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NO. 8

OUR BRIGHT SHINING BANNER.

Alt.—"The Star Spangled Banner."

Written by J. J. Morse, and first sung in public, by Miss Florence Morse, before the Mariology Association of Spiritualists, at the 5th Anniversary of Modern Spiritualism, at the St. James's Hall, London, on Monday, April 15, 1902.

Oh say, can you see in the world's growing light,
What so proudly we hailed in our gospel's first gleam-
ing,
The Flag of our faith, Angel sung in our sight,
O'er the ramparts of death so bravely streaming:
By the hands of sweet angels so bravely unfurled,
Thank God for its glory, which now lights the world.
Oh long may that bright shining Banner yet wave,
O'er the minds that are free, and the souls that are brave.

No more need we doubt, for our loved ones are here
For loud sounds the tone of their sweet voices falling,
To tell all who grieve in their silence and fear—
That the loved who have passed have come back to
their calling!

Their presence is sweet, now with joy fills each heart,
With the peace that their coming alone can impart,
Oh long may that bright shining Banner yet wave,
O'er the minds that are free, and the souls that are brave.

By men dimly seen 'mid the soul's sunlit tears,
From the land where the soul is the sunlit repose
Came the bright shining army to banish our fears,
They smiled at our sorrow and wretched us with
roses—
This the message they brought in that fair western
land—

"We ever are with you, hand clasped unto hand,"
Oh long may that bright shining Banner yet wave,
O'er the minds that are free, and the souls that are brave.

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March, 1902.

Does Spiritualism Spiritualize?

REV. F. A. WIGGIN.

Ephesians 11, 21. "In whom all the building
isly framed together groweth into a holy
temple."

The thought-world, among Spiritualists,
has been experiencing great and wonderful
changes during the past few years. The key-
board of a consciousness of the higher pur-
poses of Spiritualism has broadened to addi-
tional octaves, and in consequence, its har-
monies are sweeter, as well as better, blended
with the disposition of all people, of all sects,
to conserve and forward the divine interests
of humanity.

It was thought by the earlier followers of
Spiritualism, as it is by some now, that the
demolishing and overthrowing of certain in-
stitutions was the special work of Spiritualism,
and consequently, the general trend of
much effort on the part of Spiritualists was
toward iconoclasm. Perhaps such a work
was necessary, but certain changes, as
marked by the throes of evolution in the re-
ligious thought, would seem to indicate that
there is now less need for effort in that di-
rection, and also reveal to the thinking Spir-
itualists the wisdom of employing measures
along constructive lines.

The original horizon of the Spiritualist's
thought was colored so red with its antagon-
ism toward the old order of things, that it
had the effect of arousing an uncalculated
antipathy toward it from many sources. Es-
pecially, during the past ten years, there has
been a work of softening the colors of its
sky.

On the other hand, the dark, foreboding and
threatening clouds of the conservative reli-
gionists, have been wonderfully brightened by
the brush of a greater liberality, so that
former conservatism is often led to think of
Spiritualism as on the decline, simply be-
cause its hard lines have been softened, while
Spiritualists declare that the orthodox
church is full of Spiritualism, for no other
reason, than for the change made toward a
broader and more generous liberality. The
fact is that the people of extremely diver-
gent religious views are coming to a com-
mon thought centre, and all this is no less
than angelic leading, whether those who
have been led have realized it or not.

The last one hundred years have accom-
plished more than all other ages in the ad-
vance of the art of navigation. Through this
achievement, the earth has been practically
reduced in size to about one-tenth of its
proportions of one hundred years ago. The
distance is less today from Boston to Cal-
cutta than it was a hundred years ago, from
Boston to Washington. All this is true, but
with no less precision, there has been going
on a process by which MAN has been brought
nearer to MAN, all of which is serving the
purpose of bringing to all mankind a real-
ization of a common brotherhood.

Mankind has come to partially understand
that it does not so much lack for knowledge
and consequent powers and attainments as it
does lack for the order of that knowledge.
The thought of the present is more orderly,
more rational than formerly. Thought
weighs, balances and measures, as perhaps it
never did before, and such thought is leading
the thinking to a common centre, where all di-
versity of thoughts will only represent so
many processes of attempt to arrive at a
consciousness of truth itself.

Many reluctantly admit that Spiritualism
is a science, related to the phenomena of
spirit-return, but at the same time, if they
do not deny its spiritualizing influence will
ask the question, "Does Spiritualism spiri-
tualize?"

Those who are sceptical concerning the
spiritualizing influence of Spiritualism, will
point to its history and say, "Its history is
the record of the doings of a people, scarcely
two of whom could be found to agree upon
many of the claims of Spiritualism; a people
who have, for fifty years, been characterized
for almost constant internal frets, and an-
tagonisms toward all outside religious be-
liefs; a people who have, in the main, wan-
dered about, without any religious home and
without crystallizing anything like an organi-
zation; a people who have seemingly taken
but little or no active part in the great re-
form movements of the day, establishing no
schools, no homes for the poor." They will
point to the fraudulent mediums and their
diabolical work, wherein there has seemingly
been no hesitancy in sitting calmly, as if it
were rather enjoyed, beside the fountain of
the tears of sorrow, and coining dollars out
of the woes and heartaches of their fellows.
They will call your attention to the inhar-
mony in certain homes, the cause of which
they feel can be traced directly to the in-
fluence of Spiritualism; the condemnation
which Spiritualists have received, even in our
courts of justice (?) for no other reason than
that they were Spiritualists, how the last
Will and Testament of many a testator has
been set aside upon the ground, that be-
cause the testator was a Spiritualist, he
could not be of sound mind; to all these
features, and doubtless many more, they will
point and then declare that Spiritualism fails
to reveal any evidence of having been a
spiritualizing influence in the world.

Apart from the INTERNAL foes to true
Spiritualism, which are foes for no other re-
ason than that their ignorance made them
foes to their own highest interests in all de-
partments of life, the most numerous objectors
to Spiritualism have been those who claimed to
be Christians.

It certainly cannot be denied that Spir-
itualism has claimed the attention of scien-
tists, when it is pointed out that Prof. Hare,
Mapes, Wallace, Varley, Butter, James,
Wagner, Zollner and a score of others have
publicly announced their acceptance of its
claims.

We do not claim that these eminent scien-
tists ever announced their belief in its spiri-
tualizing influence. That feature of the sub-
ject we will come to later. It cannot be
claimed that scientific men have been the op-
ponents of the phenomena of Spiritualism.
It is true that the scientists have not always
met this subject with the same courtesy that
they have met other fields of thought.

The physical features of the phenomena of
Spiritualism, that is, those features bearing
a relation to the moving of matter, have been
able to claim the attention of scientists, when
the physical features, that is, those features
pertaining to certain phenomena of mind,
failed to enlist their interest, and that they
have not announced themselves as convinced
of its spiritualizing power, may be due to the
fact, that those features of the subject
which would most naturally lead to such
conclusions have not, as yet, received much
of their attention.

The Psychological Research Society has, at
least up to the present time, given scarcely
any thought to the highest claims of Spir-
itualism, for all of its investigations have had
more to do with the phenomena than with
the great Eternal Fact to which these phe-
nomena are related.

While scientists have been led to consider
the subject of sufficient importance to lead
them to devote to its investigation much val-
uable time, even if its highest claims have
not been considered by them, it seems that
the Christian, theologically considered, has
been outspoken in his denunciations of Spir-
itualism in all its features from A to Z.

To the Christian who regards true Chris-
tianity of greater value than any form of it
which his theology may have molded, the
announcement of science, that the phenomena
of Spiritualism are true, will be welcomed.
To deny it is to deny the universality of
divine or natural law, or to set aside, for-
ever, all of the spiritual phenomena, the
record of which is to be found in every chap-
ter of the Bible.

Materialistic temperaments, strong, vital
and earthly, create unnatural tenaciousness
of opinions, which lead to combativeness
even toward the best and the highest fea-
tures of life.

With reference to the objections usually
urged against Spiritualism, we will say that
they are based, as a rule, upon certain man-
ifestations, to which true Spiritualists also
object.

It would surprise almost any devoted
Christian to hear anyone ask the question,
"Does Christianity spiritualize?" It is gen-
erally admitted that Christianity has exer-
cised a telling influence toward an awaken-
ing of spiritual consciousness. But if its in-
fluence, in this direction, were questioned by
any one, certainly the same objections as

pointed out against Spiritualism could with
even added force be cited against Chris-
tianity.

Christians have been and are still divided
up into warring sects, and are devoting quite
as much time and energy to theological dis-
cussions as to the practice of that religion to
which they claim to be so much devoted.
Do they all exemplify the definition of pure
religion as set forth in the Bible, which is,
"To visit the fatherless and the widows in
their afflictions and to keep themselves un-
spotted from the world?" One of the char-
acteristic features of the history of Chris-
tianity is its wars and internal frets.

Christianity's external, early history, could
all be written by relating the experiences of
a few wandering disciples of Christ, who was
himself a wanderer and who declared that
he had no where to lay his head. They had
no church home, except as that home
was anywhere or everywhere and Christ
never attempted to found a church, but on
the contrary did not a little to overthrow
the power of the church as he found it. He
declared that his religion should set one
member of a family against another member.
In the courts he was not given that court-
room recognition which was accorded to
others. He was rather considered as a fan-
atic and was treated as such. He was ac-
cused of doing good by the power of evil.
Among the Jews, his reputation was not
good, and they even put him to death for
what they claimed to consider blasphemy.

It may be truthfully said that more blood
of the innocent has been shed in the name of
Christianity than for any other cause.

Notwithstanding all this, and much more
to which we might call your attention,
scarcely anyone could be found who would
set up the claim that Christianity has not
had a spiritualizing influence in the world.

Science declares, without any qualifica-
tions, that the phenomena of Spiritualism are
related to the source, which it is claimed by
Spiritualists they are related, and further-
more, that they have been proven; con-
servative religionists admit them to be true,
but at the same time affirm that, "It is all
the work of the devil," notwithstanding
many who thus affirm, seek communications
from their departed friends through spiri-
tualistic mediums. Spiritualists are very
certain of the truthfulness of their phe-
nomena, but the question before us is per-
haps of more importance, "Does Spiritualism
spiritualize?"

While we do not insist that a spiritualized
state of consciousness is an especially intel-
lectual state, we must insist that varying de-
grees of spiritualization are but different
states of consciousness, and all attitudes of
consciousness are dependent upon certain
mental vibrancy.

Consider the history of Spiritualism from
whatever viewpoint you please, you will find
that its every effort, and even tendency of
effort, has been toward the coming into
touch with those who have crossed the
"Great Divide" and to bring to the realiza-
tion of humanity the fact of a continuation
of life in the spiritual realm of things. In
truth the complaint has been frequently
heard, that many Spiritualists were so much
devoted to this thought, that they were living
too much in such a realm to be practical, as
pertaining to the features of life, purely
mundane in character. Doubtless there is
some good reason for such a complaint.

The law of reflex action is unvarying in
any one department of life's relation as in
any other, and no one can be found, who
has been so blind as not to have seen the un-
faltering and unvarying law of action and
reaction, within which law is comprehended
the law of reflex action.

Everything in the domain of mind and
matter may be said to be backed by reflect-
ing quicksilver, so that every thought pro-
jected, as well as every act of life, is re-
flected or mirrored back upon the thinker or
actor.

Turn in any direction, this universal mir-
ror is there to reflect your image. The stu-
dent of physiognomy knows very well that
this reflection from the thought mirror has
ever the power to mold the face into a re-
semblance to the character of the thoughts
which are projected into the universe. Even
the casual observer finds the face like unto
a page, covered with well defined letters,
which rightly put together, will spell out
the story of the thought-history of the in-
dividual. Thus it is seen that the power of
reflection possesses the quality of action, as
well as of reaction.

Spiritualism has stood in such a light be-
fore the world, that no one could oppose it,
without coming into mind-contact with
spirits, and contemplating upon that sphere
where the spirits dwell. The home, or land,
of spirits, is a spiritualizing centre, and any
argument to substantiate this claim would
seem altogether out of place, as uncalculated
for.

It may, with all candor, be claimed that
a great majority of Spiritualists were rather
opposed to its claims, prior to their conver-
sion to it, and herein is to be seen certain
evidence that reaction has been, at times,
more potent than action, and has had the

effect to awaken within the consciousness
the truth, as expressed by Milton,
"Millions of spiritual creatures walk the
earth,
Unseen, both when we wake and when we
sleep."

It scarcely needs to be said that we mean
by spiritualization, not so much a state which
is, considered as a permanent fixture, related
to the so-called sacred things, as we do to
certain mind attitude, which wisely ordered,
and by activity, develops such a realization
of the truth as to reveal ALL THINGS
sacred; an activity directed toward eradicat-
ing from every expression of life, the non-
essentials, knowing full well, that the spiri-
tual is at the basis of all, and is as a smould-
ering fire, which will burst forth with its
purifying influence just as soon as the atmo-
sphere can penetrate the covering of non-
essentials.

By spiritualization, we mean the perform-
ance of such work, in a spiritual manner, as
will rid all life of corporeal grossness, sensu-
ality and worldliness, and especially the
spiritualizing of the so-called secular, and so
changing all conscious appreciation of ALL
THINGS as to eliminate from the mind all
lines whereby humanity has been wont to
impute to the Divine Principle a fearful
mixing of things, a large proportion of which
has been considered secular and totally and
positively evil, while the other, and smaller
portion has been looked upon as sacred. In
a word, we mean an earnest endeavor to
bring about that state of things, in
all departments of life when the wilder-
ness shall be seen blooming and blossom-
ing as the rose, when the rough places
shall be made smooth, when man-
kind shall be led to see the wisdom of honest
work and the evil of all worry, when the
rose of justice instead of the thorn of in-
justice shall characterize the products of our
garden of earthly experience, when the spirit
of oppression and avarice and the inordinate
desire to keep what is obtained by covetous-
ness and cupidity, shall yield to the spirit of
love, when HOPE shall crown the life of
ALL, and despair shall be found lingering
within the atmosphere of NONE.

Spiritualism, it is true, has no formal sys-
tem of theology, but it is in every sense con-
sistent with the maintenance of a faith,
otherwise Christian and spirit communica-
tions are interventions, for the purpose of
inculcating the doctrine and bringing into
conscious realization the fact of immortality
as well as counteracting the more or less ma-
terial tendency of the age.

The entire thought-realm of Spiritualism,
as interpreted by its true followers, has been
in association with practical methods of
spiritualizing the world, and relieving all hu-
manity of the harassing fear and dread of
either falling into naught, or worse still, of
being compelled to pass all Eternity in a
sphere, amid wailing and suffering where
never so much as a ray of hope enters.

The spiritualistic thought has succeeded in
making this world a better one in which to
live, by changing man's views of that Great
Principle which brought it and its inhabi-
tants into being, and has also done more than
any other system of thought to reveal the
future in its true light, and man has, by it,
come to constantly live, instead of constantly
dying a death of fear, while he merely exists,
for it has been,

"The sower of sorrow, destroyer of strife,
The soul's best physician, relieving every
pain,
It cures no one who has doubts of its
 creed,

It hunts up no martyrs to burn or to bleed;
It tells of no Devil with tortures and chains,
No Hell of unending and horrible pains.
It seeks not to bless men by force or by fear,
But draws them with love to a God very
near.

This world it makes happy; and then be-
yond this,
It points to another all sunny with bliss.
Bright heaven of beauty, how fair are thy
 skies!

Thou home of the good, and thou school
of the wise."

The almost endless variety of architecture
in the world is greatly admired by all, or at
least attracts attention from all, and com-
ments, varying in character, are lavished
upon these creations with their lines, both
straight and curved, connecting all from base
to lofty pediment with architecture, frieze,
niche and stone lace-work of endless variety.

This, all this, is the product of thought,
and the magnificent, grand and lofty temple,
stood complete and perfect within the head
of some human being, firmly fixed upon the
foundation of the mind before a stone was
laid in that external realm, where observa-
tion could take cognizance of its existence.

Who will dare to say that the temple and
all that it means in the way of substantial-
ity, beauty, comfort and convenience was not
reflected from architects in a higher realm
of consciousness, back upon the brain of the
architect who guided the pencil, and that
that guidance was not the consequence of his
thought-vibrancy, which excited the thought-
world in just such lines as the outward ex-
pression suggests?

That visible expression of architecture is

certainly the product of thought, and is an
outward expression of a thought-edifice,
which was erected at a prior time, upon the
sublime heights of a mental awakening.
Furthermore, that temple is a thought pro-
duction, both as to architecture in every de-
tail, and also as to the kind of material used
in its construction, and that thought-world
from which it came, can be found only in
that state of thought-vibration where such
products reside or have their existence.

Spiritualism is an architect, for it is a
thought, and its visible products must, by
virtue of immutable and unvarying law, be
like unto that which the station of its
thought-vibrant-world produces. Its thought-
world has been confined to the things per-
taining to spirits or to the universal spirit.
Its thought products must, therefore, be as
to general appearances, as well as material,
of the great forest out from which they
came. Its products came from the spiritual
and must therefore be of the spiritual, and
it is THE VERY NATURE OF THE
SPIRITUAL TO SPIRITUALIZE.

Although it does not pertain directly to
the question under discussion, it may be
asked if Spiritualism has been on the side
of high moral influence, and if it has not,
it may be questioned, how then can it have
been spiritualizing in its tendency and in-
fluence? If its moral standing were to be
judged by the expressions of morality of some
of its followers, it might fail and fall at this
point, and if other religious systems were to
have their moral standing and influence
tested, by applying the same standard of
judgment, they would all go down together.

It can be said, without fear of contradic-
tion from any intelligent quarter, that gen-
uine Spiritualism teaches, and has taught, as
near a faultless code of morality, as is pos-
sible with the general development of hu-
manity.

To directly answer the question then,
"Does Spiritualism spiritualize?" we are led
to reply that all along the line of its history
can be clearly discerned its spiritualizing ef-
fects, and in the coming time, it will con-
tinue to spiritualize in just that degree and
ratio that its followers join with all progres-
sive movements which honestly aim to make
this world a better one in which to live; just
as they help along every effort, under what-
ever name it may appear, toward bringing all
humanity into the spirit of a common
brotherhood and into an attainment with the
vibrancy of all Divine Purposes.

Echoes from England.

Number sixty-six.

BY J. J. MORSE, EUROPEAN AGENT AND COR-
RESPONDENT OF THE BANNER
OF LIGHT

The days run on to weeks, months mount up
to years, and as we gaze backwards the years
seem but as days. So swiftly flows on its way
the river of mortal life. Pleasure and pain,
joy and sorrow, triumph and failure, have
each their place, and bring their lessons to
all who participate in life's varied experi-
ences; some profit, others remain heedless
until the end! Yet even the most witless and
unheeding are molded by experience, uncon-
sciously it may be, but influenced for good,
in the end, for all experience is educational,
so say those of the inner life, who watch
over and guide us more than most of us are
aware. If not here, then "over there," the
riddle of life will be solved, crooked places
be made straight, and who shall say it may
not be that, after all is known, the good shall
outweigh the ill, aye, for even those whom
we call the worst? To think so is an inspira-
tion to go on. Better to trust the good in our
fellows than to ever harp upon the bad. So
teaches our gospel, if the writer reads it aright.

Truly, time passes onward, and so long ago
is it that these Echoes were last written that
the writer is afraid to recall the time when
they last appeared! A busy life makes many
claims, therefore it is not always possible to
do just what is intended at the time. Do not
think, however, Mr. Editor, that your corre-
spondent forgets the good old Banner, its edi-
tors, readers, or his host of warm-hearted
friends across the ocean. Far from such being
the case he ever remembers you all with feel-
ings of pride and pleasure, and will ever do
so. "While memory keeps her seat or reason
holds her throne in this distracted world," as
the immortal bard says. Not! Not Bacon, as
you love me!

A trace to morceling. Let the writer set
down, as far as necessary in his judgment,
what has happened here since last Novem-
ber, at which time his previous communica-
tion appeared in these columns.

The leading item is the fact that the
Cause is still progressing in such satisfac-
tory fashion as to cheer the hearts of all ad-
herents and workers throughout the country.
The old societies were never more healthy,
and numerous fresh ones are continually be-
ing formed. The formation of Building
Funds, and the occasional purchase of halls,
Pavils, and the occasional purchase of halls.

(Continued on page 3.)

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE

THE BANNER OF LIGHT PUBLISHING COMPANY, located at 204 Dartmouth Street, Boston, Mass., keeps for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books of Wholesale and Retail.

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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 unsolicited articles.

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

Banner of Light.

BOSTON, SATURDAY, APRIL 19, 1902.

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Marguerite C. Barrett.....Assistant Editor.

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

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Special Notice.

In honor of "Patriot's Day," the anniversary of the battles of Concord and Lexington, the office of the Banner of Light will be closed on Saturday, April 19. Our patrons will kindly take notice and govern themselves accordingly.

Editorial Notes.

Does Spiritualism spiritualize the lives of its followers? This question has been the subject of numerous lectures on the part of many of our leading speakers, and has frequently served as a text for the enemies of the Cause in their diatribes against Spiritualism and its devotees. The question should not be evaded by Spiritualists, but should be answered frankly, without evasion or equivocation. The assertion on the part of the enemies of Spiritualism that its influence has always been debasing, and its effects demoralizing can be readily refuted by a close study of the history of the movement itself, and by a fair comparison of the lives and characters of its followers with those of other religious sects. The record of Spiritualism in this respect will bear close scrutiny, and is certainly honorable, in the main, in every respect. Wherever the principles of Spiritualism are absorbed and lived by Spiritualists the results are of the very highest order. Brute force is subdued, anger, hatred, malice and revenge are banished, love is made the guardian of the home, and the sunlight of Truth fills every nook and cranny of the soul. Kindness is made the rule and not the exception in the conduct of man, and the soul develops a higher civilization for all of the children of men because of its application. The lives of children are brightened by its benign influence, and they are made the recipients of a purer and truer revelation of Truth because of the innate purity and goodness of their thought lives.

But are the principles of pure, unadulterated Spiritualism ever lived, or applied in full by the followers of the movement? Examples are numerous to prove that they have been and yet are applied by thousands of true-hearted men and women who have proudly enrolled themselves under the banner of love that Spiritualism has ever sustained as its emblem. Men and women have been led into lives of sobriety, truthfulness, and honesty, out of a noble desire to be good and do good for the sake of the loved ones in the higher life. Many of them have

learned the divine art of forgiveness, and have ceased to judge unkindly the seeming frailties of their fellow men. They have withheld the harsh criticism of a seeming fault, and have diligently sought to bring to light the spark of God that is always involved within the inner life of every individual. They have loved peace for its own sake, and for the sake of the angels who are ever seeking to establish the Kingdom of the spirit in all the earth. In fine, the rank and file of the followers of Spiritualism have been led to broader, better and nobler lives through the influence it has exerted upon them. The appetite for liquor, tobacco, opium, narcotics, and the desire for questionable pleasures have both been wholly eradicated in instances too numerous to mention. It has served an equally noble purpose in its bearing upon morals in their every manifestation.

With these praiseworthy credits on record, Spiritualism needs no apology on the part of anyone for insisting upon a hearing in the high court of Reason. But the fact that its sacred truths have not been instilled into the minds of many who claim to represent it, has caused the movement itself and all of its adherents to be cruelly misjudged by the people of the world. Some Spiritualists (who are such in name only) have mistaken liberty for license, and have gone into wild excesses that have cast a baneful influence over the communities where they reside. Many speakers and mediums have joined themselves to this class, and have made Spiritualism an offense in the nostrils of decent people because of their actions. Witness the set-back given our Cause by a prominent speaker, now no longer on the platform, by his conduct in one of the great cities of the west in support of this statement. He knew not the meaning of spirituality let alone being able to apply it to his life as a true leader should. Yet there is danger of too harsh judgment even in cases such as his, for no mortal can determine the exact cause of his brother's or sister's wrong doing. He must be able to put himself into his or her place in every respect, and must be able to represent that other in the minutest detail, ere he is qualified to form an accurate judgment.

Scandalous conduct, however, that is demoralizing alike to the individual indulging in it, and to the Cause he represents, is certainly reprehensible, and should be made the subject of a just yet tender rebuke. This rebuke should be administered in love and firmly sustained by all who are acquainted with the facts. This course would then be in harmony with the principles of true Spiritualism concerning which I am now speaking. The habit of prominent workers, speakers and mediums in particular, of scandalizing and denouncing their fellow workers, is equally reprehensible, and deserves to be frowned upon by all progressive Spiritualists. There is something "out of joint" whenever a speaker or medium takes to whiskey drinking and carousing, but it is infinitely worse to deliberately resort to scandal to drag reputable people into the mire of disgrace in order to gratify petty spite or jealousy. It has been sufficient cause for thousands of investigators to turn away from Spiritualism, when they have been compelled to listen to the denunciation of Spiritualists, mediums in particular, on the part of other mediums whom they had sought for the purpose of receiving a message from the other side of life. I know of no one who is, has been or can be, so severe in his condemnation of mediums than is often the one who is himself a medium. Scandal and gossip are as nothing to such a one when he is once set upon destroying his brother worker. Falsehoods are invented and told with gusto—motives are deliberately misinterpreted—impure desires are imputed to them, and they are set down as the vilest of the vile.

In view of such conduct and such extreme condemnation, can it be wondered at that the world asks the question, "Does Spiritualism spiritualize?" Of all persons in the world who should be free from jealousy, envy, hatred and every other ignoble attribute of character, mediums and speakers should be foremost. That speaker who seeks to pre-empt his brother from obtaining an engagement, which may mean a week's board to him, by falsehood or intrigue, is far from being spiritual in life or character. Each and every speaker should be ready and willing to aid his brother or sister to find remunerative employment, and should never be so happy as when he was able to speak a good word for him. Scandal and slander are twin evils and should be forever banished from the abodes of all Spiritualists. They can never exist where spirituality abides. Spirituality is never developed through engaging in falsehood, nor in casting slurs upon one's equals who are at work in the vineyard of truth. If the world is to be made better, then it behooves those who pose as teachers to set such an example as will prove that the principles of right and justice, of love and good-will are embodied within them. Let this thought be especially noted by all Spiritualists:

"Many a friendship hath been broken,
Many a family's peace overthrown;
Many a bitter word been spoken,
By the scandal-loving tongue."

If they will do this, progress will be much greater than it has ever been before.

The foregoing paragraphs will apply to politics and to politicians. Morality is concrete—not abstract—and applies to all phases of human life—to all lines of conduct. There never will be a civilization of the soul unless moral influences are permitted to dominate the thought life of all of the people in all of their pursuits. It is hardly possible for men and women of intelligence to believe that party success by whatever method obtained is of greater moment than truth and honor. Bribery is reprehensible in all ways, and the purchase of voters is the most dangerous form it can take. It not only corrupts the

individual, but it also endangers the sacred principle of liberty itself. The attempt to obtain the pardon of a criminal through the influence of political power and money is inimical to the safety of the republic. It is a scandal whose poison never fails to corrupt the entire body politic. The failure of the American people to realize their danger in this and other respects should induce the Spiritualists to raise their standard of morality higher than ever before, and put men and women of integrity to the front to uphold it in all of its purity. It is as much a crime to steal from the government of any nation as it is to filch a purse from an individual. Today the former seems to be considered a virtue, while the latter is held to be a crime. Truly, this is consistency with a vengeance!

But I meant to register a protest against the wholesale slander of worthy men who have the temerity to offer themselves as candidates for office in opening the last paragraph. It is but right that the records of all candidates should be known to the voters, but this work can be done without resorting to vilification, falsehood, and direct personal abuse. Let the truth be told in all its purity, and the result will care for itself. We want good men, good women, too, to fill the positions of trust and honor in this nation. Such ones are deterred by their fear of being compelled to run the gauntlet of abuse and falsehood in their efforts to reach the goal, hence refuse to undertake it. Less conscientious men spring to the front, and are chosen to high official positions, only to betray their trusts by flagrant robbing and outraging their constituents. Is it not time for the purifying influences of Spiritualism to be applied to this great problem?

Reference was recently made in the columns of an exchange, that the transition of that faithful friend of our Cause, Capt. E. W. Gould, only received a six-line notice in only one of our Spiritualist papers. If the files of the Banner of Light are examined, it will be found that his departure from earth was made the subject of an editorial of one full column, in the course of which a high tribute was paid to the venerable champion of our Cause. This editorial appeared in the Banner in the month of November, 1901. It is probable that the other Spiritualist journals did the same thing and their notices were likewise unseen.

The many friends of Mrs. Nettie Holt-Harding, the well-known speaker and test medium, will regret to learn that she will remove to Victoria, British Columbia, April 22. Mrs. Harding has rendered faithful service to our beloved Cause wherever she has labored, and will without doubt, do the same thing in the far Northwest to which she now goes. She has been true to her mediumship at all times and has never faltered in her devotion to the truth as it has appeared to her. She is one of the few who has sought unselfishly to advance Spiritualism, regardless of the consequences to self. She leaves New England, accompanied by the hearty good-will of every one who knows her, as well as by the love and sympathy of her numerous friends, all of whom unite with me in wishing her health, success, and prosperity in her new home. Our loss will be the gain of brethren to whom she goes.

The Legislature of Massachusetts is having quite a controversy over the proposition to appropriate twenty-five thousand dollars for a statue of Gen. Benjamin F. Butler. If this Commonwealth, or its citizens, could and did expend about that same sum to entertain a German Prince, it will be fully as patriotic to honor one of our own citizens, a patriot, a soldier and a statesman with a statue. The man who could say "The Union must and shall be preserved," is as good a patriot as were the men who vilified him. Gen. Butler had his faults, but he loved the common people, and endeavored to serve them loyally. It is quite as heroic to save life as it is to take it, and Gen. Butler's sanitary efforts in New Orleans, coupled with his vigorous methods of dealing with the enemies of the Union in the North, although bloodless victories, were equally as salutary as were the bloody contests upon the fields of action. I see no reason why this man of the people should not be honored by the State he so loyally loved and patriotically served.

Miss Ellen M. Stone, the "ransomed (?)?" missionary, has reached her home in Chelsea, Mass. It is to be devoutly hoped that she will have the good sense to remain on this side of the Atlantic hereafter. She has achieved world-wide notoriety by her Bulgarian experiences, and has been the means of securing a quasi-endorsement of a sectarian form of religion on the part of the United States government through its interference in her behalf. This is fame and honor enough for even a missionary, hence she can afford to remain in America hereafter. When the story of her captivity is told in full, it will be interesting to know just how that "ransom (?)?" money was divided—what part of it went to the "brigands," and what part to their Christian allies. I am glad Miss Stone reached home in safety and congratulate her upon her good fortune. May she live long in the form to do good to her fellowmen, by undoing the evil she wrought through the aid rendered a religious sect by our Government. State and church, if Liberty means anything, should never be united, even in appearance.

In looking over some poetical offerings in an old book a few days ago, I found Theodore Tilton's confession of faith. The poem is in blank verse and is written as only Mr. Tilton can write. The poem is entitled "My Creed," and it is here reproduced with the hope that it may serve as an aspiration to all of the readers of the Banner. It will bear reading many times, and something new will be found in it with each rereading. If every Spiritualist would but make out a declaration of his principles in an equally

clear and comprehensive manner, peace, love, good-will, brotherly kindness and spirituality would soon prevail everywhere. War, scandal, slander, gossip, malice, and injustice would depart to be seen and known no more. Live up to Theodore Tilton's creed for one year and then report the result. It will make this old earth of ours a much holier and better place, should all Spiritualists follow this bit of advice.

MY CREED.

By Theodore Tilton.

As other men have creed so have I mine:
I keep the holy faith in God, in man,
And in the angels ministrant between;
I hold to one true church of all true souls,
Whose churchly seal is neither bread nor wine,
Nor laying-on of hands, nor holy oil,
But only the anointing of God's grace.

I hate all kings and caste of rank of birth,
For all the sons of man are sons of God;
Nor limps a beggar but is nobly born,
Nor wears a slave's yoke, nor Caesar a crown
That makes him more or less than just a man.

I love my country and her righteous cause
So dare I not keep silent of her sin;
And after freedom may her bells ring peace!

I love one woman with a holy fire,
Whom I revere as priestess of my house;
I stand with wondering awe before my babes
Till they rebuke me to a nobler life;
I keep a faithful friendship with a friend
Whom I love as I love before myself;
I lock my lips too close to speak a lie,
I wash my hands too white to touch a bribe;
I owe no man a debt I cannot pay,
Save only of the love men ought to owe;
Withal, each day, before the blessed Heaven,
I open wide the chambers of my soul
And pray the Holy Ghost to enter in.

Thus reads the fair confession of my faith,
So crossed the contradictions of my life,
That now, may God forgive the written lie!
Yet still by help of him who helpeth men,
I face two worlds, and fear not life nor death.
Oh, Father, lead me by thy hand! Amen.

Of Things Seen and Heard.

BY SIGMA ZODIAC.

I was pleasantly impressed with "Devotion's" poem in this Banner, celebrating and congratulating our brilliant and industrious orator, author, traveler and physician, Dr. J. M. Peebles of Battle Creek, Mich., but now in far away Australia. He has attained to the lofty summit of eighty years, and yet is as healthy and spontaneous as a school boy at play! His life has been, and is, one unceasing effort, care and industry, mentally and physically. Around him are thousands who, having neglected to obey the laws of health and life, go about feebly and bowed down apparently through the weight of years. But that it is possible to "live long and prosper," in the language of Rip Van Winkle, our pilgrimizing Peebles has, in his own person, fully demonstrated. Fret not, worry not, obey the simple laws of life, engage in useful enterprises, entertain exalted sentiments of affection for humanity, keep a cheerful spirit, look up and not down, choose the good and reject the evil, and thus progressively ripen on the high table land of an hundred years of youth and harmony!

Certain constituted minds can discern no mirth, no wit, no diversion, in words and phrases in which certain differently endowed minds can see "lots of fun," wit, and delightful amusement. "I don't see anything to laugh at," says the solemn-faced person; while, at the same thing or expression, another person at once "sees the point" and laughs heartily.

These reflections were awakened the other day, when, in familiar conversation with a friend, he asked me if I had ever seriously calculated the question of how many apples were probably eaten by Mr. and Mrs. Adam in the Garden of Eden. Replying in the negative, he handed me the ensuing statement: Eve 812 Ex104 her knowledge, and then Adam 8122 please Eve, which, being added together, makes the enormous sum of one million, six hundred and twenty-four thousand, two hundred and ten! Can any one tell how many barrels would be required to hold 1,624,210 apples? Is it any wonder that in "Adam's fall we sinned all?"

Does not the foregoing play upon figures seem elephantine? I looked at my friend with feelings of amazement. It was so absurd! But an hour afterwards I found myself laughing at the droll calculation.

In proportion as the inhabitants of towns and cities become enlightened concerning the infallible laws of cleanliness and purity, just in that same proportion will they (if obedient to these laws) overcome and prevent all contagious and epidemic diseases. A dirty body, enveloping an ignorant and filthy soul, is a walking pest house.

Luther H. Marsh, residing in Middletown, N. Y., not long since was the central figure in a magnificent banquet given by his fellow citizens in honor of his attainment of ninety-one (91) years of life and usefulness in his chosen profession. He attracted around him his professional brethren—of the legal fraternity, and even more did he attract a host of distinguished ladies and gentlemen in every walk in society, State and church. And so wonderful! The large and embracing love of his young heart—the high poetic gifts of his richly cultivated mind—acted like the warmth and electric light of the sun upon the trees and plants and flowers of earth.

There is emanating from such a soul and mind (above mentioned) the very most vital principles of integrity, loyalty, justice and (best of all) unselfish affection for the common humanity. He is not unlike the loved and honored Dr. Hale, a source of healthful youth and joy. Happily, he is free from the distressing anxieties of poverty; and equally, he is free from the feebleness and manifold miseries accruing from a mispent life.

Therefore his very existence becomes a blessing. Among his associates he awakens most beautiful feelings. At the same time, educationally, Mr. Marsh is evangelical and theological in religion. His religion is founded by two lids of King James' Bible; and his orthodoxy is defined by the established church. And yet, having duly investigated the evidences of Spiritualism, he is free-minded and large and firm. In spite of public and private ridicule and contumely, he never attempts to conceal his "light under a bushel."

A loving, tranquil spirit, not easily disturbed by trifling interruptions, is better than riches. Adversity is prosperity to such.

A theatrical gentleman of my acquaintance, Mr. I. P. Cooke, naturally fond of the occult, has been writing (in the Philosophical Journal), a series of wisdom-laden essays. His perceptions go deeper than the appearances of things. He reads and quotes Emerson. Of two classes in society he says: "The prosperous are usually the complaining, and the pleasure-seekers are commonly the suicides. The prosperous complain because the world is conducted on moral principles; the pleasure-seekers commit suicide because they have never looked for solid satisfactions, and such delights as they have, create disgust at a world made not for appetites, but for hearts and consciences." If you, dear thoughtful reader, can say something wiser, be kind enough to write only on one side of your paper and mail it to this Banner of Light.

I sometimes wonder whether anybody can say, truthfully, before making his will, that he is of "sound mind and disposing memory." Common sense is the sense that is common. It is thinking and acting exactly in accord with the thinking and acting of others. Therefore, when a Fulton starts out to develop a steamboat, all the canal boat men and the horse-driving citizens do not hesitate to suggest his insanity. Happily, in these remarkable days of rapid development on all sides, an automobile maker or a sky-flying inventor is only called "a crank." Inspiration is no longer luxury.

It is delightful, because most encouraging to read (in the last Psychic Era) the learned secretary's paper on the Morris Pratt Institute College. She (Rev. Clara L. Stewart) has given a complete statement of the origin, situation, structure, and brilliant prospects of this collegiate institution for Spiritualists, nobly bestowed as a free gift by Mr. Morris Pratt, of Whitewater, Wis. The golden opportunity is now presented to all Spiritualist capitalists to endow this establishment with money sufficient to sustain the professors, and to educate the children of the poor as well as the rich.

Altruistic sentiments, in contradistinction to the limitations of egoism, will bloom beautifully this year. To live and to labor for the other-self—to devote your selfish self to the prosperity and happiness of others—is to unfold a heaven upon earth. Still there is the basic law of self-justice. "To thine own self be true," so that you may not be crippled and debilitated in your work for others, is a principle of life which must not be violated. The trouble comes toward the end of life's journey. Having given yourself and all your legitimate possessions to promote the welfare of others (they thus like spoiled children growing selfish and ungrateful) you become helpless and unable longer to serve. In human nature there is always a remnant of savagism, which crops out under adequate temptations. For these reasons it is wise to harmonize your primal interests with the law of self-preservation so that you may be privately safe in your work and generosity to all the others.

Let us rejoice and be exceedingly glad. The signs promise a fruitful year—a vast harvest; plenty of food and clothing; an abundance of riches; a period of justice to all who toil and spin; universal good health, peace and more real humanity.

More anon.

A Card from Abby A. Judson.

The first day of Miss Judson's fourth week at the hospital was signalized by her being again etherized, and submitting to an operation, which her skilled physician had never before found it necessary to perform in all his wide experience in the removal of eyes. As the eye would not and could not heal, he was on this occasion forced to scrape out every vestige of the appendages of the long-suffering "Worcester eye," and after five days in bed, she finds herself sitting up and feeling better. She hopes another week will find her again in her little home.

She thanks everybody—her noble physician, the good doctors, the kind nurses, her loved brothers and her sympathizing and helpful friends, who come to see her, and write her letters of cheer.

She will always treasure that grand letter from Prof. Barrett, who wrote for himself and for the whole "Banner staff." She was especially touched by the words of that richly-endowed soul in Plymouth, Mass., who wrote how she and that faithful circle have been "watching her course for all the years since, like Paul, she saw a great light above the brightness of the sun."

And especially does she thank her spirit friends who kept her courage up through this trying ordeal, and who did all they could do when the pain was hardest to bear. Her heart goes out in love and sympathy to the suffering wife of our faithful Editor.

"Kindness is love at work."

"The soul that loves to serve is safe."

"More great poems are lived than written."

Habit, if wisely and skillfully formed, becomes truly a second nature.—Bacon.

(Continued from page 1).

mark the increased importance of the movement here, healthy signs, each. While one very noticeable feature is the increasing favor with which the idea of permanent speakers is being received. Given the right kind of man (for, so far, no woman has been so engaged), the result must make for stability, and the growth of the cause. Those societies which have adopted the plan of a Resident Speaker, as such are described in Great Britain, have, with but rare exceptions, reaped the benefit of their policy, in the form of increased congregations, improved financial circumstances, sustained interest in the work, and the resulting out of that sensational element which has proved so unsatisfactory in numerous instances. Perhaps the most notable instance of the good effects referred to is the case of Bootle, where, from a small congregation, a weak society, meeting in an indifferent hall, there has been evolved a condition of affairs that more than justifies the anticipations of those who boldly grappled with the problems involved. Exceptionally ardent and capable officers were an element of success, but the greatest factor was the engagement of a man whose abilities and talents admirably fitted him for his position, and whose ongoing work, with the society, has produced the happiest effects. In Mr. Geo. Horatio Bibbings, the Bootle society secured a man who, as lecturer, debater and teacher, combined the necessary qualities to command success under even the most discouraging circumstances. His fitness is amply demonstrated in the fact that he has been engaged for the third year, in succession, and so much is it esteemed that it is most likely he will remain the resident speaker for many years to come. I have just been informed that another large society, Burnley, Hamerton street, has secured the services of Mr. Thomas (Crimm) as resident speaker for 1902. This will be a loss to St. Louis, where Bro. Grimshaw has so successfully labored, but it will, undoubtedly, be Burnley's gain. While another rumor reaches me that it is intended to inaugurate a high class society in Manchester, and it is practically decided that Mr. Will Phillips will be the regular speaker there. As that gentleman is a cultured inspirational speaker, and well known in the North and Midlands, he is sure to be of great service to the undertaking, which may be launched either in the autumn of this year, or at the commencement of 1903. So far as London is concerned, the resident speaker idea has not taken root up to now. But the metropolis is fortunate in having several of the ablest workers residing in it, so a constant succession of talent is available for the platform work, and the need of a resident speaker scarcely applies in this case.

English professional mediums are less troubled now than ever before by the attacks of those who desire to invoke the law against them. In fact, all our public mediums are doing exceedingly well at this time. Miss MacCreedy, Mr. A. V. Peters, Mr. J. J. Vango, among the most noted ones, are excellent clairvoyants, and afford frequent and starting evidence of their powers to their clients. While numerous less known, but equally worthy, mediums, help to diffuse the much needed facts upon which we base our claims. In the provinces there are many reputable professional workers, and, they, too, receive an ever increasing patronage. Evidently the prejudice against spiritualism is at last breaking down in this most conservative of lands. All of which testifies to the success now crowning the long years of steady and persistent work done by the spirits and their mediums, during the past fifty years.

The two visiting mediums from your side that are with us, Mrs. Lydia H. Manks, and Madame Florence Montague, are doing excellent business. Mrs. Manks receives numerous clients, and most satisfactory reports are given of her remarkable powers. Mme. Montague is also liberally patronized, alike at her private sittings, and her classes for developing mediums. Without doubt this lady is a very remarkable psychometrist, while her answers to questions at her meetings, when she is under control, are among the most striking the writer has ever listened to. We have also with us, for a time, Mr. W. J. Colville, lately arrived from your side. Hard work, and the lapse of years, produce but small effect upon him, and he lectures with all his accustomed frequency and ability, not to say, volubly, as well. He remains until the summer, when he returns to America, he says, to fill his numerous camping engagements.

Your readers will know, of course, that the notorious Dis de Bar has been sent to prison over here. Her partner in ill doing has also been sentenced to a long and severe sentence. The shocking evidence brought before the jury will not bear mentioning in print, but it is very long time since any criminal trial in this country ever excited so much moral horror as was the outcome of this dreadful case. Let us hope that seclusion may afford opportunity for amendment, and that they may emerge therefrom better. In every respect they were when led to confinement. But in sober truth would not permanent restraint be best for all such moral degenerates?

There was lately issued a book here, entitled, "The Dangers of Spiritualism," by A. Member of the Society for Psychical Research. The work afforded the Rev. John Page Hoppa the materials for a most excellent address at one of the Fortnightly meetings of the London Spiritualists' Alliance. Mr. Hoppa exhaustively reviewed the book, and showed how weak a production it was. If anything, his remarks were all too lenient, and his criticism far short of what the work richly deserved. But what struck the present writer over the book was the audacity of the author in implicitly inferring that the R. P. R. was in some way its sponsor, since he, by using that society's name, naturally caused many to suppose the book was issued with their cognizance, which, of course, was not at all the case. Certain enquiries which the present scribe has made have put him in possession of some interesting side-lights regarding the author of the work. He formerly published a work, entitled, "Do the Dead Return?" By a Clergyman of the Church of England, as he then signed himself. He propounded evidence that the dead do return, and that it was right and good that they should! Since then this "clergyman" has "veried to Rome and back," being received into the Catholic Church, and now the "truth" of a former time becomes not only a source of danger to those who seek it, but it is also prolific of heresy, and of teachings dangerous to the morals and religion of the day! The main lesson of the book in question is, that mediumship used unwisely results in nervous prostration for the medium, and opens wide the door to undesirable spirit visitants. Both of which facts every intelligent Spiritualist is fully aware of. To assail a whole body of people under an illusive anonymity may save the author from the criticism such tactics deserve, but it savors of want of courage, which a critic should never manifest, if he desires to inspire confidence in his conclusions.

The writer anticipates once again visiting your shores, not yet, but in due course of a journey round the world. He has accepted an engagement to lecture in Australia and New Zealand, and will start for the work in July of this year. Later on he will send further details, and then he will be pleased to answer calls for lectures when crossing the continent on his homeward way. He will be accompanied by his wife and daughter dur-

ing the entire journey, and, possibly, Miss Morse may also accept engagements en route as well. The ladies are well known to American Spiritualists, and no doubt they will be as warmly welcomed again as the itinerant himself. The mail is closing, so this letter must end. With greetings to all my friends the pen is laid aside for this time.

First Association of Spiritualists, New York City.

The services commemorating the fifty-fourth anniversary of Modern Spiritualism were held at the Tuxedo, Madison avenue and 68th street, on the afternoon and evening of Sunday, March 30. Large audiences assembled at both sessions to greet our esteemed friend Harrison D. Barrett, who delivered two exceptionally fine addresses beautifully adapted to the occasion, and who was warmly welcomed by his many admirers in New York. Miss Margaret Gault voiced many messages from those beyond the gates, most gratefully received by sorrowing friends, with her usual sympathy. The musical program arranged by our ever loyal member, Mrs. Edmund Severn, was finely rendered by Messrs. Parker and Goodenough. Mrs. Graham and Miss Vester, Mrs. Severn acting as accompanist.

The opening address of our president, Mrs. Henry J. Newton, in the afternoon, and the rendition of a poem in the evening, calls for especial mention, while the beauty of the day, and our floral decorations, left nothing to be desired. We may, therefore, congratulate ourselves upon a most successful celebration of an anniversary dear to the hearts of all earnest believers in Spiritualism.

The second address was made especially interesting by a visit from J. Homer Altman, who was in New York for a brief time, en route from Lake Helen, Florida, to his home in Washington, D. C. He was called to the platform and responded with several accurate spirit messages.

I am very glad to state that Miss Gault is rapidly recovering her health, and is now able to resume the weekly seance at her home.

Our meetings will continue each Sunday at 3 and 8 o'clock, until the end of May. Miss Gault will occupy the platform.

Marie J. Fitzmaurice, Sec.

Announcements.

Friday, April 18, the Ladies' Aid Society, which meets in Appleton Hall, in conjunction with the circle to be held at 4 p. m., will have a red, white and blue supper. The evening will be devoted to mediums.—C. L. H. Sec.

Paine Hall, Appleton street. The Boston Spiritualist Lyceum meets in the above hall every Sunday. Question for April 20, "What is True Patriotism?" All are welcome. All speakers who assist for themselves engaged to speak at Briggs Park Camp, Grand Rapids, Mich., this season, had better write to the secretary at once as no contracts made by any one will be assumed nor paid by us. I make this statement in reply to many letters of inquiry.—Thos. J. Haynes, Sec., 166 Scribner Street, Grand Rapids, Mich.

Washington Hall, 573 Mass. Ave., Cambridge, Mr. and Mrs. Henry Johnson hold gospel spiritual meetings Sundays. Afternoon circle at 3 p. m.; evening service, 7.45 p. m. Mrs. McGrath of Hyde Park, Sunday, April 20.

Lyons Spiritualists' Association, Cadet Hall, Alex. Caird, M. D., president. April 20 Mrs. Hattie Webber will be the speaker. Supper will be served in the hall. Circles are held by various mediums at the close of the afternoon services. Music by Thomas' orchestra and quartet.

The First Spiritualist Society, Fitchburg, Mass., will be favored with the services of Mrs. Nellie B. Noyes of Boston, Sunday, April 20.

Verona Park.

As the season approaches when certain persons are looking for a fine summer resort and resting place, and especially those who want rest and a freedom from confusion, there is no more desirable locality than lovely Verona. The new hotel, with all its excellent accommodations and low rates, will be open for the public on June 15, under the management of Miss Elizabeth Turpin of West Levant, Maine, who is an experienced and capable manager.

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Rockland, Me. F. W. Smith, Sec.

Easter in Galveston, Texas.

Easter Sunday was in a sense observed by the Spiritualists of Galveston, Texas, for they consecrated their temple, a large two-story brick structure with Lyceum, lecture, library and reception rooms. The services of the waves, the whisper of the soft breezes and the warbling of the birds made the day an ideal one when completely covered and filled with the breath of the southern clime. The temple was elaborately decorated with smilax, palms and cut and potted flowers. The service was opened with action by the Holkaup orchestra of Houston; the local choir greeted the auspicious conditions with "Hail Smiling Morn." Mrs. Nettie M. Wood, secretary of the Texas State National Association of Spiritualists, delivered an address in which she spoke very earnestly of organization and closed with hearty congratulations to the society and a very pleasant reference to the labors of Mr. Hagg as local speaker and as State president. The Progressive Lyceum was duly mentioned and arose in a body and sang, "I Live for Those who Love Me." From Tuttle's Lyceum Guide, Mrs. Florence E. B. Shaffer of Houston delivered a short but impressive address, dwelling upon the necessity of building a temple in the heart. C. Payson Longley's "Echoes from Beyond the Veil," was sung as an offertory.

Mr. John W. Rigg then delivered the consecration address telling with splendid effect of the first inspiration for a temple having come from spirit Little Stanford, who advised a bazaar which cleared but \$33.00. For four years this sum has been carefully guarded and added to until the present results. With much feeling he spoke of the efforts of those who have joined the immortal hosts to start and increase the temple fund. He addressed the officers, Lyceum, Ladies' Auxiliary and members separately, each in turn rising to their feet; the entire

audience then arose and joined in singing "Nearer My God to Thee."

At 8 p. m. Mrs. Jennie Hagen Brown, well known in the ranks of spiritual workers and now a resident of Ft. Worth, selected subjects from the audience and in her usual pleasing manner held the large audience in mental enjoyment with her prose and rhyme.

Friday and Saturday, April 4 and 5, the annual bazaar was held each afternoon and at night the Progressive Lyceum presented, "A Price for Beauty," an opera by Mr. Ring. Sunday, April 6, Mr. John W. Rigg delivered the anniversary address. The temple was tastefully decorated and portraits of the "Fox Sisters" and a picture of their home was on exhibition. The society desire the services of a good reliable message medium, and any such desiring to visit the Lone Star State, should address Mr. John W. Rigg, Spiritualist Temple, Galveston, Texas. Mr. and Mrs. Geo. W. Kates have just closed a very successful engagement with the State Association, making a tour of the State.

Notes from Waltham, Mass.

Waltham Spiritualist Progressive Union Church, 155 Moody street. The speakers for March were Mrs. N. S. Noyes, Mrs. Sarah Byrnes, Mr. A. P. Blinn and Mrs. Nellie Burbeck, each and all at their best, and gave much to the advancement of the Cause of Spiritualism. Mrs. Byrnes, the gifted veteran, gave an excellent discourse on the "Parting of the Ways," March 20. The anniversary of Modern Spiritualism was celebrated with an invocation by Mrs. E. A. Wheeler; poem by Mrs. M. L. Sawyer; address and messages by Mrs. Burbeck, with beautiful music interspersed by Mrs. McDonald and Mrs. Merchant.

The Lyceum in the a. m., had for a subject, "The Origin of Easter." The remarks were instructive and interesting. Mabel Rogers, Arthur Rogers and Alberta Howe gave readings. The children were presented with Easter eggs. Each child and many of the older ones, contributed flowers for decoration, and then they were sent to the inmates of the "Leland Home."

Ella A. Wheeler, Cor. Sec.

Notice.

The Massachusetts State Association will hold a Mass Meeting in Haverhill Friday, April 18, at Briton Hall, 36 Main street, by the courtesy of the Haverhill Spiritual Union. Among those who will be present and take part are President, George A. Fuller; vice-president, Carrie L. Hatch; President, H. D. Rogers; D. Barrett; Mrs. L. M. Soule, Mr. L. F. Symonds, Mrs. Sarah A. Byrnes, Mrs. S. C. Cunningham, Mr. J. S. Scarlett, Mrs. Dr. Cate, Mrs. Douglass, Mr. Sprague and others. Supper will be served at the hall. The train will leave the North Union Station at 1.15 p. m. Mr. Fuller will arrive at 1.15 p. m. We hope all the friends in the surrounding towns will take advantage of this mass meeting to come and make the acquaintance of the purpose of this Association. Remember train leaves at 1.15 p. m. Carrie L. Hatch, Sec.

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Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys health and restful sleep every night. Mrs. J. A. Root, of Haver, Mich., cured of uric acid poisoning in two months' treatment, writes: "I am better than in years, and each day brings new health and strength. I will refer all ailing ones to you." Mary A. Erie, Crawford, Mich., suffering from pronounced female difficulties and kidney disease, says: "I took your treatment three months, and it has been a success in my case. I am indeed grateful to you for my recovery." C. E. Davis, Woodman, N. H., who suffered all the miseries of a dyspeptic, writes that as the result of Dr. Peebles' treatment, he had not missed a meal since last March. D. W. Bridgman, of Del Norte, Cal., writing from N. after three months' course, "When I began treatment with Dr. Peebles' Institute of Health I was a cripple, unable to walk but little with a cane. Now I am able to walk with ease some days ten or fifteen miles. My general health is excellent. I can hardly find words to express my gratitude, as previously I had tried everything I could hear of and got no relief." Mrs. Isaac Varnoy, Dover, N. H., a sufferer of spinal trouble and nerve exhaustion, writes that she would not go back to the state of health she was in before taking this treatment for all the world. Solomon Fried, of Vandenberg, California, cured of neuritis and catarrh, says: "I am well and a thousand times obliged to you."

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SPIRIT

Message Department.

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

The following communications are given by Mrs. Soule while under the control of a spirit guide, or that of individual spirits seeking to reach their friends on earth. The messages are reported stenographically by a social representative of the Banner of Light, and are given in the presence of other members of the Banner Staff.

These Circles are not public.

To Our Readers.

We earnestly request our patrons to verify such communications as they appear in these columns. This is not so much for the benefit of the management of the Banner of Light as it is for the good of the reading public. Truth is truth, and will bear its own weight whenever it is made known to the world.

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

Report of Seance held March 20, 1902, S. E. M.

Invocation.

To Thee, O Father, Spirit, we would turn this hour and ask that hearts might be opened to all that is beautiful and holy. The best in us is struggling for expression, the sweetest in us is striving to find life, and we would that these might always be in control and have the power to overcome all ill and the base things that creep in unawares at times. We would creep away from ourselves into the light and the beauty and there stand and be bathed with the influence of purity until we are strong and steady and our efforts make for righteousness. Sometimes we grow discouraged over our failures, over our misunderstandings, sometimes we grow fearful that the perfect condition for which we yearn can never be ours, and yet today we would stand humbly expectant and with the evidences of all that is best made plain to us, go forward with renewed strength, renewed hope, and less of the fearfulness. Bless all aching hearts, bless all souls that yearn for the light and the life. May some angel stand at every household door. May some blessed spirit be at every hearthstone and breathe through hours of despair, of pain or of sin, a blessing and a tender expression of upliftment, and may all who reach, who aspire and who would be better than they are, feel the touch of grace within their own hand, the hand of one stronger and ampler able to help them to their higher state. Amen.

MESSAGES.

Will Bates, Lewiston, Me.

The first spirit that comes to me this morning is a man about fifty years old. He is short, not very stout, but looks as though he had been much stooped, and had sort of shriveled away until it left him full of wrinkles. His last name is Bates, and he says: "I was known by the most of my friends as Bates. When anybody spoke to me it was, 'Well, Bates, how are you?' I lived in Lewiston, Maine, and my other name was Will. I didn't know a thing about this business that you call spirit return and I don't suppose I am making the effort to know anything about it now if it was not that I have something special that calls me to the subject. I have sickness in my home. I have been there and I don't like what I mean. I am patient is being treated. It is not the proper thing at all that is being done and it quite makes me tremble to think what the outcome will be unless something different is done. I want to say to Helen that I have seen her. I saw her last Friday when she made the call and I know every word that was said. I am speaking of the business call that had some connection with me and I want her to understand that I am pleased with what was said and done. I also want to tell Walter that it is not any use for him to keep on where he is. The sooner he gets away, the better. I don't like the way that I mean. I'd like to add a 'God-bless them,' for I still believe in the God who will bless them and if I can help them by my presence or my effort, of course they know I will."

Henry Childs, Hampton.

The next spirit that comes to me is a man named Henry Childs. He is stout, with full round face and snow-white hair and a white beard. He is a very kind man in his manner and well dressed in his attire. He has a smile and he smiles with the joy that it gives him to come back. He says: "Well, well, it is a strange thing after all to stand in the presence of people I do not know and send a message to my own. I'd like this world to go to Henry, who lives in Hampton. I want him to know that I am around and that some of those noises he hears are from me. When I don't like a thing, I try to rap and make him understand and it is about time for him to look about when he hears noises. I'd like to say, too, that I am not altogether satisfied with the things that are being done and done. He knows very well that those things would not have been done had I lived, and I can't see just why the minute a man is dead everything should be turned upside down to suit those who are left. I know that in a way there is a right, but in another way it is wrong to change the whole course of business and make it so utterly different from what I had planned. You will please say, too, that I found Maria and also Bert, and that Bert expressed much sorrow at the way he went to spirit. I thank you for helping me in my effort."

Fred Adams, Charlestown.

The spirit of a young man comes, I should think about twenty years old. He is delicate and pale and is coughing so it seems as though he just coughed his life away, and he looks at me so pitifully and says: "Do you think I can reach my people through you? I want to so much, but I am a little afraid that it won't be any use. I will tell you who I am. My name is Fred Adams and I have a mother who lives in Charlestown. She needs the word from me and it seemed to me if I could just tell her that I am sorry she has so much to do and is left without me, and I'd like to be back again, that perhaps it would help her. I have a little sister over here with me and I want her to get back, too, because she can bring a strong influence to my mother. My father is not with me, but I know where he is, and I say to my mother that it is all right as it is. Thank you."

Milly Crow, Hudson, N. H.

I see the spirit now of a woman about thirty-five years old. She is just a little fly, above, and is small, very dark, and her hair, of which she has a quantity, is done up on her head and makes her look taller than she really is. She has a bright little way of hop-

ping up to me, and she says: "I guess anybody can be excused for being over-joyous in coming back. My name is Milly Crow and I used to live in Hudson, N. H. I want to go back particularly because I have a little girl, I want her to know and grow up if she can with the knowledge of my presence around her. They talk to her about me and she in a way has a feeling of me, but I want it to be more real, for I believe I can help her to be a good girl and can keep her from falling into some of the conditions of life which troubled me. I feel or less I don't mean in any sense that I fell into bad company, but I was bothered and very sensitive and I want to help her so that she may not grow into that extreme condition of sensitiveness that will bring her pain. My mother is alive and she is taking care of my child and my husband is away. He has gone a long way from them and I often go to him and try to help him, too. He has not forgotten me, but at the same time he has tried to think of me. I hope that through this he will get an interest and make it possible for me to come more plainly to him. Thank you."

Frank Wallace, Boston.

There is a spirit comes to me now of a man between thirty-five and forty years old, who is a little above the medium height and has dark eyes and dark brown hair. His hair is very heavy, but perfectly straight. His face is strong and plain. His manner is that of one in authority and he speaks in a clear, heavy voice, and when he does speak, he says: "I am trying to hold in my forces to give just enough help me to get where I want to go. My name is Frank Wallace and I was a Boston man. I passed out of life suddenly and never felt quite satisfied to leave things as I had to. My business was in such a condition that I didn't leave things properly adjusted and it has been a source of annoyance to me. Of course I expect to pick that up and straighten it out, but don't you know, some things seem to grow less as you bring them into the air, and it is that way about my case. I thought if I could talk about it, perhaps I'd feel better. Those who know me will know that I was very much interested in all kinds of machinery and machinists' hardware, and that I tried to keep up with the times by study and application. I want to make this a personal message, if you please, to Alice, and if she will try to get word from me as hard as I try to get it to her, I believe we will get into communication and it will be better for both of us. Please tell her that I see the changes she has made and while I don't see them permanent they are really much better for her and I hope good will grow out of them."

Henry Thompson, Pepperell, Mass.

There is a spirit who comes to me of a man about sixty years old. He is short, thick-set, with gray eyes, and has a very quick, impatient way. He seems all upset over his own conditions and he says: "Don't keep me waiting any longer than you can help. I haven't a bit of strength to waste. My name is Henry Thompson and I am not very far from your town. I say I am not very far, because I live as much among my people as I did before I left the body. I lived in Pepperell, Mass., and I did not believe in any of these things and I would not now if it was not forced upon me and I would not be coming back. I can tell you that, unless there was need of me among my people. I don't know that I mind if you send this word out to them, that I have changed my whole idea of God and of religion, and of the world in general and that the reason I have is because I can see more than I ever saw before. I did not know I was narrow when I went where people were broad, and when I measured myself by them I found I was about as wide. I have Mandy with me and Lucy and Charlotte and I don't keep my company at one time, for they were all three talkers and have more questions to ask me about this interview than I can answer in the next month. You can send a message to William and tell him that I will help him on his plan. That is all. Thank you."

Emma Cheney, Allison, Iowa.

I see now a woman about forty years old. She is thin, tall, sickly looking, and has so much of distress pictured on her face. She is very light. Her hair is brown, her eyes are blue and her face is as pale as a lily. She comes over to me and says: "Oh, help me if you can. I have tried and tried and have never been able to say what I want to say. My name is Emma Cheney; I lived in Allison, Iowa. The reason I am here is I don't know much about this. Anyway, none of my people, and oh, it would be such a comfort to them and to me to be able to get into perfect communication with them. I was a church member and when they buried me it just seemed as though they wished me into heaven and expected me to stay right there, but I had children and friends and so many things to hold me to earth conditions. It may not be right—I don't know and don't dare to think—but I have not been able to pray to strive to find out anything about God since I came. I have been so worried over my little ones that it seemed as though I could not think of anything else. I want to send word to Katie; tell her that mother is near and is helping her and will do all she can to help her take care of the others, and she must not give up or be sick any more than she can help. Keep out of doors and try and keep her mind for her. I am trying to do all he can for you, dear, and it is only a question of your being able to stand it a little longer. Be a brave girl for mama's sake. Thank you."

Margaret Addison, Peterboro, N. H.

Here is a spirit of a woman about sixty years old who is very stout indeed. She has blue eyes, white hair, and wears glasses. Her name is Margaret Addison and she is New Hampshire woman, having lived in Peterboro. She says: "My people are more or less mediumistic and I myself had visions and dreams and I promised if I could get back that I would, so I have come to keep my word. I want to send a definite message to Ben and one to Charles. I am able, but would like to have a home circle formed and see if that would help me some. It is pretty hard to do everything on our side and I'd like to have them try to help me from the other side. I met Margaret Gray the other day and she said to me, 'Well, Margaret, how are you getting along?' and I said, 'Not very fast.' I can't seem to make them hear. If I could only speak loud enough to attract attention I think I'd connect all right.' He laughed and said that he would see if he could not help, too. I wonder how it all happened and I don't wonder much about it for it was so sudden for him and then his widow was so disturbed that it kept him all upset for a long time. I am going to call on Mary Jane and am going to tell her what I have done and see if she can't send a message to Fannie. There, I think I have said enough to convince you that I am with my people and know what I am talking about, and I will go. Thank you."

Eddie Snow, Dorchester.

I see now a little boy, I think about eight years old. His name is Snow—Eddie Snow—and he says he lived in Dorchester. His

mother and father are both there; he has a sister and he wants to get there himself. He says: "I don't want them to stop talking about me. I wish they would call me and then I could come. I have Grandma Eaton with me, they will know whom I mean, and I don't like what is on papa's face. I wish they would have it fixed."

Lillian Atwood, Brattleboro, Vt.

There is a spirit comes to me now of a girl about eighteen or nineteen years old and the first thing she says is: "Can you speak for me? My name is Lillian Atwood; I was a singer, and I was cut off so suddenly from my future that sometimes I feel if I could only find a medium to whom I might go and whom I could help that it would make me more content. I have music, I have people but there were several things I wanted to do that were cut away from me through my death. I have very many friends in Brattleboro, Vt., and they will know how anxious I was to make a name for myself, and only my sudden death could have stopped it. Oh, I thank you for letting me speak. It is such a comfort to be able to send a message and I hope to come again and send another. Thank you."

Verification.

Dear Mrs. Soule:

Please accept many thanks for message to me in Banner of Jan. 18th. The spirit Lillian addressing me as Aunt, I do not recognize, not having any piece of that name. I wish the spirits communicating had given their full names or place of residence. The old man may be my father, as that was his given name. I have also a son in spirit named Hannah. If they ever come in please try and get their full names. I am very much interested in Spiritualism.

Mrs. H. O. Herrick.

Sand Hills, Augusta, Ga., March 25.

Passed to Spirit Life.

Mrs. Mary A. Keyes passed to higher life from her home in Norfolk, Conn., Feb. 6, aged 84 years. She was a sufferer for a long time and the change to her was a joyful release from physical bondage. She was a Spiritualist of many years' standing, and a subscriber to the Banner of Light almost from its first issue, and incorporated its highest teachings in her life. For many years she attended the campmeeting at Orono and was more regular in her attendance at the services than many younger believers. A faithful instrument for the spirits has joined them, and will continue her good work.—E. Poole.

From N. News, Va., on Dec. 11, 1901, after long suffering, Mr. Geo. W. Swan passed away calmly and as peacefully as a babe going to sleep, to his long home. He was an earnest Spiritualist, loved the Cause, and was an ardent advocate and worker for its welfare for more than thirty years. He was unfortunate in being thrown in contact with a few years with those who ridiculed both him and the Cause, yet he never faltered, nor was he afraid to acknowledge his convictions, and a short time previous to his departure a Spiritualist friend asked if he was afraid to go. With a sweet smile he gave him to know that all was well with him.—A. Friend.

Small-pox Scare at Waterbury.

To the Editor of the Banner of Light:

Visiting Waterbury about the middle of March, I found the city in the full fury of the epidemic popularly known as "A Small-Pox Scare." As I regard these scares as purely fictitious, and the cases of small-pox that are made the pretext, to be chiefly history, I was curious to learn the history of this latest outbreak. A "regular" physician told me that in the case of small-pox, does odd jobs and drinks freely, made him self marked by the Health Officer as having small-pox. He was bundled off to the "pest-house" where sleep soon made him normal. He had since been employed there on wages, and so kept from going back to his former work.

The other cases are trumped up, the physician told me, among the French Canadian population. The other inhabitants do not take the disease, and the French physicians and others declare positively that it is not small-pox at all. It is a sort of eruptive disorder of the skin, and is not a disease, but a condition of the body. A "regular" physician told me that in the case of small-pox, does odd jobs and drinks freely, made him self marked by the Health Officer as having small-pox. He was bundled off to the "pest-house" where sleep soon made him normal. He had since been employed there on wages, and so kept from going back to his former work.

Several physicians have proposed to visit the pest-house. This the Health Officer refused to permit, stationing a policeman to watch the entrance and orders to club any one who attempts to enter. The man at the head of the Health Bureau declares that he has the law on his side and will enforce it in its utmost severity. It is a fact that Connecticut, like Georgia, North Carolina, and Massachusetts, has a statute giving power more than imperial to the Board of Health. This attempt has been made to "sneak" bills through the Legislature of New York and Rhode Island to confer like arbitrary powers, but the endeavors were found out and frustrated.

It has been a season of more than usual suffering and medical men, every year multiplying like locusts, the Egyptian plague of frogs (Exodus vii. 2) has suffered from want of income. A small-pox scare affords them an opportunity. It is generally gotten up for that purpose, and the Health officials seem to be planning to have such things every winter. Ordinances and statutes have been obtained requiring everybody to submit to be vaccinated on penalty of fine and imprisonment, and on demand to submit again and again to the operation. Employers of labor must force their helpers to be so treated and every teacher in school, every child also, must undergo vaccination. So a fire is passing over Waterbury more deadly to its population, more destructive to its future prosperity, than the one of a few weeks ago which made so much devastation. But one class prospers at the disseminating of disease among the healthy, the pox-peddler. One told me that he had cleared \$200. He did not believe that he was a legitimate way. Another said he could now afford an excursion this summer, and if this "scare" lasted two weeks longer, he could take his wife. Other doctors, however, face down the Health Officer, telling him to his face that there is no occasion for alarm and panic. That small-pox does not exist in Waterbury. Meanwhile the words of the unnamed brew prophet prove true: "When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him." There has been formed an Anti-Vaccination Society, with Dr. B. B. Mann for president, and Mr. Fitzsimmons, wife of the Homeopathic Physician as secretary, and a membership already approximating three hundred, with daily increase. Two public meetings

have been held and exhibit sentiment. The feeling is general that only coercion and threats induce people to suffer the violence. Whoever requires it, whoever inflicts it, the sufferers feel to be their foe. One has died, others are at their homes with sore arms and some with rotting flesh; declaring that they will never submit again. In several of the shops, a large majority of the operatives refuse the operation. One, a leading workman, told the superintendent that before he would be vaccinated he would leave the shop; and that he should send his children elsewhere before they would be vaccinated. If necessary, he would remove to some country or region where the abominable practice was not required.

Dr. Mann himself has led the force bravely and resolutely. He issued two numbers of the "Waterbury Anti-Vaccinator" of the "red-hot" character, showing the folly of vaccination, citing the words of the wisest scholars in its denunciation, and declaring that vaccination never did, never will, never can prevent or cure an attack of small-pox. He challenged a discussion on this point. If he demands, the result enforced vaccination is loss of life or injury to limb or health, and is not the sufferer entitled to damages, and is not the doctor answerable for his practice?

Of course, in the slavery times, the newspapers sustain the side of the oppressor. Such is the Waterbury of today, and the physicians alike assailing her health and business.

Some atrocities demand notice. A short time ago a young woman ill with consumption was returning from the South to her home in New Britain. Her friends were waiting for her, and on a morning her with the train, hurried to Philadelphia. She was found in a hospital, dying. On arriving at Philadelphia, she had been dragged from her seat in the car by two policemen, her pleadings were unheeded. She was taken to the station, her clothing rudely removed on the pretext of clothing for small-pox. She was then vaccinated by brute force and hurried to the hospital to die. Such shrouds would for money's sake vacillate a corpse on the way to the grave, or perhaps dig it up for the purpose.

In the Bronx borough, New York, a trolley car, loaded with passengers was driven to the station, the passengers detained and compelled to be vaccinated. The pretense was that one of them had small-pox, but it was only an eruption of common pimples. Are such doctors knaves or fools, or both? Would that we had in active service a William Tebb, a J. M. Peebles, and a Henry Bergh. Such a threefold clear the field of these foes to God and man.

A word for sufferers. A writer in The Medical Brief for January has shown that sulphur freely administered will render the individual immune again small-pox and the vaccine venom.

Alexander Wilder.

Love.

The Power Which Creates, Perpetuates and Perfects.

LAURA D. PAYNE

Love is the principle that governs the worlds from the lowest in the scale of being to the highest.

In the lower animals we see it made manifest in the care of self and offspring. Who can doubt that the impulse of love moves the lion to guard and defend her young and to care for them with a gentleness which would naturally belong to a much less ferocious beast?

Love builds the tiny nest and feeds the birdlings; it gathers the brood under the mother's wings and guards it with the tenderest solicitude.

As to whether this thoughtfulness shown among animals for self and offspring be reason or instinct, I am unable to say, only this, it is evident that it must be a commingling of both. Yet suppose it is only blind instinct, as some say; what is love but instinct? Who ever reasoned himself into love?

Many have tried to reason themselves out of love and could not, man less reason themselves into it where it came not of its own accord.

"No force divine can love compel." So while love seems to be an instinct, a natural attribute of the lower animals, it is love just the same. And the same power that impels the beaver to build with such untiring energy and wonderful skill its dwelling place, builds also the thousands of beautiful homes scattered over this broad land and gathers at evening the family circle around the cheerful fireside.

And that love may be cultivated in the lower animals to a very great degree, so that their regard will extend beyond self and offspring, even to human beings. For instance, the dog has been known to grieve himself to death, refusing to eat or drink after the death or departure of a beloved master or mistress.

Horses have sometimes played away and died soon after the decease of a kind master. The fercest animal may be made gentle and harmless by love. Even the snake, loathsome reptile though it be, has been tamed by kindness and has been known to free from the hand of its mistress and in many ways show unmistakable signs of affection.

Thus we find that love's kingdom is not only among men, but extends upward and downward and round about, encompassing all things so far as human intelligence can discern, perpetuating and elevating the races. It is a respect of person, and a sympathy for all creatures in their struggle for an existence, until we have that great humane heart and that uplifting altruistic current which shall eventually compel every man to acknowledge himself his brother's keeper, every woman her sister's protector, and bind the human family together in one great brotherhood.

But when we behold the world as it is today in its mad rush for wealth and power, each bent on filling his own coffers even though his brother starve, we are forced to the sad conclusion that we are not yet so far removed from the lower animals in this particular, and that love has not yet had its perfect work. For when the grand altruistic love takes full possession of the human heart, man will not be found preying upon his brother and contending for supremacy in his realm as do the animals below him.

Just so, man's sole interest is in self and the circle around his own fireside, the world will be far from the universal brotherhood so long hoped for. We must love our neighbor as ourselves, and our neighbor's children as our own, and when we can really and truly do this the wide world over, then love will be crowned and its kingdom will come and righteousness prevail on earth as it does in heaven.

Let us work, and hope, and pray that the day be not far distant when love shall crown each son and daughter of earth as with a halo of the nations to each other in friendly relations, that wars may be no more, but that "Peace may sit on every hill and blessing"

flow in every rill," and heaven and earth rejoice.

We are told that God is love and that in him we live and move and have our being. We know that love is an infinite ocean beyond which no soul can drift. Then if God is love, love is God, and if we can comprehend love we can comprehend God.

Some are wont to belittle the love between man and woman or between parent and child, etc., as an inferior sort—something not to be considered in the same category as infinite love, but I want to say here that love is love no matter where found, whether it throbs in the heart of a dairy maid or inspires to lofty adoration the longest angels. The difference is in degree and not in kind.

That every human heart might be filled with love, for where love is there is happiness. Love moves to mighty efforts, tunes the soul to rapturous music, bids us aspire to better things and makes us forgetful of earthly cares.

A celebrated poet has said:

"It is better to have loved and lost
Than never to have loved at all."

When we look back upon the journey of our lives, the seasons when we have loved most and have felt the full tide of that blessed passion flow to us in return, seem like oases in the sun-scorched deserts we have trod; and the faces of those we have loved look at us even through the misty vista of years, sometimes from behind the dark curtain of death, with unfading beauty and light.

I believe that as we are lifted in the scale of being, our loves shall be broadened and intensified until our souls shall vibrate in harmony with the great soul of the universe, and for love's sake we shall minister to our neighbors and our neighbors' children, manifesting in actions like that of the good Samaritan the philanthropic tide of goodness surging through our being.

Thus love shall not only perpetuate the races, but shall remove the world from all inharmonious, and finally bring that ninety of balance in the spiritual domain which is found existing in the realm of matter. For it must be that what gravitation is to the material world, love is to the spiritual. Gravitation. We talk learnedly about it, yet who can explain it, or tell us more concerning its mysteries than can be told of the mysterious something called love? and as the world of matter was changed from chaos to cosmos through the force of gravitation, its planets and suns brought to a state of eternal equilibrium, so the world of spirit through the omnipotent law of love will be evolved to a state of eternal and perfect harmony.

Then will the soul know true happiness, experience the ecstasies of its long-hoped-for heaven and enter into joys supernatural.

O love divine, from portals high
Descend on us this day;
Light up our pathway with the glow
With thy transcendent ray.
Baptize us with the rainbow hues
That bathe fair heaven's dome
And breathe thy richest garlands round
Our country and our home.

O, what were life without thy sweet,
Entrancing, soothing, balm,
What else but thee could compensate
The soul for griefs that come—
And storms that sweep in maddening rage
Our trembling being o'er,
Leaving the wreckage tossed and strewn
Upon a barren shore?

For when the soul is tempest tossed
Amid the breaker's roar,
'Tis love points out the beacon lights
Along the distant shore.
Love whispers hope, "hope sees a star,"
'E'en when the mist hangs low,
And casts the sunshine on the road
Where smiles the welcome bow.

And "listening love" hath caught the sound
Of angels' rustling wings,
And looks across the chasm of death,
Beyond earth's troubled things,
And sees again the golden chain,
Of sympathy sublime,
Binding in one all kindred souls,
Eternity and time.

For height nor depth nor space nor time,
Nor any powers that be,
Can separate the souls that love,
Or keep thine own from love.
Amid the eternal ways we stand,
Where tempests fret and moan,
But 'e'en through death or what may come,
The soul shall claim its own.
Topeka, Kansas.

The Rev. Dr. Savage Believes
Spirits Return.

In an interesting article on "Results of Physical Research," which appeared in the March number of *Analogue* magazine, the Rev. Minot J. Savage, D. D., says that he is perfectly certain that such things as ghosts exist, but he is not ready to explain their origin or nature.

Dr. Savage gives several examples of spirit writings, and communications from the dead. He offers them as an explanation of the purpose in making them public is to place the intelligent reader in such a position that he may be able to make up his mind as to what theory seems best fitted to account for the facts. The author explains that he deals with occurrences with which he is personally familiar.

The first example given is that of a spirit writing, which appeared in the immediate vicinity of New York. A young man who had been studying abroad and was of anything but home apparently in perfect health and was at the summer home of his mother.

It was his habit after dinner to go out on the piazza and walk up and down smoking his pipe. One evening he came in quietly and without talking to anybody went to bed. The next morning he said to his mother:

"Mother, I have something very sad to tell you. You must be strong and brace yourself to bear it. I am going to die very soon."

When asked for an explanation he said: "Last night when I was walking up and down on the piazza, smoking, a spirit appeared and walked up and down by my side. I received my call and am going to die."

The mother, of course seriously troubled, sent for a doctor, who told him the story. He made a careful investigation, found nothing the matter with her son and treated the whole thing as a bad dream or a hallucination.

The next morning the young man did not seem quite so well, but the doctor said there was nothing the matter and tried to laugh the family out of their fears. The third morning the young man perished. The doctor and the doctor was again summoned.

Then he discovered a case of appendicitis. The young man was operated on and died in a couple of days. From the time of the vision until his death not more than five days had gone by.

Some time after this experience the mother visited a psychic here in New York. She made no previous appointment, but went as a perfect stranger and waited her turn.

The son's spirit seemed to be present at once and told the mother a series of very remarkable things which, by no possibility,

