero extracts copiously from the very ancient philosophers on this subject. "According to Posidonius," says Cicero, "man dreams in a three-fold manner by divine impulse. First the soul sees the future through its relationship with the gods; secondly, the air is full of immortal spirits, in whom, as it were, the signs of birth are impressed; thirdly, the gods themselves converse with the sleeper; and this is of more frequent occurrence when death approaches, so that the soul beholds the future." Among them was the dream of Socrates, in which a beautiful woman addressed to him a line of Homer: "After three days wilt thou arrive at the shadowy Pthia;" the eternal spirit of creation, to whom a temple was created in Memphis. The prevision was fulfilled in three days, and so it was. This great teacher of virtue and truth, the apostle of morality, the best of all his time, the most wise and just, reached the end of life, holding, as he declared, in Phocis. "It is not lawful for any one who has not studied philosophy and departed this life perfectly pure to pass into the rank of the gods, but only the true lover of wisdom." THE MEDIA OF THE DAYS OF SOCRATES. When asked by Cebes, "Whence can we procure a skillful charmer who can dispel the fear and prove we still live after death?" Socrates answered: "Greece is wide, Cebes, and in which surely there are skillful men. There are also many barbarous nations, all of which you shall search through, seeking such a charmer (medium), sparing neither money nor toil, as there is nothing on which we can so seasonably spend our money. You should also seek for him among yourselves (the home), for perhaps you could not find easily any more competent than yourselves to do this." Thus was home mediumship recommended by PROPHETESS AND SIBYLS, WHO WERE THEY? But as we before have shown, the young, those not preoccupied, and especially delicate females, were in all ages most subject to the trance ecstasy and divine mania of divination. Prophetesses, among the Hebrews, were recognized, such as Miriam (Ex. 15-20). Deborah (Judg. 4-4). Huldah (2. King. 22-14). Noadiah (Neh. 6-14) and Anna (Luke 2-36). Socrates said these "charmers" were to be found among even barbarous nations. The Sibyls were oracular women, informed by the divine spirit. They were as much prophetesses, as were those similarly endowed with the power of divination among the Hebrews, and in Rome, from the days of its foundation, to the days of Constantine, eleven hundred years, the Sibylline Books were the sacred oracles of State; as much as the Hebrew Septuagint, were those of the Hebrews; and the source of their divinations were considered equally inspired. The first Sibyl of the ten mentioned by Varro, was the Chalcidian or Perseis, said to have been the most ancient and to have written 4 and 20 books, and (most marvelous of her vaticinations as stated by Cresset L. C.), in which the future, the birth, sufferings, death, and resurrection of the Nazarene Messiah, were proclaimed with the

most perfect accuracy. It was hence the Ante-Nicene Fathers resorted to the Sibylline Books to sustain their claims to the divine origin of Christianity. The second Sibyl was the Lybian; the third the Delphi, or the Daphne of Diodorus, of whom Homer sings and to whom the most celebrated of the sayings of Delphi are attributed. The fourth and most celebrated was the Cumean Sibyl, who was born in the district of Troy, is said to have gone to Italy and was held in especial honor by the Romans, because (according to Pliny, Book 24, C. 5), she, as believed by the Romans, foretold the whole destiny of their commonwealth. Varro, whom St. Augustine styles the most learned and eloquent man amongst the Romans, speaks of ten different Sibyls. Before the Cumean Sibyl (lib. xxxiv. c. 5), the people particularly admired Carmentis, the mother of Evander, for her power of prophecy, (Pliny, lib. 1). Hence the Roman proverb, when one spoke of hidden things, "He has spoken with the mother of Evander." From this it is clear that many women succeeded each other as vestals and oracles in the temple, who possessed, as did the "woman of Endor" (mentioned in 1 Kings, 23 c.), powers of vaticination. Virgil minutely describes (Eneid, lib. vi-v. 45 et seq.) in a masterly manner the oral answers of the Cumean Sibyl, who dwelt in a cave in the vicinity of the Averna lake; as when in the highest state of agitation, she paces to and fro and gesticulates, as if she would expel the council of the spirits from her breast. All established oracles were considered divine revelations. A Sibyl was informed by the divine spirit and foretold future events. The Sibylline Books were in later times, and according to Livy, Tacitus and Suetonius, preserved in the capitol and were consulted in affairs of state. WHY AND HOW DESTROYED? They were first burned after the time of Constantine the Great, in the year 390 A. D., by one Sincion, who introduced the Goths into the country and destroyed the Sibylline Books beforehand, that the Roman authorities might derive no aid from them. BY WHOM DEFEATED. Clement of Alexandria was one of the earliest Ante-Nicene Fathers, and makes the Apostle Paul defend these oracles and speak thus: "Take the books of the Greeks; behold the Sibyl how she maintains the unity of the Godhead, and all things which come to pass. Take Hystaspes and read him and you will see he speaks clearly and openly of the Son of God." Plato in his day, B. C. 380, says of the Sibyls: "We derive great benefit from that agitated divination, which we see in the prophetesses of Delphi and Dodona when under the divine influence. If we therefore were here to relate all the Sibyls and others have foretold, we should require much time and labor, but these things are so well known to the world, that they require here no further remark." Justin Martyr, the first of the Fathers in the second century to write the Emperor in defence of Christianity, said: "It would be easy to determine which is the true religion if people observed what the prophets and the Sibyls have foretold. The Sibyl, when she speaks great and wonderful things, knows not herself what she says. Especially when she begins to lose the inspiring spirit, she loses at the same time the memory of all that she has foretold." (The modern trance is the same phenomenon.) These oracles did not cease with the advent of Christ, but their testimonies were (as we have shown) adduced by the fathers of the church. Irenaeus, who had known John the Apostle at Ephesus, like Montanus and Tertullian, honored prophetesses and had divinatory women, and like Montanus and Paul, reckoned prophesying as one of the spiritual gifts (I. Cor. 12-11 v.). It unquestionably was as much a "gift" and healing, wonder working, discerning of spirits, etc., each also gifts specially enumerated to the Corinthian Church by Paul as "warmest to be coveted," and of which (spiritual gifts) he "would not have them ignorant." We cite these early church authorities, in addition to the philosophers and historians, Grecian and Roman, such as Plutarch, Varro, Strabo, Tacitus, Aristotle, Theophrastus, Livy, Homer, Pliny (the older and younger, both naturalists), also Homer, Virgil, Ovid and Juvenal; all of whom maintained the truth of the oracles and the testimony of the Sibyls. The early Fathers (as we shall show), without exception, supported the affirmations of primitive Christianity by the evidence of the Sibyls. THE SACRED MYSTERIES OF NATIVE AND FOREIGN AND HOW ESTABLISHED SOONER. According to Suetonius and Pliny, Scythians and Hecatomitae, Orphians lived prior to the Trojan war (1000 B. C.), and introduced the Greeks in religion, agriculture, a knowledge

of nature, the art of healing, etc. The Orphic Hymns were considered as possessing healing properties. He gained immortal fame by his music and poetry. While translating the Hymns of Orpheus by night, Scalliger, according to his own account, was overcome by a certain shuddering sensation.

The mysteries of Egypt were introduced into Greece by Orpheus, the Son of Apollo. He was a prophetic bard, and such a thaumaturgist or wonder worker, that "Tis said Orpheus' late, strung with poet's shew, would make the tigers tame, and huge evildoers forsake unscathed depths, to dance upon the sands." These mysteries were of undoubted sanctity, and were reconcilable with religion; as proven by the fact that those who were convicted of sorcery or demonology (the invocation of evil spirits) were excluded from the Eleusian mysteries. Hence the distinction between the magic of the divine oracles and sorcery was early drawn; it being profoundly regrettable that this essential distinction is not rigidly maintained on all modern manifestations of psychic power, and especially modern oracles.

This must and will be done before the world will accept the sublime truth of the "Communion of Saints," rather than spirits of evil.

In Homer (Odyssey XI-61) the angels or spirits, are but messengers and heralds. In Hesiod the souls of men, in the golden age, appear as mediators and as guardians of men. Such was the divine attendant guide, or guardian, which was cognized by Socrates, from his youth (says Xenophon), until it refused to admonish him to escape the cup of hemlock. He then declared he knew that death was no evil, and welcomed his fate.

Pythagoras taught similar doctrines with Hesiod, and hence arose the belief that the Pythagoreans had communicated with spirits and were able to exorcise evil ones. Empedocles being the first to speak of good and evil spirits, with inferior and dependent beings.

DEMOSTHENES AND PLATO ON INVOCATION OF EVIL SPIRITS.

According to Demosthenes, a Samian sorceress, Theoris, was burned in Athens. Even Plato declared against sorcery or the invocation or incantation of evil spirits and wished to imprison those who practised it.

Yet the divine oracles were sedulously cultivated in the temples of Greece, in which the sick were cured for under the guidance of Esculapeus, Isis and Orpheus, who advised the sick to use remedies which were revealed to them during the trance sleep by the gods. The voices of the oracles were heard, hence Esculapeus was called the dream sender. In the clairvoyant state, they slept, dreamed, revealed remedies and the recovery or death of themselves or others, foretold events, and wrote and spoke in verses.

Strange this Therapeutic Agency is not in vogue in Modern Psychism.

HOW SIBYLS WERE ENTRANCED.

The eighth Sibyl was of the Hellespont, who prophesied according to Heracles, in the days of Solon and Cyrus (600 B. C.).

The tenth was the Tiburtina, who resided by the Tiber and was honored as a goddess. By order of the Senate of Rome, her statue was placed in the temple of Jupiter Capitolinus. It was found long after her death with a book in her hand.

The Sibyl spoke of herself, and said "I am entirely on the stretch, and my body is stupified, so that I do not know what I say; but God commands me to speak. Why must I publish the song to everyone? And when my spirit rests after the divine hymn, God commands me to vaticinate afresh. I know the number of the grains of sand, and the measure of the sun, the size of the earth and the number of the men and the stars and of the trees and the beasts," etc.

PROOF OF GENUINE PROPHECY IS FULFILLMENT.

As an illustration of the character and accuracy of the oracles, Heroditus relates (B. C. 500) that Croesus, King of Lydia, inquired of them concerning a war with Persia. He wished, however, to test their veracity and ordered his ambassadors to enquire of the oracles on the hundredth day after their departure, with what he was then occupying himself. What the other oracles replied is not known, says Heroditus (I Sect. 85), but the Pythia at Delphi replied:

"See, I number the sands; the distance know I of ocean; hear even the dumb; comprehend, too, the thoughts of the silent! Now perceive an odour—an odour, it seemeth, of lamb's flesh, as boiling, as boiling in brass, and mixed with the flesh of a tortoise. Brass is beneath and with brass is this all covered over."

When the messenger returned, the King believed the Pythia to be divinely inspired, because at that very moment he had boiled a lamb and a tortoise in a brazen cauldron, with brass cover.

The other answer was this: "If Croesus passes over the Halys, he shall destroy a great empire."

Cyrus, the King of Media, was his conqueror. Thus his own fate and that of his kingdom were foretold.

The third question, whether his son, who was dumb, would ever be able to speak, was answered: "Lydian, foolish of heart, although a potentate mighty, long not to hear the voice of a son in thy palace. 'Twill bring thee no good, for know that his mouth he will open, of all days, on the one most unlucky."

On the same day that Sardis was taken, a Persian rushed upon Croesus to stab him. The first words spoken by the hitherto dumb son, were, "Man, do not kill Croesus!" and from that time he was able to speak. (Heroditus I, s. p., 85). No prophecy of any Scripture was ever more literally foretold and fulfilled as in this record of Heroditus the father of History.

THE ORACLE OF ZEUS AT DODONA ANTE DATED ABRAHAM AND WAS OF GOD

The oracle of Dodona was situated at the foot of Mt. Tomarus in Epirus, midst a wood of oaks, and there the answers were given by an old woman under the name of Pelias; which means "dove" in the Attic dialect, from which the name of the doves prophesied in the groves of Dodona.

The author of "The Oracle of Zeus at Dodona, an addition to religious philosophy," (Ernest de Lassaule) places the foundation of this Oracle in the infancy of mankind. According to the Mosiac genealogy (Gen. x-4) it was founded by Dedan, the children of Javan, the son of Japheth; according to Hesiod it was the residence of Pelagius, others state that Deocalon and Pyrra built this temple after the deluge, with which the account of Aristotle agrees. The Oracle of Dodona was dedicated to Zeus, and worshipped, at the same time as the almighty ruler of the world, and as the friendly associate of mankind. In a note Lassaule shows that even in the time of the Trojan war (B. C. 1600) there were priestesses of Dodona, and that according to St. Justin, martyr, there were in the later ages, priests associated with the priestesses, as exponents or sacrificers at Dodona.

Aristotle states that "the priestesses of Dodona neither knew, before being seized upon by the spirit, what would be said, nor remembered afterwards, when their natural consciousness returned, what they had uttered; so that all others rather than they, knew it."



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This confirms the resemblance of these appearances to somnambulism, or the now well known modern trance or incarnation by invisible intelligences.

THE DECLARATION OF ZEUS AND ISIS AND THE ANGEL OF THE BURNING BUSH, THE SAME.

The Phœades (the women who were their doves, or priestesses, are said to have first sung these verses:

"Zeus was, Zeus is, and Zeus will be: O great Zeus. The earth sends forth fruits, therefore call the earth mother."

This contains the same thought as the celebrated inscription of the veiled statue of Isis in Egypt:

"I am all, that was, is, and will be, and no mortal has ever lifted my veil."

And also the answer of the angel in the burning bush to Moses when asked his name: "I am, that I am."

In the oracle of Dodona, Zeus was worshipped as the almighty ruler of the world.

THE FULFILLED PROPHECIES AND THEIR VALUE TO GREECE.

The Supreme Deity, "in the Theology of Greece, thus antedates Noah and his son Japheth, certainly Abraham and Moses, by 1600 years.

Ammonius said of the origin of the Grecian Oracles: "When I perfectly consider the great benefit that this oracle has done to Greece in war, peace, famine and the founding of new cities, I must consider it as sinful to ascribe its origin and discovery to chance and blind fate, instead of to divine Providence."

Socrates said of the divine ecstasy of the soothsaying art, in Phædrus, "It is not exactly an evil, for by it the greatest blessings came to Hellas." "It does many and glorious things."

We have already, at the opening of this essay, given Cicero on the universality of divination, wherein he says:

"A deal principle, showing itself in every nation in dreams, in sickness, before death, and occasionally at other and unusual times."

Aristotle styled divination a peculiar characteristic of the hypochondriacal, in those sensitive and susceptible to exterior and mental impressions; therefore a psychic.

In the temple of Delphi, young females were usually appointed to the office of soothsaying in simple manners, and from the lower classes, and were called Pythias; a name derived from Apollo Pythias.

which Piny the naturalist himself met his death, having approached too near the crater to investigate the phenomenon."

THE ANCIENT GREEKS RECOGNIZED A SUPREME AND SUBORDINATE GOD. WERE POLYTHEISTS, NOT PANTHEISTS.

The ancient Greeks were not Pantheists. They invested nature with an ideal beauty; and these subjective ideals were not idle speculations of a creative imagination. The divine became a revelation in the Anthropomorphic lifelike ideals, that were objective. The forms of the gods and goddesses of their mythology, behind whom as inferior and subordinate deities, not allegorical inventions, they always recognized the eternal and incomprehensible Creator, visible in all objects of beauty in the natural as well as the spiritual world. This was not Theism but Polytheism. "Lords many and Gods many, as St. Paul recognized; but the one eternal and Supreme God over all."

Through genuine oracles, invested with the true prophetic and divine spirit, initiation into the mysteries was communion to them with supernatural powers. In these oracles the voice of an invisible divinity revealed counsel and unknown truths, as clear and pure and reliable as were ever disclosed through Urim and Thumim, in the temple at Jerusalem.

The hierophants of the temples performed sacred ceremonies and offered up prayers to these invisible in the name of the worshipping people; and to keep themselves worthy of this communion, the priests were addicted to instructions, purifications of person and garb, abstinence from wine and flesh, and the extreme of chastity.

Who dare say that these devout approaches to the Divine were not acceptable to the Supreme Soul? That they were, the Vedas affirmed centuries before the Christian era was inaugurated.

THE AUTHENTICITY OF THE SIBYLLINE BOOKS OF PROPHECY.

Servetus says of the Sibylline books and oracles:

"If it were now the question, as it frequently has been, whether the whole story of the Sibyl and oracles is not fabulous, it may be answered that there is no subject in the truth of which the testimony of all historians, poets and philosophers is so completely agreed. For the rest, the Sibyls, like the oracles and our mesmeric sleepers, made known their visions, now in metaphors, now in hints, now by writing, now by words, for they prophesied."

In the first ages of Christianity, the early Christians were called Sibyllines, as the

Sibylline Books contained prophecies which we cited to confute the incredulous, announcing the coming of Christ, and were therefore strictly forbidden by the Emperors.

The early Christians disregarded this prohibition and were only the more addicted to reading them. St. Justin, as we have before observed, more especially complained against this prohibition. This fact is specially mentioned by Origen in the third century.

How generally received and sacred with the early fathers, is still attested to us in their mass for the dead, where it says:

"According to the testimony of David and of the Sibyls, the last day of wrath will terminate with fire."

Crasset, in a work on "The Origin of the Sibyls," published in Paris in 1678, says the word Sibyl was composed according to the Eolian dialect of a Greek word, signifying "Council," therefore "God's Council."

The Pythia or Sibyls were regarded by the statesmen and warriors and men of affairs of Greece and Rome, who consulted them, as informed by the divine spirit; as was the oracle at Jerusalem, when consulted for the same purpose, by the Kings and leaders of the Hebrew tribes, as when Ahithophel "inquired of the oracle of God," into the oracle of the house, to the most holy place, even under the wings of the cherubims.

The Pythia or inspired females of the oracles of Apollo, Delphi and Dodona, were never regarded as witches, as by the jealous priesthood of the tribe of Levi and even the modern churches, and as at this day in civilized America, where reputable and authentic oracles are taxed as in Washington, individually at higher rates than are the whiskey saloons, whose ways lead to perdition.

That the oracles, as affirmed by St. Justin (who suffered martyrdom A. D. 165) in his defence of Christianity to the Emperor Antoninus, prophesied concerning the coming of Christ, is abundantly proven in the writings of classic Roman authors and the fathers of the church, including the father of church history, Eusebius, who was a personal friend and counsellor of Constantine (A. D. 325) and a bishop of the council of Nice, as also by Pope Clemens, Augustine, Theophilus of Antioch and Isidor of Seville.

Virgil, 40 years before Christ sings: "A new race is sent down to us from heaven, the last of the ages, sung to us by the Cumaean Sibyl, etc. Therefore, chaste Lucretia, be gracious to this boy, who shall be born, through whom the iron age shall cease and the golden one shall be brought into the world."

observe that he directly refers to the Cumaean Sibyl and this wonderful prophecy.

Cicero, who lived 70 years before Christ, also (in Divination, lib. II-c. 110) refers to these prophecies of the Sibyls concerning the coming of an exalted celestial personage, and marvels as to whom it should apply. He said:

"If we attend to the rhymes of the Sibyls, they tell us, 'He whom we hold to be the true King, we must also style King, in order to become happy.' And if those things are contained in these books" (says Cicero), "to what times and to what man do they refer?" This is authentic authority in classic history of Sibylline prophecy, and is remarkably significant of their subsequent import.

THE CHRIST QUESTION SETTLED.

The early Christian writers and fathers recognized and affirmed the direct reference to the coming of Christ, thus foreshadowed by the Sibylline prophecies of Greece and Rome. And yet there are men pretending to be scholars, such as Edwin Johnson of England, who are quoted with great approval by Spiritualist Atheists, who presume to question even the existence of a Christ in that age, and pronounce him a myth.

Dr. Peebles has made the first successful attempt, historically, to solve the Christ question and pronounce it "settled." He has culled a mass of testimony, and we presume to add to his wonderful symposium of early history, the fact that the Emperor Aurelian, one of the most virulent enemies of the Christians of his day, who forbade the reading of the Sibylline Books, under the severest penalties, because of these prophetic references to Christ, did not see his way clear in the Mosaic war, and addressed a letter to the Roman Senate in which he said:

"I wonder, holy fathers, that it is so long delayed to open the Sibylline Books, as if they belonged only to the church of the Christians and not to the temple of all the Gods." Marcus Aurelius reigned A. D. 165. This was close enough to the opening of the Christian Era to authenticate by this imperial manifesto to the senate, not only the custom of the State to consult the Sibylline prophecies, but the important fact that they contained direct references to a coming personage, which the Christians of his Empire claimed (A. D. 35) to have no other reference than "the Christ," who must have existed to have become such a universal object of worship, and therefore could not have been a myth.

Augustine of the fourth century, in his famous work on the City of God, quotes twenty-seven verses of the Erythraean Sibyl,

Banner of Light

BOSTON, SATURDAY, FEBRUARY 16, 1901.

Spiritualist Societies.

We desire this list to be as accurate as possible. Will necessitate or conductors please supply us of any errors or omissions. Names for list should reach this office by 15th March no m. of the Saturday preceding the date of publication.

BOSTON AND VICINITY.

Boston Spiritualist Temple, 100 Tremont St. Meetings every Sunday at 10:30 and 7:30 P. M. E. A. Wiggins, speaker and psychic. E. A. Wiggins, President; Geo. H. Loring, Secretary; J. H. Wood, Treasurer, Mattapan, Mass.

The Gospel of Spirit Holiness Society, 1111 Mt. Vernon St. Meetings every Sunday at 10:30 and 7:30 P. M. E. A. Wiggins, speaker and psychic. E. A. Wiggins, President; Geo. H. Loring, Secretary; J. H. Wood, Treasurer, Mattapan, Mass.

The Spiritualist Industrial Society, 1111 Mt. Vernon St. Meetings every Sunday at 10:30 and 7:30 P. M. E. A. Wiggins, speaker and psychic. E. A. Wiggins, President; Geo. H. Loring, Secretary; J. H. Wood, Treasurer, Mattapan, Mass.

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Mrs. Madors Eastwood, Mrs. E. M. Walker, Mrs. Ada Ballard, Lucius Colburn, L. D. Smith, E. J. Fallon; auditor, A. F. Hubbard. Adjourned.

General meeting presided over by E. A. Smith, song, A. J. Maxham; lecture, A. F. Hubbard, upon "The Outlook of Spiritualism in the Twentieth Century."

Saturday, 3 p. m. The meeting was called to order by vice-president A. F. Hubbard. Song, A. J. Maxham; one hour's conference, participated in by Newman Weeks, John Withal, Mrs. Crossett, and Dr. Smith; A. J. Maxham, song; P. A. Wiggins gave an excellent lecture, full of instructive thoughts, followed by a short dance.

Saturday evening, 7:30, president Smith in the chair, after a song by A. J. Maxham, Mr. Weeks read a poem and gave a very interesting talk about Spiritualism forty and fifty years ago. Song by Mr. Maxham; and a short lecture by P. A. Wiggins, followed by a test séance.

Sunday, 10:30 a. m., after a song by A. J. Maxham, an interesting conference was held; remarks by Mr. Weeks, Mr. Richardson, Mr. Hubbard, Mr. Withal, Dr. Smith and Mr. Colburn; song, A. J. Maxham; Mrs. Eliza Turner gave the lecture of the morning. At 2 p. m., song by Mr. Maxham; Mr. Wiggins gave an excellent lecture, followed by a séance.

Sunday evening, at 7:30, after singing by A. J. Maxham, and remarks by Dr. Smith and Mr. Weeks, Mr. Wiggins gave a short address, followed by a séance, greatly enjoyed by the large audience present.

Notwithstanding the very cold weather during the three days' meeting, with a weather record of 25 and 20 below zero, the audiences were fine, the hall being well filled through the day and crowded in the evening.

The usual vote of thanks was extended to all who had in any way contributed to the success of the convention, and especially to A. J. Maxham for his service of song, for his kindness to respond to every demand, seemingly never to tire of being called upon.

Adjourned, to meet again in June; date and place later. James Crossett, Sec'y.

Waterbury, Vt. To cure a Cold in One Day. Take Laxative Bromo Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature is on each box. 25c.

George P. Colby. We have had with us for three weeks in January Mr. Geo. P. Colby of Lake Helen, Florida, and it was the unanimous opinion of all who listened to him, regardless of belief or creed, that the words spoken through his organism must have come from a source of great wisdom, and words full to express the lofty and true spiritual ideas which were given. As a man we find him courteous and refined, always ready to enlighten the unenlightened in spiritual truths.

The parlor talks and messages given by "Senses" through Mr. Colby were greatly enjoyed by a large number of people.

We think as a missionary in the South, or anywhere he might be sent, the N. S. A. could find none superior to him, as he has a way of getting into the hearts of the people.

Speak more particularly of this section of the country. E. F. Yenton, Vice-Pres. R. P. R. Society, 222 So. Belvidere St., Richmond, Va.

For Over Fifty Years. Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

A Gala Day. Sunday, Jan. 27, the Boston Spiritual Lyceum had a gala day in Paine Hall. They joined with the Ingersoll Society in celebrating Thos. Paine's birthday. The Lyceum occupied the time during the first part of the afternoon commencing at 1:30 p. m. The hall was decorated with the National colors, the platform with bunting and flags. In the center of the platform was a lifelike portrait of Thos. Paine, on his right draped with Old Glory was a painting of Luther Colby and on his left was the portrait of E. W. Hatch, Esther Bots, Emil and Maud Armstrong, and Harry Green gave recitations.

The Lyceum closed its session at 3:45 and the conductor turned the meeting and chairmanship over to Dr. Bland, who presided the balance of the day, when L. H. Washburn, Dr. Brown and Dr. A. H. H. and gave their stirring addresses. The audience was large and appreciative. The Lyceum meets every Sunday in Paine Hall at 1:30. You are invited. Mr. and Mrs. Holcomb were visitors today. J. B. Hatch, Jr., Conductor.

Iowa Mid-Winter Meeting. The Central Iowa Spiritualists Association held its first mid-winter meeting in Oskaloosa, January 25, 26 and 27. It had a successful and interesting series of sessions, holding six meetings in the three days. G. W. Kates and wife were the principal speakers. Mr. Kates spoke upon two topics: "Spiritualism" and "Psychometry." He is a fluent and instructive speaker. Mrs. Kates gave an eloquent discourse, plainly showing that she receives inspiration from the spirits. As a message and descriptive medium, her powers are forcible and accurate. She declared herself to us by affable and helpful association with the people.

Mrs. Josie K. Polson gave satisfaction with her talks in reply to questions, and also by her spirit messages. Mrs. Eva McCoy is an excellent psychometrist, and is always willing to help. A public ordination of Mrs. McCoy and Mrs. Seymour was an interesting feature of the Sunday afternoon meeting. The charge was impressively made by Mrs. Kates.

The Central Association holds a camp-meeting in this section each year. We expect to have Mr. and Mrs. Kates and Mrs.

Folsom at our next camp, which we may change to early in July, and possibly hold it near Oskaloosa.

A movement is also started to organize a State Association for Iowa, next summer. We have the promise of help from Mr. and Mrs. Kates, and hope they will be able to do some missionary work in our State. Scribe.

Review of The Field. Berkeley Hall, Boston, Feb. 1.—From the inspiration of the text, "Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein" (Luke 18, 17), Mr. Wiggins touched the brain and heart of a large number of auditors. Pres. Pfeiffer of the Medical Rights League, made an earnest appeal for that body. The evening was devoted to ballot tests and spiritual teaching in answering questions by the audience. Mary L. Porter, Sec'y.

Commercial Hall, 64 Washington St., Mrs. H. H. Devey, president, M. A. Thomson, conductor, Feb. 2.—Song service led by Mrs. Mary Lovering, assisted by Lyle Orchestra; prayer, Mr. Chase; mediums assisting, Mesdames Blanchard, Lovering, Woods, Stroug, Melleo, Wilkinson, Hatzel, Chapman, Kibble, Knowles, Messrs. Peeler, Turner, Hicks; solos, Misses Annis and Clara Strong. Three interesting sessions are held every Sunday.

Dwight Hall, The Ladies' Spiritualist Industrial Society, Jan. 8, business meeting at 8:45; meeting at 8 p. m., Mrs. Whitlock presiding. The following persons took part: Mr. Shaw, Mrs. Belcher, Mr. Harold Leslie, song and remarks; Mr. Vanderlip, piano solo; Mr. Butler, remarks; Mrs. McDonald for spirits; Mrs. Dick and Mr. J. S. Scarlett, remarks. Thursday, Feb. 7, Mrs. Abbie Burnham occupied the platform. Thursday, Feb. 14, a unique entertainment consisting of songs, recitations, comic, and otherwise. Also a valentine supper at 6:30 p. m. Mattie L. Eaton.

24 Tremont St., Boston, Feb. 1. The meeting opened with piano solo by Mrs. Southard; recitation by Mrs. Landers; song by Mrs. McDonald. Mrs. McDonald gave a short talk, also gave messages and read articles—a very interesting meeting. A small number were given to Mrs. McDonald for the benefit. Miss Florence McDonald gave a fine recitation. Carrie L. Hatch, Sec'y.

The Children's Progressive Lyceum, Boston, met Feb. 3 and held interesting services. Mr. Leslie read an opening poem entitled, "The Children's Progressive Lyceum." The little folks had the word "Selfishness" for their lesson. "Spiritualism" was too topic for the older pupils. After Mr. Leslie gave the lesson talk, the following members and visitors contributed to the exercises: Eva Lee, Warren Blair, Baby Bird, Anna Williams, Edith Bowman, Miss Frieda Armstrong, Rebecca Gooditz, Edw. Emerson, Harold Davis, Esther Bots, Mr. Binn and Mr. Piper. H. Howe, Sec'y.

The Boston Spiritual Lyceum meets every Sunday at 1:30 p. m. in Paine Memorial Hall, Appleton St., with marked success, raising messages were received from spirit friends.

Cambridge Industrial Society of Spiritualists, Feb. 12, for the purpose of electing officers, choosing five directors and other business. Mrs. M. A. Booney of Westmouth, Mass., was the speaker, Feb. 10. Mrs. Anna M. Kelsey, Sec'y.

The First Spiritual Ladies' Aid of Stoneham met Thursday, Jan. 24, in the A. M. Hall. Business meeting at 4:30. Supper at 6:30. In the evening an interesting lecture and excellent messages were given. Thursday, Feb. 14, Miss L. Harlow of Haydensville, speaker. Mrs. James Robertson, Sec'y.

Brooklyn.—The Conference of Spiritual Harmony meets at 7:30 on Saturdays. Saturday, Feb. 12, for the purpose of the evening, took for her subject, "The Utility of Suffering." Mr. Couris, by his marvelous spirit communications, held that large audience spellbound for over an hour. E. Louise Wightman, Sec'y.

At the Woman's Progressive Union, Brooklyn, Feb. 3, the many friends of Mr. Altemus gathered to welcome him back to our society, after an absence of one month. The afternoon session was interesting. Many touching messages were given. The evening was devoted to singing and voicing of loving words. Our president read a poem, also Mr. Altemus, spoke on "Why I Am Here." Mr. Altemus will remain with us this month. Mrs. N. B. Reeves.

Mrs. Dr. A. E. Colt-Merriam, has opened her home, No. 903 Main Street (Suite 85), Cheney Building, Hartford, Conn., this winter, for lectures, endeavoring to secure the finest speakers available. Thus far, the patrons have had the pleasure of listening to Mr. H. D. Barrett, Editor "Banner of Light," two evenings; Miss Lizzie Harlow, three times; Mrs. Carrie Twigg, and Mr. W. C. Whitney, of Springfield, Mass.

Christ's First Church, Hartford, Ct., Mrs. Haven, conductor. Sunday evening, Feb. 3, the first speaker was Mrs. W. C. Whitney, of Springfield, Mass.; reading of Scriptures; remarks, Mrs. Clark; remarks, Mrs. Willard; medium; address, Mr. C. E. Brainerd; "Fear Not" messages, Mrs. Clark, and Madame Haven.

Over-Exertion of Brain or Body. Take Horsford's Acid Phosphate. It is a wholesome tonic for body, brain and nerves. Wonderfully quick in its action.

WOMAN'S KIDNEYS.

Women as Well as Men Suffer and are Made Miserable by Kidney and Bladder Troubles.

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

Among the many famous cures of Swamp-Root investigated by Banner of Light, none seem to speak higher of the wonderful curative properties of this great kidney remedy than the one we publish this week for the benefit of our readers.—Mrs. H. N. Wheeler, of 117 High Rock street, Lynn, Mass., writes on Nov. 2, 1900: "About 18 months ago I had a very severe spell of sickness. I was extremely sick for three weeks, and when I finally was able to leave my bed I was left with excruciating pains in my back. My water at times looked very like coffee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. The doctors said my kidneys were not affected, and while I

My cure is therefore all the more remarkable, and is exceedingly gratifying to me." MRS. H. N. WHEELER. Swamp-Root will do just as much for any housewife whose back is too weak to perform her necessary work, who is always tired and overworked, who feels that the cause of life are more than she can stand. It is a boon to the weak and ailing.



MRS. H. N. WHEELER.

DID NOT KNOW I HAD KIDNEY TROUBLE.

I somehow felt certain that my kidneys were the cause of my trouble. My sister, Mrs. C. E. Littlefield, of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle and inside of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and today I am as well as ever. My business is that of canvasser, I am on my feet a great deal of the time, and have to use much energy in getting around.

How to Find Out If You Need Swamp-Root.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of the most important organs. The kidneys filter and purify the blood—that is their work. So when your kidneys are weak or out of order you can understand how quickly your entire body is affected, and how every organ seems to fall to do its duty. If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone. The kidneys filter and purify the blood—that is their work. So when your kidneys are weak or out of order you can understand how quickly your entire body is affected, and how every organ seems to fall to do its duty. If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone. Many women suffer untold misery because the nature of their disease is not correctly understood. They are led to believe that womb trouble or female weakness of some sort is responsible for the many ills that beset womanhood. Neuralgia, nervousness, headache, puffiness or dark circles under the eyes, rheumatism, a dragging pain or dull ache in the back, weakness or bearing down sensation, or scanty supply of urine, with strong odor, frequent desire to pass it night or day, with scalding or burning sensation—these are all unmistakable signs of kidney and bladder trouble. If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If the example on it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention. Other symptoms showing that you need Swamp-Root are sleeplessness, dizziness, irregular heart, breathlessness, slow, unhealthy complexion, plenty of ambition but no strength. Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves, because they recognize in it the greatest and most successful remedy that science has ever been able to compound. If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar bottles at the drug stores everywhere.

EDITORIAL NOTICE—Swamp-Root, the great Kidney, Liver and Bladder remedy, is so remarkably successful that a special arrangement has been made by which all of our readers who have not already tried it may have a sample bottle sent absolutely free by mail. Also a book telling all about kidney and bladder troubles and containing many of the thousands upon thousands of letters received from men and women cured by Swamp-Root. Be sure and mention reading this generous offer in Banner of Light, when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

Spiritualism in Pittsburg.

J. Clegg Wright closed in January a six weeks' engagement with the First Spiritualists Church, which proved very successful both spiritually and financially for the society. The audiences were large during his stay. His program of spirit friends, and his long and varied work in her old time way. Our hall has a seating capacity of three hundred, and we were obliged to close our doors about seven o'clock on account of the crowd. To accommodate the people we held an extra meeting, charging 25 cents admission, and still could not accommodate the people who were so hungry for the truth. For the months of February and March scientific Spiritualism will be presented by Prof. Lockwood. W. G. Stubbs, Treas.

Gregory Seeds are Safe.

The Firm Guarantees Them in Three Separate Particulars. A word to farmers and gardeners who want to be sure about their seeds. The handsome new catalogue of J. H. Gregory & Sons, long published seed firm of Marblehead, Mass., is ready for distribution. There are many novelties described and illustrated in this book, as well as all the standard grains, vegetables and flowers. A paragraph on page one tells one reason why buyers of Gregory seeds can feel sure of what they are getting. In plain language the firm of Gregory & Son warrant their seeds in three ways, making everything absolutely sure but the crop, which must depend not only on good seed but on soil, fertilizer, weather and cultivation. All the Gregory seeds are carefully tested by nearly two thousand tests every season and thousands of dollars' worth of seeds are thrown away, all of it more or less good, but not up to the standard for honest seed. This catalogue can be had free by writing for it, and should be read by everyone who plants seeds.

For Mr. De Bos.

To the Editor of the Banner of Light: I am an old man. For the past sixty years I have read considerable reform and religious papers of all kinds. For twenty-five years I have read the "Banner of Light" and many other spiritualistic papers. I have also read many of the works of our Spiritualist authors, in both hemispheres. I have read the (our) Bible, individually and in family probably more than thirty times through. But, today I can say so much that, except First Corinthians, Chapter xiii—"Faith," "Hope" and "Love" (charity) I have not yet read a single paragraph so excellent and "just fit" to suit me and do me good as the short article, "What is the True Life" by De Bos, on page 21 of the Banner of January 12, 1901. Of course, diversity being an attribute of another Nature, her children must, of necessity, not all have exactly the same ideas and taste, not even on such "standard" and foundation of what is solid and durable as Brotherhood.

"Florida and Metropolitan Limited"

BY THE Seaboard Air Line Railway.

"Florida and West India Short Line"

TO THE Winter Resorts of the South.

The Only Line Operating Daily Trains to Florida.

Effective January 14th, the Seaboard Air Line Railway, the only line operating daily limited trains to Florida, will put on its magnificent new train, "Florida and Metropolitan Limited," sold from New York via Philadelphia, Baltimore, Washington to Richmond, Raleigh, Columbia, Savannah, Jacksonville and St. Augustine. Connections at Jacksonville for Tampa and all Florida points, and at St. Augustine for the East Coast. This train also carries Drawing Room Sleeping Car New York to Atlanta. Leaves Boston 12:03 a. m., New York 12:15 p. m., (from 124 Street Station Pennsylvania Railroad), Philadelphia 2:29 p. m., Baltimore 3:45 p. m., Washington 6:55 p. m., arriving at Savannah, N. C. 5:54 a. m., Columbia, S. C. 10:30 a. m., Savannah, Ga. 12:15 p. m., Jacksonville 3:50 p. m., St. Augustine 5 p. m., Tampa 6:30 a. m., Charlotte 8:31 a. m., Atlanta 4:35 p. m. Connections are made both at Miami on the East Coast and Port Tampa on the West Coast for Key West and Havana. The "Florida and Metropolitan Limited" is luxuriously equipped in every respect, with Pullman Drawing Room Car, Compartment Car with Drawing Rooms and State Rooms, Observation Car, through Day Coaches and unexcelled Pullman Dining Car service. For further information, call on or write to all Pennsylvania Railroad offices, or representatives of the Seaboard Air Line Railway at 206 Washington street, Boston, Mass. 1208 and 371 Broadway, New York; 30 South Third street, Philadelphia; 207 East German street, Baltimore; 1424 New York avenue, Washington, or to E. H. L. Busch, General Passenger Agent, Portsmouth, Va.

Well, Mr. Editor, I feel it my duty to send some way my congratulations, my thanks to the author of the article, "What is the True Life" but, as there is no P. O. address, I would be very glad and obliged if you could communicate this to him, if possible, on a later issue. Respectfully yours, Wally Wally, Wash. Business Pageant.

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

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Banner of Light

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Special Notices forty cents per line, Minimum, each insertion. Advertisements which appear for less than one week are charged at the rate of one insertion.

General Apathy.

This well-known spiritualistic captain is now in supreme command of the rank and file of the Spiritualists in the majority of the cities and towns east of the Allegheny Mountains. He issues his commands for quiet and inaction, and his soldiers are ready to drive any one who presumes to question the wily General's orders.

We venture to assert that that which is true of the sections named is also true of other portions of the nation. There are several active societies in New England, a few in Brooklyn, N. Y., three or four in Pennsylvania, one in Baltimore, and possibly one in Washington, D. C.

General Apathy is personally acquainted with every soldier under his command. He knows his follies, weaknesses, and personal prejudices. He appeals to his desire for gain, his ambition to hold on to his cash, his wish for personal comfort, as excuses to be offered by the Spiritualist for giving the Cause no active, visible support.

need not take a Spiritualist paper; you need not attend a Spiritualist meeting; you need not lift your finger now, for everything is perfectly lovely, and working beautifully." says General A. So well are his followers obeying him that it is very difficult for an active worker to even gain the ear of one of them, to show that the contrary only of the General's assertions is true.

The old lie that Spiritualists are all poor is so rank as to be odious when it is uttered. The Spiritualists are the richest people on the face of the earth, for they have the sweetest and most precious truth that ever was given to mortals.

The reign of General Apathy has been altogether too long. He should be deposed and General Activity put into his place. He can best be overthrown by the N. S. A. and its loyal supporters. We urge our readers everywhere to give the missionaries a warm, helpful welcome.

The McIlroy Will.

This famous instrument is still before the courts of Philadelphia, and bids fair to remain in litigation for some time to come. When Alexander McIlroy passed to spirit life in 1897, it was found that he had left nearly or quite thirty thousand dollars to the First Association of Spiritualists of Philadelphia.

No evidence whatever, save sworn and hearsay testimony, has been found or can be found to show that any undue influence was exerted upon Mr. McIlroy to induce him to make the will as he did.

withstanding the fact that the evidence is overwhelmingly in favor of sustaining the will, it is shown upon the tender mercies of a jury trial. Every Spiritualist knows full well what a jury trial means.

Evolution.

Rev. C. H. Parkhurst, D. D., announces in a brief article in the New York Journal, his belief in Evolution, and suggests that it is in strict accord with the teachings of the Church!

The Spiritualist Press.

The charge that the Spiritualist press is muzzled, and does not give its readers the truth with regard to all questions is, of course, unfounded. The fact that it has been made, however, recalls that other fact that attempts have been made to muzzle at least one of the Spiritualist papers within the past few years.

Free Speech Once More.

An attempt was made last week in one of the Middle Atlantic States to lynch a clergyman for the high crime of preaching doctrines that were distasteful to the Christians by whom he was surrounded.

readers; it does assert that it has a right to frankly discuss all questions in its columns with the goal of truth in view as its ultimate aim.

Kansas Again.

The people of Kansas gave their State a bad name in their brutal lynching of Fred Alexander some weeks ago. The notoriety then achieved is being sustained by the antics of a woman who is engaged in breaking the furniture in the saloons in that State.

"Higher Spiritualism."

These words have been uttered so many times of late in our hearing that we have wondered just what they meant. In true Spiritualism, it hardly seems possible to find a place for the terms "high" and "low."

Free Speech Once More.

An attempt was made last week in one of the Middle Atlantic States to lynch a clergyman for the high crime of preaching doctrines that were distasteful to the Christians by whom he was surrounded.

Free Speech Once More.

Fraternality love is the prompter of all reforms; the inspirer of all philanthropy; the agitator for all social improvement; the pleader for liberty, equality, justice and right in government.

Free Speech Once More.

Ella Wheeler Wilcox and Max O'Rell said some good things in their respective letters to the New York Journal, Sunday, Jan. 27. Mr. O'Rell spoke earnestly and eloquently upon the subject of jealousy, and evidently knew whereof he spoke.

The observation of the anniversary of the birth of Thomas Paine was not so general as it should have been. The Free Thinkers and Agnostics observe the day as the most important event of the year, not even excepting the anniversary of the martyrdom of Bruno.

Free Speech Once More.

A thinker once heard a casulist declare that whatever the mind of man conceives in thought, has existed, does exist, or can exist in some form or another.

Free Speech Once More.

The pathway to the realm of the Soul lies through the vale of Silence, over the hills of Difficulty, and across the mountains of Sorrow.

Free Speech Once More.

True Spiritualism teaches its devotees to view with cheerful serenity the exit of a soul from the tragic drama of earth life, realizing that, through its departure, it has regained the freedom it lost upon receiving its impact with matter.

Free Speech Once More.

He who lives from within becomes cleanly in thought, temperate in desire, and true in purpose. Such a man lives the life of the soul, and rises into the exalted atmosphere of truth and wisdom.

Free Speech Once More.

Spiritualism is the soul's highest expression in religion. It is based upon the law of consequences, and holds man to a strict account for his every thought and deed.

Free Speech Once More.

Heaven is a state wherein the mind of man is at peace with itself. It is found within the depths of the soul, where man is at one with his higher self, and able to relate himself in consciousness to it.

Free Speech Once More.

That man mocks God who offends his own Soul-Self. He is true to God who is true to the Soul-Parents who sent him into mortal expression.

Free Speech Once More.

Spiritualists should keep the windows of their souls wide open to admit the genial rays of the sun of Truth. Bigotry and superstitious always abide with those who look through one or two small panes, and then imagine they have seen the entire universe.

Free Speech Once More.

He who doth give of his best, of that best is the certainest user, while he who withholds, finds himself of his gaining the pitiful loser.

Communicating with Other Planets.

As pertinent to what has been said of late, by Flammarion, Tesla, Marconi and others, about signaling the inhabitants of Mars, the following graphic account of a wonderful "Dream" occurring upwards of a dozen years ago to a young lady of this city who possesses great natural psychic gifts, concerning which she claims to know nothing—may be found to be highly entertaining because of its suggestive and prophetic character.

Washington, D. C. G. A. B.

A PLANETARY COMMUNICATION.

At dawn, twelve years ago, I dreamed a strange dream.

I seemed to be walking in a wide meadow, in summer, just before twilight. The sun was sinking in the west, leaving an afterglow in all the heavens. Just at the western horizon were bars of crimson and dark purple, a huge auril on which the night was being forged.

Directly above me, in the pale, twilight heavens, I beheld a singular, swirly path of light. It streamed across the sky from the zenith to the eastern horizon, pulsating as does the milky way, quick with stars.

So strange to me was this great, silvery light across the dome of heaven, I became spellbound, stood motionless and gazed with intense, uplifted vision, wondering what should portend.

My steadfast gaze discovered that the searchlight across the sky above me remained stationary though in itself tremulous. Finally a small object, a mere mote, appeared moving rapidly in the midst of this path of light. I stood transfixed. The mote separated itself from the surrounding media, and whirling downward toward the earth, nearer and nearer it came, falling like a meteor. It resolved itself into a packet the length of a man's arm, and more than twice the bulk of a strong man's arm. Indeed, it seemed aiming at some given point, as a stone skillfully thrown must fall where directed. In wonder and amazement I realized it was aiming to fall where I stood. Even it fell, striking the earth a few feet from where I stood, rebounding as it fell, and then lay within my reach. Trembling with awe, half afraid, I ventured to kneel, and before touching this mysterious token from the skies, I lifted up my eyes, the great path of light across the heavens was slowly receding toward the east.

In profound stress of curiosity and deepness of mystery, I bent over the object that had fallen as "a bolt from the blue." It was deep in meadow grass. Around me was the sweet scent of clover, the singing of nesting birds, and the dying light of that lovely day. All was vivid and real. I touched with nervous fingers the strange packet. I lifted it from the grass and beheld it was of some strange parchment, tied and interlaced with threads or latches of strong, soft moccasin. Very black lettering was on the outside opposite the lacing—which I could not decipher—while large seals of cardinal and royal purple sealed the ends of the packet.

After some hesitation and gazing once more intently above me as if for some clue from the great wide heaven above me, where the strong light had disappeared but fading no vestige of that light and no aid on any side to solve this mystery, I slowly untied and unlaced the thongs of moccasin and without breaking the cardinal and purple seals, at either end of the parchment wrapping, I carefully parted them, and a long, thick roll of printed matter like unto a newspaper. The material, upon which the printing was laid, differed from the paper of our newspapers, being thinner and more transparent, at the same time stronger, more tenacious.

I observed the parchment wrapping had a lining of oiled silk. Unfolding the large scroll of sheets of paper, folded one within the other, I saw they were about a yard square, closely printed, and about thirty-six sheets, printed only on one side of the paper and across the page, with wide margins, but no columns. The edges of these sheets were tipped with fine, soft, gold-like gold-leaf, and with corners. All were tightly rolled around a golden wand curiously inscribed and jeweled.

One by one I unrolled the sheets and read their contents. The print was after the style of small Roman lettering, very black; now and then a word or name appeared in green, ruby, blue, or gold illuminated lettering.

Much of the text I have forgotten. Unfortunately, at the time when this great dream visited me, I was not prepared to entertain it in full, and though stunned and made ill by the force of this vision for many hours after awaking, I failed to write out the details. However, having related my wonderful dream in full, and having seen that it came to me, has engraven much of its import upon my memory.

I can state, definitely, that it began thus: "To the Earth-World—Our Greeting!"—and that it declared itself to be of general planetary origin.

In the fore word was a statement that a convocation of the planets had been held many times, relative to communing with the Earth—and it was thought the young planet was about ripe for such communication. All signals from the planets to their younger sister, the Earth, having been misunderstood—as astronomy on the Earth—that puny-dweller would-be communications have been regarded as mere will-o'-the-wisps, misleading Science, which could not furnish for the phenomena adequate formulae thereon.

Many methods of communication of planets possible for planetary use would not be comprehended by the young and undeveloped dwellers of Earth, but would be considered supernatural and inspire fear, leaving a wake of superstition or of mystery.

In convocation assembled, it had, after lengthy consideration of planetary representatives from the Earth's nearby and neighboring planets, been decided to make a practical, worldly and unpoetical communication with the inhabitants of the earthly sphere.

Knowing so well the conditions of the Earth—its laws of matter, its orbit, closer still its geography and even more intimately its various forms of government, traits of its peoples by the large, after deliberation and much consideration, it was decided to project a printed message of planetary origin to the Earth. America being the most ready to receive the message—the United States leading the old world—must receive the honor. It must come quietly, like a ray of sunshine traveling on its way to enlighten the Earth. Of all the methods of communicating, none would be so convincing, so practical, so open to all and believed in by all, as the all-powerful newspaper telling the truth of other worlds in no supernatural manner, as by letter press we would better realize the comradeship of neighboring worlds.

The time for projecting the message was carefully planned, and one simple daily life unable to conceive or furnish such a document was chosen. It was requested that a superb monumental building be erected in honor of this first tangible proof of the inhabitants of other planets; that in the centre

of this structure, beneath a great dome, a crystal globe be placed, within which this printed documentary communication be placed, when spread out to be viewed at any and all times by the dwellers of Earth.

I seemed to understand the entire contents of this paper. The names and titles of illustrious men and women were signed on the last page. Many messages of good will and advice were sent; extracts of speeches made at the planetary convocation were given of wondrous eloquence and profound thought.

Scientists gave full accounting of the natural laws prevailing in their planetary worlds—governing them—and how many natural forces unknown to us were used and harnessed by them. Their days and nights were numbered, their atmosphere analyzed; all in terms too intricate to be remembered, and yet at the time clearly comprehended by me.

Metals, flora and fauna, were described briefly, pertaining to each planet. Maps and charts on parchment, in crimson outlines of the physical formations of these distant realms, were included. They declared themselves as ages older than are we of the Earth, and they took upon us as a man of years looks upon an infant.

Most interesting of all were the descriptions of machinery using their natural forces: Machinery of auro, for hearing millions of miles; machinery governing vision, bringing distant planets within their range; great lenses placed in series of funnel-like reflectors, simple, and yet overwhelming to the finite mind.

The very projectile that had focused and sped on its way earthward, the precious document I held in my hand, was minutely described, and there was a drawing of the projectile in the whole, and in sections—beyond the conception of the most expert inventor or engineer. Could these drawings be reproduced, they would undoubtedly be of great service to the mind of the expert. A great deal was said concerning overcoming the attraction of gravitation, ethereal navigation, powers of projectiles, and cyclonic manifestations of ether, which soared beyond my brain's grasp.

There were terms given in matter and in forces, unknown to me, stating that what we on earth used as the sun's ray to the sun's centre; their forces being as powerful as centre force to exhausted force.

There breathed throughout this communication a desire to be known by us as we are known by them. It declared that Hope was spanning us all.

The deepest impress made upon my mind was that through occult power alone, the mystery was to be solved; soul forces are to span the universe, and bridge the heavenly bodies, one by one.

We must cultivate, expand, pay heed to the spirituelle. We must uplift the soul, open the eyes of faith, and realize spiritually the great and wondrous works and power of the Creator, ere we see with our bodily eyes.

We can be taught by spirit through our spirit alone, to comprehend and revel in all creation, notwithstanding vast distances, coping with the deep mysteries, overwhelming the laws of mere matter.

In time, those having eyes spiritually open and ears spiritually attuned, shall see and shall hear from star to star. Those giving themselves to this belief are to be thus rewarded, being the first; they it is who will lead the blind of Earth.

This consummation seemed to me the real meaning and promise of this prophetic message from other and higher worlds.

Lionie Bourne. 2327 Hillier Place, Washington, D. C.

What Has It Done?

BY S. C. C.

It has been sometimes claimed, even by those in high authority, that the Psychical Research Society is the best hope of Spiritualism today.

If this be so, how long since Almighty Truth needed any "hope"? How long has its restless march over all the straits of error, its steady advance up the abiding hills of eternal progress been stayed to wait upon the approving sanction of material science regarding its course? Science is a system of formulated knowledge, whether of protoplasm, pebble, monkey or mind. Knowledge is always

proud that it hath learned so much, Wisdom is humble that it knows no more."

Truth, the message of Infinite Wisdom to finite souls, can no more be dissected, tabulated and pigeon-holed by the mind of the physical scientist than the indwelling spirit of man can be discovered by the surgeon's scalpel, than the auro and athen of the rose-leaf can be preserved under the rude pressure of human touch. Paul was right. Truth cannot be intellectually apprehended.

The Psychical Society is a part of the divine plan, since any phase of truth which, like Spiritualism, is a part of the universal coming universal religion must find more than one gateway to human acceptance. The Society evidently has an important mission in human progress, but it offers no growth or advancement for Spiritualists (already grown beyond its plane), but rather for minds more benighted, spiritually, than its own. Its workers are no doubt sincerely working with sincere and honest intent to get at the facts and purport of psychic phenomena, although sadly handicapped by their utter incapacity to recognize spirit and those marvelous laws which can only be spiritually discerned. They are therefore incapable of correct judgment of mediums, true or false, and are consequently the heart and not to eye or ear alone, to the spirit instead of the flesh, through an awakened intuitive consciousness.

Like the rose-leaf, mediumship also withers out of its own atmosphere. The old maxim, "You can get out of mediums whatever you clothe them with" has law in the foundation of its verity. "If you bring a smiling visage to the glass, you meet a smile." If a sitter or investigator be so filled with the love and desire for truth that he becomes a potent magnet to attract truth into his spiritually illumined aura, he can receive nothing but truth and truth that is good for him. Let the purest instrument that ever consecrated himself or herself to the service of the angel world, if brought into the atmosphere of incredulity, criticism, or hypnotic fraud suggestion, will be clothed upon by the prevailing animus, and give unconsciously, unintentionally, doubt and what he brought forth. Let him never see a medium at his best. The value and reliability of their judgment is invalidated thereby. The most erudite intellect is spiritually blind and it is a spiritual truth of which they would become censors.

The Society has labored strenuously, assiduously, and what has it brought forth? Let us sum up its valuable results. It has spent many years of painstaking effort, expended hundreds, yea, thousands of dollars; what has its harvest been? One or two converts have been heard of (only these in eighteen years, while Spiritualism has been rolling up its millions); most solitary and the only one, has been most tardily endorsed as possessing genuine power, not yet understood or intelligently accounted for; but if this one psychic is an isolated phenomenon of the race, what does it prove or teach regarding the universal law of mediumship?

Then, most wonderful of all, our scientific intellect, only one, after all these weary years of travail, and long after proof upon proof had been piled mountain high, sufficient to convince a blind and deaf mule, and also after the funds of the Society had become exhausted, this prominent official decides (mirabile dictu) and with staidness courageously and publicly declares that he actually believes in the immortality of the soul (!), and even admits that it retains after transiting its powers and common sense, which had lithic-eritio enabled it, while veiled with crude clay, to commune with other souls. Did the heavens fall with the shock of this announcement? Was it of any consequence to Spiritualism or Spiritualists? Did any of his credit-conferrers follow in his audacious footsteps? Did it influence any other scientist's belief a particle? Were any converts made to this extreme and radical position? Ah, is there any possible avenue to a knowledge of Truth but through the gateway of individual growth? Would a favorable verdict for Spiritualism by the entire body (some of whose members, it is said, would not believe in so simple and palpable a fact as thought-transference under any evidence), advance our Cause of Truth, or the world's acceptance of its philosophy in the slightest degree? Then where is the looked-for "hope" in this direction?

What chance is there for the offer of scientific investigation in high-toned laboratories, to whose methods their powers bear no relation? Should they stoop to conquer so small a height? Should they be so disloyal to Truth as to admit for one moment that Almighty Truth needs proving? Their field is the world. Their gift is for humanity, for the noble and sorrowing rather than for a select and curious few. What matters it whether these "few" accept psychic phenomena, and all the valuable lessons they teach in this century or the next, if only "Christ's lambs" are fed, the "spirits in prison" released? Let us not let honest mediums be made to atone for the failures of others. If Scientists are not yet ready to profit by evidence already given, then leave them quietly to grow. They alone are the losers. Truth cannot wait for aloe to blossom.

All Intelligent Spiritualists bid the Psychical Society a strong "Godspeed" in its work of enlightening its members and other intellectual plants in its own world. They need it sorely. A well-known pastor states that he has received letters from editors, college professors, and even ministers of the gospel, confessing that they would give all they possess to be assured that conscious life existed beyond the grave. History repeats itself. Illustration of the limitations of our intellect? Shall Spiritualists who are custodians of a mighty truth, one destined to revolutionize and uplift a world, stay their onward march until they receive the endorsement of such blind babes in spiritual enlightenment? The errors of Spiritualism are only those incident to youth. History repeats itself. Christianity, in its infancy, numbered in its following many rude fellows of the baser sort. Its early records were also not properly classified, sifted and synthetically arranged, but the immortality of Truth was not affected thereby. Perhaps the hour for analytical classification of psychic phenomena has not yet struck for Spiritualists. Since the presentation of its grand philosophy is more important. Give it time. As Emerson said of the world, "We can get on very well without it." The angel world will provide for this need also, when wisdom thus decides. The present work of Spiritualism is that of the notetaken of the Spiritualists, which slowly, subtly, persistently is permeating the whole lump of material humanity, a far grander work than the scientific laboratory can ever know.

Free to Everybody.

Dr. J. M. Willis, a specialist of Crawfordsville, Indiana, will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks' treatment, with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, the grippe, and blood poison.

Mid-Winter Mass Meetings, St. Paul, Minn., Feb. 22, 23, 24.

The State Spiritualists' Association of Minnesota, will hold a series of three days mass-meetings, morning, afternoon and evening, each day, in the three Old Fellows' Halls, corner Fifth and Washburn streets, St. Paul, Minn., Friday, Saturday and Sunday, February 22, 23 and 24, 1901. The National Spiritualists' Association and the St. Paul Spiritualists' Alliance will co-operate to make the meetings of great interest to all. The following well-known speakers and mediums have been announced: Harrison D. Barrett, president N. S. A.; Mrs. Martha E. Root, vice-president Michigan State Association of Spiritualists; Mrs. Clara L. Stewart, president Wisconsin State Association of Spiritualists; Mrs. Georgia Gladys Cooley, of Chicago, Ill.; George W. Kates and Mrs. Zaida Brown Kates, Missionaries, Minnesota State Spiritualists' Association; J. S. Maxwell, president S. S. A. of M., and all of the local mediums and speakers of the Twin Cities, amongst whom there are excellent workers and able talent.

Special music will be furnished by Prof. Paul Zumbach and wife of St. Paul. Conferences will be held each morning. Tests by local mediums. Lecture and spirit greetings each afternoon and evening, by the engaged speakers and mediums. Dinner and supper will be served each day by the Ladies' Auxiliary. Door fees, ten cents each afternoon, and fifteen cents each evening. Morning meetings free.

E. W. and C. A. Sprague,

the N. S. A. missionaries are meeting with grand success. They have organized and chartered six societies in the last three weeks. They have many calls for missionary work in Indiana, where they are at present working. Address them at Rochester, Ind., until further notice. They would like to make a few more camp meeting engagements for the coming season.

Nikola Tesla—The retrospect is glorious, the prospect is inspiring; much might be said of both. But one idea dominates my mind. This—my best, my dearest—is for your noble Cause. I have observed electrical actions, which have appeared inexplicable. Faint and uncertain though they were, they have given me a deep conviction and fore-knowledge that ere long all human beings on this globe, as one, will turn their eyes to the firmament above, with feelings of love and reverence, thrilled by the glad news: "Brethren! We have a message from another world unknown and remote. It reads: 'One... two... three... four... five... six... seven... eight... nine... ten... eleven... twelve... thirteen... fourteen... fifteen... sixteen... seventeen... eighteen... nineteen... twenty... twenty-one... twenty-two... twenty-three... twenty-four... twenty-five... twenty-six... twenty-seven... twenty-eight... twenty-nine... thirty... thirty-one... thirty-two... thirty-three... thirty-four... thirty-five... thirty-six... thirty-seven... thirty-eight... thirty-nine... forty... forty-one... forty-two... forty-three... forty-four... forty-five... forty-six... forty-seven... forty-eight... forty-nine... fifty... fifty-one... fifty-two... fifty-three... fifty-four... fifty-five... fifty-six... fifty-seven... fifty-eight... fifty-nine... sixty... sixty-one... sixty-two... sixty-three... sixty-four... sixty-five... sixty-six... sixty-seven... sixty-eight... sixty-nine... seventy... seventy-one... seventy-two... seventy-three... seventy-four... seventy-five... seventy-six... 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forty-six... two thousand and forty-seven... two thousand and forty-eight... two thousand and

MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF MRS. 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.

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.

In the cause of Truth, will you kindly assist us in finding those to whom the following messages are addressed?

Report of Seances held Jan. 17, 1900, S. E. 53.

Invocations.

Draw near to us, oh loving friends who are reaching out and striving to send messages of interest and love to those needy ones.

MESSAGES.

Arthur Sturtevant.

I see a spirit of a man of about sixty-five years old. His hair is almost snow-white, and his eyes are gray-blue.

Jennie Hadley.

I see a lady about forty-five years old. Her eyes are blue and her hair brown, with just a little gray mixed in it.

Fanny Leland.

Now I see the spirit of a lady whom I should think was about thirty-two years old. She has very dark eyes and dark hair.

Margaret Weeks.

The next spirit is a woman a little above the medium height, rather stout, with dark hair that curls all over her head.

Charlie Adams.

I see now a man about forty years old. He has gray eyes, brown hair and a brown mustache.

Addie Proctor.

Here is a beautiful spirit; her name is Addie Proctor and she came from Camden, Me.

Nellie McCall.

I see a little girl now about eight years old. She is just as brown as a berry.

are brown and she has a little chubby form and runs round as cunning as a cat.

Grace Tompkins.

There is a woman who comes up to me in a nervous, quick fashion, and says: "Oh, speak for me quick. My name is Grace Tompkins."

Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND SIXTY ONE.

To the Editor of the Banner of Light: Almost always, when investigators go to mediums, they are informed by disincarnate ones that they have mediumistic powers.

When the communing is true, because the parties engaged are all in rapport with each other, our spirit friends see our spiritual form, while this body of flesh looks to them like a dark shadow which prevents them from seeing us clearly.

But after the hour for soul communion has passed, the mental enters earth conditions again, he is imprisoned in the body of flesh, and thousands of circumstances block the bridge between the two worlds.

Our spirit friends see grand and beautiful possibilities for us; they see us as we really are; were we free from our mortal chains, and in all sincerity, they tell us what we might be, for their present enfranchisement has annulled for them the chains of flesh.

We alluded previously to the future of the human race, when all who will then dwell on the earth will be in conscious communion with the spirit world.

The foods eaten by the human race will not be so gross as at present. The eating of the flesh of animals, fish and birds will have been discarded as impious and corrupting.

Another feature that will attend the spiritual development of the human race will be the disappearance of the excessive, abnormal and outrageous sexual impulses that characterize it today.

To eat, in order to live, so as to do well the work for self and others that falls to our share, is praiseworthy and right.

In the same way, when the sexual instinct is diverted from its normal use, which is solely the production of offspring, man sinks to a level lower than the brute, and prostrates his God-given powers as he revels in the slough of impurity and sensuality.

Why this horrible condition prevails in what is called the civilized world, while it is comparatively unknown among the Hindoos and the Japanese, may be accounted for in many ways.

Flowers propagate their kind, and how faintly and beautifully they do it! The lower animals, as we call them, are a lesson to the human race in this respect.

"It is man's falling, man's. Too weak to move one sphere star above, Man desecrates the eternal God-word, Love."

Byron, who was a good judge of woman, merely in her animal aspects, said that the eating of meat made women ferocious.

For instance, many persons drink coffee habitually, and declare in all sincerity that it has no effect on them.

The other day, I was invited to eat dinner with a friend. It was the afternoon that I was intending to write my Letter for the Banner.

The dinner consisted of a leg of beef, with plenty of fat on it, boiled several hours with onions, potatoes, and chunks of yellow turnips, and it was served hot, in the oily (rich) soup.

After dinner I retired to write. My pencils were sharpened, the sheets were numbered, the little melodeon stood ready.

The next day, I ate a plentiful dinner, consisting of potatoes boiled in milk, bread without butter, a cup of weak tea, and some stewed fruit for dessert.

Sometimes persons ask me how I can keep up these letters every week. To answer that would take too long.

The body should be kept well, and in good working order. It should be our servant, but it should not be our master.

It is not of the slightest consequence whether we be mediums for other persons or not. What really matters is that we be ourselves psychically unfolded.

The Millennium is coming by and by. That does not mean that everybody will be a medium. It means that all incarnate souls that walk the earth will be so psychically developed that they will commune in conscious intelligence with the denizens of a world that is now invisible.

Many need them nowadays. I did for years after I found out that Spiritualism is true, and I am grateful to those pure and genuine mediums who helped me to a knowledge of what I did not know before.

We claim that physical development is not to take place in the spirit world alone. It should be our aim here, and our own personal development is the real and only reason why we were brought into individual existence.

for it hinges largely on our loving other souls, and in doing all that we possibly can for their advancement.

We will close with an extract from Stephen Phillips' "Herod," quoted by "H. A. D." in a recent "Light."

"These organs muffle us from that real world that lies about us. We are duped by brightness."

The ear, the eye, doth make us deaf and blind; Else we should be aware of all our dead, Who pass above us, through us, and beneath us."

Yours for humanity and for spiritually, Abby A. Judson. Arlington, N. J., Feb. 2, 1901.

"Temple"—The Classic Term.

When "Spiritualists" have the spirit to establish a home of their own—whether they recognize the need of consistently representing the truth as revealed by human nature, or practically shelving it, as the churches do,—surely the distinctive word Temple would be the right, simple, and classic one, conveying much more hope of a golden result than either the word Institute or Church.

Must not the moral essence of religion consist in life harmonizing with accurate knowledge of man's higher or soul nature? Are there any other rationally conceivable guiding principles for a true state of being than the facts so adduced and scientifically assured? Thus must society, however gradually, realize the same cardinal rights and duties—because truth is one, not many, as selfishness or ignorance now seems to indicate.

"Spiritualism is a science of human nature which is founded on observed facts; it appeals only to facts and experiments; it takes no beliefs on trust; it teaches that happiness in a future life can only be secured by cultivating and developing the higher faculties of our intellectual and moral nature, and by no other methods; it is therefore the natural enemy of superstition. Spiritualism is an experimental science and affords the only sure foundation for a true philosophy and a pure religion. It abolishes the term "Supernatural" and "miracle" by the extension of the sphere of law in the realm of nature, and in doing so it practically explains what is true in the superstitions and so-called miracles of the ages. It is a science of vast extent, having the widest, the most important, and the most practical issues, and as such should enlist the sympathies alike of moralists, philosophers, and politicians, and of all who have at heart the improvement of society and the permanent elevation of human nature. Its cardinal maxim is that everyone must find out the truth for himself; it makes no claim on hearsay evidence; it demands only patient, honest, and fearless inquiry."—"Onward," in London Light, Jan. 12, 1901.

Dr. Alfred Russel Wallace, it seems, thus defines Spiritualism:—

"Spiritualism is a science of human nature which is founded on observed facts; it appeals only to facts and experiments; it takes no beliefs on trust; it teaches that happiness in a future life can only be secured by cultivating and developing the higher faculties of our intellectual and moral nature, and by no other methods; it is therefore the natural enemy of superstition. Spiritualism is an experimental science and affords the only sure foundation for a true philosophy and a pure religion. It abolishes the term "Supernatural" and "miracle" by the extension of the sphere of law in the realm of nature, and in doing so it practically explains what is true in the superstitions and so-called miracles of the ages. It is a science of vast extent, having the widest, the most important, and the most practical issues, and as such should enlist the sympathies alike of moralists, philosophers, and politicians, and of all who have at heart the improvement of society and the permanent elevation of human nature. Its cardinal maxim is that everyone must find out the truth for himself; it makes no claim on hearsay evidence; it demands only patient, honest, and fearless inquiry."—"Onward," in London Light, Jan. 12, 1901.

Seas of Silence.

BY AUGUSTA ADAMS.

More and more the music of thy soul doth cling to mine, more and more the greatness of thy way is told to mine, O, seas of silence. Upon the outward bound of all my voyage I haul thee as my certain safety, I feel thee as the all-enchanter that sings thy waves a lullaby with peace across my soul.

"Whether am I going, or whence do I come forth?" is written all upon thy many waters, and the dead-and-gone that little made or greatness told is all thy keep.

So ride I on thy waves, so sail I down thy paths of ne'er to be forgotten ways that teach me God in all my soul.

Faster and faster spirits through my heart thy notes of praise that tell me naught but majesty that keep me near to that which is all majesty. I am lined with sounds that only creep a-through thy undertow, and I whispered am with the Great Unknown through all the splashing of thy waves of light.

The sunny islands laughing out across thy waters, I know as landmarks where I anchor but to tell my burden forth of untold love, and the many winds of unsolved mystery that sweep my craft are littlest breezes when told it is of all my way.

The Known Unknown that sits in very silence of your silence, is riddle still unsolved till every voyage burden brings of my great self that stirs the veriest mystery of myself. Hand across thy waters are ever held to safeguard me through storms I e'er do grow, and the pitying glances from a many eye are beamed along thy horizon.

Ah! I tell my soul the sweeps that thou dost show, and I paint on every sunny sky the twofold sky of thy great realm.

I loiter down the hours to whisper to the minutes some sweet remembrance of thy wondrous way. Over all the days I hang thy curtain and keep me vision for the raising up thereof.

I spell to littlest heart, where Nature calls her own, my tablet, written with thy spell. The wind's messengers of the sky I hail, to reverence with my adoration in thy great might, and through the hearted world, where speech doth mimic thee, I drop my words in silence to face themselves.

Upon the far-away of thy great land I see the pinnacles ashine with gorgeously of a wondrous light, and it is purposed true that I should be in measure to its time. So play thou on adown the days till I am spelled with wonder that proclaims the silent Soul where I do live.

Seek not to gaze into the soul-mirrors of thy fellowmen, O mortal, but rather look within thine own that thou mayst become acquainted with the visage reflected there, and perceive it as it is viewed by thy associates. When thou hast done this thou wilt find so many blemishes that should be hidden that thou wilt be too busily occupied to point out the blemishes of thy brethren.

