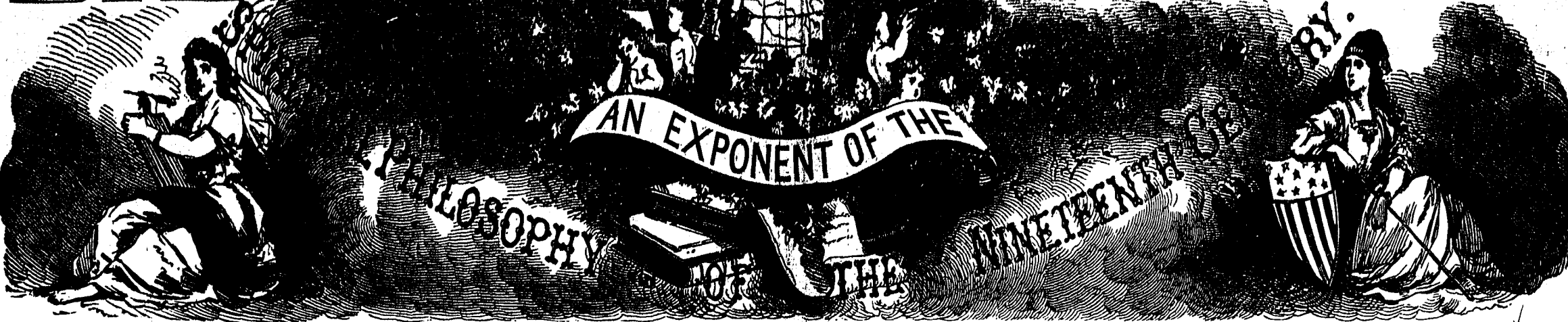


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## MARGARET.

This is the little Margaret  
That dropped from the stars!  
Her face is fair as those that look  
Through golden bars  
Down on the earth  
At sunset.  
Her brow is like some holy pearl  
From the deep Indian sea,  
Her eyes are only just less blue  
Than they are true,  
Violets all blue and dew.  
  
Her hair is like some costly thing  
From fairy land,  
I dare not touch her golden hair  
With the most reverent hand,  
I dare not look into her eyes  
With these of mine,  
Lest I should sully those pure deeps  
Calm and divine.  
Yet, little Margaret, were I to look  
Long enough, who knows  
But the pure light that flows  
Up from your maiden soul  
Through those pure wells,  
Might with its gentle urgency  
Wash my soul,  
As men grow pure in reading some pure book,  
And only sweetness may surround the rose.  
  
Oh! little Margaret, that dropped from the stars!  
Some day the prince will come from fairy-land  
And take your hand,  
And lead you back once more  
To all that fairy-land from which you came,  
To the strange seas, so holy and so calm,  
Where, deep in the ocean of his love,  
Your face, his pearl,  
Shall feel his shadow o'er you,  
Like some palm  
That grows by the deep, deep Indian Sea,  
And loves some pearl  
Rocking and shimmering a thousand leagues below;  
And you shall go  
Back to those flower-beds  
Where grew your eyes,  
And to those morning skies  
From which you fell—  
Our little Margaret that dropped from the stars.  
—Richard Le Gallienne in *Immortality*.

## The Problem of Immortality.

By B. FAY MILLS.

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We have all of us heard the old question of Job, "If a man die, shall he live again?" but I think, in its exact form, it is not of any great interest to us. This is not the question for today. The question for today, so far as it concerns immortality, is not, "If a man die, shall he live again?" but rather, Does a man ever die?

This question has not been answered by science, helpful as has been its voice in answer to the queries that we have asked concerning the material universe. It is a question that has not been answered by philosophy, and I think our philosophers who are reasonable men practically agree that the more they think the less they seem to be able to come to any direct philosophical conclusion in answer to the question, Does a man die? Revelation was supposed to have answered it; and in the days when man derived his information concerning spiritual things from authority, it was for a large number of people a sufficient answer. But we begin to see that revelation cannot answer this question for all of the people. If God has spoken through this man or that, and has said definitely that man shall live beyond the grave, how are we to know it, and how shall we be able to bring ourselves to agree that the answer has been given, and what the answer is? For while some of us might accept the testimony of the Bible, or the words of Jesus, for instance, as sufficient authority, there are myriads of people who have never heard of the Bible, and never heard of Jesus, and how shall they find out whether man is immortal, or whether the spirit dies with the body? The question is not answered by history nor by human experience.

There are those who say, however, that the resurrection of Jesus from the dead answers this question. We do not know whether Jesus rose from the dead or not! We have no way to find out. But if he did rise from the dead, that would not settle anything concerning your immortality or mine. For if, on the one hand, Jesus was God, and rose from the dead, that would simply prove that God could rise from the dead, and not what man could do; and if, on the other hand, he was a man entirely like unto us, and was able to break the bars of the grave and come forth untouched by the influence of death, then I think it would be almost disheartening so far as proving universal immortality is concerned, for in all the eighteen hundred years since, there has not been another verifiable instance, from all the multitudes and millions and billions of men that have lived upon the earth, who has done this thing—and at the most, if he were a man, it would simply prove that one man, and he a most exceptional one, had been immortal.

There are those who say that the testimony of Modern Spiritualism answers this question. I do not care to go into that just at this moment, but in passing I will say this—if all that is claimed in the way of testimony from Spiritualism is true, if there have been thousands of those who have gone from the flesh who have found means of communicating with men still in the body, that would only prove that some men are immortal, and still we would be confronted with the same question.

We shall have to limit this question a little to-night, and so I shall not make any queries concerning man's eternal condition—what he shall be at the last. We do not know what he shall be "at the last"; I am scarcely able to

think as to what he will be in the next stage of his existence. I want to limit this question to this phase to-night: Does a man live after this life? Never mind the sextillions of years and ages that may roll on. We do not know into what conditions we shall come in the infinite spaces of time, and I am more curious about the next stage than I am about the ultimate—which, by the way, is a word that no man can perfectly define.

Here is our question to-night: Will all men, will all men—I will make it as broad as that—survive "the chemical change called death?"

There are four answers to this question. One man says, "No! death ends all. Write over your cemeteries, as they did in Paris at the time of the Revolution, 'Death is an eternal sleep.'" Another says, "No! man as an individual shall not survive, but his personality shall be absorbed into the great All, the great Infinite Impersonal Spirit."

There are two others who answer. One of them says, "Some men shall survive death" (is the doctrine known as Conditional Immortality), "while some men shall be annihilated." And there is a fourth class of men who say, "All men shall live!"

I am one of those who, on such grounds as I shall suggest in a few moments, hold the last of these opinions. I believe that man as man is immortal. I believe that all men are to live beyond the grave.

You say: "If that is true, why do you say 'all men?' why do you not say all things? For we are beginning to believe now that the very stones and clouds have a certain form of life!" I can answer that easily: I have not the slightest objection to the stones and the clouds, and the trees, and especially the flowers being immortal; I have no objection to this beautiful lily—the same one—blooming again in a Paradise to which I am going after I have lost these fleshly garments. I am sure it is good enough to bloom in any Paradise! And yet I can understand that as out of the first protoplasm there came the stone and the cloud, and then the vegetable, and then the animal, and out of that the man, I can see some reason why man might live beyond this life while all other forms of life might have perished. First, man has a consciousness that we do not think belongs to the lily or to the most intelligent or faithful dog or horse. And what is that consciousness? It is a self-consciousness—I should call it a soul-consciousness. And there is another thing connected with man that I do not think is connected with my dog, and that is, aspiration. If I had to define man, I would define him as an aspiring animal. He is akin to that which is beyond him, and he knows it. And while I think there is some significance in the existence and relationship of every atom that we know in the material world, I think there is more significance in man—man who has brain to think, man who has aspiration to reach out to the beyond! And I believe that while it may be possible that what we call "the lower orders of creation" are immortal, man certainly is immortal. I am democratic enough to take my stand with the immortal Lincoln, who, when he was having his last conversation upon this favorite topic, said: "All or none! all or none!"

"But," you say, "how about the lower orders of men?" Are we to have a heaven into which shall be gathered the idiots and the imbeciles? What is the difference between an idiot or an imbecile and a sane man? We startle an idiot by smashing in his brain, or carving out a little piece of his cranium, and he becomes a wise man; and sometimes we so operate upon a wise man that he becomes an idiot. And the line seems to be a very narrow one between us after all. Let me ask you this question, If the idiots and imbeciles are not to survive after this life, why, in the name of all that is reasonable and merciful, do not we kill them now? If they are to live here only as imbeciles, and then to perish forever, the same thing and the simplest thing is to kill them now! That is what men used to do before they came to be really men. But how do we treat them? Oh, how we study the idiot and the imbecile! How the judgment of civilized men is convinced that the idiot and the imbecile are men and have possibilities! What do we find our asylums for? Reasonable people do not talk about "insane asylums" and "idiot asylums" any longer. What do they call them? They call them "hospitals!" They believe that these people have not found an asylum where they may linger until they leave the flesh, but that they have found a place where men can try to save them now. And we are saving them! A prominent superintendent of an insane hospital told me that in a few months they had made two hundred lunatic women sane by an operation that was not known ten years ago. Why do we try to do this? Why do we keep on with that passion of divine discovery as though the time might come—as I believe it will—when men can make an idiot sane, and make an imbecile worthy to stand with the noble of the earth? It is because we are men, and because we believe in men. And where do we get that impulse, and where do we get the skill—the passion that is in us to work for the idiot and the imbecile and the deaf-mute, such passion as made Dr. Howe in South Boston work with such infinite toil to develop the soul of Laura Bridgman! No one knew whether it was there or not. She could not see, she could not speak, she could not hear. Did she have a soul or not? This man said: "There is an angel in that woman, and I must let it out." And after her has come Helen Keller, and after her we know not how many others shall be brought into contact with the world and reveal souls that put the rest of us to shame by the power of

their primal communion with the eternal spirit of God!

I believe that God is as good as I am, and I do not want to kill any idols! I believe He is wiser than I am; I believe He is vastly wiser and more loving than any man. He is as wise and as loving not only as the collective body of men of all ages, but far beyond that. And I believe that everything I would aspire to do is to be done by the Infinite Love.

Let me then give you two reasons—leaving out the science, and the philosophy, and the authority, which furnish interesting illustrations, but cannot answer the question satisfactorily—let me give you two reasons why I believe that man lives beyond the grave.

The first reason is what I am so fond of saying, that I believe this is a rational order. It is an irrational order, if men are made merely to tarry on this planet for a little time, and then to fade forever.

Nearly all the founders of religions have taught immortality. Almost all the Scriptures of all the nations teach immortality. Almost all the great philosophers and scientists believe in the individual immortality of the soul. It is not something that belongs to one people, and is shut away from other people; it is one of the universal beliefs in the world.

I have been reading the past week—among other writings upon the subject—the opinions of the most eminent scientists on the earth as to whether physical science bears testimony in favor of or against immortality. Some of them say that science has nothing to say about it; some say that science teaches immortality, and there are a few who believe that the revelations of science deny the possibility of immortality—but those who believe that are very few indeed. The word of one of the great scientists—John Fiske—is this: "The materialistic assumption that the life of the soul ends with the life of the body is perhaps the most colossal instance of baseless assumption that is known to the history of philosophy." I believe in future life, because I am alive now. As Immanuel Kant said: "The highest good practically is only possible on the supposition of the immortality of the soul." Think that out, and you will say, Amen. Lotze, the great philosopher, says: "That will be forever which on account of its excellence and its spirit must be an abiding part of the universe; what lacks that preserving worth will perish." He adds that we cannot judge what this preserving worth is. But we can judge to a certain extent. What is the best treasure of man? What is the best thing we know? Personality. Personal life as we know it is infinitely beyond impersonal life. As Dr. Martineau said: "Personality is not the largest, but it is the highest fact in the known cosmos; and if death has power over personality, there is nothing which death spares, and it can undo the utmost which the divine will has wrought."

I would not be satisfied with extinction. I would not say as Forster is reported to have said to Miss Martineau, that he "would rather be damned than annihilated," for I have had no experience of either; but I do know that I value personality as I value nothing else. Personality is the highest power that is known to man.

You remember how Tennyson mourns in his matchless poem for his lost friend. You remember the questions that he asks: some of which he tries to answer; some of which he does answer; some of which he shows how they cannot be answered." And do you remember how, speaking of this matter of the persistency of personality, he says:

"That each who seems a separate whole,  
Should move his rounds, and fusing all  
The skirts of self again, should fall,  
Remerging in the general soul,  
Is faith as vague as all unsweet;  
Eternal form shall still divide  
The Eternal soul from all beside,  
And I shall know him when we meet."

Benjamin Franklin's epitaph was written by himself, and is inscribed upon his tombstone. Here it is: "The body of Benjamin Franklin (printer) like the cover of an old book, its contents torn out and stripped of its lettering and gilding, lies here food for worms; yet the work itself shall not be lost, for it will (as he believed) appear once more in a new and beautiful edition, corrected and amended by the author."

If there be any reason for existing at all there is reason for going on! If there was any reason why the fire-mist should be formed, if there was any reason why the atoms, the particles, the meteors of the air should strike one another until they were formed into worlds, if there was any reason why the ice age should pass away, and the age of vegetation should come, if there was any reason for the growth from protoplasm to man, if there is any science, if there is any philosophy, then there is a reason why man should go on! If there is any reason for the brain, if there is any reason for the heart, if there is any reason for emotion, if there is any reason for love, then there is a reason for man's going on! If there is any reason for conscience, if there is any thought of right and wrong, if there is anything worthy of scorn and anything worthy of emulation, if there is anything holy, and noble, and pure, upon which men should think, then there is in man that which is worthy to persist, and that which shall persist!

"Glory of warrior, glory of orator, glory of song,  
Faid by a voice floating by to be lost on an endless sea;  
Glory of virtue to fight, to struggle, to right the wrong;  
Nay! but she asked not for glory, no lover of glory she—  
Give her the glory of going on, and still to be."

Here is the query, Do we learn real laws here? We sing, with the words of our other poet:

"Not enjoyment and not sorrow,  
Is our destined end and way!  
But to live that each to-morrow  
Finds us farther than to-day."

Do we learn that principle only to lose it at death? May a man have each to-morrow find him farther than to-day until he comes and looks into the tomb, and then go into nothingness? All science, all philosophy, all human life, are unintelligible if we believe there are moral laws anywhere that are different from moral laws here, or if we do not believe that law is an eternal thing.

The mind and the conscience also revolt at the thought that this world is the only theatre for the administration of justice, for we very often do not get justice here. We see Shakespeare scorned and starved out of life—the most consummate flower of his age! We see Cicero, the lover of his nation, with his head lopped off by a Roman soldier at the command of the rulers of his nation! We see Columbus bound and in chains taking his way along the shores of the land he discovered, with a heavy heart breaking because of the ingratitude of his fellow! We see Socrates condemned to drink the cup of hemlock! "A Nero crowned and a St. Paul beheaded; a Borgia wearing the tiara and a Savonarola burned at the stake; an Augustus winning an empire and a Christ crucified!"

Take another thought,—we do not begin to exhaust the possibilities of life—any of us. As the eloquent preacher who has just come to be Henry Ward Beecher's and Lyman Abbott's successor in Brooklyn says: "Men go toward death stored with latent faculties and forces, just as our winter-bound earth goes toward May—stored with myriad germs and seeds, waiting for summer to unlock and send them forth to bud and blossom and fruitage. There are unexplored riches in the human constitution. What is man? No one knows. Many of his faculties exist in him like unwrapped tools in a box—not even examined, much less named. Three or four of his forty faculties ask three-score years for development,—the other latent powers ask an immortal life for growth beyond the grave."

There is one word that is always spoken by those who claim to represent departed spirits returned to communicate with people still in the flesh,—so far as I have read the literature the testimony is unanimous in this respect—that there is immortal progress for all, beyond the tomb.

I think there is considerable evidence for the claims of Spiritualists. As I have said a number of times, I should be more than glad to welcome such communications myself, but I cannot bear any personal testimony on the subject. But suppose it were none of it true, suppose no spirit ever came back to communicate with man—not even the spirits of the great leaders, religious leaders, concerning whom there have been so many traditions about their resurrection; suppose the tales in the Bible of the communication of departed spirits with men—and all the other tales of all the centuries—were none of them true, that would be no argument against immortality. In fact, the analogy almost seems to be the other way, for man cannot go back of this life—I cannot, at least. I would like to communicate with what I was before I was a man, but while I can think some thoughts along that line I have not been able to accomplish it. A man is not even able to get his brain into an infant's skull!

O men and women! can we be so silly as to believe that the material can be more enduring than what we call the spiritual part of man? Can Orion swing in his courses in the firmament for seventy thousand myriads of ages, and man, who is conscious that there is in him enough to make seventy million Orions, die after seventy years of existence on this earth! Must Charles Darwin die at sixty years of age, and his great world-transforming book be immortal and eternal! No! genius does not "burst and vanish as a firework in the night," and I agree with Mrs. Phelps-Ward when she says: "Death is either a glorious change or it is an awful outrage."

Now for the other reason why I believe in immortality. I have already suggested it; it is what I call the Soul-Consciousness. You may ask me if I ever saw a soul, and I will have to tell you, No, I never did; but I have seen something more than bodies—I can tell you that. I believe that "the eyesight has another eyesight." I believe that back of the hands and the faces that we are conscious of, there are other hands and other faces, "calm and actual faces." I believe that this theory explains the most facts and leaves the least unexplained. Science does not see all matter. Science analyzes that lily, until it says the lily is composed of molecules and atoms, but science cannot fill up the spaces between the atoms. What does it say is there? "Ether." I have just as much right to call it spirit as science has to call it ether. Ether is really a great big question point. When the scientist gets to the point where we want to ask questions, he stops and looks wise, and says, "Ether." The scientist does not know about the inter-stellar spaces, but he tells us he believes they are all filled—because nature abhors a vacuum, and he cannot think of a vacuum. Mark you! I am not sneering at science; I love the scientist and honor him, and I have an ambition to know real things along that line. But there are some things science cannot do, and some things it cannot explain.

"Life is not a form of body, but body is a form of life"; the important thing is not the

physical. Ralph Waldo Emerson and Theodore Parker were walking in the country one day, and some crank came up to them and said, "Do you men know that the world will speedily come to an end?" Mr. Emerson said, "I think I can get along without it." Of course he could get along without it. One of our pastors in this city has written words that express this:

"The ship may sink  
A hasty death in the bitter sea;  
But all that I leave  
In the ocean grave  
Can be slipped and spared and no loss to me.

What care I  
Though falls the sky  
And the shivering earth to a colder turn?  
No fires of doom  
Can ever consume  
What never was made nor meant to burn.

Let go the breath!  
There is no death  
To the living soul, nor loss nor harm.  
Not of the clod  
Is the life of God;  
Let it mount, as it will, from form to form."

You know the old word that "whatever is worth proving cannot be proved." And all this attempt at proving immortality, to me is like measuring perfume with a yardstick or estimating music by the pound. And if you ask me with scorn, "Do you think the spirit survives?" I will turn Christian Scientist long enough to ask you with equal scorn, Do you think matter exists? This is not a body that has a soul: I am a soul that has a body for a little while. And I know that the soul ignores the loss of the worn-out garments of the flesh, for it knows that it is not to be "unclothed but clothed upon," and that "mortality shall be swallowed up of life." I have not the same body I used to have, I have nothing of the same body I had seven years ago, but I have the same soul—only more of it. This morning I spoke of Socrates—when the time came for him to drink the hemlock—and I read a passage of that conversation of his about immortality, just when he was about to die. When he was about to take the poison, they said to him, "Socrates, where shall we bury you?" He said, "I do not think you will bury me; if you can catch me you may bury me anywhere you please." Do you think they put Socrates down there with the worms? He did not live with worms before he drank the hemlock, and I do not believe he went to live with them afterwards.

How much space can a man inhabit? "How little ways a man's hands can reach, and yet his vision takes in the stars!" How much space do I inhabit? Here I am, standing in a spot a foot one way, six inches the other. Is that all? No! I can reach up; that belongs to me, too. I can move; I can go round and round this globe if I will. How much space can I inhabit? There is the roof—I can see beyond it. And I can stand on any square foot of God's earth to-night and look up into the infinite spaces and live there. How much space can I inhabit? Am I simply a little two-legged animal standing down here? I can not only see beyond the stars, I can think thoughts that make the stars shrink into insignificance. This is the "real real."

Here is a little touch of Whitman for you:  
"Swiftly I shrivel at the thought of God,  
At Nature and its wonders, Time and Space and Death,  
But that I, turning, call to thee, O soul, thou actual me,  
And lo, thou gently masterest the orbs,  
Thou masterest time, smildest content at death,  
And fillest, swellest full, the vastnesses of space."

And I can say with that same great writer: "I do not think life provides for all, and for Time and Space, but I believe Heavenly Death provides for all."

Oh! the glory of the Springtime! I sat Friday morning in my room in meditation. It was a gloomy morning; it was cold, and raw, and bitter, and I did not like it. I had enjoyed all the winter I wanted for one year. I had the curtains drawn down; I was not looking out, I was meditating. Soon I began to feel something strike my eye; it was the sunlight on the window, and it called me. I went over there, and I put up the window shade, and then I put up the window. There had been a change, a marvelous change. When I sat down there was snow on the ground; now there was not a snowflake to be seen. A marvelous transformation had come, and although it did not stay as long as I wished it might at the time, the marvelous spring was here, and my heart responded to it. And I believe we shall have as great an experience as that, and greater.

What beautiful music our orchestra makes for us! Man in his present state compared to what he shall be is like the old primeval, rude instruments trying to make music compared to our orchestra.

"I know that I am deathless." You know how astronomers found the planet Neptune; not by sweeping the sky with the telescope, but by noticing the irregular movements of Uranus. They said that Uranus must have a body drawing upon it; they calculated the size and the distance of that body, and then turned their telescopes where they thought that body ought to be, and two astronomers at once discovered the planet Neptune. And I have found "The World to Come" in such a way as that. I know where it ought to be; I know what responds to my best thought; I know what responds to my best conscience; I know what responds to my best hope, and I propose to believe it.

Not Science, not Philosophy, not Revelation has been our teacher in the best and truest  
(Continued on fifth page.)



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## The Purpose of Life:

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

BY C. G. OYSTON.

## CHAPTER IX.

## The Teachings of the Philosophy of Modern Spiritualism and Modern Theosophy Analyzed and Compared.

"And though all the winds of doctrine were let loose to play upon the earth, so Truth be in the field, we do injuriously by licensing and prohibiting to mislead, her strength. Let her and falsehood grapple: who ever knew Truth worsted in an encounter?" — Milton.

Among the many phases of intellectual activity instituted by and through the influence of Modern Spiritualism, not the least important is the movement known by the name of Modern Theosophy. This revival of ancient spiritual speculation, incorporated with and assimilated by certain progressive ideas of the present age, has been instrumental in enlisting in its propagation many well-meaning, philanthropic, intelligent, good and true minds—thinkers who have no ulterior purpose to serve but the bettering of the condition of all mankind.

The founding of the Theosophical Society was gratefully recognized by some of the most eminent and active workers in the spiritualistic ranks, and so cordially was the project received that many of those pronounced Spiritualists became enrolled as members of that society, believing that the sole aim and object of its promoters was an honest, unbiased search for truth, without dogmatic presumption or imperious priestly dictatorial authority. In fact, as the two leading exponents of the new venture, Madame Blavatsky and Colonel Olcott were considered pronounced Spiritualists, (the former having been in the habit of giving séances for the production of physical manifestations through her instrumentality), it was only reasonable to suppose that the Spiritual Philosophy would at least command respect and courteous treatment. But the society grew and waxed strong, and, actuated by the same principle that imbued the spirit of Milton's Satan, these restless, ambitious beings stepped out from the rank and file of the spiritual army and affected to look back with scorn and contempt upon the bridge that had enabled them to cross over into the promised land of intellectual eminence and mystic fame. The majority of their followers, blinded by admiration and awe, by such mystical assumption, accepted unquestioningly their leaders' dogmatic assertions and shaped their philosophical ruminations accordingly. So many ideas are mutually endorsed by the two forms of thought, that certain individuals possessing but a very crude conception of the true spiritual philosophy, do not perceive the sharp line of demarcation which renders it impossible for a reconciliation to be made, and harmonious cooperation to characterize the operations of the two systems of spiritual propaganda.

While the Spiritualist demands a why and a wherefore when receiving assertions from denizens of the spiritual world, while he recognizes no authority outside his own judgment and reason, the Theosophist feels himself morally bound to regard the utterances of Madame Blavatsky as the oracle from whom there is no right of appeal. The brothers, adepts or masters from whom she claimed authority to speak and teach, are supposed to be endowed with such divine wisdom as to eclipse all lesser luminaries, and dazzle the intellectual world with their transcendent spiritual splendor. It is maintained that these beings have succeeded in making matter subservient to their behests can vacate their material bodies at will, precipitate letters without human agency, and materialize at any point of the compass where they may desire to communicate or manifest their presence. These rulers of the theosophical intellectual world have asserted supremacy over gross conditions, and can remain in contact with the physical body or vacate it at leisure at any period, or prolong existence here indefinitely. It is from these mysterious masters that Madame Blavatsky obtained her peculiar philosophy of life, which is now a cardinal authority generally approved by her devout followers. To furnish objective evidence of their presence and power is a repeatedly displayed marvelous proof of occult possibilities, which were astonishing indeed to the favored few, but when considered as a powerful physical medium Madame Blavatsky becomes divested of her mystical properties, and when (admitting for the time being their existence) these masters are regarded as spiritual beings dwelling in the earth's atmosphere for a specific purpose the analogy between the demonstrations of Spiritualism and Theosophy becomes perfect. The shroud of mystery which has hitherto encircled this remarkable woman is dissipated, and she becomes revealed to the world as one more important factor in the promulgation of the great and stupendous fact of man's immortality beyond the grave.

The experienced Spiritualist may question the statement that these adepts are individuals inhabiting the mortal form, and residing in the remote recesses of the Himalayan mountains, but he cannot consistently deny that such manifestations as recorded are strictly within the province of possibility. His own observation of objective phenomena produced at spiritual séances and his own preparation to make frank admission that such marvels come under the domain of psychic law. Nothing heretofore recorded of Madame Blavatsky's occult powers is outside the limits of the possible, but the debatable issue arises concerning the source of the production of these phenomena which are but the duplication of manifestations by the most powerful physical mediums in the spiritual movement. Whether such display of power was directly due to the operation of the Himalayan Brotherhood or exarante human intelligences in the spiritual world the same law that could produce the one could produce the other.

If the reader will refer to the second and third chapters of this volume and apply philosophically the scientific analysis there provided he will obtain a rational and lucid exposition of this matter, and he will be enabled to form sound judgment on the question without being cramped by authority or any external bias.

In order to present to the world superior credentials for acceptance this pretentious little maid, Theosophy, shrinks in affected disdain from her elder sister, Spiritualism, (whose garments have become somewhat soiled by walking through the mud, but whose heart is pure as the untrodden snow), and with a stand by, I am bolder than thou," expression, shows her childlike vanity and want of enlarged experience, by pointing the finger of scorn at one who has "borne the burden and heat of the day," and blessed humanity by planting roses of love along the highway of earthly life.

In criticizing and analyzing the attitude of Theosophy toward Spiritualism the most conscientious spirit of fair play and justice will be shown. Not a word of wilful misrepresentation will be written. The desire of our theosophical friends to discover truth will surely be as religiously pursued by the present writer. A sincere concern for the uplifting of the race will be the only motive, and an appreciation of honesty will certainly be generously accorded by the reader to both exponents of spiritual thought. It seems to be generally conceded that Madame Blavatsky was an adept. Although she did not pass through the usual formula of taking her degrees in Occultism, she was deemed worthy of whatever special favors the masters might be inclined to bestow. Evidently she had their entire confidence. She became a valuable factor in the demonstration of their power—an adaptable vehicle for the dissemination of their advanced ideas.

To present the reader with the most clear and comprehensive view of the objections entertained by Theosophy toward Spiritualism, it will be advisable to quote from the official organ, *The Theosophist*, published by one of the founders. In the issue for October, 1891, a lengthy article appears, being a reply to certain objections raised by Mr. Terry, the spiritualistic editor of the *Australian Harbinger of Light*. This gentleman had been induced to join the Theosophical Society, but having found a deviation from the original program, and a disposition on the part of the society to ignore the participation of human spirits in the production of the phenomena of the séance-room wrote to the editor for an explanation, when the following statements were made as part of a lengthy and exhaustive reply:

"Now the change that we call death only immediately affects the first three constituents; the body decomposes to enter into new combinations, and the vital force is dissipated to help animate new organisms, and the astral human form dies with the body. There remain four principles. As a rule (we except the case of the higher adepts) one of two things occurs in accordance with the universal law of affinity. If the spiritual Ego has been in life material in its tendencies, placing its main enjoyment in the gratification of its earthly desires, then at death it continues to cling to the lower elements of its late combination, and the true spirit severs itself from these, and passes away elsewhere. To follow its course is beside the present question, since the remaining principles in which personal or animal consciousness remain have parted with it forever. Suffice it to say now that it passes away, taking with it no fragment of the individual consciousness of the man with which it was temporarily associated. But if on the other hand the tendencies of the Ego have been towards things spiritual... then will it cling to the spirit and with this pass into the adjoining world of effects (in reality a state, not a place), and there, purified

of much of its still remaining material taints, evolve out of itself, by the spirit's aid, a new Ego, to be reborn after a brief period of freedom and enjoyment in the next higher world of cause....

"Now neither during its gestation in the subjective world of effects, nor after its entry on rebirth into the higher objective world of causes, can the Ego reënter this present world. It cannot, even if it would, span the abyss which separates its state from ours. Once reborn into the higher world, and (independent of the physical impossibility of any communication between its world and ours to all but the very highest adepts) the new Ego has become a new person; it has lost the old consciousness, linked with earthly experiences, and has acquired a new consciousness, which, as time rolls on, will be interpreted by its experiences in that higher sphere. Therefore it is that the Occultists maintain that no spirits of the departed can appear or take part in the phenomena of the séance-room. To what can appear and take part in these the Occultists refuse the name of spirits. But it may be said, what is it that can appear? We reply, merely the animal soul or perispirit of the deceased. Immediately on the severance of the spirit, whether at death or before death, the spiritual Ego is dissipated, and ceases to exist. Thus alike in all cases that remain, all that can appear are the shells of the deceased, the two principles which we call the animal, or surviving astral souls, or animal Ego. But there is this to be noted. As the ether, as Sages say, only retains traces of the perfume of the roses which once honored it with their companionship, so the etherized matter which has been in combination with spirit long retains a power of resisting disintegration. The more pure the spiritual Ego, the less of the matter which, in combination with the spirit went to form it, does it leave behind, clinging to the two principles; the more impure, the greater the mass of such spirit-vitalized matter which remains to invigorate, the *religula*.

"Thus it follows that in the case of the pure and good the shells rapidly disintegrate, and the animal soul having been kept in subjection, is feeble and will-less, and it can very rarely, if ever, happen that such should voluntarily appear or manifest themselves—their vitality, desires and aspirations almost exclusively existed in what has passed away....

"Happily necromancy is unknown to modern Spiritualists so that it is next to impossible that the *religula* of the good and pure should ever appear in the séance-room. No doubt the *simulacra* of some spiritual Egos whose fate trembled in the balance, whose affluence earthwards and heavenwards, to use the popular phraseology, were nearly equal, who have left too much of the matter behind that has been in combination to form them, who will lie long in focal bonds before being able to develop the new Ego-body; no doubt we may say *simulacra* may survive longer, and may occasionally appear under exceptional conditions in séances rooms, with a dim, dazed consciousness of their past lives. But even this, owing to the conditions of the case, will be rare, and they will never be active or intelligent as the stronger portion of their wills, the higher portions of their intelligence have gone elsewhere.... Broadly speaking, as a law it is only the *religula* of non-spiritual minded men, whose spiritual Egos have perished that appear in séances rooms, and are dignified by Spiritualists with the title of 'spirits of the departed.' These shells, these animal souls, in whom still survive the major portions of the intelligence, will power and knowledge that they possessed when incorporated in the human combination, invigorated too by the re-assimilation of the spirit-vitalized matter that once combined with the spirit to compose their spiritual Ego are often powerful and highly intelligent, and continue to survive for lengthened periods, their intense desire for earthly life enabling them to seize from the decaying *simulacra* of the good and feeble the material for prolonged existence.

"To these *eidolons* Occultists are used to give the name of elementaries, and these it is that by the aid of the half intelligent forces of nature which are attracted to them, perform most of the wonders of the séance-rooms. If to these shells, these *eidolons* which have lost their immortality, and whence the Divine essence has forever departed our brothers the Spiritualists insist on applying the title of 'spirits of the dead' well and good—they are not spirits at all, they are of the earth, earthy, all that remains of the dead when their spirits have flown—but if this be understood, and it be nevertheless considered desirable to call them that to which they are the precise antithesis, it is, after all, merely a case of misnomer.

"But let there be no mistake as to what they are; hundreds and thousands of lost and ruined men and women all over the globe attest the degradation to which constant subjection to their influence in mediumship, etc., too generally leads, and we who know the truth should discharge our duty if we did not warn all Spiritualists in the strongest terms possible against allowing this misuse of terms to mislead them as to the real nature and character of the disembodied entities with which they so constantly and confidingly deal."

The "world of effects," above referred to, is the state of Devachan. Mr. Sinnett gives an elaborate description of this state in his "Esoteric Buddhism." He there says "Devachan is a life of effects not causes—a life of being paid your earnings, not of laboring for them. Therefore it is impossible to be during that life cognizant of what is passing on earth."

Devachan is not a life of responsibility, and therefore there is no logical place in it for suffering, any more than in Avitchie there is any room for enjoyment or repentance.... "Devachan being a condition of mere subjective enjoyment, the duration and intensity of which is determined by the merit and spirituality of the earth-life last past, there is no opportunity while the soul inhabits it for the great or small of its earthly deeds. The Karma of evil, be it general or special, is as certainly operative at the appointed time as the Karma of Good, but the place of its operation is not Devachan, but either a new re-birth, or Avitchie; a state to be reached only in exceptional cases and by exceptional natures. In other words, while the commonplace sinner will reap the fruits of his evil deeds in a following reincarnation, the exceptional criminal, the aristocrat of sin, has Avitchie in prospect, that is to say the condition of subjective spiritual misery, which is the reverse side of Devachan.

"Avitchie is a state of the most ideal spiritual wickedness. Something akin to the state of Milton's Lucifer. Not many are there that can reach it, since there is Devachan for nearly all—for the good, the bad and the indifferent. The place of punishment for our sins is the earth, its birthplace and playground. Devachan existence is a rosy sleep, a peaceful night, with dreams more vivid than day and imperishable for many centuries.

"After crossing Karma-locas the spiritual individuality will have passed into the conscious state, from which, skipping the Devachan stage, it will reënter the objective world, and will be immediately in contact with the objective world of objective activity, all the self-consciousness connected with that existence will have passed into the lower world, there eventually to perish everlastingly."

Mr. Sinnett thus enlarges on the subject of "shells" and "elementaries." "A certain spurious semblance may be awakened in that shell without having any connection with the real consciousness all the while growing in strength and vitality in the spiritual sphere. There is no power on the part of the shell of taking in and assimilating new ideas and initiating courses of action on the basis of those new ideas. But there is in the shell a survival of volitional impulses imparted to it during life."

"The elementary, be it remembered—as the astral shell has generally been called in former occult writings—is liable to be galvanized for a time in the mediumistic current into a state of consciousness and life which may be suggested by the first condition of a person who, carried into a strange room in a state of insensibility during illness, wakes up feeble, confused in mind, gazing about with a blank feeling of bewilderment, taking in impressions, hearing words addressed to him, and answering vaguely. It is an automatic consciousness derived from the medium. Once that a shell is in the aura of the medium, he will perceive clearly enough whatever he can perceive through the borrowed principles of the medium, and through organs in magnetic sympathy therewith; but this will not carry him beyond the range of the perceptive faculties of the medium, or of some one else present in the circle. Elementaries are those semi-intelligent creatures of the astral light who belong to a wholly different kingdom of nature to ourselves."

The intelligent reader will not think an apology necessary for introducing such exhaustive quotations from theosophical writings when it is considered so difficult to get a clear idea of this mystical system. As these ideas emanate from the centre of power and the oracle of authority, it cannot be urged that the position is not fairly stated.

[To be continued.]

## Can Spirit Revelations Be Relied Upon? How Shall Societies be Conducted.

BY E. D. BABBITT, M. D., LL. D.

It is a nice thing to balance the two sides of this question and arrive at the supreme truth of the matter. A young Spiritualist having witnessed some marvelous things, including an occasional prophecy given through a medium, has a tendency to receive everything that comes as infallible or almost divine. He does not realize that the spirit has to speak through a brain and mental apparatus foreign to its own, and to use, in many cases, the vocabulary of the medium instead of its own direct words. On the other hand, some self-conceited novice, with a great idea of his own acuteness in seeing through such a sham as Spiritualism, will come with a falsehood in his heart, ask for some pretended friend who never existed, and havin

thus psychologized the sensitive medium, produce such an atmosphere of confusion that neither spirit nor medium can give any truthful work. He will then go away and boast of his marvellous insight, having exposed the medium. The truth is that he has exposed himself as a fool so far as all knowledge of these exaltative psychic forces is concerned. Another fool will chuckle over the fact that some learned man will mis-spell some word or misuse some expression, and of course this shows the fallacy of the whole thing. Not at all. It may show that the psychic is not sufficiently developed to be able to resist the influence of an inimical sifter and give the unmodified words of the controlling spirit.

Of course, very much depends on the development of the psycho as to whether a message is right or wrong. It takes a remarkably good medium to be able to give such an arbitrary thing as a name, though some can give names as fast as they can speak. Many a medium of fair promise will at times give messages, as they honestly believe, from some controlling spirit, when in fact half of what they say, or more than half, may come from the mind of the sifter or from the medium's own impressions. Many of the spiritual papers are at present giving the mediums a terrible overhauling—a most righteous thing where the dishonest are disgracing a sacred cause, but I believe that some mediums are charged with fraud who are aiming at the most perfect honesty. Only a medium can thoroughly understand mediumship. Mr. Thompson J. Hudson had possessed some psychic development he would not have written a whole book to prove, contrary to ten thousand facts, that all supposed communion from beyond the veil comes simply from the illumination of the psychic's own brain.

The question may arise as to whether some of the old super-spirits do actually communicate through mediums that are greatly inferior to themselves. No doubt they do, and are willing to have some imperfections manifested, if by so doing they may give forth some great and important truth. Judge Edmonds came back from the other life, and declared that so wonderful were the experiences and truths manifested there, that the spirit world would go through fire and tempest if necessary, to make them known to mortals. Not being able to find mediumistic minds as highly developed mentally and spiritually as would be desirable, they often take poor mediums rather than none at all. In such cases many persons, finding a break in the spelling or style of expression, think themselves very smart when they deny in toto the authorship of the message, whereas if they knew more they would see that the spelling might have come from the medium, or from some confusion of mind caused by coming through a foreign brain.

So much for the imperfect side of mediumship. On the other hand the proof of the immortal and wonderful destiny of man, a nobler philosophy of human life, the social upbuilding of the whole people, the exaltation of woman, diviner psychic and curative methods, and the greatest reforms of the day have been taught and promoted through mediumship. Those who are sufficiently sensitive and spiritualized and cultured become the channels of great souls in spirit life that are yet to save this world of ours. There are Theosophists, and Mentalists, and Faith Curists, and Christian Scientists, and others, who fondly presume that they have risen into something better than Spiritualism, but all of these systems have received their highest and best balanced ideas through mediums, and Spiritualism still claims the greatest minds such as Alfred Russell Wallace, William Crookes, Victor Hugo, Flammarion, and a host of others. Through the mediumship of Mrs. Hollis Billings a scientific spirit was enabled in vocal tones to show Mr. Crookes how he could construct an apparatus that would illustrate a great scientific principle. Through the mediumship of Cazotte of France, was given the most wonderful series of prophecies, all connected with the French revolution, that the world has ever seen, every one of which was absolutely fulfilled. Thomas Gales Forster, Mrs. Richmond, Lyman C. Howe, and scores of others, have given great living truths while in trances, and in the departments of invention, poetry, music, oratory, science and art, the world has been charmed and uplifted by the influences from the higher life.

Right here I deem it proper to notice some words of my good and wise friend, Mr. Lyman C. Howe, which have a bearing on mediumship. As these words concern atoms, those elements out of which a universe is formulated, I may be forgiven for bringing in a little which is personal to myself. As atoms are the smallest and the greatest of all things, and as I have almost given my life in revealing them to the world as shown me by one of the great masters of spirits, I am anxious to have it known that we can attain to a definite knowledge of the subject, and thus clear away a multitude of mysteries that have been clouding almost every department of science. Mr. Howe says: "Did Dr. Babbitt see these atoms and their complex activities himself? If not, by what means did the wonderful clairvoyance of this wise spirit become knowledge or demonstration to him? It would seem probable that some high genius must have inspired and impressed the doctor to work out such an original and seemingly consistent theory of 'atoms' and their chemical application as he presents in this remarkable book. But, however ingenious and plausible, I still insist that it is not demonstration except by inference."

In other words, Mr. Howe does not consider it demonstration because I did not see the atoms with my own eyes, but depended upon this spirit, although he was godlike in his perception and vision. Perhaps this inference would be correct if I had depended on mere impressions, but I not only received impressions, but an absolute telegraphic signal in each case to determine whether I was right or wrong, and this signal was as accurate as that of the ordinary Morse telegraph. In fact, I think it was more important for him to have seen the atoms than for me to have done so, as his great intellect was better able than myself to grasp the innermost relations of things. Educated as I was in the old scientific methods, which often do violence to nature, it sometimes required continuous and severe efforts before I could gain the approval of my master.

Mr. Howe quotes my expression in which I say: "If I should apply a key to a hundred doors in some temple and it should unlock them all, I should say it was the correct key." He then remarks: "It might be that a dozen other keys would do the same thing. Would they, then, all be the correct key? A devout Swedenborgian once offered that same illustration to prove to me that Swedenborg's revelations of 'the inner sense of the word,' and the divine significance and authority of the Bible as interpreted by him, are reliable authority and infallibly true." Let me remind Mr. Howe that theology is a pliable thing, which rests on a sliding scale, and that the one thousand Christian sects of the world which twist the Bible to sustain their own doctrines, are not to be compared to the real scientist, who has to build on the bed-rock of facts and principles. But "it might be that a dozen other keys would do the same thing." Would they? No! Not one key, so far as I can ascertain, has ever done the same thing. Our scientists do not know even how force works, and so are incapacitated at the start for reaching bottom principles. They are utterly lost in trying to reveal the processes of chemical affinity, and have concluded that it will forever transcend human power to understand it. The basic character of electricity is entirely beyond them, and so is that of thermism, magnetism, light, color, color, cohesion, transparency, cohesion, attraction, repulsion, the polarization of light and a hundred other things. They are almost totally unacquainted with the chemistry and therapeutics of the color forces, and do not understand muscular force, nervous force, mental force, respiration, pulsation, the sugar-forming process of the liver, and many of the other physiological mysteries. A whole world of psychic forces is, to a considerable extent, a *terra incognita* to them, although they are paying much attention to hypnotism, and have established chairs of psychiatry in all leading universities. If they had been less afraid of consulting mediums and of being considered Spiritualists, they might have attained to the philosophy of these wonderful forces by this time. One thing, however, is against them, which is, that they have so long dwelt with the material side of things that they find it difficult to perceive the higher glories, even when they try. Fortunately, Edison's inventions and Roentgen's X-ray and telepathy, advocated publicly by so eminent a man as Mr. William Crookes before the Royal Society are gradually leading the men of science onward and upward.

In seeming thus to speak slightly of men of science, I would by no means ignore their wonderful achievements, many of which I could not hope to equal, for no one man and no score of men could do what the whole scientific world has done. I have simply to say how much more could have been done, especially among our medical scientists, and how many disastrous errors might have been avoided had they built on fundamental principles.

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which falls, at least, to meet the requirements of Webster's definition, which is a "Union of persons in some common interest." Without unity, which is of prime importance, all talk of success is useless.

There will ever be a lack of unity in all spiritualistic societies until certain declarations of principles are adopted around which a few, at least, can rally, and to which in time others will be added. I contend that well defined, broad principles are absolutely necessary for any organization having in view permanency. These articles of "faith" will, it is true, prove an open door to only such persons as are in thought unified in a common interest. Success will not be difficult if a society is governed with wisdom, which possesses the quality of unity.

A real society, then, is a unity of persons in some common interest. This common interest will determine the objects and purposes of individual members. If the object of such a society is to become a living power, it will, undoubtedly, soon realize the importance of securing a leader who is qualified not only to properly present the highest claims of Spiritualism, but also to strengthen and enlarge the body through a personal interest and contact with the community in which the society is located.

If permanent success is looked for the highest spiritual welfare of all members must receive most earnest consideration. The young people of the community must receive recognition, and they can in no way be so effectually reached as through the channel of the Lyceum or Sunday school. Spiritualists can credit many a failure to their lack of interest in the Lyceum work.

Nothing stimulates individual interest in an organization like having every one at work. When every one is considered as of sufficient importance to be asked to do something for the good of a society, every one will have the interests of the institution at heart, and a settled speaker who understands his and the society's highest interests will see to it that everybody is kept busy.

It is too often true, and "pity 'tis 'tis true," that the highest conception which the management of some societies have of success, in the running of a society, is that they pay in dollars and cents. The financial features of an institution are not lacking in importance. However, we can but feel that methods now in vogue for raising revenue for the support of meetings are childish and simple in the extreme. The door-fee system is objectionable, and in the light of common sense there can be found no excuse for its continuance. In view of all church history, my statement becomes axiomatic. The time will come, with the proper organization of Spiritualist societies, when the members of such institutions, in some dignified manner, in a way which will commend itself to the approval of the general public, will assume the financial obligations of their own religious meetings, instead of throwing the burden of this duty upon the speaker or medium, who too often is, or feels he is, compelled to give a first-class show in order to draw a paying house. If a preacher is to preach for his salary and earn it besides, perhaps it would prove quite as satisfactory to him or her to do the same independent of any society.

The rental of seats at so much per season has been tested by some for these many years, and proved a success. Such a demonstration of success is not wanting even with the management of a Spiritualist society. The First Church of Spiritualists of Pittsburgh, Pa., has been greatly aided by such a method. The seats should be rented at the beginning of each season, payable quarterly in advance, with a well-understood agreement that, if not occupied by the owner at a given time of each meeting, the ushers are at liberty to fill them with any strangers who may desire them. Then a contribution should be taken at each session, without any begging speech, giving all an opportunity to contribute whatever they may feel disposed.

That such a system, judiciously managed, would prove successful needs no argument beyond the fact that for years it has been a great success in every well-ordered church. This method of raising a revenue will prove a "Godsend" to that society which properly employs it. Under the present system of a door admission fee, the religious sanctity is destroyed for those who attach any such thought to our cause, even before they enter the hall. Some say that Spiritualism is not a religion at all, and so far as I can judge, of some who say it, I feel to concur, that with them, or many of them, it evidently is not.

Human weaknesses are easily discernible by most business managers, and the weakness of curiosity is too often taken advantage of as a means of drawing from the public its dimes to support our meetings. The next door fee, if anything, is a greater nuisance than the ten-cent door fee. It has been repeatedly demonstrated that tests will draw the crowd, but it has also been conclusively proved that tests do not construct an institution. The crying need of the hour with us is for institutions of permanency, with a plenty of tact, push and principle.

The successful society will project a policy which will meet with the approval of the best thinkers and most progressive people in our Cause and outside of it, and not only of a few or many fossilized test-busters. The "test-man" is doubtless of some benefit, but he will never establish an institution strictly spiritualistic. He will at best serve as a contributor of material to the liberal churches, while he complacently watches the withering of the hand of his emancipator. He will be found boasting of the fact that Spiritualism is finding its way into all the churches, and loud in his assertions that Spiritualism was never intended to be an organized power of its own, but only a feeder to the cushioned pew and tasseled pulpit aristocracy or the shiftless, indolent, so-called Spiritualist, who remains at home except when his "pet test medium" is to appear. He will go into ecstasy over a sermon preached by some minister of a church, which contains absolutely nothing but what has been repeatedly said by some minister of the gospel of Spiritualism for these many years; he will leave his own society to attend said minister's church, when at the expense of occasionally being slipped in the face by the scowled hand, whose owner once in a while throws a sop to catch just such unwelcome test-men. In other words, his heart and life are not the cause of Spiritualism; but if outward appearances count for anything, he is completely wrapped up in his own selfishness. Jesus is said to have given some "signs" to the people, but he flatly refused to give a "continuous performance" or "vaudeville" entertainment, and reprimanded those who would forever feed upon the husks of "wonderment."

Let no one be led to conclude that I am of the opinion that the phenomena of Spiritualism should be excluded from the platform. It should not be excluded, but it certainly should bear a more orderly relation to the highest and best teachings of our philosophy. The public séance should never be a supplement to the lecture. Whenever it is, the lecturer is hurried and often compelled to reduce his best thoughts to a mere skeleton or synopsis, and, if at all sensitive, must feel the thought of this "test-man," who is simply annoyed by all he has to say, and declares that, in view of the great thing (?) which is to follow, his address is simply a waste of time. If, on the other hand, the lecturer takes the time which is often necessary to do himself and subject justice, he has left the audience in no condition for the best results of mediumistic power. Again, and still more important, is the fact that the thought of the speaker is to a degree lost sight of, by being followed with a test séance.

Spiritualists have in too many instances defeated their own ends by holding meetings in places not at all desirable, and far from being in keeping with the dignity of the cause which they seek to present. At present the best, which would be a church of their own, cannot be obtained by all societies; in fact, it is only possible with a few. The place of meeting is a very important feature. Even if it is necessary to have a small place, one should be chosen which will not put to shame any member, if a stranger should attend. Nothing would induce people to attend our meetings more than a nicely-appointed hall, situated in some desirable locality, and, if I may be pardoned the suggestion, I think no hall should be engaged higher than the TENTH floor.

Good music will always be found to be a valuable adjunct to a society which is looking for success. Perhaps the best music would be a well-organized chorus. Get a good director, one who is popular with the young people and at the same time a good teacher of music, and, if the right man, he will do all the rest. Such a man will encourage congregational singing, which is an emphatic need among the Spiritualists to-day.

There should be a competent committee of ushers whose social standing and acquirements are such as to adapt them for such a work. Too much care cannot be given to the selection of these officers. Such officers are an important essential to the success of any society, not far behind that of even the speaker. Their social qualities should be of such character as to be able to serve them not only as ushers, but as a reception committee, who would make all strangers feel at home and desirous of attending again. In fact, the social features of all our meetings are sadly neglected.

The above suggestions are not considered by the writer as being at all comprehensive of the necessities of a well-managed society, but for want of space in your valuable journal, must suffice for the present with the addition of a suggestion relative to platform government.

The custom which obtains among Spiritualists, to have a presiding officer occupy a place upon the platform, is in most cases a superfluous and often retarding adjunct. There is no more sense in having a presiding officer upon our platform at our Sunday meetings than there would be for the ministers of the churches to be accompanied in their pulpits by one of the deacons. If, however, the presiding officer feels that he must sit upon the platform to preside over the deliberations, certainly the speaker's methods of conducting his services should always receive that officer's first attention: In a word, the speaker should be final arbiter of the management of his own services.

And now, Mr. Editor, hoping that the above suggestions may prove of some help to struggling societies, and with a full realization that much remains to be said along this line, I will, if I feel the pulse-beat of demand, supplement this short article with some further suggestions at some future time.



## Children's Spiritualism.

LOVES OF THE BIRDS.

J. MARION GALE.

I sing my love to Joyous rest,  
Says the skylark wild and free,  
And trust my humble little nest  
Where every eye can see.

I coo my love in gentle tone,  
Says the modest little dove,  
All the world I call my own—  
For I won't it all with love.

I twit my love in a restless way,  
Says little brown Tit,  
When my mate is gone away,  
I sit by our nest and twit.

I hum my love from morn till night,  
Says beautiful Humming Bird,  
I dress in colors gay and bright,  
And my soul with love is stirred.

All the little song birds cheer  
The world with love-words true,  
I hope that all the children dear  
Will love the song birds too.

The sweetest child of all I know,  
Is one her pet adores,  
The reason why they love her so,  
Is because she loves them more.

### Letter from a Spirit Child.

Fannie J. Gassett of Londale, R. I., writes:  
*Editor "Children's Spiritualism":* I am very much interested in all THE BANNER contains, especially the children's corner. The departed ones often use my hand to voice their thoughts and I take great pleasure in receiving them. I have a little niece upon the spirit-side of life, who says she, too, is interested in the children, so I will send you a little message she has written:

Dear Auntie: I listen to you sometimes when you read your paper, for we can hear you if you don't read out loud. And I hear you read in the part that is left for the children. I think it real nice that spirits can write to earth-children and have it put in the paper. Now I would just like to write a letter to all the little girls and boys who are interested in us children over here in the spirit-world. Although I am most grown up, and do not feel very much like a little girl, I talk sometimes like a child because my auntie remembers me as such, for I came here when only three years old.

I have grown both in body and in soul. I have been to school and learned a great deal that the little children of earth are ignorant of. I have learned a great deal about nature; that is what we are here taught; and all about the Divinity and the Infinite and the immortality of all things that have had life, also evolution and progression. But the best of all we learn is that we should do unto others as we would have them do unto us. Oh, we here are so happy in our efforts to become learned in all the various branches of our education; and we do so love to help one another and show to all who come to us the right way to go in order to become learned in all ways.

I have traveled much in space, and have seen so many beautiful homes that are built by good deeds done while in the body by those who have lived good lives upon earth; and it is true, my little earth-friends, you can help make your spirit homes beautiful by the good you do there. And there is scarcely any one but has some dear one over here that will join them and help build a spiritual abode and adorn it with the kindness shown in earth-life, loving your neighbor as yourself, and helping each other. And it helps us to help you, for it is our work over here to be ever ready to do deeds of kindness to all who come in our way. I do not know whether my auntie will send this to THE BANNER, to be read by the little boys and girls, or not; but I just write to my auntie, and tell her, all about how I live and what I do here in this life, and I would like to come in touch with some of the little ones who would like to hear from "Little Ray of Sunshine." That is what my auntie calls me, for she says I gladden her heart and warm her soul with the rays I shed. Good-bye.

### Letter from Lyceum Child.

Dear Auntie: I have read the letters from the children in THE BANNER OF LIGHT, and take great pleasure in doing so. I am thirteen years old. I live at 230 Cedar Grove street, New Bedford, Mass. My name is Jane Rimmer. I am going to try to write you a letter if I can. For the beginning I would like to hear from my two uncles and my Cousin Alice, if you can, and also from you. I go to the Lyceum in New Bedford, and I am trying to get as many large cards as I can for saying recitations, and attendance. I have been to a sitting every Thursday night at a friend's house. She is only a young medium, but is progressing nicely. I was very glad to have you all come and speak to me and my grandmother, although I have not seen you alive.

Dear Auntie, please try to answer my letter, and give my love to all who are with you. So good-bye. From JANE RIMMER.

### A Talk to the Children.

My Dear Little Friends: In answer to a question that several have asked, I will say that I was not an Indian maiden, but many, many years ago I was an oracle, or prophetess, (in other words a seer), in one of the temples of Egypt. At the present time the wise people of earth know that God is not only like a father, but like a mother, too; so they often say, "God the great Father and Mother of all." When I lived upon earth we did not quite understand that God was not like a person, so we called the Father-God *Osiris*, and the Mother-God *Isis*. I was very much the same as a medium is now, and when I received beautiful messages and prophecies from the angel-world, I thought them came right from the Mother-God herself, or Isis. I stayed in the temple all of the time, and when the people came to me I told them what I heard and saw in the visions.

The one who writes my messages to you now is a part of my very self. I have always been her guardian angel, and every one of you (as I told you once before), has a guardian angel, too, who never, never leaves you, whether you know it or not. You can grieve that angel very much by angry thoughts or by doing selfish and wrong things, and you can make it much harder for the angel to teach you and care for you, but never will that angel leave you.

When you are discontented, or do wrong to yourself or to others, you make the atmosphere around you (or I will say *air*, so you may understand) very dark and heavy. Then you cannot see, hear or feel the spirits; and even a clairvoyant is unable to see those who love you and long to tell you so.

My real home is not very near the earth, but the one whose life is in my keeping does nothing that I do not know about. Often when I am not there in spirit-body I send her thoughts and messages, help her, grieve, or am unhappy with her, and quicker almost than thought itself I respond when she calls. Alas! she does not always heed me, or know that I am with her, and she often grieves and frets because she feels as if she were in the dark—darkness and fear. But though she drives herself from me, she cannot drive me from her. And so it is with you, my children, never forget that the great Love which rules this world has left no one alone, that you can always call for your own, and that the one who forever guards you will surely help you.

Some one has asked, too, why I am interested in you, and want you to have this part of the paper for your very own. There are many reasons why I want you to know more about Spiritualism. In the first place children are

much nearer the spirit world than older ones, because people grow out of the spirit as they grow older. They should not, and indeed they would not if they understood. Now I want you, little ones, to grow more and more into the spirit. That does not mean you must take no interest in the earth-world, but you must be spiritual, honest and earnest in everything you do, whether it is washing the dishes, bringing in the wood for mamma, learning your lessons, playing with other children, or what ever you may be doing. And when you go to bed at night ask your guardian angel to help you rest, to grow strong, and to teach your freed spirit while your body sleeps. Even if you do not remember a single thing when you wake up, if you feel fresh and happy you may be sure that the loving spirit, and perhaps spirits have been with you.

Before I close I want to refer to the letter written by the spirit-niece. Perhaps you do not know what is meant by some of the words in the letter. She says that in spirit life she is taught about the *Divinity*. Then she is learning about God—not about a very big man in heaven, but the great and wonderful power that is the life in everything. So you cannot study God without studying yourselves; for your souls are parts of the Divinity, or God. And if you are a part of God, who cannot die, then your souls cannot die, but are immortal, as this spirit says. She speaks, too, of evolution and of the *Infinite*. Evolution means to develop, or to grow. Did you ever notice how the mind of your little baby brother or sister grows? Every day the baby learns something new (just as you always should), so is greater than the day before; and that is evolution. Supposing this spring you watch the evolution of a seed. First you put it in the ground. In a few days it will burst its shell, or covering; little shoots will creep out from the centre of the seed and work their way up to the light. Then you can watch the plant as it grows taller and larger until the buds come, and at last the beautiful blossom, or flower.

Now the evolution of your soul is infinite; that is, you can grow forever and ever, even after you leave your body here on earth. And yet there is no time to be lost, for every time you say, "I do not want to do this or learn that," you lose a chance or an opportunity to do good, and you take something away from your own soul that belongs to it.

This thought I want to repeat so you will remember it: Spiritualism is a part of your every-day lives. Try to make it so, and you will develop the very best there is in you.

Write and let the readers of THE BANNER know what you think, what you do, what you are learning, and what the people do in the place where you live. Love, much love to all of you. May the angels be with you. LEONA.

### Letter to Spirit Sunbeam.

Dear Sunbeam: I am a little girl seven years old, and my name is Helen H. Chase. I will tell you what I know about Spiritualism. My papa takes THE BANNER OF LIGHT, and I think the letters from spirit children are very nice. I have three little sisters in the spirit-world, and we have a séance every Sunday night. My papa and mamma help me talk with them. I think if "Sunbeam" would help them we might be able to get a message from them in THE BANNER. I have tried myself with a slip of paper and pencil, but the messages do not seem to come. Now "Sunbeam," I would like to have you come to my séance, and help me. I think you could easily find my house as the street is an Indian name. I hope some time you will be able to find my little sisters, and give them my love.

With love to "Sunbeam."

HELEN H. CHASE.

Mattakeset street, Hyde Park.

My Dear Little Friends: I have told you so much about spirit life, and children who live there, that I am sure by this time the most of you have some idea of what it is like; but some of you who have brothers, and sisters and friends over here are getting anxious to have them come closer into your lives, and tell you just what they are doing. I will tell you how this can be done. Each one of you has power to understand how near spirits can come to you. Some of you can hear, some can see, some can write, and some few have "really and truly" guides who come and speak through you as I speak through my "mecie." The first thing to do in order to have this power grow, is to think of it as one of the nicest and sweetest gifts which God has given you, and to have no more fear or shame in speaking of it than you would in speaking of your eyes, or your ears, or your hands.

If some little boy or girl gets cross with you and says you are foolish or crazy, do not think a single thing about it, any more than you would if they said you told wrong stories when you knew you didn't. The next thing to do is to take just as good care of the gift as you would of the prettiest Christmas book you ever had. Don't soil it; don't use it when your hands are dirty, or when you feel naughty, or when you are very tired, or have something else to do, like some work for your mamma or your papa or other earthly friends, for, like your book, it can be spoiled by carelessly handling it, and should not come into your hands unless they, as well as the rest of the body, are clean and sweet. When you feel naughty, nothing that comes will seem good and true. If you are tired, rest will be better for you, and if you have other work to do, your spirit friends will know it just as much as you, and they will wait until your work is done, for they know it is just as nice to be good to spirits living in bodies like yours as it is to work for spirits like me. But to have the best messages, the clearest sight, or the greatest help, you cannot wait until you happen to want to see or hear something, for you would be like a little girl who wanted to play a tune on the piano when she had a party yet never wanted to "practice" when she was alone.

From one morning to the next there are twenty-four long hours—some to use for sleep, in which to keep the body rested; some for eating, to keep the body nourished; some for errands and work for others, to show how much you love them; some for play, to keep the body nimble; some, for study, to know about the things of earth-life; and a little half-hour in which to keep the spirit strong. Rainy days, sunny days, holidays, week-days, and Sundays all have this little bright golden half-hour, which you must find and keep all to yourselves. In my next letter I will tell you some of the nicest ways to use this half-hour.

The Sunday Club is growing. A dear little boy named Orral Rives, who lived near my "Mecie," was the first one to come over here to us after the club was formed. A week from next Sunday we are all going to visit the mother of Alfred Hewitt, and take him with us. Dear Helen Chase, I have been to see you and will go to you again some day, and when your little sisters are stronger, they will give you the message you want so much. It is so nice you can have a circle with your mamma and papa, and there is a dear old lady in the spirit, whom your little sister calls "grandma," who takes them there every time you sit. I love you all so much I could keep on writing forever, but I must say good-bye for now.

SUNBEAM.

Through her medium, Minnie M. Soule.

### Literary Department.

MARCH ISSUE OF IMMORTALITY. This number, which is devoted exclusively to Psychometry, is a resume of the best thought upon the subject. The following table of contents shows the versatility of the treatise treated: "Margaret," (poem), Richard Le Gallienne; "The Discovery, History and Possibilities of Psychometry," Prof. William Denton, author of "The Soul of Things"; "Is the Sixth Sense, the Intuition or Mediumship the Basis of Psychometry?" Mrs. Cora L. V. Richmond; "Psychometry and Intuition as Revealed in the Story of Jesus Conversing with the Woman of Samaria," W. J. Colville; "How to Unfold the

Capacities of Psychometrization," J. C. F. Grumbine; the Dialogue, the Editor's Tripod, Literature. As this is the fourth number, it closes volume one. Volume two begins with the issue for June, which will appear about June 15, instead of 25, as heretofore. The following article is of especial interest, and it is quoted for the readers the advantage of the new thought relative to the spirit world. The editor, J. C. F. Grumbine, is an advocate of universal religion, and as such is interested in the best in all forms of religion. He is an outspoken advocate of the best in Spiritualism and Theosophy. Concerning the spirit-world he writes editorially:

"The question of the abode of the disembodied entity has been and still is a vexed and mooted one among those who claim to possess occult and revealed knowledge. For while the neophyte may deny or cherish any special theory he is apt to vindicate his position from the standpoint of what Editor Mead of *The Theosophical Review* terms the 'cocksureness of inexperience.' The Occultist, Theosophist and Spiritualist have views of the subject which are interesting and suggestive. These views, such as religions, are presented to the world as revelations. The views of Theosophy cluster about and evolve from a system of teaching, established not upon but by collateral clairvoyant insights and evidences of adepts or masters in spiritual wisdom who allege to teach what they have seen or know, and therefore speak *ex cathedra*; whereas Spiritualism has, since its modern inception, dealt with the spirits and the spirit world on the most familiar grounds of intimacy by means of constant communion and communication between the two worlds.

Whatever may be the shades of differences in the teachings of both Theosophy and Spiritualism, both admit the existence of the spirit-world and the possibility and actuality of intercommunion and communication. Whatever differences separate them grow out of the systems of Philosophy which underlie and define all of the minor tenets. It can be said without fear of denial that Theosophy has given to the world the more definite and luminous system of philosophy concerning the cosmos, and possibly on this account is given more respectful audience throughout the world, while the lack of a system of even a uniform, formulated and intelligent rationale of answers to questions upon these vital issues has opened Spiritualism and its exponents to no end of criticism, ridicule and abuse. It has not, as an artist would say, been so jealous of detail as to lose the value of broad or general effect, while Theosophy was never open to such a defect. In a way such a state of things is a relief and furnishes breathing space for the philosophical and theological stereotypes of antiquity. However it may appeal to the freethinker and Protestant, it becomes inevitably the content and oracle of innumerable vagaries and unauthoritative doctrines. And such imperil any movement and make it liable to sea sickness or nausea, a disease which affects Spiritualism to day.

Whether Theosophy is accepted or not, it has one interpretation, however many interpreters. It has not a multifarious or various kind of teaching concerning the abode of spirit or spirits. While its Sanscrit terms defining the planes and spheres which constitute the abode of the spirit may be misapprehended or misunderstood, they mean always something very clear and very definite. However, the traditions into which Theosophy hypothesizes the planes of the spirit-world help rather than hinder one in forming a perspective view of the range of the posthumous life and world. The apostle Paul rather favored a simple than a complex definition of the spirit-world when he spoke of the natural and spiritual body, but he became extremely theosophical and Brahmanical when he sought, as did Jesus, his master, to localize and classify the spirits according to their states. He spoke of how each star differs from other stars in the glory of their luminosity. Jesus suggested the same thought in another figure of speech when he said, "in my Father's house are many mansions." But a state is not a place, although states of the spirit flow out and adapt themselves to places by the law of correspondence. As there is a natural and spiritual body so there is a natural and spiritual world. But it must be said that the words natural and spiritual as here used are not antithetical but relative. Nature and human nature are manifestations or phenomena of spirit and so should be conceived, while spirit is reality and essence.

There are four different planetary zones of the natural world which, like auras and atmospheres are associated with the natural body of the man or woman, and these four zones are included in the general phrase "spirit world," while the other so-called zones are not really zones (planes) but states or spheres, and therefore are not at all objective, but absolutely subjective. As one approaches divinity, or merges into the consciousness of universal spirit enshrouded within him, he realizes less and less that he is objective, and more and more that he is subjective, so that in the progression or unfolding of the spirit process is not merely an anabasis or going up to superlative heights, but an egress and ingress. To go out of manifestation toward the vanishing point in the cosmos is to go into the sphere of universal spirit. Hence Theosophy teaches that there are seven conditions and seven states, seven planes and seven spheres through which the septenary man must pass before he attains Nirvana, or freedom and blessedness. The lower self cycles through four, the higher self through three planes and spheres before the lotus of the spirit is perfected in power, purity, wisdom and love. And it must be said that the question of the localization of the spirit has to do with manifestation or matter, and not with Absolute Being.

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SCRIBNER'S MAGAZINE for May has secured from Major-General Leonard Wood, the military governor of Santiago, the first official account of the great work which has been accomplished in that province. It is practically the making of a State by a military dictator, all of whose purposes are benevolent, and who has no legislature or other authority to consult—deriving his power directly from the President of the United States. General Wood's narrative, which is the only thing that he has written, is marked by a forcible directness and modesty in telling of the things accomplished. The way in which the city was reclaimed, the indigent relieved, the streets repaired, schools established, and all of the machinery of a civilized government instituted, is a remarkable record of achievement in military government. The illustrations contrast the old Santiago with the new, and show the work of regeneration. A striking account of colonial government is also given in the picturesque paper by G. W. Stevens on "The Installation of Lord Curzon as Viceroy of India," which reveals what long years of British rule have made out of a subject people. Mr. Stevens is the famous war correspondent (the author of "With Kitchener to Khartum") and this is his first article in an American magazine. It is a brilliant piece of descriptive writing, giving pleasing glimpses of the personality of the new Viceroy and Vicerine, who was an American girl. Senator Hoar's "Political Reminiscences" detail many incidents in the careers of the great statesmen of his time, and give the inner history of the famous Hayes-Tilden election contest of 1876. Senator Hoar was a member of the electoral commission.

Charles Scribner's Sons, New York.

DR. WILLIAM HOLCOMBE has written a pamphlet on "The Influence of Fear in Disease." He clearly shows that contagion is largely the result of fear, and, in fact, "fear runs like a baleful thread through the whole web of our life from beginning to end." To illustrate the necessity of mental treatment of fear he relates the following anecdote of Dr. Samuel Cartwright:

It was away back in the thirties, and yellow fever was prevailing in New Orleans, and the places above it were in a state of watchful fear. A young northern teacher, trying to return home, started from Woodville, Miss., and arrived at Natchez about

midnight in a high fever. Dr. Cartwright was immediately called in. Early in the morning he summoned the officers of the hotel and all the regular boarders into the parlor and made them a little speech. "This young lady," he said, "has yellow fever. It is not contagious. None of you will take it from her; and if you will follow my advice you will save this town from a panic, and a panic is the bodied of an epidemic. Say nothing about this case. Ignore it absolutely. Let the ladies of the house help nurse her, and take flowers and delicacies to her, and not altogether as if it were some every day affair, unattended by danger. It will save her life, and perhaps in the long run many others."

It was agreed to by all but one person—a woman, who proceeded to quarantine herself in the most remote room of the establishment. The young teacher got well, and no one was sick in the house but the self-quarantined woman, who took yellow fever from fear, but happily recovered. (Price 10 cents.) Purdy Publishing Co., Chicago. Order of Banner of Light Pub. Co.

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He's gone.	He's gone.



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## SPECIAL NOTICE.

The BANNER OF LIGHT PUBLISHING COMPANY, located at 5 Bowditch Street (from 98 Tremont Street), Boston, Mass., keeps for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail.

Books sent by Express, must be accompanied by full or 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.

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In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, 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 guaranty of good faith. We cannot undertake to preserve or return canceled articles.

Newspapers sent to this office containing matter for inspection, should be labeled by a line drawn around the article or articles in question.

## Banner of Light.

BOSTON, SATURDAY, MAY 20, 1899.

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## 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 1899, the heretofore high standard of THE BANNER could easily be maintained, the value of its contents and their practicality materially enhanced, and the Cause, which this paper has so long defended and upheld, greatly strengthened.

## Some Plain Advice.

Spiritualists, as a distinctive people, ought to be the most superlatively happy of all human beings dwelling upon the globe. Their religion, philosophy and science have demonstrated that there is no such thing as death in the economy of nature, and that, under proper conditions, the souls of the departed can hold sweet communion with their loved ones on earth. They have also been definitely instructed with regard to life in spirit spheres, and have ascertained that progression is the order there, as well as on the mortal side of life. They have been repeatedly told that each and every human being must earn, does earn, his own place in the higher life, and that no one can escape from the judgments of his own soul. They have been assured that as they live here, so would their stations be in the spiritual kingdom. In other words, right living and right doing on earth elevate the soul in all respects when it changes its state of expression.

Right, helpful thinking, will surely lead to right living and noble striving. If this be true, then every Spiritualist owes it to himself, to his fellow-men, and to his religion, to put forth the brightest, cheeriest, sunniest thoughts, and to resolutely overcome all dark, ignoble and pessimistic emotions. Each one should be inspired to think, speak and live according to the highest conceptions of truth, beauty and goodness. Evil thinking of others and of one's self would then become an absolute impossibility. If free from that tendency, resolutions would at once be formed to make the best possible use of this life; to gain wisdom daily through honest seeking for truth; to solve every problem affecting the welfare of the race by means of the magical key of knowledge; to live for others; to do for others; to add to the sum total of human happiness by radiating a happy influence over all who come within the circle of one's life. Spiritualism will enable all of its followers to form all of the above resolutions, and to carry them into effect when its principles are clearly enunciated and made known to each individual consciousness.

To-day we find Spiritualists unhappy, not only because of the transition of their loved

ones, but because they cannot adjust the universe to their own satisfaction. Many of them are constantly praying to be released from the body, that they may for a time enjoy the beatific glories of the spirit world. Others despise earth-life because of their peculiar environments, and long for release that they may be re-embodied under circumstances where poverty and lack of educational advantages would not obtain. Some Spiritualists find no sunshine in earth-life whatever, and journey on day by day uttering the most dismal prophecies as to man's retrogression, and the world's ultimate degradation. Hope, with them, has no existence, and they endure in bitterness what they believe to be an unkind Fate that has cruelly compelled them to live through so many years of torture in a world that is utterly abhorrent to them. Not a few of them weep in bitterness of despair over the fact of being obliged to dwell in the body, and constantly assert that suicide is a great virtue when adopted by those who suffer as they do.

It is not enough to say that all other denominations have followers equally morbid and eccentric as those we have mentioned in the ranks of the Spiritualists. The Spiritualists have no reason whatever for such pessimistic thoughts, such ignoble resolutions. Theirs is the philosophy of life here and hereafter, and they should prove the superiority of their religion by its effects upon their own lives. He who commits suicide to escape the responsibilities of earth-life is a coward and a moral shirk. He who bemoans his sad "Fate" from day to day, and does nothing to rise above his morbid state of mind is a selfish egotist. He who longs for death with the hope for an immediate or remote re-embodiment in some family where wealth abounds, is personified selfishness in every respect. Other people who believe that a Savior or a mediator is going to pay their debts for them, and to give them eternal joy in heaven are the only ones who logically have a right to bemoan the fact of their existence on earth, because a man who has nothing to do for himself or others, is indeed most miserable.

If Spiritualism has done anything, it has taught its followers that so called death does not elevate any one into the glories of the supernal world *instantly*. Each human being enters the spiritual life precisely the same individual he was on the earth. He has the same weaknesses, the same virtues, the same tendencies, the same aspirations and the same erroneous judgment that he had while in the body. It therefore follows that morbid appetites, thoughts, emotions, sentiments and desires follow even Spiritualists into their new life. It at once becomes apparent that these untoward influences should be subdued while in the form, and, through careful training, the soul made fit to become a resident of the higher spheres. These depressing pessimistic tendencies cannot be overcome by any one who permits himself to drift idly with the tide of events, dreaming of great things to be done by-and-by. They can be conquered by earnest, honest effort, by strict adherence to principle, and by sincerely desiring to serve one's fellow-men.

It is next to criminality to become steeped in self pity or lost in the contemplation of joys that are yet to come, or in reflecting upon the miseries of the past and present. There is sorrow enough extant without its being increased by the Spiritualists. There is too much mental darkness already, and Spiritualists should not seek to completely obfuscate their souls with that which causes men to ignorantly ply their muck rakes in the swamps of life, instead of looking up to grasp the crown of knowledge that can be reached by simply raising the hand. Time is precious; every moment is a golden opportunity for the doing of a noble deed; every second offers an opportunity for the promulgation of a pure thought for the good of some less favored than are those who think that thought. *Action is life; inertia, mental or physical, is death.* Between the two all mortals are privileged to choose; Spiritualists, with the light given them from the wisdom-spheres on high, ought to be able to perceive their duty clearly, and be able to choose life, or action, in place of that which will lead them into valleys of darkness and caves of despair.

Face about; change front; cease repining over things you cannot help, and set to work to remedy the things that can be helped. Make life worth living by the good you do; make your sky bright because of the radiance of your own soul; make yourself lovable through your services to those who need aid; fill your souls with music that everywhere abounds, and let your hearts vibrate with the love that Infinitude has in store for all men; stop mourning over the past and its errors; live the present and make the most of its resplendent possibilities; interest yourselves in the comfort and welfare of others; let the *verve* of your natures show forth the beneficence of your impulses; spiritualize your desires, idealize your goals, and realize your ideals; in fine, make Spiritualism the guiding star, the power, the principle, the crowning glory of your lives. Then will you live for a purpose; all the memories of the past will be pleasant, the present a continued song of joy, and the future glorious with its harvest of wisdom.

## Self-Inspection.

It is well to turn the X ray of the soul upon ourselves in order that we may determine whether we are keeping pace with progression's onward march, or falling to the rear through our neglect to properly relate ourselves to our fellow-men. We call this process of thought *self-inspection*; but *self-inspection* does not mean self-approbation, nor self-deification, nor self-immolation. It means the careful study of all departments of our nature, in order that our real needs may be made known to ourselves. When an individual has properly measured his soul-possibilities, gauged his intellectual powers by the gauge of truth, he will know his limitations, and seek to adapt himself to the niche for which his talents fit him.

It is no sign of genius to sit in condemnation of self, nor to contrast unfavorably one's mental and spiritual powers with those belonging to another. The pansy cannot be the tulip, nor the alder the giant elm. The pansy, however, fills its place, as do the tulip, alder and elm. Each can be the best and highest of its type, and will become so under proper cultivation. This is true of human beings; progress is not made by any one who bitterly assails himself for not being an elm in size and strength, when Nature designed him to be a splendid alder. If a man is not a poet, but is a good accountant, let him develop himself to be the best of his class; if one is neither an orator, nor a singer, nor an inventor, nor a literary celebrity, can he become such by berating

himself, and envying those who are adapted to those professions? It is just as honorable to use the pick-axe and shovel, to wash dishes and sweep floors, to be a clerk in a store, a seamstress or a dressmaker, as it is to be a preacher, a musician or an inventor.

Man should do well whatever is given him to do. His main object should be to become a first-class workman in every way, with one thought uppermost—that he must be an honest, upright man in all respects. An honest, truthful hod-carrier is a nobler type of manhood than is exemplified by a dishonest statesman or a hypocritical preacher. A good washerwoman, honest and sincere, is of a nobler type of womanhood than is the society courtesan who sells herself for life for the sake of a gaudy home and great wealth.

In view of these facts, why should mortals make themselves and their friends miserable through complaining of themselves? Self-immolation and self-condemnation are frequently nothing more than inverted self-conceit, used for the purpose of attracting attention to those engaged in thus treating themselves. By all means let us inspect ourselves frequently in order that we may remove our errors, follies and weaknesses, but let us do this work of renovation in a truth-loving spirit, and not with an idea of aggrandizing ourselves through making our talents and lack of talents too painfully conspicuous. Life is what we make of it, hence it becomes the duty of every one to bring forth his richest, ripest and best thought, to set the best possible example by being pure and true in thought, word and deed. A religion that will develop a man of this character is one of the needs of the world to-day. Spiritualism will be that religion when its adherents become truly self-inspective, and thereby discover their real natures and their soul possibilities.

## The Fox Sisters.

In our last issue that staunch friend of Spiritualism and its worthy mediums, Mr. Theodore J. Mayer of Washington, D. C., spoke with much feeling of the services of the Fox Sisters, and the duty of Spiritualists to honor their memories in an appropriate manner. Since the transition of Maggie Fox an effort has been made by friends of the Cause to secure funds with which to erect a suitable monument in honor of the three sisters, the first mediums to publicly announce the birth of Spiritualism to a waiting world. Mr. Mayer makes a suggestion that we deem far more practical than that of the erection of a costly monument.

He has not only made the suggestion, but he has really acted upon it in a most practical manner. He has secured the portraits of the sisters, and has loaned them to the National Association, where they can be seen by all who are at all interested in Spiritualism. He feels (and we heartily agree with him) that oil-paintings of the sisters are far more appropriate than the most attractive marble shaft could possibly be. They are also more durable, and can be cared for with a greater degree of certainty than a monument could be. Mr. Mayer has done well to secure them, and is certainly most generous to give the public the benefit of these rare pictures.

We also heartily endorse the hint he gives with regard to the disposition of these pictures. We feel that they should belong to the Spiritualists of America. It would therefore be eminently fitting that they should be owned by the National Association. Mr. Mayer hints that they will be at the disposal of the N. S. A. as soon as the permanency of that institution is thoroughly assured. It only remains for the Spiritualists of America to prove their regard for the Fox sisters by appropriately honoring their memories. Costly monuments are not asked for, nor are they needed; enormous sums for the purchase of expensive pictures are not sought. The Spiritualists of America have only to endow their National Association through annual contributions to its support. By so doing, they honor the first spiritualistic mediums by placing their pictures in a National Spiritual Art Gallery where all the world can see them, and render loyal service to the Cause of Spiritualism, to which the sisters devoted so much of their lives in the days that are no more.

## Expert Surgery.

That surgeon in Montreal, Quebec, who was called upon to remove a diseased eye in order that the sight of the well eye might be saved, was, indeed, an expert. He placed his patient under the influence of anesthetics and then calmly proceeded to remove—not the injured eye, but—the one that was perfectly sound! He was a specialist of renown, and had had the patient in charge at times ever since the diseased eye was first injured. The young man is now absolutely blind, made so by the expert (?) surgeon who removed the well eye to show his wondrous skill! It is said that the *gifted specialist* offers no excuse for his mistake (?) nor reparation for his terrible deed. By the way, it is rumored that he purposes taking up his residence in Boston, where he can enlarge his practice, and devote himself exclusively to the treatment of the eye. If an irregular physician had made this colossal blunder, the regulars would have moved heaven and earth to secure his conviction, and have him duly punished. In the present case, it is simply a slight error, through a "mysterious dispensation of Divine Providence!" It is a great pity that the injured youth has no redress at the law. The blundering surgeon should be made to pay for his criminal carelessness.

## Patriotic, Very!

It is reported that Admiral Dewey has accepted an invitation to a very select dinner, costing one hundred dollars per plate. The number of guests will be limited to one hundred, hence he is to be the guest of honor at a ten thousand dollar dinner. This is evidently very patriotic, otherwise it would not take place, but just where the "patriotism" comes in, the average American citizen will be unable to determine. Admiral Dewey chances to be a popular hero at the present hour, and will be "wined and dined" to his heart's content upon his return home. He deserves well at the hands of his countrymen, and no loyal son of the Republic begrudges him his honors. We fail to see, however, that the expenditure of ten thousand dollars in a gastronomical contest constitutes any portion of the honors earned by Admiral Dewey. The money could be used to better advantage in feeding the hungry, and the Admiral, as well as the nation, would be much more highly honored than by an eating-contest, at the cost of one hundred dollars per head.

## Off to England.

Bro. Thomas Grimshaw and family sailed for England May 9, by S. S. *Aurania*. Mr. Grimshaw was compelled to cancel a number of important lecture engagements in this country on account of illness. His trip to the Old World has been taken in the interest of his health, and it is to be hoped that he will derive much benefit from his visit. He will return to America in September to resume his work as pastor of the First Spiritualist Church in St. Louis, Mo., where he has labored most acceptably for the past three years. Mr. Grimshaw is a valued worker in the spiritualistic vineyard, and a worthy representative of the Spiritual Philosophy. He will act as Fraternal Delegate from the National Spiritualists' Association of the United States and Dominion of Canada, to the British National Federation of Spiritualists, soon to assemble in Blackpool. Mr. Grimshaw's address in England will be 14 Gordon street, Burnley Lane.

## An Interesting Event.

Our Boston readers will do well to remember that Friday evening of the present week is of more than ordinary interest to them. The progressive body known as "The Gospel of Spirit-Return Society," has arranged with Rev. F. O. Hall of the Third Universalist Church of Cambridge, to give his illustrated lecture, "How the Bible Came Down to Us," at 200 Huntington Avenue, on the evening in question. The prospectus, given in our last issue, indicates that the lecture is one of unusual interest and value to all students of history and religion, hence no true Spiritualist can afford to miss this lecture. The Gospel of Spirit-Return Society believes in education, therefore seeks to instruct as well as to entertain all who attend its meetings. Its purpose is a most worthy and commendable one, hence we take pleasure in urging our readers to patronize the lecture by Mr. Hall, under the auspices of this progressive society.

## Mrs. Flora S. Jackson.

Another true and tried worker in the ranks of Spiritualism has fallen at the post of duty. For more than twenty years Mrs. Jackson has been prominently identified with spiritualistic work in the West, particularly at Milwaukee, Wisconsin, where she has been at the head of the leading society of Spiritualists for several years. The Angel of Life spoke to her in gentle tones on the 5th inst., and told her that her work on earth was finished—that she must now come home to the spirit-world. She obeyed the loving call, and fearlessly set forth on her journey to the land of souls whose existence to her was as certain as the fact of life itself. Mrs. Jackson was a true woman, an honor to Spiritualism, and has made the world better through having lived in it. She will be missed by all who knew her, but her friends have the assurance that she will be with them in soul as much as she ever was before, hence they realize that they have not lost her inspiring presence in spirit.

## Mrs. Mary E. Lease

was greeted by a large and enthusiastic audience on Wednesday evening, May 10, in this city, to listen to her eloquent lecture on "Socialism." Mrs. Lease has recently joined the Social-Democratic party, and is in full sympathy with the principles of the higher Socialism, now advocated by the brightest minds on both continents. Mrs. Lease's lecture was an able effort, and contained some very wholesome truths that should have been heard by every monopolist in the business, political, religious and social worlds. She is acquainted with the needs of the common people and has the rare virtue of daring to tell the truth as she sees it.

## Mrs. Elizabeth F. Kurth.

The many friends of this earnest worker, throughout the country, will be grieved to learn of her serious illness at her home at 478 Grand Avenue, Brooklyn, N. Y. Mrs. Kurth has been one of the main stays of the good Cause in the "City of Churches," and will be much missed should she be called to the higher life, which, at last advices, seemed more than probable. "May she be restored to health" is the earnest wish of all who know her. Let thoughts of strength and healing go out to her from all who read these lines.

## Mrs. Minnie M. Soule,

the pastor of the Gospel of Spirit-Return Society, occupied the platform of the Boston Spiritual Temple (Berkeley Hall) last Sunday morning, and will do the same on Sunday morning, May 21. This exchange of favors shows the good feeling that exists between the two societies, and indicates that Spiritualism is now realizing some of its ideals. Mrs. Soule is a speaker of ability; she uses excellent language, while her tests and messages are given in the most convincing and comforting manner.

## A New Song Book.

We acknowledge with much pleasure the receipt of a new book of choice spiritual songs from the author, Prof. C. Payson Longley, whose musical compositions are already well known throughout the world. The songs are of a fine spiritual nature, the words being replete with soulful inspirations, and the music adapted to the needs of all persons who are desirous of being spiritually awakened to a realizing sense of nearness of our visitors from the spirit side of life. The price of this splendid little brochure is only fifteen cents, with five cents extra for postage, when sent by mail. It is within the reach of every one, and should be in every home. It can be obtained at this office. Send in your orders.

Our sixth page is of unusual interest this week. The Messages, Questions and Answers, Miss Judson's letter, and the interview with Neil Burgess, the celebrated actor, contain food for thought, hence are well worth reading.

Our esteemed friend, Mr. J. E. Darling, has our sincere thanks for sundry valuable clippings that he has recently sent us. Bro. Darling is abreast with the times, and is not ashamed to have it known that he is a Spiritualist.

Despite all opposition, Dr. Briggs was ordained to the Episcopal ministry on Sunday, May 14, and is now a full-fledged priest of that ancient denomination. If he is happy certainly every one else ought to be. Vale, Dr. Briggs.

## Notice to Our Patrons.

Tuesday, May 30, is Decoration Day, and the BANNER OF LIGHT office will be closed throughout the day in honor of the ardent heroes of the Republic. All advertisements for our seventh page must be in the office by Friday noon, May 20, while reports of local societies, fifth and eighth page matter, must be in the Editor's hands by Monday morning at ten o'clock, in order to secure publication. The BANNER goes to press one day earlier than usual, because of Decoration Day.

Bro. Charles Dawbarn's article in our issue of May 6 has aroused no little comment among Spiritualists. Some of them have sent us sweeping denials of Mr. Dawbarn's postulates, but have advanced no arguments in support of their positions. Mere statements, unaccompanied by logical reasons for their utterance, and the cry of "Materialist," do not constitute arguments in any case, the present not excepted. Our columns are open to those who can and will present in a fair, candid manner, logical arguments, supported by absolute evidences of fact, in refutation of the premises and conclusions advanced and drawn by Mr. Dawbarn. Through a frank discussion of principles wisdom is found.

What constitutes a Materialist? In philosophy, the perfect materialist is he who affirms that there is but one thing in the universe, and that that thing is *matter*. Matter, to him, is the cause of all things. A Spiritualist, therefore, who asks for evidences of fact in regard to psychic phenomena, cannot be considered as a materialist in any sense. Spiritualists, of all people in the world, should be careful of the labels they seek to fasten upon themselves, and especially upon other people.

Horatio W. Dresser and Mrs. Josephine Curtis Woodbury tell some home truths with regard to Mrs. M. B. G. Eddy and her claims to be the originator of the doctrines of Christian Science in the May Arena. When the light is fully "turned on," Eddyism will be seen in its true colors, and it may be that the author of everything of value in the system will yet be given credit for his production.

A few more philanthropic Spiritualists, such as Theodore J. Mayer of Washington, D. C., and our Cause would soon be in its true position before the world—respected, honored, and eagerly sought for, especially by all who desire to know something of the Hereafter.

Our Philadelphia readers will do well to note the reference to the entertainment to be given by the First Association of Spiritualists in their city on May 29. Read the notice and then attend the entertainment.

The *Light of Truth*, in its issue of May 13, publishes an appreciative sketch of Prof. Fred P. Evans, the well-known psychographer, and presents an excellent likeness of this gifted psychic on its first page.

## Notes and Queries.

BY W. C. BOWMAN.

I am moved to write you a little medley of a letter. The latest issue of THE BANNER contains some very provoking items—I mean thought-provoking. In fact, our National Organ is showing evident tendencies in that direction of late. Permit a California Spiritualist to rejoice and be glad at the strong and healthy tone more and more manifest in its columns—speaking right out boldly for the world that now is, as well as for that which is to come. And really, are not the two worlds, after all, so interblended, that they are, for all practical reform purposes, one? Listen here! what a strange thing is disclosed in the last BANNER under the caption, "FEATURES OF SPIRIT-LIFE": "You may be interested to know what we do in the spirit-world; and here let me say that YOUR world is OURS... you are in the spirit-world this minute!... We are employed right here with you; we work not with our hands, but with yours!" What a lesson for us Spiritualists who have been in the habit of relegating everything to the "bright summer-land," and reveling in "the sweet by-and-by!" Of a truth, have we not much yet to learn, even of our own philosophy? But that is not what I meant to write about. I wanted to ask two questions. And that reminds me to say that you, Mr. Editor, have flung a mighty door wide open with your ten questions under the little word, *Why?* Let that door stay wide open. Let the BANNER OF LIGHT henceforth be a *why* paper. And *why?* Because the fountain of all light—the soul of all philosophy—is occult in that one little word. Our Spiritualism of to-day, in spite of all its marvelous demonstrations, is largely a chaos of conundrums, a tangled web of puzzles, the despair of enemies and the confusion of friends. These puzzles and conundrums can be answered only in one way, and that one way is explaining *why*.

One of my two questions I propound for Mr. Colville and his guides. It is in relation to what many Spiritualists have got into the habit of speaking of as the "Sixth Sense." To my uninspired reasoning this is an error that needs correction. It seems plain to me that the psychic powers of clairvoyance, clairaudience, etc., cannot properly be coordinated with the physical senses at all, and hence cannot be counted as additional to them, but must be regarded as belonging to another complete set of senses interior to and correspondent with the external senses. Am I right or wrong in this view?

The other question is for Mrs. M. T. Longley, our worthy and gifted Secretary of the National Spiritualists' Association, and her guides. It is in relation to the improvised poem, "Our Spiritual New Year," given through her lips by Nannie Gibson, a spirit child only a years old. The question is, On what principle in our Spiritual Philosophy such maturity of mind and poetic ability in so young a spirit child can be explained, and how it can be harmonized with our theory of the gradual growth and development of children in spirit-life? And enlarging the answer in connection with this same theory of growth in spirit-life, I think a great service would be done for our Cause by explaining why child controls of ten, fifteen or twenty years ago, are still children, with no change of manner, and no apparent increase of intelligence. This was one of your ten questions, Mr. Editor, and was handled somewhat by Mr. Colville's guides, but not satisfactorily.

Anger is the worst kind of intemperance. "It changes saliva into poison." It debilitates and opens the whole system to disease.



Cloth, 16mo. Price \$1.00.  
For sale by BANNER OF LIGHT PUBLISHING CO.



## 6 SPIRIT Message Department.

### SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—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, even though they progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

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

### SPIRIT-MESSAGES

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

Report of Séance held May 5, 1899.

#### Spirit Invocation.

Thou sweet messenger of love, thou who hast brought consolation to the mourning friends, oh! draw nigh unto all this morning. Bring the glad tidings of immortal joy and bring cheer and encouragement to those who are still struggling in mortal existence. Reveal the way so others may comprehend the true meaning of communion of spirit to spirit and heart to heart. Help mortals to realize that they must prepare themselves to receive communications as well as the spirit who manifests to them. Oh! for a new baptism, for a renewal of the spiritual in the heart of man, that each one may search his own spirit before bringing condemnation upon any one else! May we be more cautious, and seek thy influence ere we judge others, whether externally or spiritually. Help us to be true to ourselves, that the light may so shine that others may see the good work and glorify the angels. Now we leave all in thy hands under thy direction, now and forever. Amen.

### INDIVIDUAL MESSAGES.

#### Martha Miller.

My name is Martha Miller, and my home in Halifax. Not knowing much about this philosophy while in the body I did not expect that I should ever be able to return to those left behind.

I fell asleep never intending to waken to conscious earth-life again, for I expected that after I passed beyond the physical I would pass beyond all recollections of the past, and would be consumed in the beauties that surround the life beyond. I am glad the past is not all blotted out, and that we can communicate with our friends in earth-life, for I left a number behind me, and quite a large family. I have been out of the body some years, and things have occurred that have changed the home surroundings. I have been more anxious lately than ever to assist those in the body because they have drawn me back by the desire, and questioning the future life. I found I could not send a message through any one close to where they lived, and so I was directed here, and was informed that my message would be thrown broadcast, and that my loved ones would see it, and I could come in contact with them. I do not think it is necessary to send a very long message, as I am only trying to open the door, and if they will let me in I will try and make them understand the spirit does exist, and death is only a change, and does not separate us, but often brings us closer together.

#### William Merrill.

I think I will try to see what I can do this morning in sending out a few scattering remarks, for as we scatter the seed it takes root and some of it will bring forth fruit.

I am glad to be able to be here this morning, glad to be able to control the medium under the conditions that surround us, for I was a stranger to your phenomena when in the body, but I don't feel I am one to day. I have great sympathy for the sensitives, and I think if the mortal could understand the different influences that are thrown upon the sensitive's brain, both of the material and spiritual world, they would have more charity for them and not pass judgment so quickly; for people, especially those who do not believe in spirit-return, think, when the spirit is manifesting through the sensitive organism, because the thought is not worded just so, or there is something that has not been expressed, the message is not true. Oh, children of earth-life, you have much to learn yet, even those who are professed believers in the immortality of the soul. We have stood by your side and have influenced and helped you both materially and spiritually, and yet the doubts and fears arise so forcibly from the circumstances that surround the material that it is hard to give absolute satisfaction.

I am here this morning to arouse the spirit within those who wish to investigate honestly; they will find the truth if they seek diligently. There is much I would like to say this morning especially to my own relatives, for I have those interested in Spiritualism with mediums in their own families, yet I find they criticize others and are apt to question why the spirit do not do this and that. When you unfold your own spirit so as to be able to comprehend the disembodied, all will be made clear.

I am William Merrill and my former home Elliot, Maine, but I have friends in Boston, Lynn and many other places where I feel I am not forgotten.

#### Noah Barker.

It is true to life that all men do not think alike; if they did there would be no progress. I know what it is, and what it costs one to advocate a theory or belief before the world is ready to receive it. I know it is hard to place a person before his fellow-men in the true sense, for if he possesses any power or talent that seems to be different from the common run of things, then he is counted a crank, or crazy, or something worse. Mediums, like philosophers and scientists of all grades, who have ever brought any new thought to the world, have been crucified and ignored, but the work has gone on just the same, and I am glad to see, even with all the criticisms, with all that has been said concerning Spiritualism, I am glad to see it still holding its own, and keeping a foothold upon the human life. True we see many different phases of it, and we see it manifested under many different names, but all are working for one common purpose, the elevation of humanity. I am interested in all progress. I am also much interested in seeing our people take hold and look into these mysterious workings, and gratify and satisfy themselves as to the truth. I see many who used to criticize me are now interested in the great work of humanity. I have also met many in the spirit world, who have joined us since I laid the mortal body aside, who wish they had understood things better, and searched more diligently before they passed judgment; but

that is our experience, and it is necessary for us to have it to round out our spiritual natures. I shall be well remembered in Bangor, Me., and the surrounding country, as my people all live down there. I have many on the spirit side with me, in fact, most all, with the exception of Daniel, and I will say to him, "think well, be guided by the spirit-world, and you will find all things well."

I was taken out of the body under very peculiar circumstances, suddenly and accidentally. I was not aware I was going until I found myself on the spirit-side. There are those also of the family, since I passed away, who separated from the form as suddenly as I did. In fact, our family seemed destined to have sudden deaths. I wish to say to those in mortal form "Seek diligently, and the spirit will reveal the truth." Noah Barker, Bangor, Me.

#### Mary F. White.

I am Mary F. White, and I am delighted with this privilege, for I am so anxious to return to my dear ones in earth-life, especially my children; for while I see they are taken care of, and those who have charge of them are doing their best, yet I know they miss the mother's influence and the mother's touch, and it is only natural that they should. I wish my husband to know, also, that I am still helping him. I have been pleased with the little he has tried to find out concerning the home of the spirit after leaving the body. I wish to say to him, "I have realized the position you are in, and to some extent I am fully conscious of your feelings, although passing away in an unconscious state as I did, some time elapsed that I do not recall. If you will go to those you have been in the habit of sitting with, in due season I will be able to control them and help you, and I will do my best to send my influence to you and the children, also to sister Mary, and all who were left in the home circle. I have taken this way to manifest because I feel you will understand things better when you comprehend that the spirit does return." I would like this message to go to Plainfield, N. J., but I passed out of the body in Philadelphia, Pa.

#### John F. Mitchell.

All seem to be made welcome here, whether they are believers or disbelievers. There is one beautiful thing in spirit, and that is, there is no belief; we all work out our own salvation, and we all seek our own level, and we all take the opportunities that are offered us, and make our lives much better than when in the mortal body, for there are many golden opportunities held out to us while in the mortal body that we do not take care of. If we understood things better we might reap a better harvest than we do, and that is the reason I have tried to get in here this morning; I want my Mary to know that she can have a little heaven while in the body life if she will only think so, and not be afraid of those around her.

She is my wife, and I left her with four children, each one now struggling to eke out an existence for himself. She sees opportunities around her, but she dreads undertaking anything because she feels she is not familiar enough with business. I think if she was encouraged once in a while, and could feel she had some one to rely upon, she would feel stronger both physically and mentally; and for that reason I have come to send a few words through your valuable paper. I am told that your letters are all delivered, and that they reach many besides the one they are intended for. I shall be well known right here in your city, although my home was in Greenwich, Mass., and I have relatives in South Boston. I will not go into personal matters, for if they will reply I will try and give them more. John F. Mitchell.

#### Mary McCall.

I too, would like to communicate with my loved ones in earth-life. I am anxious this message should go to Providence, R. I., where I left a dear family consisting of a sister, two brothers and two children. My husband is with me in spirit although we did not pass away from the same place, he passing away in the West and I in Boston. I am pleased with all that has been done, and I thank God and the angel-friends for giving my children such a good home; and I want to thank the mortals for what they have done for me and mine. My heart is too full this morning for expression, but I thought, if I was able to send out a few words of encouragement to prove my identity to you and inform you that I am conscious of what is going on and what has been accomplished, it would help some. I am more useful now than I was in the mortal body. The children know that mother is still looking after them. I cannot say much as this is my first effort, but I will try again when I get more strength. These are the few honest words of Mary McCall. My husband's name was Frank and my home Providence, R. I.

#### Messages to be Published.

May 12—Mary Keys; Eugene Davis; Samuel Morgan; Mary Hunt; Elizabeth G. Maxwell; Elizabeth O'Brien.

### A Letter from Abby A. Judson.

NUMBER SEVENTY.

To the Editor of the Banner of Light:

One of the finest things about Spiritualism is that it is founded on natural facts of the universe which are patent to us while we are here in the flesh. We do not need to get our basic facts from the spirit-side of life, as has been done in the inception of the religions of the world. That their founders have done so, using Bibles or oracles as the reason for acceptance, has given rise to miracle, and it was this element which led me gradually out of the church before I knew what Spiritualism was. And the absence of this miracle, and the presence of the natural element, led me into the boundless but sure field of Spiritualism. For this reason, when any statement comes to us from the spirit-world, we quickly apply the touchstone of natural facts, and it stands or falls according to its agreement therewith. "Whatever is true is rational," and whatever is rational is sure to be natural. When a statement comes from the spirit-side of life that does not accord with the known facts of astronomy, geology, chemistry, physics or psychology, we at once conclude that those spirits were not conversant with those facts here, have not learned them there, and have been theorizing as many mortals do, according to fancy, and not according to fact.

There are great inductions that have been made by master minds which were not founded on particular facts, but were accepted by many because the facts were found to accord with them. These were of the nature of intuitions, and were drawn in by great souls from the

ocean of infinite intelligence at moments when the avenue was open between the finite and the infinite soul. Among these inductions, which are to be distinguished from the deductions of Paul, Linnaeus and Newton, are John's statement, that God is love, Goethe's intuition, that all the parts of a fruit and a flower are changed leaves, and Des Cartes' superb generalization, that it was the action of vortices that brought the worlds of the universe into form.

Theologians are beginning to suspect that love is indeed "the greatest thing in the world." Goethe's doctrine regarding flowers is elucidated in every text-book in botany, and the vortex theory of world-forming has many adherents to-day, and will be taught as the natural basis of astronomy by-and-by.

When such inductions are presented to the world by those who imbibed them from the infinite fountain, there have been souls here and there who have known, intuitively, that they were true; but the average human mind is not broad enough to always receive them at first.

The vibratory theories are accepted by advanced scientists, and all Spiritualists whose tastes lead them into similar lines of interest, account for effects produced by the same law. We go, however, a step further than the ordinary scientist. He shows that effects are produced here and now by vibrations. Of course we agree with him regarding the here and now, but we also say that effects are produced also there and then by vibrations, the vibrations being much more rapid than on the mortal plane.

This is no new theory. It was taught long ago by Lizzie Doten; and my own unpretending self has advanced the vibration theory, as applying both here and there, for several years from the public platform, as well as in my writings.

I remember how earnestly a friend in Minneapolis used to talk about this spiritual vibration. He was a truly advanced thinker, and though he had been a Spiritualist some thirty years he did not remain in the old ruts, but was always ready for the new provided it did not antagonize what he already knew to be true. He would say so earnestly, and his whole frame expressed the same desire as his words, "What I want is to get into this vibration."

The vibration he meant was the more spiritual vibration by which we receive impressions from decarnate individual spirits, or drink in intuitively from the encompassing ocean of infinite intelligence. Of course the fleshly body cannot respond to this higher vibration; and if we possessed that alone we would be as shut away from the spiritual universe as if we were a pre-historic insect enclosed in a vast mausoleum of amber.

But, most fortunately for us, we are not thus "cabin'd, cribb'd, confin'd," as we have also a spiritual body, and it is through this and by means of this that we can communicate with the decarnate, and the decarnate can communicate with us. He who denies its present existence is materialistic. And we declare its existence, not on the word of any decarnate spirit. We found it on the natural and proved facts here on this mortal plane. Among these natural facts may be named the feeling in an amputated limb experienced by one who has suffered amputation of a member of his body; the fact that many look down on the fleshly body that they have left for a little while; the fact that many persons have been seen at a distance from their fleshly body; the general facts of mediumship which it is too late in the day to deny; and all the phenomena of clairvoyance, clairaudience, and clairsentience.

When I feel the clasp and the loving hands of my mother whose earth-body was buried in 1845, I am not so unscientific as to think I can feel them with my fleshly body. I feel her spiritual body caressing me, through my own spiritual body which I possess here and now, having attained to some degree the power of effacing or temporarily leaving the fleshly one. These, and millions of other experiences of truly spiritual persons harmonize reasonably and naturally with the present existence of a spiritual body. Of course materialists deny its existence, because of their being materialists. And when persons who call themselves Spiritualists are so steeped in materialism as to deny this truth, thereby denying the well-known and proved facts of clairvoyance, clairaudience, and clairsentience, we feel sorry for them because the materialism which they have not yet outgrown has blunted their spiritual perception.

We claim that what the materialist calls assumptions are founded on natural facts just as clearly as anything in the world about us. He says we may know that physical things exist because we sense them with our sense organs, and that we thus know that we have a fleshly body. Very well; we go so far with him. In a similar way, we know that spiritual things exist because we sense them with the sense organs of our spiritual body; and that we thus know that we possess a spiritual body. I suppose the most sturdy materialist of them all would find it hard to believe that it is the eye that sees and the ear that hears. Well, the thing that sees through the eye and hears through the ear is the very same thing (if we may call it so) that sees through the spiritual eye and hears through the spiritual ear in the case of one who is spiritually developed. There is as much proof in the one case as in the other. Also, as we hear because the auditory nerve responds to certain vibrations on the mortal plane, and see because the retina responds to more rapid vibrations on the same plane, in like manner do the auditory and the visual organs of the spiritual body respond to the far more rapid vibrations that characterize the decarnate plane of existence. And the proof of this is that when we see clairvoyantly a spirit person, or a spirit color, our physical eyes may be closed, and yet we actually see or hear just as vividly as through the fleshly organs of sense. Only those who have seen or heard in this way know that this is so.

With regard to seeing colors, and knowing a spirit by his characteristic color, we say that just as scientists have shown that certain colors appear with different feelings and natures, just so does something corresponding to this same color appear on the field of the spiritual vision when different feelings or natures are manifested on the spiritual plane.

I would not be so unwise as to think because my mother manifests to me in a beautiful purple or violet, that it is because she now vibrates at the rate of some fifteen billion times a second, which is the scale of violet on the mortal plane. But I do say, that as violet requires the greatest number of vibrations of all the colors that can be seen by the human eye, just so does my mother, who is a very advanced spirit, vibrate to a degree that manifests a tint that corresponds to violet, and is also recog-

nized by me as violet through the sensitive visual organs of my own spiritual body.

I have spoken and written on these lines many times before, but I have been led to express myself again on them because, Mr. Editor, in the BANNER OF LIGHT of May 6, one of your correspondents says that "Miss Judson denies that this scientific fact (memory embedded in vibration) applies to spirit-life." I do not deny that memory, as well as many other things, is a matter of vibration. But all are a matter of vibration on both the mortal and the spiritual plane, the latter being characterized by the far quicker vibrations to which the spiritual body responds, and the former by the slower vibrations that affect the sense organs of the body of flesh.

The same correspondent makes the claim that Miss Judson got her notion of a spiritual body and a physical body here and now, which "unlocks every closed door," from her spirit-guides, and infers that I am loth to give it up because my father gave it to me. In "From Night to Morn," pages 20 and 21, I state that this natural fact was first suggested to me in a sermon by my loved pastor, Dr. Wm. T. Chase, now in spirit. Fortunately for me, I had enough spiritual perception to recognize the truth of this statement, enunciated long before by Paul in the words, "There is a natural body, and there is a spiritual body."

This great truth has indeed unlocked every closed door for me; and if any of your correspondents doubt its power to be used in this way, they can easily test it by accepting it and applying it to any such erroneous statement as that spirits lose all memory of earth-life, that spirits lose all memory of spirit-life when returning to the earth plane, and the resulting corollary, that we know absolutely nothing of the next life.

Yours for humanity and for spirituality,  
ABBY A. JUDSON.  
Arlington, N. J., May 6, 1899.

#### Mr. Neil Burgess.

A short time ago this well-known actor met with financial losses that brought him into unpleasant prominence for the time being. The New York and Boston papers took occasion to make sneering references to the fact that he was a Spiritualist, and to assert with grave sarcasm that his spiritual advisers were evidently not so reliable as were those of Joseph Jefferson, otherwise he would not have made so poor a business venture.

The writer had a very pleasant interview with Mr. Burgess, when he was filling an engagement at Hyde & Behman's Theatre, Brooklyn, N. Y. On the bill-boards at the entrance was the pictured face of Mr. Burgess. An old lady's cap with its wide strings was tied down under his chin; his large, kindly eyes looked benignly out at the passers-by over a pair of spectacles, and the whole face wore a jovial, "motherly" expression. This represented the character created by Mr. Burgess at the beginning of his career, and which has always been very popular.

We were met at the entrance by a friend of the actor's and taken to the stage, where he awaited us and gave us a cordial welcome, placing chairs near a cage of lions, who, he said, might furnish orchestral music while we chatted. It was between the afternoon and evening performances, and the stage was dimly lighted, but we could easily discern the large "windows of the soul," which were unmistakably the same as those of the picture, and which at once gave one the impression that he was in the presence of a genial, whole-souled, warm-hearted man.

As we glanced at the dingy, unattractive surroundings, he replied to our unspoken thought: "There is nothing so charitable as gaslight in a theatre." The occasional sound of a hammer was heard as the stage hands moved to and fro, preparing for the evening performance. Some one made discordant notes upon a piano, and the lions moved restlessly in their cages, thrust their huge paws through the gratings, flapping the shades that had been lowered in front of them to keep them quiet, and roared. Mr. Burgess stepped to the cage and drew back the shade, some one turned on the light and revealed the great King of the Forest and two lionesses, who looked up at us in mute misery.

"It seems cruel," he said, compassionately, "to keep them so confined. Three times a day they are rolled forward to the front of the stage, their mistress steps into the cage, makes them move about her, and roar. They were brought up from cubs, and are very tame. She has difficulty in making them appear sufficiently ferocious to suit the audience. She arouses their anger by striking them over the nose."

Mr. Burgess said he was a thorough Spiritualist, though not identified with the movement in any public way. Referring to his financial losses, and the statement of the papers that they were due to his having accepted poor advice from spirits, he said: "I never have even thought of asking the spirits to attend to my business for me. I do not think that is any part of their mission. Indeed, I would not look to a spiritual source for material aid."

He first became interested in Spiritualism some years ago through the death of a friend, Charlie White by name, who afterward returned and gave him a message through a Mr. Murphy, healing and mental medium who resides in New York City. When asked what he had to "grow out of" into Spiritualism, he replied: "Not exactly 'out of' anything. I was liberally inclined even when a child. My parents were Methodists, and I, of course, attended that Sunday school. When I was quite a youngster a watch was offered as a prize to that child who should read the whole of the Bible within a certain time. I made an effort to obtain the watch, but found many stumbling blocks in the Old Testament, which to my mind made God out to be a rather revengeful, unforgiving sort of a supreme being. I finally horrified my poor mother by exclaiming: 'If that is God, what must the devil be?' The Bible was taken away from me, and I made no further effort to win that prize."

However, from my present standpoint, I see no necessity for demanding that all Spiritualists shall discard the Bible or Christ. The former, while if taken literally, is filled with a great deal of nonsense, has an immense amount of good in it, and Christ's teachings, rightly interpreted, show him to have been a great medium."

Mr. Burgess does not claim to possess mediumship himself, except of an impressionable sort, but his wife is highly intuitional. Two or three years ago her health became greatly impaired. Her husband sought the advice of the best physicians in America, but she became no better. He took her abroad, only to be told by the eminent doctors of Europe that she must

die soon, that he must not even attempt to get her home, as she would not survive the voyage. Much alarmed, but not despairing, he sent immediate word to Mr. Murphy, who at once began absent treatments. Mrs. Burgess improved, and was soon enabled to return to America, where, under the care of this natural physician, she completely recovered and is now a perfectly well woman.

For physical phenomena Mr. Burgess said he had very little use; in fact, he has never witnessed any of a very startling or convulsing nature, and he feels that after one has become thoroughly convinced of the truth of spirit-return he should make better use of the knowledge than continually running after tests. "I never seek mediums," he said. "My wife and I shrink more and more, as the days go by, from the public presentation of Spiritualism. Mrs. Helen Temple Brigham is a dear friend of ours. We often attend her services. We make of our Spiritualism a religion, and I hold that one cannot become a real Spiritualist in its truest sense without becoming also a better man."

In speaking of a little journey by water which he had occasion to take at one time, he related a conversation which he overheard between a clergyman and another passenger. The clergyman said he had just buried his wife, and he was so completely prostrated with grief that he was obliged to leave his parish for a time to recover. "Oh, it was terrible, terrible!" he exclaimed in an agonized voice. "When I saw them put my wife into that cold, cold ground, out of my sight forever—my God! it was more than I could bear." Said Mr. Burgess: "I looked at the man in horror. Was that a minister of the gospel elected to teach hundreds of people of the immortality of the human soul, and yet crying out in anguish over the death of his wife, from whom he felt that he was eternally separated by the burial of the body? I thanked God I was a Spiritualist and hurried to the other side of the boat, fearing I should say something to that man that I might afterward regret."

We arose to go. Mr. Burgess accompanied us to the door, and with a hearty handshake bade us good-night, expressing his cordial sympathy and good-will for the cause of true Spiritualism. MARGUERITE C. BARRETT.

### Answers to Questions

GIVEN THROUGH THE MEDIUMSHIP OF

"J. COLVILLE."

QUES.—[By Chas. Sangster, Fresno, Cal.] I read with much interest explanations by Mr. Colville, and others, of many mysterious things regarding the spirit-world, but I have never happened to see any theory expounded as to how a spirit can see instantly from Boston to San Francisco, for instance. I have had sittings in New York, and received correct information as to what was going on in San Francisco. Will you give some ideas about this?

ANS.—There is really no difficulty in understanding how a spirit can communicate information in New York regarding what is going on at the time in San Francisco about three thousand miles distant, for there are two distinct explanations, both of which are reasonable and tenable. First let us consider the true meaning of the much used word Clairvoyance, viz.: clear sight or unusually extended vision. To the eye of the unhampered spirit the distance between the Atlantic and Pacific shores of the American continent is no more a hindrance to observation than is a much shorter distance to those whose vision is less developed.

We all see at some distance, not all at the same distance by any means, and as clairvoyance does not involve or employ the possession or use of a strange faculty, but only the phenomenal extension of a thoroughly familiar one, the mysterious aspect of the question is quickly reduced when we contemplate an enlarged scope of a familiar sort of perception. Then we may consider clairaudience, or clear hearing, as another factor in the case. Sounds are audible at distances entirely beyond the common scope of hearing, even the long distance telephone, and other well-known scientific appliances clearly prove the possibility of far transcending ordinary aural as well as visual limitations.

The second explanation differs somewhat from the preceding, as it suggests the thought of spiritual locomotion as something entirely different from material travel. A recent message from one who passed into spirit-life in a peculiar and seemingly distressful manner, given through the mediumship of Mrs. Cora L. V. Richmond, and fully reported in a Chicago newspaper, illustrates exactly what we are now seeking to convey. The spirit, who had been a Materialist on earth, and was greatly astonished on awakening after the death of his physical body, was told by those wiser and more experienced than he that he could appear in any place wherever he desired to make his presence known, and though those who were in that place might not be able to discern his presence, he would certainly be able to see them, and know of their feelings concerning him.

The chief reason for the comparatively infrequent occurrence of striking evidence of true telepathy, the apparition of the "double" and much else that appears supernatural to the average thinker, is our general absorption in material affairs and the closed condition of our psychical perceptions. Whenever any one seriously devotes himself to the pursuit of "occult" studies he finds himself in a new territory, even in a realm where to will is to accomplish. Many people show themselves either consciously or unwittingly to their friends at great physical distances when they are thinking very strongly or intently of a certain friend in a distant place. The free spirit entirely disengaged from the physical frame in its normal post-mortem condition is entirely unhampered by physical conditions and can therefore appear in any place to which it is carried by the dominant bent of inclination. The spirit yet inhabiting the flesh is not usually so free to appear at will in any place where it may desire to manifest, but there are trained thought transmitters, especially in the Orient, who have acquired such unusual control over their bodies that they can show themselves wherever they please, provided there is some one there to perceive them.

### If You Want to be Loved,

Don't find fault.  
Don't believe all the evil you hear.  
Don't jest at anybody's religious beliefs.  
Don't be rude to your inferiors in social position.  
Don't repeat gossip, even if it does interest a crowd.  
Don't underrate anything because you don't possess it.  
Don't go untidy on the plea that everybody knows you.  
Don't contradict people, even if you are sure you are right.—Exchange.



### Written for the Banner of Light. AUNT CHARLOTTE.

Should I refer to bygone years,  
And open wounds long felt before,  
Congenial hearts will mingle tears  
As they were wont in days of yore.

A quiet tear steals down my face,  
A silent monitor of pain,  
And in its course what love we trace  
Where true affection holds the reign.

With us there was sweet intercourse,  
Our joys to share and sorrows blend;  
And if there ever came a cross,  
We were no less each other's friend.

Wending along life's stormy way,  
We each in sweet affection grew,  
Till the advance of life's decay  
Drew us apart from present view.

I loved thee for thyself alone,  
And here will tell the reason why:  
Thy voice was ever mild in tone,  
And love shone from thy beaming eye.

The length of chain divided here  
May join again some future day.  
In the Beyond there may appear  
Glories of a heavenly way.

What soul ever came in touch with thee  
That felt not passion's depth of love?  
What heart would cease its beat and be  
Without thee in the world above?

1899. CHARLOTTE A. E. GREENE.

### The One Thing Needful For Universal Prosperity and Success.

BY LIDA B. BROWNE.

Only one thing is needful for the complete amelioration of the woes of the human race, and that is more Love—true love used in its rightful sense; such love as will enable man to do right because he would not wish to harm his neighbor; such love as would make each one akin, and be willing to help one another along. I speak not of sentiment or passion; these are fleeting, and have no true stability.

If each had his neighbor's interests at heart, instead of wanting to be grasping, and take advantage of others' necessities, all war would cease, all strife would end. If each did to others as he would wish to be done by, all petty annoyances and troubles would be at an end. If each and all lived up to their highest conceptions of truth and right, they could not help having love of neighbor and the denial of self uppermost.

It is the grasping tendency in all mankind that causes the oppression of the poor, and the power of the autocrat and the millionaire to triumph over justice and right. Thus the weak lose faith in the ones who should protect them, as they are so much stronger and better adapted by reason of their advantages of education, birth and breeding. The powerful should use their power rightly; the rich should protect the poor, the strong care for the weak, and the happy shed sunshine in the paths of those in trouble and distress.

But do we see this done? Ah, no, my friends, quite the reverse. So I say there should be a complete change, and the one thing needful is to have more love in the heart for all mankind. We should not turn the hungry, either of body or mind, from our door, for the hunger of the mind after better things gnaws more deeply than the mere craving of the stomach, and should receive the gentle nourishment of loving words and helpful deeds.

Now is the time we are building our homes on high by each act of our lives, each thought of our mind, and each word spoken, either of good or evil. Our immortal souls are being moulded right here and now, and we can never get away from ourselves, but have to bear the just consequences of our deeds. So we should love one another more, help along our struggling brother and sister, and for the widows and orphans as we would wish some one to care for our loved ones if we were taken from their side, feed and clothe the needy, and help brighten their minds by true education which compresses more than mere book learning.

This is the gospel of true Spiritualism,—to do all the good we can while here in the form, as we pass this way but once; and by so doing we will have no regrets when we lay aside the mortal and don the robe of immortality.

—Philosophical Journal.

Utica, N. Y.

### An Interesting Seance.

To the Editor of the Banner of Light:

I have something of interest to all your readers. I wish to relate an experience I had at a sitting on the evening of April 23, at the home of Mr. and Mrs. Wm. Foss in Concord, Mass. Mr. Foss is a farmer who lives on Bedford street, Concord, and is not particularly interested in the wonderful power with which he is so strongly endowed; therefore one need not look for fraud in any such place as that. Prof. James of Harvard once had a sitting with Mr. Foss with the hope of being able to account for the wonderful manifestations, but he left with no satisfaction.

At my sitting there was no one at the table save Mr. Foss, his very estimable wife and myself. The room was made dark, and we took our seats at the table, and all joined hands, whereupon the table at once was alive with raps, no two sounding alike, and soon I felt hands pressing and rubbing one of my knees. I was told by the raps who it was. Then came the most wonderful experience of all: A brother of Mrs. Foss passed away about a year ago. He has returned to them at various times and spoken to them. He came and spoke a number of times in my ear, loud and plain enough to be heard by the others. When he passed away he had a moustache, and the first I would know when he wished to speak to me was when the moustache was pressed against my ear. He gave me a communication from my mother and from a lady friend of my old school days. I was kissed on my forehead at least a dozen times during the evening. My father also came and sat upon my knees, and the weight seemed like the heavy man that he was. From where I sat I could plainly see the spirit-form, and that seemed to prove to me that materialization under proper conditions was a possibility.

Geo. E. Messer.

### Passed to Spirit-Life.

From his home, 85 Sherman street, Norwich, Conn., on Tuesday evening, May 2, 1899, after a long illness, Mr. GILFORD PARKER.

Mr. Parker was born in Mansfield, Conn., seventy-seven years ago, and resided in this city for many years. He was one of the founders of the First Spiritual Union of Norwich, Conn., its Treasurer, and first trustee of the "Boardman Hall." He was an earnest and loyal Spiritualist in every sense of the word, a good citizen, an honest man, very true in his sterling worth in every walk of life. Services were held Friday A. M., May 5, at 10 o'clock. A full report of the services will be given in the next issue of the Banner of Light.

Spiritual philosophy presents. He prefaced his address with a beautiful poem that breathed a lesson of "Immortality," the subject treated. The body was placed beside the grave of his only son, in the Yantic cemetery. As the casket was gently lowered to its last resting place, Dr. Fuller voiced a tender farewell to the body we had for so many years been accustomed to see in our midst. Mr. Parker leaves a widow and two daughters, neither of them Spiritualists, yet his wish was carried out that "no ecclesiastical should take any part in the services over his body."

Mrs. J. A. Chapman.

(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 on an average make a line. No poetry admitted under above heading.)

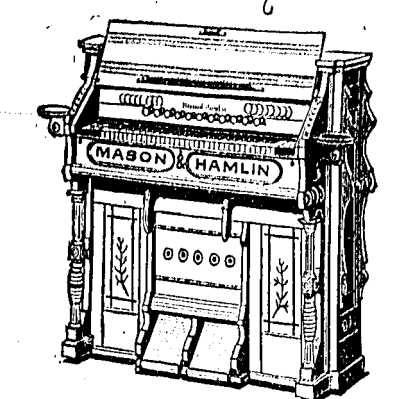
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BY GEORGE A. BACON.

**To the Editor of the Banner of Light:**

1. The first step in the process is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.

**Figure 10**

[illegible]