

10-10-68

The untold legends, received and sent by the park
des named, were considered, rightfully, to evidence
the existence of the true feeling of harmony between
the Atlanta friends and the Shawmut School.

Office of "LITER FOR THIRTEEN."
1111 Atlantic City, N. J. 224, 225, 226.

BRO. RAY - Will you please accept the hearty wishes
and congratulations of the Atlanta Society of Spiritualists
for your work in spiritualism and for the success of
your efforts in the South and North - 224

Atlanta, Georgia, 1913

will be the case, if he is not at all willing to decide what this belief is, we would not be in the position we are. And it is only when a strong sense of duty comes to man, and these truths lay open his soul, that he will dare to expose them.

Spiritualism says you cannot escape the penalty of

now, they might have occurred then. So while the Bible, like any other work, must stand upon its own merits, it will be seen that to Spiritualists it is a valued book. We have heard it said, and truly, that if Spiritualism was eliminated from the Bible there would be scarcely enough left to hold the covers in place. Mediocrity should not be abused, but exalted; no genuine Spiritualist can be indifferent to its claims or unaware of its importance. We know that all Spirit-

Let us, then, be wise in time; may we not only reach out and gain wisdom for ourselves, but gladly give of our store unto others less fortunate.

If we thirst for knowledge and goodness, let us thirst at the fountain of life. In it, we shall each anniversary year meet with hearts more light and faces more radiant; and the glad hosannas of those gone, on before abiding ring in our ears, and resound in our hearts, as they bear the triumphant news far and near, to every heart on the earth. Let us be learning to aid, develop and sustain triumphism!

- At the conclusion of Mrs. Rathbun's address Mrs. (Continued on eighth page.)

THE UNIVERSITY OF CHICAGO

[illegible]

Managers. It is quite evident that the
company has secured the contract for
making over and improving the invalid corps
American Womanhood.—Globe

TO BOOK PURCHASERS.

COLBY & RICH, Publishers and Bookellers, No. 9 Montgomery Place, corner of Province Street, Boston, Mass. For sale a complete assortment of Spiritualist, Progressive, Reformatory and Miscellaneous Books, at Wholesale and Retail Prices. Orders for books, to be sent by mail, must be accompanied by full or at least half cash. When the money forwarded is not sufficient to order the books, the balance must be paid by cash or by check. We would recommend our patrons that they send us the freight part of a dollar in postage stamps—ones and twos preferred. Postage stamps in quantities of 50¢ or more will be accepted. In all cases, business transactions looking to the sale of books on commission respectfully declined. Any book published in England or America (not out of print) will be sent by mail or express. Catalogues of Books Published and for Sale by Colby & Rich sent free.

SPECIAL NOTICES.

In quelling the BANNER OF LIGHT, care should be taken in distinguishing between editorial articles and communications (contributed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the various shades of opinion which our correspondents give utterance. We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter of our interest, the sender will confer a favor by drawing our attention to the article he desires specially to recommend for perusal. Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, APRIL 28, 1888.

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LOTTIE COLBY, EDITOR,
JOHN W. DAY, ASSISTANT EDITOR.

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THE WORK OF SPIRITUALISM is as broad as the universe. It extends from the highest spheres of angelic life to the lowest conditions of human existence. It is the wisdom, the comprehension of Love, and its network a bliss mankind. —John Pierpont.

The Conflict Begun.

The Ohio Legislature has simply put both feet in it. It has passed a law at its recent session levying a license tax of three hundred dollars on mediums, which of course includes lecturers and those who speak in public under spirit-control, since medial power is manifested in all forms of the trance, whether public or private. To attempt thus to suppress the free right of mediums to communicate such truths and such views of truth as all persons have no less a right to seek and to receive, is really cutting the tap-root of the tree of freedom in this country and assuming an authority whose insolence in this age is not to be endured. The Ohio Legislature would not dare to curtail a single one of the rights enjoyed by Roman Catholics in a country that claims to be Protestant, for the reason that Catholics can vote; the same reason should be made to govern in reference to Spiritualists, who are now appealed to to come out in their full strength at the polls in Ohio and make such a numerical demonstration against the offending party as it shall be compelled to respect.

It is useless to try to reason with sheer prejudice. The Ohio Legislature did not stop to consult the views and feelings of Spiritualists in this matter. It showed that it did not care for them any more than to trample them under foot. It obeyed the orders of some bigot or association of bigots, without consulting those who were to be so seriously affected by such legislation. It now becomes the duty of Spiritualists in Ohio, sustained and reinforced by those from the rest of the country, to show the legislators of that State that this is a kind of business that they have no mind to submit to. Protests are plainly of no use. The only way to meet the case is by retaliation. Not in a revengeful sense, but simply to assert common rights in a way to challenge attention.

One can readily see with what a twinkle of the eye the priest-ridden secular press regards this act of Ohio. Let them hug the delusion while they may; it will not be long before they will be calling on Spiritualists and the whole body of Liberals for help in the battle they will be called on themselves to fight with this same power of sanctimonious bigotry, whose banner is inscribed with the phrase "God in the Constitution."

The advocates of free government cannot say—when the final struggle comes, and civil liberty itself is commanded to surrender to rampant sacerdotalism—that they have not been warned, and by Spiritualists themselves! They have been told what their reward is to be for doing this servile work for Old Theology. Instead of saying, when the day of doom comes for them, as the Boston Advertiser says that "the constitutionality of the law is questioned, and perhaps is doubtful," they will rave at the bare suggestion that laws of this character are constitutional, and call on all classes of Liberals to join them in opposing what they will denounce as an outrage.

Spiritualists, in Ohio especially, are now called upon to organize to defeat the working of this odiously tyrannical law. They can best do it by combining to defend any medium who may be prosecuted for the breach of it, because of not having procured a license, with a view to bringing the question of its constitutionality to an immediate test. Let it be settled as soon as possible whether the religion of one individual may be regulated by the will of another—where, according to the United States Constitution, ALL possess equal rights before the law!

Read what Dr. Joseph Rodas Buchanan has to say (third page) on "The Regeneration of the Medical Profession."

"Phenomenal Sketches," by John Wetherby, will appear in these columns next week.

Charity at Home.

The uncovering of the management of one of the large almshouses of the State of Massachusetts before a legislative committee has for some weeks past excited unusual public interest at home and abroad. Strangely enough, the proceeding has been most strongly objected to by some of our local papers because it tends to bring the State into bad repute outside. It strikes us that such a reason has no bearing whatever on the case, which is to be considered only on its merits. If it can be shown that Massachusetts citizens are taxed every year to enable the managers of State charitable institutions to amass fortunes by the ill-treatment (and vastly worse) of the unfortunate inmates thereof, they surely will utter no complaint at the unwelcome disclosure; but, while confessing their shame at what exists and has existed, they will take the only steps left them for correcting an evil that is too flagrant to be contemplated without indignation.

It does not lie within our province to accuse the State of responsibility for what has now been brought to the public notice by gubernatorial and legislative inquiry, and the reports in the daily press of the results as far as they have gone. It is not to be presumed that Massachusetts would knowingly permit any such doings inside of any of her institutions of charity. Yet it appears in the evidence that the State, through a legislative committee, had its attention called to these very things a number of years ago; and that, instead of heeding them, the committee turned upon the informer, himself holding an official position, and visited him with a vote of censure for his trouble. This certainly does not look like a very keen separativeness to the humanity of the business, to say nothing of the retention of the same management in office after the serious offence had been brought to public attention. In this view, the State is to be held responsible for what has occurred to the extent of having refused to listen to complaints about it by at least one person who was entitled to be heard. So that it seems to be perfectly legitimate to inquire into these alleged abuses just as if they are taking place to-day, and are not things of the past which are now beyond inquiry because they have been corrected.

Allowing that they are done away with, the lesson cannot be wholly lost that conveys a warning from the great public to its agents and servants that it will not permit such abuses and outrages to go uncondemned. It is not necessary to take a political view of the matter to see that a State like Massachusetts, with its almost boastful humanitarian professions, cannot afford to continue the persons in management under whom such abuses have been endured, even though they may since have been corrected. We have rarely if ever read more shocking, more horrible accounts of indecency, inhumanity, and barbarous greed in connection with any charitable institution of our time. Making all the allowance necessary for the doubtful character of much of the testimony, it will have to be allowed that in order to obtain any inside view of the workings of the Tewksbury State Almshouse the testimony of its inmates is likely to be better than any other; and from the very character of the establishment itself, that testimony must be just what we find it to be.

The only comment we are disposed to indulge in concerning these shocking revelations of inhumanity, whether they are called "new" or "old," is that Massachusetts should proceed without a single day's delay to make it utterly impossible for any personal management of her charitable institutions, so generously supported by a heavily-taxed people, to put their trust to such service as this—a service that scandalizes not only the State but civilization itself: We would prefer to hear less said about protecting animals from cruel treatment by ignorant and passion-governed owners, until it is satisfactorily established that paupers and the insane and helpless infants are treated with humanity first.

A Liverpool Clergyman in a Dilemma.

In the early part of the present year a clergyman of Liverpool (Eng.), by the name of J. H. Skewes, preached two sermons which soon after were printed in the *Protestant Standard* of that city, under prominently displayed sensational headings that would lead readers to suppose not only that Spiritualism had been dealt a death-blow by the clerical Bombastes, but that its remains, what little there were of them, had been confined and buried so deep that all hope of resurrection was useless.

Mrs. Emma Hardinge Britten, who was fulfilling an engagement in Liverpool, was asked by her committee to reply to the assault, and complying with the request, did so in two able and truthful lectures. The committee substantiated her arguments by challenging Mr. Skewes to debate the subject with Mrs. Britten in public, on conditions honorable to him and beneficial to the charities of Liverpool. In answer to repeated invitations to accept this challenge, addressed to him by public and private correspondence, Mr. Skewes, evidently feeling that the truth he had assailed was not quite as lifeless as his friends of the *Standard* would have the people believe it to be, declined to do so, on the ground that he "had no fair report of Mrs. Britten's answers to his sermons." But this was merely an evasion; for what absolute need was there for those answers in an open debate that should recognize only the statements made at the time?

This was not, however, to be the end. To deprive the Rev. J. H. Skewes of his alleged reason for declining to meet the subject face to face and fairly in an open field, Mrs. Britten prepared an article embodying the substance of the arguments employed by her in the two lectures referred to, and published them in the *Protestant Standard*, the same paper in which the sermons of Mr. Skewes had previously appeared. The article occupied upward of five columns, and was prefaced with a letter stating the facts as above given, and closing with the remark: "I still hold myself ready to meet Mr. Skewes in public discussion under such conditions as may be agreed upon, between him and my Liverpool committee of Spiritualists." What action, if any, the clergyman will take, remains to be seen. It seems inevitable that he must either accept the challenge, or, by his refusal to do so, tacitly admit that he dare not. In either case Spiritualism will be the gainer.

As will be seen by reference to his card on our seventh page, J. William Fletcher is now located at No. 2 Hamilton Place, Boston. Inquirers into the mental phase of the spiritual phenomena will do well to utilize his mediumistic gifts; and those conducting Spiritualist meetings who may wish the services of a speaker and platform test medium of rare merit cannot do better than to address him as above for the arranging of engagements.

Rev. J. D. Shaw's Opinion of Spiritualism.

Rev. J. D. Shaw, formerly a leading and influential clergyman of the Methodist Church, of whose alienation therefrom and excommunication by its council on charge of "heresy" we have already informed our readers, has commenced in Waco, Texas, the publication of a monthly periodical, *The Independent Pulpit*, in the April number of which he replies to a correspondent, who asks, "What is your opinion of Spiritualism?" After stating that he has had no opportunity to acquaint himself with the facts upon which Spiritualism rests its claims, and having heard them spoken of only in abusive and opprobrious terms, has been involuntarily opposed to what he was led to suppose it to be, he proceeds in the following candid manner—a manner we would earnestly commend to all clergymen for adoption—to state his views:

"Of late we have concluded to be more careful of our opinions, and more impartial in our judgments of men and systems; and becoming acquainted with a good many people whom we found to be Spiritualists, we were surprised to find them intelligent, industrious, upright and honest. A little further observation revealed the fact that upon the whole they are fully up to the moral and intellectual standard of any other class. They are more numerous than we had expected, going up, it seems, into the millions, and compassing the whole social scope of human society. They are fast accumulating a literature that, whether it be true or false, has a striking feature, and that is, it is original, vigorous and progressive. Their periodicals are ably conducted by men of learning and experience in literary labors. They inculcate a very pure and exalted system of morals and inspire a hope for the life beyond. In this they are far superior to what is called Orthodox Christianity. They inspire men with noble aspirations in regard to the future, and not with degrading fears. Whatever else may be said in their favor, they are to be commended for having no fossilized Orthodoxy to impede their progress. As to their spiritual phenomena, we have seen but very little of them, and we just simply know nothing, and therefore believe nothing any further than to what is called Orthodox Christianity. They inspire men with noble aspirations in regard to the future, and not with degrading fears. Whatever else may be said in their favor, they are to be commended for having no fossilized Orthodoxy to impede their progress. As to their spiritual phenomena, we have seen but very little of them, and we just simply know nothing, and therefore believe nothing any further than to what is called Orthodox Christianity. They inspire men with noble aspirations in regard to the future, and not with degrading fears. 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Message Department.

Public Free Circle Meetings.
Are held at the BANNER OF LIGHT OFFICE, No. 2, Broadway, Boston, every TUESDAY and FRIDAY, 7:30-9:00 P. M. The hall which is used only for these meetings will be open at 2 o'clock, and services commence at 7 o'clock, precisely, at which time the doors will be closed, allowing no access until the conclusion of the service, except in case of absolute necessity. The public are cordially invited.

The messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in the medium of a public meeting, but to wait until the doors are closed, and all expressions of such truth as they perceive no more.

It is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

Natural forces upon our physical frame are gratefully appreciated by our angel visitors, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spiritualism their floral offerings.

We invite suitable written questions for answer at these meetings from all parts of the country.

Gifts of Bibles and other religious literature are gratefully appreciated at any time; neither does the BANNER of Light charge for the publication of messages.

Letters of inquiry in regard to the doctrine of Spiritualism should not be addressed to the medium in any case.

Lewis B. Wilson, Chairman.

SPIRIT MESSAGES,
GIVEN THROUGH THE MEDIUMSHIP OF
Miss M. T. Shelhamer.

Report of Public Séance held Feb. 9th, 1888.
Invocation.

Oh ye bright spirits from realms superna,
Whom we cooperate with in your work of love for humanity, we would gather strength from your songs and hymns, we would be inspired by your acts and words, we would be guided by your wisdom and love.

May we realize within the depths of our entire being that we are indeed among the chosen ones of earth to spread abroad the gospel of glad tidings of immortal truth.

We blessed ones of heaven, spirit, oh assist the day when humanity at large shall understand and realize the blessed truths of immortal life, when human hearts shall cease to beat with sorrow at the approach of death, when mankind generally will become freed from the prison-house of ignorance and error, and emerge into the sunshine of truth and knowledge, where they will be able to appreciate and understand the lessons which the deities of the higher spheres have to teach.

Questions and Answers.
CONTROLLING SPIRIT.—We will now attend to your questions, Mr. Chairman.

Ques.—[By Mrs. M. J. Lee.] What is the best course to pursue with children who are mediums, in order to promote their highest good, and also to guard them from the influence of evil spirits?

Ans.—The temperament and organizations of children who are mediumistic should be studied by those who have them in charge. Everything that promotes harmony should be avoided; they should be tenderly cared for, and the growth of the purest and sweetest attributes encouraged. The natural likes and dislikes of such children, and of all children, should be attended to, in order that the entire being may become harmoniously rounded out.

We would not advise any parent to seek to force the growth of the medium in their child, but to let them unfold naturally with the growth of the physical body. It would not be wise to "sit" for their development. Allow the child to pass out into the open air, to play with others of a like growth, and when the early years of childhood have passed away, it may be well to attend regularly, in a private room, amid pleasant surroundings, with harmonious congenial persons, for the purpose of developing and exercising any mediumistic qualities which the child may possess. But to encourage abnormal unfoldment at an early period is detrimental to the physical and health.

Q.—[By George H. Chase.] When a person of intemperate habits passes to the spirit-world, is it possible for him to return and so influence another as to cause him to become intemperate? If so, by what means can such an influence be avoided?

Ans.—It is possible for a person of intemperate habits, after passing to the spirit-world, to return and influence some one in the body for the purpose of gratifying his taste. In order to avoid such influences one must avoid the conditions which would attract them; must seek pleasant surroundings, must endeavor to associate with pure-minded people, must not frequent places of low resort, such as gaming houses or liquor saloons, but must, in short, endeavor at all times to walk in the paths of rectitude and right living. Any one who is negative, or susceptible to influences, and who allows himself to enter a liquor saloon, whether it be for the purpose of partaking of the fiery fluid or not, lays himself liable to the encroachment of the influences attracted to such places, consequently he need not question what he is in the saloon. If he keeps away from such places, if he avoids the companionship of those who delight to visit such haunts, he will not be troubled by the influence of spirits who desire to minister to their own passions at the expense of others.

John Meskimen.
[To the Chairman.] To speak figuratively, friend, the door is open and I am permitted to enter. This privilege gives me great satisfaction, for I am pleased to be able to return and announce my presence from your platform; to tell my friends that I am happy; that I have been pressing on since I passed from the body. I have traveled a long distance in spiritual life. I feel that I am only speaking the truth when I say that my advancement has been upward, my progress sure, and that I have attained a many in life which I did not hitherto possess. I embraced the cause of Spiritualism while still a sojourner in the mortal form; it brought great comfort and consolation to my being; it appealed to my reason; the opinions that it held out were such as I could accept; the truths which it brought to my comprehension were so forcible that I could not but pay allegiance to them. I had no more doubt of the existence of a spirit-world, of the quality of the life there, than I had of my earthly career. I had no more doubt of the truth of the homes in which I was loved, than I had of the homes in which I was loved. I was welcomed by those dear ones, and made their companions in those beautiful homes, than that I had a home here in the body, to which I was welcome. Death brought no fear or trembling to my spirit; it only opened a new doorway for me, through which I could pass and enter more beautiful habitations of light. I passed through the portal and found myself standing upon the spiritual shore, surrounded by loved and loving friends, who had followed me, and who were with their inspirations and teachings of immortal life, who had been my faithful guides and attendants for many long years. They bore me to my spirit-home, which I found beautiful—much more so than the one I had here, much more adapted to my wants and my tastes. It seemed as though every desire of my spirit had been anticipated.

My friends know that my belief was Spiritualism; that it afforded me all the spiritual nourishment which my soul required; that it was the light for my feet for many years.

I return to bear my testimony to its truth. I assure all my old neighbors and friends that I have no cause to retract one word which I have formerly spoken in the glorious cause of Spiritualism. I have every reason to again assert its truth, and to declare that I am ready to expound and promulgate its principles wherever possible. I send my love to my friends. I wish them to know that I am happy and gratified since I have passed from the body. These few years have been a life of experience, and I have been crowded with events which have come to my soul as lessons of light, teaching me truths which I could not accept here, because they were not adapted to material understanding, but which I could receive in the higher life, because I have been prepared for their reception.

I have come back many times, and have made my influence felt more than once among the old associations of my former life. I have made certain friends of mine feel that I had never parted from them, but that I was associated with them in every good and noble performance, and I am still with them, although inhabiting a spiritual home and laboring there, yet I have time and opportunity to come to my earthly friends,

and lend them my influence and magnetic strength.

Only a few hours of pain and suffering were allotted me before passing from the body. I passed out suddenly, and I realize that it was, for I was prepared to enter the spirit-world. I knew whether I was going when the death-angel came and laid his light stroke upon my head, and after a few hours I was permitted to enter my eternal home. I rejoice that I was spared years or months of suffering.

I come from Pittsburgh, Penn. I have many friends there, for I was well known. I wish my own personal friends to feel that I have still the same influence and individuality which I possessed while in the body. John Meskimen, to C. P. Meskimen of Pittsburgh.

Alice A. Pinckney.
A little more than a year ago I died. I suffered very much before I passed out of the body. My throat and head were in a bad condition, and I feel as though the same as I did then, now that I try to come.

I want to send my love to my parents. I want them to feel that I am happy. I have a beautiful home in the land which you call the Summer-Land. It is like a country where summer always is, where the flowers are in perpetual bloom, the trees filled with leafage, and all things are bright and pleasant. I dwell in a house something different from where I lived when I was here, but yet fully as substantial; it is a room in the spirit-world, and I am delighted with it. Kind spirits attend me, and I am permitted to go to school and learn many lessons which I never heard of while in the body. It is all pleasant and sweet; but I have been, at times, very sad because my dear mother was so stricken with grief when I passed away from earth.

I want my friends to know I am not dead, that I can sometimes visit them, and know what they are doing. I want them to feel that I am still like one of them. If they can think of me as being beside them, I know it will make their hearts happier, and the thought will give me power, by-and-by, to make my influence strongly felt by those on earth who would be glad to really know I had the power of coming to their homes. I wish them to feel that I have not lost one little of my love for them; it is as deep in my soul now as it ever was, and even more so than when I was in the body. I was almost sixteen years old when I should have been a few days, but I have remained a little longer on the earth; that is what my friends say who are here. My sixteenth birthday came to me, and my seventeenth has passed; and I am now pressing on to my eighteenth year, very much as I would have done had I remained in my mortal form. So please tell my friends I am growing, attaining development and strength, and am more than delighted with the spiritual life which is afforded to those who pass from the earthly body. I lived in East Boston. My name is Alice A. Pinckney. My darling mother's name is Lydia. My father's, Edmund Pinckney.

Charlie H. French.
I was young, too, when I died, and it isn't yet three years since that time. I am a young man in the spirit-world. I have been pressing since I went away from the earth. I do not like to think of that time, for I suffered terribly; and when I do think of it strongly it seems to bring back the old sensations that I had, and the dreadful convulsive feelings that seemed to stir my entire being; so I will not speak of it any more than I can help. I will only say I was bitten by a mad dog, and after a few weeks I was taken with these terrible sensations which racked my body and sent my spirit to the higher life.

I have been attending a college—an academy—in the spirit-world since then, so I feel that I have gained some of the knowledge which I was deprived of obtaining in the body. I had plans, ideas, in my head, which I hoped to put into work, after a few more years had passed over my life. These plans and ideas, somewhat changed in detail, I still possess, and am now working them in my spirit-body. I have others with me who have been very kind and given me much instruction; and I feel that, after all, I have not been deprived of anything that was really for my highest good. I do not care now about coming back to earth to live. I am at first after stepping out of the body and becoming conscious of my condition and surroundings, I wished that I could have remained here and grown up, and entered active business life. I now know it is all right; that I shall have the opportunity and power of becoming useful and a worker, even though I am not in the physical form; and so I am satisfied.

My father had friends in Boston, for he once belonged here. He is in the spirit-world, and I am with him. He was a member of your church, and his name was Charles French. I lived in New Hampshire in Salem. This is where I died, where the painful experience came to me which sent me from the body. I have friends there. I would like to send them my love. Tell them, please, I am all right; I do not want to come back here to live. I would like to come for a little while and talk with them face to face; talk over old times and tell them of my present surroundings and conditions; how I live and what I do in the spirit-world. Perhaps the time will come when I can have the power of thus talking to them. I want them to feel that I am with them in sympathy and affection—and I shall be glad to meet them any time.

I am Charlie H. French. There is a lady who is mediumistic who lives in North Hampton, N. H., and I feel that by-and-by I may be able to influence her to do some writing for me, which I desire to have accomplished, and which I think will be for the benefit of my friends in the body. I am working with other spirits to develop that lady's medial powers.

Mrs. Roxana Crofoot.
[To the Chairman.] Good-day, friend. It is not quite a year since I departed the earthly form, but it will be in a few days. As I am a spirit, and, as was before I passed to the higher life, I feel it my duty to come here to your circle-room and announce my presence. I send my love to my friends; they will feel that it is theirs, and that it has been theirs during all the past. They know that my love surrounds them with its influence, and would brighten their lives, if possible, but I thought a few words from this place might not be out of season, so I am here, and kindly assisted to come. Yes, I too, must say I am more than satisfied with my spirit-home and its conditions, for the loved ones have given me opportunities and every advantage for progressing more clearly I perceive. I have been more than kind, more than tender, and I can never be sufficiently grateful to them for all they have bestowed upon me. I have also been at work, I am not idle. I was privileged to be a worker here in my own humble way, and find enough to do over there, in the home which I have entered, in perfecting and beautifying my dwelling-place, and in throwing off the little orbidity which clung to me through the conditions of material life—because we are none of us perfect—and the more I advance the more clearly I perceive. I have been more than kind, more than tender, and I can never be sufficiently grateful to them for all they have bestowed upon me. I have also been at work, I am not idle. I was privileged to be a worker here in my own humble way, and find enough to do over there, in the home which I have entered, in perfecting and beautifying my dwelling-place, and in throwing off the little orbidity which clung to me through the conditions of material life—because we are none of us perfect—and the more I advance the more clearly I perceive. 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