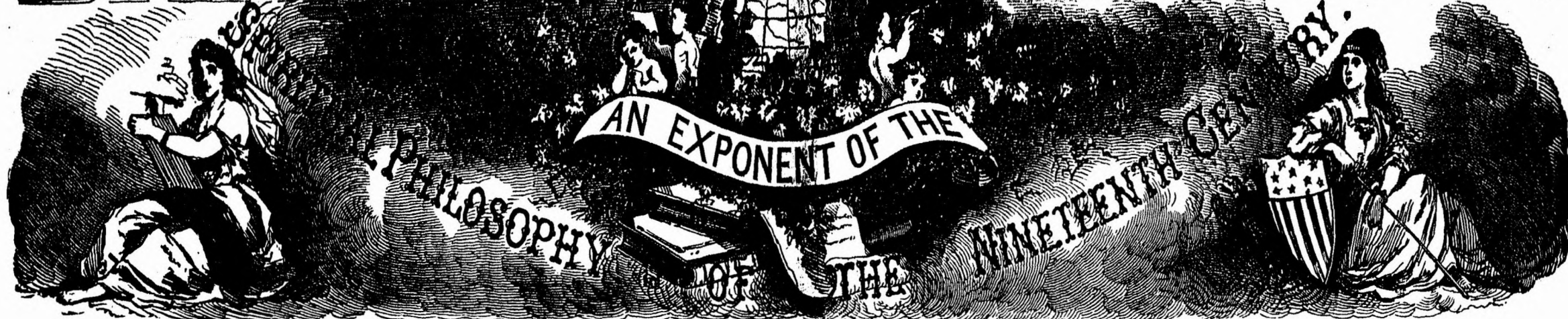


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## GOD'S SUMMERLAND.

BY DEVOTION.

There is a happy Summerland  
Beyond this world of ours,  
Where reunited loved ones stand  
Crowned with immortal flowers;  
With smiling faces, gladdened hearts,  
They wait for you and me,  
With strong, pure love which God imparts  
For all eternity.

There is a happy Summerland  
Beyond the reach of pain,  
Where you and I may some day stand  
By shunning Sin's dark stain;  
Where all the struggle, grief, and fret  
Of earth's fast-closing day—  
Oft gloomed with bitter tears and wet—  
In joy will fade away.

There is a happy Summerland,  
Where darling ones we miss  
Are waiting in a holy band  
To open the Gates of Bliss;  
And, through the twilight as we roam,  
The burden of their song—  
"God bless you, dears, and welcome Home!"—  
Floats rapturously along.

Sweet Mother—light of Childhood's days—  
So saintlike, calm and fair,  
Whose tenderness blessed all our ways  
With sunshine everywhere;  
And father, who was stern but kind,  
Affectionate and true,  
There in God's Summerland we'll find—  
Life's blossoms, gemmed with dew!

O happy, happy Summerland!  
We hear thy chiming hours;  
We feel the guidance of God's hand;  
We scent thy fragrant flowers;  
And, through the sorrows, sins, and tears  
Of earthly wrongs and strife,  
We hear the harmonies of thy Spheres—  
O Summerland of Life!

Lord! Through Thy shining Summerland  
Draw Thou our feet to Thee,  
Submissive, trustful to Thy hand,  
What'er our lot may be;  
And teach us that Thy life-design  
Is after all the best,  
Beginning with Thy love divine,  
And ending with Thy rest.

Sydney, New South Wales, 1899.

## The Size of Man.

BY CHARLES DAWBARN.

Newton's discovery of the outworking of gravitation left a great unknown quantity in his demonstrated fact of the attraction existing between distant bodies. No one could imagine how the sun was holding his planets by a force active in what was supposed to be a vast vacuum, called "space." But the fact was there, so the questions continued until at last a satisfactory answer has been obtained. Space may, and does appear to be empty, but is now discovered to be full of a wondrous substance called "ether." And herein is, at last, an opportunity for a man to learn something of himself and his own powers, since he himself, like everything else, lives and has his being amid this wondrous, all-penetrating ether, and is subject to its laws. In most respects ether is the very opposite of matter. It is so rigid that it holds the planets to their play around the sun, which requires more force than if there were a steel rod attached to every square inch of the earth's surface. So ether is more rigid than steel, and yet it produces absolutely no friction. It has not affected our earth's motion by even one second in ten thousand years. Since heat is arrested motion we discover that this wonderful ether cannot itself be heated. The temperature of space is thus simply zero. Ether has waves, longitudinal and transverse, by which energy travels before it is transmuted into light, heat, etc., in the friction of our atmosphere. And it is to-day a generally accepted truth that matter itself is composed of "little whirls" as modes of motion of the ether itself, and of course subject to its laws.

These interesting facts are now accessible to every student, and are already taught in our schools and colleges. I have thus alluded to them because I find therein a key to certain of the mysterious limitations that encompass a mortal in his earth life. It is from that standpoint I am proposing to study them. I want to find out, if I can, more about both the limitations and the powers of manhood in earth life.

Man has been accepting things for just what they appear to be, and we know from sad experience, that nature leaves him to work in the dark until he invents his own tallow candle. We have further discovered that man is subject to the laws of both ether and matter. He is really a compound of both. Certain of his senses are expressions in matter, while others work only through ether. Philosophy has not yet grasped the import of this, or its effect upon manhood, so the student reader and I will try to blaze a path for ourselves through this forest of the unknown.

The limitations of man the mortal appear hopeless to the worshiper of matter. Indeed in his "Mathematics of the Probable" he first takes the real manhood out of man, and then reduces him to an equation. He calls this the Law of Averages. He will take a large city, and tell you how many will die next year, and how many will be sick and get well. He knows how many children will be born, and how many will die. He will also tell you the names of the diseases that will kill them. He will not only tell you how many will get married, but knows how many will commit suicide, and will describe the methods by which they will individually leap out into the unknown. In a myriad other details he will show you man in the swaddling clothes of his own surroundings. And

this scientific calculator is usually marvelously correct. Give him statistics long enough and broad enough, and he will absolutely prove that man the mortal is really the slave of destiny. But both the man and his calculator are gauging their lives by the limitations of matter. Some day these limitations will not work, and that will be when man knows more of his own powers which work and manifest in the ether.

Now let us look a little deeper into manhood, and its place in nature. We have three factors to take into consideration: (1) Man. (2) Matter. (3) Ether.

Man's contact with his surroundings and expression of his own intelligence is by means of sensory and motor nerves. To realize what this means we must here, for a few moments, fall back upon the laws of vibration, as taught in our schools and colleges. Let a pendulum swing with measured beat, and the student will discover that eighty such movements in a second will produce a sound which he calls "tone," and is the very deepest base his sense of hearing can grasp. As the pendulum swings more rapidly the "tone" will ascend the scale till at last it vanishes into silence. His mortal limit has been reached in that direction when some fifty or sixty thousand vibrations in one second have been recorded and the shrill echo has ceased. It has marked the end of his possible power of hearing with mortal ear. Now comes a tremendous gap, wherein the scientist finds no foothold even for his imagination. Fancy that pendulum increasing its speed, faster and yet faster, till it has reached four hundred millions of millions of vibrations in one second, and mortal man once again senses its movement, but this time not as sound but as color. He calls his first vision red. Then following the chromatic scale a few more hundreds of hundreds of millions of vibrations he first senses violet, and then becomes blind. He has discovered that on one side of his sight limit heat rays sparkle and burn, and he guesses to-day that beyond the other boundary is the home of the X-ray, which laughs at the so-called invisible. But what of that huge gap which has never been claimed by God or man? Intelligence has accepted and acknowledged sense limitation as the foundation of personality. Personality is of course itself a limitation of manhood, and the finite will always be limited. But herein is the trouble. It is all right and natural that manhood should have powers that commence at one end and finish off at the other. But why there should be a huge gap in the middle is the mystery, or rather the problem, waiting a reasonable explanation.

Give a musician a piano with just a couple of notes at one end and part of an octave at the other as all he can use, and you will have but poor attempts at melody, and a great deal of disharmony as the result. Now suppose a visitor from some other or more favored planet were to see such an instrument and learn that it expressed man's limitation, he would at once infer that there were notes and octaves somewhere that could and might fill up the gap, and let the soul of the musician sing its higher melodies. The visitor would say to the mortal, "you have been accepting this gap as made by natural law, whereas your effort should be to reach out from either end of your instrument, adding note to note, and at every discovery increasing the musician's power of expression." Among those he addressed there would be two classes of minds alike interested. One would say "The gap in our instrument is God's design." Let it alone. Religion forbids your intermeddling." The other class would simply keep toiling on and finding a new note now and then till, perhaps, a whole octave might have been gained in the name and by the efforts of science. But even then the awful gap remains as a disheartening fact, practically unchanged. The idea of a piano is itself a limitation. Let the reader think of an instrument a mile long, with mortal man sounding a few notes at each end, and a great silence between; he will then realize more clearly this great gap and what it means to himself and others.

Man is an Ego, ever seeking to express himself by every means at his disposal, and, speaking for myself and the reader, Ego rebels at a limitation which may, after all, be one of ignorance only. Man is continuing to accept things for just what they appear to be, at least until he finds out to the contrary. Thus to-day he calls himself lord of creation, although he can only use a few notes at each end of his sense instrument, and has an awful gap of emptiness between one end and the other. This is the position which I want to discuss and examine, with a divine discontent at my own limitation.

Space has long been counted as filled with nothingness. Five or six miles' climb from ocean's level left man gasping for breath, and a mile or two further was the limit even to bird life. Man has now discovered that space is full—absolutely full—without even a tiny crack, of a substance which is the reality of the All in All, and of which matter is but the passing shadow. Man in his ignorance had talked of empty space between sun, planet and distant star. It was for him just one of the huge gaps, like the one we note in sense limitation, only very much larger. Man the student and explorer now knows there is no gap at all, but just a solid roadway, over which the trained mind may travel back and forth. With his telescopic and spectroscopic motor-wagon man wends his way to and fro, stopping, if he please, at comet and asteroid way-stations. Or if he prefer, he travels inward to further and further homes of intelligence and activity.

With such experiences the scientist now tells us the great gap in space was imagination and

born of ignorance. But all the same, that scientist does not yet dare to deny the gap in his own sense limit which leaves him a few thousands of vibrations on one shore, with millions of millions on the other, and all between just nothing at all. At this point the careful student may find a thought of comfort. He now knows, as a fact, that the space between planet and star is filled with ether waves, vibratory with energy. But man himself is immersed in ether as much as is sun, planet or star. So there can be no more vacuum for him than for space. His senses are merely manifestations of his own divine energy. At one end the coarse atmosphere vibrates for him into sound. At the other he discovers it is ether waves vibrating with beauty and love. But there is—there can be—no gap between, since ether is the universal All in All, and man himself lives in it, moves in it, and thinks in it. The gap has been the imagination of ignorance—the auto-suggestion which has held him in the same quicksand which buried his grandfather. But all the same, the fact remains to-day that man does not seem to have gained many octaves out of the millions that lay between his hearing and his sight. This both demands and justifies a careful examination of manhood itself in the light of the recent discovery that Nature has no such thing as a vacuum, or even a crevice, in her whole system.

We commence with the question, "What is man?" That is an old, a very old question, and has been answered in two ways. One is that he is the direct creation of a Supreme Divinity. The other, that he is the evolved result of aggregations of atoms, and that his brain secretes thought as his liver secretes bile. Neither answer is satisfactory, for both alike leave unfulfilled this awful gap between his sense limitations. Taking nature as a whole, we find intelligence everywhere; but we only perceive it when it happens to become personified. For instance, the atmosphere may be charged with the form of energy we call "electricity," but it is only when it is personified into a brief flash that we recognize it and call it "lightning." Every manifestation of intelligence is a flash from the mighty whole. And in the light of an eternity, without either time or space, it matters not whether personified intelligence count years by centuries or millions, it is still only a flash, moving in ether-filled space, and subject to its laws.

Such to me is manhood. I count it as a flash of the universal and divine intelligence, born amid the eternal energy, which has rippled the ether into waves. Another effect of the eternal energy is to compel vortex rings or minute whirls of ether, known to us all as the atom of physical science. So the flash of intelligence, compelled by an energy we call First Cause, because we cannot comprehend it, is playing amid the ether as lightning plays amid the atmosphere of our planet. But where the ether is whirled into atoms, intelligence finds a quick limit. A little sound, smell, taste and touch are the possible manifestations of intelligence amid such cramped conditions. But thought and will-power are children of the ether, and compel tiny waves that travel on and on through frictionless space. They linger for a brief hour amid the atoms, manifesting as sight, normal or astral, but soon pass on and out, becoming the spiritual glow which ennobles manhood.

Such is my answer to the question, "What is man?" But this answer also involves an explanation of the great gap that separates man's lower and higher self in the life of to-day. Physical sight is necessarily as material as hearing, although born of waves of ether instead of matter. It is through physical organs that man, the mortal, uses each of his five senses. And whatever other faculties man may possess, they must, in earth-life, find physical expression or remain silent. So we have as an acknowledged fact a human personality, expressing itself through vibration of material atoms, as the mouthpiece of an Ego who has apparently no other inlet into earth life. We have the further fact that this personality uses, or seems to use, just a few vibrations at each end of a keyboard, with no reason, that we can discern, for this extraordinary limitation. The personality is man, with a most limited manhood, but there is no reason we can discover why Ego should have this marvelous limitation. As a matter of common sense, Ego, being himself personified intelligence, can have no other limitation than the laws of ether and matter compel. There can be no gap in his forceful grasp between one note in the scale of vibrations and another. He must play upon one as easily as upon the others. The only reason of the apparent gap is the limitation of our earth-bound sense, which stops short suddenly, as if it were cut off for the very purpose of making man the mortal a ridiculous parody of what he would be if Ego were in full control.

There are plenty of proofs of the presence of Ego within this gap, where man and Nature have seemed to be silent. All the phenomena of psychometry, the whole field of psychic manifestation, which includes clairvoyance, all that we call "intuition," and that which is called "sub-consciousness," are founded upon vibrations that are outside our normal limit. And the reason they are so imperfectly manifested, so full of errors and perplexities, is because mortal man translates, or tries to translate them into the vibratory expressions of his every-day life. So let us ever remember that Ego is a flash from the Infinite, and cannot be limited to just a few octaves of expression on the mighty keyboard of the universe.

It should now be evident that Ego can strike one chord as well as another, although mortal mind may be silent to one, and count the other

as his limit. This gives me quite a different idea of my own personality. I now remember, with glorified humility, that I am an Ego, expressing myself in earth-life with so few notes that there is necessarily more inharmonious than melody. All that I have counted woe, misery and fated cruelty in earth-life is based upon my inability to sense the other notes by which my Ego is expressing himself to his brother intelligences. Let us ever remember that every imperfect chord proclaims a perfect chord somewhere awaiting the student's search. Cruelty and hate are only imperfect chords, which in fullness would express brotherly love. All the same we have to-day these limitations in our earth-life. Things are not what they seem to be in our manhood, any more than in the expressions of nature around us. And our Ego is, and has been thus misjudged on because we do not see and grasp enough of aim to realize that what is called "evil" is only a very imperfect manifestation of godhood.

It is a great advance when we have grasped even a thought of the powers that necessarily belong to every Ego, but that is only the threshold of our theme. I call my theme "The Fullness of Man," because I recognize man the mortal as but a very limited expression of the man Ego, who is himself a flash of the divine. I believe that man in his fullness can play every note in the vast scale. The melody may be outside our limited grasp of to-day, but I count it as a present reality to be taken into account in our every-day study of "spirit-return" and its problems. It is for me the one great factor in telepathic contact between mortal and spirit, as well as between mortal and mortal. And as this is an existing and ever present reality of to-day, I confess myself but little interested in what seem to me fanciful conceptions of future reincarnation. My interest is centered on the possible incarnations which are, or may be, expressing my personality to-day.

Now let us as students mark the point we have reached. We have accepted as a most natural assumption that man the Ego can have no such gap in his powers as is apparently the case in earth life. We have noted that for the mortal his hearing is the effect of but a few thousands of vibrations, while his sight demands millions of millions, with no apparent connecting foothold for human intelligence. Man the mortal is thus touching matter with one sense, and ether with another. And yet further let us remember that man, whether mortal or spirit, will ever be a personified intelligence which we call Ego.

It is obvious that if matter be, as claimed, but one expression of ether, then Ego has a broad field for his experiences, which experiences can only be connected in the Ego himself, and not in any of his personalities. For instance, if an Ego be to-day, as I claim, playing upon his instrument and using every note and octave, we, his neighbors or brethren, could sense no more of him than is permitted by the limitations of the matter in which we are now living. Where we enter the silence, the Ego is in full activity. He who could once reach a position where he might witness this manifestation of Ego would perceive him at work by will power, thus both causing and using the vibratory waves of the ether to express his intelligence. I mean that this expression by Ego of his greater fullness is necessarily going on now. Where the silence begins for the mortal, Ego is expressing a new personality, but only because we are not yet broad enough to see and sense that the two personalities are but manifestations of the one Ego, in operation at the same time.

It is here that Psychological Research has blundered its way along through a few vibrations, and out into the dark and silent sense limit of the poor mortal. It thus becomes necessary to examine a little into the experiences called "spirit return." When the Universal Intelligence has flashed out into the frictionless ether it becomes, necessarily, a personality of vast, but still finite, breadth and limitation. And since the ether is frictionless, this personality is necessarily unlimited by time. The Ego must thus stand as a huge personality to any intelligence capable of sensing the entire outburst and its effect. But to the onlooker less advanced, there will appear only so much or so many a personality as his limited vision can grasp at one time. So we poor mortals are just wee, puny, human personalities to ourselves, because that is all we can perceive to-day of our grand, divine whole. Nevertheless the reader and I are Egos with experiences going on at this very moment that are outside our mortal sense limit. The day is soon coming for each of us when our point of view will become less limited. We call that "death." Then we necessarily become conscious of a broader manhood working in more or less of the great vibratory gap which we have noted as impossible to the mortal.

We can further discern that Ego is practically unaffected by death. He was manifesting amid vibrations before, and he is manifesting amid vibrations still; so to himself the only change is that the one personality we call mortal has ceased to be an expression of his intelligence. We call this personality which is thus active after death "spirit," and can now perceive that it finds itself in a position that has not yet been noted either by the Society for Psychical Research or by the mere worshiper of spirit return. In the first place his present experiences are not new to him. He has been living them all the time he was a mortal, although the personality was not the same. Of course when the mortal dies, the intelligence cannot at once make the connection between the two personalities, although the Ego him-

self has needed both for a complete expression of his manhood. Necessarily the existing spirit personality can only have any record or impressions of earth experiences through the Ego. But the Ego can himself only record them in the vibrations amid which they were gathered.

In the mortal life we have a mental personality whose experiences must have been largely a dream to the personality beyond. The two personalities have undoubtedly mingled and blended in dreams and psychic experiences, and when one ceases the other goes on much as before. The mortal at last becomes immortal. His experiences are now, as it were, merged into the personality that has been playing all the time inside the awful vibratory gap. For a time, perhaps, he struggles to maintain his individuality and go on using the old vibrations. What a mess he makes of it is recorded in the history of spirit-return. If he can find a suitable instrument, he struggles to record and repeat his mortal experiences, and usually fails to establish his own identity, at least to the satisfaction of a careful student. Yet his struggle tells the tale that manhood is not what it appears to be to mortals in earth life, but is only a limited expression of a vast reality. As a returning spirit he can bring almost nothing of thought or experiences from life within the gap, because they necessarily belong to those vibrations where the mortal has no foothold. Our visitor must talk from the mortal standpoint into mortal ear, and amid such limitations the personality, who while a mortal had exhibited a grand intelligence among his fellows, now comes back, halting and confused with his effort to even make himself known.

Yet again, there had been and still is a psychic connection between the two personalities. We already recognize the subconscious self as a reality, but we find it just what it must be under these conditions. It comes as a mentality in most respects inferior to that of the mortal, because, at its best, it is not playing amid its own normal sense vibrations. So it can express but a shadow of its real powers, but all the same it is another personality of the same Ego.

Let me here ask the reader to picture a performer on a grand organ, with a theme and execution worthy of the greatest artist known to earth life. Let the instrument be so constructed that only a few notes at either end of the scale are audible to the student who is listening. Occasionally there will be harmony, but, for the most part, discords and even absurd rhythms will greet the ear. That listener represents mortal life. Yonder sit other listeners whose normal hearing is adapted to the very notes to which our mortal student has been deaf. They listen with rapture because vastly more of the theme is afloat with soul-melody for them. Yet, here and there, to them also there is sad imperfection for lack of the very tones our mortal student is grasping. These are the experiences of spirit life.

The one who plays, to whom every note is alike an expression of his soul, is realizing a divine ecstasy as he thus experiences somewhat of infinite harmony and love. That player is Ego. Your Ego, reader, and mine.

Such is life, mortal and immortal. And such it becomes in its oneness, instead of the fragmentary manifestations upon which theology, philosophy and even science have each sought foothold.

I catch a moan from some of my readers who insist that, whatever may happen, they want to cling to the feelings, emotions and experiences of to-day. It is like a child refusing to become a man lest he forget the details of his childhood. Yet such a moaning cry is quite natural to the present limited personality. But the feeling and the cry are alike absurd to Ego, for, as we have seen, he has never in reality had any such limitation. This mortal personality has only been an appearance, founded on the whirls of ether, called atoms of matter, in which he has posed as a mortal. Ego will have just as many personalities as the substance he uses for expression may compel. But he is himself a mighty whole—finite but divine—always and everywhere expressed as fragmentary personalities, each to be weighed and measured by the student who would estimate "The fullness of manhood."

San Leandro, Cal.

From Maximus (Claudius Maximus, Stoic Philosopher), I learned self-government, and not to be led aside by anything; and cheerfulness in all circumstances, as well as in illness; and a just admixture in the moral character of sweetness and dignity, and to do what was set before me without complaining. I observed that everybody believed that he thought as he spoke, and that in all that he did he never had any bad intention; and he never showed amazement and surprise, and was never in a hurry, and never put off doing a thing, nor was perplexed nor dejected, nor did he ever laugh to disguise his vexation, nor, on the other hand, was he ever passionate or suspicious. He was accustomed to do acts of beneficence, and was ready to forgive, and was free from all falsehood; and he presented the appearance of a man who could not be diverted from the right, rather than of a man who had been improved. I observed, too, that no man could ever think he was despised by Maximus, or even venture to think himself a better man. He had also the art of being humorous in an agreeable way.—Marcus Aurelius.

The humblest man or woman can live splendidly. That is the royal truth we need to believe, you and I, who have no "mission" and no great sphere to move in.—William Gannett.



## JEWELS RARE.

BY NYANONI.

Be not afraid to stand alone,  
This world hath much for thee,  
Though not an alabaster throne,  
Nor palace by the sea.

Yet richest thought, like jewels rare,  
From mind of purest worth,  
That lifts the soul to heights most fair,  
Beyond the cares of earth.

For thought's the most this world can give,  
'Tis that alone has worth,  
And proves to thee man's truest life  
In homes beyond the earth.

For life is real upon this plane;  
And in the realms above,  
Beyond the shadow of all pain,  
We'll dwell with those we love.

And thus we're ever reaching on,  
To gain new truths each day,  
Striving that knowledge shall be won  
To help us on our way.

## Tidings From Australia.

After a very pleasant passage the steamer *Ozmuz* discharged passengers in Adelaide at 10:30 A. M., on Monday, March 12. Mr. Cardew, who engaged me to undertake a lecture tour through Australia and New Zealand under his management, met me on the tender, and told me everything was in readiness for me to go to work at once. My name was in very large letters on the Town Hall, where my first public appearance in Australia took place on Tuesday evening, March 13, at 8 o'clock. Previous to this great meeting I had been introduced to a local society of "Truth Students," in whose hall I replied to questions in a somewhat informal manner on the day of my arrival. I met a number of interesting and cultivated people, some of whom are much interested in the BANNER OF LIGHT, also in London Light.

The newspapers in Adelaide are very good, and I found the reporters who interviewed me before I left the steamer extremely courteous. It appeared that friends in London had been quite unknown to me, sending on advance notices of a most enthusiastic nature, therefore I was not received as a stranger, but cordially welcomed as though I were on a return visit to a scene of former triumphs. The following appeared, previous to my arrival, in all the city papers:

"Mr. A. B. Wood, an old resident of Sydney, now in London, writes as follows from that city to the editor of *Progressive Thought*, Sydney: 'Mr. W. J. Colville tells me he has accepted an engagement for a lecturing tour through the Australian Colonies. I am glad, for he is an extraordinary man. He is brilliantly eloquent, never lacking a word, very instructive, logical and exhaustive at all points of his discourse. He captivates the attention of his audience, and holds it to the end with a ceaseless flow of good language. While he fearlessly utters the most advanced thoughts, yet his language is courteous toward all sects and parties. No one can take offence. The honesty of his convictions is very apparent. He evinces great authority. Indeed, one feels when listening to him that he is inspired. His enunciation is very distinct. I heard him lecture last week an hour and a quarter without a note of any kind. After he had finished he proffered an impromptu poem on any three subjects the audience should give him. One was 'The Power of Thought,' a second, 'The Power of Love,' and the third, 'The Power of Faith.' He immediately interwove these three themes into an elaborate poem, with correct rhythm and good rhyme, which took him about fifteen minutes to deliver. To me it was a wonderful performance. I assure you, folk, that you have a great treat in store for you.'

My impressions of Australia thus far have led me to believe that it is a sort of combination of England with California. The hills surrounding Adelaide strongly resemble the Sierras in the neighborhood of Oakland, and other cities, on the Pacific coast, and the general atmosphere is like that of California, and so are the pepper trees, palms and pampas grass which grow here in great luxuriance. The present population of Adelaide is estimated at one hundred and thirty thousand; the streets are wide, the parks numerous, the public buildings substantial and commodious. The Public Library, Zoological Garden, and several other places of public resort are extremely well equipped. The Emen and Kangaroo are the two sacred animals here, and are looked up to just as the bear is venerated as a State symbol in California.

Though the weather was extremely hot, as it often is at the close of the Australian summer, my audience in the Adelaide Town Hall on Tuesday, March 13, was a very large and highly representative assembly. Mr. J. M. Wendt, one of the most highly respected of City Councilors presided, and made some very amiable remarks. The audience was extremely enthusiastic, and quite reminded me of the fervor expressed in old times in California. On Wednesday, March 14, I commenced two courses of lectures in the spacious lecture-room of the Woman's Christian Temperance Union, Telford street, and there again the audiences were large, enquiring and sympathetic.

Kind descended in torrents on that day, and though it was not conducive to lecture-going, as the streets and rivers, everybody heartily welcomed the intense heat which marked the signal for the ending of the intense heat which has reigned in many districts of Australia for several months. The climate is now just beginning to assert itself at its best, for this is the most pleasant season of the year. The atmosphere is very clear, the sunsets are magnificent, and the stars look large and near. There is a sense of boundless, unoccupied expanse in this part of the world, and now that I am actually seeing the country, I am more than ever satisfied that this great island in the Southern Ocean is destined to be one of the great centres of population, art and industry during the coming cycle.

I am almost overwhelmed with interviewers, but as I find them pleasant, intelligent people, I give them as much information as I can readily supply. Among my valued friends in Adelaide I must mention Mr. William Garland, Secretary of the Nineteenth Century Festival of Literature, Science, Music and Art. This energetic gentleman gave the subject, "Destiny," for the impromptu poem which followed my first lecture in the Town Hall, and, with a note of appreciation which I received on the following day, he enclosed a most interesting prospectus of the work in which he and his co-workers are specially engaged.

An important meeting was held in the Royal Society's Room on Friday, March 16, in which the educational interests of South Australia were very warmly advocated. In the opinion of many colonists, too much attention has been given hitherto to sports and athletic exercises to the neglect of other branches of recreation and of culture; a movement is therefore now in progress, engineered by the best citizens, to foster increasing interest in all that specially pertains to the mental and moral welfare of humanity. The motto of the undertaking is: "The noblest motive is the public good."

A Grand Festival is to open May 24 (Queen Victoria's eighty-first birthday), at which exhibition will be made of the best that South Australia can produce in the mingled fields of Nature and of Art. Prizes are being offered for the best essays on vital topics, also for the best poem, music and paintings produced by residents.

The pioneers who arrived between 1836 and 1846 are looked up to in this neighborhood with great veneration, and many of them are still hale and stalwart despite their advanced age. The climate is decidedly healthy, the people are progressive and industrious and seem to combine many of the best elements of English and American character.

I do not know precisely how long I may be on the way to Sydney, as Ballarat and Melbourne are on the road, and in both these places I am bound to appear. I have already heard from Mr. Terry of the *Harbinger* of

Light, and am looking forward to meeting many very pleasant friends in Melbourne.

The world seems very small in these days of increasingly rapid transit, especially when people approach me after a lecture to tell me they heard me quite recently twelve thousand miles away. The suburbs of Adelaide are very pretty, and I greatly enjoyed a visit to Mr. and Mrs. MacKenzie at New Parkdale, where I found a large collection of books and papers which reminded me of Boston, and particularly of the Banner of Light Bookstore. The houses here are generally of stone; they seem both lightly and substantially built, and are usually only two stories high, though public buildings reach to very respectable eminences. To this disservice letter I append two brief notices of one of my lectures, which appeared in the *Adelaide Advertiser*, Wednesday, March 14, the other in the *South Australian Register* of the same date.

## "THE NEW THOUGHT."

At the Town Hall, on Tuesday evening, March 13, Mr. W. J. Colville delivered a lecture on "The New Thought, or the Science of Life," embracing the science of health and healing. There was a good attendance. Mr. J. M. Wendt presided. The Chairman, in introducing Mr. Colville, said he had been specially invited to Australia by the progressive thought societies of the colonies. Mr. Colville has an interesting manner, and he had an attentive hearing. Material things, he said, must be made subordinate to the things of the spirit, and while we fulfill destiny we must master fate. The science of life or of being might be truly called divine. Man was after the divine likeness, and all men and women were noble. As the words of the American Declaration of Independence had it, all men were created equal and had certain inalienable rights. Sin came into the world by mistake, by an error against nature. He did not advocate or denounce the practice of medicine, but he said to medical practitioners that they could learn to do more good. What he and those who thought with him did was supplementary to the work of the medical practitioner, who could if he chose become a most successful mental healer. All effort must be conscientious, the union of will and understanding, of faith and prayer, of aspiration and expectation. Life was a mathematical problem which each would have to solve for himself. Every atom in the universe was good, so every atom in man's organism was good. It was only a question of polarity whether health or sickness should rule. There was no such thing as ill health, but there was such a thing as ignorance of how to obtain health.

However desirable it was to have physical health, the moral welfare of the race must be placed in the foreground. People did not break God's law, but those who attempted to break it got broken themselves. A good many people treated Nature as though she were a most niggardly creature. People saved up against ill-health and accident, but they should live for even greater health, happiness and harmony. From positive knowledge he could say that a great many people deemed incurable had been cured by the agency of mental healing. They did not teach asceticism or self-denial. They taught self consecration and self-dedication to true and noble ideals. They did not say the lower self was evil, but it was subordinate and must be governed by the higher, and as a good servant, must be kindly treated. They regarded physical diseases as consequences of mental disturbances, and their system of teaching was to make men, women and children realize more and more all their own inherent powers. Taking an instance from the plague epidemic, he said that when two or three cases of plague occurred in a city half the people were down with it. He professed to be a materialist, and he hoped to be a philanthropist. Mr. Colville afterwards answered a number of questions cleverly, and recited impromptu verses on subjects suggested by the audience.

In the Town Hall on Tuesday evening, March 13, an energetic, active and eloquent man, Mr. W. J. Colville, delivered a lecture on the "New Thought," to a large and thoroughly interested audience, many of whom were prominent members of the local Metaphysical Society. Mr. Colville said that material things must be rendered subordinate to the influence of things spiritual. Destiny must be fulfilled, and fate must be mastered. Man was learning more and more to govern himself in the midst of conditions which formerly he believed to be too strong for him. Man was little lower than those great and glorious creatures called angels. They were all noble men and women, and they were all brothers and sisters. There were all kinds of work to be done by all sorts of workers. Let them therefore acknowledge their differences and glory in them. Then the lecturer proceeded to deal with the spiritual science of health and healing. Order was health and disorder was disease. The entire science of mental physics was contained in the answer to the question in "Macbeth" — "Can thou minister to a mind diseased?" It was a mathematical problem and had a solution. Peace the moral welfare of the race in the forefront. They could not break God's law; they could endeavor to break that law, and be broken by it. Let them live in the expectation of ever greater health and harmony. At the end of the lecture Mr. Colville answered several questions, and invited subjects for an impromptu poem. These were soon forthcoming, and on "Love," "Destiny," and "Immortality" Mr. Colville recited.

## More Tidings from the Antipodes.

W. J. Colville's lectures in Adelaide, South Australia, extended daily for a period of three weeks, and created considerable stir in the community. A large range of subjects attracted the attention from time to time of intelligent people of all shades of opinion. On Sundays, when there was free admission and voluntary collections, the large Reehabite Hall, Grote street, was crowded to the doors, and at all the week-day lectures, to which an admission fee was charged, there was an excellent attendance.

On Sunday, March 18, the subject at 3 P. M. was "Asses," and at 7 P. M., "Horses." Some of the many references to these animals in different parts of the Bible were alluded to by way of introduction, then the speaker proceeded to speak of the practical meaning of the Messiah's advent riding upon an ass, the symbol of peaceful industry. The present war in South Africa was dealt with fearlessly, though nothing was said which aroused the ire of British patriots in a colony where love of everything English is manifestly intense. The horse, always regarded in the ancient East as a messenger of God, may well typify the intellectual element in human nature which makes man everywhere until it has become "white," and is then employed by the highest self as an instrument of peace and righteousness. The impromptu poems given at the close of some of the lectures have been reported and published in the local periodicals, and one on "Destiny" has been issued as a leaflet for distribution at an approaching Colonial festival.

Mr. Colville is in demand all over Australia, and has received pressing invitations to lecture in the neighborhood of Adelaide, at Gawler and other flourishing towns before proceeding to Ballarat, where he will visit en route for Melbourne, where large preparations have been made for an extended course of lectures.

Readers of THE BANNER who wish to furnish questions for the Question and Answer Department can continue to do so, as they are forwarded from the Banner Office, or can be sent direct to W. J. Colville, care of Henry Cardew, 4 Norwich Chambers, Hunter St., Sydney.

On Sunday, March 25, after lecturing to a very large audience at 3 P. M. on "Prophecy and Prophecy," with ancient and modern references, Mr. Colville spoke at 7:30 P. M. before the Adelaide Democratic Club, where his powerful inspirational lecture on "Fundamental Principles of Democracy" was greeted with outbursts of applause from a representative audience, composed largely of thoughtful workmen employed in many different trades. By request of the executive committee, the lecture was founded upon the words, "The government shall be upon his shoulder." (Isaiah ix.) The speaker treated the subject under seven heads: 1. "Democracy—What is

it?" 2. "Who are the People?" 3. "The Physical Man to be Governed." 4. "The Intellectual Man as a Governor." 5. "The Spiritual Man as an Enlightened Ruler." 6. "Self-Government the First Great Step Toward Freedom." 7. "The Coming Man and His Prerogatives." An extended report of the lecture has appeared in the *Adelaide Herald*, which is now edited by J. Newton Wood, a man of large experience in the field of political reform, as well as a true humanitarian and capable of the most reformatory measures. South Australia is now truly a field ripe unto harvest, and though bigotry is still entrenched in many strongholds there is a widespread desire manifested on the part of a large proportion of its public to investigate and prove the efficacy of higher theories of life here and hereafter than have been hitherto proclaimed.

## Is the Practice of Medicine a Humbug?

Dr. G. Sterling Wines is Very Much Disposed to Think So.

Appropos of the present attempt of the medical profession to introduce a bill before the Massachusetts Legislature that will practically make it impossible for any one, except those holding the title of M. D., and passing a rigid medical examination, from practicing the healing art in any form. In criticism of this bill I wish to submit the following:

"Is medicine a science?" Let scientific medical authorities answer. Surely those who have grown gray in experience and untiring devotion to the study of the human body, and who are, by criticism, and fairly commend where they can. It will be seen, even from a casual perusal of this paper, that I do not use my own weapons, but steal my grapes and canister from the hostile garrison, and bombard them with their own artillery. From the evidence which I propose to offer from the very highest authorities upon this subject, it will be self evident that progress and improvement in pathological knowledge and methods have not, as is often claimed by members of the medical profession, been equal to that achieved in other departments of science. All broad-minded and intelligent physicians, who have had long experience in administering drugs, are fully agreed as to this. Physicians have modified their methods somewhat, it is true, and have in a measure discarded that foolish and abominable method, so prevalent in the middle ages, of mixing seventy or more drugs, and other disagreeable mixtures, and administering them in hopes that one of the number might, by good fortune, reach the complaint.

In criticism of this dangerous and senseless custom, Dr. George B. Wood, President of the College of Physicians and Surgeons, Philadelphia, says: "The physician expects to overcome the disease by brute force. Out of his magazines of medicine he hurls against it, one after another with little discrimination, until either the disease or the patient sinks. Or he mixes numerous and wholly discordant substances into one huge prescription, and hurls it like a bomb into the hostile garrison, in hopes that the scattering missiles may together overcome the enemy, or that some one among them may do fatal execution." It may be argued that physicians do not follow the example of their brethren of one or two centuries ago as to the number of ingredients they use. They have not improved much as to the quality. What matters it to the sufferer if he is taken out of the world by the combined effects of seventy drugs, or of one? The result to him is the same. How can the medical profession claim that they have adopted improved methods, when they are constantly employing drugs that are as poisonous and powerful as any of the mixtures administered by the most ignorant practitioner of this or any age? One drug may possess more harmful properties than a compound composed of seventy ingredients.

In proof of this I offer the following frank statement of Mr. McClintock, that "Mercury has made more cripples than all wars combined," and, in truth, it may be said to be the Sampson of *materia medica*. As a substitute for progress physicians have accumulated a vast variety of poisonous drugs, which they administer with a reckless disregard of the many evil consequences which invariably follow. In proof of this, I submit the following from Oliver Wendell Holmes, who said before a class in Harvard College in 1861: "The disgrace of medicine has been that colossal system of self-deception, in obedience to which mines have been emptied of their cankerous minerals, the vegetable kingdom robbed of its growths, the entrails of animals taxed for their impurities, the poisonous bags of serpents drained of their venom and all the conceivable abominations thus obtained thrust down the throats of individuals suffering from some fault of organization, lack of nourishment or vital stimulation."

I will now offer the utterances of leading men in the medical profession to substantiate my position that the present practice of medicine is not worthy the dignified name of science at all. Prof. Magendie, the great Parisian physician, is reported to have addressed the students of his class in the allopathic college in that city in the following language: "Gentlemen, medicine is a great humbug. I know it is called a science. Science, indeed! It is nothing like science. Doctors are mere empirics when they are not charlatans. We are as ignorant as men can be. Who knows anything in the world about medicine? Gentlemen, you have done me the honor to come here to attend my lectures, and I must tell you frankly now in the beginning that I know nothing in the world about medicine, and I don't know anybody that does know anything about it. I repeat it. No body knows anything about medicine. I repeat to you: There is no such thing as medical science!" We will now pile this testimony up with brief and salient statements. John Mason Goads, M. D., F. R. S., says: "The science of medicine is a barbarous jargon." Prof. Valentine Mott, the eminent surgeon, says: "Of all science, medicine is the most uncertain." Sir Astley Cooper, the most famous English physician of modern times, says: "The science of medicine is founded upon conjecture and improved by murder." Prof. Gregory, of the Edinburgh Medical College, said: "Gentlemen, ninety-nine out of every hundred medical facts are medical lies, and all medical doctrines are, for the most part, stark, staring nonsense." Dr. R. C. Fowier, the phenomenal Boston physician, says: "Medicine is not a science. The best that can be said of medicine, it is a system of experiments. No doctor of any science will say it is a science. The best brains of the Allopathic School declare that medicine is only an empiric."

I have given sufficient quotations to prove my thesis that the practice of medicine is fundamentally fallacious, bodily harmful, and incapable of any beneficial results. The most enlightened physicians recognize this fact, and pride themselves that they do not administer much, if any medicine. In the last, and all the foregoing statements are true, you will naturally inquire why it is that the list of patent medicines, pills and drugs of every description is increasing every day. The reason is, to state it briefly, that the laity have far more faith in drugs than the physicians who administer them, and the physicians' reasons for administering drugs, are often that the patients imagine they require them, and insist on having them. The general mass of people are averse to hygiene and dietetic principles of living. In short, if physicians refuse to administer drugs, they soon lose their practice, as has been the case with some whom I have known. It may be claimed that homeopathy is free from most of these harmful results. Granted, but can any one possibly believe that the millionth part of a grain of any medicine, a portion far too minute to be visible to the naked eye, and which the most powerful microscope would be unable to detect, is capable of producing the slightest impression upon the system? The fact is that homeopathy is nothing but a crude system of hypnotic suggestion, and here I would give the medical profession a valuable suggestion in the administration of drugs, for which George B. Wood, before quoted, is responsible.

Most medicines will produce their peculiar effects with greater certainty if the patient be previously acquainted with these effects, and it sometimes happens that through the agency of

faith alone, the operation of medicine may be attained, although not a parolus may have been swallowed. It is thus that we may explain many of the phenomena which attend the homeopathic practice. I have heard of profuse salivations induced by a dose of medicine as small as to be invisible to the naked eye. If patients treated by homeopathy recover it is due to two causes. First, the effect of the imagination as a curative agent, and, secondly, that the tendency of the great majority of diseases is toward health, and if no disturbing cause is allowed to interfere (such, for example, as poisonous drugs) they will, sooner or later, terminate in recovery. "This is a fact," says Dr. G. B. Wood, "that cannot be too strongly impressed upon medical men, and the community at large."

From the foregoing it is self-evident that a more rational system of healing is an absolute necessity. The scientific mental physician has, by patient investigation, discovered various means of acting upon the mentality in such a way as to produce radical physical changes in the system. We are no longer simply experimenters. This initial state we have long outgrown. We have, by experience, acquired many facts and principles which we may apply almost with certainty of the result. Finally, I am sure that it is only a question of time when the present fallacious system of *materia medica* will be superseded by a scientific practice of mental therapeutics which will be in entire accordance with the known facts of the true nature of disease and its remedy.

We flatter ourselves that we live in an enlightened age, and that the spirit of dogmatic skepticism is a thing of the past, or at best confined to the ignorant and uneducated classes. This is an unwarranted assumption, which the most casual examination of the facts entirely refutes. Yet notwithstanding this, with complacent self-satisfaction we are prone to take a frequent retrospect of the past, and thank our lucky stars that it was not our fate to live in that benighted age, that absolutely refused to look through the telescope of Galileo, and to turn and burned at the stake the brave and enlightened Bruno—yet it is not so difficult to find many parallels of this blind and persistent denial of self-evident facts in our own so-called enlightened century. By this I mean to imply that the cures effected by the new systems of psycho-therapeutics are so fully authenticated that they are deserving of the strictest scientific investigation, and furthermore that it is the height of folly to attempt to refute them by blank and contemptuous denials. Academic medicine has always arrogated to itself not only a perfect knowledge of the philosophy of disease, but the only safe and scientific system of cure; and when confronted with an array of indisputable facts that completely invalidate all accepted hypothesis, the only method of defense has been the dogmatic denial of the facts.

Appropos of this, Prof. James makes the following pertinent criticism: "The facts are there only for those who have affinity for them." The scientific and academic minds have no affinity for facts that lie outside of certain well-defined confines, and absolutely refuse to investigate all phenomena whose solution demands the abandonment of venerated theories and the acceptance of an entirely new generalization. Thus it is that few men are so constituted that they can investigate impartially, and finally, when after persistent effort medical men have been induced to investigate the results obtained by these despised methods of alleviating human suffering, their object seems not to be to discover the truth, but rather to confirm accepted theories; therefore are preoccupied, and for this reason cannot possibly be honest and judicial investigators. From this point of view there can never be any mental affinity between the new schools of psycho-therapeutics and the purely experimental methods of allopathy, their fundamental thesis being diametrically opposed. Reconciliation is an absolute impossibility, consequently there is no middle ground or even standing room to afford an opportunity for argument.

The allopathic system of *materia medica*, believing itself secure in its venerated authority of the past, spurns with lofty contempt all innovations that presume to question the wisdom of its theories or methods. Psycho-therapeutics, on the other hand, with a confidence born of undeniable successes in the face of ridicule and contempt demands of its rival a careful and exhaustive examination of its facts and theories, but I regret to say that with a few exceptions those of the medical profession have not availed themselves of these courteous advances.

Thus it is that all systems are necessarily dogmatic, and cramp and bias the mind. Dogmatism has been well termed self-confident ignorance. If an individual once becomes wedded to a system, the horizon of truth and knowledge is definitely prescribed and entirely eliminates the consideration of all new facts. The facts are there, but the cast-iron system must be adhered to, or all the elaborated dovetailed theories must be abandoned to make room for the new hypothesis. The system is at fault, not the individual.

The system predestines one to intellectual slavery, because the safety of the system depends on ignoring every new-discovered fact that does not chime with prearranged hypothesis. "The removal of one foundation stone would precipitate the entire superstructure; know a man's theory, and you haven't the least difficulty in anticipating his argument. His life's work is to justify his position. You have the entire mental, moral, spiritual possibilities of the man, in a concentrated form."

## What Spirits Come to Man.

BY MABEL GIFFORD.

There are three kinds of spirits that come to man and make their presence known to him. They manifest themselves in the three planes of man's existence—the spiritual, mental or psychic, and the material or physical.

The first are drawn to those who are principally interested in the things relating to the soul, the second to those attracted to the mind, and the third to those who dwell principally in the external life and the physical senses. The first two Swedenborg includes under one head, though separated in various places where he mentions them. The first two are alike in that they do not enter the body and take possession of it, as the third named do.

If we develop consciousness of the higher life, we shall find the souls in that life, communicating with us, to be such as we are in the inner world; we will, as we are, be the spiritual to life it, will be resolved by a voice in their heart, and become conscious through their spiritual senses; love is the highest revelator. The psychical spirits will reveal through the psychical or the mind, the material spirits through the material or physical senses. Revelation to the first, we call intuition and inspiration and illumination; the second, we call impression, the third, manifestation and materialization.

Souls in the next higher stage of existence may be working with us, aiding and guiding us, without making their presence personally known; we may even disbelieve in any further existence. Those from the spiritual plane affect our feelings, the psychical affect our thoughts, the material our bodies. The first development is so rare we cannot say much about it; but to those who have had opportunity to judge by experience, the psychic spirit reveals visions, forms and objects, and scenery that appears and fades or is opened out and closed in. The forms have motion, but you feel that they are visions, and that you are looking at them as you would at stereopticon views or the moving pictures. No matter what form they take or what motions they make, you have the sensation of their being things and not living souls. Some do not understand at first, and are startled by these apparitions, but on facing them out they fade away.

They are simply the forms of our thoughts; everything is in a form, and each thought has its own form. You will see such forms as your thoughts are; if you entertain thoughts of fear, fearful apparitions will appear. These often become visible to sick and nervous people whose vibrations have become quickened. Inner spirit depends upon quickened vibra-

tions. If you entertain thoughts of love, you will see sweet and gentle apparitions. This universal form is the strongest proof of a Creator who is a form, and as all forms are expressions of one, the human, we conclude that the Creator of all is in the human form.

When your eyes are opened into the spiritual world you pass beyond these apparitions as you would pass beyond a pictured wall, and find yourself in a world; you are in it, and walk through its streets, and meet its people, and enter its houses. The psychical is the vestibule of the spiritual.

The spirits who love to demonstrate through the psychical or thought world, speak to us by impressing their thoughts upon our minds; we hear in our minds. The same seeing and hearing of what is taking place in the external world is carried on in the same way, though many who do not believe in the conscious presence of spirits, that is people who have gone into the next state of existence, are doing a lot of hard and difficult work to prove whether these phenomena are spiritual or psychical purely, not knowing yet that all that is spirit in form, and that nothing can exist except from its soul. The doubting Thomases are the last to see the risen Christ, but they will perceive finally. The materialists and materialistic Christians are going the hard and long outside way to reach the same truths, that others find readily by the short and easy inner way. The one are reasoners and investigators; the others go as little children, to receive.

The third class of demonstration is the manifestations practiced by a sect who call themselves Spiritualists. Properly they should be called Spiritists, for many believe in the spiritual who do not believe in the conscious demonstration of spirits. All Christians believe spirits are near us, but do not believe, no matter how often it is demonstrated, that we can communicate with them. And some who believe it possible, think it harmful. It is harmful just as any good thing is harmful if its laws are abused, and its good uses turned to evil purposes. Electricity is dangerous to human life on the slightest violation of its laws, but it is not ostracized on that account. These spirits who come to the material plane, manifest on the material plane, enter the body of the "medium," and take possession of it, and personate themselves, and others.

In Jesus' time spirits could take possession of man without regard to his will, and do with him as they pleased, for the power of evil in the world was greater than the good. But after Jesus restored the balance by his life and his teaching, both by example and precept, spirits good or bad could not take possession of men without their consent, either the consent of desire, or fear, or ignorance. Now people are learning to receive communication in the psychical plane. These spirits do not take possession of the body as the senses, but simply attach themselves to the man's mind when he calls them by closing the outer door into the external world, and opening the upper door into the psychical world, or world of mind. This he does by ceasing to think of external things, and quietly listening to hear the inner voices. The words are impressed upon the mind, and not spoken as if by a voice from without.

The difference in these two kinds of spirits can be seen distinctly when observing the people who communicate with them. The people who communicate with spirits in the material plane are people who live in the external things of physical and material life, and the spirits manifest or personate through them the external characteristics of themselves or the medium's departed friends or friends of others who are reached through her. They personate voices, gestures, manner of talking and looks. There has been, and still is, much dispute about the personation of looks of departed friends or others in the spiritual world. But the fact remains that spirits do personate through mediums. Why is that so strange? It can be done here, certainly it can be done much more easily in the spiritual world, which is so much more malleable to the mind than this. The question is, are those taking possession of the medium our friends or some others? There are two mediums, one on this side, and one on the other, and through these we communicate—we to them, and they to us. Those who have had much experience tell us they learn to know when it is their own friend or someone personating.

The impressionists are thoughtful people, who have given their thought to psychical and spiritual things, usually of philosophic and scientific turn of mind. They meditate a good deal, either consciously or unconsciously practicing concentration, which develops inner consciousness; if you close your eyes to one sound, you hear another more plainly, if you close your eyes to one object, you see another more plainly. The impressionist is not willing to give up his individuality, but desires or is willing to listen and look and report what he hears and sees. Both the materialist and the impressionist may attract evil spirits, or evil spirits, as they will. If the life is sincere and clean, their habitual aura or atmosphere is good, and good spirits are their constant companions, and it is easy to communicate with these, or through these with others like them; but it would be more difficult for them to get communication from evil spirits; while the habitually insincere and unclean have such spirits for their closest companions, and it would be more difficult for them to get communication from good subjects. It could be done only by assuming the opposite state for a time from one's earnestness of purpose.

He who receives communication by intuition needs not to be a scholar or a student or a thinker, but a lover of the good and the true, of God and humanity. Many love God, good and truth, but deny him under the name Christians have given him, and will not acknowledge him as a whole, a being, but only in pieces, or as a fluid or energy. But all love God who love what he is, and intuition comes to those who live what they feel to be the good and true, and seek within for guidance and enlightenment. Such are the likely to see into the inner world, for spiritual understanding is born in the heart, and of this, spiritual reason, and of these, spiritual sight, both in regard to inner and outer worlds.

There is a reason developed on each of these planes, and the mistakes of men are due to attempting to explain the things in one plane by the reason belonging to another. The spiritual explains the psychical, and the psychical the material, for this is the order of their existence; but the reverse cannot be done. Nature is dumb until we have found God, then we hear all her voices praising him, and all her beauties manifesting him. Some call this inner presence Conscience; so it is; but there is a conscience as well as a reason proper to each plane of existence. The spiritual conscience is the true conscience, that guides to eternal life; the others are useful to keep their planes in order.

Swedenborg was not given all the truth in earth and heaven, for that is possible only to the Infinite, but more was given to him than ever any one person has received. Much he has mentioned and left for men of the future to elaborate and illustrate and present to the world in a form it is able to accept. His mission was not to convert but to report. He has given us a great treasure-house from which we can draw at will, and the more enlightened we become the more precious will the treasure be found. He has told us how things were in his time, and how the spiritual world is organized, and the nature and laws of spiritual things; it remains for us to make use of such as seems practical for our life here to help us, and to help us to help others to develop into the beings we were born to become; not each after the other's pattern, but each after his own pattern. He has told us something of the relations of spirits to this world; it remains for us to seek further enlightenment and find what relations are helpful to us and to them. History tells us that once there was freedom of motion, and as we rise from our fallen condition we shall come to this stage of existence again, and it appears that we are now entering upon it. Let us look always to the good and true only, so shall we bring harmony in place of discord, and in place of suffering, joy and gladness.

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## Who Are Our Own?

This question is often asked by men and women who are earnestly striving to relate themselves to their fellow-men in ways that will be most truly helpful to all concerned. In the family circle this query also arises, and is promptly answered by the mother and father: "All within the charmed home circle are our own." In religious bodies, those are looked upon as "our own" who belong to the same church and attend the same social gatherings. In the political world the Republicans consider only those who belong to their party as their own, and the same judgment is affirmed by Democrats, Populists and Socialists of those who belong to their parties. In secret orders, the members and their wives—sometimes their young children—constitute the "own" to whom our question refers.

While possessing some merit, each and all of these claims are narrow, selfish and far short of the real purpose of life. Parents in thousands of cases have made the fatal mistake of assuming that they owned their children, even as the slaveholders of other days owned the bodies and souls of the men and women whom a tyrannical oligarchy had placed in their hands. This idea of ownership is at the root of much of the inharmonious in the average home circle, and is directly responsible for the inhuman treatment that is so frequently awarded to children. The proceeds of the labor of children go into the pockets of the father, who takes no pains to tell his offspring why that labor is necessary, or what its purpose is. Each recurring season finds the child going over the same course, treading the same rocky road, with no incentive to rise because he does not understand that labor is honorable, and the means to a worthy end. It is perhaps right that the wages of children in part should be absorbed by parents as a return for the care bestowed upon their little ones in infancy, but this custom is so flagrantly abused as to lead us to doubt its utility in any respect.

Not infrequently parents have been known to cease active labor as their sons and daughters reach the ages of ten and twelve years, and have thereafter depended upon—nay, forced their progeny to labor for them. In other instances, children have been compelled to toil from early morn until late at night with no return, either in words of commendation or in monetary compensation, only to hear over and over again the same complaint of how much they are costing their parents. Again, in homes where there is no manual labor to be exacted, children are made to feel their dependency through continued fault finding and complainings over the noise they make, the burdens they are to their parents, and are assured ever and anon that they are in the way—that no one wants them in the house, and that it would be a comfort to have at least one minute's peace. If parents only knew of the bitter tears, the sobbing hearts, the grieved souls they cause their darlings by these fearful words, they would, perhaps, refrain from uttering them. But too often when they do know, their idea of ownership, of their divine right to rule over their little ones, of their property rights in

them, leads them to say and do things far removed from the influence of the law of love.

In each and all of the above described cases, it is not strange that children learn to look upon their homes as prisons, and their parents as their jailers. Traffic in human flesh and blood was not and is not limited to the slave trade. It has existed and it exists to-day in the bartering of child labor—in the disposition of the children in the home, and in the utter disregard of the rights of the little ones who constitute a part of that home. When these children have grown to manhood and womanhood, they escape, at the earliest possible moment, to the freedom of the world, where they can be at liberty to do something for themselves. The reaction from home tyranny frequently leads them to mistake liberty for license, and the result is social degradation and moral death. These sad failures are directly due to the mistaken idea of the parents in regard to their ownership of their children. "Shall I not do as I please with my own?" said a father as he plied a horsewhip unmercifully over the shoulders of a fifteen-year-old daughter for some slight misdemeanor. "Is she not my own?" asked a mother, when remonstrated with for beating her seven year old daughter.

Who are our own? In church societies, social gatherings, political parties, secret orders, and like organizations, the answer is not hard to find. They are those who think, act and believe as do those with whom they associate. This refers solely to the outward world. Church societies assist families who belong to their special church without having one thought in common with the objects of their charity upon any question pertaining to human life. This is also true of secret societies, while in politics the Democracy and Republicanism of candidates for office constitute their sole claim to official preferment. The moral, spiritual and intellectual status of said candidates is of no account. "They are our own, and we must vote for them," is the argument of the partisans, hence they willingly bow to the party yoke, and forget the ideal of good government with honest men at its head. Causes of social, political and industrial ills are not sought for, nor are remedies applied to the evils of the times, because of the slavish fear of injuring one of "our own." The soul is lost sight of in the glitter of externals; the material conquests of men—their desire for wealth, their outward appearances in the social world—are of more account than the commands of the still, small voice within that fain would bring forth the real man that he might truly know himself.

We dare assert that in many a family children can be found who though born of the same parents, are yet not related save by the accident of physical birth. Aye, they are not even distantly related in soul to the parents through whose physical mediumship they came to earth. The ties of blood and outward seeming or circumstance do not unite us with our own. They simply bring together for a brief period those whose association in groups is necessary for the education of the soul-self that is forever out of sight. They are only our own who belong to the same soul-group as do we, who have aspirations for the finer and higher culture of the soul, who share in our ideals, and are at one with us in our efforts to promote truth and goodness among men. When this thought is recognized family ties will be formed at the command of the soul, who will know its own, and never lead its mortal child to ally itself with those not of its own group. This view will enlarge the range of vision of all benevolent bodies, of all philanthropists, until causes as well as effects are considered, and soul relationships established.

Carried to its legitimate sequence, this thought causes us to realize that our own are those of every tribe or nation, of every condition in life, who live the life of the soul, and seek to evolve from the Silence, from the depths of Being, those essentials of truth, justice, purity, goodness and righteousness that shall restore the reign of the angel Peace over all of the earth. Under the leadership of this truth-inspired guide, home life becomes more sacred, the office of parenthood more truly divine, the family life of greater sweetness and beauty, and the relations of the social, political and religious worlds more harmonious and satisfactory. "Our own" are all of the sons and daughters of infinitude who are in need of spiritual light, who are in search of a leader to the flower-decked Kingdom of Truth, who wish to find the royal road to goodness, who are striving to climb upward to the summit of the mountain of wisdom, through pure hearts, wholesome thoughts, loving impulses, and generous kindness to all mankind. Let us seek for and know our own even as we are known by them in the realm of the soul.

## Prison Reform.

Dr. Sara B. Chase, of New York, has been released from prison after serving a term of over six years for a crime that she never committed. The original sentence was nine years, but it was shortened on account of good behavior to two thirds of that time. During her long incarceration Dr. Chase used every opportunity to study the condition of affairs within the prison walls, and made herself thoroughly acquainted with the methods of the prison authorities in their treatment of the prisoners. Her revelations are shocking in the extreme, and have led to an investigation of several of the penal institutions of the State on the part of the State officials. The report of the Special Commission appointed to make an investigation is now before the people. It asserts that the condition of things in these prisons is nothing less than horrible.

Dr. Chase asserts, and adduces strong evidence to substantiate her statement, that the treatment of Dreyfus on Devil's Island by French officials was more humane than that which is accorded to the inmates of Auburn prison. Women whose physiques are weak and delicate are made to perform hard manual labor, and set to the most difficult tasks, and for any failure to come up to the standard set for them, are punished by incarceration in the "black cell," where they are given one meal per day of bread and water. The shock to the nervous system of strong men of such treatment as this is fearful to contemplate; what must it be to sensitive women who are, from the very nature of things, absolutely unable to endure this barbarous punishment? They were frequently made seriously ill by this horrible punishment, and when they were unable to rise from their cots because of said illness, they were punished for shamming in order to avoid work. In some instances, prisoners, who were dying from consumption, pleaded for something to eat that they could relish, only to receive the most nauseating foods.

In four instances Dr. Chase asserts, and gives

the names of the women and the dates of their deaths to prove her story true, death was the direct result of the inhuman punishment meted out to the unfortunate prisoners, under the orders of the chief matron. In each instance, the prison physician kindly certified that death was due to heart failure, or to some other equally convenient cause. The food given the prisoners is described in detail, as is also their clothing. The mind of the reader is filled with horror as the awful condition of the unfortunate prisoners is made known. These morally diseased specimens of humanity are daily subjected to the gibes and sneers of the officials; they are constantly reminded of their lapses from the paths of rectitude, and are treated as if they were forever accursed—modern Pariahs who could never be redeemed from their evil state. If any argument can be formed in support of the frightful doctrine of total depravity, the conduct of the prison authorities in respect to the above matters is the best evidence of its truth that we have ever been compelled to face.

Prisons should be reformatory, not punitive in character. Under such management as that described by Dr. Chase, prisoners become hardened in iniquity, schooled in all kinds of crime, and leave the prison, if they happen to get out alive, with the determination in their hearts to be revenged upon society for causing them to be so inhumanly treated. We hope that the investigation of the prisons of the Empire State has been thorough, and trust that it will lead to a complete reformation of the present methods of prison discipline. Morality, humanity, common decency and justice cry out for the reclamation of the wrong-doer from his evil ways. Barbarism only hardens him in vice, while injustice and tyranny steep him in iniquity. The Spiritualists of this nation have a work to do in behalf of prison reform. If they would spend the time they now devote to fault finding, bickering and quarrelling, to practical reform work, they would soon make themselves felt as a factor in the work of regenerating mankind.

## The Indian Question.

The petition of White Ghost, chief of the Crow Creek Sioux Indians, for the removal of Agent Stephens, contains much food for thought on the part of those who desire to have justice done to the rapidly diminishing Aborigines of the West. White Ghost makes several very specific charges against Stephens, and adduces positive evidence of the man's unfitness for the responsible position he now holds. The charges have been verified by a thorough investigation, under the leadership of Col. McLaughlin, who would, in the opinion of the *Springfield Republican*, at once remove Stephens, if it were in his power to do so. White Ghost and his people have always sustained friendly relations with the United States, and it is one of the basest of crimes to have their trust so ruthlessly betrayed by a servant of our Government.

Stephens is now engaged, says the *Republican*, in petty persecutions of those who testified against him, and revealed his venality to the people of the United States. White Ghost asks for his removal in eloquent words, and says in support of his argument: "If I have two or three ponies, and one bites or kicks, I give it up; if I have four or five dogs, and one bites, I give it up; should not the Government give up a bad agent?" It would seem to every lover of justice that White Ghost was in the right, and that the Government should at once remove Stephens, who has evidently combined all the vicious proclivities of a refractory pony and a bad dog in his own person. The chief is not versed in the fine art of American politics, hence does not know that a political pull means more than right or justice with the political masters of the American people. The responsibility of the retention of Stephens rests with the President, whose former disregard of the claims of civil service gives very little hope that he will interfere in the present case.

Under civil service rules, merit counts on the part of an official, and any act of injustice or tyranny on his part is ample warrant for his removal. This rule should be applied to Stephens, regardless of his political affiliations and social standing. Good men can be found to fill the office of Indian Agents, whose sole aim would be to do justice to the dusky tribes of the Western plains. Why are they not chosen? Is it possible that party politics is more to the officials of our government than the matter of Right? Is a degenerate politician to be sustained in his indignities simply because he is a sycophant follower of the Administration? Is it not time that the American people should take a stand on the side of Justice, and protect the weak from the tyranny of the strong? In any event, it is time that they should be made acquainted with the facts with regard to the Indian question, and see to it that the present ills of the Red Men are at once remedied. It may be too much to expect this at the hands of the present Administration; indeed, its attitude toward the Boers of South Africa in their struggle for liberty, and its treatment of the Filipinos in the islands of the sea, would indicate that freedom, right and justice have no place in its ethics.

## W. F. Peck,

the popular pastor of the Church of Spiritual Unity, of St. Louis, Mo., has been re-engaged for the third consecutive year by that progressive body. This proves that settled speakers will be the means of making the Cause of Spiritualism stronger in every community where that policy has been established. We congratulate Bro. Peck upon this added evidence of the affection of his people, and the members of his church upon their great good fortune in securing the services of this able worker for another year. Bro. Peck will journey eastward the last of June to fill engagements at Onset, Harwich, and other points. His many friends in New England will give him a hearty welcome.

## The Ohio State Convention.

Our Ohio readers should not forget their State Convention, to be held in Columbus May 22, 23, 24. Secretary Gould makes several important announcements in another column that should be read by all friends of organization. There will be good music, good lectures and excellent teas as attractions on that occasion. Every Spiritualist should attend the Convention and induce his relatives and neighbors to do likewise.

## A Lecture on the Bible.

E. D. W. L. Turner, Radical, will deliver a critical lecture on the Bible, in Steiner Hall Boston, Sunday evening, May 20. The public is cordially invited.

## Total Eclipse of the Sun.

On the 28th of the present month there will be a total eclipse of the sun visible in many sections of the United States. Elaborate preparations are being made to take photographs of the moon as she passes over the face of the sun, and scientific circles are on the *qui vive* of expectancy as to the results of the experiments that shall be made. The duration of the eclipse varies from one to two minutes, hence all observations must be made with lightning rapidity. At Norfolk, Va., the time of transit is expected to be two minutes, while at New Orleans it will be only one and one half minutes. Norfolk will be the centre of the greatest activity in connection with this interesting phenomenon, as it is at that point that the astronomers expect to obtain the best results from their experiments. The leading nations of the earth will send their ablest astronomers to take original views for their especial benefit. The last total eclipse occurred in 1878, at which time very imperfect results were obtained owing to the cloudy weather and fall of rain. Prognostications with regard to the probable condition of the weather at various points from which the eclipse will be visible are being made, and only those will be selected that give promise of a clear sky on that eventful day. Through these experiments it is hoped that some evidence will be found as to the composition of the corona of the sun. It is now known to possess great luminosity, and that it reflects its own light, but the source and component parts of that light are unknown. Spectrum analysis has revealed the character of the light of the sun, but has not yet solved the important problem above mentioned. The brevity of the time of the eclipse will render it necessary to employ a large force to take photographs of the moon in transit, and it is to be hoped that important evidence may be discovered through the study of the plates exposed. An appropriation of five thousand dollars is asked of Congress for the purpose of studying the eclipse in all of its details. The lenses to be used will be those invented by Alvah Clark, of Cambridge, Mass. An interested public will eagerly await the news on the eventful twenty-eighth of May, 1900.

## "Talmagean Inanities."

Such is the expressive title of Moses Hull's able review of the attack of Talmage and Syn, upon Spiritualism. This review has been published in pamphlet form, and is now on sale at this office at ten cents per copy. Three copies can be purchased for twenty-five cents, postage paid. Mr. Hull has placed "the incongruities, inconsistencies and blasphemies" of the Talmages in their true light, and has completely refuted their false and malicious statements in every particular. The pamphlet is written in Mr. Hull's interesting style, and is full of solid thought from cover to cover. Every Spiritualist should have this work in his home as a text-book to which he can refer in meeting the arguments of his opponents. The price is so reasonable as to bring it within the reach of every Spiritualist and Liberalist in the land. Send in your orders at once for this splendid pamphlet.

## The Milwaukee Mass Meeting.

The Wisconsin State Spiritualist Association will hold a grand mass meeting in Lincoln Hall, Milwaukee, May 29, 30, 31. The mayor of the city and the Business Men's League extended an invitation to both the N. S. A. and the State Association to hold their next mass convention in the great "Cream City," and guaranteed the free use of a commodious hall for the occasion. The invitation was gratefully accepted, and the meeting will be held as above stated. Eminent speakers and mediums will take part in the exercises, and the musical program will be of an exceptionally high order of excellence. Reduced rates are expected on all railroads centering in Milwaukee, and no pains will be spared to make this gathering a complete success. All Western Spiritualists should plan to attend this splendid convention.

## Lisbeth.

This excellent work by Mrs. Carrie E. S. Twing has struck a popular chord in the public mind, and is finding a ready sale. This is as it should be, for it is one of the best books of the past half century. The first edition is being rapidly exhausted, and those who wish copies of this great work should send in their orders by next mail. Single copies, one dollar each.

## Charles E. LeGrand

has something to say in another column of this number. Read his advertisement and then profit by what it contains. Mr. LeGrand is a healer of ability, and seldom fails to benefit a patient. It is a pleasure to endorse such an able instrument as he is, which we can do from personal knowledge of his splendid talent.

The beauty of Spiritualism is best realized through its effects upon the lives and characters of its followers. When it is understood by them, it spiritualizes every department of their beings, and enables them to rise above envy, jealousy, bitterness of spirit, and all of the petty annoyances of life. It leads them to the highest peak of the spiritual Alps, and induces them to put contention, quarrelling, fault-finding and bickering beneath their feet. When they have done this they can bask in the white light of altruism, and become veritable saviors of the race.

Decoration Day is almost at hand. On Wednesday, May 30, all business will be suspended in a majority of the States of the Union that all people may unite in paying a tribute of flowers and tears to the soldiers and sailors of the Republic. It is well to hold the nation's heroes in grateful remembrance, but it would be far better to remember them while in the form, and the money expended on that occasion used to relieve the miseries of the living.

Hon. D. P. Dewey of Michigan, Hon. James B. Townsend of Ohio, and Bro. Willard J. Hull of the *Light of Truth*, were welcome guests at the New York State Spiritualist Convention. The earnest, eloquent words of these gentlemen will never be forgotten by those who were privileged to listen to them. There was a baptism of spirit at that Convention such as is seldom realized by the denizens of earth.

Only two thousand five hundred dollars more, and the Mayer Fund will be filled. Are there not fifty persons ready and willing to make up this small balance?

Mrs. Addie L. Ballou, the well-known Spiritualist lecturer, has returned to her home in San Francisco, Calif.

## The Fourteenth Annual Convention of the Connecticut State Spiritualist Association.

was held in Unity Hall, Hartford, Saturday and Sunday, May 5 and 6. The Convention was called to order at 10:30 A. M. by the President, Mr. A. A. Gustine. The report of the Secretary and Treasurer, Mrs. J. E. B. Dillon, was read and approved. The receipts for the past year were \$37.55, including a balance left from 1898; expenditures, \$287.34; leaving a balance of \$70.21.

Mrs. Storrs, delegate to the N. S. A. Convention of 1899, gave a report of the doings of that body, saying it was a most harmonious gathering, notwithstanding there was a difference in opinions. The delegates kept before them the duty of building up Spiritualism, and the principles for which it stood. Messrs. Burnham, Tracy and Barrett were appointed a Committee on Resolutions. Mrs. J. W. Storrs of Hartford, and Mr. George W. Burnham of Willimantic were elected delegates to the National Convention in Cleveland next fall, with Mr. J. W. Storrs and Mrs. F. H. Spalding as alternates. A new Constitution and By-Laws were presented by President Gustine, and were voted upon and adopted with the provision that they be read at each annual meeting. Invitations were extended by three societies to hold mass meetings in their respective cities during the year, which will be decided later by the executive board.

A greeting and report were read from the Secretary of the First Spiritual Union of Norwich, Mrs. J. A. Chapman, who was prevented by illness from attending. Verbal reports were given by Miss Carrie Bill of Willimantic and Mrs. Storrs and Mrs. Havens of Hartford, all giving good accounts of spiritual work. The following officers were elected:

President, Mr. A. A. Gustine, Meriden; First Vice-President, Mrs. F. H. Spalding, Norwich; Second Vice-President, Mrs. W. J. Lamberton, Poquonock; Secretary and Treasurer, Mrs. J. E. B. Dillon, Hartford; Trustees, Mr. George E. Cooley, Hartford; Mr. Dumont C. Kingsley, Hartford; Mr. Edward Brewer, East Hartford; Solicitors, Mrs. Nora D. Dowd, Hartford; Mr. F. Wright, Stafford; Mrs. F. H. Spalding, Norwich; Mr. E. B. Parsons, Winsted; Mrs. A. E. Mills, Plainville; Mrs. Arthur Loomis, Bristol; Mr. G. D. Henry, Collinsville; Mr. E. R. Whiting, New Haven; Mrs. N. H. Fogg, Southington; Mrs. H. A. Russell, Bridgeport; Mrs. W. J. Lamberton, Poquonock; Mrs. C. E. Ringham, Cheshire; Miss Barbara Johnson, New Britain; Miss Carrie Bill, Willimantic; Mr. George Hatch, South Windham; Mr. R. R. Callender, Waterbury; Mr. George Burlingame, Somerville.

Afternoon session opened at 2:30 with an address of welcome by President Gustine. Mr. Harrison D. Barrett, the speaker of the afternoon, took for his subject "The Value of Spiritualism." He told what should be the characteristics of the lives of Spiritualists, and called attention to the fact that there was but a very small per cent. of Spiritualists in penal institutions or insane asylums. He also pointed out the comfort the belief in Spiritualism brought to the home and to the individual.

The evening session opened at 7:30. Mrs. Mary E. Lease, the speaker, spoke on "The Signs of the Times." Mrs. Lease alluded to the trusts as a necessity under present conditions, when civilization is rapidly progressing. The condition of the world seemed to her more favorable. People are more closely bound together than ever before, and the world is better. There have never been so great movements to ameliorate conditions adverse to the well-being of humanity as now. Superstition has vanished and intelligence is taking its place. The care of the body as well as the care of the soul is seen to be necessary. The true coming of Christ is in the hearts of men, and when all agree and combine in one great trust for the benefit of all, the world will reach nearly to a state of perfection.

Sunday morning a conference was held in Odd Fellows Hall at 10:30. President Gustine proposed, in the form of a resolution, that a special office be created making Mrs. J. A. Chapman of Norwich an honorary member of the Executive Board, as he knew of no one who deserved better recognition for their work in the cause of Spiritualism. This resolution was carried unanimously. It was also voted to hold the next annual convention in Hartford the first Saturday and Sunday in May, 1901. We were favored with the presence of Mr. J. B. Townsend of Ohio, who interested all at the conference with his remarks. Mr. H. D. Barrett gave an interesting account of the work of the Psychological Research Society. Remarks were also made by Messrs. Whiting, Burnham, Ringham and Meriden, also Mrs. Storrs, Mrs. Haven, Mrs. Dowd and others. Mrs. Spalding read a paper written by Mr. C. W. Burnham, entitled "Is There a Personal God?" The Chairman of the Committee on Resolutions presented the following, which were accepted:

Resolved, That we reaffirm our belief in and hearty support of mediumship as one of the sources of the power and inspiration of Spiritualism, and pledge ourselves to sustain all true and worthy mediums in the exercise of their spiritual gifts; but declare our uncompromising opposition to all forms of fraud, chicanery and condescension in the name of mediumship, and in the business and social worlds as well.

Resolved, That as the demand of the hour is for a cultured and spiritually illumined ministry, we hereby endorse the Spiritual Training School in Lily Dale, N. Y., and the Belvidere Seminary, in Belvidere, N. J., as schools of instruction for Spiritualists, and pledge the same our earnest moral support.

Resolved, That we recognize the fact that the future of Spiritualism depends in large measure upon the children of the present day; therefore we heartily commend the work of the National Children's Lyceum Association, and extend to it and its officers a pledge of hearty support.

Resolved, That we deplore the action of many Spiritualists in sending their children to sectarian churches and Sunday-schools, and urge them to train those entrusted to their care in the ethics, science and religion of Spiritualism.

Resolved, That we are gratified to note the growing interest in the cause of Spiritualism on the part of talented clergymen and cultured laity, who have examined and accepted the demonstrated facts of Spiritualism, and most heartily commend them for presenting their views to the world through the secular press.

Resolved, That when in the course of human events the dissonances and pretended mediums for materialization and other forms of manifestations have left their vocation, to return again when deemed financially profitable through fraud, we declare that we feel relieved of the burden cast upon us by them, and trust that these barnacles may not again be fastened to the ship of Spiritualism, and trust those who have been deceived by them may profit by their experience.

Resolved, That when the recent discovery of telegraphy and telephony, based upon the law of vibration, brings us scientifically closer to the demonstration of communication between the mortal and spiritual spheres, we rejoice in the bridging of the chasm between the two states of existence by the order of knowledge by which the mind may realize that the story of Jacob's Ladder is no fable.

Resolved, That we are unalterably opposed to all forms of murder, hence pledge ourselves to use all honorable means in our power to secure the abolition of those relics of barbarism borrowed from an *effete* and ignorant age, known as war and capital punishment.

Resolved, That we regard health as man's chief prerogative in life, a sacred right guaranteed to him by the Infinite, hence declare our fixed and determined opposition to compulsory vaccination in every form.

Resolved, That we heartily endorse the work of our National Spiritualists' Association, and renew our pledge of fealty to its interests and assure its officers that we will assist them to the best of our ability to secure our Cause the splendid endowment offered the Spiritualists of America by that noble-hearted philanthropist, Theodore D. Mayer of Washington, D. C.

Resolved, That our thanks are due and are hereby extended to the citizens of Hartford for their hospitality, to the press of the city for the fair and impartial notices of our meetings, to the officers of the State Association for their faithful work, to Mrs. Nora Dowd for her devotion to the interests of the State Association, and to all others whose efforts have helped to make this Convention such a signal success.

The afternoon session opened again at Unity Hall at 2:30 with Mr. H. D. Barrett as speaker. He recited the poem "Each and All." He then spoke on the "Science of Spiritualism." He divided Spiritualism into four parts: its religion, its philosophy, its science, its phenomena. He reviewed the materialistic views of the Tyndall-Huxley school of scientists, who had



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declared that "all potency of life was in matter," and said that this idea had faded away before the later thought of those who had considered the spiritual side of the question of life, and who had become impressed with the ability of the consciousness of those who had passed away to the land "just around the turn of the road," to continue in communication with friends who remained in the present phase of eternity. Mr. Barrett related what he said he had heard from an eye witness of the happenings in the home of Mr. John B. Fox in Hydeville, N. Y., March 31, 1848, including those manifestations which may be said to be the foundation of the modern ideas of Spiritualism. The logic was that if "one" could communicate with friends in this world, any one beyond this life could also communicate. If the Spiritualists of these days progress, and take the rightful place which is their due, they must quit rainbow chasing and trying to "rub noses with the angels," and give humanity some little attention; show to it its own angelhood, reveal to it its power to worship God by being good and doing good. Spiritualism in its religious phase revealed the soul realm, and touched every cause of human life. No message ever came from the angel world except that of peace and good will to men. For years we have been shaking civilization and Christianity into people who had just as good a right as we do as they pleased. The Gatling gun and the mauler rifle must eventually give way to the beauty and the joy of living for the good of our fellows; the justice of an altruistic faith must overcome all things.

At 7:30 p. m. Mrs. Lease again spoke on "Spiritualism, Old and New." She reviewed the struggle of the race to overcome theological mysticism, and said that now it was required of faith that there be a reason for it. It was no longer a virtue to believe unless you know what you believe is true. In this broad and comprehensive age of investigation there is no volume too sacred, no witness too venerable not to be cross-examined in behalf of the truth. In this is the hope of the downfall of superstition and the true seeking for that which is eternal. The example of eighteen centuries of warring orthodoxy has proved that truth has survived in freedom, and is bound to be dominant in the mind of man. Humanity is now ready to release the hold on decaying creeds as soon as it can be assured that there is something more convincing and true to take their place. The world is leaving hate-filled creeds behind, and Modern Spiritualism is supplying that link in the endless chain which proves that life is immortal and that the beginning of life is just at the point we call death. The spirit world in supplementing the material, and carrying out the rewards and punishments begun in this life, the just to know their joy, and the unjust to continue under discipline and development until the errors of their ways shall dawn upon them and they come into the full possession of blessed immortality. If there be no spirit life, the purposes of God are without plan, and God's plans are without purpose.

We have ceased to believe that God rules afar off by proxy, leaving the world to the care of ravaging theological factions, and we shall cease to bear the heavy burden that has been imposed upon us of a male church, a male judiciary, male politics, and a male God. We are coming to the belief of Emerson, that God is the great Over soul ruling the world; we are sweeping into a broader life and power, into an era of soul development, where the spiritual nature of man is to become a positive force in action for the blessing of the world. The long forgotten soul is to assert its supremacy, and it is no longer to be said, "I have a soul," but "I am a soul." The centuries-old problem propounded by Job, "If a man dishal he live again?" is to be solved, and the hope which has been the solace of the sorrowing soul of humanity is to be materialized into positive knowledge and belief made possible by the science of Spiritualism.

Spiritualism is not a myth nor a creed, but is based on scientifically demonstrated facts, which are the foundation of true religion. So sure as the postal letter has been superseded by the telegram, the telegram by the telephone, and the latter by wireless telegraphy, so sure is it that we have a scientific basis for our belief; so sure are we that we shall explore the world of air and find around about us glories more resplendent than have yet entered the hearts of man. It is because of the disreputable acts of commercial mediums that Spiritualism has failed to take its place as a living power. Mediums who have trafficked in the holiest feelings of humanity for lucre have thrown discredit upon the belief. Nevertheless it is beyond all question and susceptible of proof that there is an infinite spirit-energy around about us shown by the vibrations of rays of light which reveal to the men of science the atmosphere of ether, an electrostatic condition which can account for all the phenomena of Spiritualism.

In conclusion, Mrs. Lease said that Spiritualism taught that what a man sows, that shall he reap. It was not a comfortable creed. It gathered up the broken heart hopes of a race, and taught it that there was no real separation between the so-called dead and the living.

Dr. Louis Schlesinger of California followed each lecture with tests, giving names and messages from the spirit-life. The Ladies' Schubert Quartet of Boston helped by their fine singing to make the convention a success. It was the most successful convention ever held in this State. Large audiences were in attendance at every session, and Sunday evening many stood during the entire meeting; others were not able to get in. The speakers, mediums and the quartet were applauded many times, and we feel that the seed sown will be productive of an abundant harvest.

Mrs. J. E. B. DILLON, Sec'y.

### The Sturgis June Meeting

will be held, as heretofore, in the Free or Spiritual Church, Chicago street, Sturgis, Mich., on Saturday and Sunday, 16th and 17th of June, 1900. These conventions, held to commemorate the dedication (to religious liberty and freedom of speech) of the Spiritual Church of Sturgis, have been kept up without a single intermission for over forty years. The building was erected at a time when every meeting-house door was closed against Spiritualism, and independent thought and a free religious platform were thus secured for the people of Southern Michigan. A cordial invitation is extended to all without reference to religious predilections. "Come, let us reason together." Dr. J. M. Peebles, Mrs. Sheets and other speakers will be present to advocate our principles and, once more,

"Fire the shot heard 'round the world."

THOS. HARDING, Sec'y pro tem.

### Our Pulpit.

On Sunday evening the pulpit of the People's Christian Church, Armory Hall, was occupied by Mrs. Addie L. Ballou of San Francisco, who delivered an eminently interesting and eloquent lecture on "Occult Science, the Key to the Soul's Inheritance." It was the first time this subject had been treated before a Santa Rosa audience, and the appreciation of the large congregation was marked. Mrs. Ballou being applauded at the close of her lecture. As an appropriate introduction to the lecture, the minister, Jay William Hudson, read a poem from Mrs. Ballou's volume, "Driftwood." The lecturer introduced her subject by emphasizing the power of mind above all other phenomena, and recited several remarkable instances of telepathic communication in her personal experience to show that the study of mind and soul is yet in its infancy, and that marvelous things are yet to be discovered in this little explored and fascinating realm. She asserted that the solution of all the problems of disease and crime and social chaos with which we are to day confronted is to be found only in understanding adequately the laws of thought and then governing all impulses and actions individual and social by scientific and thus right thinking. Mrs. Ballou then said that while such a state of society seemed almost too Utopian to hope for, she believed the day of its triumphant realization would come. She especially dwelt on the responsibilities of motherhood, saying that in the life of the individual, "right-generation" should take the place of "regeneration." The lecturer declared that each individual must bear the results of his own right or wrong thoughts and actions, and that he can not lay this burden on another, and asserted that the theological dogma of the atonement had cursed and retarded civilization by teaching the manifest falsity that we can escape the inexorable consequences of our own actions. She closed with a beautiful peroration in the nature of an apostrophe to the souls who have left the burdens of this life for the joys of the life immortal.—The People's Church Record.

### Notice.

I would say to spiritual societies and camps anywhere within reasonable distance of my home, Reed City, Mich., that I have so arranged my affairs at my Sanitarium by putting all details into the hands of my Secretary and staff of physicians, that I can devote about one-third of my time to lecturing upon Spiritualism, scientific and reformatory subjects. My lectures are illustrated by a fine stereopticon with five hundred slides. All I ask is free halls and whatever the audiences wish to give in way of collection. I have been too long in the field to need to give any references. Among my many subjects are the following: (1) "Spiritualism Gives the True Idea of the Origin, Nature and Destiny of Life." (2) "What is the Nature, Cause and Cure of Disease?" (3) Private lectures to ladies and gentlemen, showing the importance of higher ideals of marriage, paternity and home life, also how many diseases are the result of ignorance. (4) "The Science, Religion, and Philosophy of Spiritualism." (5) Spiritualism Gives us the True Idea of Nature, God, Religion, Life, Duty, Death, and the Life After Death." (6) "What Has Spiritualism Done for the World in Fifty-Two Years?" (7) "The Right and Wrong Use of Spiritual Gifts." (8) "Christ's Teachings versus Modern Christianity." (9) "What all the World's A Seeking—Health, Happiness, and Success, and How to Gain Them." (10) "What Proof Have We that the Human Race is Immortal?" (11) Spiritual Phenomena the Foundation of Our Faith, and Spirituality the Salvation of the World." (12) "The Two Paths in Life, or the Law of Compensation Illustrated." All medical subjects or things pertaining to them will be given through the week; religious subjects on Sundays. My methods are to remain over two Sundays, speaking twice each Sabbath, each night through the week and three afternoons. My dates are all filled until June. Societies wishing my services can arrange for them by correspondence. Address me at Reed City, Mich. A. B. SPINNEY.

### The Vermont State Spiritualist Convention

will be held at Morrisville, Vt., June 15, 16, 17, in the Universalist Church. The State speakers are expected to be present and do all they can toward making the Convention a success. The managers have also engaged Mr. F. A. Wiggin, of Boston, who is well and favorably known here. The announcement of his name is sufficient to guarantee a good Convention. Every Spiritualist in this part of the State should be present. The public cordially invited regardless of religious belief.

JAMES CROSSETT, Sec'y.

### Movements of Platform Lecturers.

Notices under this heading to insure insertion the same week, must reach this office by Monday's mail.

Henry H. Warner, inspirational trance lecturer and test medium, is engaged for August 4 and 5, at Briggs Park Camp, Grand Rapids, Mich. Can be engaged for season of 1900 and 1901 by addressing at 738 Kedzie avenue, Chicago, Ill. He spoke April 29 and May 6 for Englewood Union, Chicago.

Jennie Hagan-Brown will make engagements for work in July and early August in New England, as usual. All letters should be sent to Jennie Hagan-Brown, 716 Florence street, Fort Worth, Tex., until the 8th of June, then to 816 Labelle avenue, Grand Rapids, Mich.

Moses Hull writes that his church has released him for the month of September. He therefore has the last Sunday in August and the five Sundays of September at his disposal. Those wishing his services for any of these Sundays, or for week-days during the time specified, will address him at Lily Dale, N. Y.

Mrs. Nellie F. Burbeck has returned to her home in North Plymouth, where she will be pleased to hear from societies desiring a lecturer and test medium for the coming season of 1900 and 1901.

### A KITCHEN HELPER.

Housekeepers who are interested in kitchen improvements should see the Glenwood Home Grand Range. It has an Asbestos-Lined Oven, which keeps the heat exactly the same, top and bottom. Two Oven Shelves are used, and three rows of food may be evenly baked at once, which finishes the baking in just one third the time; with less fuel.

The Glenwood Oven Heat Indicator tells so plainly a story that even a child knows all about baking; and housekeepers everywhere are coming to understand that it's sheer extravagance now-a-days to try and keep house without a GLENWOOD RANGE.

### Camp Progress, Mowerland Park, Upper Swampscott.

As it is nearing the time for opening our grove meetings, I send a few words in regard to our prospects for the season. We now expect that Miss Lizelle Harlow will be present to help us on our opening Sunday. She was present last year, and we felt she gave us a grand start. We have never had such interesting meetings as last year.

Mr. L. D. Millikin is our able President, and he is a good speaker and medium himself. The music is in charge of Mr. N. H. Gardiner; Mrs. Bertha Merrill is organist and leading vocalist, which ensures good music. We are promised better car service, and that will accommodate more people.

Some improvements have been made on the grounds, and we hope to make more in the near future. The BANNER and Thinker will be on sale the same as last year.

Meetings at 11 A.M., 2 and 4 P.M. every Sunday from June 3 to Sept. 30, 1900. Lynn and Salem cars pass the entrance every fifteen minutes.

Mrs. H. O. MERRILL, 53 Lowell street, Lynn, Mass.

### Kansas Camp-Meeting.

The Arkansas Valley Spiritual Association will hold its seventh Annual Camp-Meeting in Inland Park, at Winfield, Kan., commencing July 7, ending July 16, 1900.

A cordial invitation is extended to all mediums and the right hand of fellowship to the entire human family to be with us.

CHAS. O. BETHKE, Asst. Sec.

### For Sleeplessness

Take Horsford's Acid Phosphate.

Dr. PATRICK BOOTH, Oxford, N. C., says: "It acts admirably in insomnia, especially of old people and convalescents."

### Notice.

On May 17 the Ladies' Spiritualistic Industrial Society will hold an Interstate Apron and Sun Bonnet Sale at 514 Tremont street. The aprons and bonnets will come from the various Spiritualistic Societies, and it will be a very unique affair. A special supper will be served at 6:30 for fifteen cents. Admission to the hall, including the entertainment, ten cents.

MARION G. PACKARD, Chairman, 65 Harvest street, South Boston, Mass.

### Ohio Spiritualists' Association.

To all Spiritualists of Ohio, Greeting:

The regular Annual Convention of the Ohio Spiritualists' Association will be held Wednesday and Thursday, May 23 and 24, in Masonic Cathedral Hall, on South Third St., between Town and Rich Sts., in the city of Columbus, Ohio.

There will be both forenoon and afternoon sessions each day for the business of the Convention, and in the evening the platform will be occupied by speakers and mediums of national prominence.

The State Association will draw no technical lines in admitting delegates, but urgently invites every Spiritualist Society in the State, whether holding a subordinate charter or not, to send as many delegates possible to this Convention, and it is hoped that at least one delegate may be present from every Society in the State. At this particular time there is much of vital importance to the Cause that demands serious consideration, and every earnest worker in the State is invited to participate in the deliberations of this Convention. Come one, come all, and let us reason together.

E. W. BOND, Pres.

Attest: C. B. GOULD, Sec'y.

## A TRUE HEALER.

### Read His Message to the Sick and Suffering.

THERE is probably no physician living who is curing so many chronic cases and those GIVEN UP by the most eminent physicians, as this wonderful healer. He has letters from hundreds of those who had been pronounced incurable and had given up all hope of recovery, telling him of the rapid improvement and ultimate PERFECT RECOVERY his treatment had effected in their case.

Dr. Peebles does not cure by Christian Science, Mesmerism, or any other "ism," but employs MILD but POTENT medicines in connection with his PSYCHIC TREATMENTS. "These Psychic Treatments," says one of his patients "seem as a breath of higher life. I became more positive and am uplifted to a higher plane of life when I come into relation with your vibrations." You should read Dr. Peebles' essays, "The Psychic Science and The Art of Healing." They explain fully PSYCHIC DIAGNOSING, PSYCHIC HEALING, and are rich in advice and knowledge for the sick. Learn for yourself of this wonderful science. Read also his other literature. Note what those who have

been cured say of his wonderful PSYCHIC AND HOME TREATMENT. Dr. Peebles' diagnosing is done by the aid of his Psychic Gifts. He reads the causes and their effects as accurately as if each organ was open to his view. He astonishes both physicians and his patients by his power to read disease. Why will you be experimented upon by those who do not understand your case? This great man can tell you your exact condition and give you treatment that will CURE you. If sick and discouraged, just write the doctor giving your age, sex and leading symptom, in your own handwriting, and he will diagnose your case, telling you EXACT condition FREE. He will also send his valuable essays spoken of above, and other literature, giving some of the most REMARKABLE CURES ever performed. This offer is ABSOLUTELY FREE to the sick. Write at once.

Address,

DR. J. M. PEEBLES,

Battle Creek, Mich.

May 19



J. M. PEEBLES, A. M., M. D., PH. D.

### Music.

The Spiritualists of the State of New York set their brethren throughout the nation a good example at their recent convention at Syracuse. Being unable to secure suitable music in their own ranks, they engaged a fine quartet, and instructed the members to sing spiritual songs. This quartet was well paid for its services, and the managers of the Convention felt that they had a right to say something about the kind of music that should be presented. Accordingly copies of Longley's songs were placed in the hands of the singers, who entered into the spirit of the author's inspiring words, and feelingly expressed that spirit to the people. The music was an especially attractive feature of the convention, and every one present had reason to rejoice at the action of the State officers with regard to the matter.

The peculations in the Cuba postal service and the possible discovery of other official corruption in that island would indicate the need of a practical reformation in official circles. If Neely and his lieutenants are white-washed by a partisan investigating commission, it would seem as if the people would then be led to demand reform of the most thorough kind. An administration that can pay tribute to the polygamist, slaveholding Sultan of Sulu is not apt to be over-zealous in a little matter of a theft of one or two hundred thousand dollars. We trust that our officers in Washington will learn to spell Reform with a capital "R."

"If the soul of man is to live eternally, what was it before it took on its present earthly expression? Does immortality extend backward as well as forward?" These questions were recently propounded to a spiritual teacher in our hearing. His reply was, "If man's soul had a beginning, it must have an end. I consider that there is an Eternity past as well as one to come, hence I feel that man's soul has always existed, and will always continue to exist."

### Illinois Camp-Meeting.

The Illinois State Camp Meeting will open its second season at Deep Lake, commencing July 10, and closing Sept. 1, 1900.

The situation is on the east side of Deep Lake, one mile from Lake Villa, on Wisconsin Central Railroad, fifty three miles from Chicago.

Our desire is to form a syndicate for the purpose of purchasing this ground so that we may build a home for old people on its premises, while also using it for a yearly camp meeting. We have now quite a few members in the camp association, but we are anxious to make the number five hundred. By getting this many we will be able to get one half rates on the railroad. Membership fee is only one dollar a year, therefore let all who are interested and able join, giving those who are less able an opportunity to enjoy the camp at a reasonable rate. We wish all who expect to attend to notify us ahead, giving date of their arrival, that we may have preparations made for their comfort. All mediums and speakers are kindly invited to take part. Please send in your names, stating what part you will take, at your earliest convenience, that we may place your name on the program. Those who wish rates for advertising on program may address

G. V. CORDINGLY, Pres.

H. W. MILLER, Cor. Sec'y.

3300 Wabash Avenue, Chicago, Ill.

### Waverly Home Bazaar.

The preparations for the Bazaar in aid of the Veteran Spiritualists' Union Home, to be held at Waverly, May 31, and June 1 and 2, are progressing encouragingly. Contributions are coming from near and far—even from California. Societies and individuals are cordially invited to help. Small sums of money will be acceptable, as ice cream, coffee, tea, sugar, strawberries and cream will be needed, and must be purchased, as the demand calls for. Let us make this effort a grand financial success for this Home. Address all communications to

Mrs. J. S. SOPER, Clerk V. S. U., 67 Upland Road, North Cambridge, Mass.

### SPECIAL NOTICES.

J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of the Banner of Light Publishing Co.

Fred P. Evans, 103 W. 42d street, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

Dr. F. L. B. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 7.

## Vital Magnetism IS LIFE!

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Fully Explained.

Address, for particulars, PROF. E. H. ANDERSON, May 19 2w 404 East Bancroft street, Toledo, Ohio.

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Of Interest to Teachers, Mothers, Ministers, Physicians and others vitally interested in the cultivation and practical application of psychological principles in the highest and best sense to their daily life.

PUBLISHED BY WILLIAM A. BARNES, 505 Massachusetts Avenue, cor. Tremont St., Boston, Mass.

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BY HELEN WILMANS. A SERIES of twenty Lessons, in pamphlet form, giving a plain, logical statement of the means by which any one may develop his mental powers to the extent of making himself master of his environment. Price, 25c. INTERNATIONAL SCIENTIFIC ASSOCIATION, Sea Breeze, Fla. 2w1s Nov. 4

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### Bay Side Cottage, Onset, Florida!

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R-T-P-A-N-S. Ten for five cents at drugists. They banish pain and prolong life. One gives relief. No matter what's the matter one will do you good! 52w Mar 13

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BY CARRIE E. S. TWING.

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The story of "Lisbeth" is true to life in essentials, and is so simply and beautifully told as to hold the reader's deepest interest from the initial chapter unto the close. Wit, humor, pathos, bursts of eloquence, lonely philosophy and spiritual instruction can all be found in this book. Mrs. Twing has spoken with a power not her own, and was certainly in close touch with those whose sentiments she endeavored to express in words. The style is similar to that of Mrs. Harriet Beecher Stowe, and it is not too much to assert that the gifted author of "Uncle Tom's Cabin" was not far away when Mrs. Twing's hand was penning the beautiful story of "Lisbeth." This book must be read to be appreciated, and should be placed at once in the home of every Spiritualist, Liberalist and Progressive Thinker in this country.

### CONTENTS.

Aunt Betty's "Duty"; Daniel Doolittle; The Revival Meeting; Pumpkin Pie for Luncheon; The Conversion and Engagement; Preparations for the Wedding; The Wedding; Leaving the Old Home; "Lisbeth's New Home; Lisbeth's First Public Prayer; Nancy Brown Gives the Minister a Piece of Her Mind; A Letter from Aunt Betty; The Methodist Prayer Meeting; A Strange Force; The Knocking; "The Prince of Evil"; An Answered Prayer; A Remarkable Breakfast; Sentence is Pronounced; April's Gift to "Lisbeth"; The "Milk Sweetener"; "Vengeance is Mine, I Will Rejoice"; The Guiding Light; Reaction of Public Opinion; "Good God, I Thank Thee"; Nancy "Steals" the Punction; Sweet Communion; In the Old Home Once More; A Fatal "Dyin' Spell"; The Spirit Triumphs; The Two Reverend Disciples; Heli; Mother Doolittle's Fear of Death; "Lisbeth's Day"; Nancy's Betrothal; Growing Old; "I Will Not Leave You Comfortless"; The Stranger; Remorse; "Jest Walthe".

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## AN HOUR WITH THE ANGELS;

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This charming *fic chure*, as its title indicates, narrates a vision of scenes in the spirit land, witnessed by the author in a dream, and is well worth every one's perusal. Pamphlet. Price, 15 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

### FURNISHED COTTAGES, 6 and 7 rooms.

Range Camp-ground, N. H., factor Lake. Fine boat, fishing, pine grove. Rent, \$20 and \$30 for season. B. B. ATWOOD, 27 School street, Room 1. 1w May 19.

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A Segment of Spiritism. This system is a scientific and natural method of Mental and Spiritual Healing. By HOLMES W. MERTON. It reads distinctly in the direction of self-cure and self-maintenance against all kinds of disease. The author has endeavored to change the current of discussion from materialism to spiritualism, and to move the philosophical and intuitive generalities of metaphysics with the measurements of ontology and the organic sciences. Price, paper cover, 25 cents; cloth, 50 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

A BRIEF HISTORY of the Late Military Invasion of the Home of the Sioux. Edited by T. A. BLAND. The history gives a review of the rights of the Sioux nation of Indians granted them, or supposed to have been, by a treaty made by the United States in 1876, by which, as a consideration, the Indians surrendered all right and title to the Black Hills region.

Of the immediate cause of the late disturbances, Mr. Bland received from one of the Sioux delegation, during his recent visit to Washington, a brief statement which he gives in full. Interesting accounts by Indians and others of subsequent events are also narrated.

Pamphlet, 270 pp., 32c. Price 10 cents. For sale by BANNER OF LIGHT PUBLISHING CO.



## SPIRIT

## Message Department.

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

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

These Circles are not public.

## To Our Readers.

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

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

Report of Seance held April 26, 1900, S. E. 53.

## MESSAGES.

The following messages are given through one of Mrs. Soule's guides, Sunbeam.

## Willie Barnes.

A little boy comes here about four or five years old, with light curls down his back. He has little pants, and they seem to be the first he wore. He has blue eyes. He leans on my knees and looks up into my face and says, "Oh!" Then he claps his hands, laughs and seems so glad; and all at once he puts his little hands up to his throat as though he died quite suddenly and with throat trouble. He says, "Oh! oh! my name is Willie Barnes." He sings a little; seems to have a great love for music. He swings his little body, and I know if he ever heard a hand organ he would keep time to the music. He says, "I am so glad to come!" singing it over and over again. He wants to go to his father and mother, who are still alive. It is somewhere around here that they live. I think his mother's name is Annie, because I see the name Annie Barnes.

## Charles Wadley.

Now there comes a man. He is big and stout, real fat. He has blue eyes and wears glasses. His hair is thin on the top of his head. He comes in puffing and his face is red. He says: "Well, you needn't make much fuss about me, but say Charles Wadley, of Wadley's Mills, has come." He seems to be of much importance, as though if he told a man to do a thing he had to do it. He didn't tell him a second time, but just waited to see that it was done. He says: "Well, well. I am so glad that I can at last right myself to myself. I always believed this was a lot of nonsense, and now I can stand here and say, 'Here I am, the same Charles Wadley that I was in earth life.'" He goes away out to Minneapolis, Minn. He says: "I went there when I was a young man, thinking I would probably get rich, and I had quite a little fortune when I died. Don't know as it has done a bit of good for me over here, but it was some satisfaction to me to know I could get it. When a man starts out and everybody says he does not know enough to do anything, I think it is some fun to show the world you can and do know. There is where I stood. I have a wife and she is alive, and if you can reach her I shall be pretty well satisfied with this day's work. I kind of expect you to hunt her up. I came here thinking if I do my part you will do the rest. Her name is Clara Wadley. She is still alive out there, and she is just as nervous as she was before I went; seems to take everything to heart; is always crossing bridges before she gets to them. I wish she would sit still and let things take their course. Well, I am out of breath talking so fast, for I had so much to say; but you tell her too that Maria is with me, and that Maria says she helped me when I went, and that is why I looked so peaceful and nice after I was laid out. I had suffered so much before I went that there was a great deal of wonder as to whether I would be in right condition to be seen by my friends, but it seems as though I changed after I died. It is often noticed that after the spirit leaves the body, the body seems to straighten out and go back of its own accord into something like a semblance of its own self, and is more natural to look upon."

## Dr. John Cotter.

Dr. John Cotter of Chelsea. He is a Catholic. He has eye glasses and a cane, and looks dignified and nice. He says: "Will you grant me a little space to say a word? It is quite a privilege, and I am sure you do not understand the extent of the privilege you are granting when you let us come. It is not only a privilege, but a pleasure. I had nothing at all in common with you, and yet I find the door thrown open as freely to me as it is to one of your own knowledge. I want to get to Kate. She needs me. It is her need that calls me. Naturally I had an inquiring mind, and I struggled after knowledge. I spent my nights, far into the morning, studying into whatever mine of knowledge I could find, and I am quite sure that that is the cause of my being in spirit, because when the disease took me I had no strength or vitality to fight it, and so was like a feather in the wind. But I cannot tell you how happy I am to be able to express myself, to say a word that may perhaps bring happiness into the lives of those I have left. My mother's name was Margaret. She has come to me since I died, and she was as surprised to see me as I was to see my father when I went, and we are often together, and in peace and happiness, we come to send word back."

## Everett Stanley.

A young boy comes right in here, about seventeen years old. His eyes are dark blue; his hair is dark; he has not a sign of a mustache, but a smooth face. He looks like a girl. He has a sweet way as he stands here by me, and says: "Oh, dear! I want to speak to my father. My name is Everett Stanley. I want to say, too, that my brother Guy, who is not very well, is giving my father and mother much trouble, because they are afraid he will go too, but he will not. I am sure he will not, because he is already getting better, and I am trying to help

him. My father's name is George Stanley. He lives in Woonsocket, R. I."

## Celia Thompson.

There comes now a woman named Celia Thompson. She comes from Woonsocket, R. I. She is, I think, about thirty-eight. She does not look any older than that, and is very thin. Her cheeks are sunken in. She coughs and coughs; I think she had consumption, because I have such a weakness across me when she comes. She says: "Whatever any one passes out with, I hope they never will linger along the way I did, though finally when I did give up the body, I went as though I had waffled off into spirit on the wings of some pleasant dream. I dreaded to die; it seemed to me I could not. It was not so much that I was needed, as it was that I wanted to stay. I had a fear of death from the time I was a little child; and now if I could only get to my father, whose name is Frank Thompson, and could tell him that I am better, as I am, I am sure he would feel better too."

## "Daisy."

Here is a little girl. She does not look over six years old. She is very pretty. She has big brown eyes, but her hair is light. She has a little lip when she speaks. She says "Daisy," and she wants to get to her medicine. She has her arms full of big yellow daisies. She says: "Tell her that I am going to help on the new work, because she wants all the help she can get, and it will be a success if they do not try to hurry it too much."

## Ada Woodward.

Now there comes a girl, I think about twenty years old. She is real pretty; has soft dark skin and quite reddish cheeks, and dark hair. Her hair is dark, and combed smoothly, but not real tight around the face. When she opens her mouth to speak, she has a sweet smile and pretty teeth. She gives a little exclamation of surprise as she comes, and says: "So I have really been able to come close enough for you to see me? My name is Ada Woodward. I am anxious to get to my father. He is still alive, and is so anxious to get some word from me. He knows about these things, and has often said, if only I could come he would be satisfied. His name is Henry Woodward, and he lives in Springfield, Mass. I was sick quite a little while before I went out, so that my first days were those of weakness and looking about to see how best to get my strength; but I soon found that as my energy came to me and my desire to reach out into other conditions proved stronger, I was able to overcome the old material conditions; and it is with much joy that I am able to say today that all is well with me and I am progressing. I love my music just as much as I did when I was here, and it is a happiness to me to be able to hear music more beautiful than I had ever dreamed of. Please say to my father that I am very happy, not only in being able to see these things and be free from suffering, but also to know that I can come to him, even though he is not always conscious of my presence."

## Willie Prouty.

There comes a boy now about nineteen years old. He is not very pretty. He has blue eyes and a sort of brownish hair and a complexion that is rather sickly-looking, as though there was not much life in it. He seems so weak, as if he had not a particle of strength with which to lift his hand. He is really a pitiful sight as I speak for him. Now he takes hold of my hand and says: "Oh! I have been more than striving to get back; just seemed as though I never would be able to, and yet I am coming now." All at once he throws back his head, and I see he had hemorrhages of the nose, as though he had such a weakness through that. He had them a great deal before he went. He says: "It seemed as though nothing could be done to stop it. There was something wrong with my head, and that is why it bled so much." His name is Willie Prouty of Spencer, Mass. He says: "Oh! I did not want to die. It seemed to me if I could only stay and get hold of something that would cure me, I should be glad; and you can imagine what a relief it was to me when I opened my eyes in the spirit and found I was still living—that I had not died, but had passed into another condition. I cannot tell you what the experience is. You will never know until you come to have it—to be so sure that your life is gone and to suddenly find it restored to you. It is like dreaming you are dead and then waking in the morning and finding familiar things all about you, that same sense of relief, of safety, of joy that it is not what you thought it was, is mine."

## James Blair.

Here is a man about forty-five years old. He is short, and rather stout. He has square shoulders and dark blue eyes and dark brows, and such a kind of an important way. Now he laughs heartily, and seems jolly. He says: "My name is James Blair. I come from Oldtown, Me. I have not come to speak to any special friend. I have just come to say what I please for myself. When I was here I did not pay half enough attention to the things of the spirit, and paid altogether too much to things of earth. I did not amass any great fortune. I did not make any scientific discovery. I just looked out for Number One, and concluded that was about all God intended me to do. Now, when I have come back, I can see there is very much I might have done, very much I ought to have done, and I am glad to be able to say that there is very much that I will do in the days that are to come. I had a wife, of course. Her name is Josie Blair, and she is alive now, but she has somebody else who takes my place, and of course I ain't going to disturb them."

Best generation can only come from the concentration of the rays of love and wisdom. These, blended, form the only true basis of perpetual peace. These only grow in power, and enlarge capacities of happiness forever. These, love and wisdom, are the positive and negative forces, operating in full perfection, which make boundless and endless the grandeur and glory of the universe. These constitute the sum and substance of the Infinite Father and Mother, blended into one Infinite Deity. This grand central, sublime, divine, actuality, must be realized, and grown in sympathy with, ere the central sun of home can fittingly and naturally center its rays, so that the higher harmonies of heaven shall become the harmonies of mundane life. With finities as with the Infinite, love and wisdom must blend and act as one. Scattered rays bring little joy; focalized, they burn with glory.—*Marion Enterprise.*

## A Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND TWENTY TWO.

To the Editor of the Banner of Light:

In our last letter we spoke of soul and life as identical; and we claimed to be theists, on the ground that God is the Infinite life or soul of the boundless universe through which it is manifested. Matter and life are not one and the same; though no finite soul can take cognizance of another one of any grade whatever, only as it is manifested through matter more or less ethereal.

For this reason, no finite being can ever see God, for to see God as a whole, that finite being would have to take cognizance of a boundless universe. But should that finite being ever be lost in the Infinite soul, and be so wholly merged in it as to lose its finite character, such a one might indeed as infinite soul perceive the infinite manifestation. But as such a state is wholly beyond our present comprehension, we may truly say, as ever, that no finite being can ever see God.

The old Hebrew theologians, and moderns whose thinking is colored by their theology, declare that we shall see God, but to them God is an entity separate from his works, and one to be also perceived as a being separate from one's own self. And many who have in some respects outgrown portions of the old theology, cling to the notion that when sufficiently developed, we shall see God.

The views that different human beings have of the same subject differ one from another, on account of one's own personal limitations. We cannot therefore venture to state exactly what Jesus meant when he said, "Blessed are the pure in heart, for they shall see God." It is possible that he was thinking of a personal deity, quite separate from his human creations, a view commonly held by past theologians. But we can make an application of his encouraging and inspiring words that accords with the rapidly spreading intuition that deity is immanent in the universe, that the human soul is a part of the infinite soul, and that as it becomes purer, that portion of God that is revealed by his own purity. To that consummation are we destined sooner or later to attain.

Let us now consider a little further the law of growth, and settle in our minds why it takes place, and also why its natural trend is always from the lower to the higher. We find the reason in the simple and sublime statement of the peerless Plato, "From God we came, and to God we shall ultimately return."

Doubtless when this great ancient Idealist said this to his disciples as they walked in the classic shades of the Academy, he spoke of human beings in particular. To his mind, it was only the race of man that came from God, and would to God ultimately return. But to the larger scope afforded to mortals in this day, we apply his saying to all living things that have ever existed on our planet, or that will ever exist in connection with it, as well as all beings both past and future in every orb in the infinitude of the universe. All, all come from God, and will ultimately return to God. This depends and absolutely hangs on the fact that God is Infinite.

All these individual souls, whether of moner, or plant, or tortoise, or tiger, or man, or seraph are finite, and their source is infinite. In this we find ample reason for our intuition that they will grow ultimately toward the better, the brighter, the wiser, the kinder, the more loving.

"So, a soul that's born of God" (and we who read the lines with eyes opened to "the true light that may light every man that cometh into the world," understand that all are literally born out of God, and not engrafted on God later by a pseudo, miraculous "new birth").

"So, a soul that's born of God,  
Pants to view his glorious face,  
Upward tends to his abode,  
To rest in his embrace."

The lines are fine, but the imagery takes shape from the old theology. Lizzie Doten's lines are truer, and accord with the majestic facts of universal nature:

"God of the granite and the rose,  
Soul of the sparrow and the bee,  
The mighty tide of being flows  
Through all thy creatures, Lord, from thee.  
"God of the granite and the rose,  
Soul of the sparrow and the bee,  
The mighty tide of being flows  
From all thy creatures back to thee.  
Thus round and round the circle runs,  
A mighty sea without a shore,  
While men and angels, stars and suns,  
Unite to praise thee evermore."

It was in pursuance of this consummation—"back to thee"—that monera became an oae, that the whole vegetable world evolved from an oae with a central nucleus, and that all animals of earth, the human animal included, evolved from an oae of another sort. It was for this that man evolved from the brutal condition that marked his early stage (for, instead of being made a little lower than the angels, he was made a little higher than the brutes)—for this consummation, a return to the Infinite Soul, that man evolved from the brutish condition that marked his early stage, into the intellectual expression that appeared in Egypt and Rome, and from the intellectual stage into the spiritual one, on the very outer rim of which he is just now, at the close of the nineteenth century, beginning to tread.

The spirituality of Jesus of Nazareth was not sporadic. The same germ that nestled in his inner being inheres in each one of us. But the germ in him, favored by pre-natal and circumstantial conditions, obscure to us, but obvious to advanced spiritual vision, attained a development in him far advanced beyond the rest of mankind who lived at that time. In the very heart of the coming spiritual era of man did this Jesus boldly tread, nearly two thousand years ago, for he realized in anticipation his actual return to God in the simple statement that voiced his inner consciousness, "I and my father are one."

In order to state precisely what we mean by our returning to the Infinite Soul from which we sprang, we revert to the thought previously expressed, that matter and life (or soul) are not identical. Life doubtless exists independently of matter, and in our conception of boundless life unmanifested through form, lies our concept of God unexpressed through the material universe. But such being can be comprehended by us only as we are able to realize the presence and workings of our own individual life as wholly divorced from any sort of form. Rooted as we are in the physical, it is at first difficult to do this; and yet it is only by so doing that our separated life takes a distinct step in our journey "back to thee."

In other words, we are now in a fleshly form, and express ourselves through it to other souls similarly embedded, and it is on being disen-

gaged from this fleshly form that we take a grand step in the progress to which we are destined. At the death of the fleshly body the real life within can triumphantly exclaim: "O death, where is thy sting!"

But this glorious step toward the complete enfranchisement of the soul should not be seized in any unnatural manner. To do that would be to plunge into the discarnate state unprepared; and, though it would be unnatural and therefore nearly impossible to take a back step by becoming incarnate again, it would yet belong hampered in the spiritual state by having rudely plucked itself out of the fleshly environment before nature had given her wise permission.

We admit that it is possible to conceive of circumstances that would take from the soul's act its criminal character; but though to out short this mortal coil might not in such cases be criminal, yet it would be unwise, in view of the fact that nature will herself sever the cord when it becomes necessary to do so, and to anticipate that necessity would be unnatural.

Were I doomed to die by cancer, or by some other lingering and torturing disease, I presume that I should contemplate suicide, and even plan what method would be the most painless, and which way would give the least trouble to those who would have to care for my inanimate remains. But though I might think of doing it, I yet believe that when I came to the actual performance, I should prefer the most torturing pain to performing so unnatural an act as voluntarily cutting off the thread of my own life.

Were we destined to be reincarnated or re-embodied again and again, the act of a suicide might be deemed less unnatural; but those who clearly comprehend that our progress "back to thee" consists in our becoming always less and less material in our form, see that to return again into a fleshly body would be not only unnatural, but would also be a needless back step in the gradual enfranchisement of the soul.

"From God we came, and to God we shall ultimately return." God, per se, being the absolute life unexpressed by the material universe, it follows that our return thither must consist in a constant withdrawal from a more material form to a condition where we shall mainly express ourselves by one less material, and on this account our reiterated assumption of the extremely physical body used by those who dwell on the surface of the planet would needlessly retard the "foregone conclusion" which forms the basis of our immortal destiny.

Some would say that some lives are so hampered, so bare, so impure, that it becomes necessary for such to be retaken on the physical plane of life. We have naught to do with that. It is useless for us to say that another way than the actual one would be more just, would reconcile the apparent wrongs of life, would be more in accordance with what we personally think. Our own view of the case would not affect the matter in the least. The infinite universe of soul and matter is as it is, and the laws of spiritual progression are eternally operative. Neither can be changed one particle by the opinion, or by the demand to rectify apparent injustice, of any finite creature. And the life of every single person who has ever lived, or will ever live, would seem "hampered, bare and impure" to souls who are further advanced. To such souls, what we call purity would be impurity, what we call freedom would be repression, what we call fullness would be bleak barrenness.

Whatever our life here may be, we live it. When death comes, it ushers us, be we better or worse prepared, into a state where we may use our spiritual body, and where our continuance on the physical plane only hampers our natural progress. That spiritual body, though it seems ethereal to those who have lately passed out of the fleshly one, is in its turn discarded as too material, and this process continues on and on. There is no backward step into the physical, except the temporary and very imperfect one of controlling an organism already tenanted for either good or ill.

We shall go on and on. How we shall be, how we shall exist, we cannot comprehend now. We in the clay cannot understand how the discarnate nearest to the planet really live. They in their turn cannot comprehend the mode of life of those who have entered a still more ethereal state. We shall better understand each state as we experience it. At present we can grasp only the main fact that in the return to the source from which it sprang, the body of each soul becomes more ethereal, and so doing it approaches evermore the absolute, the unconditioned Soul, which we call God.

Yours for humanity and for spirituality,  
ABBY A. JUDSON.  
Arlington, N. J., May 5, 1900.

## Paragraphs for Those Who Think,

According to the New York Marion Enterprise.

A oneness, soul-blending, are little expressions, but they glimpse the condition of an earth-life as heaven is and must be. Only as men, who contain elements of everything below them, and the germ of all that is above them, conform to the immutable laws to which the pebble and the human soul are alike subject, can they expect the harmony from which comes true peace and the brightness which is ever brighter. Only when, in the family, no secret thought, act or emotion can be retained by the husband from the wife, or by the wife from the husband, can there be an earth-opening of joys perpetual. No intelligence has ever disclosed any other way to higher planes; nor has there ever been known any other method by which true families can ever displace sham ones.

Best things are first glimpsed. Glimpses are premonitions of a full birth. In ages past there dawned to the opening consciousness of the few a millennial time. But then the millennial period consisted in the reign of a personage. In the far back the greatness, grandeur and glory of the present were not even fore-shadowed. The present is far beyond the ideal of the ages gone. All along better conditions have been glimpsed, and a millennial time sung in song and told in story. And yet in all the past, men have been slow to recognize the means and adopt the measures to that greatly desired and more harmonious period.

All along, the disclosures of opening consciousness have been persistently fought, and life's higher, diviner conditions obscured by the narrow rut lines of bigotry, superstition and outside authority. As all along the ages each successive cycle of time would have been a millennial to the previous period, so to day the millennial which has a diviner glow and

more universal away is somewhere in the great future. To day, as in all time before, it is coming as consciousness opens, soul strength deepens, higher, finer forces are utilized, and the conditions of soul life become more the basis of human action.

We know of no finale in opening consciousness. When the Infinite becomes finite, there may be a limit to knowledge and of human experiences. The germ, which opens into individual consciousness, is a spark from the Infinite Soul. It exists to grow, to develop and strengthen. As it has its proper nourishment, its highest conscious happiness is attained. But different stages require different quantities and qualities of food. There can be no point where nothing is taken on or thrown off. No more can there be a time when all is known and progress is at an end. The grand millennial time is now, when and where all the relations of life are harmonious, and the bodies and souls of men are in full condition to receive the required nourishment ever in store for them.

The Infinite storehouse is full, always has been, and it is inferred always will be. The avenues to it are as numerous as the entities which have organized life. But men are slow to learn these avenues. Only as they do learn them, live in them, and intuitively reach after them, will they ever receive that fullness and satisfaction which makes growth perpetually harmonious, and completeness ever full.

Men are superior to conditions only as they control or make them. Effects must ever be determined by shaping causes. It is futile to try to make better by violating just principles; and just as futile to think of escaping the effects of transgression and irregularities. This age is one of measures and means. Long enough have reformers ignored the universal rule that every cause must have its legitimate effect. Slow, very slow, are they to learn that like conditions ever have and ever will produce like results. It is vain to attempt to suppress the low only by giving growth to the high. Worse than vain is it to attempt real reform only by means and measures in accord with those divine methods which are deeper than words and were before them.

In the scale of the Infinite there can be but little idea of a first cause. To be able to measure the source of a first would preclude the possibility of an Infinite. To say that an Infinite began or will end is anomalous. Equally anomalous would it be to infer that an immutable source could become a mutable one. A different order in the action of things would imply that the present processes, in the infinite scale, were imperfect. Thinking thus, comes full and complete trustfulness. Practical life is being, doing, growing. The grand processes are now and ever. The glorious way for individualized consciousness to deepen and broaden is perfect to-day, and ever must be. Justice is ever weighing, and strength and goodness are ever being tested.

Moreover the universe is; ever-acting forces are; formations and deformations place and displace as unerringly in the boundless realm to-day as in any past period. In the unerring action of forces and the never-ceasing motion of substances, issue higher and higher entities. Every Down has an Up; every Death a Birth. Glorious processes! No expression can equal them, no variable form or human rite represent them. Human indeed is the wisdom which takes the word for the thing, the variable expression of song for the vibrations coming from the Infinite Soul, filling the universe of substances, gross and refined, conscious and unconscious, with sweetest melodies.

Worrying, fretting, fearing, keep us away from the beauty which is, and the melodies which are. Out of tune ourselves, we can see only clouds, and hear only discord. Physically weak, morally deformed, intellectually undeveloped, all upon whom we look are weak, deformed, undeveloped. The basement kitchen of life is still adapted to too many. It is time that other than nerve force did kitchen work, and persons everywhere were, at least, upon the top stair of the floor workhouse. The causes for worrying, fretting and fearing should be removed, and the ancient traditional obstacles to progress and higher excellence no longer stand in the way of those who would become fitted for life's parlor.

Why wrangle? You cannot change aught outside of yourself nor add an iota to your own real measurement. Suppose you beat some one? Your stature is not increased, neither is the beaten made smaller. Besides, by wrangling, those divine influences, ever acting, are shut out from the inner being. The deepest love and highest glory cannot penetrate where discord dwells and inharmony reigns. Harrow the feelings and you obstruct soul-growth. Without a growth of soul there can be but little happiness. Capacity for heaven must exist ere heaven is attained. The larger, purer, deeper the soul, the higher and brighter is heaven, now and ever.

We had no choice in being; but after we were, the right to choose was with us. Sad indeed is it that this right is so generally and early taken from us. At birth the infant is met with traditional customs, and the oracles of the ages are consulted as to how it shall grow. It is never allowed to choose. Its tendencies and inclinations are not to be consulted. It is treated as though the All wise Mind had forced its birth and left it without a germinating power, which, if wisely consulted, would grow and develop it to higher and happier havens. Met by the puny weaknesses and authority—views of its parents, it is never allowed to judge for itself what is right or to consult the God-power within for wisdom to guide. Thus infants are born, infants in moral strength, remain, and infants pass to other conditions with the a, b, c, of worth, wisdom, goodness and harmony yet to be developed.

The greatest blessing that can come to an infant is to be born right. The Infinite germ-life, wherever deposited, develops the highest possible fruit. There is, there can be, no lack of goodness and wisdom in power which gives life and growth. It is low, deformed conditions of life which give birth to antagonistic, deformed entities. The law of cause and effect is as true in the human as in the divine. There can be no beginnings where Deity is not. As men learn of life and shape its better growth by higher means, they will begin to develop depth and strength within themselves, see justice and goodness in everything, and beauty everywhere.







