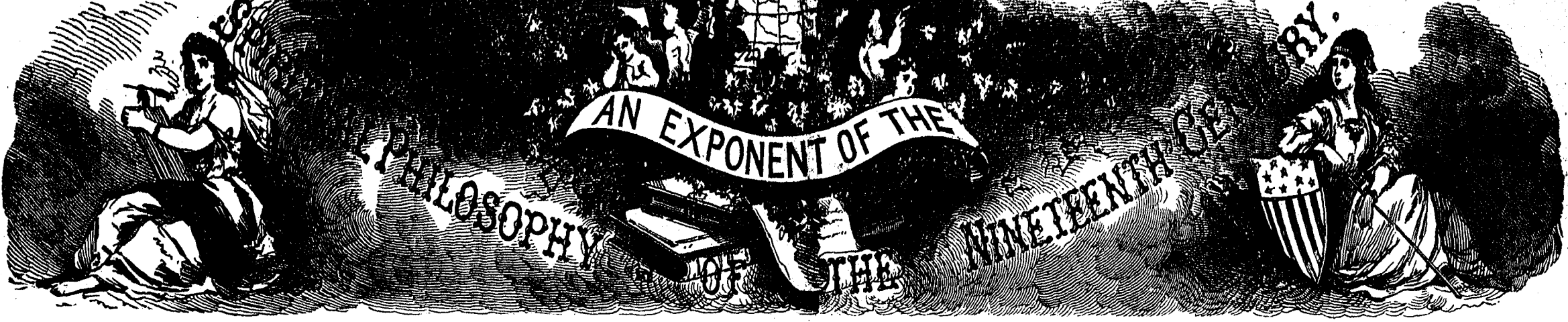


# BANNER OF LIGHT.



VOL. 83.

Banner of Light Publishing Co.,  
9 Bowditch St., Boston, Mass.

BOSTON, SATURDAY, JULY 30, 1898.

\$2.00 Per Annum,  
Postage Free.

NO. 22.

DELOS.

BY CAROLINE L. WILLIAMS.

O Delos! happy, happy Isle!  
Thou blessed shrine of Greece!  
To god and goddess solely left  
Thy vales, thy hills, thy rills of peace!  
Thy sacred soil the Greek of old  
Ne'er wounded with a sexton's spade,  
No mourning train of stricken folk  
E'er wailed its dirges in thy shade.  
The desecration of funeral rites  
Full well that Pagan instinct knew;  
The earth-strewn corpse, the smould'ring pyre  
Repelled his finer feeling true.  
O blessed, blessed Faith that heals  
Within this age's dawning days,  
That tears the withered weeds from Death  
And all his crown of joy displays!  
O blessed, blessed Faith that wakes  
Thanksgiving in the heart that bled,  
And levels monuments of grief  
Where nought but hopeful feet should tread.  
O blessed, blessed Faith that sings,  
"Here is no Death, here is no guile!"  
Nor grave can be for spirit free;  
And all of Earth is Delos Isle!"

## The Bearing of Experimental Psychology on Transcendental Psychology.

BY QUESTOR VITÆ.

PART II.—EXTERIORIZED PHENOMENA.

(Concluded.)

It is because the exteriorization occurs without the subordinating of the adept's normal consciousness, and that they are aware of its accomplishment, that they believe that they effect exteriorization by the independent power inherent in their own selves. This is a fallacy and shows that these adepts and their followers do not understand the process effected through them. Supplemental vital interiorization is the necessary precondition of exteriorization.

The same distinction in process is illustrated in the phenomenon of "inspiration." Mediums are "controlled," i. e. thrown into a secondary, trance, subconscious state, by the reception of the thought-transference which constitutes the "inspirational discourses" to which they give delivery. But some human beings receive thought-transference from transcendent operators without being "controlled"; without being thrown into a sleep state. Yet they are none the less recipients and instruments in the hands of higher operators.

The difference in the process is that the one is effected from without and the other from within. Mesmerization, hypnotization and mediumistic control implies action "without" by an operator external to the subject, as illustrated in psycho-physiological experimentation. The action is from the circumference towards the centre, from without to within.

The action by which inspiration (then called illumination, revelation) is transmitted and interiorized, or thought-form exteriorization, is induced, without entailing the sleep of the waking self-consciousness of the recipient, is exerted from the centre to the circumference; from within to without. The former is exerted through the brain; the latter through the heart. The former dis-equilibrates; the latter equilibrates. Let any adept come forward in the face of this, from eastern or western schools, and affirm that he can effect thought-transference or form-transference apart from and independently of precedential reception of vital interiorized meditation; or that he is not "dependent" on higher beings.

The curious fact has often been presented in deeply-induced magnetic states, that subjects display the faculty of prevision. Ochorowicz gives several cases. Delenze, Larcin, Charpignon, Du Potet, Lafontaine give similar cases of lucidity, of diagnosing diseased internal organs and of prevision. Some of the subjects of Dr. Encausse have read books held in contact with their bodies, above the region of the solar plexus. Dr. Ferroul's subject has read closed letters. Many other similar cases are recorded. A well-known English doctor, M.R.C.S., told the writer of a patient of his, a retired major of the Indian army, whose sister-in-law, after being magnetized by him, read to him an unopened letter, placed in her hands, which he had just received by post from India and had not yet opened.

One of Cahagnet's subjects was often "controlled" by invisible discarnate operators, after being magnetized by him. One of the subjects of M. de Rochas has been similarly used. The writer has also seen another magnetized subject used in the same way, as a recipient of thought-transference from discarnate operators. The doubles of several of M. de Rochas' subjects have often entered into relation with the psychic plane.

One of Cahagnet's sensitives appears to have had her double intruded into spiritual planes several times. Our knowledge with regard to the phenomena occurring in these profound stages of artificial sleep requires expansion and confirmation by further experimental research, however. Hervey de St. Denis suggests that in the deepest stages of natural sleep, this experience of exteriorization occurs repeatedly, though the memories pertaining thereto, like those pertaining to deep stages of induced sleep, do not emerge into our awakened state. This is supported by the fact that in all probability we will come to recognize that the physiological process accompanying natural sleep is the same as

that induced in artificially-provoked sleep. Similarity of process infers that similarity of effect must follow. Further multifarious illustrations of spontaneous exteriorization of the double have been recorded by the Psychical Research Society, probably occurring in states approaching those of sleep, or states of day-dreaming, of drowsiness, of inertness, in which the psychic system comes into temporary prominence, in which the external relation of the sensor motor system is suspended and its functioning turned inward.

When the analogy between natural sleep and artificially-induced sleep, whether hypnotic, mesmeric or mediumistic, comes to be recognized, then considerable light will be thrown on the experiences pertaining to deep natural sleep states by the investigations which will be possible with regard to the phenomena accompanying deep states of artificially-provoked sleep. This will again throw much light on the problem of the transient psychic stage of after-death existence in the world's psychic plane or world-soul, prior to emergence into purely spiritual states.

From the law of correlation, this intermediate stage must be mainly a subconscious sleep state, a state of renovation and reconstruction. Yet if it can be shown that the self exteriorizes temporary thought-forms from the body during normal reconstructive sleep, by the interaction of its spiritual and psychic elements, that fact would by analogy stand as valuable evidence in support of the possibility that the self may continue to be able to exteriorize thought-forms after permanent separation of his spiritual and psychic elements from his physical body, and during the reconstruction of an ethereal form in higher mode than the psychic one coming from the physical body and consequently of the earth, earthly.

Our physical life of sense-relations no doubt stands in its relation to this earth as our waking day activity does to our sleeping rest; while the immediate psychic, after-death state must occupy the equivalent position in its relation to planetary life as our nightly rest does to our waking activity.

Physical life must be the daytime of planetary existence, while the psychical after-death state must be the sleep-period of planetary life. The psychic system in man, as in planetary existence, represents the internal, subjective, subconscious life; while the sensor-motor system and sense relations are related to the external world.

Death must entail a reconstructive psychic sleep, the awakening from which must be into a day of a higher mode of spiritual activity.

The psychic after-death sleep is no doubt equivalent to the embryonic gestative period, from which the renovated regenerate self awakens into active spiritual life. "Death is but a sleep and a forgetting," said the great poet, and yet experimental psychology may perhaps demonstrate that it is a state of somnambulic activity, the evidences of which activity are presented to us in many spiritualistic phenomena. The study of sleep-activity, whether natural or induced, may therefore not only inform us with regard to mediumistic sleep, but even with regard to after-death states.

Bio-magnetic experiments show that operators cannot induce phenomena through all people. Different people are more or less subject to their influence. There must be vital affinity, consonance, synchronous attunement between the operator and subject, for satisfactory phenomena to be produced. The same law applies precedentially with regard to the relations between a medium and his or her "control." The temperamental and mental make-up of the medium may consequently serve as indications by which to estimate those of the invisible operator. The more refined and cultured the medium, the more reliable will be the operator; and conversely.

Bio-magnetic experiments show that in deeply-induced states a permanent connection is established between the operator and subject. The sensations of the operator re-percuss in the subject, and mental commands are similarly transferred. When a subject has been under the influence of an operator a considerable number of times, this connection sometimes becomes permanent and the operator can command his subject from a distance. This psychic conductor has been called a "lien spirique." A similar psychic conducting line evidently subsists between the medium and his discarnate operator, and constitutes the basis of transference, and explains how it occurs that when a medium mentally calls his or her control, the latter responds at once.

It has been found that when the exteriorized vitality of two subjects, who are in consonance with each other, has been intermingled and transfused, they remain connected by a similar lien. An operator can then transmit commands through one subject to the other, though the second one may be at a distance; or the exteriorized double of the subject in the presence of the operator may be used as a relay to induce action on the other subject at a distance. The latter's psychic vitality may thus be exteriorized, and used to produce the movement of objects in her surroundings, or other phenomena, in a manner which will appear inexplicable to any spectators present.

It has already been pointed out that some magnetizers' subjects have been used as mediums by discarnate operators. But some natural mediums have also been used as magnetizers' subjects. Phenomena may then be produced through them, both by discarnate and by embodied operators, acting from a distance. Madame Blavatsky was such an in-

stance. She was a medium from childhood, as her family confess, and acted as such publicly for some time. But she also served as a mesmeric subject in Paris to a powerful magnetizer, before she became a public character. That operator probably remained in connection with her, and may have induced phenomena through her, and may have projected the exteriorized doubles of some of his subsequent subjects to her, and induced phenomena in that way in her presence. Dr. Ferroul's wonderful subject "Anne" may be another instance.

The fact that this law of action through a relay-subject is expressed in this external plane, implies that it preexists in inner planes. It is probable, therefore, that the "control" of some mediums is often used in this way, as a relay through whom other discarnate operators transmit messages or action to and through the medium.

Some mediums are connected with a band of operators, but it is probable that all such indirect action is exerted through the medium or relay of the usual control, who is in more direct connection with the human instrument. The fact may here be referred to that some people protest against the "humiliating process" of having to communicate with the dead through the channel of mediums. Let them consider what knowledge of thought we would have but for its mediation through human mediums. Modern histology shows us in karyokinesis that matter is communicated into this world through the cells in the organisms of human mediums. Are not all human beings, even these hypercritical skeptics themselves, communicated into this world through human mediums? It is man that constitutes the link, the relay, the nexus, the connecting medium between the transcendent and the subordinate. It is by the study of man that we will obtain some insight into the *modus operandi* of that connecting process. Mediums are therefore the necessary subjects as channels of communication between the psychic and physical worlds.

The above considerations tend to show that mediums are people in whom the sympathetic nervous system is exceptionally developed, and who consequently are exceptionally receptive, negative, sensitive to psychic stimuli. This applies whether the suggesting operator is discarnate or embodied.

Dr. P. Jovio of the Psychological Institute of Lille recently defined his subjects as mediums. A materializing medium is a person whose psychosympathetic nervous system is endowed with superabundant vitality, permitting facile and abundant exteriorization. But supplementation by precedential vital interiorization from an operator must be the precondition thereof, as illustrated in bio-magnetization.

Some critics speak slightly of public mediums. Let them inform us how experimental research, apart from which knowledge is impossible, is to be pursued apart from subjects of studious observation. Such critics should begin to learn from the phenomena of suggestion that an antagonistic, hypercritical or supercilious mental attitude conditions the expression of phenomena through the subject; while persistent determination to discover fraud induces the expression of their suggestion. All the assistants present "condition" the phenomena by their mental and vital atmosphere.

## In Re Mr. Allen.

BY W. N. SLOCUM.

In the excellent address on the "Scientific Basis of Spiritualism," by Rev. T. E. Allen, (BANNER OF LIGHT, July 2), is this surprising statement:

"There are three possible kinds of universe: One in which the reign of law is complete; one in which some phenomena occur under law and some do not; and one in which there is no law—in which all, therefore, is chaos."

Mr. Allen expresses the opinion that universal law is the reasonable hypothesis, and he argues against the probability that either of the others can be true; but the surprising thing is that he admits their possibility. He says:

"It may not be possible to make a rigorous demonstration that we live in a universe where everything is determined by law, instead of one in which some things are left to chance."

Scientists are not required to prove that everything is determined by law; on the contrary, those who assert that some things may occur by chance must show that anything ever did so occur. Can Mr. Allen mention anything in the history of man or of the universe that occurred by chance? Of course he cannot. The universality and invariability of natural law are as well established as the existence of the universe itself. It is, in the very nature of things, impossible that anything ever occurred without adequate cause. If there were (or could be) any exceptions to the reign of law, the universe would be inharmonious; but science demonstrates that every convulsion in nature (every apparent inharmonious) is but the action of forces seeking an equilibrium, and is as much in accordance with law as is the uninterrupted movement of the stars in their courses.

As to the third supposition—that there is no law—it might as well be supposed that there is no organic universe. If all were chaos, there would be no Mr. Allen (nor any other being in existence) to philosophize upon the nature of the universe, nor would there be any universe to philosophize upon.

Los Angeles, Cal.

## An Outline of the Basic Truths

And Methods of the Universal Religion, Showing Its Superiority to the Ethnic Religions, Including Christianity, and the True Place of Spiritualism,

With a Declaration of Principles, Recommended for Adoption to the National Spiritualists' Association.

BY REV. T. E. ALLEN.

PART II.—Continued.

In discussing the elements in man's environment, we have already dealt with the material universe, humanity, and the spirit-world. The fourth and last factor is God. In order that I may be true to the principles laid down in this essay, I wish to remind the reader that he ought not to accept the conclusions herein expressed upon my authority. He ought, on the contrary, provided he regards them as of sufficient importance, to apply the most stringent tests in order to separate what is, from his point of view, true, from what is false, or doubtful. Especially should he heed this warning in considering the part of the argument which we have now reached.

In the first place, as soon as the persistence of the human personality after death has been demonstrated, it becomes impossible to prove—at least, with the means at our command at the present stage of human development—that any revelation was ever given to a man by God. "There are two ways in which we might know God to be the immediate source" of a revelation: "first, negatively, through the exclusion of all finite causes, thus leaving" God "as the only adequate one; and second, positively, through a consciousness, along with the revelation, of contact with a Being whose attributes are intuitively perceived to transcend finite limitations. As to the former, it may be said that there is no way of excluding finite sources. For, either a given portion of a revelation is susceptible of being understood by man, or it is not. If the one, then a finite source could communicate what man can comprehend, and if the other, then, by hypothesis, it is not a revelation at all, since it can" unveil nothing. "Concerning the latter, it must be affirmed that as the consciousness of such attributes is impossible to man, the conclusion, 'This revelation comes immediately from God' is unwarranted."

There is absolutely no distinguishing mark or characteristic, that we are capable of observing, upon which we can lay the finger of thought and say, I know that God now speaks to me, because—. It follows, then, that if we have any knowledge of God, it is not of a direct, immediate or perceptive kind, but of a derivative, mediate or rational kind, that it is supplied by the mind, in the same manner and for the same purpose that scientists employ the conceptions of the atom and the ether; because they impress the thinker as necessary in order that the *modus operandi* of certain phenomena may be made conceivable.

"Read the evolution of the idea of God in Spencer's 'Principles of Sociology,' note that the god of a cannibal race demands human sacrifices, and that step by step, as the tribe or nation develops, the idea of God becomes higher and higher, and you will find a magnificent idea suggested.... The only way of knowing.... [God] is by an inference from all that we know, as the sublimest induction of the human mind in its effort to conceive a cause adequate to the explanation of the phenomena of the universe."

"Mark, then, that step by step, the idea of God is derived from what we know. As we grow in knowledge the conception changes. When the knowledge is imperfect, the idea is correspondingly incomplete, and it can become perfect only when our knowledge of phenomena is complete. But, we can assign no limit to the possible growth of knowledge; therefore,.... our 'most complete attainable' idea of [God].... does now, and must in the future," fall short of adequately representing the full-orbed, "reality. We can be very sure, then, that.... [God] can not be as we conceive.... [him], and it is folly, therefore, to talk about God's will."

"When you are too proud to acknowledge your ignorance, or too slothful to search for causes, it may be a convenient way to say that the death of your child was the immediate effect of an act of divine will, instead of tracing the cause of the diphtheria to unsanitary conditions. But, all the same, this sort of thing turns back the hands of progress centuries, and I fail to see, also, precisely where the piety and reverence come in in blaming God for the consequence of man's ignorance."

We ought always to pass directly from our knowledge of cause and effect, of actions and reactions, and of "natural laws to their application to human life" and conduct, "without first putting them into our idea of God and then taking them out again. What I mean is this: Logically, we have no right to draw out of our idea of God anything that we have not previously been able to put into it as a result of human experience. Practically, the idea of God has been the favorite lurking-place for dogmatism. As vice-gerent of God, the priest has anathematized acts and truths which, in the light of history, we know have helped

humanity. Since, then, the idea of God is intermediate between our knowledge of phenomena and all statements as to the will of God, we shall avoid a positive danger by passing directly from our knowledge of the universe to its application, with a view to uplifting humanity, by saying, 'Such and such happens under these conditions,' and not attempting to define what God's will is."

The true reason, then, why a man should do a certain thing under a given set of circumstances, and not do certain other things, is because the reactions involved are known to be such and such. Definite and reliable knowledge of reactions is the highest authority to which man can appeal. It is final, and when known reactions are seen to be involved in a given case, the actor gains an intense realization that he is face to face with the Supreme Power which will surely react in one way, if he acts in another. This knowledge furnishes the most powerful motive for a line of conduct indicated in the knowledge itself, that it is possible to generate in human consciousness!

The priest (and sometimes the prophet, too) uses the shibboleth, "Thus saith the Lord," in a way that frequently proves destructive to the happiness of men. This comes about in three ways:—

1. Sometimes the "thus saith the Lord," though honestly spoken, is not a true expression of a mode of operation of the Supreme Power. In this case, the devotee is misled, and the result is failure and consequent pain or misery.

2. If the statements, "God is love" and "God is merciful" are misinterpreted, as they usually are, the devotee is inclined to do as he pleases, and then to pray God to change the reactions in order that he may realize the end desired, or avoid the reaction he knows or believes will follow unless the Deity interferes in his behalf.

This idea that one may file a bill of exceptions, as it were, with a good chance of having its plea granted; the idea that there is somewhere an ample supply of springs or buffers which, if one is fortunate enough to seize one at the opportune moment, can be interposed between one's self and the Supreme Power so as to destroy or transform the reaction that experience has taught us to expect—this idea is most unfortunate, and can only lead to misery, loss of time, and misapplication of energy. In brief, it means arrested development. The wise man, on the contrary, sees in fixed relations between actions and reactions the rounds of a ladder up which he can climb, with sure footing, to the happiness of the highest heaven!

3. If the "thus saith the Lord" be uttered by a dishonest, a selfish, priest, it can become the most subtle and potent means of enslaving humanity that has ever been discovered or devised! The enlightened will find proof of this in history a thousand times over! There is but one means of safety open to man, and that is by tracing every alleged truth and every doctrine back to the elemental causes and effects, actions and reactions, upon which they rest, in order to verify or disprove them. Every human soul must sooner or later do this work for himself, and the sooner he enters upon the task the better. He can rest assured that until he does earnestly undertake it, his house will always be built upon the sand; he will be like an iron-filing, drawn first this way, and then that, according to the movements of the particular magnet in the sphere of influence of which it happens to be!

The Church of Rome is doing a great work, a very great work. It is taking millions of lethargic souls, a large percentage of them ignorant and incapable of effective thinking, and it is beating into them, by every means in its power, the great lesson that it is worth while to know something of the modes of operation of the Supreme Power. From an enlightened standpoint, it may be said that this church bullies and robs its adherents, and holds before their eyes a bit of opalescent glass, calling it the pearl of great price. But, what of that? Therein, chiefly, we find the waking-up process, which is the merit of this great institution.

Why does the Catholic say: "Take me for thy slave, Father. Beat me with this rod." Why does he supply the rod with which he is beaten, kiss the hand that smites, feed his master, array him in kingly robes, and give him a palace to dwell in? It is all in order that when the earthly drama of sacraments and confessional has closed, when with the majority, probably, he enters hell or purgatory, he may have in memory an ample store of impressions out of which bitter reflections shall give birth to a wholesome distrust of false authority that shall spur him on to the desire for true knowledge. The lesson is worth all it costs! Why should we begrudge the Grand Inquisitors their hire? Behold! an ample material reward visible to mortal eye, and a retribution now and in the future, that shall show that they, as well as their victims, live under a reign of law that knows not persons!

And the Protestant sects, too! Their gospels are imperfect as the men and women whom they try to save are imperfect. So far as they make Jesus a scape-goat, so far as they deal in magic and thus obscure the immutability of the Supreme Power, so far as they are blind leaders of the blind, and so far as minister and layman alike must suffer the consequences of their ignorance, of reliance upon false authority. Nor does Unitarianism escape notice in this review. It has rejected many errors; but, in its efforts to improve character, and to plant the heavenly kingdom on earth, it refuses to use the better equipment that is within easy reach.

"The Supremacy of Reason in Religion," by the author, The Arena, Vol. VII., p. 342.

"The Kind of Religion the World Needs," by the author, The Psychological Review, Vol. II., pp. 287, 288.



With one or two possible exceptions, all of the forms of Christianity are really so many defective Spiritualisms. Is it not so? In the case of Catholicism, it is not necessary to go beyond the invocation of saints to sustain this point. When Evangelical Christianity claims that Jesus showed himself to his disciples after his death, and so proved the immortality of the soul, when it gives credence to certain incidents in the lives of Jesus, Paul, Peter, John and others, what are all these phenomena if they are not spiritualistic? When it alleges that such phenomena ceased with the apostolic age, it denies the universality of law, and becomes a defective Spiritualism.

Unitarianism believes in the reign of law, rejects, therefore, the conception of miracles, and then, forgetting that the discrediting of an explanation of facts is not an annihilation of the facts themselves, it practically throws out the "supernatural" part of the Bible as unreal.

Modern Spiritualism, conceived in the scientific spirit, opens the door to a more profound knowledge of man, and of his relations to his whole environment, and this knowledge disposes to the philosophic Spiritualist the limitations and defects of the prevailing forms of religion, and furnishes much of the data needed for the formulation of the Universal Religion in harmony with the requirements of the scientific method. It is my conviction, founded upon years of study, inspiration and reflection, that the time has come when no considerable progress in religious thought is possible without an appreciation and use of the truths taught by Spiritualism. The same is true, I believe, in the matter of social progress. I look for no thorough-going reconstruction of society, that will bring harmony in place of discord until Spiritualism sheds its light upon intelligent minds, making the world realize, as never before, that the well-being, growth and happiness of soul is the supreme concern of society, and that property and institutions must be strictly subordinated to these ends, or it will be impossible to cure the social disorders that afflict us.

The mammon worshippers and money grabbers may scorn, in their secret hearts, the visionary schemes of a Galilean peasant, thinking him a fanatic and enthusiast, and the Christian Church of little use, save as a moral policeman to keep down the masses and protect their property, but when, at the command of Spiritualism, Hell opens her gates and shows the fate of Dives, and they realize that the worship of mammon is a sin which entails suffering from which there is no escape, then, scorn will be turned to sober thought, and they will be anxious to know and obey the law that really determines human misery and happiness; the law that holds us all, like a vise, in its embrace.

The prevailing idea in the Protestant world is that the only Good Power that acts upon man from the invisible realm is God. It has been pointed out that Satanism identifies this realm into two parts; God and finite spirits. How it will be asked, shall we define God under the new thought, and what are his attributes?

God is spirit, the Supreme Power, the Universal Reactor, the "Infinite and Eternal Eternity" whence all things proceed" of Herbert Spencer. Man directs and transforms energy, to a limited extent. God is that universal energy upon which man acts, and which reacts upon man. We are parts of God, for "in him we live and move and have our being." He is concerned, an ineradicable factor, in all actions and reactions whatsoever. Without him no sparrow falls to the ground, for there is change, there is reaction. "The very hairs of your head are all numbered," because each separate hair depends upon actions and reactions for its growth. God is Infinite. Omnipresent, Immutability, and Immanent in all things.

Does God also transcend the cosmos in which he is immanent? This I take to be equivalent to the question, is there anything in God that exists out of relation to finite entities? If not, then we must hold that all of God is immanent in the universe. On the other hand, if we say yes, the question arises, How do we know this? And here the answer must be, that we do not know it, and cannot know it. For, the very condition of knowing is that the thing known shall exist in relation to the knowing mind; but, when it exists, it is no longer transcendent. The affirmation that there is an "Unknown" seems to me an unqualified error in the philosophy of Herbert Spencer. There is, we all believe, a vast deal, an illimitable amount, that is now unknown; but, so far as this exists in relation to man, it is, by hypothesis, knowable, and so far as it exists out of relation to man—if such a thing is possible!—so far it is not of the slightest consequence to man, as it can have nothing whatever to do with the realization of his destiny.

Every student of religion knows that anthropomorphism (the conceiving of God in the image of man) has played a prominent part in the evolution of the idea of God. In the Middle Ages they drew pictures of God! and there are perhaps millions of Christians to day who think of him as human in form.

Now, although the philosophical writers upon religion are right in calling attention to anthropomorphism as something to be avoided, it may not be an easy matter to draw the line as to avoid this error. If too much of the human is put into the idea of God, we shall have erred upon one side; if too little, many will say, "Such a God as that cannot run my universe. One might as well be an atheist at once, and have done with it."

It is well to recall what has already been said, that conduct should be regulated by the light of our knowledge of actions and reactions, and not by deductions from any theory as to the nature and attributes of God. If we bear this in mind, it is at once evident that the idea of God has, at least from a certain standpoint, less moral significance than is ordinarily assumed; that while it is important and of great interest as a part of the systems that philosophy and theology seek to erect, yet men may differ very widely in their views of Deity, and agree very closely in their moral ideals. It is to be hoped, therefore, that the reader will cast aside all thought of consequences, and treat the question at issue as a purely rational problem, as, in fact, it is.

Where, then, shall the line be drawn setting the bounds of anthropomorphism? All I can do is to indicate the place as I see it, leaving to others the task of locating their own lines, if they see fit. In the first place, God is absolute. By this I do not mean that he is out of relation to the universe; for, on the contrary, he is wholly immanent in it. I mean that he is, that it is not for us to apply to him relative terms that deal with more or less of qualities which we recognize in man, but which have no meaning when applied to the Universal Spirit who changes not, though they serve well enough to characterize the greater or less development of certain elements or capacities that we find in man.

The term "living" while it has been applied to God, suggests to my mind the antithetical word "dead." Here is change of aspect, phenomenal change. God is intensely active; indeed, it may be said that all activity is God, but why apply a phenomenal term to that which, from our present point of view, is always the same, and cannot be conceived to be otherwise? God is. He is unique. Let us leave the word to poetry and devotion, if it must be used, but reject it as unsuited to our purpose.

The question of the personality of God might be argued at great length, perhaps. Here again, however, our ideas of "person" have all been derived from the observation of finite beings and of things. Is there any valid reason, in view of the explanation of so many of the phenomena of religion by an appeal to deified spirits, why we should thrust the term upon God? To my mind, in view of the claims made in this essay, we are not warranted in assuming a sufficient likeness between man and God to justify it.

Then there are the words Good, Righteous, Love, Wisdom, etc., constantly applied to God. They are unsuited to an absolute Being. They are strictly finite terms. When Matthew Arnold defined God as "the Power not ourselves that makes for righteousness," he did not say God is righteous. What he did say is true; for God reacts upon all men as to cause them all, without exception, I hold, to become righteous sooner or later. What has been said in this

case applies equally to the other words. It may be said, though merely by way of illustration, that as white light is upon an object, producing color effects which are determined by the nature and condition of the object, so God reacts upon man, producing emotional effects which are determined, at last, by the stage of development and condition of the man concerned. We shall have special occasion to deal with the place of love in our system of thought later.

Is there a divine influx, that is a true communion, in virtue of which new ideas proceed from God to man just as a mortal or a spirit may impart his thoughts? There is no means now known to me whereby we can distinguish between a finite source and God. I will not say that there is no such influx, but that I now have no data that will justify such a claim. Conceive that all of the finite entities in the universe are arranged in a vast pyramid with the most highly developed intelligence at the apex. This wisest entity can instruct those below him, and his teachings can be passed along. But how shall he extend his knowledge of truth? In view of what has just been said, we may conjecture that he must discover truth just as we do, by following our scientific method with improvements; but, having the advantage of a vaster knowledge, and probably of more acute and new modes of perception of which we can have but an imperfect conception. If this conjecture be correct, we here find a confirmation of the view that progress in religion, precisely as in the case of other sciences, can only be made by applying the scientific method.

What shall we say of God as Father? It is a remnant of anthropomorphism; among the last and best, perhaps. If the claims made have won the reader's approval, he is prepared to perceive clearly that the relation between God and finite entities is very different from that which subsists between the human father and his child. If the idea of a heavenly Father is to be retained in universal religion, it should be transferred from God to the Holy Spirit, which term can well be used to designate collectively the vast multitude of angels or higher spirits who are the real guardians and instructors of mankind.

It seems more correct to call God the In-Soul than the Over-Soul, and better to use the pronoun I than Him, considering God's unique nature and relations. We surely must think of God as sexless, hence it is better not to call I masculine, and thus perpetuate the old supremacy of the male over the female, phases of finite being which we must recognize as strictly coordinate. We may call God the Unifier, the Integrator, and our key-word is SUBORDINATION.

[To be continued.]

## "Our New Continent. Wanted—A Constitution."

BY E. KATHERINE DATES.

It is a curious, and suggestive fact, that the Rochester Jubilee should be held within three months of the publication of a book that has been described as one of the most remarkable of the century, i. e., Richard Hodgson's elaborate and careful report of sittings with a trance medium, covering a period of the last seven years.

Many old Spiritualists, who have grown gray in the Cause, may naturally smile at the idea that such apparently elementary (although most carefully attested) work should be looked upon as one of the most remarkable features of the dying century. But I think the claim can be justified. As Spiritualism, in its highest and purest sense, is not a cult for the few, a privilege for a small section of mankind, but a truth for the human race, so our standard of success must, of necessity, cover the wide area.

For the last fifty years Spiritualism has been as a tender plant, grown under glass. From time to time, through some open door or window, the cold and sleet and snow of public prejudice have penetrated the glass house. A good many stones have been thrown at it from outside, and a good many smashes have resulted. As a rule, no one knows more than an honest Spiritualist does of the frauds and exposures which have attended this, and alas! so many other efforts for progress in the world. But we have mended our windows, and have gone on with fresh courage, knowing that truth is stronger than fraud or falsehood, and must outlive and conquer them. And so it has proved! In spite of attacks from without—stupid attacks—cowardly attacks; but also, we must confess, sometimes justifiable attacks; in spite of attacks from within—sometimes also stupid, but more often the result of "too much zeal," in Talleyrand's sense of the word—the plant has grown and developed. Here comes the point of my opening sentences.

This plant, hitherto shielded and grown under glass, is now for the first time to be transplanted to those wide public gardens where it must live and thrive, by reason of its own robust vitality. "The grain of mustard seed which a man took and cast into his own garden" is surely fast becoming "the tree in whose branches the birds of the heavens may lodge!"

I am aware that many of you will find it difficult to admit that this time of which I speak is only now arriving. To many of you, living entirely or chiefly in spiritualistic circles, it will seem an anachronism to speak of Spiritualism as still "sub judice." But from the standpoint of the world at large I am sure we must all agree that such is the case. And it is well sometimes to gauge progress by this wider standard.

You may say again that Dr. Hodgson has done no more for us now than Sir William Crookes did for us twenty years ago. That is partially, but only partially, true. Sir William Crookes did make a careful and exhaustive examination of the claims of Spiritualism, and published his results in an honest and straightforward manner. He was chosen, a well known scientist, to make the investigation, and when the inevitable result of unprejudiced and lengthy research took place, of course we English, not being able to criticize his methods, or to dispute his conclusions, began to "abuse the witness."

"Crookes after all was no scientist," became the usual formula when his investigations and their results in the spiritualistic field were in question. It is only since the Röntgen Rays have been discovered by Röntgen, but through the use of the Crookes tubes, that this parrot cry has been stifled.

Dr. Hodgson starts with all the Crookes pioneer work at his back. He has also the great advantage of a first class "record" in detecting imposture.

In fact, many of us have only known of Dr. Hodgson in past years as a relentless detective. His journey to India and its results are known to all who have any interest in psychic matters, and however we may differ as to the true bearing of those results, we shall all agree that his work in that connection gives him a hearing with the general public which few other men could possibly have.

In addition to all this, Dr. Hodgson has made his researches the business and occupation of his life. These studies have formed the garment, not merely the fringe of his career. He speaks, therefore, "as one having authority," as an expert; not as an amateur, however scientific and intelligent such an amateur might be. Dr. Hodgson has given ample proof of his detective capacity in the past. He has more often had occasion to curse than to bless during his lengthy psychic investigations. Other men of note have preceded him in similar steps: first, doubt; then, honest and painstaking investigation; finally, honest and logical personal conviction. So it comes that in February, 1898, Dr. Hodgson publishes the results of his research in Part I. of a volume of "Proceedings," which is at once a monument of patient investigation, and as I have ventured to assert, an epoch-making book.

Some years ago, when listening to a debate on Woman's Suffrage in St. James's Hall, Lon-

don, I was much struck by the robust common sense of one of the ladies present, a Miss Todd from Belfast. All the previous speakers had discussed at great length the advisability of female suffrage—the horrible injustice of withholding it, the many and varied sins and iniquities of men towards women in the past, of which this suffrage question was the culmination—but no one had touched any further point. Then Miss Todd got up and said, very sensibly, "You have heard quite enough of the reasons why we should vote, of the iniquity of men in withholding the vote from us. I think we may be pretty sure of time. It is coming, and it is coming to stay," but the really important question seems to me, How are we women going to prepare ourselves to make the best possible use of our extended opportunities when they do come?"

Now I think the same remark holds good as regards Spiritualism. We have been despised and rejected; we have had to fight our battle, men and women alike, in the face of ridicule and contempt—sometimes of violence and abuse and prejudice; sometimes, very often, at the sacrifice of friends and money and position. But we have fought the battle and are now within measurable distance of our goal. Surely the goal of every high-minded man and woman must be to bring Truth into the service of the world; not to exercise in the higher and more valuable things of life that monopoly which we should deprecate in the lower and less vital!

It is true that we cannot give of our psychic substance as we can give of our material substance, i. e., to the first comer. But it is also true that, in one case as in the other, more pronounced giving defeats its own object and perpetuates the it should sustain. But in both cases the gift of supreme value is the gift of opportunity. Don't perpetuate a man with loaves of bread. Put him in the way of earning his own bread! And in this domain of advancing psychic knowledge, don't cram the curious with facts alone, but give them opportunity. Give them principles as well as facts; show them the path, and remember that it is no true guide who points out the road but takes no note of the swamps and pitfalls that all must encounter who pioneer the path of Human Evolution in any one direction.

The possibility of establishing communication between disincarnate and incarnate intelligences, is the evolutionary truth of the coming century. Therefore let us prepare to make the most and the best of our advancing knowledge. And the first condition for increasing our knowledge is to realize cheerfully and hopefully our present limitations.

Here lies our first pitfall, in the very beginning of our journey—it must of necessity be so. As a young nation is first of all occupied in establishing its empire and driving off its foes, in multiplying its resources for withstanding attacks from without, in training its soldiers, in building and manning its ships, before the country itself can be to any great extent opened up by roads and railways and general cultivation and all the arts and industries of peace and prosperity, so we have hitherto been to some extent a party militant. We have had hitherto to fight for our possessions, but the time is at hand when we must think about cultivating and developing in the best possible manner the internal resources of the continent we have discovered and made our own, with so much pluck and endurance.

Now this country has a rich and fertile soil and almost infinite capacities. We can all see that; all that is, who have put foot upon the Promised Land. But it is at present very badly fenced, in roads, in lighting, in all the first necessities of a fair and well ordered life. We have no electric lights here—not even gas—only dim rushlights at best. There are dismal swamps and many pitfalls; many roads that are practically *cul de sacs*, and lead nowhere. We jostle up against friends and foes alike, for want of light to distinguish between them.

Our ears are dull of hearing and our eyes are dim in this new land—"undiscovered country" of the Past. We know there are good, helpful friends here, waiting to talk to us and assist us in our quest; we know there are enemies prowling about, ready to discourage and mislead us, and in our ignorance and blindness we are only too apt to mistake enemies for friends or vice versa. We distrust where confidence would be well placed, and confide where we should at least use caution.

We who have always believed in this Promised Land, when others have jeered and scoffed at it, have extra need to be careful and restrained. Now that Science is at last vindicating our position, what wonder if our first instinct be one of over confidence? Our central Truth has been justified by critical and scientific methods. "What need of any further witness?" And strong in this belief, we may go gaily on, forgetting that the Promised Land is still, so far as most of us are concerned, in dire need of trustworthy guides and reliable roads and other means of communication.

Now I think those of us who have investigated spiritualistic phenomena for many years and with open and (so far as that is possible) unprejudiced minds, will have come to the same conclusion. We no longer investigate the more convinced we become of the essential truth of spirit survival and of the possibilities of spirit communication; and still more convinced also must we be of our own ignorance and limitations as regards the best methods for conducting our intercourse with the spheres of being.

The "vade mecum" of every investigator must always be summed up in Tennyson's words:

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

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

But given the clear head and even the pure heart, there are still right and wrong methods in this as in every other science. A pure heart and clear head are the best possible outfit for any undertaking. We must trust in God, but we must also keep our powder dry. Now, it is this question, as to the best means of keeping our powder dry, that seems to me of burning importance at this juncture.

To go back for a moment to our old metaphor. Is our Promised Land to be colonized haphazard by well meaning squatters, content to remain on their own little plots, cultivating just enough of the land to raise their own cabbages; or, is this rich and fertile country to be opened up by patient labor so as to become one day the joy of the whole world? Surely, the latter! If, so then we must be content to use pick and shovel, and do a good deal of clearing and felling before we can settle down to mere individual enjoyment of our surroundings. In fact, our own safety is at stake here, just as much as a fertile soil. All may go well with him for a time, but the day will come when prowling beasts of prey or thieves and ruffians, (for the newly-discovered continent contains all these and many other dangers), will pay him a visit, and then how bitterly will he regret the folly which has kept him in his Fool's Paradise without reconnoitering the country beforehand, and making suitable provision against such foes.

I cannot too strongly urge my own conviction that this Rochester Jubilee should be the turning point in our career as Spiritualists; when, forgetting all antagonism and coarseness in the past, we should hold out generous hands of good fellowship to those scientists who have had the courage and manliness to investigate and abide by results, and should ask them to help us now in considering the best means for obtaining the most genuine communications.

The scientific intuitive instinct may rarely be found combined in our present imperfect humanity, but the scientific instinct is invaluable when it becomes the trusty helper and no longer the contemptuous enemy of intuition. Through its methods alone will the stream of intuition come to us with any degree of clearness. All communications are of necessity colored by the channel through which they run, just as all materializations take on somewhat of the medium through whom the manifestation is made possible. This being so, let us welcome with a hearty gratitude any suggestion from our scientific friends which may minimize this drawback and give

us the maximum of true intuition with the minimum of coloring matter—the maximum of gold with the minimum of quartz.

In speaking of some of the difficulties connected with the psychic telephone, Dr. Hodgson has said, very truly: "Let the reader start to hold a conversation with two or three friends, but let him be forced to spell out his words instead of speaking them in the ordinary way, and be absolutely confined to this method of expressing himself, no matter what his friends may do or say. Let him be interrupted at every two or three words by his interlocutors, who tell him that 'they didn't catch the last word,' and ask for it to be repeated, and occasionally several times repeated. Let them further frequently interrupt him by asking fresh questions before he answers to a previous question is completed. Further, let him suppose that it is very difficult for him to hear precisely what their questions are, so that he hears only portions of what they say. Having made this experiment, let him then suppose further, that, instead of using his own voice to spell his words with, he is placed in one side of a machine, so constructed that the thoughts running in his mind have a tendency to be registered in writing on the side of the machine, not so fast as he thinks them, but at the rate of writing, and that it is only by reading this writing that his interlocutors know what he has to tell them. Let him suppose further that one or more persons are standing near him on his side of the machine and talking to him or to one another within his hearing, so that the words which they say tend to be registered in the writing; and let him further suppose that he is unfamiliar with the machine, and that the writing produced has a tendency to vary somewhat from the words actually thought of by him, owing to imperfections in the machine. Let him further suppose that the part of the machine in which he is placed is filled with a more or less suffocating gas, which produces a partial loss of consciousness; that sometimes this gas is much more poisonous than usual (weakness or ill health of medium), and that its effects are usually cumulative whilst he remains in the machine."

This alone is a very masterly summing up of the chief difficulties at present known to us in connection with these psychic communications. But there is more to follow. Dr. Hodgson gives us a very lucid account of our luminiferous ether—bodies, enclosed in our flesh-and-blood bodies, and shows how a "medium" is one in whom a special store of peculiar energy is accumulated, putting him or her in such a connection with the ethereal world as to be termed technically a "Light."

Comparatively few can produce vocal effects even when in contact with this light, but practically all can produce writing movements. Upon the amount and brightness of this light, the genuineness of the messages must depend, and the light is of necessity an ever-changing quantity.

As we burn up the oil in our lamps, so does this light get used up in a "sitting"; and as a careless housemaid, by omitting to trim and clean the lamp to start with, gives us but a poor and inefficient light to read by, so does a weakened or disturbed condition of the body of the medium obscure and dim the light within him or her which is being used by the communicator.

Then again we are reminded of the "floods of excited emotion at the presence of incarnate friends," dominant ideas that disturbed the communicator when he was himself incarnate; the desire to render advice and assistance to other living friends and relatives—all these crowd upon his mind. The sifter begins to ask questions about matters having no relation to what the other is thinking about; he gets more and more bewildered, more and more confused, loses his "grasp" of the "light" and drifts away; perhaps to return several times and go through a similar experience."

Now all these remarks apply with equal force and truth to every other form of manifestation—especially to automatic writing where one is one's own medium.

We all know the paralyzing effect of a dread of self-deception—a fear that we may be imposing our own thoughts or our own wishes and prejudices on the communicating intelligence; so much so, that sometimes there is great danger of the pendulum swinging to the other side, and registering, as a matter of course, the ideas and thoughts most diametrically opposed to our own.

In the rare cases of absolutely unconscious automatic writing, the danger is as great but of a different nature. Here we have to fear not the intrusion of our own conscious personality, but the possible interference of our sub-conscious self, able to act without any check; in addition to the possibilities of impersonation, which are by no means eliminated in such cases.

A young lady I knew in Australia, whose automatic writing was absolutely outside the consciousness of her normal self, regretted this fact in some ways, because "she felt less in touch with the communicating intelligences" and presumably less sure of their identity. There is much in the atmosphere and influence that attend taking a message consciously that goes far toward reassuring one as to its authenticity.

To sum up: We have briefly glanced at some of the many difficulties and responsibilities connected with our new continent. But these are the same difficulties and responsibilities which attend the annexation of all new territory—the difficulties of language, of intercommunication; the responsibilities of making and keeping safe and permanent roads in good repair; of seeing that our new domain is well lighted and has suitable sign posts and adequate instructions and directions for all travelers who wish to pass through it. Much of this has already been done, but far more remains to do!

And what a glorious land it is, which now in this coming century is rising for us; nay, already looms large before our eyes; a land of unlimited possibilities, flowing indeed with milk and honey for those who set foot upon it with pure heart and intention; a land where our loved ones are already anxiously awaiting our approach, longing to demonstrate to us that Love can truly "kiss the lips of Death" and vanquish that grim Foe forever!

Surely no effort should be too great, no labor too severe that will help us more quickly and certainly to that bourne, whence all our loved ones may and do return to us, even now and here.

We commemorate this week the Jubilee of Modern Spiritualism. Fifty years ago the first Rocher sittings were heard. Since then events have curiously reproduced the history of the American nation. We have set sail in our "May Flower," a band of pilgrims in search of the New World. We have made clearings and settled down there. We have built up the shackles that would fain have bound us to the prejudices and traditions of the Old World. We have been called rebels and traitors in consequence, and have had to fight our Bunker Hill and our Yorktown. We have also, at last, signed our "Declaration of Independence," and have secured our privileges of free speech and free opinion.

But the greatest work of all remains to be done. We have now to map out and to unite our States; to administer our territory to the best possible advantage; to combine and co-operate our forces; in a word, to frame our Constitution.

Not as individual settlers but rather as a young, vigorous nation, let us turn our faces to the coming century, and enter in and possess our New Continent!

London, England.

ANDROMEDA.

The smooth-worn old and threadbare classic phrase Of Grecian myths that did beguile my youth Beguile me not as in the olden days; I think more grief and beauty dwell in truth. Andromeda, in fetters by the sea, Shook with the young Perseus came, Less moved me with her sufferings, than she, The slim girl figure fettered in dark shame, That litly haunts the park there, like a shade, Trailing her wretchedness from street to street. See where the passer—jealous wife or maid—How all mere fiction crumbles at her feet! Here is woe's self, and not the mask of woe; A legend's shadow shall not move you so!

—Thomas Bailey Aldrich, in The Temple.

## Written for the Banner of Light. WHEN THE PRAIRIE SUN WAS LOW.

BY E. D. SHAW.

I'm sure you must remember, Jo,  
How o'er the hills and past the sloughs  
We children used to hunt the cows  
When the prairie sun was low.  
So many, many years ago.

I wish I had a photograph  
Of where we gleaned the savory gum;  
And of those girls so frolicsome,  
We liked, yet used to tease and chaff—  
But that was 'fore they took them, Jo.

You mind the old, lone tree? That's dead,  
'T was there the strawberries grew so thick,  
A thousandth part we could not pick,  
But now, there's not a berry red,  
Or even a landmark you would know.

The freshest rose of rare perfume—  
The lily bowing with the wind,  
And flowers of every graceful kind  
Your hands would pluck, you know for whom,  
For you, e'en then, were quite a beau.

Barefooted boys were you and I,  
And say, how fleet of foot we were,  
Our wondrous speed made quite a stir;  
Sometimes for me you were too spry,  
'T was which and d' other with us though.

They've broken up that prairie sod,  
And everything has changed so much.  
You use a cane and a crutch,  
Instead of boys we're seventy odd,  
The rest are in the family row.

An iron road is running through,  
The greedy plow long since destroyed  
Those virgin scenes we so enjoyed;  
The houses all are big and new,  
And show up white like banks of snow.

Forgive me, Jo, you dropped a tear,  
I'm sorry, sorry that I spoke;  
Old hearts are not as tough as oak,  
But hold the childhood's memories dear,  
And oft with age more tender grow.

I've something new to tell you, Jo—  
For kith and kin there's no dread bound,  
The folks return for whom you mourn,  
And Death is not a conquering foe,  
'T is but a balm for every woe.

I've seen the friends of long ago,  
I've seen your Ella and my Jane;  
No conquerer deceives my brain,  
Since Heaven alone such sights could show,  
By all the Grecian gods 'tis so!

Gilding with immortal grace,  
Th'ir motions lighter than a bird's,  
Their charms beyond the art of words,  
Come loved ones from ethereal space,  
Their robes adorned with gems aglow.

## ECHOES FROM ENGLAND.

NUMBER FIFTY-NINE.

Specially Contributed to the Banner of Light by its European Agent and Correspondent,  
J. J. MORSE.

Each of our years contains some special incidents that ever stand out as landmarks in our lives. Happy are we if the chief remembrances are of something gathered and something done, that counts as gain for our fellows and ourselves. If asked to state what is to be most remembered for 1898, my answer would be: Our Golden Jubilee celebrations, held in the lands where the Stars and Stripes and the Union Jack float in the breeze! The story of our English doings has already been told in these columns, so far as our anniversary demonstrations were concerned; while the eventful season at Rochester has had, in part, its due chronicle. Then comes the International Congress in London, with its visiting brethren from America, France, Italy, Germany, Sweden, Denmark, Norway and other European countries and centres; while last, but by no means least, there is the Annual Conference of the British Spiritualists' National Federation, just held at Keighley, the birthplace of our Cause in Great Britain; while all in between, from the date of our actual anniversary, i. e. March 31, innumerable celebrations have been held in all portions of the civilized world, until the earth has been girdled with a ring of stately altars, whereon the sacred fires of our heavenly gospel have been scintillated with a radiance all their own; and sweetest hymns of praise for the light the angels have brought to man have risen like glad hosannas from millions of happy hearts the wide world over.

The first duty, as it is the greatest pleasure, of the present scribe, is to testify his grateful appreciation of the gracious courtesies and loving kindness bestowed upon him when, in response to the esteemed invitation of General Manager Bro. Walker, he, the scribe aforesaid, participated in the Jubilee at Rochester. To Bro. Walker and his good sister, for all their attentive kindness, I can send no words too strongly expressive of my thanks. The zeal, devotion, unstinted effort and work that these twain put into the details of those meetings none will ever know in full. And of them it may be truly said, in the words of the old proverb: "I's not in mortals to command success, but, Sempronius, we'll deserve it!" Personally, my deepest respect and sincerest admiration go out to these good souls for their noble efforts, and a generous as well as a just estimate of their work is due them both from the Cause at large. Business is not all of life; there are some faults that are virtues in themselves. It was a noble effort, conceived in the broad spirit that inspires Columbus's sons, and when the clouds have rolled away, generous hearts will feel that the honor—Angel-World has honored us, and we shall all rejoice that the Jubilee was held.

It was good to be there in the thought in my mind to-day; good to meet the veterans of our Grand Army; to listen to the inspired utterances of the men and women whose names are household words throughout our ranks, good to clasp their hands, to receive their fraternal greetings, to have the warm unstinted welcome, to feel and know that the "little Englishman" was indeed a welcome guest; while it was a further privilege to hear those wondrous tests from the servants of the spirits whose work has done so much to shed light and bring comfort upon the world. Deep still is the impression of that marvelous "fire" "miracle" of the fiery furnace, a credible incident to the modern life. Sweet was the visit to Hydesville, with its sanctifying service to the side that humble and weatherworn cottage, under the glorious sun and unclouded sky of that beautiful June morning. Wondrous were the emotions of us all as we trod those well worn floors, stood in the very room where the neighbors stood on the ever memorable night when the doors of Death swung open and the light streamed into our world from the realms beyond; to hear the raps sounding on the old well frame, to see and talk with one of the survivors of that time of fifty years ago, who knew the family, father and mother, Katie and Margaretta, who attended the same little school-house with the children, and listen to his testimony of the honesty and truthfulness of that household. Truly, all this and much more that space prevents detailing at this time, made it not only good, but precious beyond words, to have been there. The heart was filled, and that silence which is more than eloquence, paid the tribute due to the occasion of time and place and circumstance.

Then comes up from the gallery of memory the visit to Boston, the trip to the fairy like home of Hon. A. E. Giles, at Hyde Park, with the attendant incidents of the presentation of Britain's good will to Andrew Jackson Davis, in recognition of his labors in initiating the Children's Progressive Lyceum movement, which work has taken such firm root in this

land. It was good to be there in the thought in my mind to-day; good to meet the veterans of our Grand Army; to listen to the inspired utterances of the men and women whose names are household words throughout our ranks, good to clasp their hands, to receive their fraternal greetings, to have the warm unstinted welcome, to feel and know that the "little Englishman" was indeed a welcome guest; while it was a further privilege to hear those wondrous tests from the servants of the spirits whose work has done so much to shed light and bring comfort upon the world. Deep still is the impression of that marvelous "fire" "miracle" of the fiery furnace, a credible incident to the modern life. Sweet was the visit to Hydesville, with its sanctifying service to the side that humble and weatherworn cottage, under the glorious sun and unclouded sky of that beautiful June morning. Wondrous were the emotions of us all as we trod those well worn floors, stood in the very room where the neighbors stood on the ever memorable night when the doors of Death swung open and the light streamed into our world from the realms beyond; to hear the raps sounding on the old well frame, to see and talk with one of the survivors of that time of fifty years ago, who knew the family, father and mother, Katie and Margaretta, who attended the same little school-house with the children, and listen to his testimony of the honesty and truthfulness of that household. Truly, all this and much more that space prevents detailing at this time, made it not only good, but precious beyond words, to have been there. The heart was filled, and that silence which is more than eloquence, paid the tribute due to the occasion of time and place and circumstance.

Then comes up from the gallery of memory the visit to Boston, the trip to the fairy like home of Hon. A. E. Giles, at Hyde Park, with the attendant incidents of the presentation of Britain's good will to Andrew Jackson Davis, in recognition of his labors in initiating the Children's Progressive Lyceum movement, which work has taken such firm root in this







## BANNER OF LIGHT BOOKSTORE.

## SPECIAL NOTICE.

The BANNER OF LIGHT PUBLISHING CO. is now located at 92 Bowditch Street, Boston, Mass., and keeps for sale a complete assortment of Spiritualist, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail Prices. Orders for books, to be sent by Express, must be accompanied by at least half cash; the balance, if any, must be paid C. O. D. Orders for books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in postage stamps. Remittances can be safely sent by an Express Money Order, which will be issued by any of the large Express Companies. Sums under \$5.00 can be sent in that manner for 5 cents.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of important free thoughts, but we do not endorse all the varied shades of opinion to which correspondents may give utterance.

No attention is paid to anonymous communications. Name and address of writer is indispensable as a guarantee of good faith. We cannot undertake to preserve or return canceled articles.

Reprints cannot be sent to office containing matter for correction, should be marked by a line drawn around the article or articles in question.

## Banner of Light.

BOSTON, SATURDAY, JULY 30, 1898.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

Entered at the Post-Office, Boston, Mass., as Second-Class Matter.

PUBLICATION OFFICE AND BOOKSTORE  
No. 9 Bowditch Street, corner Province Street,  
(Lower Floor).WHOLESALE AND RETAIL AGENTS:  
THE NEW ENGLAND NEWS COMPANY,  
14 Franklin Street, Boston.THE AMERICAN NEWS COMPANY,  
39 and 41 Chambers Street, New York.

Issued by

Banner of Light Publishing Company.

Isaac B. Rich.....President.  
Fred. G. Tuttle.....Treasurer.  
Harrison D. Barrett.....Editor-in-Chief.

Matter for publication must be addressed to the EDITOR. All business letters should be forwarded to the BANNER OF LIGHT PUBLISHING COMPANY.

## TWO DOLLARS PER YEAR.

The management of the BANNER OF LIGHT has reduced the subscription price of the paper to Two Dollars per year former price \$2.50.

We trust that Spiritualists everywhere will cooperate heartily with us in the step which has been taken, and that regular subscribers for THE BANNER will make an effort to increase its circulation. If every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1898, the heretofore high standard of THE BANNER could easily be maintained, the value of its contents and the practicality materially enhanced, and the Cause which this paper has so long defended and upheld greatly strengthened.

Our patrons will please take notice that during the months of June, July and August, the BANNER OF LIGHT Bookstore will close at 5 o'clock each week-day except Saturday, when it will close at 2 o'clock.

## The Standard of Right.

"Be Good" and "Do Good" has been the burden of the cry of every reformer who has endeavored to aid his fellow men since the beginning of human history. Zoroaster, Confucius, Krishna, Buddha, Jesus, Mohammed and hundreds of others, as teachers and reformers, have caught up the cry and sought to turn the thoughts of men in the way of truth and goodness. The iteration and reiteration of the need of being pure in heart and true in purpose served to raise the standard of morality a little higher for those who followed the instructions, given them by their devoted leaders. No effort to benefit the race has been wholly lost, even if it failed to accomplish in full the object of those who put it forth.

Despite all of the helps the human family has had, no standard of right has yet been found for the entire race, by which it can be guided into higher and nobler expressions of living. The advancement of the race in education has set before the world ideals of a higher order from age to age, the realization of which has been found to be only a forward step in the upward march of humanity, and not the means of redemption of any soul from the thralldom of evil. The ideals of spirituality and virtue in one age, become the most hideous dogmas to the generation that next appears upon the stage of action, hence the command to be good and do good is considered merely relative to the individual or body of individuals to whom it is given.

Philosophers have declared that there is no such thing as absolute knowledge, contradicting themselves in the very statement itself. If they deem absolute knowledge an impossibility, they yet express an absolute faith in making the declaration, viz., "there is no absolute knowledge," which is in reality absolute knowledge itself! In view of this fact, it is not strange that men have sought relationships only, and have not attempted to find the absolute postulates of fact. In so doing, they surrounded their thought, as well as their lives, with an air of mystery by means of which they obtained an influence over the minds of those less gifted mentally than themselves.

By declaring that God was absolutely incomprehensible, theologians laid down a postulate that compelled men to seek mediators who knew how to approach the Incomprehensible better than they did themselves. It naturally followed that these mediators made faith in and support of themselves the *sine qua non* to favor with the God concerning whom they were speculating. The speculations concerning human relationships to and knowledge of God served to confuse the mind as to the right way to approach him, as well as to conceal the truth as to what was meant by right living and right doing. It culminated in the remarkable statement that Good and Evil were interchangeable terms, and that which seemed to be wrong was merely perverted good!

"Be good and do good" has a larger meaning to us than the deliberate injury of our fellow-

men through the idea that it is only a manifestation of good. Is it a "good" to rob a human being of his good name? Is it a "good" to ruin him in the eyes of the world through slander, malice and hatred? We believe there is a marked division between right and wrong, and that it is possible to so live as to make that distinction known, not only to ourselves but to all the world. Goodness is Infinite, hence to make Good and Evil interchangeable is to say that Evil is also Infinite. Two infinite Infinities cannot exist in an orderly universe, especially when one is diametrically opposed to the other. It therefore follows that there can be but one force of an Infinite nature; if that force be evil, then the law, order and beauty of the existing universe becomes simply a matter of caprice, or of chance. This is a self-evident contradiction, and leads to the inevitable conclusion that Goodness is the one Power in control of all things.

If Goodness is supreme, how can there be any Evil in the world? If Evil is a manifestation of goodness, what necessity is there for the reformer to cry continually "be good," "do good"? If Goodness is only perceived through relationships, how is it determined that there is any such thing as Supreme Goodness? These questions are skillfully avoided by the theologians, who fall back upon the stereotyped expression "God's ways are inscrutable, and his methods past finding out." This, however, does not solve the problem, neither does it reassure the inquiring mind. Man naturally wishes to find the line of demarcation between right and wrong, and seeks to so square his life by the rule of virtue as to receive the greatest possible amount of happiness from his rightly directed efforts.

The problem of evil is too knotty to be solved even by unlimited faith on the part of mankind. If Evil be the result of man's ignorance, then education will set him right. If it be the perversion of that which is good, the cause is yet remediable by man through his will, for he can will himself to make good use of that which is in his possession. From this it would seem that man is the unit of the problem and holds the key of its solution in his own hands. It therefore follows that man can so adjust his relationships to his fellowmen as to express them in words or actions through his will. He can turn a thought of goodness into a channel to work his neighbor an injury; he can rule out every factor of good for the sake of making others unhappy; he can will against everything of ill, and express only good. This leads to the conclusion that man's free will, his free agency, is directly responsible for his moral, spiritual and intellectual status.

He can determine the effects of his thoughts and of his acts through his perception of them. It becomes the duty, therefore, of every man to know himself absolutely, and then he can relate himself in such a way to mankind as to rule out the possibility of evil effects, by premising only good causes. When this is done he will be able to judge the opinions of others at their real worth, and relate himself to them in such a manner as to perceive truth as an absolute essence, no matter what its source may be. He will then learn that Evil is relative and finite, and hurtful to all who yield to it without reflecting upon the outcome of its influence. Man's will is the arbiter of all questions with regard to right and wrong, hence he can determine for himself absolutely whether he will follow the one or the other. He is responsible for his every thought and act, and will be rewarded accordingly, or Spiritualism is not a true teacher.

## The President's Proclamation.

The recent proclamation of President McKinley, requesting the people of the United States to assemble in their respective places of worship to return thanks to God for crowning American arms with such signal victories in the present war with Spain, has aroused no little comment throughout the nation. Without regard to sect or party, the question comes home to every sentient being, is the Infinite Spirit of the universe capable of taking delight in the slaughter of human beings?

We do not doubt President McKinley's sincerity in religious matters, but is his position logical? Was it a God or something else that made victory possible? The American ships were stronger than those of Spain and much better equipped. The American sailors were better drilled, and the soldiers armed with better weapons. Through practice the Americans had made themselves better marksmen, hence had every advantage. They had more ships, more men, more guns, better skill and better discipline, to which must be added a dash of original Yankee courage that is always applauded when success crowns any effort, and condemned in case of failure.

In view of these facts, it is far more reasonable to conclude that the American victories were due to the causes above stated, and to the valor of the soldiers and sailors rather than to any intervention of a God or dozen Gods. It is rather an insult to the intelligence of modern times to declare that the Infinite Spirit of Life and Love has any interest in bloodshed, or has a preference for one people over another. We cannot believe that any man possessed of sound reasoning powers believes that the God of the Universe has set aside every law of love to lead the American forces against the armies of Spain.

We believe in the flag of our country, and feel that the present contest for freedom is just. But we are opposed to giving the credit of the great victories that have crowned American arms thus far to any outside power, either human or "divine," when it can be traced directly to Yankee ingenuity, Yankee skill and clear Yankee grit. We are pleased to record the fact that very few Spiritualists felt called upon to return thanks for the successful shedding of human blood, upon the occasion in question. If Christianity yet teaches that the Ruler of the Universe is a God of battles, it is high time it was supplanted by a higher and better religion—the religion of humanity.

## The Camp-Meetings.

The Spiritualist camp-meetings are now in session, and are giving the people in attendance an excellent diet of mental and spiritual food. It is the purpose of the BANNER OF LIGHT to give interesting reports of the work at the various camps, hence those who are unable to leave home during the summer can enjoy the camps by proxy, if they will subscribe for the BANNER OF LIGHT. Now is the time to place your names upon THE BANNER'S subscription list. Send in your own name, and then induce your neighbor to do the same thing.

## Psychic Research.

Prof. Richard Hodgson's psychic investigations have been very frankly discussed by his fellow-scientists, but few of whom have adopted his conclusions. Professor Hodgson began his work some years ago, firmly believing that there was nothing whatever in Spiritualism. After several hundred experiments with mediums, chiefly Mrs. Piper, he has demonstrated the fact that an intelligent human entity has survived the change called death. This frank admission on his part means much to thoughtful Spiritualists, as well as to the scientists of the world. He exhausted every possible hypothesis before he accepted that of the spiritual, and he frankly admits that he only accepted that one under the compelling need of truth.

Prof. Hodgson has recently published a voluminous report of his investigations, all of which are most valuable to those who are in search of truth. He took every possible precaution to guard against deception, and the vast majority of his sances were absolutely fraud-proof. He even went so far as to have the medium watched by detectives in order that there could be no possibility of collusion between herself and outside parties. He made careful and voluminous notes of the results of each sance he attended, and now that these notes are published in book form, the thoughtful public has an opportunity to study these evidences of psychic force for themselves. Prof. Hodgson has laid a foundation upon which the Spiritualists should now erect the temple of truth.

For fifty years the Spiritualists have been making desultory experiments in this same direction, but very few of them have attempted to do what Prof. Hodgson, an outsider, and an unbeliever at first, has now accomplished. Many, yes, the vast majority, of the Spiritualists, did not deem it necessary to classify the phenomena they were studying, nor did they feel to reduce the same to orderly form, much less to engage in the painstaking labor of noting the complete results of each sance. In other words, the necessity for a scientific basis for Spiritualism was not recognized save by a limited number of Spiritualists, who failed to secure a hearing because of the impatience of those who wished to be amused rather than to be instructed. They also had to encounter the opposition of not a few Spiritualists, who held that Spiritualism was not a science, but rather a revelation of a particular character unto a favored few, who were to voice it to the world at large.

The Psychical Research Society has given the Spiritualists a striking object-lesson. It has shown what persistent effort, along systematic lines, will do to demonstrate psychic truths. It puts to shame the chaotic, unscientific and often ludicrous methods that have so long prevailed in many sances. It has placed before the world absolute facts, based upon evidence, that it is impossible to controvert. To have this orderly work done by those who are not Spiritualists, proves one of two things to be true—the lukewarmness of the Spiritualists to the demonstrations of truth, or their failure to recognize the fact of Spiritualism having anything of value in it, either to themselves or to the world. We know that splendid work has been done in many directions during the last fifty years, hence we are not condemning the pioneers in the spiritual vineyard, neither do we impugn their motives in the least. But it is evident that their failure to objectify their demonstrations, their neglect to reduce their work to the basis of scientific fact, has resulted in the chaotic conditions of to-day.

Prof. Hodgson, Prof. William James and their associates have done a great work for their fellowmen. They now say to the Spiritualists: "We know that there is some truth in Spiritualism; if you will help us, it can be given to the world. Therefore it will be wise for us to unite in the work of demonstrating the facts of psychic science to mankind." It seems to us as if it were the duty of the Spiritualists to cooperate in this work. The haphazard methods of investigation of past years should be supplanted by clear-cut, scientific evidence of spirit-return. When a scientific basis is fixed upon, fraud and counterfeiting will be impossible, because of the guards erected against them. The American branch of the Psychical Research Society has been doing the work that we as Spiritualists should do for ourselves and the world. Its members have had the courage of their convictions, while the results of their work clearly indicate that there is a widespread interest in psychic problems. By cooperating with these truth-seeking scientists, the Spiritualists of America can place our science, philosophy and religion in their true light before the world, by demonstrating the fact that credulity, extravagant assumptions and bigoted assertions no longer control the minds of those who are striving to reveal the truths of Spiritualism to their fellowmen.

## William S. Butler.

The many friends of this well-known business man were painfully surprised to learn of his sudden transition to the higher life on Saturday morning, July 23. He was ill but a few hours, and obeyed the sudden summons without fear or regret. The immediate cause of his transition was hemorrhages of the stomach. Mr. Butler was well known among the Spiritualists of Boston as a man of large charities and generous impulses. His wife is the gifted clairvoyant physician, Mrs. M. J. Butler, who has been identified with Spiritualistic work in this city for many years. Mr. Butler was the senior member of the well-known firm, Wm. S. Butler & Co., Tremont and Bowditch streets, and was much beloved by all of his employees. He was their friend and benefactor, and was noted for his uniform kindness and generosity to them. His interest in them caused them to redouble their efforts to further the interests of his firm, and made them feel as if they had a greater object for which to labor. Mr. Butler was a man of public spirit, and took a deep interest in every project for the benefit of his fellowmen. He will be much missed in business circles, and sincerely mourned by a large number of loyal friends. We extend our sympathy to his wife and family, upon whom this unexpected blow will fall heavily. Having the comforting assurances of Spiritualism to sustain them, they know the way he has gone, and mourn not as do those without hope, but with the calm conviction that they will meet him again in the higher life.

In our next issue will appear the very practical paper written by Mr. W. T. Stead and read at the recent Rochester Jubilee. Secure an extra copy and send to some friend.

## Millions of Spiritualists.

The question is often asked as to the number of people in the United States who are Spiritualists. The usual reply to this question on the part of not a few Spiritualists is amusing. The figures range all the way from five to twenty-five millions, and people are expected to believe these numbers to be exact. When the matter is viewed from a common-sense standpoint, the absurdity of this claim is at once apparent. In the first place, there are, in round numbers, only seven hundred Spiritualist meetings in the United States. The membership does not average over fifty, which will only give thirty-five thousand registered Spiritualists in this country. Supposing the membership is one hundred, we then have only seventy thousand, and only one hundred and forty thousand if it were double that number.

Again, will each of these seven hundred meetings average five hundred persons in attendance? Never! Even so, there would only be three hundred and fifty thousand people in that estimate, only one-fourth of whom could honestly be counted as active, avowed and loyal Spiritualists. Supposing there are one hundred and fifty thousand Spiritualists enrolled upon the books of all societies, how many are there not so enrolled? It is a most liberal estimate to say there are five persons who are Spiritualists on the quiet to every one who avows his Spiritualism openly. Let us make the estimate *ten to one*, and we will only have one million five hundred thousand people who are interested in Spiritualism.

Again, let us consider the number actually enrolled of which we have knowledge. For two years past an attempt has been made to ascertain the names and addresses of all Spiritualists in this country. The exact figures are not at hand, but we dare assert that sixty thousand names is far beyond the true enrollment. In view of all these facts, it behooves our Spiritualists to be more modest in their claims, and place their figures at least within the reach of reason. By so doing they will cease to make themselves objects of ridicule.

If Spiritualists consider that every church member is a believer in Spiritualism, there would then be only twenty millions of Spiritualists in America. But that estimate would be much too high, for it is well known that thousands of church members do not believe in immortality at all, let alone spirit-return, for they are Deists. Seven-tenths of all church members sneer at the very name of Spiritualism, and consider those who believe in it to be either idiotic or insane. It therefore follows that the Christians should not be counted as Spiritualists, hence it will be seen that the statement that there are "five (or twenty-five) millions of Spiritualists in the United States," rests only upon the unfamed, riotous imagination of those who utter it.

Modesty is a virtue, and Spiritualists, of all people in the world, should be endowed with it to a large degree. If there were ten millions of Spiritualists in this country, they would stand in a very sorry light before their fellowmen. Would ten millions of people be unable to raise ten thousand dollars for a mediums' home? Would they be unable to raise fifteen hundred dollars to test a case in court involving their sacred rights as citizens? Would they be unable to support their movement as a whole to the extent of only twenty-five cents each per year? Does not the failure to do all, or even one of these things, prove that there is no such number of true Spiritualists? We believe there may be one hundred fifty thousand true-blue Spiritualists in the United States, with one million five hundred thousand others who are interested in or investigators of Spiritualism. Even these modest figures look very dubious when the generosity of those comprising these estimates is considered, but we prefer to be just and liberal in our deductions, hence place the above facts before our readers for calm consideration.

## The National Lyceum Association.

This important body will hold its annual convention in Washington, in connection with the sixth annual convocation of the National Spiritualists' Association. This by no means indicates that the National Lyceum Association is only a branch of the larger body, with no principles of its own. It does indicate that it is an auxiliary of the National Association, that it is being fostered and will be assisted in every possible way by it. The National Lyceum Association will work with the N. S. A., but as it will be incorporated as an independent body, it will by no means be absolutely controlled by the latter. There can be cooperation without absorption. The two bodies are serving Spiritualism, not individual ambitions for place and power, hence will work as the national representatives of Spiritualism. The future of Spiritualism depends upon the young people who are reared under its influence, therefore the Lyceum as a national movement deserves the hearty support of every true Spiritualist.

## The Jubilee Deficit.

As Mr. Walker has made a frank statement of the facts with regard to the receipts and expenditures of the Jubilee, it is to be hoped that the Spiritualists of America will not overlook one item in particular. He says nothing about his own compensation for time and labor, but simply asks that all other claims be promptly paid. With only a moderate salary to himself, the actual amount due would have been five thousand dollars in round numbers. But it now stands less than twenty-eight hundred dollars, hence can be easily met by the Spiritualists of America if each one will but give a little. Are there not three hundred persons or societies willing to give ten dollars each to meet the present indebtedness? Who will join the BANNER OF LIGHT in a pledge of this kind? Will two hundred ninety-and-nine others do the same thing? When three hundred pledges are recorded, the fact can be made known, and the entire amount placed to the credit of the Jubilee. Who will be the first to respond?

Our letters from Foreign Lands, that were to be continued in this issue, are from necessity crowded out. Their subject-matter is so valuable, however, that a little delay will do no harm. Our next instalment includes letters from France, Italy and Russia, from some of the ablest thinkers in our ranks.

We trust that our readers will not forget that Mr. E. W. and Mrs. M. H. Wallis of Manchester, England, are to be in the United States for the next six months. Societies wishing to engage them should make applications at once. Address all letters to the Editor of the BANNER OF LIGHT.

## Organization.

Some one has said, "Organization is in the air." We venture to assert that it is high time it was made a part of the work of every Spiritualist, who should feel it to be his bounden duty to do something for his fellow-men. In any event, let us remember the old truism, "In union there is strength," and not seek to organize societies with one's self as the only member. There is now an indication that several individual Spiritualists wish to be considered National Associations, with sole powers and privileges to do everything for the Cause of Spiritualism. Just recognition should be given to all true workers in every movement, not excepting Spiritualism. The trouble seems to be that certain ones feel that they are not estimated at their real value, hence feel in duty bound to head a movement of their own. Let us have organization, by all means; but let us see to it that it is based upon the motto, "Equal rights for all and special privileges to none." It will then be a success.

## Prof. William M. Lockwood.

We are indebted to this able advocate of our Cause for a copy of his latest work, entitled, "Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-embodiment." It is a work that will bear careful study, and he who does not wish to think should avoid reading this book. Orders are received at this office at twenty-five cents per copy. A review of this meaty work will appear later.

## System.

Poor Richard says: "Drive your business, let not your business drive you." Yet in this progressive nineteenth century the majority are mercilessly pursued by "business."

Stop and take an inventory of yourself and your affairs, and see if a little systematizing will not show you the way to do the pushing instead of being pushed. Insist upon the daily hour for self-communion, for reaching out into the vast silence for strength and wisdom. The daily task will be much easier, and you will constantly add interest to capital.

A correspondent writes, in a private letter, words of hearty commendation of Miss Abby A. Judson's weekly letters in the columns of THE BANNER. We are pleased to note that Miss Judson's letters meet the general approval of the majority of American Spiritualists, and hope that this generous advocate of our Cause will be remembered in a practical way through liberal orders for her excellent works. Miss Judson is a credit to the Cause of Spiritualism, and her instructions are leading many inquirers into the light.

We referred in our last issue to the coming convention of the Young People's Spiritualist Union at Lily Dale, N. Y., August 9, 10, 11. We trust our young friends will be present en masse on that occasion to carry on the good work. This National Union is the outgrowth of a society that was formed two or three years ago at Lily Dale, the importance of which was soon recognized by many of our progressive young people throughout the country. We wish them every success.

In electing officers for local societies, it would be well to choose each in accordance with his fitness for the position. The president should be a good presiding officer; the treasurer a thorough business man or woman; the secretary one who understands the rudiments of the English language, and the trustees earnest, practical workers. Such a corp of men and women, working together in harmony, will not fail of success.

The articles by Rev. T. E. Allen will soon be concluded. They will be issued in a special form, and placed on sale at five cents per copy. We request Mr. Allen's critics to refrain from sharpening their pencils until they have read his entire series. Then our columns will be open to them, and they will be welcome to discuss principles and compare views in an impersonal manner.

Our readers will find the card of S. L. Beal in another column. Mr. Beal is the efficient President of Cape Cod Camp-Meeting, which position he has held for several years. He is an ex-Universalist minister, whose cultured mind has brought him inspiration of a high order as a Spiritualist speaker. He ought not to be without employment for a single month.

Have you forgotten the Jubilee fund? If so, let this notice so refresh your mind that you will be inspired to send a generous donation to Mr. Walker at once. Remember that his address is Hamburg, N. Y. Donations are also received at this office.

Do not fail to read the article by Miss E. Katherine Bates on the second page of this issue. It was her contribution to the Rochester Jubilee, and is one of the most valuable papers that were prepared for that great meeting. Read the article with care, then buy extra copies of the paper and mail them to your friends.

We are pleased to report that Mr. F. Forest Harding continues to improve in health. His condition is still critical, but his physicians feel assured that he will ultimately be completely restored to his usual strength. The loss of his left eye will be keenly felt by himself and family, all of whom have the heartfelt sympathy of their many friends.

## Freeville, N. Y., Camp.

The Third Annual encampment of the New York Central Spiritualist Association began July 30, on their new grounds near the Junction, Freeville, and will close Sunday, Aug. 14. Mrs. Cora L. V. Richmond, of Chicago; Mrs. C. M. N. Lincoln, of Buffalo; Mrs. Theresa Allen, of Missouri; Lyman C. Howe of Fredonia; E. J. Bowtell, of Binghamton; E. W. Lincoln, of Michigan; Mrs. Augusta Armstrong and other noted speakers will address the meetings under the Association's Mammoth Tent, seating two thousand people. Prof. H. N. Grant and wife, of Buffalo, will have charge of the musical exercises during the camp.

B. L. ROBINSON, Pres.

## Michigan State Convention.

The Fifth Annual Convention of the Michigan State Spiritual Association will be held in Lansing, August 16, 1898, at 10.30 A.M. A large attendance of delegates is desired from the various local societies. The meeting will be held at Spiritual Temple (Old City Hall), Michigan Avenue, E. Committees will be in attendance to receive delegates at all trains and entertainments.

MAY F. AYRES, Secy.







## SPRIT Message Department.

### SPECIAL NOTICE.

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

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

### SPRIT-MESSAGES GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE R. D. CONANT.

Report of Séance held June 18, 1898.

#### Spirit Invocation.

Once again we come to these a-king for strength in the hour of need. We thank thee, oh! thou Divine Spirit, for the many blessings of the past, and we come now, knowing that when we ask for that which we really need we shall receive. We turn to thee at this hour asking for light and inspiration, asking for that which shall elevate us and stimulate our spirits to new and higher endeavors, to let our own light so shine that our good works may strengthen those who are weak and suffering. Help all who will come through the medium at this time, to send loving messages to the friends in earth-life. How sweet it is to know that when we go out of the body we do not go to some far-off place, but we simply go to sleep in so-called death and rise in eternal life. Oh! "blessed are the pure in heart, for they shall see God" but more blessed are they who know the sweet joys of spirit communion, the opportunities of coming into the presence and under the influence of wise intelligences. We pray that an instructive force may come to us, that our minds may be stimulated to new research and understanding, that our hearts may be imbued with thoughts of the good and true, that they who come here seeking avenues of expression may be able to give their word and thought to those in mortal life so that the friends left in mourning will be comforted and led to seek the truth of the statement, "there is no death." Amen.

### INDIVIDUAL MESSAGES.

#### Silas W. Hutchinson.

I want to send a message through the BANNER OF LIGHT to my son Charles, and tell him and all the rest that I have come, and mother is with me and all who went before. I just want to say I can see now and can get around without help—for I was pretty well worn out before I went out of the body; but I was not afraid to go, for I knew that my loved ones were awaiting me. My son lives in Lunenburg, Mass., and he understands this beautiful truth of spirit-return. But there are others whom I wish to convince that we can and do return to earth to do good and assist them. I want them to know of the beautiful home I found in spirit, with all the loved ones in it and my dear boy and good wife and family, who were all so good to me when I could not do for myself. Now don't worry about your work. I see you are not getting along as well as you want to, but you will do better by-and-by. I wish you all to know that by your good, kind act and noble, unselfish deed you will gain the help of the spirit-world to better your condition. I was in your home not long ago, when I heard you say, "Why don't father or mother or some one we know come to the BANNER OF LIGHT?" and I thought I would try. So here I am, doing the best I can through this medium, whom I can not control very well. I liked THE BANNER when I was in earth-life, and I know lots of good comes out of it. Now, dear ones, I must go, as I cannot hold the medium any longer; so good-bye. I will try to do better next time. My name is Silas W. Hutchinson. My home was in Lunenburg, Mass.

#### Ed Smith.

Almost two years have gone since I was called to spirit life. I am a stranger to you. I have only been in the spirit-world a little while, but I am already longing to return and communicate with the dear friends of earth. I feel strangely as I look about and realize that this is the spiritual world. It seemed to me that the change came suddenly upon me. I felt so surprised when I opened my eyes in the spirit-world and found that I was outside the body; and yet myself, strong and active as I had been before, and the same individual. I have not yet become fully accustomed to it, but I am learning and growing and beginning to fit into the new life, and to rejoice in it. I would like to tell my friends of some things that have happened to me since I went from the body, and also of some experiences which I had before the end came, but I cannot do it here. I do not want to talk about these things in public. If I have an opportunity to come through some private avenue, I will speak as I would like. I do not like to mention names, but I send my love to all. Tell them I am well and happy.

Just say that Ed. Smith came, and that my home was in York, Maine.

#### William T. Jones.

I can hardly express my joy and gratitude for being able to reach out in this way and send a loving message to those I love at home. Kind friends have assisted me to come here, that I may bring to them this pleasant surprise. Dear wife, let my spirit-presence teach you the way; grasp this truth: We live after death, and progress on and on. I know you have been taught to believe in the Bible and have faith; but believe me you must be your own savior by your works, and remember when you take the true Spiritualism out of the Bible, you do not have much left.

I find life in spirit one of advancement and knowledge. We are happy when we can help others, and by that we progress higher. I have met the loved ones who went before me; I found my father and mother and our dear children, Annie and Willie, your sister Mary, and oh! so many.

Time will not let me give you more now, as there are so many waiting to control this medium, and all want to send messages of love to their friends. So good-bye for this time. I hope you will see this, and that your own feeling will tell you that it did come from your ever true husband, William T. Jones. My home was in Fort Wayne, Ind.

#### Ellen May.

Well, I am desirous to send a message this morning, and also to come in contact especially with my children and husband, because it seems so hard for them to get along since I have been gone, although it is not so very long. I was so long sick that my usefulness was stopped before I left the body. I wish Henry to know that I feel very well pleased with the conditions that he has been in since I passed out of the body, but want him to know that while the body was laid aside the spirit is still with him. I should like to come closer in communication with him, if it is possible, because there are many things that if he was thoroughly conscious of, I think he would be still better off. He believes in Spiritualism. I know the spirit-world assisted me a great deal while in the body, and he knows it; but we sometimes know our friends are around us, and yet at the same time are not able to thoroughly comprehend their presence.

I also want my children to know that mother is still looking after them, and will try to send a good influence out so that they may be guided and directed through the whole course of their natural life, as I want them to grow up to be good men. I find the weakness over taking me again that I was troubled with just before passing away, so I cannot hold the medium too long this morning, but wish them all to know I am with them, and assisting them all I can.

My name is Ellen May; my husband's name is Henry, and my home was in Leominster, Mass.

#### Thomas D. Francis.

Oh! what a privilege this is, and how good of you it is to leave the avenues open free to all, without money or without price. I am so glad for this privilege. I have sought after it because I have been very anxious to let my darling wife and family know that death is the awakening to a more beautiful consciousness of life, away from all trials and tribulations, pain and sadness. I was sick a long time before I passed on to the spirit-world, and I suffered much; but the good angels assisted me and I was willing to go, for I knew that as I passed on to the spirit-side my loved ones were with me and would meet me there, for I did not die without knowledge of spirit-return. I wish to say to my friends of earth life, especially those who have not been convinced that we can communicate, seek diligently, seek honestly, and you will find a great deal more than you expect. My wife's name is Flora, and I wish her to know that I have been assisting her, as far as it was in my power, to lift the burdens and cares of life, for I know she has a great many to contend with, and I know there is also anxiousness concerning the boys, for boys will be boys, and there are lots of things the mother sees that no one else observes.

Now I wish to say to all my friends in Manchester, N. H., (for that is where I belong) that Thomas D. Francis is with you this morning. I am glad to have the privilege of returning through the Banner of Light Circle Room, as I have heard my friends say so many times: "Why, Tom, why can't you send us something through THE BANNER?" This is my first opportunity. I have done the best I could, and I will try to do better the next time. Thank you, I will now say good-bye.

#### Abby J. Spaulding.

I, too, would like to send out a message this morning. My name is Abby J. Spaulding. I passed away in the West, in Minnesota, but I wish my friends both in the East and West to know that I have not passed out of the hearts of those I loved. We can pass away from sight, but we can't pass away from the true affinity that binds mortal to mortal and spirit to mortal because we pass out of the body; we are still united in spirit. I left so many dear ones in the West, and I also have those in the East, who will remember me through the influence of my father, who used to live in Newburyport, Mass., in years gone by. Father and mother both lived there; he will be remembered as Joseph Jackson. They are with me this morning in spirit, and I wish all to know that we join in sending these few words to encourage and to assist those struggling in earth-life. I was somewhat mediumistic while in the body, but although no public medium, I felt the touch of the vanished hand many times, and I heard "the voice that was still" very often speaking to me, while traveling in earth life. I know that if you will only listen and seek to know where your friends are, you will find them, because distance is nothing to the spirit; for we can travel everywhere by thought.

My husband is also with me in spirit-life, and wishes to be remembered to the loved ones in earth life. I want them all to know that while we are not always talking to them, we bear them in mind and will bring all the courage and consolation that it is possible for us to do. I find that I cannot hold the instrument very well this morning, but I hope that the friends will overlook some of the mistakes that the spirit sometimes makes while trying to control a medium, for we cannot always use and act on another's organism as well as we can use our own. When we know there are so many mistakes in earth-life, we certainly ought to know that there must at times be some mistakes made by spirits in manifesting.

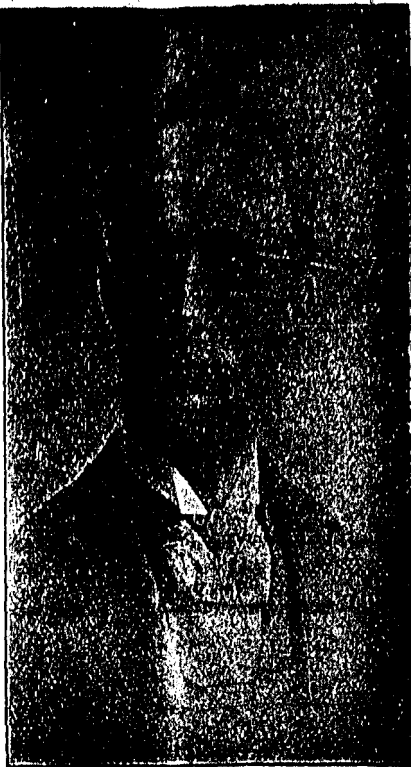
Now, friend, I am not going to give a sermon this morning, but will just say, God bless you; seek diligently, and we will assist you all we can. You can put my home down as Champion, Minn.

#### Messages to be Published.

June 25.—William Kilgore Harrison, Emma E. Robinson Morris Broadbent, Charles T. Thornton, Elizabeth Mytinger Bell, Mary Elizabeth Scott.  
July 2.—Geo. Elwood Lockhard; John and Hannah Low Fairley Brown; Chas. C. Randall; Edna Jane Brown; Helen Stewart.  
July 8.—John E. Whitlock; Eunice E. Mayo; John Henry Morris; Monica Boynton Lane; Simons Mears; Simons Orchard.  
July 15.—Geo. Burlington; Frank Burton; Alice Knowles; Jas. E. Bryant; Susan Woodbury; Hannah Green.  
July 22.—George Bagley; Mary E. Anderson; Emaline Keating; Sarah Strong; Joseph Eastman; Mabel Alice Waite.  
July 29.—Sam'l Gregg; William Burns; Mary McCarthy; Jane E. Davis; Fannie Willson; Harriett Jones.

✱ We can do nothing without the body; let us take care that it is always in the best condition to further our efforts.—Socrates.

### ANSWERS TO QUESTIONS GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Ques.—(By James Dodd, Boston.) Many take the occurrence of this life with what they consider resignation, expecting a life of comfort and happiness in the next condition, to compensate them for the inconveniences of this. Is it not better to adjust ourselves to the conditions of this life, without regard to the next? Will not the happiness of the next condition depend upon our knowledge and exertion to make it so?

Ans.—There is certainly a good deal of sound philosophy intended in the above question. We are not, however, prepared to entirely agree with the questioner, because we do not think all the points are clearly taken.

In the first place, there are various kinds of resignation, as there are different sorts of contentment and of consistency. To be resigned in a spirit of weak submission to adverse fate is foolish and debilitating, but to take life calmly, cheerfully and philosophically is always infinitely better than to fret and fume over what appears inevitable. We endeavor to strike a middle course between extremes.

Some people look upon everything that takes place as something to be submitted to, while others struggle and fight against whatever opposes their immediate wishes. Neither position is either safe or sound, for while the former is too negative to be forceful or conducive to great achievement, the latter is no more to be desired than the wild conduct of a captive animal or bird which wastes its strength in futile efforts to be free.

It is well to decide that we are in need of whatever experiences come to us; but when they come, how are we to meet them? It is always the vital question. The only wise course to pursue in any time of difficulty or threatened danger is to sit still for a brief space and affirm that you will see the best way to act. By such a course you prepare yourself to collect your forces for action, develop your intuitive perception, and at the same time afford the best conditions possible for timely inspiration from wise, unseen helpers.

Happiness is not to be gained by reaching out for it, but by solving that it results as an inevitable consequence of the life you lead. We need not disturb ourselves about how we are going to fare either here or hereafter, because one day grows out of another and carries forward the results of the past. Anxiety concerning the future disqualifies us from doing our work to-day, and, as the so-called future is only a continuation of the present, the happiest and healthiest mental frame is one that does the duty of the hour and serenely takes for granted that the future will be bright.

We cannot see how we need to exert ourselves for the sake of being individually happy when happiness is not the goal to be pursued, but a condition inseparable from the formation of noble character and the living of a harmonious life in accord with universal order. It is a very common experience for people to make efforts on behalf of their personal health and happiness, and, instead of gaining it, they suffer continued misery. An ideal life is a social, cooperative life in which personal demands are not in the least aggressive. Unhappiness is due to the search for personal happiness rather than to any other single cause. When we cease to think so much of self, and live more in loving union with others, we shall be far happier than most people are to-day. The knowledge of how to promote the general weal is the kind of information of which humanity stands in greatest need, and when that knowledge is obtained and lived up to, how to secure happiness will no longer be a problem, for happiness, being a fruit which grows spontaneously on the tree which produces it, will make its appearance unbidden.

As to adjusting ourselves to the conditions of the present life without reference to anything beyond, we can only say that if you are so situated that you cannot possibly obtain any knowledge of what lies beyond, you do well to cease troubling about the unknown; but if information is within your grasp, why scout it? It is a very crude idea that happiness in the next state of existence is a boon arbitrarily conferred as a reward to compensate us for sufferings endured on earth. We certainly prefer to phrase the teaching very differently. Whatever we undergo teaches us something, and the lessons we have learned through trials and distresses have proved of value as soon as we have digested them and grown beyond the need of other lessons of the same character. If every event could be accepted as conveying a lesson, and if every one would determine to get the most out of and make the best use of every experience which comes along, life would be far easier and far happier than it now is.

We cannot learn except by actually meeting situations and rising above them, any more than an artist or workman can unfold his talent and achieve results unless he actually handles material, and by direct action of his own makes it obey his will. When we are less solicitous concerning personal comforts and private advantages, and more ready to make the best contribution we can to the general human output, we shall become illumined enough to see with greatly increased vision the good of what we aforesaid looked upon as evil. There is never a communication from the higher realms of spirit which does not declare in unmistakable language that the darkest experiences of earth are needed lessons, and that when they have been mastered the outcome is glorious.

### A Letter from Abby A. Judson.

NUMBER TWENTY-EIGHT.

To the Editor of the Banner of Light:

Many writers on occult subjects misapply the word magnetize, using it where mesmerize is the term to be used. To mesmerize, psychologize, or hypnotize any one is for the operator to temporarily control the subject, so that he will do the acts, speak the words and see the sights impressed on his brain by the one who controls him. The force exerted being a mental one, it can be exercised by embodied or disembodied spirits on incarnate or decarnate ones.

One who has yielded to this control when welded by a mortal, passes more readily under the sway of a disembodied intelligence. Such a person is a sensitive or a medium. In this way, mesmerizers have frequently made their subjects mediumistic. It was through such a human instrument that A. J. Davis originally went under the control of a disembodied intelligence, who wisely discarded after a time the assistance of a human operator.

While a person desiring to be controlled by a spirit can often settle his capability in this direction by seeing if a mortal can mesmerize him, yet many who have never been mesmerized are mediumistic to the extent that they can be sufficiently psychologized by spirits to see visions and receive impressions from the spirit-side of life. I belong to this second class. No mortal has ever been able to mesmerize me completely, but my father and other guides often assist me to see visions in spirit-life and to drink inspiration from the infinite fountain of intelligence.

To return, some persons say magnetize when mesmerize is the right word, from the fact that a magnet attracts to itself particles of iron, and the mesmerizer can draw his human subjects to himself if he so wills.

But this attraction is not exerted in the same way. The mesmerizer, psychologizer or hypnotizer draws his subjects to him by the exertion of his will, which is temporarily or permanently stronger than theirs. It was in this way that Leonora de Concini controlled Mary de Medici in the early part of the seventeenth century. Before being executed as a sorceress, she was asked how it was that she could so sway the queen-mother. "By the power of a strong mind over a weak one," was her haughty reply.

It is not in this way that a magnet draws iron particles to itself. It is because the magnet itself vibrates in unison with the great earth-magnet; and when the small particles are brought near it, they begin to share in the same vibration and pass to the magnet, which is larger than they.

It may be asked what we mean by magnetism. The answer is simple. Every atom in the universe has both kinds of electricity in it. When these two kinds of electricity pass to the opposite poles of the atom, it is in the magnetic state. Electricity is a force, while magnetism is a condition.

What is true of an atom is true of aggregations of atoms, as organized beings, and the earth itself. In the great mother-magnet the earth itself (we say mother, for she is the mother of our corporeal frames), the negative electricity goes to the north or negative pole, while the positive kind goes to the south or positive pole. We call the north pole negative because the positive end of the magnetic needle turns to the north; and every tyro on these subjects knows that if a small, free magnet be placed against a larger one, its positive end will seek the negative end of the larger one, and vice versa.

The earth, being in the magnetic condition, is in the healthful, harmonious, and thoroughly propertate that a planet should be in. And what is true of the planet itself, is true of that far larger world which surrounds the earth, extending far, far out into space, of which the earth is the minute nucleus, which we call the spirit-world of the earth, the successive spheres of which will be the homes of all human souls during countless eons of time.

This enormous spirit-world has its poles, and is of course in a magnetized condition, and only those souls whose forms vibrate in harmony with the same, are able to pass on in its successive and more exalted spheres.

These natural facts have great importance in our present daily life. It is quite impossible to have health of any kind, and healthy mediumship is one of these kinds, unless our physical body and our spiritual body are in the magnetized condition that makes them vibrate harmoniously with the earth and with the greater spirit-world. Magnetic inharmonicity is the cause of disease, both physical and mental, and to harmonize the bodies of the soul with external nature, as well as the soul itself with Infinite Soul, is the most important thing for each to do.

So deeply do my guides feel this that they have for ten years sought through me to carry to others what is in their opinion the best method to harmonize the fleshly and the spiritual body with universal nature and the soul with universal soul. The first years were devoted to teaching me enough to begin to teach.

In 1890 I began to teach others, by lessons, at Clinton Camp, and by directions printed in five Spiritualist papers. The lessons have been given in many cities and towns. In 1891 "Terrestrial Magnetism" was published; and the directions therein, with a vast amount of elucidatory matter, were published in 1894 in the work named by angels, "The Bridge Between Two Worlds."

My aim has been to reach as many as possible. So I have never asked more than twenty-five cents for any class lesson, nor more than a dollar for any book. We have also given the lessons gratis to hundreds of persons, and given away hundreds of books. Much has been accomplished. Many all over America walk in this path, and we have yet to learn of any who have tried these methods faithfully and persistently who have not derived benefit therefrom. The only trouble has been with some correspondents who paid more attention to the physical processes than to the spiritual ones, thus opening the door to an undesirable class of spirits. The motto of my guides has ever been, "Purity, first; mediumship, second."

The greatest obstacles we have met are from some Spiritualists who already fancy that they "know it all," from some mediums who are antagonistic to the spirit of the motto cited above, and from a class of persons who think that all spiritualistic development should deal with the soul alone, and have nothing to do with the body itself. But, as whatever is true is sure to survive and conquer, we have no fears regarding the ultimate success of these teachings.

Yours for humanity and for spirituality,  
ABBY A. JUDSON.

### My Childhood's Spirit Friends.

As we go through life do we stop to look at the child and think for a moment what its possibilities are? Do you not remember, when you were a child, how you looked into the eyes of your elders and read their thoughts?—you know they are unvelled to children. And have you not experienced the same scrutiny from other children since you were grown? Have you not had the little ones look through your eyes and read your innermost thoughts? And if they found deception there, or a heartless, selfish nature, how they shrank from you? Coaxing and coddling were of no avail, there was something more divine to be fed. Oh! open the floodgates of your hearts and fill the little lives with happiness; a few loving words will often prove to be the embryo out of which will spring divine thoughts that will mould the child's future; for the thoughts engendered in childhood represent the pedestal upon which stands the "Statue of Life."

I look back to my childhood, which was barren of home-kindness, and remember the few smiles and words of encouragement I received.

I was taken to a private school in the country, when I was seven years old; the teacher was a special friend of my sister, and as I was dependent upon my sister, no one else was consulted in this matter. The school was supported both by pupils who boarded in the house and by those coming from adjoining towns. I found the same principle in my teacher that I had suffered from in my sister; she at once looked upon me as a disturbing element in her school, and consequently treated me from the first with severity. Though I was accustomed to this, it was always a thorn in my flesh. I longed for a word of love—to find a spot in this great world that would welcome my existence.

One day I was playing in the yard with some little girls, when one of them said to me: "We don't have to play with you, because you are a charity pupil." I did not understand, for charity had been an unknown term in my experience, but I knew from the tone of voice it meant that I was not worthy of their friendship. This I resented, the fire of my nature was kindled into indignation, and I attempted to prove my worthiness.

When my teacher called me into the house, the tone was such that I responded immediately. Closing the door after my entrance she said, "I am sorry to hear you quarrelling with the little girls; you may stay in the house the rest of the day, and as a punishment you may wash my feet." I shall never forget how they looked in the water—as large as the feet of the statue of Columbus at the World's Fair; it seemed to me it would require all the rest of the day to get over the surface. I performed my task, but I felt that I was being belittled in the estimation of my schoolmates, and when I went to bed that night my heart was a fountain of tears; how I wished they would drown my unhappy self. In the morning I did not waken when the call-bell rang, and the first thing I knew I felt a strong hand entangled in my hair, lifting me out of bed. After suspending me in mid air a moment, my teacher dropped me to the floor, saying, "After this when the bell rings you get up." I rose with a burning headache and a sickening heart-ache.

This discipline went on for a year, when my teacher's husband came to my rescue. I remember hearing him say to his wife that I had wasted away to a mere shadow, that I must have a change, and that he would take charge of me. He called me to him and asked me if I would like to live out of doors in the field with him, for he was a farmer. I scarcely knew what to say, fearing I might incur her displeasure. However, the next morning he called me to the door. I shall never forget the dear old face in its frame of silvery hair and whiskers, the warm, sweet kiss upon my childish cheek; its vibrations reached my heart: it was a vision of heaven. I had seen those radiant faces only in the spirit-world. He lifted me into the saddle, and the old gray horse trotted along, jolting us over the rocky road to the pasture. His gait was so hard that every time I came down on his back I could see stars, but then I was in heaven when I was with my dear "Uncle," as I afterward called him, so the stars simply completed my firmament.

When we reached the pasture he built an arbor of evergreens, where I was to study, and when I had learned my lesson he would hear it. My first lesson was in geography. I held my book in my lap, but my eyes followed him as his plough broke the furrow, and I could see about him my spirit companions who had come to me many times and comforted me in my trouble. When he had made the round he came to my leafy bower, peeped in, and asked me if I had learned my lesson; at the same time he lifted me on his knee, took my book and asked me the first question, "What is the world, and what is it like?" I could not answer him; I looked into his eyes, and my soul answered, "Well, little one, did you hear my question?" he said.

My eyes filled with tears, and my emaciated frame shook with emotion as I asked, "Which world do you mean?" the one I am living in right now with you?" and he said, "Yes," and looked at me as if he wondered if my answer would be as strange as my question. I said, "Why, it is heaven, because everywhere I look I see faces that love me as you do." And he said, "Where are the faces?" I replied, "Everywhere; the air is full of them. Do you not hear them sing, and do you not see the flowers they are bringing to us?" His eyes filled with tears, and he pressed me to his heart; and as he imprinted a kiss upon my brow, I felt the great tears fall upon my face. What a meeting of hearts! He was the first congenial earth spirit I had ever known, and as I write this his sweet spirit is hovering over me.

✱ The man who never in his life was foolish was never a wise man.—Heinrich Heine.

#### Passed to Spirit-Life.

From his home, 63 Prichon street, Springfield, Mass., June 25, Mr. JAMES LEWIS, aged 83 years.

Mr. Lewis was in the music business—was in fact the oldest pianoforte dealer in the city. He left the Episcopal Church fifteen years ago, and from that time has been a pronounced and enthusiastic Spiritualist, always ready with voice and pen to help the Cause. For several years he was agent for the BANNER OF LIGHT. Some two years ago he started a library for the Ladies' Aid Society by presenting books valued at one hundred dollars, and just previous to his transition a fine portrait of himself, which hangs in Ladies' Aid Hall, and is highly prized by the Spiritualists. His illness was extended, and due to a complication of diseases.

He leaves a widow, one son and an adopted daughter, and although the widow is not a believer in Spiritualism, she showed her womanhood in executing his several desires in regard to the funeral. Mrs. Florence G. Holcombe conducted the services at the home, and at the grave they were in charge of the Masonic Fraternity. T. M. HOLCOMBE.

(Obituary Notices not over twenty lines in length are published gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Ten words in an average make a line. No poetry admitted under the above heading.)







