

BANNER OF LIGHT.

VOL. 91.

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

BOSTON, SATURDAY, MARCH 22, 1902.

\$2.00 Per Annum,
Postage Free.

NO. 4

CHANT.

M. M. GEORGE.

Thou shalt not kill;
Take not the life of anything;
Let free from thy hand
Be life on foot or wing;
Soil not thy soul with blood
Of any living creature;
Live and let live, of thy code
Be a living feature.
So shalt thou come
To man's perfection nearer;
So shalt thy soul's
Expression be clearer.
Give o'er thy thought
To Nature's revelation,
She speaks but truth
In her wondrous creation.
The spark of life
From out the Life-Eternal,
Must manifest through all,
From the lowest mineral.
From out the Perfect Soul,
The part is perfect too,
But wand'ring on through matter,
Its evolution slow.
It struggles ever on
To form where still more clearly
It may express itself,
As toward God it draws more nearly.
Then look on all below
As only younger brothers;
As they, so you have been,
Yes, like to all these others.
Then lift thy hand but kindly,
And give thy thought in love,
A helping hand below,
And one stretched out above;
So will thy journey through
Not have been made in vain,
For who thus gives and takes,
Walks with God again.
A—mer. A—men.

The Outlook Beautiful.

BY LILLIAN WHITING.

Number Four.

"That the luminiferous ether fills the visible heavens, and is a medium of like nature and qualities throughout, seems established beyond doubt by the appearances of the stellar universe. It seems to transmit the light from the most distant stars, without sensible loss, due to imperfection of the intervening medium, and if any light is absorbed, it must come, according to Professor Brace, from all wave lengths alike, so that the most distant stars exhibit no increase of coloration relative to those comparatively close to our planetary system.

"Moreover, Lord Kelvin has brought to light a very singular fact—that the properties of the luminiferous ether correspond closely to those of an elastic solid. Although usually spoken of as a fluid, it acts like a solid, a true jelly, transmitting all vibrations communicated to it almost perfectly. In proportion to its density it is exceedingly rigid, a veritable elastic solid, and so great an authority as Lord Kelvin has even suggested that the medium may be occasionally broken or cracked by the violent shocks to which it is subjected by material bodies. It does not seem to be affected by the attraction of gravity from such bodies as the sun and planets, but appears to be equally dense in all parts of space, without regard to the presence of ponderable masses, which are scattered very unequally in different parts of the sky. Dr. Thomas Young held the opinion that the ether might be so continuous a medium that it passes through or around ordinary material bodies in motion like a stream of wind through the tops of the trees. In this way he accounted for the seeming common motion of all portions of the ether near the surface of our terrestrial globe. It would thus be undisturbed by the motion of material bodies through it; the ether would freely press round and allow them to pass."—Prof. T. J. J. See.

The scientific recognition of the luminiferous ether may well be considered as a signal event in the history of spiritual progress. Lord Kelvin notes that it transmits all vibrations communicated to it almost perfectly and this seems to be as true regarding vibrations of thought as regarding those of matter. It is perhaps truly held that the explanation of greater or less sensitiveness to spirit presences lies wholly in the degree to which the individual possesses this luminiferous ether. Is it not indeed possible that the subtle, or astral body, is composed of it, to a greater or less extent? And that, in proportion as this psychic body dominates the physical—as the psychic self is the more developed and realized—the difference between the two planes of life—between those who have shed the physical body and those who still inhabit it—is largely canceled and thus communication between spirit and spirit is simple, easy and natural.

There is a branch of astronomical science called the "Astronomy of the Invisible" which is a distinctive feature of research. In a course of lectures before the Lowell

Institute of Boston which Dr. See gave a few years ago, he announced the presence, in space, of unknown bodies, dark and unseen through any telescope. Their presence is demonstrated by the effect of these bodies on interstellar gravitation. This discovery opens the door to a vast range of speculative thought. If the material universe contains vast and numerous bodies invisible to the eye, bodies whose existence and location can only be proven by their effects, how, likewise, may space about us be peopled by invisible companions, whose presence is only apprehended through spiritual cognizance? In this work of research in the "Astronomy of the Invisible" Professor See believes that he has discovered a vast number of solar systems, differing radically in their character from those heretofore known. "Some of these systems are self-luminous," he says, "like ordinary double stars; others are burnt out and are comparatively dark, and still others are spectroscopic in character."

Indeed, Dr. See believes that we may conclude that in the infinite celestial spaces there exist not less than 20,000,000 spectroscopic binary stars. "Could anything be more impressive," he questions, "than the view thus opened to the human mind? Millions and millions of systems, of all sizes and representing all stages of cosmical evolution; with light, dark, and semi-obscure masses, all moving in orbits of considerable eccentricity, and by gravitational attraction generating in their fluid globes enormous bodily tides, which, working and reacting through the ages, modify the shape and size of the orbits and the stability of the systems! Since there are doubtless many millions of dark bodies, both large and small as yet wholly unseen and even unsuspected, it seems not unreasonable to suppose that probably the great majority of the stars are in some way attended by satellites. The mass of matter composing the stupendous arch of the Milky Way is thus very much greater than has been supposed by those who have enumerated the stars disclosed by our telescopes, and computed the total amount of it on the assumption that all of the star dust is luminous."

Dr. See quotes Bessel as saying that the visibility of innumerable stars is "no argument against the invisibility of as innumerable a number of others."

There is something very impressive in the realization of these innumerable dark bodies in space, invisible to the eye and yet exerting potent influences in this force of attraction on other bodies,—making their presence felt by their effects alone; and the analogy is unmistakable. If we may thus conceive of the stellar universe as made up of both visible and invisible bodies,—a conception sustained and verified by science, we may also conceive of space as we know it in our atmosphere, as peopled both with those whom we see and those whom we do not see. In this latter hypothesis, as in the former, we find the proof in the results. We all realize, even if we do not recognize, the essential power of influence whose source cannot be perceived by the senses, but which are felt, and which, as Lowell so fittingly phrases,

"—— sow in us
All germs of pure and world-wide purposes."

Science is constantly penetrating into the unseen, which is the ethereal, world. Spiritual and psychic science go hand in hand. There is between the two a perfect correspondence. With the increasingly higher development of the spiritual man comes the demand for the more swift and subtle mechanism of life,—in transit, and in communication. There follows, therefore, in the outer world the developments of electric transit,—of the swift communication of the "long distance" telephone, and, latest of all, the subtle, wonderful ethereal process of wireless telegraphy. Space and Time,—the two attributes that differentiated the temporal from the eternal,—are being overcome. Humanity is advancing directly into what was formerly to the world, the unseen and the unknown!

It is almost unaccountable that so simple and natural a thing as communication between the inhabitants of the seen and the unseen, should still, to a great majority of people, seem to be so phenomenal as to exceed claim to belief. In a recent editorial article the New York Sun says:

"The Rev. Dr. Savage, the Unitarian minister, tells of having received a communication from his dead son, through the mediumship of Mrs. Piper of Boston, to the effect that he should go to the room (which had been occupied by the young man in life) and examine a drawer in which he would find a lot of loose papers, that he must destroy at once." Dr. Savage says he did as directed, found the papers and discovered that they ought to be destroyed as 'not intended for eyes other than his (the young man's) own.' He cited another case where a young man's death from appendicitis was represented as foretold by the apparition of his dead father. 'I have had under my observation almost innumerable instances of such psychic phenomena,' added Dr. Savage.

"Prof. Hyslop of Columbia University gives this testimony:

"I know of an instance of a man who called on a friend. While seated alone in a room he saw an apparition, the distinctive feature of which was a standing collar on which two turned-down points were visible, with a string-like tie about it."

"When the friend entered the room the man asked him what he had been thinking about. He said he had been wondering whether he would wear a standing or a turndown collar."

"Is not all this trifling evidence from which to draw any grave conclusion? But Modern Spiritualism, which began with the rappings of the Fox girls more than half a century ago, has accumulated nothing more serious in the way of demonstration. It makes the inhabitants of the 'spirit world' interested in very petty matters of our material sphere, and nothing more important has come from them in alleged 'communications.' Fifty years have passed and there is no development; Spiritualism has not advanced a step since the day in March, when the Fox family at Hydesville, a little town in this State, reported that they had heard mysterious rappings on the walls and tables of their house. A society of Psychical Research was established at London about twenty years ago to investigate the general subject, and, with the assistance of an enthusiastic American branch, it has gathered much material, which it has published in voluminous 'Proceedings'; but we have looked through them in vain for any evidence of serious value."

To place the clear, logical and impressive testimony of Dr. Savage on the same plane as the trivial and inconsequential anecdote related by Prof. Hyslop is—to say the least—a curious exhibition of a lack of discrimination. The readers of the Banner will all, one may believe, quite agree with Mr. Brackett's able characterization of Prof. Hyslop's utterances in a recent number of this paper. The reason seems to lie in the fact that his cast of mind is solely objective; that he seems to be almost devoid of spiritual insight and penetration, and he thus recounts objective instances of a trivial nature, putting them gravely forward as representative, when, in reality, they are not so at all. One may fully agree with the Sun in the opinion that the quotation from Prof. Hyslop (which it seemed a lack of perception to quote at all, on the same plane with that of Mr. Savage) is certainly "trifling evidence on which to draw any grave conclusion." Not so, however, with the experience related by Dr. Savage. If evidence is ever entitled to consideration, then certainly such evidence as that is so entitled. As to the question as to whether Modern Spiritualism has advanced at all within the past half century, since the days of the Fox sisters, may I beg to consider this theme in my next? It affords a marvelous world of comparative speculation and record.

The Dewey, Washington.

The Light of Life.

WILLIAM BRUNTON.

Life was intended for light. It craves it in the flower and in the soul, and to be life it must be irradiated with brightness. This is the conviction deep as the skies and golden as the stars, that my heart has won.

At first life was labor, the task of the days, and was like this. I was a workman in the mines. I was sent there to gather precious things, as the world calls them, and as they seem to be. Men praised the gaining of them, and it was the pride of fair women to wear them, without thought of how they were obtained—that was of no moment to them; they were bright and beautiful, and that was all they asked. But I and my fellows toiled on through the days and the years, and we kept in the underground places, and saw little of God's wonderful day.

Then there was a moment of awakening, as if from sleep. A dream held fast part of my nature, which made claim to arise from bonds. I bethought me, how strange it was that I should live so, with but food and clothing for the days. I had little in the way of recreation and refreshment, and why should I serve these lower uses, as if they were the only use, and life was good for nothing more? Labor must be for purpose,—to provide, but not to the extinction of what else there is in the nature; so I resolved that I would heed the call of light and reach up higher.

Then life was social joy. I came to the surface of mother earth. I worked on the soil. I traded with men and found comfort in their presence. I lived in a new world of interests and delights. So I began to love life for its own sweet sake and uses. It had so much to teach me, there was so much to admire. I could hardly contain myself for the great joy it gave. But at times there was disappointment in the dark side of character and conduct. Long I struggled with this.

Then life was the light of light. It came about as the flower comes to the lily. There was a light without me, filling me with its own beauty, and it began to tell on me, until the day dawned when all my life was encircled in this splendor. The light had con-

quered, and I knew it as love, love for all things in the name of Love. My soul had sight of the All-Good, near and afar; in this moment, in all eternity. It was the beatific vision,—and it brought beauty and music and blessing all the days; for the light was Love, and the Love was my life, the inspiration of peace and power every passing moment, or rather every living now. It opened the Kingdom of Joy to me in all its vast reaches, and made the immortal my constant friendship and fellowship, so that I lived in the Kingdom of Soul and had communion with the lovely and the true in all worlds, for the light of love is the passport to every part of the infinite universe. It was mine by the claim of the heart and the admittance of it into the chamber of my desire. I held a seed of thought in my right hand. Love kissed it and it turned to a flower, for such is the influence of this light on all life.

The Message Through Judge J. W. Edmunds.

Oh! Mortals! weak and sinful mortals! Bow yourselves in the dust before that purity which has selected you as its instruments,—purity of whose extent you cannot conceive, and in whose presence ye are dark as midnight. Humble yourselves before that mighty Power whose servants ye are, and, looking abroad upon the boundless universe which has been unfolded to your view, think how insignificant ye are. Let your thought roam over the countless millions of holy spirits who people eternity, and ask yourselves what ye are. And remember that, as you have been favored with light and knowledge beyond your fellows, so shall the more abundant fruit thereof be demanded of you. As you have been the recipients of that love which purifies and elevates the heart, so will it be demanded of you the more that ye show it forth in your lives. And, oh, beware; beware, for your own sake; beware, for the sake of those whose love for you now causes them to tremble for your future, how ye permit an entrance into your hearts of a single unkind feeling; and be assured that every indulgence thereof will be but heaping coals of fire on your own heads,—a laying up for yourselves treasures of sorrow which will haunt your footsteps many a long and weary hour in your passage through eternity.

To you the kingdom of heaven has been opened beyond anything ever yet known to mortal man. On you has been shed a holy light beyond that of your fellows. On you hopes are built, oh how great, how great, how fervent, how cheering! To you is committed a task—oh, how infinitely important!—And on you, consequently, rests a responsibility, which cannot but purify of life and action and thought can enable you to discharge. Know, then, yourselves. Know, then, yourselves! Dive deep into the recesses of your hearts, and bring up in stern review before your judgments, enlightened as they have been by the knowledge given you, your most secret motives and purposes, and by an unshrinking amputation cut off from yourselves the evil propensities which retard your progress and impair your usefulness.

Do this and be happy. Do this and ye shall be able successfully to accomplish the great work before you. Do this, and in the glad shouts which will welcome your entrance into the spirit-land, when your day of work is done, you will find your abundant reward; and, as ye journey through eternity, the remembrance of the good ye have done will lighten your footsteps, and cheer you on the way to that Great Spirit in whose hands are all the corners of the earth, and from whom pours, on all whom he has made, a never-ending stream of love.

What matters it that the heart is pure and the purpose honest if there is not strength to do right? What matters it that you profess to be servants of God, if you fear the censure of man? What matters it that you rejoice with exceeding joy at the revelations made to you of the marvellous works of God, if fear of man retard an upright avowal of them? What matters it? I say much, much, indeed, does it matter; for ye cannot at once serve God and Mammon. Ye cannot at once be the recipients of this wondrous bounty, and yet worship the world by fearing its clamor. The time will come when ye will hail with glad shouts, with hearts overflowing with joy, the hour when ye proclaimed yourselves to the world, regardless of its frowns, that indeed ye are the chosen servants of the Most High God.

What fear ye? It is the cause of God in which ye are engaged; and fear ye to acknowledge it? Oh, fear not! Fear not! Fear not man; fear only God, and remember that he who denies his Master may in his turn be himself denied. Buckle on, then, the whole armor of God; and be well assured that, in his cause, not a hair of your heads shall be injured. Measure not this great work by the miserable standard of man's applause, but by the metemorphosis of eternity.

Fight! Fight! But first fight yourselves. Conquer first yourselves. It is your

selves that most retard your progress, that most impair your usefulness, that most impede the development within you of powers, innate there, which could make you marvelous instruments of working God's wonders before men. Oh, seek to know yourselves; seek it with humble, contrite hearts. Seek to bow before the throne of the great Creator your stubbornness, which prompts you to resist even His will. And forget not, that as your gifts are great, as the blessings bestowed upon you are beyond those of others, so is more demanded of you; and that, as the great principle, that we are judged by our opportunities, exists everywhere and forever, ye cannot escape its influence on yourselves. Think how great, how wonderful, is the power that is given you,—that of revealing to man his immortal life in the sphere, the power to open to his knowledge the very gates of death, the power to penetrate into the grave, and dispel at once its darkness and its mystery,—the power to open to him a glorious future, and to lead him to it,—the power to enable him to shun an evil future, and the power to lead him back to the great purpose for which he was created. . . .

And now, dear friends all, could you see, could you feel, oh, could we in the slightest degree make you sensible of the deep, the abiding, the overflowing love which has prompted us to deal out these admonitions to you; could you but know the intense interest with which countless numbers of pure and happy spirits regard your progress; could you but understand the immense value to the cause of truth that your purity and progress are; could you but see how many thousand hearts are overflowing with love of you, you would know and appreciate the motives which have prompted us thus to chasten that we might purify,—thus to burn your gold in the furnace that it might be brightened, and thus to warn that we may draw you nearer to ourselves, and bind the stronger the links that are to connect you with us to eternity. —Spiritualism, by J. W. Edmunds and George T. Dexter.

We are One.

E. A. BRACKETT.

We were two and yet we are one. I cannot remember when we were not together. In the spring time of life we walked hand in hand, through the green fields and leafy groves, by the running brooks where the flowers bloomed and the birds poured forth their songs of love.

We saw the farmer, robust and strong, cultivating his ground, trusting to a generous return. The wife, peaceful, contented and happy; the children, frolicking on the lawn, and I said, "This is peace; let us stay here." The days, the weeks, the months, came and went. I grew restive, vain and conceited. When I was weary, exhausted or sick, my companion bent over me so tenderly. She was not disturbed when I said or did things that I ought to have been ashamed of. In fact, I felt at times that it pleased her. She was so far superior to my own wayward disposition, that it hurt my self-love. I was vexed that she took no interest in things that so disturbed and tired me. Had she complained or found fault, it would have been a relief. I would have quarreled with her but had not the heart to do so. As I look back on that part of our association, I can see how unmanly and provoking I must have been.

The autumn came; the flowers disappeared, the grass turned yellow, the birds went southward, the brown leaves were falling, the brooks were silent, the children no longer frolicked on the lawn, the farmer had gathered in his crops and retired into winter quarters. I became dissatisfied and sought to avoid the impending change. I said to my companion, "Let us go,—why should we stay here?" She answered, "Where?" and I said, "Anywhere but here."

We drifted to a great city where the river of life seethed and rolled to the great ocean of Eternity. On its surface the debris of untold ages, the foam and scum of artificial life. What poverty, crime, ruin, joy and sorrow lay beneath its terrible surface. I cared not to know. I only sought to get away. Again I said, "Let us go." She answered, "Where?" I said, "To render mountain whose hoary head is covered by the fleecy clouds. There must be rest above the thoughtless, changeable current of material life."

Slowly we toiled up its side until we reached the line of perpetual snow and ice. Tired and completely exhausted, I threw myself on the ground. She sat beside me and laid her hand on my brow. For the first time for years I felt a yearning toward her, a faint glimpse of a changing life.

I heard the creak and grind of the rocks forced aside by the frost. Great boulders, severed from their anchorage, went sliding down the mountain, tearing up the trees at the base. I saw on all sides the warning elements,—the rains, the snows, the frosts, were slowly coating the mountain down. That is (Continued on page five.)

Printed by BANNER OF LIGHT PUBLISHING CO.
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BANNER OF LIGHT BOOKSTORE.

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

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Banner of Light.

BOSTON, SATURDAY, MARCH 22, 1902.

ISSUED EVERY WEDNESDAY AFTERNOON AT 4 O'CLOCK FOR THE WEEK ENDING AT DATE.

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

PUBLICATION OFFICE AND BOOKSTORE
No. 204 Dartmouth Street, next door to Pierce Building, Copy No. 89.

WHOLESALE AND RETAIL AGENTS,
THE NEW ENGLAND NEWS COMPANY,
14 Franklin Street, Boston, Mass.

THE AMERICAN NEWS COMPANY,
and 41 Chambers Street, New York.

TERMS OF SUBSCRIPTION IN ADVANCE
Per Year.....\$2.00
Six Months.....1.00
Three Months......50
Postage paid by publishers.

Edited by
BANNER OF LIGHT PUBLISHING COMPANY.
Harriet D. Barrett.....President.
Frederic G. Tuttle.....Treas. and Bus. Man.
Margaret D. Barrett.....Editor-in-Chief.
Margaret C. Barrett.....Assistant Editor.

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

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25 cents per Aline Line.
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