

## PRAISE TO GOD.

To Dr. James Martin Pabst, on the occasion of his  
eighty-fifth birthday, March 23, 1902.

"I will sing unto the Lord, because He hath dealt  
so bountifully with me."—Ps. xlii, 4.

No song is worthy or complete,  
Unless the heart is praising;  
With prayer and praise commingled sweet,  
For God to bless its singing.

Therefore with happy voice I lead  
A hymn of high thanksgiving  
To Him, the Eternal Father-son,  
The Source of all things living!

From out the veiled creative Spheres,  
The fire of Heaven's refining  
Touched one by one thy eighty years,  
And shaped true and abiding.

With health, and strength, and thought inspired,  
Thou wert at birth anointed  
By God, who gave thee breath, and fired  
Thy life work fore-appointed.

To be a message-bearer—this,  
A mission full of beauty,  
God gave thee to fulfill. In Bliss  
For thee is stored Love's duties!

The Lord is gracious unto thee!  
Time's eighty years rest lightly  
Upon thy head. The crystal sea,  
Thy barque must cross, shines brightly.

Our years are as a flight of stairs,  
With shadows oft then stealing—  
Life's dawnings, glorified by prayers,  
Blest treasure hopes concealing—

Life's noonday, but with battles long,  
Marked with defeat and glorious  
That spurred us onward fighting strong,  
Until we stood victorious—

Life's evening, bright, happy, calm,  
With soul on prayer-wings singing  
A grand "Te Deum Laudamus" psalm,  
Deep spiritual rapture bringing.

The picture of thy eighty years,  
In panoramic beauty,  
Shows many a trial in rainbow tears,  
Touched by the Christ of Duty.

The hour is coming, Lord; we kneel,  
Thy love and peace confessing  
With gratefulness. These years we feel  
Are eighty years of blessing.

Tune full song-worship, Lord, complete!  
Our hearts are full, and ringing  
With prayer and praise commingled sweet;  
O Father! Bless our singing!

Devotion.

Sydney, Australia, 1902.

## Jesus—Man, Medium, Christ.

Synopsis of an Inspirational Lecture Delivered by  
Mr. John W. King before the Spiritualist  
Society, of Galveston, Texas,  
Wednesday Dec 23, 1901.

In the study of the life of Jesus, the Christ, there is probably no more beautiful or important lesson than this: Truth stands unmoved by man's disbelief, unchanged by his denial; in majesty she moves, and her presence dispels the gloom of error; the quaking forms of superstition and bigotry disperse, while doubt and fear flee as bats from a torch. Let man seek to be made free by Truth, to stand in its brightness, to reflect the holy light which drives away all darkness, conceals all clouds and transforms night into high noon. Truth asks no defense, she but seeks a bearing. "Truth crushed to earth will rise again, the eternal years of God are hers."

This magnificent illustration of successful soul culture is drawn from the fact that Jesus as a historical character is comparatively unnoticed and unmentioned. Historians of his day, from prejudice possibly, so briefly mention him that we are not for some higher inspiration, he would pass unnoticed. Outside the Holy Bible, which we all know is a compilation by religious enthusiasts, and some books purporting to come from the Magicians of India and Persia (wise men) which in matter of form and ceremony contradict the Bible, there is no history of this character—Jesus. This is no history of the fact that men are but vehicles for lives, as the body is an instrument for the soul. "Lives of great men all remind us, we can make our lives sublime."

### JESUS, THE MAN.

Creative Energy has evolved the manifestations of life from seemingly inert pebble and clay to the wondrous creature—Man.

"What a piece of work is man; how noble in reason; how infinite in faculties; in form and moving, how express and admirable; in action how like an angel; in apprehension how like a god; the beauty of the world; the paragon of animals!"

Man's towering reason has arranged the vastness of space, filled with beauty and grandeur, to suit his taste, aye, fancy; harnessed the forces so wondrously potent that once they were looked upon as far beyond the conception of mortal mind, to not mention the grasp of his hand when electricity is subservient and even the magnetic waves, earth and air, are bearers of his messages.

All history leads one to rest assured that Deity has said of Man, "This is my beloved son in whom I am well pleased." Nature lies an open book, a revelation of the Infinite; the sands upon the shores, the boulders on

the mountain's rugged side and craggy top, speak in tones subdued, but mighty; the babble of the brook; the dashing of a great wave pushed by angry winds, the chirping wren and trilling lark, the roaring lion and whining tiger from jungle lair, all speak to listening ears—respond to souls anxious for a revelation of Divinity. The springing grass and violets of early springtime, the wilting flowers and growing grain of sultry summer, the fruition, nuts and seed, of autumn's golden touch, aye—even the blast and chill of winter bleak and dismal, contain volumes of Wisdom rare and most desirable.

All,—all this is as a wondrous panorama to the several senses of Man. As these whispering and thundering tones respond to the observations of man's physical senses, so there is constant response to the appeal of his spiritual senses. The angels of High Heaven, stooped to earth on many occasions to find mouth pieces for their heaven-born ideas. Nature, as seen by man, breathes in holy voice the revelation of Creative Energy, but Man is the one for whom such purpose moves. Note how animals become domesticated or extinct and vegetation changes, as if by magic touched, when Man and civilization, with their appendages, move in majesty across a country or a continent.

So much nearer to our hearts, so much dearer, is the sweetness and purity of the life because Jesus was a Man, born of woman. However much we may look up for the heavenly Christ, the divine, the immaculate, we will find lying in prominence to our gaze, the human impulses which every Man inherits from the brightest Jewel in memory's casement—Mother. Compassion which moved his heart toward the multitude, grew from mother's sympathy for the bruised finger and trivial misfortunes of childhood; no higher source is necessary for such qualities; provoked to chastisement on several occasions, no attribute of Deity, but a quality of Man growing from mother's ability to correct and if necessary punish for the well being of the child; moved to tears when contemplating a close walk in the path of duty (as when he prayed that the cup might pass) not the manner of a god but the behavior of a Man cultivating the noble characteristics bequeathed by a loving mother who dampened the pillow many nights to decide "which shall it be?"

### JESUS THE MEDIUM.

As tangible Nature has been a means of expression for life in its varied forms, so man has been the medium or mouthpiece for spiritual gifts of perception and reason. Our judgment does not lead us to presume that any preparations are made for divine revelation, other than the building of chaste characters that stand for the actual purity of life rather than the fleeting or seeming. Nor do we presume that the occasion of this exemplary life in which old teachings were to be taught and practiced, any exception was made.

You are aware with a moment's thought that all of the teachings of Jesus, which breathe of divine origin, are the precepts of former ages; the first and second commandments on which he declared hung the law and the prophets, had been taught by Confucius and others hundreds of years before the birth of this great Man and Medium—Jesus. In fact, that sweet singer, Ella Wheeler Wilcox, has, both wisely and beautifully, said, "Whoever was begotten by pure love, and came desired and welcomed into life is of immaculate conception."

He whose heart is full of tenderness and truth, who loves mankind more than he loves himself, and can not find room in his heart for hate, may be another Christ. We all may be the saviors of the world if we believe in the Divinity which dwells in us, and worship it, and nail our grosser selves, our tempers, greeds, and our unworthy aims, upon the cross. "Who giveth love to all; pays kindness for unkindness, smiles for frowns; and lends new courage to each fainting heart, and strengthens hope and scatters joy abroad—he, too, is a Redeemer, Son of God." This is the high state of mediumship which exists in embryo in all minds.

The philosophy of spiritual mediumship as taught and practiced by Spiritualists enables one to immediately see that our lives—yours and mine—are vehicles for the revelation of spiritual, aye, infinite things of greatness. History discloses to us the fact that cycles of time bring forth conditions which form characters that are apparently endowed with especial qualities; India has her Buddha, with a following of three to one more than any other Messiah; no small number bow at the altars of Mohammed and most reverently acclaim, "Allah, Allah, Thou Almighty." Egypt with her several Messiahs holds a pronounced influence over the entire world. So man in his true state of spiritual development is medium between his mortal condition and the Most High.

The soul speaks and all space reverberates. Anxious ears listen for voices we thought were still, and angel whispers tremble in the air about us. Pleading eyes seek to peer

beyond the darkness of the tomb and familiar forms in shining raiment clad illuminate the gloomy surroundings. Longfellow says:

"Then the forms of our departed  
Enter at the open door;  
The beloved, the true hearted,  
Come to visit us once more."

### JESUS, THE CHRIST

With such an estimation of man, recognizing him in his true nature as a mediator (medium) 'twixt mankind and mankind's Creator, we can but see the Christ in such a life. Our tolerance compels us to see the Light which lighteth the life of every man that cometh into the world; to see the divine impulse (Christ) which moved Prince Siddhartha to leave the luxury of his station as king's son and beautiful Yasodhara who dwelt in a "pleasant prison house where love was fuller and delight its bars," where "Twas treason if a thread of silver strayed in tress of singing girl or nautch dancer, and every dawn the dying rose was plucked and dead leaves hid, all evil sights removed," to live for years in seclusion and grow to be a Buddha. This self-same light doth light the altars of Egypt's Messiahs and of Mohammedan devotees. The man has become a medium for helpful revelation and the comforting balm, the helpful courage, the abiding faith and hope—the Christ—has so outlived the man, the instrument, that we behold Jesus afar off, but the Christ our abiding guest, our unfading light.

We picture the Man Jesus in a sphere where such ethereal conditions prevail that garments are as but glistening sheen to adorn the characters of those who dwell in that best sphere; the harmony so complete that thought waves serve as language with no harshness of verbal speech. With folded hands and countenance aglow, he stands within a floral paradise—on one side, perchance, a mound rising high, like some gayly liveried sentinel, behind an arch simple, but in its simplicity too grand for any mighty monarch; to the other side a curving vale reaches out unto other graceful forms of beauteous display. Each covered deep with flowers of perfect form, and a color displaying every tint man's most vivid imagination can picture.

These are the prayers of earnest, needy souls of earth which perhaps float, below, no such garments as words, but waited from the very soul to the great fountain of all Good, they thus adorn the presence of this illustrious Man, this renowned Medium, this—Christ.

"For at the gate of heaven an angel stands,  
And the prayers that children pray  
Change into flowers within his hands  
And by him are borne away."

The formal mutterings and supplications void of spirit linger in the air no higher than the spires of costly edifices in the shadow of which children cry for bread, and at length fall like heavy stones upon the heart of the supplicant who was filled, perchance, with religious ecstasy, but lacked the Christ principle of Love and Life.

May the purposes of our life be so noble that they inspire us to love the Man, respect the Medium, and practice the Christ, which is a principle living in embryo in each soul today and but needs to be called into activity to become the light and comfort, peace and gladness of our life; to reflect like qualities upon the pathway and into the souls of every one with whom we come in contact.

## Life's Journey.

BY PAUL F. DE GOURNAY

Life may be likened to a hill, rather steep, over which the sun is rising. In the heyday of youth we begin the ascent from the west side. All around us the landscape is tinted first in rose, then in golden hues.

We climb gaily, pausing now and then to smell some fragrant flower, pluck a luscious fruit, or pick some sparkling gem. We may stumble against some hidden stone, step into an unsuspected quagmire, or be caught by the brambles and briars; but still we push on; though our feet are sore and grow heavier as we proceed. We are facing the light; it dazzles us. Our shadow is behind us; it follows us, shortening, but growing denser as we climb—our own shadow, the shadow of our making, which, heavy and cold, we feel as a burden upon our shoulders.

We reach the summit; one brief pause to gaze upon the splendid vista; sometimes—not often—we look behind to measure the distance we have traveled; to recall what we have enjoyed, what we have gained, what we have neglected to acquire, or lost after acquiring. We think, also, of the hardships we have endured, which we made light of then and which, now, we wonder we could outlive.

Then the descent begins on the other slope. How steeper than the slope we have just climbed! How rapid our unwilling steps! Faster and faster we go, and the ascent had

seemed so slow! But the sun is sinking behind the hill-crest; our shadow is before us; it spreads, denser and darker; surrounding objects lose their beauty, many are no longer distinguishable; others are transformed, distorted. We know of the rose's presence by its abiding fragrance, we no more see its beauty; the fruit we may chance to pluck is Dead-Sea fruit, bitter and full of ashes—the fruit of experience;—the gems by the roadway no longer sparkle, they are as mere common pebbles.

All this we feel, we resent; but we have been looking down, trying to pierce the darkness, to pick our way with safety, mindful of pitfalls. Wearied, at last, we halt and cast a look upwards, onward; then we see another light, the rays of another sun illumine another landscape just ahead of us. Oh! how much more splendid than the sun we thought so dazzling! It is a celestial orb in whose golden glow the iridescent colors of the rainbow—the Arch-of-Promise—mingle and flutter.

What matter the shadow at our feet, now, be it ever so dark and cold! With eyes fixed on that brilliant light, we step boldly, trustingly. Only a little while, and we shall be within the radius of those rays; then there shall be no darkness, no chilling vapors, no plodding over a hard ground, but we will skim over the surface, as a bird over the water; leaving the shadow behind, we will rise, as though provided with wings, enter the enchanted circle and bask forever in the light of that sun which knows no setting.

And we have not made the journey alone, but in numerous company. Some have tramped upon their companions in the haste of the ascent; more considerate, some have helped each other, supporting the weak, lifting up the fallen, encouraging the timid. Life's journey is full of responsibilities. Fortunate is he who undertakes it with a trusty guide, and, being shown the way, may, in his turn, be followed trustingly by his weary companion-wayfarers.

## "Except Ye Become as Little Children."

Who so ignorant now as to speak of life being bounded by the cradle and the grave? Of an Ego as a person here, an angel after death?

So patent is it that human life is all one from conception to eternity, and death but an incident in that life, and that an entity here and there are the same, only manifesting through different elements, that the marvel is any can think otherwise.

The same law is effective on both sides—of that dividing line, in its application giving different phenomena only according to whether working through matter or spirit. And that dividing line itself is being fast obliterated by the tread of the feet of loving ones crossing and recrossing unceasingly.

If life itself is all one, so is science, and any scientific law proved infallible in its application here in material things, is equally true in the spirit world; though its workings must of necessity be adapted to spiritual things.

If the scientist wishes to follow his laws into the realm of spirit, and investigate phenomena, he must not expect to draw it down to a material plane, nor try to analyze it by scientific tests which apply only to material things.

If he would understand it, he must either cross the dividing line himself, or accept instruction from some dozen of that land who can cross to this side. And in order to put himself in the best possible attitude to become enlightened, it would be well to allow the instructor to suggest the conditions under which they should meet, and to proceed in the demonstrations as he may fit, as the one who best understands the subject under consideration. This would place them in their proper relative positions, and the chances are that the results will be infinitely more satisfactory than if the unenlightened one assume the prerogative of dictating conditions and being master of ceremonies. For, being ignorant of spiritual things, he is likely to demand conditions which cannot be complied with, or, if indeed the manifestations are not rendered altogether impossible, they are oftentimes so distorted as to give almost a caricature of what is intended to be conveyed—as a most beautiful and suggestive reflection mirrored forth from the surface of the still water is rendered distorted and grotesque when the water is agitated even to a slight degree, and lost altogether with greater disturbance.

Give the medium freedom; give the control freedom. So we obtain the desired results, what matters it to us what the medium operand?

We should ask for proof of life eternal, immortality. Ask that alone, and let them choose their own way to give that assurance, by demonstrations which shall be proof palpable to us. One coming into their presence in a receptive mood, seeking the truth in this

matter, will not go away empty. His very attitude opens the avenues to him. Dictating no conditions, they are at liberty to use those with which they are most familiar, and consequently can employ with the greatest ease and the best results.

His own friends in spirit life will almost invariably stand ready to make themselves known, and by reminiscence of incidents in their earth-life, with which the sifter is familiar, establish the fact of their identity, and that they still live.

This should be the first step; and once these two things—that there is continuation of life after earth-life, and that it is conscious, individual life that can identify itself, a true basis is laid upon which even the scientist can build a librium. But, for investigations in the phenomena to be of any value to him or the world, he must approach it as an unbiased seeker after truth. As a pupil and not as an instructor, nor even as an equal.

The purity and simplicity of the teachings of the gentle Nazarene could not be understood by the "higher" people, stiff-necked with the stony laws of the old dispensation; nor can he who lives by stony, materialistic scientific law understand spiritual refinement and force; and to those who have more light, he appears as those who essay to measure the song of a bird with a yard-stick, or seek to compute the thunder's roll by so many pounds to the bushel.

H. M. Gerner.

## Random Thoughts on Evolution.

BY DEAN CLARK.

Evolution is the synonym of growth, which is God's method of "creation." Every organism from a crystal to planet, from an amoeba to a mammoth, from an ameba to a man is evolved from a spiritual monad or germ encased in a material envelop called a cell.

The "promise and potency," and the prototype of every individual being is in its cell-germ. Worlds are evolved from cosmic "chaos" by accretion of atoms around a focal germ or nucleus. The life in the seed is the divine artist that evolves the plant, animal, or man, according to its innate idea and capacity, or potential spirit prototype. Evolution of external power or energy awakens intrinsic capacity in every germ, and by a natural process of evolution a form of being "materializes," corresponding to its innate spirit anti-type.

Types of being are infinite in diversity and eternal in duration, so far as man or angel knows, hence we do not believe man is evolved by variation from the ape. When conditions were favorable, Mother Nature evolved man from a spirit monad, just as she did the simplest plant or animal.

Evolution not only made man, at first a savage, but continuing her scheme, she develops innate mental, moral, and spiritual faculties, from barbarism to civilization, and will continue its progressive work "from sin to sanctification." True salvation is not a miraculous and instantaneous "change of heart"; it comes by a normal growth of the divine in man, an evolution of his spiritual faculties which grow into ascendancy over his lower animal propensities.

"Heaven is not reached by a sudden bound. We climb the ladder round by round."

As the embryo evolves into manhood and womanhood, so it grows into angelhood by innate tendency and potency, quickened by inspiration from superior divine powers, and thus the great Law of Evolution, through eons of time, has redressed the rock to the plant, animal and man, and continues her process in the realm of mind till the barbarian becomes a saint, and the saint a seraph!

## Immortality.

The word immortality is one of the jeweled words of our language. It burns with the brightness of diamonds in rich clustered array. It shines like a golden star in the sky when we are lost by lingering among graves and bewildered about our destiny. In the darkness of doubt, when there seems to be nothing above us, then this beautiful thought with its planet radiance, and attendance of stars, appears in the heavens, and assures us that what looks like blank space has its worlds blossoming like our meadows with flowers. There surely is a home prepared for us we see—when like a bird with outstretched wings, we may fly from this swaying branch of time. Then we no longer fear destruction at noon-day or night; we sense what we are, and that gives us strength and courage. We look at the stars, and we say—these worlds need tenants—the Power of the Universe cannot leave them lonely; and they must need souls with our faculties of understanding and duty; and what more reasonable and lovely than the thought that we shall be the inhabitants of such distant realms, and enjoy them as we do this. Immortality is the only word that coincides with the nature of life, and with the demands of the spirit received from the All-Spirit.

William Brewster.





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## Editorial Notes.

It is now the fifty-fifth year of the Spiritual Era, and all Spiritualists will govern themselves accordingly. Will it be difficult for them to write the words "S. E. '03," as it was to occasion themselves to the change in the year of the Christian era at New Year? It seems singularly appropriate to have all letters, business papers, official documents, etc., marked with those significant characters that indicate the birth of Modern Spiritualism. It was not roused up to the earth as adjunct to Christianity, or as an aid to the creedbound churches of the time. It came not to destroy, but to fulfill the divine commands of Life, and gave to the children of men new power with which to meet the trials of every day existence. It was the opening of a new era in scientific, philosophic and religious thought, and marked the dawn of a new spiritual dispensation to the people of earth. For that reason, and others equally cogent, it is always pleasant to see the correspondence and official papers of all Spiritualists bearing the insignia "S. E." May "S. E. '03" be filled with everything of good for the Cause of Spiritualism and inspire all Spiritualists to work with a will to defend the sacred principles of liberty.

There are many things for the Spiritualists to do during the fifty-fifth year of their glorious era. Charitable work is needed in all sections of our nation. Maj. Gen. Prosperity does not seem to have visited a large percentage of the Spiritualists, but has apparently sent out an army of foragers to take away the little they did have. Appeals for aid in the way of money and home comforts have not been so numerous to my knowledge for several years as they are today. Some of the oldest and best known mediums are calling for help. One of these is Henry Slade. For the good he did thirty and forty years ago, he deserves well at the hands of the Spiritualists of today. It is true that he has abused his mediumship, betrayed his friends and frequently disgraced Spiritualism during the past ten or fifteen years. For these terrible blunders, he deserves only pity, and should be placed under guardianship for the remainder of his earth life. He is now in Grand Rapids, Mich., in a very destitute condition. It is useless to send money to him, but it can be sent to the Secretary of the N. S. A., Mrs. Mary T. Longley, 600 Pennsylvania Ave., E. Washington, D. C., through whom it can be applied to the immediate needs of this fallen specimen of manhood. He deserves our care for what he has been, not for what he now is to our Cause.

In this connection, it is not out of place to suggest that the N. S. A. Home at Reed City, Mich., is the place designed for such wrecks as Henry Slade. The officers of the N. S. A. are working with it will to secure an endowment that will enable them to open the Home at once to these in need. One of the first things to be done should be the raising of that endowment. With such cases of extreme need as is apparent in Henry Slade, there should be no hesitation whatever on the part of any Spiritualist in making a donation to the Home. Spiritualists have long talked about the desirability of a Home for the needy and destitute in their ranks. The N. S. A. has taken the initiative in an endeavor to provide such a Home, and it now has a right to expect the hearty co-operation of all true blue Spiritualists in this work. Two persons will give seven hundred fifty dollars each to an endowment fund, provided the Spiritualists of America will untiringly raise fifteen hundred dollars more. This will make three thousand dollars available at once to meet such cases of urgent need as we find in Henry Slade. The N. S. A. officers have received, in round numbers, only two hundred dollars toward the fifteen hundred required. Spiritualists, let us arouse ourselves and make up the balance at once.

Another very important question that should be settled during the year S. E. '03 is that of the legal status of Spiritualism. A Pennsylvania court has ruled that a belief in Spiritualism is prima facie evidence of insanity. If this decision is permitted to stand, it forever destroys the liberties of our people, and effectually deprives them of their rights. What are the Spiritualists going to do about it? This question is before them for consideration, and will never be settled until it is settled right. Here, again, the N. S. A. comes in as the agent and servant of the people. It is the source of appeal for aid to carry this case to the Supreme Court of the United States, provided it has a full treasury. It should be loyally supported in its battle for the people's rights. Readers of the Banner, are you doing anything to help sustain those rights? You can aid if you will but try. If the N. S. A. had a fund of one hundred thousand dollars at its command, the Reed City Home, and all contested will cases would never lack means of support or defense. I wonder if such a fund cannot be raised during the year? It would only take ten dollars each from two thousand Spiritualists to make it. Will they try?

There are political issues that should receive careful attention during the coming year. Capital punishment, compulsory vaccination and medical monopolies should be vigorously opposed. Some Spiritualists have votes, and if they use those votes as they should, then these reforms can be obtained. As it is now, whenever the average Spiritualist is forced to make a choice as to which he will serve—his political party or his religion—he will side with his party, even if he thereby aids in the enslavement of himself and all other Spiritualists. It is a sad fact that so many of our people are Democrats or Republicans before they are Spiritualists. Some of us will vote our party tickets regardless of the character of the men for whom we vote, with the positive knowledge that those men will, as officials, deliberately ignore and insult us when once secure in their positions. The man who prefers to be a Democrat or a Republican to being true to his convictions, is certainly a poor specimen of manhood, and a very low type of a Spiritualist. If all Spiritualists will but stand by their principles, they will vote only for those men who are upright and honorable in all things, and are pledged to carry out the convictions of those who elect them to office. This can and will be done when Spiritualists prefer their religion to their party.

If all Spiritualists would but make their politics a portion of their religion, they would always be found voting on the side of right and justice. Many good men have frequently remarked "everything is fair in politics," and have resorted to the most demoralizing methods in order to gain their ends. Morals are involved in politics as much as they are in any department of man's thoughts or work. If a man can be dishonest in politics, he is unworthy of trust in all other respects. A true Spiritualist always seeks to live up to the highest and best teachings he receives through his religion. He does right for right's sake, and acts according to the promptings of conscience in all things. He never votes for a bad or a dishonest man simply because that man is on his party ticket. He determines the principles for which all candidates stand and then votes for those men who most nearly represent his ideas of right. No true Spiritualist will vote for a man who believes in unrestricted vivisection, compulsory vaccination, capital punishment, medical monopoly, and pernicious class legislation of any kind. He votes only for men and women of tender hearts, broad minds, cultured souls, sound morals, and benevolent purposes. Such men as these can be found in all sections of the land, and it is the duty of progressive Spiritualists to see that only such are nominated and elected to office.

These remarks bring to mind another important matter that should not be neglected. All religious societies post notices of their several meetings in hotel corridors and other conspicuous places in the cities and towns where these churches are located. I do not believe that six Spiritualist societies can be found in the United States who do the same thing. Why would it not be well to have attractive signs setting forth the place of meeting, hours of service, and so far as possible, the names of the speakers posted at conspicuous points about the city? Many travelers are Spiritualists, while not a few permanent residents are often unaware of the existence of a Spiritualist society in their resident cities, until their attention is called to it in some direct way. It is a legitimate means of advertising, and cannot fail to bear good fruit when it is once faithfully tried. It would show the outside world that the Spiritualists were not ashamed of their religion, and were willing to submit its claims to the consideration of the public. I hope it will be tried wherever permanent organizations exist, and the results carefully noted.

Through private letters and from the reports of the secular press, the Banner learns that the well-known medium, Mrs. Maude Lord-Drake, has re-entered the field as a public worker. Mrs. Drake has fought many battles for Spiritualism and mediumship in the past, and comes to the front today ready once more to defend the Cause she loves. Her famous lawsuits against the religious bigots of Missouri, who persecuted her in former years, are important events in the history of Spiritualism, and will long stand as an evidence of what one determined woman will do in behalf of her religion. In all of her many struggles, Mrs. Drake was loyally sustained and most ably advised by her talented husband, Hon. J. S. Drake, who spared neither labor nor expense to win the contest for the right. Mr. and Mrs. Drake are now making St. Louis, Mo., their permanent headquarters.

Among the many workers who seek to benefit their fellowmen through the power of healing, no one is more thoroughly devoted to his task than Marshall O. Wilcox of Boston. He is earnest, honest, and steadfast in his advocacy of the right, and seeks to live up to the high standard of eternal justice and pure morality that was set up for him by his angel helpers when he was called to undertake the work of benefiting humanity. Mr. Wilcox makes no ostentatious display of his talents, nor does he advertise them as he might do, yet keep within the limits of that innate modesty of bearing that has ever been one of his chief attractions. He has been tried and not found wanting in his work as a healer, while his devotion to the Spiritualism of the soul marks him as one who is in harmony with the progressive thought of the age.

It is always a pleasure to grasp the hand of the great "Poughkeepsie Seer," and to receive a word of greeting from his most sympathetic and genial soul. Among the hastening throng in front of the Boston Public Library the other evening, his was the most striking figure. The classic countenance, the clear, kindly eyes, the inspiring presence, and his encouraging voice, all combined to make him doubly attractive to those with whom he mingled. Strangers could not avoid pausing to give him a second or even third glance, and then they went their way, feeling refreshed from having had even a momentary touch of this great prophet's magnetic force. I am very sure that I walked home quite rested, even though I had worked hard all day, after having had a few moments' conversation with him. There are few really great men, wise prophets, and noble sages yet on earth, but foremost among the first of all of these, must be reckoned our grand "Poughkeepsie Seer," the illustrious Andrew Jackson Davis, M. D.!

Once in a while a burst of sunshine breaks through the heavy clouds of injustice that hang low over the horizon of the lives of men. One of these came to us through a recent failure of a grand jury in Cooperstown, N. Y., to find an indictment against Ira S. Sweet, the famous bonneteer. He was arrested in Oneonta, N. Y., last June on the charge of practicing medicine without a license. As soon as the news of his arrest was made known, protests against it began to pour into the offices of the secular papers of the section where he resided. Mr. Sweet was everywhere held to be a public benefactor, and no one of the witnesses summoned to testify against him could say anything but good of him and his work. It took the grand jury just three minutes to render a unanimous verdict in his favor. Some of its members had been successfully treated by Mr. Sweet, or had employed him in their homes, so they could act intelligently in the premises. This splendid victory over the medical monopolists is a matter of sincere congratulation on the part of all lovers of liberty. I am under obligations to my good friend, Mrs. Porter for calling my attention to the case.

Mr. and Mrs. G. W. Kates, missionaries of the N. S. A., continue to win golden opinions for their work in all sections visited by them. The Fort Worth, Texas, Mail-Telegram, gives an extended and highly appreciative notice of their work in that city, compliments Mr. Kates upon his eloquence and scholarship, and gives Mrs. Kates just praise for her fine psychic abilities. Mr. Kates is a talented speaker, and exceptionally fitted for the position he so ably fills, while his good wife is one of the best psychics now before the public. The N. S. A. was fortunate in being able to secure their services. They have given a good impression of Spiritualism wherever they have been called upon to labor.

The Easter number of our valued exchange "Boston Ideas" is a gem and reflects great credit upon the artistic skill and literary taste of its wideawake proprietors. They are to be congratulated upon the splendid appearance of their Journal in this its holiday issue.

Vol. I, of a work entitled "The Unsealed Bible," by George Chalmers, of Chicago, Ill., is just at hand. It presents a very attractive appearance, and if its contents match it, it is a work that all should have in their libraries. This book will be carefully read and reviewed in the Banner's columns in the future. Its receipt is hereby acknowledged with thanks. Mr. Chalmers is an accomplished scholar, and almost always has something of interest to say to his hearers and readers.

It was my privilege to listen to some very wholesome and inspiring remarks a few days since from the lips of a very scholarly and eloquent gentleman who is a resident of Boston. He dealt with Spiritualism from the standpoint of pure mathematics, and the precision with which he demonstrated his every proposition clearly proved him to be a

master of his art. He dealt kindly with all genuine phenomena and showed their true place in the economy of Spiritualism, but he did not spare the counterfeiter and his bogus manifestations. He called the tricksters by name in many instances, and his analysis of their so-called manifestations was ample evidence that they were utterly valueless from the standpoint of truth. It was most refreshing to listen to this able, fearless advocate of the Spiritualism that spiritualizes in his most helpful elucidation of the problems of psychism. He is a man of ideas, far in advance of his age, and he is known as Prof. Henry, the scientific astrologer, the able editor of Astrologia-Sana.

That helpful work, "India's Message to America," by the late Virchand B. Gandhi, has been revised, and released by the Austin Publishing Company (Limited), 1245 Queen St., Toronto, Ont. This work contains the series of lectures delivered by Mr. Gandhi, at Cassadaga Camp in 1894, and is a most excellent text with regard to life in India, the religions of the people, social customs, etc. Every thinker should have a copy. It is for sale at this office, thirty-five cents per volume.

Congratulations to the venerable "globe encircler," Dr. J. M. Peebles, who is now on his fourth journey around the world, upon having arrived at the youthful age of eighty years. As will be seen by the beautiful poem, on the first page of this issue of the Banner, by "Devotion," our "Pilgrim" rounded out eighty years on the twenty-third of March, and has now entered upon the ninth decade of his earthly career. He is as vigorous mentally as he was sixty years ago, when he entered the Universalist ministry, with the hope of aiding his fellowmen to find the better way of living. He has stood long and faithfully at his post of duty, and has bravely defended the religion of Spiritualism to which he has been devoted for almost fifty years. It was the choice of his riper years, for it appealed to both reason and emotion, and gave him the evidence for which he sought, with regard to the reality of the future life. May he round out a full century on earth, and have twenty years of useful service for the Cause he loves, is the prayer of all who know him.

We received a very pleasant and most welcome visit from our esteemed friend Mr. E. E. Pray, of Plainfield, N. J., on Monday of this week. He was called to Boston to attend the funeral services of his venerable father, who had rounded out almost a full century in mortal form. His son, knowing the precious truths of Spiritualism, is sustained by them in the shadow of this transition, and rejoices in spirit in the new found freedom that his venerable parent has found. Truly Spiritualism is the "balm in Gilead" for every mortal when the night of seeming death settles down upon his home.

## Of Things Seen and Heard.

BY SIGMA Z-DIAO

There are indications (signs) that a remarkable manifestation of occult energies will soon occur in France.

Did you thoughtfully read the "Outlook Beautiful" on first page of Banner of March 22? I was exceedingly grateful and intellectually gratified by the awe-inspiring magnificence of the boundless, starry heavens. It seems as if Prometheus fires sparkle around the pen of Lillian Whiting. Just you turn back (and "sit down") and reflectively read over what she reports as to the vast extent and probabilities of the Sideral Universe.

There is a kind of heavenly sound arising from the name of the great-hearted friend of "Our Dumb Animals," Mr. George T. Angell. Drop one I (which is quite superfluous), and lo, you behold the sacred name given to a celestial being. What can better remind one of divine work than the unceasing labors of this Angel and his great body of helpers? All the animal kingdom is better for the loving efforts and unselfish government of this angel-kind.

Originally the term "Symposium" meant a jolly party of drinkers and food-takers. But progress has lifted this word to signify an assembly of congenial and thought-imparting minds. You know, I suppose, that a magazine called "The Spiritual Review" is published in London, England, by Mr. J. J. Morse, a great worker, a naturally well-endowed mind and an inspired medium, who is both the editor and publisher. He instituted a symposium last autumn to consider the question, "Where is the Spirit World?"

During the four months, November, December, January and February, the question (above stated) brought out diverse expressions from some twenty-seven different individuals. It seems to me worth while to bring these reasonings and revelations into order, like a synopsis or as a "consensus of opinion" among well-known Spiritualists.

Swedenborg's revelation (in the past century) was substantially that the natural world is differentiated from the spiritual world (which is over and about us) by "a discreet degree;" and that this degree was impossible except "by permission of the Lord"; that all intercourse, not so permitted and guarded, is an invasion by evil and infernal spirits, who are insurgents or rebels, and who therefore are enemies and antagonists of the Lord like law-breakers and bandits or pirates. Hence, Swedenborgians look with distrust, not to say with repulsive hatred, upon almost all mediumistic communications.

Paschal Beverly Randolph, long since departed, was a colored gentleman, gifted naturally, and, while under spiritual influence, was marvelously eloquent and enlightening. A few quotations from his book—as follows:

"The Spiritual world to which we go is a zone or belt at right angles with the poles. It is composed, substantially, of the unsexed essences of matter, electric, magnetic, odic, projected from earth in its constant axial revolutions. The peculiar substances of which I speak are not absolutely, though apparently coalescent, and while not being the refuse of earth, are not required for other than the purposes they subserve. The career run by mankind on this or any other earth of space constitutes his first rudimentary or primary stage of being. The first stage of a human career being on this earth terminates at death. The scene of its activities is then transferred to the surface of the zones surrounding this earth (or any other), situated beyond the outer limits of its or their atmospheric envelopes respectively."

Leaving this clear Randolph statement, we read another:

Hannah L. Battle, a cultivated English gentlewoman, replies to the question in plainest words. (N. B. In giving these quotations I both abbreviate connective sentences and jump paragraphs; but in no instance, so far as I know, do I omit an important word which might render the writer's meaning obscure.)

"In a general sense," says Mrs. Battle, "the spiritual world is everywhere; but the question referred to is—where is that world to which man goes when he drops the body of flesh? In my opinion it is a plane of life, an attestation of this, and implies on this, as other planes of life do on each other. It is, therefore, as natural a world as the one man leaves, and in its rudimentary conditions cannot be far removed from man's former life. In its higher aspects it reaches far beyond the earth's atmosphere; but, as man cannot dwell on higher planes until he is fitted to do so by experience, he must, necessarily, remain for some time in the lower condition of that world he so recently entered."

Now comes another voice in this attractive symposium.

Alfred Kiltson, the most thorough-going friend of children in England—Secretary of the Lyceum Union—after giving a historic sketch of belief among all nations, says: "The consensus of testimony from the spirit side is to the effect that there are a number of spirit zones, or belts, which surround our earth at various altitudes, somewhat similar to the rings which surround Saturn, with this difference, that while the rings of Saturn are visible, the spirit zones are invisible. These zones, or belts, which are nearest the earth are dense and gross compared with the higher. The further the zone is from the earth the purer and more spiritually exalted it becomes."

The spirits who inhabit them partake of the same spiritual qualities, dense or etherealized as the case may be. It also follows, as a natural sequence, that the higher the spirit zone the more transcendently lovely are the homes and temples these bright immortals inhabit; all the flowers, etc., are more perfect in their structure, more delicate in their tints, and richer in their perfumes."

But here we must take a few words from a clear reasoner as follows:

Isaac Pickthall, who affirms that he has traveled in the spirit world and seen its citizens, says: "I believe the spirits to be in the Spirit World all the time. They do not move the Spirit World, but as spirit entities they can pass from one part of that world (unobserved) to another. To some, this fact of emigration and immigration, may lead to the belief that spirits have no permanent residences or fixed abodes. To the intelligent Spiritualist no such supposition can claim credence. Humanly speaking, it only proves the extent of the Spirit World, its nearness to us here and now, and the liberty allowed to the spirits on the other side."

But here comes another.

Peter Lee, a good thinker of Rochdale, Eng. (omitting much) says: "The narrowest conception I know of is the universal one, involved in the axiom that 'time and space are to the spirit as though they were not.' This proposition, when analyzed, shows very clearly indeed that the spirit world is at any point where the conscious being is. There seems abundant evidence to prove that at least some portion of the Spirit World is on the earth-plane."

Now I introduce a few words from another.

James B. Tetlow, writing like an unprejudiced philosopher, says: "The Spirit World may be in the earth, on the earth, or in interstellar space, to diverse spirits according to the cultivation of the individual. I am not prepared to think that fairies, hobgoblins, gnomes, undines, salamanders, etc., are mere figments of a poet's fancy, on the contrary, that they have a place, and are facts in the order of nature."

Listen now to something different.

John Rutherford, an English gentleman residing at Roker-by-the-Sea, writing poetically, says: "The orthodox world is in a dilemma. They say, 'If you give up a localized heaven, there will also disappear a localized hell, and a localized Deity.' The best thing to do is to look facts in the face and endeavor to find out the truth; the matter may not be so bad as it seems. 'We find,' says Mr. Proctor, 'that our own star-universe is unlimited, or at least unmeasurable by the most powerful telescopes man has yet discovered.' We have thus a shoreless universe. Our little planet revolves in this infinite space. But material suns and systems are as dust compared to the immortal soul. Our seats testify to this. 'Like a zone,' says A. J. Davis, 'on the inside of the vast Milky Way is unfolded the Second Sphere.' However interesting this may be, and it seems very feasible, the significant question for all is not regarding locality, but personal fitness for the future life."



his spirit in Germany. In turn of mind, he desired to love to meet opponents with the two edged sword of apt Scripture quotations, thus disarming them by their own weapons. In his home life was made harmonious by the devotion of a devoted companion, and a devoted daughter. He was a staunch and faithful friend, with ready sympathy for suffering, and generous in giving for its relief. "He owed no man a debt he could not pay," and the morning of his sudden death found him free from all indebtedness. He was a constant in order," with no vain regrets for obligations undischarged. These blessed memories for his dear family, whose unity of spirit are comforted by the light that shone for the husband and father, who had placed him in the service, which took place from the home, was conducted by a writer, who had known him since the time when, as a young speaker in Berlin, he was his father's family, was a constant and faithful friend, and a devoted companion. He was a devoted and beautiful, and the gathering of friends, relatives and townspeople. The Interment was in Berlin. —Juliette Ye

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