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NO. 4

LOVE ME NOW.

Remember not when I am gone
The deeds I did or would have done.
How much I loved, how valiantly strove
To find an answer in your love.
Nor weep to think what loss is yours
Since neither love nor life endures.
No; if within your hearts there be
A kind, but slumbering thought of me,
A memory of the vanished past,
A hope of peace and love at last,
A speechless prayer, a silent sense
That sometimes speaks in my defense,
That says: "Our life is not too long,
And we, perhaps, were sometimes wrong,"
Oh! listen to the pleading voice
And bid a living heart rejoice;
While peace can soothe my troubled brow
Wait not to miss me; love me now.

Rose Terry Cooke.

The Light of Asia.

SUSIE C. CLARK.

"As a king without a kingdom, such is the world without a Buddha." (Eastern Proverb.)

The Infinite Wisdom which spoke the wondrous mandate "Let there be light," touching thus with life and fruitfulness not alone this "egg of the night" as our planet has been called, but all the starry flowers in His cosmic field, upon whom rested the great darkness of the long, deep night of Brahm; this all-embracing Life, the Causeless Cause, hath never left itself without a witness, without some incarnate expression of His matchless Word. Avatars, Buddhas, Messiahs, prophets have followed each other in kingly procession down through the ages, awaking with Truth's magic wand, the sleeping mind of man, feeding his spiritual nature with the rich bread of Life, baptizing his soul with deathless aspirations for the Real and the True, quickening thus his realization of possible at-one-ment with the Eternal Beauty. These are the blossoms on our human tree,

"Which open once in many myriad years
But opened, fill the world with Wisdom's scent
And Eve's dropped honey."

The Christ of Judea was not the only Son of God, not a solitary divine Incarnation. The Christian world is prone to forget the great and wise messages of other Messiahs, who have done the same mighty works, uttered the same truths, reached corresponding heights. It even seems unaware that the followers of Gautama Buddha today, surpass in numbers those of any other creed or belief. Four hundred and seventy millions of the human race live and die in faithful allegiance to the teachings of this majestic teacher; and his dominion is by no means on the wane, at the present time, but extends over an ever widening area and sways the belief and worship of many races and peoples. Over a third of mankind are striving to follow in the footsteps of this wise, holy and illustrious Prince.

The word Buddha is the generic name for Teacher, meaning "the awakened, the intelligent, the knowing." Several Buddhas had appeared in ages past, before the advent of this greater Light, who is variously known as Sakya Muni, Prince Siddhartha, and Gautama Buddha. Of his veritable existence, there is far more abundant external and historical proof, than there is of the Judean Master. Sculptures, monuments, temples, grottoes and caves abound to testify to the reality of his career and of his royal birth. Indeed it has been claimed that if the New Testament record of the Christ had been lost, it might here be reproduced, since among those ancient sculptures can be found one representing a young Mother laying her babe in a manger, while a mule stands near, another pictures a youth holding converse with wise men, while a third portrays a benign teacher writing an inscription in the sand at the feet of a woman, against whom angry men are waiting to hurl the stones held in their hands. And yet the date of Buddha's earthly expression, though variously estimated, was about B. C. 620 to B. C. 543.

It is difficult to avoid drawing close comparison between the life-work of Him who was also called the Light of the World, and that of this Eastern Avatar. And for the similarity of their teachings, two explanations are given, one being that during the long interval between the youth of Jesus and the commencement of his ministry, he visited the East and imbibed Buddhist doctrines, with which his own teachings are so strongly colored. There is also evidence that Buddhist missionaries visited Egypt, and there inculcated their precepts, since both of the existing Brotherhoods known as the Therapeutics and the Essenes, to which the Nazarene belonged, represented this pure faith.

But in circumstances and environments, there was a wide difference between Him who had not where to lay His head, and the heir to an Eastern throne, reared, almost imprisoned, amid the luxury of Oriental magnificence, his palaces of marble, onyx, lapis lazuli and sandal wood, his jewels, vestments and elaborate retinue read in historic record like a fairy tale. Edwin Arnold, in his

scholarly poem, has made familiar to the English speaking world, the facts and legends concerning this "great reformer, and has rehearsed with wonderful power, the pathetic features of Prince Gautama's Great Renunciation, how when "it seemed lovely to live, and life a sunlit stream, forever flowing in a changeless peace," the hour of ripeness came, when the divinity within was quickened into sudden flame, to yearn over the misery and sorrow of this suffering world, "the vastness of the agony of earth, the vainness of its joys, the mockery of all its best, the anguish of its worst." He grieved for griefs which were not his own, and chose between

"The way of greatness or the way of good;
To reign a King of kings, or wander lone,
Crowns and homeless that the world be helped."

"This will I do because the woful cry
Of life and all flesh living, cometh up
Into my ears, and all my soul is full
Of pity for the sickness of this world;
Which I will heal, if healing may be found
By uttermost renouncing and strong strife."

Thus turning from his sleeping Princess and their unborn child, casting aside as dross, his title and his kingdom, he left the palace with its luxuriant gardens and sensuous delights, and wandered forth an austere hermit. Having so much to give, yet gave he all, "laying it down for love of man, casting away his world to save a world, and thenceforth spent himself to search for Truth." For six long years he lived in caves, or on the mountain side, in deep and silent meditation, faring forth at times with his begging bowl for alms of food, or working some miracle of healing for the simple folk who reverently blessed him, "seeking night and day, the light which somewhere shines to lighten all men's darkness, if they knew."

At last, the hour of illumination dawned, when under the Bodhi tree, the final tests were endured and vanquished, the fire of temptations, fierce and long, were mastered, and revelation, full and complete, was gained of all the 550 links in that long chain of life which led to Buddhahood. It is written

"Not even the wisest know how the fiends of Hell
Battled that night to keep the Truth from Buddha;"

an experience not unknown to latter day aspirants for spiritual vision, and seekers for the light of Purity and Wisdom. But with the calmness of the conscious conqueror, the Divine Teacher awaited the final vanquishment of Error's touch. Then, as the silent watches of the night wore on, the noble truths were unfolded, which he was to bear to a waiting world.

"Showing how man hath no fate except past deeds,
No Hell but what he makes, no Heaven too high
For these to reach whose passions sleep subdued."

For forty-five years, did Buddha labor, passing from the enthrallment of the flesh at last, in his eightieth year, amid great convulsions of Nature. Originally, the religion of Buddhism was simple, pure, benevolent and humane, in the highest degree, offering salvation to all through purity of conduct; virtue, according to its code, consisting in the overcoming of sensuality, of mastering one's own will and in self sacrifice, and to all was given the promise that as soon as sin is uprooted, infinite knowledge opens. Through holiness and meditation, each soul is self-perfected, can become itself a Buddha.

He spoke often in parables like the Nazarene, and under the open sky. He could read all thoughts, had the laws of gravitation and powers of the air under his supreme control. Yet his was a simple creed, and rejected the authority of the Vedas, and all Brahminical rites and sacrifices, which he severely attacked. He maintained the unreality and illusiveness of Nature, leveled all barriers between conditions of worldly fortune, admitting even the worm, who shares his life, to his brotherhood, and recognizing each animal as his neighbor. The final goal of his pure philosophy was Nirvana, or the release of the soul from pain and illusion, from the desire of mortal existence, which thus perpetuates the endless rotation of birth and rebirth.

In his first sermon, in the gazelle grove, near Benares (which bears a correspondence to the more matchless sermon on the Mount), he uttered four sublime truths regarding sorrow, its origin, its annihilation and the Way leading to its extinction. He then outlined the Eightfold Path, which one must tread "to reach the sunlit snows." First, Right Doctrine; second, Right Purpose; ("Have good will to all that lives, letting unkindness die.") third, Right Speech; ("Govern thy lips as they were palace doors, the King within").

"The fourth is Right Behavior. Let each act
Assail a fault or help a merit grow;
Like threads of silver seen through crystal beads
Let love through good deeds show."

And for the higher roadways, "Only those feet may tread them, who have done with

earthly things." Right, Purity, Right Thought, Right Meditation and Right Rapture. This is the formula of faith found upon many monuments. The essence of Buddhist morality will thus be found to consist in eschewing everything bad, to perform everything good and to tame one's thoughts, a form of religion which is eminently practical, in every age. All the mythology, formality and penance connected with latter day Buddhism, have been grafted onto it by later priests, for since 100 years after Gautama's demise, the history of this pure faith has shone with a light sadly dimmed, even as man-made theology has likewise eclipsed the pure germ of Christianity.

The true significance of Nirvana has been a prolific subject for discussion, but doubtless is symbolical of the highest enfranchisement of the soul, a perfect at-one-ment with the All, as Buddha taught, "Through divine meditation and ecstasy, the soul, forsaking its selfishness may even during bodily life, exalt itself momentarily to the Nirvanic state." That it did not mean annihilation, is evidenced by his exhorting his disciples to aim at the possession of the eternal body.

As climatic conditions govern even religion, it may be noted that the ethical quality of Buddhism is more passive than active, more meditative and reposeful than objective; it is one of patience, submission and calm endurance, rather than of energy and active achievement, which more bracing atmospheric influences and a bustling American nationality might encourage, and yet the greatest of warriors, the sublimest of victories, is to conquer one's self, to outgrow all imperfection and attain to that rarest of virtues—humility. This requires strenuous fidelity of effort. In Buddha's own words:

"If one man conquer in battle a thousand thousand men, and another conquer himself, the last is the greatest conqueror." Other precepts of his are as follows:

"Pure conduct like a ladder enables us to climb to heaven."

"Keep your heart carefully, give not place to listlessness, earnestly practice every good work."

"Follow right doctrine, and be kind to all that lives."

"Your evil thoughts and evil words but hurt yourself and not another."

"Right thought kept well in the mind, no evil thing can ever enter there."

"Nothing so full of victory as patience."

"Aim to reach the home where separation cannot come."

"I have lit the lamp of wisdom; its rays alone can drive away the gloom that enshrouds the world."

No grander utterances have ever fallen from human lips, even though touched with the fire of inspiration, than those to which this Eastern Master gave expression. Considering their date and their wide influence, they are indeed marvelous. "The awakening of the spiritual life of the individual was what he aimed at. Human suffering, he held, was the daughter of evil deeds. But these are not due to inherent human depravity. They are simply due to ignorance. For the enfranchised soul, human suffering no longer exists." He strongly emphasized the remorseless law of cause and effect, that Karma, which self-creates, is our only Fate. But blended therewith, was his personification of boundless compassion. One of his disciples said of him: "Buddha was God revealed in the form of mercy."

Against Buddha's teaching, however, two objections have been raised by modern critics. First, that the monkish system thus spread abroad produced many grave evils—idleness, sensuality, depravity and a form of pessimism. Yet how otherwise could Buddha attempt to enlighten the world, before books or type, or even the letters of the alphabet existed, except through such propaganda, for whose mis-use his originally pure aim cannot be held responsible. He sent forth his disciples in groups of sixty, and for the first time in the history of the world introduced the work of the missionary, the nomadic teacher, the first converts ever gained for any faith, being won for Buddhism.

Second, it is claimed that his doctrine is pure selfishness, as the disciple isolates himself for his own advantage, rather than for the good of the race. He is not taught to abhor crime because of its exceeding sinfulness, but because its commission will be to him a personal injury. But, as to the pure all things are pure, so it would seem only the selfish nature could detect a selfish impulse in a system of ethics leading to such absolute abnegation of self and its illusions.

It is an overwhelming fact that this great Teacher, single-handed and alone, save that God and one always make a majority, was the means of successfully attacking the most formidable priestly tyranny the world had ever seen, and producing a moral revolution more important and extensive than any other Leader of either the Eastern or Western world. The petrified institution of caste was assailed and greatly suppressed in its rigorous laws. Polygamy was for the first time pronounced immoral, and slavery condemned. All bloodshed, whether with the knife of the

priest in sacrifices, or by the sword of the conqueror, was rigidly forbidden. Woman for the first time, from being a chattel and beast of burden, was allowed to develop her spiritual life. Buddha even choosing female disciples as his agents to disseminate his gospel. He first inculcated the principles of every Humane society existing today; he first rigorously enforced the prevention of all cruelty to animals.

These and many other indications go far to prove that true Buddhism and the gospel of Jesus was the same religion, or sprang from the same root, although with the advancing centuries, the human race had unfolded to receive from the Christ a higher message, a clearer revelation of the Father. The morality of the two faiths is identical, and yet the vast following of the majestic and glorious Star of Bethlehem, throughout all Christendom, is far outnumbered today by the devout disciples of that serene, Christ-like Messenger—the Light of Asia.

"If ye lay bound upon the wheel of change,
And no way were of breaking from the chain,
The Heart of boundless Being is a curse,
The Soul of Things fell Pain."

"Ye are not bound! the Soul of Things is sweet,
The Heart of Being is celestial rest;
Stronger than woe is will; that which was Good
Doth pass to Better—Best."

"I, Buddha, who wept with all my brothers' tears,
Whose heart was broken by a whole world's woe,
Laugh and am glad for there is Liberty!
Ho! ye who suffer! know."

"Before beginning, and without end,
As space eternal and as surety sure,
Is fixed a power divine which moves to good,
Only its laws endure."

Is Spiritualism of the Devil?

J. M. PEEBLES, M. D.

The Sunday Detroit "Tribune" (secular press) of a recent date, contains a venomous attack upon Spiritualism, making the notorious Alexander Dowie of Chicago (the incarnated prophet Elijah?) the chief witness. This Dowie shamefully slanders mediums, and contends that all influencing spirits are "low, dirty devils—in brief—Spiritualism is all of the devil!" Dr. Peebles, it seems, knew of the sayings and doings of this Reverend (?) John Alexander Dowie in Australia and New Zealand before his emigration to this country, and was, therefore, just the man to handle him. While the Detroit Tribune published the most of Dr. Peebles' reply to Dowie, it utterly omitted all that part relating to the devil. The writer "Laic," who penned the prelude to Dowie's thundering fulmination, seems to be a very fair and candid writer. Here follows Dr. Peebles' criticism in extenso.—Editor.

SPIRITUALISM, AND THE "COGITATIONS OF A CHURCH TRAMP."

Reading with interest the four-column article of "a church tramp" in your issue of Feb. 8, I said to myself, "Would to heaven there were more such 'tramps'!" that is, intelligent men who dare to visit all churches, study all religious confessions of faith, listen alike to Catholics and Protestants, go into Spiritualist seance rooms, and there fairly, judicially report their forms, creeds and ceremonial peculiarities for the edification of your readers. Laic's mission is something after the order of the honey-bee, which flitting from flower to flower, finds sweets in thistle-blossoms and crab-apple blossoms, as well as the delicate violets. Be this said to his credit. The thinking, researching world desires knowledge concerning all religious subjects, and especially that relating to the condition of men after death.

Inasmuch as your correspondent mentions my name in the above-referred-to article, I feel certain that you will permit me the hospitality of your columns for a fraternal reply. The origin of these modern spiritual manifestations in Hydesville, N. Y., and the rapid progress of those differentiated phenomena, under the above general name, are very correctly given by this writer; and also his frank confession that "the manifestations themselves are no longer questioned." In consonance with this statement, Dr. Alfred R. Wallace, compiler of Charles Darwin, pensioned by the late Queen Victoria for his research and scientific attainments, and whose picture appears in this same issue of the Tribune, published these words:

"My position, therefore, is that the phenomena of Spiritualism, in their entirety, do not require further confirmation. They are proved quite as well as any facts are proved in other sciences." The testimonies of Sir William Crookes, London; Leon Favre, late Consul-General of France; Judge Edmonds of the Supreme Court of New York; Prof. Hare of the University of Pennsylvania; Victor Hugo, whom I once met in a spiritual seance in Paris; W. T. Stead, with whom I dined a few months ago in London, and thousands of the brainiest men and women of the world, are to the same intent. And to cap the climax, Dr. Hudson, sometimes authori-

tatively quoted by the clerical opponents of Spiritualism, says: "The man who denies the phenomena of Spiritualism today is not entitled to be called a sceptic, he is simply ignorant." And your correspondent with true manliness and moral bravery, doubly clutches the above by saying: "Spiritual manifestations have been seen and repeatedly tested by scientific and other witnesses of the highest credit and social position, so that I may say the manifestations themselves are no longer questioned, but only the cause of them."

So far all is clear. The old toe-joint, knee-snapping theory, the electro-mechanism theory, the legerdemain theories have all faded into nonentity, and we have the straight-out confessions and admissions from the highest authorities that genuine spiritual manifestations exist in our midst. This, to say the least, is a rich, working hypothesis. The only question is as to the "Cause."

Permit me to say at this point that some forty years ago in Saul-like bitterness and bigotry, I pronounced all these phenomena trickery, fraud, legerdemain, or mesmeric mind-reading, but calmer research, and drinking deeper sobered me. Sufficient evidence compels belief. Saul's vision near Damascus that "felled him to the ground," was quite satisfactory to him, though the sceptics of today pronounce it a "sunstroke," and the Revelator John's visions, "epileptic fits." It seems reasonable to me that inasmuch as God and his laws are unchangeable, that the ancient marvels and spiritual manifestations of the Bible, and these of modern times must stand or fall together.

AN ILL-STARRED WITNESS AGAINST SPIRITUALISM.

Having recently spent six or seven months in Australia and New Zealand, becoming conversant religiously with those intelligent, English-speaking people, I deem it exceedingly unfortunate in the interests of truth that one J. Alexander Dowie, a man so often mobbed, and if memory serves me, "jailed" in other countries, a man so famous for vitriolic vituperation and such irreligious vulgarisms as pronouncing spirits incarnate or incarnate, "low, dirty devils," should have been brought forward as a witness against Spiritualism.

A well written pamphlet of sixty pages lies before me from the pen of William McLean, a member of the New Zealand Parliament, and a Spiritualist, entitled, "Spiritualism Vindicated, and the Clerical Slanders of Rev. John Alexander Dowie Refuted." If this man (Dowie) were ordinarily sensitive, or capable of a fine moral emotion, the contents of this pamphlet (published in Wellington, N. Z.) would crimson his face in shrinking shame. I will quote but one or two of the milder paragraphs:

"Mr. Dowie has not only slandered Spiritualists and mediums, our representatives in Parliament, our Ministry and our Premier, but he has vilified the press, and even members of his own 'cloth,' have been assailed in the most cowardly and un-Christian manner. Could I be blamed, then, for rising in the audience and exclaiming, 'Sir, these are the biggest lies you ever uttered, you coward!'"

Pitying such poor, postponed possibilities of men, I pass on, simply remarking that the testimonies and tirades of such ranters, touching "Greek-text tests," or any spiritual science, count for nothing in the estimation of scholars and candid, conscientious investigators.

SPIRITUALISM AND THE DEVIL.

It having been manfully admitted by "Laic," and by multitudes of distinguished men that "spiritual manifestations" literally occur, that there is an actual intercommunion between the world's visible and invisible, the question of questions naturally arises—what the cause?

"The Devil," exclaims Dowie; "the Devil," say the more illiterate of religious sectarists; "the Devil," say all Seventh-day Adventists.

But this only provokes the inquiry, is there a personal, semi-omnipotent devil? How could there be in the moral universe of a God infinite in goodness, wisdom and power? How did he get to exist? There is no account in Veda, Tri-Pitka, Old or New Testament of the devil's creation. Doubtless, this belief originated in the Ahirman of ancient Zoroastrianism.

The Jews knew nothing of satans and devils till their Babylonian captivity. Is this devil, may I ask of Dowie and traveling revivalists, self-existent, or was he made? When God created and pronounced his works "good," did this include the devil? Neither Peter, nor Judas were fallen angels. The "seven-devils" that "went out" of Mary Magdalene could not have been living, human-shaped personalities. Is it possible that an omnipotent God, whose name is "Love," (1 John, iv:16) would let loose the devil (if real) and his co-working demon imps to tempt and ruin mankind, and at the same time bar away from our world all good angels and spirits? I cannot believe it. Are not men naturally enough inclined to do wrong without any aid from a tempting devil. (Continued on page 8.)

REJOICE MY HEART.

Rejoice my heart! For now I see
Beyond the Gates.
Rejoice! the joyous scene behold,
Ere it's too late,
Why not for all this vision bright,
Why only I the one tonight,
To see the beauties of the light?
-Oh joyful state!

Rejoice, my heart! For now I hear
Voices most dear,
They tell of love and peace and joy
In tones most clear,
Why not for all this joyful sound,
Would not some wondrous heart be found
To shun the wrong, and peace abound
Free from all fear?

Rejoice, my heart! It's for the best
In God to rest,
For when I felt the Angels' touch,
Strength for the test,
Why not for all this hand to come,
The hand that guides the Spirit home,
Why, then, am I the only one?
God knowest best.

Rejoice, my heart! When storms do rage
And I am sad,
The precious bow, the promise made,
Then am I glad,
Why should not all the storms subside,
And taste the water from the fount,
E'er flowing from the riven mount,
And peace be had.

Rejoice, my heart! For just beyond
Where sunbeams glow,
The Zephyrs breathing sweet perfume
Do ever blow,
Why not for all these pleasures meet,
Why only I the breezes greet,
Laden with myrrh and fragrance sweet
While here below?

Rejoice, my heart! The Spirit-Light
For all doth shine,
Rejoice, and in thy gladness rise
Though faint and blind,
For all and not alone for me,
This light does shine forever free,
For all the Spirit-Light shall see,
God's will be mine.

R. S. Williams.
Philadelphia.

Mediums and Fraud.

E. A. BRACKETT
CHAPTER I.

From strenuous youth to feeble age,
With anxious eyes we scan Life's page,
And here and there we find engrossed
Uncanny thoughts of mocking ghosts.

The mirage of a morbid brain,
The dust that whirls behind the train
Of self conceit, blinding our sight,
Dyspeptic dreams that haunt the night,

Abortive shapes untimely torn
From fabled life, unmothered born,
Who knows their need, on what they feed,
Or why they grin and mock at life?

For these vile things we may not plead.

I have gained some little capital of my
own, have acquired none through speculation
or gambling, all has come through dint of
hard labor, quarried in the mines amid piles
of debris. It may not be very attractive but
it turns the scales in the right direction. In
obtaining it there has been a continuous battle.
If I were sick or wounded, I was foolish
enough to send for a doctor although never
quite sure on which side he was. It made
but little difference. I knew that in the end
I would have to surrender. If I refused to
yield to the inevitable, it was because my
nature compelled resistance to the last.

In summing up the conclusions of a long
struggle, I present a part of my balance
sheet. If any one finds in it anything he
wants, I freely part with it. I may no longer
need it.

Believe what we may, know what we
think we know, to all outward appearances
death ends all. Did we not know that our
senses were baffling, that outward appear-
ances were deceptive, all efforts to penetrate
the unknown, veritable, it was because my
nature compelled resistance to the last.

It is through our intuitions, our inner con-
sciousness, that we recognize that there is
something more than crude material exist-
ence. Our aspirations lead us to seek for
knowledge of material and spiritual relations.

While the love of life exists and our affec-
tions remain what they are, whatever evi-
dence there is, or may hereafter be required,
tending to prove the existence of life after
what is called death, must always command
more or less attention. Especially is this
true when some loved one has departed, leav-
ing a void which nothing in this life can fill.

Scientific methods have weakened our con-
fidence in Oriental traditions and we natu-
rally seek for such evidence as even Science
is bound to respect. Such evidence must be
obtained through the accumulation of facts.
Hypnotic statements, emanating from a semi-
abnormal state of mind, can have no possi-
ble weight.

After many years of careful investigation
of mesmeric phenomena, at the risk of being
misunderstood, I shall endeavor to give some
of the reasons that have led me to my present
conclusions.

In 1840 I accidentally found myself pos-
sessed of a magnetic force which enabled me
to make certain experiments in what was
known as mesmerism. At that time I had not
the slightest idea of what might follow. I
was simply interested in the phenomena, ac-
cepting such facts as appeared, from repeat-
ed experiments, to be well sustained. I soon
found that my subjects differed as much as
their individuality; that there was every
degree of mesmeric effect, from simply par-
alyzing the muscular system, to complete
trance, in which all conscious personality was
absent. The intermediate state was more or
less full of what is now known as hypnotic
suggestion, a medley of confused influences
and ideas which the subject was no more re-
sponsible for than for his dreams. Even
when clairvoyance was more or less devel-
oped, these conflicting influences rendered it
unreliable. The investigator should keep this
in mind because it has an important bearing
on what is known as spiritual communica-
tions. In complete mesmeric trance these
conflicting influences are generally overcome.

To illustrate what I mean by complete mes-
meric trance, I will relate the following inci-
dent. A friend, a former schoolmate was
visiting me. In conversation on this subject,
he suggested that I try to mesmerize him.
He did not impress me as a promising sub-
ject, nevertheless I yielded to his request,
put a notice on my studio door and locked it,
sat down in front of him and made the down-
ward passes, then considered necessary. In a
very few minutes I discovered that I had a
remarkable subject. He responded quickly to
mental questions and his replies were so in-
teresting that I took a pencil and paper to
record them. When I finished writing I found
that I had lost control of him. His hands
were as cold as ice, his pulse weak and from
fifteen to twenty beats below normal, his
eyes rolled up and a cold sweat stood on his
forehead. I could scarcely detect his breath-
ing.

I was alarmed, and endeavored to awaken
him by upward passes, when he quickly

seized my hand and in a voice entirely differ-
ent from his own, said: "There is no danger
if you keep quiet." Then straightening him-
self up in his chair and speaking in a voice
and manner totally foreign to him, gave me a
long communication purporting to come from
one whom I had known, but did not know
that he had passed to the other life. The
voice and manner were remarkable, proving
his identity beyond question. A portion of
the communication I knew to be true; other
parts, which I felt were a mistake, were
proved by subsequent inquiries to be correct.

At the close of the communication the con-
trolling influence said, "Thank you for this
opportunity. I now return to you this ma-
chine." I awakened him. He had not the re-
motest idea of what had taken place.

If the investigator understands what I have
said in regard to mesmeric control, he will
readily perceive its relations to mediumship;
that with the exception of physical mani-
festations and the claim that the control is an
intelligent, individual, invisible being from
the other side of life, the conditions in both
cases are identical. In other words, there is
no mediumship for direct communication be-
tween the two worlds, outside of mesmeric
phenomena.

It was several years after this incident
that Andrew Jackson Davis's book, "Na-
ture's Divine Revelations," was published. I
remember the interest with which I read it.
I thought then, and still think it the most re-
markable case of clairvoyant and spiritual ex-
perience ever given to the world, proving
him to be the greatest seer in this or any
other age.

Since the Christian era there have come to
the front, two remarkable seers, Emanuel
Swedenborg and Andrew Jackson Davis.
Swedenborg was a thoroughly educated, sci-
entific man. He could not, otherwise, have
written his books. He was never fully en-
tranced, but a part of the time, wrote in a
semi-mesmeric condition. He had a system
of theology to build up and everything was
made to bend in that direction.

He wrote some excellent things which will
live. Was very prolific and often repeated
himself. All of his writings that are of value
could be collected into one volume. Many of
his books are weak and it would have been
better for his reputation had they never been
written. His book on Scriptural lore has
been condemned by the whole Christian
world. His idea of the doctrine of corre-
spondence was probably taken from the Jew-
ish Cabal. In what he calls his illumination,
he claimed to have lost all feeling for or spe-
cial interest in the gentler sex and lived and
died without marrying.

Andrew Jackson Davis was, at the time his
great work was published, a young me-
chanic, comparatively uneducated and with
no special advantages socially or other-
wise. "Nature's Divine Revelations" was
dictated to an amanuensis while he was in a
complete trance. His subsequent books ap-
pear to have been written while in a semi-
trance, still claiming to have been produced
under clairvoyant or spiritual control, and
some of them are very interesting. There
seems to be no evolution in his mediumship
and each succeeding book contains more and
more of personal and mundane influences.

Mr. Davis is a real and noble
character. His affectionate nature demanded
domestic relations. He had been three times
married. I knew his first wife before he mar-
ried her and have no reason to suppose that
he did not live happily with her. He knew
what his nature required and so far as he
kept within the limits of the law, it was no
one's business whom he married. It was a
great mistake to drag his domestic affairs
before the public, in his books, seeking justifi-
cation where none was needed, incidentally
revealing the fact that his clairvoyant per-
ceptions did not save him from a judicial
blunder. It has always seemed strange that
some spirit controls, while freely prophesying
and directing sitters as to what they ought to
do, seem to have so little regard for the wel-
fare of their mediums.

As in the case of Swedenborg, Mr. Davis's
later books have not enhanced his reputation
as a seer, and it would have been better if
some of them had not been printed.

I have purposely compared these two great
seers to illustrate what I have always found
to be true, that in complete mesmeric trance,
the moral and intellectual character of the
medium does not materially affect the commu-
nications.

Every expert mesmerist knows that with
many of his subjects, he reaches only a semi-
mesmeric condition where the outer percep-
tions are dormant, while the partly enfran-
chised spirit of his subject still holds more or
less control of his mentality, and, in this
state is subject to suggestions and hallucina-
tions, unreal perceptions and ideas, which he
accepts with all the earnestness of reality.
If from any source it is suggested that there
are spirits around him he accepts them as ob-
jective beings and expresses himself accord-
ingly. He will even claim to hold conversa-
tion with these imaginary beings. If there
are any indications of clairvoyance, it is of-
ten so mixed up with these unreal, imaginary
things that it is of little value.

What is true of mesmeric subjects, is also
true of many so-called spiritual mediums.
The condition is identical. It is a crude, un-
developed, semi-mesmeric state, in which
spiritual impressions and mundane influences
are all given out as spiritual communications.

There is no intentional deception, for the
mediums are in a condition where they cannot
distinguish between what is spirit control
and what is not. The only thing for which
they can be censured, is appearing before the
public in this state, subjecting themselves to
the charge of fraud, baffling the ignorant in-
vestigator and misleading under the supposed
authority of spirit control. There are times
when every medium is, unconsciously, more or
less subject to this confused state, and to this
bewildering condition, is largely due the false
and conflicting ideas that lead to dissensions
among Spiritualists.

In the above remarks I do not include com-
pletely entranced mediums, through whom the
returning spirit is able to express its individ-
uality and identity, nor those well balanced
sensitives through whom clean spiritual im-
pressions are sometimes received. I have no
desire to take from any medium what is
justly his due, nor do I contest the right
any one has to believe what he pleases. He
may believe that there is one sphere or seven
spheres or none at all, or that there are
vicious or ignorant spirits who are supposed
to play the devil with mediums, or any other
of the many hundred illusive ideas that amuse
or afflict mankind. He sees only what is in
himself. Just so much fraud as he has in his
nature will he find in his communications.

While I would gladly exonerate every medi-
um from the charge of fraud, I am not un-
mindful that there is a disposition among
some of them to malign and abuse each other.
This is manifested, not only toward individ-
uals, but in some instances by wholesale de-
nunciations against mediums. For this there
can be no excuse.

I lately came across Hudson Tuttle's book,
"Mediumship and its Laws." I was disap-
pointed in it for while it contains many good
things, there is much which, from my own
investigations and experience, I feel confident
is wrong and misleading. I quote from page
108:—"Here we fully endorse what the Sage
Davis further says of the investigator on this
plane of wonder works: He is 'entitled to re-
ceive from seventy-five to eighty per cent. of
psychological and wifful deception.' If on
this plane, there is small chance of sifting out
the moiety of truth from the mountains of
error." He continues: "What firm, what firm
longer observation, I am familiar with, that a
large proportion of repulsive, discordant and

false experiences in Spiritualism, is to be ex-
plained by admitting into your hypothesis, a
fact, namely, that the Diakka (low and un-
developed spirits) are continually victimizing
sensitive persons, making sport of them and
having a jolly, laughing time at the expense
of really honest and sincere people, including
mediums, whom they especially take delight
in psychologizing and dispossessing of their
will."

What a sweeping indictment this is against
mediums! No enemy has ever dealt me more
damaging blow against Spiritualism. If true,
mediums should be swept out of decent soci-
ety. Individuals, or any class of individuals,
who will, either intentionally or otherwise, lie
three-quarters of the time, can have no
standing in court or among honest people.

Both Mr. Davis and Mr. Tuttle are medi-
ums. If these things are true, what possible
evidence can they give that they are exempt
from these deceiving spirits? Is it a confes-
sion of their own mediumship? Do they mean
that three-quarters of what comes through
them is wilful deception? What evi-
dence has Mr. Davis for these assertions? Are
not the result of ignorant, vicious spirits
playing on his own sensitive organization? He
may take shelter under his supposed clair-
voyant perceptions, but that does not change
the issue.

If there is any truth in the assertion of the
existence of these ignorant, mocking, deceiv-
ing spirits, it is difficult to see how these
seers can escape the logical conclusions that
must follow its application to their own medi-
umship. It has been generally supposed that
the absurd idea of a Devil and his imps had
been exploded, relegated to the varieties of a
past age. This seems to be a mistake; they
are still here, trying to force themselves on
to Spiritualism. The police on the other side
of life has failed to keep them in order. Un-
checked they revel and riot over their unsus-
pecting victims and some of our seers, whose
ears are supposed to be open to spiritual im-
pressions, have heard "their jolly laugh" as
they triumph over innocent mediums.

It takes something more than hypnotic as-
sertions, to prove the reality of these beings.
In the Divine economy there is no room for
them. They are not spiritual. We do not
have to go outside of this world to account
for the existence of these imaginary beings.
They are due to physical and mental distur-
bances.

All around us lies a world, rich in the full-
ness of life. It is our unseeing eyes that pre-
vent our comprehending its wonderful beauty.

To our outward senses, the phenomena of
life are full of delusions. Let no one suppose
that because he thinks he sees ignorant, mal-
icious, mocking spirits and shattered person-
alities, that he is actually seeing them. He
should change his diet or go to the doctor, for
either his stomach or his liver is out of order.

In contrast to his endorsement of Mr. Dav-
is, I again quote Mr. Tuttle:—"The mental
phenomena depend on the impressibility of
the mind; and, until more is known of their
conditions and laws, the evidences drawn
therefrom must be taken with reservation."

Just how much reservation anyone is en-
titled to, depends upon his knowledge of facts
and his capacity to weigh evidence. Every
expert mesmerizer knows that, in a semi-
mesmeric state, his subject is liable to all
manner of suggestions and hallucinations,
and that while in this condition he does not
and cannot discriminate between what is
false and what is true. There is no conscious
effort to deceive, all seems real to him. It
does not follow that there is any intent to de-
ceive but it does follow that much that is ex-
pressed is unadvised rather than spiritual.
The intelligent investigator, knowing this,
will be slow to charge anyone with intention-
al fraud.

While a certain class, calling themselves
Spiritualists, have managed to keep out of
the insane asylum, they have not escaped the
charge of lunacy, arising from an over-
wrought and diseased imagination.

I repeat what I said before, that no one is
capable of analyzing the spiritual phenomena
intelligently, who is not practically familiar
with mesmerism in all its different phases.

Today, after all that has been put forth,
the only unanswerable scientific evidence of
the phenomena is found in the much abused
physical manifestations of all public
mediums. These ignorant, mocking spirits
and shattered personalities swarming around
mediums, breaks up into units the old story
of "the Devil going about seeking whom he
may devour," and instead of one devil we
have a countless host of them. From these
uncanny assertions we appeal to the verdict
of millions of honest, intelligent people who
have derived their knowledge of spirit return
through mediums.

Let us have plain, commonsense Spiritual-
ism, free from the sectarian follies of the age,
and persons of ordinary sense of all pub-
lications advocating its truths and an honest
protection of all true mediums.

The Banner of Light, the oldest and one of
the most influential journals, does not receive
a tenth part of the support it deserves. Few
understand the labor, the anxiety and the
financial resources necessary to sustain it.
A little, a very little economy, the depriving
ourselves of a few things not really necessary
to our material comfort, would enable us to
contribute something toward its maintenance,
thereby increasing its circulation and useful-
ness.

However deeply Spiritualism may have pen-
etrated the inner lives of those who have
accepted its truths, there appear to be many
who are oblivious to the fact that nothing is
accomplished in this world without labor and
capital. They think that all spiritual knowl-
edge should come to them free.

There is no royal road to knowledge. Some-
way, we must pay for all we get, often by
deprivation.

The attitude of the public toward what is
called Spiritualism is not wholly wrong. It
is due, in a great measure, to the vagaries
and nonsense put forth by those who claim to
be its friends. Even spiritualistic journals are
not free from entering to these unhealthy
speculations. Under such a condition it is not
strange that hundreds of intelligent people,
who are thoroughly convinced of the exist-
ence of spirit phenomena, should refuse to al-
low their names to be associated with Spiritu-
alism.

Down in the heart of almost every
one, there is an intuitive feeling, a lingering
hope, that in some way we can reach our
departed friends.

In the interest of a great truth, more
sacred than any personal consideration, let
every sensible Spiritualist protest against the
morbid, irresponsible speculations that
threaten to trail it in the dust.

Spiritualism centres around the important
fact of spirit return, of evidence of continued
life after what we call death. This is suf-
ficient to challenge the whole world.

Manhood.

more shallow minds, men without reserve of
character, without other resources than
money or property, that go down in financial
failure. The man who has learned to live in
himself, and not in his property; who does
not put his trust in riches, but in principle,
does not lose his greatest possession when he
loses his money.—Success.

"Notes from the 'Moltke' Cruise."
ADA L PRATT

Mr. Editor, and friends of the Banner:

Please accept my greetings from across
the sea. Leaving New York on Feb. 6, the
Moltke was safely anchored in the harbor of
Funchal, our first stopping place, on the early
evening of Feb. 12.

We were supposed to start on our long
cruise Wednesday, Feb. 4 at 11 a. m., but on
arriving at the Hamburg-American piers in
New Jersey we found it would be 4 p. m. ere
the delayed coal would be on board. You can
not imagine our disgust, that the coal goblin
should haunt us to the very last, "lest we
forget."

At 4 p. m. one of the bridges was pulled
ashore, the whistles blew, the band struck
up a lively air, and as we felt the swaying
and tugging of the great cables that held us
captive we thought we were off, but just
then the captain appeared and said nay, not
till the dense fog lifted. We regretfully set-
tled down to the situation and made ready
for a hearty dinner at 6.30 p. m. During the
meal a heavy thunder shower cleared the fog
and the moon came out, and we were sure
our first night would find us far out to sea,
but again the edict went forth, on account of
the tide this time, it would be daylight before
we said "goodbye" to America. Thursday
morning was crisp and clear and we were
well past Sandy Hook before our friends in
New York were awake.

Now to tell you of the beautiful S. S.
Moltke that was to be our home for the next
ten weeks. She is a new ship, having been
in commission but a few months, and is a
magnificent example of the modern palatial
ocean liner. In addition to the regular fea-
tures expected on this famous S. S. Line, the
Moltke has some novel ones for our com-
fort and enjoyment. The fine gymnasium is
equipped with modern apparatus of every
kind. There is a hotel office or postoffice at
the head of the main companionway was the
merriest corner on shipboard all hours of the
day. When we didn't know what else to do
we could gather around the mail boxes and
gossip a la the country store.

There were no less than thirty bath rooms,
provided with all the latest improvements,
such as hot and cold showers.

The meals were all that could be desired,
and when I tell you they excelled the Ebbitt
House in Washington, D. C., conventions
will understand the food would satisfy the
most fastidious palate.

Of course you will be interested to hear
something of the commander of this fine
22,000 ton, twin screw steamship. Captain
Chas. Dempford has followed the sea twenty-
six years, twelve of them as a commander,
and is but forty-one his next birthday. He is
a typical German, with full stomach and
flourish face. He was a most genial man and
daily paced the deck smoking and chatting
with the passengers. One day he pinned on
each one of our party a German flag or but-
ton, as a souvenir of our trip. He said to
me as I arose from a steamer chair to accept
mine: "Now if you lose this button you will
get sick again."

Many of the Banner readers already know
my beloved Kodak is my constant com-
panion in my travels, and Capt. D. was gracious
enough to pose for me without any persua-
sion.

The people that made up our party of four
hundred and fifty came from all parts of the
United States. There were young men and
maiden and many that afforded us great
amusement, as we studied their faces, their
walk, and their talk. Few children were tak-
en along; none younger than eight years.
The ministers and doctors were well rep-
resented for there were a dozen of each. Had
an emergency arisen our souls and bodies
would have both been well cared for. Thank
heaven thus far we have not needed their ser-
vices. Few of this great company have not
visited Europe before. Most of them are to
prolong their stay till summer.

The first five days at sea we had high wind
and choppy sea, and the decks were put on
the tables. It did not seem as if we could
make any progress battling with the huge
white caps on every hand, but the Moltke
would dip and rise above them as gracefully
as a swan, covering 350 miles on an average
daily. Where was I all this time? I shall
have to confess to you I was a prisoner in my
room, not able to lift my head from the pil-
low till the wind abated and the sea became
calmer. Leaving the storm behind we had
the moon to make the evenings on deck ideal.
I spent the band, it soon became an es-
sential element on shipboard. We had two
fine concerts daily, one on deck in forenoon
and always during the dinner hour at 6.30
p. m.

The first Sunday at sea was made pleasant
for those who were able to be on deck, by a
service at 10.30, when the Rev. I. O. Marsh-
all of Iowa, gave a short address. In the
evening there was a service of song. I could
hear the singing as I lay sick in bed, but was
quite content to commune with myself and let
the good Methodists do likewise.

The evening entertainments on shipboard
were very interesting and instructive. Sev-
eral of the clergymen gave us short talks on
the places we were to visit. The officers of
the ship gave us a grand ball one evening. One
side of the promenade deck was shut in with
canvass and profusely decorated with flags
and Japanese lanterns. Our beloved emblem
of liberty made a fitting background for the
orchestra. It was made bright as day by
scores of electric lights and the scene was a
brilliant one with all dancers in full evening
dress.

The climax of our entertainments took
place on Feb. 12. As we went into dinner the
tables were beautifully decorated with small
flags and at each plate was a souvenir menu
with Lincoln's picture on the cover. A large
bust of him was draped with an American
flag, and the music was appropriate for the
occasion. During the evening two fine ora-
tions were given by men who knew Lincoln
personally. It was a rare treat for all pres-
ent.

As we neared Madeira we grew anxious
and restless but at last we were anchored in
the charming harbor of Funchal, the capital
of these sunny isles.

It was a beautiful sight to see the jagged
peaks of the mountain by moonlight as we
stood on the deck of our ship. We were up
early the next morning and took small boats
to reach the shore. Many took the ride, some
200 feet up the mountain in the train, and
came down on the toboggan slide in one of
the basket sledges. These sledges are used
for descending the mountain, skillfully guided
by a runner behind. I have had many un-
usual experiences in my travels, but none of
them quite equalled this novel ride. Owing
to the steepness of the roads sledding on the
bare ground is the unique method of trans-
portation, and the cab service is performed
by bullocks attached to sledges. I enjoyed
my ride about town in one of these queer car-
riages. Every little ways the driver would
put a piece of greased burlap under the run-
ners. It was surprising how comfortable the
ride was on the corrugated pavements.

The air at Madeira was soft and fragrant

and the flowers were everywhere, by the
roadside, on the house tops, as well as in the
gardens. The children followed our cars and
threw beautiful bouquets into our laps, run-
ning along hoping we would return the favor
by tossing them pennies. I went back to ship
laden with sweet blossoms. I really never
had so many flowers before at so little ex-
pense. When I refused to pay for any more
because I could not carry them, one dear lit-
tle girl implored me with "presenta." The
blossoms surrounded us and we had to steel
our hearts to their piteous pleadings. But we
had to leave this lovely land of fruit and
flowers and sail on to Gibraltar our next port
of call, where I mail this. More anon.

The Better Way.

We are living in a wonderful age. The
present race is in possession of all the learn-
ing, experience, discoveries and invention of
the past. Knowledge that has come of many
long years of hard, patient study, is now
imparted to us in a few hours, so that with
the accumulation of knowledge gathered up
by the wise men of the past the existing race
has a great advantage over that of the past,
in its investigations and endeavors to seek
out new truths and inventions. Formerly
nearly all new ideas even in the scientific
world were based on material laws and
foundations.

In modern times philosophers, scientists
and those who are receptive to ideas from a
spiritual plane of thought have entered the
psychic realm, and there found a vast field
for the employment of their observing
powers. They find a new world for their
explorations intimately connected and inter-
woven with the material world, governed by
immutable laws and affecting all persons on
the earth plane of life to a far greater extent
than they have any idea of. Edison, Mar-
coni and many other eminent persons who
have studied into the laws governing the
invisible forces, are living examples. It is
a well known fact that the most powerful
agencies known are invisible to the human
eye, such as electricity, wind, the various
gases, heat, gravitation, the human mind,
thought, magnetism and spirit power, each
and all possessing marvellous forces. While
we cannot see with human vision these great
powers, we cannot deny their existence when
we are every day beholding the wonderful
manifestations of their irresistible strength.

The influence of mind is almost unlimited.
The hypnotist is able to so control another
person that he can have a limb amputated
without pain. Men now send messages by
means of mental telepathy thousands of
miles, distance being no obstruction. When
the human family shall dispense with rivalry,
jealousy, animosity and selfishness and unite
on a more brotherly and harmonious plane
of life, this method of conveying thoughts
will become general.

It is now acknowledged by scientists and
our ablest thinkers that thought is substance
moving through the space in vibratory waves,
affecting persons who are sensitive and re-
ceptive to this invisible and wonderful force.
Good thoughts sent out to our friends in dis-
tress and trouble, like the genuine prayer to
the throne of heaven, have a very beneficial
effect. It is claimed that many great cures
have been effected in this manner. On the
other hand evil, revengeful and malicious
thoughts projected to our enemies will reach
and injure them seriously; but in each case
the thoughts rebound, and the good ones caus-
ing us to feel gratified and happy, while the evil
ones come back to us with more serious
effects than to those to whom they were
sent. Hence it is wrong, unwise and un-
christian to think envious or harmful
thoughts of anyone, no matter what the pro-
vocation may be. The Great Gileadean well
understood this principle when he said:
"Render good for evil."

Some celebrated physicians claim with
great positiveness that sick and infirm people
cannot recover from their ailments, so long
as they harbor or entertain jealous, evil, re-
vengeful or deceptive thoughts towards any
of God's children—that such thoughts act
as a perpetual waste of vitality. "Jealousy
saps the vitality faster than an ulcer." To be
envious of any one is another hindrance to
health, happiness and prosperity. If we wish
to be successful in life, and blessed with good
health and win the approbation of all with
whom we associate, we must free ourselves
from envy, deception and hatred towards any
of the human family, be honest with our-
selves, recognizing our intimate relationship
with all humanity and our dependence and
obligations to the Infinite One's Soul for His
unceasing care, beneficence and impartiality
to all his children everywhere.

Freeman W. Smith.
Rockland, Feb. 20.

Man, a Materialized Spirit, and
Equally Responsible.

"As a man thinketh so he is," may find a
companion quotation in that more modern
one known as, "What is good for the body is
good for the soul."

If the first quotation is based on truth, it
is evident that the spirit is responsible for
its bodily indulgence, its actions or deeds;
and what is bad for the body, therefore, must
be also bad for the soul.

That it is not the body which acts is
proven by the fact that without its soul or
spirit, it is a dead entity. Thus the soul or
spirit must be the responsible agent, and the
ancient aphorism becomes a truism,—the
body during earth life being but a material-
ized counterpart of its spirit, and therefore
must be one with the same; as a spirit is
one with its temporary materialization at a
spiritual sense. And as a spirit under such
circumstances is responsible for its impulses,
feelings or overt acts, so a "spirit in the
flesh" is responsible, and all allusion to
"weaknesses" of that flesh is sophistry.

Matter has no voice in nature, it being
but the agent or medium of a higher entity
to permeate through, and thereby is
subject to the same law, the only difference
being that in one it is universal law acting,
and in the other that law individualized. To
make the human body responsible for any
conscious deed, would be an enthronement of
matter above spirit or intelligence, and mak-
ing the heavenly bodies their own life-givers
or the controllers of their own movements.
What a chaos would follow such permission
if but for one month—whether given to our
solar system or to the inhabitants of earth!

Even the wildest animal knows its own
kind. Despite its closer relationships to mat-
ter than man, it is still governed by a con-
sciousness or instinct that points to some-
thing not found in inert matter. In man that
instinct has evolved into a yet higher form,
known as reason,—by some called an attri-
bute. But it is not an attribute. It is the
whole man, being an intelligence from the
source of intelligence (or spirit, either).

What use he makes of reason, now, is
matter belonging to himself. If misused, the
injury is sensed in the body, because that is
the spirit in its materialized state; and the
body can do nothing without the consent of
the spirit. In fact, they are one for the time
being, and what is injurious to the body is
equally so to the spirit.

Habits are conscious indulgences. Cast-off
material bodies have no habits. Man is ever
a spirit, and what he does he does as a
spirit. But all habits are not injurious.
There are good, bad and such that might be
termed medium habits, which have either no
effect on the spirit or neutralize themselves

by the energy they create for thought or action. This, of course, is a matter of experience. Those which debilitate, make nervous or create discontent cannot be good for the one indulging them. And what affects the body or spirit is unlawful—not in harmony with the law of growth or development of that spirit.

As nature is ever active, potent and unchangeable, we can imagine her to be ever cheerful, yet calm and sweet-tempered in causal relations—in spirit. The man who is ever active or healthful is ever cheerful; he who is consistent or just is seldom ruffled or excited; and he who has love or humanity is also happy or content. Habits based on these principles do not debilitate or make ill; do not inherit nervousness; do not generate opposition and consequently give no reason for being irritable, capricious or prejudiced. We reap as we sow, whether implanted on our own soil, or cast out among mankind; and as the spirit is the man, he may become him own judge by the run of his thoughts and the moral power he has of exercising his reason for that only which is healthful, just and humane, whether towards himself or others.

Arthur F. Milton.

Cancer, Tumor, Piles, Catarrh, Ulcer and Skin Diseases.

Successfully cured by a combination of Medicated Oils. Thousands of persons come or send to Dr. By, of Kansas City, Mo., for this wonderful Oil. Many cases are treated at home without the aid of a physician. Persons afflicted should write for illustrated book showing the various diseases before and after treatment. Physicians endorse this mild method of treatment. Call or address Dr. W. O. By, cor. Ninth and Broadway, Kansas City, Mo.

The Progressive Lyceum.

To the Readers of Banner of Light:

May I have just a little space and time to tell you of the Progressive Lyceum? Another month has passed, and each week the little-messenger has gone forth to the several quarters of the United States. We devoted the last issue of February to a program for the celebration of the birthday anniversary of Washington; and are now preparing a special program for the anniversary of the advent of Modern Spiritualism, March 31. I hope to hear from those who would like copies, and about how many they can use so as to arrange for the printing of extra copies. There will be two songs, with music written for the occasion, also responses, and dates, such as would be interesting and instructive. Let us celebrate on the 31st this year although it is not Sunday, we should have grown enough in fifty-five years to devote the extra day to proper celebration. New Lyceums are being born each week and we are moving forward very nicely. If you haven't seen a copy of the Progressive Lyceum send for one, as the growth of the cause of Spiritualism depends largely upon the education of the children, so come on and help this department. Our subscription has almost doubled since beginning the paper and we hope to soon have sufficient support to enlarge the sheet. My appointment by the N. S. A. was that I might become a servant of the people for this department and I want you to write me that I may minister to you and to the children.

I am always,

John W. Ring,
National Sup't. of Lyceum Work,
Galveston, Texas, Feb. 27.

For Over Sixty Years

Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

A Correction.

We wish to correct an erroneous report which has, in some unaccountable manner, become current in Rochester and other places, that the Society of the First Spiritualist Church of Elmira, N. Y., is running down, the same as other societies have done.

Through the interest and zeal of our active brothers and sisters we have been able to raise and meet the interest on the standing debt of our church since Jan. 1, 1903, and efforts are now being made to raise the entire debt this coming year.

The forthrightly social at the different homes and weekly suppers at the church are a success both socially and financially. The last social was held at the home of Sister J. E. V. Allen, an old time and still earnest worker, and was greatly enjoyed by all present, who voted her a royal hostess and look forward to the time when she will again open her parlors to the society and friends. New-walkah deserves especial mention for her share of the entertainment.

Sister Von Kandler is still with us, voicing truths as given her by the intelligences from the spheres beyond.

Many new members have been admitted and the outlook was never brighter for the growth and upbuilding of the work and the society than now.

We wish to extend our sincere thanks to the friends and members who so kindly and generously contributed funds which enabled us to meet the obligation in so short a time. Truth, like a mighty river, flows ever onward.

Louise E. Zimmerman, sec.

The Time for Painting.

There are suitable seasons for painting, as well as for planting and for harvesting. The first essential requisite, after the selection of a suitable paint, is that the weather shall not destroy or impair the paint before it is ready to resist. Probably the best rule ever made to cover the matter of house painting is that which directs us to "Paint only in dry weather on dry surfaces and allow plenty of time for drying between coats."

Much painting is done in the early spring, and unfortunately, most of it is done too early, before the sun has had time to dry and before the weather becomes settled. Paint that is applied over moisture, no matter what its composition or quality, will come to grief, and the same is true only to a less extent of paint which is applied during the reign of "general humidity."

For some seasons the spring, after the weather has become settled and the dry winds have accomplished their work, is the best season of all for painting. Chief of the reasons is the fact that the winter months are hardest on paint, and the latter better withstands cold and snow after it has had a few months of "seasoning." But it is far better to put the job off until the Fall, unless the proper conditions as to moisture can be avoided.

The force of this observation applies particularly to paints based on zinc white (which include all high grade ready-mixed paints). Such paints, when properly used outside and outwear any other kind, but moisture is their deadly foe; therefore if they crack or peel after application, it is a sure sign that not the paint, but the man who applied it is to blame.

Probably half the dissatisfaction and trouble with paints comes from this cause,

therefore if you have not time now to wait for dry weather, put off your painting until the Fall, when dry weather is more customary and you have more leisure.

Stanton Dudley.

A Fine Kidney Remedy.

Mr. A. R. Hitchcock, East Hampton, Conn. (the Clothier), says if any sufferer from Kidney and Bladder Diseases will write him he will direct them to the perfect home cure he used. He has nothing whatever to sell you.

Spiritualists Celebrate.

The attendance at the "matinee" given at the Spiritualist Temple, February 22, was very gratifying to those who worked to prepare the program. And the rendition of the program was equally gratifying to the audience. Each child (twenty-two) was in his proper place, fully attired in colonial garb, and did his part with the spirit of determination which characterized those noble fathers of our land, whom the little tots impersonated. The famous story of George and the cherry tree was the opening tableau. The journey of Washington through the woods and across the Delaware were pleasing stage effects; the Guardian Angel moved through these pictures as surely as some higher power moved for the liberty which we enjoy and found a climax in the creation of our banner when the flag was taken from the hands of the Daughters of Liberty and suspended above their heads. Toll Forged for Joy's Tonic was laughable in the pleasant rendition of figures in dancing and marching. The audience was liberal in demonstrations of appreciation of Yankee Doodle Doo, when Washington and his lady led the chorus of Goody, Goody Great Sea-wall, etc.

The program was repeated Monday night. Merel Petersen and Sylvia Thomson, who impersonated Washington and his lady, sang the verses of Yankee Doodle Doo at Lyceum. Miss Linda Zink aided presided at the piano, rendering appropriate selections between the pictures.—The Galveston News.

Thousands suffer from a short, hacking cough which might be cured by Piso's Cure.

E. W. Sprague and Wife.

MISSIONARY REPORT FOR FEBRUARY, 1903.

Our work in the state of Michigan during February was very "active" and every way excepting in cash receipts. During the month we visited nine towns, held thirty-two meetings, organized six new societies which were chartered with the Michigan State Spiritualists' Association. We also added several new members to societies that were previously organized.

Missionaries are always busy. We never have Sunday to rest, or any other day of the week that is not filled with work from the time we awaken in the morning until late at night. Every moment is filled with work answering letters, holding meetings, writing letters to the press, making out reports, etc., etc. We like it, but we often feel we would like to spend a quiet day at home or in some secluded spot, where we could lay aside every care and responsibility for a few hours. It is seldom we are granted this privilege for the people are famishing for spiritual food and we are happy in the work of assisting them to find it.

We have both been having La Grippe. We were cured for by Mr. and Mrs. J. R. Francis, editor of the Progressive Thinker, one night in Chicago and Mr. and Mrs. C. Munson in Beloit, Wisconsin, four days. These good people did everything in their power for our relief, and there was not a single day that we did not hold meetings. Mrs. Sprague was not able to be present at one meeting and we carried it on alone though we were too hoarse to do ourselves justice and should have been in bed at the time. We very much appreciate the kindness of all our people with whom we meet for everywhere we go we are treated with the greatest kindness. At this writing neither of us are entirely free from the effects of La Grippe, but we keep at our work, ever pushing ahead.

The missionary work is awakening the people to a realization of the need of united action through effective organization. If everyone would do something to help along our beloved Cause, contributing money to the N. S. A. missionary work, and lending a hand in other ways, our movement would grow strong and would soon be recognized by the world at large as a great factor in human progression. Contributions to the missionary work may be sent to Mrs. M. T. Longley, 600 Penn. Ave., S. E., Washington, D. C., or to the missionaries. Parties wishing our services as missionaries may address Sturges, Mich., until April 1. Home address 615 Newland Ave., Jamestown, N. Y.

Party in Honor of Rev. Victor Wyldes.

The pupils of the Lyceum of the First Spiritualist Church of Buffalo, N. Y., had a grand treat on the evening of February 26 at the church. A party was arranged in honor of Rev. Victor Wyldes, who during his two months' engagement with the church gave the children so much attention. Mr. Edward Penn, a member of the church and a lover of the Lyceum work, sought the pleasure of defraying all expenses, which was granted him with many thanks, and which practically made it Mr. Penn's party for the children. It was an evening long to be remembered. Each pupil received two invitations, for himself and friend or parent. The church was arranged in parlor effect and handsomely decorated with palms and potted flowers.

At 8.30 o'clock Miss Florence Beebe, pianist for the occasion, commenced the evening's enjoyment by rendering a two step. Soon the floor of the dance hall was filled with young dancers, many masters of the art, others just learning to step to the music. Every face beamed with happiness, which made questions as to their enjoyment, unnecessary. The leaders of the different classes and a few adults who were present assisted the young dancers and infants to amuse themselves by different games in the lecture room. If the amount of noise they all made is any indication of a good time, they were happy. It was the children's night and we were glad to see that they realized it. At 10 o'clock the conductor of the Lyceum, Miss Bessie Starr, called the children to order and arranged them for a grand march. The strangers all took part in the march, the different colored flags being used, which made it a beautiful sight. Mr. Wyldes, Mr. Penn and President W. L. Albee were requested to be seated in front of the rostrum, and as the line of march passed them the children waved their flags over the heads of the honored guests. After the banners had been delivered and a counter march executed with a few fancy circles around the hall the two columns were marched up on opposite sides of a long table that had been prepared for them. At the signal of the conductor all were seated and every voice joined in singing that beautiful song "Love One Another," composed by their loving and esteemed former conductor, Mrs. Mattie Hull. A letter was read from Mr. and Mrs. Hull from White-

water, Wis., in reply to their invitation, in which they expressed a heartfelt appreciation and regretted their inability to be present. They extended their love and benediction to all and especially Mr. Wyldes, in whose honor the children had assembled, wishing him god-speed and much success in his good work for humanity.

"Thank you, Mr. and Mrs. Hull for your kind words to us all and the many inspiring lessons we have received from you in the past. With the letter and the song we realized your presence in spirit."

Mrs. Barr was called on to perform a pleasant duty by request. With a few but appropriate words a beautiful gold watch was presented to Mr. Wyldes by the children and friends of the Lyceum in recognition and appreciation of the good work he had done during his stay here. One of the things so much appreciated by the children is, that he gave each pupil of the Lyceum an examination of the head and face, putting into writing the principal traits of character, indicating what they were best fitted to do, which will no doubt be of great benefit, coming from one who is thoroughly versed in that science. Many of the readings having been confirmed by parents as to the tendencies of their children. Inside of the watch were engraved the words, "Lyceum and friends of the First Spiritual Church, Buffalo, N. Y., Feb'y, 1903," and on the outside the monogram "V. W." was beautifully engraved.

Mr. Wyldes was almost riveted to his chair by the surprise he arose to respond amid great applause of the children, but something seemed to make his voice quiver as he tried to find words to express himself, and the friends who were seated close enough detected something in his eyes that expressed the depth of his appreciation. He said in part:

"I am not worthy of this. I am only a servant in the hands of a power that molds every human being. I have not done as much as I would like to, but all that time would permit I will try to earn in reward by serving you in some way that I may become worthy your expressions of love and good will."

Mr. Albee made some very good remarks, calling attention to the necessity of the young choosing good company and keeping themselves respectable both in appearance and in mind. He paid his respects to Mr. Penn, thanked him for his generosity, hoped the children would all grow up in this Cause and when they reached his age would still continue to support the cause of reform.

Mr. Penn seemed happy through and through at the children's enjoyment, and in his remarks said he was fully repaid by seeing the pleasure of the children and, as no doubt he would soon pass to the other side of life, his best heaven would be in coming back and seeing this Lyceum and other Lyceums prospering and the children growing up to manhood and womanhood in the spiritual cause. He closed by saying he hoped the tree of spiritual truth would grow and expand until its branches reached from pole to pole.

The children listened earnestly to all that was said. The next thing was to partake of the delicacies, of which there was an abundance—ice cream, a variety of cakes and fruits of all kinds. The table was beautifully decorated with potted flowers and flags of different colors fastened to every third chair, giving the table an artistic appearance. Sixty-seven children in all were seated.

After refreshments dancing was resumed for a time. During intermission Master Harold Roberts, a visitor, favored us with a number of songs, and Master Ralph Taylor, one of our Lyceum pupils, with a beautiful melody in the form of warbling. Master Taylor is destined to excel in the art. Master Roberts has a beautiful voice, and will no doubt make a success as a singer if he should choose that as his vocation. Dancing was again resumed until about 11.30 o'clock, when the party came to a close. All the children thanked Mr. Penn in person for their good time, and each face bore a happy, smiling expression, indicative of good time. We believe the children were benefited and that our Lyceum will be benefited by this assembly.

Those who arranged for the party and assisted the children in their merry time were: Mrs. Starr, chairwoman; Miss Starr, Mrs. Barr, Mrs. Phelps, Mrs. VanBuskirk and Messrs. Beesing, Eddy, Phelps, Hanson and Dr. Hagen.

Henry L. Hanson.

Buffalo, N. Y.

An excellent cabinet photo, of "The Poughkeepsie Peer" (A. J. Davis) for sale at this office. Price 35 cents.

Briefs.

Write reports with ink. Use only one side of the paper. Write plainly.

Boston Spiritual Temple, Chickering Hall.—Services March 8 were opened by organ voluntary by Miss Ethel Wiggin, followed by the quartet. The morning lesson was, "Who suffers conquers." Mr. Wiggin, entranced, delivered an excellent sermon which suggested the following thoughts: It is the cry of humanity today to enslave the spirits in cases of emergency whether it be to improve their condition spiritually or materially. We have opened the doorway and invited our spirit friends to come and that doorway admits from all conditions of spirit life. For this reason we must try the spirits to see of what nature they are. Our communications with the world of spirits may be unsatisfactory and at times untruthful, but as humanity advances and knowledge supplants the conceptions of ignorance, the human mind will invite and receive the world of spirits. Our arisen sister, Mary T. Hayward who passed through the fiery ordeal to enter the life continued; but the night of our sorrow ushers in the brightness of the immortal spirit. She was a faithful member of our society and her goodness of heart hastened the harvest of good. Her loving words and deeds bloom in that better condition of life. The sacred flower of eternal love grows in every human heart. We will cherish the memory of the one who has passed on and trust she will be, though unseen, our guest.—Alonzo Danforth, Cor. Sec. of B. S. Temple, 294 Dartmouth St.

Boston Spiritual Temple.—The Ladies' Auxiliary connected with this society gave the second social and supper at New Century Hall, 177 Huntington Ave., on the evening of March 9. The supper room was laid out to please all who came and some three hundred persons satisfied their inner selves from the contents of the tables. The large parlors were thrown open to all and through the courtesy of the management the large hall was given for the entertainment. All being seated, the president, Mrs. Dunham, addressed the audience. The Ladies' Schubert Quartet cheerfully contributed. Miss Lillian Brainard gave a fine recital which elicited much applause. Prof. Timpon, piano solo, which was encored. Rev. F. A. Wiggin entertained the audience with a snake story. At intervals the quartet gave us humorous and pathetic songs, with a double encore. Miss Brainard gave us of her store of declamations. Dancing closed the pleasures of the evening. Altogether it was a most enjoyable affair. All appreciated the appointments of the evening, especially the parlors and the large hall thrown open unexpectedly for our pleasure. We expect two more of the summer comes to us.—Alonzo Danforth.

Lyons Spiritualists' Association, Cadet Hall, Alex. Caird, M. D., president. March 4, Rev. May S. Pepper was the speaker. We can say nothing to add to Mrs. Pepper's reputation as a speaker and medium. Her lectures are always entertaining and her communications unexcelled. The house was filled to overflowing as usual. Circles were held between services by several mediums, followed by song service and concert by Etters' full orchestra.—Sec.

Temple of Honor Hall, 591 Mass. Ave., Cambridge, Mrs. J. Fredericks, president. Miss Wheeler writes: Meetings for the three last Sundays very interesting; the young workers assisting: Mr. Latour, Mrs. White, Mrs. Ellis, Mr. Shannessy, Mr. Jones, Miss Parker, Miss Hemp and Mrs. Orms. All did excellent work for the good of Spiritualism, with the sympathy and encouragement of the older mediums who feel that the new ones should be helped to push forward the work.

The First Spiritualist Ladies' Aid Society held its regular weekly meeting Friday afternoon, March 6, in Appleton Hall, 9 Appleton St., Boston, with the president, Mrs. Mattie E. A. Albee, in the chair. This being the date of the much talked of "Crazy Party," the committee had been at the hall all day decorating, and the beautiful appearance of the tables and banquet room did credit to their taste and efforts. Supper was served from 6.30 to 8 o'clock, over two hundred and fifty guests partaking of the bountiful supply. After supper whist and social chat were indulged in till nine o'clock, when the floor was cleared for dancing and eight couples, comprising the committee of arrangements, dressed in costumes of the most "crazy" pattern, led the grand march. It was indeed an occasion of feast, fun and frolic; the largest assemblage for this society in three years was in attendance; the already goodly receipts of our treasury were greatly increased, and, departing at a late hour, every one declared it to be the "best party the Ladies' Aid ever held." With our membership steadily increasing, with large audiences at every meeting, and with "harmony and good fellowship" as our working watchword, it would be strange indeed if success were not ours. We will celebrate the Anniversary of Modern Spiritualism on Friday, March 27, forenoon, afternoon and evening.—Esther H. Blinn, sec'y.

The Ladies' Spiritualistic Industrial Society, Mrs. Ida P. Whitlock, pres., held regular weekly meeting for business, social relations, etc., Thursday, March 5, afternoon and evening. Supper served at 6.30 p. m. with well filled tables. The evening exercises began by singing "America" piano solo, Mr. Vanderlip. Mrs. Katie Ham of Haverhill, Mass., began her work with an invocation followed by excellent remarks. The rest of the time was devoted to ballot readings, all of which were recognized and satisfactory.—C. M. M. sec.

Fitchburg, Mass., March 8, Dr. C. L. Fox, president. The First Spiritualist Society had a large attendance at both services. The subjects of the speaker, Mrs. Annie L. Jones, of Lowell, "Practical Spiritualism" and "The Heliolism of the Theosophical Society" were ably presented and were supplemented by many spirit messages, fully recognized.

Hartford, Conn.—Christ's First Spiritual Church held a meeting in the Grand Army Hall, 724 Main St., Sunday evening at 8 o'clock. Dr. Mary A. Haven was in the chair. Lecture and tests were given by Mrs. Fannie Spaulding of Norwich, Conn., president of the Connecticut State Association of Spiritualists. The theme of her lecture was "New Thought and How to Live, Breathe and Be Right," showing how inspiration works with harmonious results. Thought is to the thinker what walking is to the walker. Though it is said that "there is nothing new under the sun," how about the results of Edison and Marconi's work, showing also that soul is alive to thought development? We hold circles at the home of Dr. Mary A. Haven, 157 Seymour St., on Tuesday and Friday evenings at 8 o'clock, to which all investigators are invited. Edward S. Lictard of Torrington, Conn., will give a lecture and tests next Sunday evening in the G. A. R. Hall on "The World—Its Truth and Redeeming Qualities" under the auspices of the local church.—It. B. Ratcliffe.

The Ladies' Lyceum Union met in Dwight Hall Wednesday, March 11. Whist party from 2 to 5; supper served at 6.30; business meeting at 5 o'clock, president, Mrs. M. J. Butler in the chair; presiding officer, Mrs. Ella A. Weston, first vice-president; Mrs. Annie E. Barnes, second vice-president. Evening session opened at 8 o'clock. Mrs. Alice S. Waterhouse was the first speaker; we all enjoyed her cheerful manner of opening the meeting and her remarks always helpful and earnest. She was followed by Mrs. Berry, Mrs. C. Knowles, Miss Jennie Rhind, Mrs. S. C. Cunningham and Mrs. Butler with messages and tests from the other side of life. Meeting closed at 10 o'clock. Next meeting Wednesday, March 18. Regular anniversary of Modern Spiritualism will take place in Red Men's Hall, Wednesday, March 25, all day and evening. Supper will be served Dwight Hall; good speakers, mediums and good music, with an entertainment by some of the children of the progressive Lyceum, will make our day ideal. We especially make this a day for the loved ones passed on, to meet with us, and strengthen and uplift us to more spiritual heights and assist us to pursue our earthly pilgrimage more in accordance with divine laws. All friends welcome to our gatherings on that day.—Laura F. Sloan, rec. sec.

Providence, R. I.—The veteran speaker and medium, J. Frank Baxter, occupied the platform Sunday, March 8, and although his hair has grown white with the frost of many years' service in the cause of truth he is the same grand medium of years ago. He gave two excellent lectures and test seances to large audiences. The weather was bad but the largest audiences of the season greeted him both afternoon and evening. March 15 was reserved for home talent which comprises many excellent mediums. March 22 Mrs. Susie C. Clark will be with us. This is her first engagement with our society and we look for a treat on that occasion. March 29 is anniversary day and the Ladies' Aid and the society are working together for the occasion. Dinner and supper will be served in the hall. Mrs. Sarah Byrnes of Boston will be with us and we expect a grand, good time.—A. T. Marsh, president.

The Church of Fraternity of Soul Communion held services in the Auburn Grange Cathedral, cor. Bedford Ave. and Madison St. Sunday eve, March 8, the services were conducted by Miss Emma C. Resch, Rev. Courtis being still unable to be present, but we are glad to announce that he has so much improved in health that it is expected he will be at church next Sunday to take up the work again. The Verdi Quartet rendered a beautiful selection; Bible lesson was taken from the eighth chapter of Romans. The services concluded with a seance by Miss Resch, a number being reached with some little word of comfort.—Correspondent.

The Sunshine Club, Clara E. Strong, pres., attended the meeting of Mrs. Wilkinson at Commercial Hall on Sunday evening, March 3, 1903. Home circles at 30 Huntington Ave. on Tuesday and Friday evenings.—A. M. Strong, sec.

The Children's Progressive Lyceum, No. 1, of Boston, held its regular Sunday services in Red Men's Hall, 514 Tremont St. After the march, the following took part in the exercises: Mollie Bleet, Mamie Phillips, Edith Lamprey, readings; Winnifred Gilrain, Bertha Crockett, songs; Eva Penny, Iona Stillings, piano solos. Mrs. Butler spoke of the

DON'T NEGLECT YOUR KIDNEYS.

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An interesting letter to our readers from Capt. Woolman Gibson, of Washington.

Washington, D. C., Dec. 11th, 1902. Having seen numerous articles so highly recommending Dr. Kilmer's Swamp-Root for the cure of kidney and bladder complaints, I concluded I would try it. I wrote Dr. Kilmer & Co. for a sample bottle of Swamp-Root, and it came promptly. After taking the contents of the sample bottle I experienced some relief, and then bought from my druggist a supply. After using the contents I experienced much relief. My kidneys and bladder resumed their normal condition, the pain in my back left me, and I felt like a new man. I had been treated by the doctors for uric acid and also for what they termed catarrh of the bladder and kidney trouble. I am constrained to admit that Dr. Kilmer's Swamp-Root, so far as my experience goes, is a great boon to the human family, and I feel it my duty to add my letter to the thousands of others received in praise of this wonderful medicine. This testimonial letter can be used as you see fit. I remain, truly yours,

Capt. Woolman Gibson
No. 1229 H. St., N. W.

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anniversary of Spiritualism which we celebrate on Sunday, March 29, in Red Men's Hall, at 11 a. m. and 8 p. m. A cordial invitation is extended to all. Speakers, Mrs. M. E. Stillings, sec. Commercial Hall, 624 Washington St., Mrs. M. Adeline Wilkinson, conductor. At 11 a conference was held, subject "Kindness to Animals," which called forth many good thoughts. Speakers and mediums during the day were Dr. Brown, Dr. Blackden, Mr. Hill, Mr. Jackson, Mr. H. L. Clough, Dr. Coombs, Rev. G. Brewer, Mrs. Adams (of Waltham), Mrs. May Moody, Mrs. Whittemore, Mrs. Fox, Mrs. Julia Davis, Mrs. Carbee, Mrs. Reed, Mrs. Turner, Miss Sears, Mrs. Kneeland, Mrs. Wilkinson, Mrs. Nelly Grover, organist, Mrs. Rockwell, soloist. The Indian healing circles Tuesday afternoon are calling out a large number of people. Dr. Clark, Dr. Johnson, Dr. Foster, Dr. Brown, Mrs. Jackson and many healers assisting. Mediums' meeting every Thursday at 3. Colored jubilee singers first Sunday in April. Anniversary celebration, Tuesday, March 21, afternoon and evening. Mrs. Katie Ham of Haverhill will be present Thursday afternoon, March 26, and read sealed ballots.—Reporter.

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Editorial Notes.

IS MAN THE SOUL CENTRE OF THE UNIVERSE?

A most remarkable declaration of the astronomical character from no less distinguished a man of science than the renowned Prof. Alfred Russel Wallace, the famous English Naturalist, has recently excited considerable comment and more than a little controversy. The New York Herald, Sunday, March 8, devoted a good many columns to a discussion of the probabilities of the alleged fact being demonstrable that we and the planet on which we are now living constitute the real centre of the Sideral Heavens. This claim for man and his terrestrial abiding place is by no means new or singular, but it has been generally believed that science and scholarship during the 19th century effectually dispelled an illusion which medieval ignorance made easy of credence.

Here, in the theory of Prof. Wallace, is no return to the superstitious and phantasies of the Dark Ages when a geocentric theory of the universe was commonly accepted by the masses, both of clergy and laity, but the seemingly well-reasoned conclusion of an illustrious student and careful scholar whose fame as a naturalist ranks him with Charles Darwin whose work he greatly assisted and frequently confirmed; indeed it is a well known incident in the lives of these two great men that one frequently made a discovery independently of the other which would have suggested plagiarism to the untutored reader had the views of both scientists been published almost simultaneously.

As a naturalist Wallace stands second to none, but as an astronomer he has superiors and it is interesting to observe that one of the very greatest contemporary astronomers, Camille Flammarion, whose fame has spread from his native France over the entire globe, by no means agrees with his illustrious English confrere, for whom, however, he entertains only sentiments of high friendship and profound respect.

The theory of Wallace, briefly summarized, is that this orb on which we dwell is so situated in space that it occupies a position entirely unique, and he further claims that it is presumably the only world upon which human life can be sustained. None but expert mathematicians are liable to follow clearly the elaborate and intricate calculations which have led to this most recent advocacy of our uniqueness in the universal plan, but there is a sense of satisfaction, particularly in the face of Haeckel's most depressing view of human littleness, that we do appear uniquely great, instead of ridiculously small, in the

eyes of some really distinguished investigators of the Universe.

The religious aspects of this doctrine of Man's supreme importance in the scheme of Nature seems favorable to a semi-orthodox acceptance of the distinguishing doctrines of Christianity for which Prof. Wallace is claimed as an advocate and exponent, but whatever distinctively Christian views this excellent man may hold it is widely known that he is a fearless outspoken Spiritualist whose famous book, "Miracles and Modern Spiritualism," published in 1875, is still a standard testimony to which intelligent Spiritualists gladly and properly appeal, and furthermore it must be remembered that no recent utterance of Wallace's has led anyone to think that he has even modified the views he has been putting forward at intervals, favorable to Spiritualism, ever since he first committed himself to the advocacy of what was then a very unpopular doctrine in avowedly scientific circles.

We may easily and thankfully endorse nearly all of Prof. Wallace's astronomical inductions without going as far as he has gone in some directions, and here let us remark that the negative suggestion concerning other planets and systems of worlds not being inhabitable is not susceptible of even inferential proof when vast cycles of time are under consideration, but if all other worlds at some period in their careers give expression and sustenance to highly organized sentient intelligent forms of life, analogous to our human form in some respects, at least as regards the question of individualized intelligence, this beautiful conception in no way belittles us but rather places us in a measureless circle of universal fraternity.

The high importance of human life and the soul's immortal and progressive destiny are two great truths splendidly emphasized by Wallace, but they can be fully maintained and vigorously defended without recourse to the doubtful expedient of endeavoring to prove that this one planet, however centrally situated in this sidereal system is the only humanly inhabited or inhabitable world.

WHAT SAYS CAMILLE FLAMMARION?

When scarcely more than a boy the great astronomer of France wrote a fascinating and highly learned work on the plurality of inhabited worlds, and this same authority, in addition to works of priceless value of rigidly scientific character, has from time to time given us some charming astronomical romances in which the garb of fiction has enabled the author to publish his imaginations and romantic dreams along with the knowledge he has actually gained in the observatory. These romances are fictitious only in the sense that unusual and perhaps improbable, though not impossible, situations have been invented, as on the theatrical stage, to give impressive and attractive background to brilliant pictures of scientific worth.

Flammarion has not altered his youthful creed, but as years have rolled along, and he has devoted himself with tireless assiduity to exact investigations of the heavens, his beautiful faith in the solidarity of the universe has been deepened and confirmed. As a champion of the broadest and most liberal astronomy Flammarion says that Wallace's conjecture contains a double error. Wallace says that the sun of our system is part of a globular star cluster and that it is at the centre of the plane of the Milky Way. Both these statements Flammarion refutes, and as Wallace is the greater naturalist and Flammarion the greater astronomer, on a question of astronomy we prefer to accept the dictum of the latter, especially as it harmonizes more completely with the sublimest view of the Universe yet presented to the public for consideration.

Flammarion can be witty as well as scientific and though he always treats his venerable English friend with the profound respect which is abundantly his due, the talented Frenchman does not hesitate to show forth the weaknesses in a theory which a wider knowledge of astronomy has enabled him to contradict. The sharpest rebuke given by Flammarion to Wallace concerns the latter's intimation that we know, pretty much, the limits of the universe. The New York Herald has given the following as the exact utterance of the great French astronomer:—

"An inhabitant of the nearest star, such as Alpha Centauri or 61, Cygni, would have the same right as you or I to imagine himself at the centre of the Milky Way. Moreover, to suppose that the present limits of science correspond to those of the Universe, it strikes me, is somewhat fanciful, for as the telescope becomes stronger and the photographic plate more sensitive, man can penetrate further and still further into the abyss of space. Dr. Wallace reasons here much as astrologers of the fourteenth century did, believing they had 'attained the limit of astronomical discovery.' As a matter of fact, our conquests in this respect are as nothing compared with the immensity of Nature. As for the deduction that because we live so well on Earth our planet is the only habitable one and that life is possible on this terrestrial globe alone, I can only say that it is not good science. It is rather the reasoning of a fish convinced that nothing can live except in water. I am inclined to believe that the illustrious British naturalist, therefore, has some greater reasons than those we have yet been permitted to study on which to base his conclusions. At present I am unable to explain how he could otherwise arrive at such a narrow and light deduction."

WHAT SAYS A DISTINGUISHED PAULIST?

The Paulist Order in the Roman Church contains many scholars of distinction and among these Rev. Geo. M. Searle occupies a foremost rank, especially as an astronomer. It is interesting to learn that this scientific priest while admitting that Wallace's theory gives a certain kind of support to the accepted doctrines of orthodox Catholic Christianity, does not attempt to accept it any further than he thinks science actually confirms it.

The Church has entailed many distressing embarrassments upon itself if days gone by when it has stupidly anathematized scientific

discoveries, and it is now growing wiser in this direction. Theology and astronomy must not be brought into collision if the former is to win and hold the respect of thinking people and the Paulist fathers are missionaries and they carry on a good deal of their work in educated circles of society.

Rev. Geo. Searle is cautious and rather non-committal; he feels friendly to the ideal that this is the only inhabitable world but he is not sure that science could sustain him if he leaned to such a conclusion; therefore he leaves an undecided question open, which is always wise, and devotes himself to expressing delight that people are seeking for truth and that they show a disposition to believe in God and in human immortality. One statement attributed to this eloquent and studious man strikes us as singularly short-sighted in view of the immense cycles during which stars may be brought to perfection. After complimenting Prof. Wallace on the goodness of his argument against a plurality of inhabited worlds, Mr. Searle says:—

"The arguments for it are mainly reducible to that based upon the apparent waste in making so many worlds with nobody to live on them. But this has little force in the face of the obvious fact that nobody can possibly live on the stars themselves, which probably immensely surpass in size and mass any planets which may move around them."

To which we add the self-evident suggestion that a statement that nobody can possibly live on the stars is utterly foundationless from two standpoints.

First. It is not necessary that all intelligent entities at all periods in their careers should inhabit bodies precisely similar to those worn on earth by us at present, therefore there may be inhabitants on many stars possessed of organisms beautifully adapted to the conditions prevailing there.

Second. It is not a logical inference that the present state of a star is its primal, continuous or ultimate condition, for if we allow that this earth has undergone and is still undergoing many important changes greatly affecting its inhabitable by beings embodied like ourselves, we have no grounds for assuming that numberless stars are not passing through evolutionary transitions, and if some are not now fitted to sustain forms of life analogous to Man as we are now acquainted with him, they may surely be either receding from or approaching to a condition when they will be ready to act, if not as seminaries, then as abiding places and theatres for the display of intelligent self-conscious individual activities. Such reasoning seems more in accordance with what we already know of cosmic evolution and though our knowledge is very imperfect outside this Solar System in which we are in some sense enclosed, an opposite inference to that which we are drawing seems not to appeal, to the greatest of our astronomers.

Rev. Geo. Searle on his own distinctively religious ground seems to tread more firmly and if he is satisfied with simple Theism the following words of his may be completely justified, though the case for Roman Catholicism is not so obvious: "The case for religion is not really in danger. If astronomy seems to anyone to be against it, and an approximately central place of the sun in the universe helps him in his belief, he may rest assured that it has for a long time been supposed, and on good grounds, that it does occupy such a position, but, in fact, this argument does not seem to add much to those often brought forward." The concluding sentence of the quotation is the most significant.

"THE UNKNOWN GOD?"

The above in the title of a very instructive and helpful essay written and published some time ago by Sir William Thompson which has just been reprinted in America with appended notes which add still further to its value. This noble English Baronet is a man of advanced age and very ripe culture; he has traveled all through the wilderness of Agnosticism very nearly to the Promised Land of an all-satisfying Cosmic Theism.

A beautiful edition of this delightful essay has appeared from the press of Frederick Warne & Co., London and New York, and we strongly advise all to read it who are seeking to carefully review what thoughtful veterans are saying on the goodness of the universe, which is, after all, the question which interests us far more than the physical position of our planet in the universe.

Some vestiges of agnosticism are clearly traceable in Sir William Thompson's admirable essay, but they are comparable with interesting geologic data as they serve to mark the progress of an honest earnest seeking mind which must travel the road from its own Egypt to its own Canaan unaided by any special divine or spiritual revelation. Very cautiously but firmly has this thinker trod and at the end of the essay—which he tells us, has been slowly fashioned as his thought has taken gradual form through many investigative years—he pronounces his verdict in the following assuring language:—

"But when that long inquiry came to an end, and not until then, the Truth—as I profoundly believe it to be—almost suddenly impressed me; to wit: that interference of a supernatural kind with man's doings (supposing its exercise to be possible within the limits of the great scheme of nature) would have marred if it did not arrest, the course of that development, which has issued in the remarkable progress man has made, especially during the last three centuries. I was now assured by evidence which I could not resist, that all which man—with his limited knowledge and experience—has learned to regard as due to Supreme 'Power' and 'Wisdom,' although immeasurably beyond his comprehension, is also associated with the exercise of an 'Absolutely Beneficent' influence over all living things, of every grade, which exist within its range and the result of my labor has best brought me its own reward, by conferring emancipation from the fetters of all the creeds, and unshakable confidence in the Power, the Wisdom and the Benevolence which pervade and rule the universe."

"Finally let me add that no one can feel more forcibly than myself that the foregoing pages offer only a very slight sketch of a most

extensive and important subject. It is but a syllabus thereof, and in this sense I venture to offer it to the consideration of my readers. Moreover, I desire to state my belief that the subject of this paper, 'The Unknown God?' may be regarded as in progress of solution by following the process suggested, and that 'the Infinite and Eternal Energy from which all things proceed' will not ever remain wholly unknown or 'unknowable?' but may be still further elucidated as human faculties become more highly developed in the progress of time, and rendered capable of receiving additional enlightenment respecting it."

HOW HUMAN THOUGHTS ARE WEIGHED.

Dr. William G. Anderson, Director of Physical Training at Yale Gynnasium has recently carried out a number of most interesting experiments which throw much light on the yet uncertain question how far we can trace the influence of thought on physical conditions. A profusely illustrated article by Dr. Anderson appeared recently in a New York daily, from which we gather that a simply constructed weighing machine serves to indicate just how mental processes affect the condition of a young man's physical frame.

Dr. Anderson's particular endeavor is to bring college boys and men to realize the immense importance of maintaining themselves in excellent, if possible, in perfect health that they may best carry on the work to which they are devoted. Illness is becoming quite out of date at Yale, and we shall soon hope to see throughout the world a total disappearance of those abominable anaemic and neurasthenic conditions which are hideously prevalent in many quarters where high intellectual attainments are eagerly sought and highly prized.

We can control our thoughts if we only resolutely determine to do so, and in place of yielding to every unpleasant and unharmonious mental suggestion, which may approach us, we can determine to tolerate only such mental influx as when received and welcomed will strengthen us in all directions and fit us the better to fulfill the duties and enjoy the pleasures of our state in life whatever that state may be.

A "muscle bed" is an ingenious and very interesting contrivance. When a student, stretched upon it, repeats mentally, but not audibly a portion of the multiplication table this mental exercise is registered in a very few moments by an appreciable sinking of the head of the bed. Dr. Anderson is a very practical man, but quite a mental scientist withal and he uses his knowledge of mental science very beneficially.

We should gladly welcome every discovery and invention which aids us to gain complete control over our brain centres, and thence over our entire muscular anatomy, for well may we rest assured that the future, so far as its successes will go, is only for those who learn to discipline their thoughts and consequently govern their bodies which are but instruments for work. Life at Yale is growing healthier and happier in consequence of increased attention given to government of mental processes. Let us look forward with glad confident anticipation to a robust age to follow immediately upon a neurotic age already decadent.

HUMAN PERSONALITY AND ITS SURVIVAL OF BODILY DEATH.

The above is the title of a magnificent work in two great volumes by Frederic W. H. Myers who was for many years a prominent and indefatigable worker in the Society for Psychical Research. This monumental treatise splendidly brought out by Longmans, Green & Co., New York, is issued at the rather prohibitory price of \$12, but it must not be overlooked that the two bulky books together are composed of no less than 1360 pages, and these pages are immense ones, very clearly but very closely printed.

The work is dedicated to Henry Sidgwick and Edmund Gurney, who for many years were faithful and industrious co-workers with the author. A fine preface states clearly the object of this massive literary product which for many decades of years to come will surely prove a singularly valuable source of information for inquirers and historians.

Mr. Myers was always a scholar and a perfect gentleman; his courtesy and kindness of manner throw delightful charm over all subject matter with which he undertakes to deal, and his modesty and glad acknowledgment of the work of others constitute a claim to recognition for the man and his effort which very few fair minded students are likely to resist.

Dr. Richard Hodgson and Alice Johnson have very ably edited the work which was not found in a thoroughly completed condition when its author left it to the care of his conscientious colleagues to bring before the public after he had passed beyond the realm of earthly printing presses. The entire two volumes abound in technical terms, many of them strangely unfamiliar to readers of average literature, but a very complete glossary stands at the beginning of Vol. I, so that a novice in psychic studies may learn a great many new words and their definitions before proceeding to master the many brilliant essays which contain these novel technicals.

The Syllabuses which precede the chapters are so complete that the busy student can gather a great deal of information from them alone, though we heartily advise, if time permit, a thorough reading of the entire two volumes. The Introductory Chapter is almost a volume in itself so ample is it in condensed information of far above ordinary value; the writer's broad and noble spirit breathes through every sentence and one can feel while weighing his well digested reasoning that he was indeed a scientific philosopher open on all sides to the logic of evidence, unswayed by prejudice and undismayed by fear of running outside conservative or agnostic tracks.

Mr. Myers commences by declaring that in man's age-long endeavor to understand his own environment and govern his own fates it seems that he has never yet applied to problems concerning immortality those methods of inquiry which he has found most efficacious when attacking other problems. The question most momentous for man is whether

he survives physical dissolution and to the consideration of this stupendous question rarely, if ever, has the strictly scientific method been applied. Scientific method is strictly dispassionate, patient and systematic. Science works slowly and bides her time, she interrogates Nature fearlessly and does not seek to prejudice conclusions which the logic of evidence has not made plain.

Agnosticism in some of its phases may be fairly described as a superstition of many scientific men who because of unreasonable belief that certain truth cannot be ascertained refuse to investigate questions of the utmost interest in which many equally intelligent scientists are most deeply concerned. The religious side of agnosticism has been most emphatically insisted upon by many Christian teachers through the course of many centuries, for they have unanimously declared that there are no modern evidences of immortality forthcoming, but all reliable doctrine is bottled up in Bible and in Church. But though such has been the prevailing attitude of professing Christian teachers there have always been exceptions to that rule and many decided Gnostics have arisen in the Church from time to time to offset the prevalent agnostic attitude. The notable instances of St. Theresa and Emanuel Swedenborg are two singularly prominent examples of decided claims made in recent centuries for direct communion with the usually unseen Universe.

The word "supernormal" is used often by Mr. Myers as a substitute alike for "supernatural" and "abnormal" as both those words have widely accepted meanings rendering their use confusing or misleading when simply some phenomenal state transcending ordinary conditions is being dealt with. A supernatural phenomenon is not one supposed to override Natural Law, but only one which exhibits the action of Law on a higher plane than is discerned in every-day existence.

Throughout his monumental work Mr. Myers has sought to avoid all metaphysical and theological discussions; wisely has he related facts and filed testimony upon testimony till the evidence for the "supernormal" towers mountain high in gigantic strength boldly challenging all who are brave and dispassionate to accept it on the basis of enlightened reasoning. The following quotation gives in brief an outline of what the reader may expect to find as the author's attitude toward all that may be classed generically as evidences of Spiritualism:

"Spiritual life, we infer, is not confined by space considerations in the same way as the life of earth. But in what way is greater freedom attained? It appears to be by the mere extension of certain licenses (so to call them) permitted to ourselves. We on earth submit to two familiar laws of the physical universe. A body can only act where it is. Only one body can occupy the same part of space at the same moment. Applied to common affairs these rules are of plain construction. But once get beyond ponderable matter, once bring life and ether into play, and definitions become difficult indeed."

"The orator, the poet, we say can only act where he is—but where is he? He has transformed the sheet of paper into a spiritual agency; nay, the mere memory of him persists as a source of energy in other minds. Again, we may say that no other body can be in the same place as this table; but what of the ether? What have we thus far learned of spiritual operation seems entirely to extend these two possibilities."

"Telepathy indefinitely extends the range of an unembodied spirit's potential presence. The interpenetration of the spiritual with the material environment leaves this ponderable planet unable to check or hamper spiritual presence or operation. Strange and new though our evidence may be, it needs at present in its relation to space nothing more than an immense extension of conceptions which the disappearance of earthly limitations was certain immensely to extend."

The following perhaps even more forcibly than the foregoing will serve to show how deeply imbued with rational and beautiful spiritual philosophy was the good and truly great man who unassumingly worked for many a well-spent year to discover proofs of spiritual realities that he might aid the climbing multitudes to know that the present day as well as past ages can render testimony of immense importance bearing on the stupendous subject of human nature and futurity. The Introduction ends thus:

"I contend that Religion and Science are no separable or independent provinces of thought or action; but rather that each name implies a different aspect of the same ideal—that ideal being the completely normal reaction of the individual spirit to the whole of cosmic law. Assuredly this deepening response of man's spirit to the Cosmos deepening around him must be affected by all the signals which now are glimmering out of night to tell him of his most imminent nature and his endless fate. Who can think that either Science or Revelation has spoken as yet more than a first half comprehended word? But if in truth souls departed call to us, it is to them we shall listen most of all. We shall weigh their undersigned concordances, we shall analyze the congruity of their message with the facts which such a message should explain."

"To some thoughts which may thus be generated, I shall try to give expression in an Epilogue to the present work."

OPINION OF LONDON "LIGHT."

In relation to one matter,—the quality of the book—there will be but one opinion, says our distinguished contemporary. It is a great book, great in conception, great in execution, and great in the conclusions arrived at. It is also a book of supremely fine workmanship from every point of view. It is indeed a pleasure to face a book which at once impresses one as a book of perfect orderliness, with everything done that could be done to produce a level road, with every milestone in position and generously marked.

The great topics discussed are "Disintegrations of Personality," "Genius," "Sleep," "Hypnotism," "Sensory Automatism," "Phantasms of the Dead," "Motor Automatism," "Trance," "Possession and Ecstasy."

Around every one of these subjects, Mr. Myers gathered the results of years of patient and unpraised work. Indeed, looking back upon it all, there is something essentially heroic in the brave and dogged work done by this sturdy pioneer. We were often with him, and he was not entirely without reason; and the prolonged swing backwards and forwards between hope and doubt grew at times to be very tiresome; but we never failed to recognize that we had to deal with a broad-minded and genuine seeker after truth—a seeker, too, of supreme courage and honesty who was pulled unceasingly in two directions,—by the attractions of the Promised Land and by the desire to keep in hand the laggards he tried to lead. It was a hard fate, but he bore himself well through it all.

For one thing only we still feel sorry—that he did not more fully identify himself with the avowed Spiritualists who for so long had borne the heat and burden of the day; and we say this because the present work shows abundantly that long before he deceased he fully shared our faith. On the other hand we entirely appreciate the need for and the value of the half-way house, which, with such singular capacity and success, he built up. And we say that, because he was far and away the most notable figure in, and for many years the one real inspirer of, the Society into which he put so much of his life.

And now, looking through this great work which we feel sure will not only live but greatly increase in value as the world awakes to the knowledge of the facts and truths here recorded, we can better see the uses of the writer's extreme carefulness, hesitation and patience. The result was an accumulation of evidence and of ideas which will long furnish material for inquirers now on the way; and another result is that the final conclusion in our favor has value of the highest kind.

A "final conclusion in our favor" we say deliberately. It is manifest throughout. The most buoyant and emphatic statements are those which affirm the persistence of man after "death" and the possibility of his return or, rather, of his continued power to influence and manifest here. We had better set that forth at once and, we hope, once for all, for the silencing of the foolish people who are fond of telling us that the Psychological Research Society has effectually quenched Spiritualism, whereas the truth is that it has done the very reverse. However, here is what its one great apostle says:

"The new evidence adduced in this book, while supporting the conception of the positive structure of the Ego, does also bring the strongest proof of its abiding unity, by showing that it withstands the shock of death." (Vol. I., p. xxv.)

In favor of the partisans of the unity of the Ego, the effect of the new evidence is to raise their claim to a far higher ground, and to substantiate it for the first time with the strongest presumptive proof which can be imagined for it;—a proof, namely, that the Ego can and does survive—not only the minor disintegrations which affect it during earth life, but the crowning disintegration of death. (Vol. I., p. 11.)

We can affect each other at a distance, telepathically; and if our incarnate spirits can act thus in at least apparent independence of the fleshly body, the presumption is strong that other spirits may exist independently of the body, and may affect us in similar manner. (Vol. I., p. 16.)

The conception of telepathy is not one that in its nature need be confined to spirits still incarnate; and we shall find evidence (Chapter VII.) that intercourse of similarly direct type can take place between incarnate and incarnate spirits. (Vol. I., p. 19.)

Telepathy looks like a law prevailing in the spiritual as well as in the material world. And that it does so prevail, I now add, is proved by the fact that those who communicated with us telepathically in this world communicate with us telepathically in the other. Man, therefore, is not a planetary or a transitory being; he persists as very man among cosmic and eternal things. (Vol. I., p. 26.)

It seems to me now that the evidence for communication with the spirits of identified deceased persons through the trance utterances and writings of sensitives apparently controlled by those spirits, is established beyond serious attack. (Vol. I., p. 23.)

As to the much derided movement of matter by spirits ("table turning" and the like) Mr. Myers says (Vol. I., p. 32):—
We know that the spirit of a living man controls his own organism, and we shall see reason to think that incarnate spirits may also control, by some form of "possession," the organisms of living persons—may affect directly, that is to say, some portions of matter which we call living, namely, the brain of the entranced sensitive. There seems to me, then, no paradox in the supposition that some effect should be produced by spiritual agency—possibly through the mediation of some kind of energy derived from living human beings—upon inanimate matter as well.

W. J. Colville.
Franklin Smith, Weymouth Heights, Mass., has incomplete files of the Banner of Light from 1860 to 1880 and odd years since, which he wishes to dispose of at a very moderate price. Also complete file of Mind and Matter, and many other spiritual papers, English and American. Also several books published in the early days of Spiritualism, and now out of print. Correspondence solicited.

Announcements.

Lynn Spiritualists' Association, Cadet Hall, Alex. Caird, M. D., president. Sunday, March 22, Dr. George A. Fuller will be the speaker. Circles will be held by different mediums at the close of the afternoon service, followed by song service and concert.

Dr. Geo. W. Carey of San Francisco, author of the "Biochemic System of Healing," editor of the Journal of Biochemistry and noted lecturer, has located for the summer at 14 Dresden Circle, West Somerville, Mass., and will teach Biochemistry and sell Bio-plasma, a combination of the twelve cell-balls of the human organism, for the cure of all disease. Free lecture every Tuesday at 8 p. m.

The Boston Spiritual Lyceum met as usual. Do not forget our reunion and anniversary on the afternoon of the 29th in Paine Memorial Hall at 1.30. Let us lay aside all petty prejudices on that occasion and come together and join in the grand Cause of the children and Spiritualism. E. B. Packard, clerk.

The Children's Progressive Lyceum, No. 1, of Boston met in Red Men's Hall, 514 Tremont St., Sunday at 11 o'clock. A cordial

welcome to all. Mrs. M. J. Butler, president; Mrs. M. E. Stillings, secretary.

The Methuen Progressive Spiritualist Society desires to correspond with mediums relative to lecture engagements. Address all letters to John Howlett, 31 French St., Methuen, Mass. Thursday, March 19, Mediums' Night; mediums are especially invited; all are welcome: circle at 4 p. m.; supper at 6.30 p. m. G. M. M., secretary.

The First Spiritualist Ladies' Aid Society met in Appleton Hall, 9 Appleton St., Boston, Friday, March 13, Mrs. Mattie E. A. Allie presiding at the business meeting in the afternoon. Supper was served at 6.30 and the evening was devoted to whist. Next Friday afternoon we will hold our public circle at 4 o'clock with good mediums in attendance. Supper will be served at 6.30 and the evening will be devoted to speaking, music and tests. This society will celebrate the 55th anniversary of Modern Spiritualism in Appleton Hall, Friday, March 27, with three services, 10.30 a. m., 2.30 and 7.30 p. m. Dinner and supper will be served in the banquet hall and a special program of music is being arranged. Such well known workers as F. Frank Baxter, Mrs. Sarah A. Byrnes, Edie L. Webster, Albert P. Blinn, Mrs. A. S. Waterhouse, Carrie F. Loring, Mrs. Ida P. Whitlock and Mrs. Mattie C. Mason have signified their intention of being with us, and others whose names will be given in our next letter have been written to. Don't forget the date, March 27, at Appleton Hall, Paine Memorial Building. Esther H. Blinn, secretary.

Cambridge Industrial Society of Spiritualists, Mrs. C. M. Hartwell, president, will hold the next meeting Friday, March 27, in Cambridge Lower Hall, 631 Mass. Ave.; circle, 3 p. m.; business meeting, 5 p. m.; supper, 6.30, 15 cents; evening services, 7.30. Edgar W. Emerson will lecture and give spirit messages. Mrs. M. Merritt, cor. sec., 35 Brookline St., Suite 9.

Mrs. Lizzie D. Butler of Lynn will lecture and give tests for the First Spiritualist Society, Fitchburg, Mass., Sunday, March 22.

A Second and Revised Edition.

A second edition is announced of "Vaccination a Curse and a Menace to Personal Liberty," by Dr. J. M. Peebles. The first edition of this book, an unusually large one, is all sold, and this second edition just from the press, has been revised and enlarged. The vaccination question is still a burning one, and far from being settled, even in the minds of our legislators. In many sections of our country the matter is being actively and compulsorily dealt with, to the extent of keeping children from the public schools.

Vaccination, according to Dr. Peebles, is one of the worst "fads" that the medical profession has yet practiced, and it is found to follow the foot-steps of such other fads now obsolete, as bleeding, dosing with calomel and jalap to the extent of catharsis, etc. It is a deadly poison, which, when introduced through the circulation, and sows the seed of many ills for future years. The doctor claims, and justly, that it is not only wrong for doctors to poison the blood, and thereby the whole system, of their willing but ignorant patients, but that it is grossly unrighteous, and legally and morally a crime to force parents who are conscientiously opposed to this practice, to have their children vaccinated. It is now an admitted fact by the most learned physicians that vaccination does not prevent small-pox. "Nine of the Medical Hospital staff at Bologna," says Prof. Ruata, "were re-vaccinated, and later five of them took the small-pox and one died." This book of Dr. Peebles is now without doubt the best that we have seen opposing the practice of vaccination, and this issue of a second edition speaks well for the success of the book. All persons wishing to know the true and honest status of the vaccination question should procure this book at once. It can be obtained at this office, price, \$1.25.

Mrs. H. E. Britten's Autobiography.

I desire to state that in consequence of the announcement published twice in these columns, that I would supply the autobiography of Emma Harding Britten for 75 cents, including postage, from England to any address in the Postal Union, but only one copy to any one person, I have received remittances with orders from all parts of the United States, Canada and Mexico. I trust that all who have trusted me with their orders will kindly remember that there is necessarily a few weeks delay in forwarding and filling orders which are sent to England to Mrs. Wilkinson (Mrs. Britten's sister, who owns the books), who personally sends out the volumes to subscribers. I can continue receiving orders till March 31, on which day the list closes. In view of the fact that this splendid and thrillingly interesting volume contains information of priceless value alike to the historian and investigator of Spiritualism, to order a copy for the home or for some Public Library on Reading Room, would surely be a useful and appropriate manner of celebrating the 55th anniversary of the commencement of the great new spiritual reformation, to which Mrs. Britten so ably devoted the most active years of her noble and eventful life. I am supplying the books without loss or profit to myself, at a price which exactly covers cost and postage. W. J. Colville.
183 Lexington Ave., New York, N. Y.

News from Springfield, Mass.

The annual meeting of the First Spiritualist Ladies' Aid Society was held in hall in McKinney Block, 535 1/2 Main St., Feb. 10 at 2.30 p. m. The following officers were elected for the ensuing year: President, Mrs. Lida K. Hart; 1st vice-president, Mrs. Mary B. French; 2d vice-president, Mrs. Jennie Adams; clerk, Mrs. Lucy J. Noble; treasurer, Mrs. Ella Wightman; cor. secretary, Mrs. M. E. Proctor.

The Sunday meetings, Thursday suppers and socials are largely attended. A building fund has been started and we hope soon to be able to hold our meetings in a home of our own.

Mrs. Ida P. A. Whitlock of Boston occupied our platform on Feb. 11 and 12, giving two scholarly addresses followed by psychometric readings that were clearly defined and gave comfort and consolation to all.

Mrs. Katie M. Ham of Haverhill was here Feb. 8 and 15, giving short addresses followed by her noted ballad readings blindfolded. On Wednesday afternoon she gave a complimentary séance to the members of the Ladies' Aid and every one present received a message from the ballots written and placed upon the table before her. She also gave a séance for the benefit of the Ladies' Aid on Friday evening to a large audience. Her answers to questions written on folded ballots were very correct.

A Continental party and Old Folks' Concert were held on Feb. 19. Many fine costumes were worn. All of the members and several of their friends took part in the concert. Supper was served to about two hundred and after the concert a social dance was enjoyed by all.

Mrs. Thillie U. Reynolds of Troy, N. Y., was with us during the first three weeks of the present month. On eve of March 21 Mr. and Mrs. B. J. Loring have been engaged to give their illustrated lecture, "Lights and Shadows of Child Life." Mrs. Loring will occupy

our platform the 23d. Everyone should be interested in the noble work of these earnest workers for humanity. On March 26 we will celebrate the anniversary of Modern Spiritualism in G. A. R. Memorial Hall, Court St., afternoon and evening. Miss Lizzie Harlow of Haydenville, speaker, and Miss Margaret Gaul of N. Y. City, and test medium, will take part. Supper will be served in the banquet hall between 6 and 7 p. m.
Minerva E. Proctor, cor. sec.

Massachusetts State Association.

ANNIVERSARY CELEBRATION.

The Massachusetts State Association will celebrate the anniversary of Modern Spiritualism in Berkeley Hall, Berkeley Street, Tuesday, March 31. There will be three sessions, at 10.30 a. m., 2 and 7.30 p. m. This will probably be the closing celebration, as the other societies are to hold their meetings earlier in the week. We expect a host of good talent. Among those expected are President, George A. Fuller, Mrs. Carrie F. Loring, Mrs. C. Fannie Allen, Rev. F. A. Wiggins, Mrs. Minnie M. Soule, Mrs. N. J. Willis, Mr. J. Frank Baxter, Mrs. Alex. Caird, Mr. J. S. Scarlett, Miss Susie C. Clark, Mrs. Kate Ham, Mrs. E. I. Webster, Mrs. Ida P. A. Whitlock, Mrs. Sarah A. Byrnes, Mr. A. P. Blinn, Mrs. Mattie C. Mason, Miss Elizabeth Harlow. These speakers and mediums will be given a special time on the program, so all can have an opportunity. Be sure and come to the meeting. There is no admission. Free all day! Carrie L. Hatch, sec.

Anniversary Exercises.

THE VETERAN SPIRITUALISTS' UNION.

We have not yet received a program of the V. S. U. exercises to be held on Saturday, March 23, in the New Century Building (177 Huntington Ave.), but we understand that Austin and Miss Vose of the Church of the Disciples choir and of the Gospel of Spirit-Return Society are to contribute to the musical numbers, and this fact in itself confirms our confidence that a carefully planned program will be furnished. You are interested? Make an effort then to be present in this beautiful hall on this occasion.

P. S. Since writing the above we have been informed that the morning session is to be a conference. All workers and friends are especially requested to report. Miss Susie C. Clark will deliver an address in the evening.

An aspiring soul in a while comes to have a broad open mind that searches deeply into the All; indeed, it is better to say the All comes into the mind of the aspiring one without any straining effort on the part of the aspirant, and places there all light, all knowledge, all wisdom all power.—Ex.

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E. A. BRACKETT

Author of.

THE WORLD WE LIVE IN.
The well known author, E. A. Brackett, who some few years ago issued an attractive work entitled "Materialized Apparitions," has recently brought out through Banner of Light Publishing Co. another volume with the above named title. The value of a book is often enhanced if it contains something of the writer, and as a good photograph reveals much to all who know something of photography and physiognomy, the frontispiece portrait serves as a good introduction to the volume which it prefaces. We are told that the book was written at the close of the author's 84th year, and that many of his experiments were made in company with Wm. H. Channing, inventor of the fire alarm. From the intensity of his nature, and the daring character of his thought, Mr. Brackett was led to carry experiments usually far in many remarkable directions. During these experiments, Mr. Brackett discovered the intimate relation between profound mesmerism and sleep and death, and led to important disclosures concerning spirit life. This author claims immense authority for modern theories including popular views of evolution, and combines therewith a considerable portion of mystic lore, which lays substantial claim to very great authority.

By far the most remarkable portion of the volume is entitled "The Unknown." This chapter contains one of the most thrilling accounts of a strange psychic adventure we have yet read. Lovers of the marvelous, as well as all who admire sterling philosophy of the highly moral and deeply spiritual type, will be well repaid for a study as well as simple perusal of "The World We Live In." It is a book of unusual interest, and is a great deal better lettered, and more handsome gift book. Price 75 cts. For sale by BANNER OF LIGHT PUBLISHING CO.

The Fifty-Fifth Anniversary

of Modern Spiritualism will be celebrated by the Boston Spiritual Lyceum Sunday, March 29, in Paine Hall, 9 Appleton St., between Tremont and Berkeley streets with a reunion of all Lyceum workers throughout the state. All Lyceum workers, past and present, are invited to be present. Services will commence at 1.30 p. m. and will consist of speaking, singing, marches and instrumental music by children and adults. Everybody is invited. It will be free to all. Remember the day and time—Sunday, March 29, at 1.30 p. m., in Paine Hall. Bring the children.
J. B. Hatch, Jr., Conductor.
E. B. Packard, Clerk.

Important Notice.

To revive a greater interest in Spiritualism in New Hampshire, Mr. James S. Scarlett, N. S. A. missionary for New England would like to make arrangements for a missionary tour. Correspondence is solicited with New Hampshire friends or struggling societies in need of earnest help. We sincerely trust Spiritualists or investigators will not be backward but will unite in hearty co-operation with this missionary effort on the part of the National Spiritualist Association in New England. Correspondence is also invited relative to engagements for the fall of 1903. Address James S. Scarlett, 35 Brookline St., Cambridgeport, Mass.

Mrs. M. T. Lambert.

"Passed to the higher life on Saturday, March 14, Mrs. M. T. Lambert, of 133 West Canton St., Boston. Mrs. Lambert, who was born March 28, 1832, had for many years been a firm believer in the truths of Spiritualism. The funeral services were held at the Universalist Church of Stoughton, Mass., on Tuesday the 17th.

W. J. Colville in Boston and Hartford.

W. J. Colville gave a course of eleven lectures to large and deeply interested audiences in Banner Hall, 204 Dartmouth St., from March 9 to 14 inclusive. On Sunday, March 15, he lectured in Alliance Hall, Chapel St., Hartford, where he speaks again March 22 at 3 and 7.30 p. m. Boston friends have yet the opportunity of hearing W. J. Colville in Banner Hall, Friday and Saturday, March 20 and 21, at 3 and 8 p. m.

Boston Spiritual Temple.

The Boston Spiritual Temple Society will celebrate, with appropriate services, the Fifty-fifth Anniversary of Modern Spiritualism, at the regular meeting place, Chickering Hall, Sunday, March 29. Music, recitations, spirit messages and lectures will be the order of the day. The program will be fully announced in the next issue of the Banner of Light. The Rev. F. E. Mason, the widely known orator, of Brooklyn, N. Y., has been engaged for Sunday evening and is sure of a large house. The pastor, Rev. F. A. Wiggins, will deliver the anniversary address at the morning service. Meetings will be held at 10.45 and 7.30 as upon other Sundays. No service in the afternoon. There will upon this day be an admission fee at both morning and evening meetings.

"I love the Now, for it is so real; the past has gone forever; the future I am sure of."

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Many of your cures are of cases that had been pronounced incurable by some of the most celebrated physicians of the country. The Doctor has written a book called "A Message of Hope," for the sole purpose of explaining his wonderful method of treatment to the sick and suffering. If you are sick, or have a sick friend, you should write for it, as it is very valuable to those in poor health. Write for it today; it will give you the key to perfect health, and will brighten the rest of your life. If you desire it, the doctors will also give you a complete and full diagnosis of your case. Just write them a plain, truthful letter about your case, and they will confidentially consider the same, and tell you just what your trouble is, and how long it will take you to get well. Write today, and address Dr. Peebles Institute of Health, Ltd., 27 Main Street, Battle Creek, Mich.

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SPRIT Message Department.

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

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

To Our Readers.

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

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

Report of Seances held February 19, 1903. S. E. 55.

Invocation.

Once again we come into this little circle, a circle whose purpose it is to seek the light, to unfold the understanding, and to carry joy, comfort and knowledge into the hearts of those who suffer, who mourn, and who are at war with themselves. Oh bless us in our effort and in our search after truth and righteousness. Oh bless us and strengthen us when we are weak, when we falter, and when we almost fall by the way. May we with eyes opened to the full glory of truth be made strong to look beyond the present darkened condition and see the lesson of growth and the beauty of the whole life. May our ears be attuned to the harmony of life. These dear ones, who are making efforts to reach their own, who come into this circle from time to time, striving to understand the law, may they too feel the influence of peace and harmony and on that influence be wafted into the conditions where they are at home and where some sweet sound from out their life may reach the ones to whom they would go, and may we above all and through all have a better understanding of the great spirit of love and life which is made manifest everywhere before us. May we, when we cannot understand the purpose, have faith that will make us strong to go forward even though we cannot see. Amen.

MESSAGES.

Adam Macey, Springfield, Mass.

A spirit comes first this morning who gives his name as Adam Macey. He is quite an old man, about seventy years of age. He has a full white beard which is cut short and white hair that is quite heavy except on the top of his head. His eyes are blue, clear and conscientious looking; he has a pleasant manner. He says: "It is a great pleasure for me to be able to speak at this time. I used to live in Springfield, Mass. I am well acquainted with a great many people there and still have an interest in the place. I was a Universalist, and did not know much about spirit return. I had come from a narrower belief into the broad harbor which characterizes Universalism and felt I had made some rapid strides. I think, sometimes, we who step from the narrower conditions into the broad life think we have got into the middle of the stream and that is about all there is to it, but I find since I have come over here there is something more necessary than just to be in the middle of the stream. We must keep our attitude to every word of truth that may float down to us as we are sailing on through life. I have my wife, Lizzie, with me; she says: 'Tell our friends we are happy, earnest, send greeting to them all and hope to always be able to give a cordial welcome to every one who comes our way.' Thank you."

John Hansen, Milford, Mass.

The spirit of a man stands beside me and says: "Well, I may as well tell you immediately that my name is John Hansen and I am from Milford, Mass. This man is tall, large, squarely built; he has brown side-whiskers, blue eyes and brown hair threaded with gray. He is one of those men who look weatherbeaten rather than faded. He laughs at my words and says: 'Well, I guess that about expresses it. I may have been a little weatherbeaten, but I have renewed my youth since I came over here and I wanted to tell my friends in my own way. I have come to send this message to Fauny. I want her to understand it isn't my fault I came over here. If there had been anything I could have done to have prevented it, I should have, but it was inevitable; I had to pass along into a new life. I met Will the other day and we were quite surprised to see each other, for as you will remember we had quarreled and parted. Will seemed to feel some sense of duty and wanted to make up, but I concluded we did not have any more in common now than we did before and we had better wait until we grew together instead of just swearing eternal friendship when we did not feel any better than previously. I have been with you often; I have tried to help little Orrin, but I haven't been able to do as much as I wanted to because he is so set in his purposes, but I am going to keep at it until I get him where he will respond to my influence. Never have any fear about me, dear, I am all right and I shall be ready to open the door for you when you come over here to me.'"

Dolly Gardner, Omaha, Neb.

I see the spirit of a woman about thirty-five years old. She is rather dark, but very pale. Her eyes are as black as night and her hair is very dark too. She has small, thin hands and a nervous way of constantly arranging something about her dress or her hair; she seems to have been extremely nervous before she came to the spirit. She speaks in a little sharp way and says: "Oh yes, indeed I was and I didn't realize I should feel so nervous when I came back; perhaps after I have given my message I shall feel better. My name is Dolly Gardner; I am from Omaha, Neb. I have three Charlie, who is everything to me, and to whom I would go. I don't know how to make him understand I am near him. I can see him, I can hear him, and I think I touch him at times, but he never seems to know it, so it may be that I only think I do. He is very much disturbed over my coming to the spirit; he is troubled because he has not been able to appropriately mark my grave; I want him to know I don't care a penny whether it is done or not. I would please me more if he would make an effort to communicate with me and let me feel I am a part of his life. Tell him mama is with me; she was the first one I saw; she clasped me in her arms and said: 'My little girl, it is such a happiness

to have you come to me.' From that moment I felt easier. She it was who brought me here and told me to send this message to you. I'd like to send my love to Ada and Sadie. That is all, but it isn't half what I would like to say."

Ellen Crosby, Provincetown, Mass.

Here is a woman who is quite stout, with blue eyes and gray hair. I think she is about fifty years old and is a good, wholesome looking woman. She says: "My name is Ellen Crosby; I lived in Provincetown, Mass. Samuel is here and says: 'Bless us, is this the way we come back to our people?' Our daughter lives in Boston; we are anxious to send a message to her. Her name is Jennie. If it is possible, tell her we are interested in what she is trying to do concerning our affairs and we hope to see them straightened out before very many months. George has not done just what I thought, but perhaps he will see as we do after a while and make an effort to do better. Until then don't fret; it would do no good and it may upset our conditions. We were with you last July and saw what happened. We tried to avert it, but were unable. We find we have not the power to do everything we would like and perhaps it is as well because we might do some things we would regret afterwards. Goodbye."

Mark Twombly, Haverhill, Mass.

I see a soldier now. He is young and quite handsome. His eyes are very dark, but very straight and almost brilliant in his manner. He is dressed in soldier's garments. He puts his hand out to take hold of mine in a cordial way and says: "I have been gone long enough to understand a good deal about this coming back from the spirit. I died fighting and while some people think that is an awful way to go, somehow there is a glory about it if you are fighting for a cause you love which makes you ignore death and try to overcome it. I don't go to fight on to the end. My name is Mark Twombly. I was about twenty-five years old when I came over. I lived in Haverhill, but of course many of the people I knew have passed on since I did. I meet them and am natural with them just the same as you would be if you were living in some other city and your friends came over and reported to you. I have in earth life a sister by the name of Susie. She is a great help to me in my Spiritualism. I say more or less because there are times when she questions about the influences that come to her. She believes the great truth of spirit return, but it is what comes to her personally. I have been in her house, and while I am not the one who has been making the noises like walking about the room, I have been trying to bring about a better influence for her. There is sickness in her house and I have been trying to overcome it. Don't be disturbed, Susie, there is no death about you at present; I think it will be a matter of some years before you have anything to bring you great pain in that line. I am glad to come. It is a pleasure to me and in no sense a burden. Thank you."

Julia Barnard, Hyde Park.

Standing beside me is a lady who says her name is Julia Barnard; she lived in Hyde Park. She is a quiet, unassuming woman and seems to be anxious to return. She sobs, but it is with a desire to express herself and not because of any great suffering she had when she was here. She says: "I am very glad to be over in the spirit and conscious of the love and earth life of your friends and yet be obliged to keep silent, to be unable to make them understand. I am not used to it yet. I see suffering, caused by my death, and it seems to me I cannot bear it, that I must break through and get to the ones I love, and when I try it is so hard; they just seem to have put me out of their life entirely. I often sit with them in the evening when they are talking over the affairs but I can't make them feel I am there. I wish every church was obliged to find out what becomes of people after they die. I don't think it is enough just to know they die; people ought to find out what becomes of them. If my friends had tried, they would have found me long before this, for I have been with them constantly. I haven't tried to tell them what I know, but I am very anxious to make them know I am there. I know George is willing enough, only he doesn't want to be deceived. I am glad he is wearing the ring; that helps me some, but I wish he would just let me talk with him face to face. It would do me so much good and I am sure it would help him."

Cynthia Allen, Meriden, Conn.

Here is the spirit of a lady who announces: "I am Cynthia Allen. I am from Meriden, Conn." She is short and plump, wears glasses, and is very, very nearsighted even with her glasses on; she keeps getting close to people to try to see them. She says: "I want Frank to know his mother is pleased with his effort to do something for her and also to hear from her. Your business affairs, Frank, are improving. It is only a question of your keeping your mind on them and not getting nervous or discouraged. You will be able to pull things out. I have been trying to see if I could not exert an influence for your benefit. Your uncle George is with me; he says he feels about the same toward you as he always did; you can just about take care of yourself, and he would trust you anywhere. I don't feel quite like letting you go by yourself, but I feel sure you will be like using whatever power I have to help you. Your father is about the same as usual, lets me run the house and do as I please so long as he has his freedom to go where he wants to and gossip with his friends. Of course you understand, Frank, this is in no way a reproach, but just to let you know he didn't at once grow out of his old habit of talking over everything from religion to politics every day of his life. I wanted to tell you about Frank Smith, too. He is interested to get to you. He was weak when he first came over from the long continued cough, but he is getting strong and is anxious indeed to send word to his people; I hope he will be long. I thank you Banner of Light people for giving me this chance to speak to my own."

Arthur Abbott, Chelmsford, Mass.

The spirit of a man named Arthur Abbott comes from Chelmsford, Mass. He says: "Oh, goodness, let me hurry and say what I have to say as fast as I can, for it does seem as if I should be overcome before I can get the message over. My name is Arthur Abbott, and I have been here since I left my body. It was awful to go so suddenly. It doesn't seem to me I am dead. I couldn't realize it was death had taken me. Tell her the shock of it was nothing to me. I didn't seem to realize anything until I found her crying over my body; but instantly I flashed over me I had left it and it was such a strange sensation. Ever since then I have been by her side trying to make her aware of my presence and my unchanging love. Mr. Littlefield has been just as good as he could be; I thank him for it; I wish you would, too. Tell him I know it. It will be hard for you to speak of me, coming back from the spirit, but never mind; if you speak the truth out about me, it may help somebody else who is in the same kind of a box we were when I came and left you. They tell me you are a medium and could

see me if you sat. Why don't you try, dear, because it would be a comfort to both you and me."

Henry Woodworth, Jamaica Plain, Mass., to Joe Miller.

The last spirit this morning is a man who appears to be about forty-five or forty-eight years old. He is a very earnest sort of person, quite fair, rather short, and has a full, round face and broad brow. I am sure, he passed to the spirit, he was not long ill, because he looks as though he slipped out almost unconsciously. His name is Henry Woodworth; he lived in Jamaica Plain, Mass. He says: "I hope to speak plainly for my only object in returning is to bring comfort to my friends who are mourning for me. Send this to Joe Miller; I want him to make another opportunity for me to speak. This is little more than an opening wedge. If I should be discouraged, but I hope through this to get another chance. I am interested in various things just as I used to be. You will understand what I mean by it. I wish I had made over what we talked of, but I didn't do it. One can't always keep one's business buttoned up every night and begin anew every morning, but it seems to be the only safe thing to do; I couldn't and didn't and of course some suffering is thus caused. Tell Annie I am quite near her and desire very much to send my love and interest into her life. I have found Cora and Mamie; they send love too. Thank you."

Notes from Alexander Wilder.

"Higher Criticism" seems to be obtaining a seat in high places. The Emperor of Germany has not hesitated to place himself with those who believe that "he who created the world now has proven over to God's power." Rather he who would palm off the tales of the books of Genesis as divine revelations of this character are palpably and unequivocally wrong. The day is passing, however, when ecclesiastical denunciation will avail to close the mouths of scholars from uttering truth. The fires that consumed Socrates and Bruno are extinguished, and even social proscription can effect little.

A century and a half ago, an ancestor of the Kaiser, the Emperor of France, the Emperor of Austria, the Emperor of Russia, the Emperor of Germany, the Emperor of Italy, the Emperor of Spain, the Emperor of Portugal, the Emperor of Greece, the Emperor of the Ottoman Empire, the Emperor of Persia, the Emperor of China, the Emperor of Japan, the Emperor of Siam, the Emperor of Burma, the Emperor of Ceylon, the Emperor of the Philippines, the Emperor of the Netherlands, the Emperor of Belgium, the Emperor of the United Kingdom, the Emperor of the United States, the Emperor of the Republic of France, the Emperor of the Republic of Germany, the Emperor of the Republic of Austria, the Emperor of the Republic of Italy, the Emperor of the Republic of Spain, the Emperor of the Republic of Portugal, the Emperor of the Republic of Greece, the Emperor of the Republic of the Ottoman Empire, the Emperor of the Republic of Persia, the Emperor of the Republic of China, the Emperor of the Republic of 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Is Spiritualism of the Devil?

(Continued from page 1.)

—and a devil too, that God will not kill? Honestly, if the devil in which you Christians believe is so rapidly gaining ground on God and Christ, converting so many to Spiritualism, tempting and obsessing so many mediums, why in Heaven's name don't you Christian preachers, with others professing "belief" in Christ, go about casting these devils out? There you sit comfortably in your cozy homes and let the devil carry on his work ad libitum. Christ commanded believers in Him to "cast out demons." Have you ever cast any out? Have you ever attempted it? If so, when and where? If you have not cast out any of these devils that you insist are "controlling" Spiritualist mediums, how can you expect to hear in that great day of the final judgment, the plaudits, "Well done, good and faithful servants?"

Further pressing the point, would not you, if you were the Almighty, destroy in the twinkling of an eye this world-ravaging Satan, and would you not quickly stop wicked demon spirits from further controlling Spiritualist mediums? Be honest, brethren, would you not? I believe you would, and therefore, I believe you to be better, vastly better than the God you worship. Do you say that man is a moral actor—a responsible being with the power (more or less modified by heredity) of choice—granted? But if you were the Almighty with infinite forces and infinite resources at your command, would you continue this devil in existence, knowing that he was dragging millions upon millions of precious souls down into a cold, eternal death-sleep, or into the torments of an endless hell? You certainly would not. Then, though finite, you are infinitely better, I repeat, than your God, who is, as all Christendom declares, infinite in love and goodness, wisdom and power.

Briefly, the educated multitude, with myself, are decidedly sceptical about the existence of this scarecrow devil, this Miltonian devil that made "war in Heaven," "fell," and appeared in Eden's mythic garden in the form of a serpent. Therefore, before the "cause" of spiritual manifestations can be logically laid, at the door of the devil, his existence must be proven; and the burden of the proof lies with the affirmative. Who will affirm?

SPIRITISM NOT SPIRITUALISM.

No philosopher would use interchangeably such words as act and actual, man and man, spirit and spiritual; then why Spiritualism and Spiritualism? The words are not synonyms. "Act" is a suffix, and a modifier of meanings. A pure spiritually-minded man is almost infinitely more than a mere spirit man. As there are good and evil spirits, both have access to earth. Swedenborg was right upon this point.

More pronounced spiritism is allied to Babylonian and Old Testament necromancy. It is conversing with the so-called dead for curiosity, for finding gold fields, prophesying about next year's crop of wheat, or some other base selfish purpose. This, Moses wisely condemned. But Spiritualism is another matter. It is of God. It is rooted and grounded in God, Who is Spirit (Pneuma ho Theos). As a phenomenon, it is God's living witness of a future life. Its phenomenal gifts are among the signs that Jesus said should "follow them that believe." (Mark xvi, 17).

Although personally meeting over 3000 mediums during the past fifty years, I have never met but one (and he a poor drunken fellow obsessed) that did not get entranced by heavenly intelligences, affirm, if inquired of, that "Jesus Christ had come in the flesh." (See my volume of 500 pages entitled, "The Christ Question Settled"). As I understand it, true Spiritualism and the Christianity of the New Testament are in perfect accord. Mark well—I say the New Testament; not the Presbyterian confession of faith, nor the Athanasian creed, which creeds, embodying the awful dogma of endless hell torment, have made more atheists than all the Humes, Volneys, Paines and Voltaires that ever lived. Col. Ingersoll was an agnostic, not an atheist.

If Spiritualism consists in denying the existence of God, then I am not a Spiritualist; if it consists in denying the existence of Christ, in denying the Holy Spirit, the "spirit of truth," in denying the necessity of repentance and prayer, of faith in the Divine, of the efficacy of religion, and the living of an upright, conscientious and spiritual life, then I am not a Spiritualist.

HOW TO GET SPIRITUAL MESSAGES

"Seek and ye shall find," is as rational as scriptural. Doubt and demand bring supply. If you desire reliable communications from your spirit friends for comfort and helps to better living, consecrate some room in your house for that purpose. See that it is clean, pleasant and well-ventilated. Several of you, upright and honest in purpose, meet regularly, say twice a week, in this room. Consider it an altar for devotion to truth. Sitting around a table, read the twelfth and thirteenth chapters of Corinthians, or some other spiritual literature. Render thanksgivings to God, pray for the baptismal love of the Christ-spirit, invoke the presence of angels and ministering spirits, and after a few weeks or months there will be visions, trances, clairvoyance, or other spiritual manifestations, giving you peace and joy unspeakable.

WHAT HAS SPIRITUALISM DONE FOR THE WORLD?

Its startling phenomenal thunderclaps from the invisible have caused the materialist to think. It converted such men as old Robert Owen, Robert Dale Owen, Prof. Hare, Alfred R. Wallace, and thousands upon thousands of hard-headed materialists, to a belief in God and immortality. It emphasizes the apostolic teaching that whoever a man sows, that shall he also reap. It predicates salvation more upon conduct than dust-buried creeds. It demonstrates a future and conscious existence; gives knowledge for faith; and helps hope to blossom and ripen into fruition. It brings us beautiful messages from our loved ones, whose molding forms rest beneath the fir and the willow. It encourages the despondent, confirms the doubting, soothes the sick, comforts the dying, and wipes the tears from the mourner's eyes. If this be the "work of the devil," then God bless and prosper the devil!

J. M. Peebles, M. D.
Battle Creek, Mich.

CATARRH CAN BE CURED.

Catarrh is a kindred ailment of consumption, long considered incurable; and yet there is one remedy that will positively cure catarrh in any of its stages. For many years this remedy was used by the late Dr. Stevens, a widely noted authority on all diseases of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all sufferers from Catarrh, Asthma, Consumption, and nervous diseases, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail with addressing, with stamp, naming this paper, W. A. Noyes, 817 Powers Block, Rochester, N. Y.

Mass Meeting in Worcester.

Friday, March 6, the delegation left Boston on the noon train and arrived in Worcester at 1:02 p. m.; friends met at the depot and escorted us to the G. A. H. Hall, one of the finest in the city of Worcester. Beautiful flowers decorated the rostrum. At 2:15 p. m. President G. A. Fuller called the meeting to order, and the exercises commenced with congregational singing. Miss Elizabeth Harlow gave the invocation. Mr. Woodbury C. Smith, President of the Worcester society of Spiritualists, welcomed the directors and friends of the State Association. He said: I am proud we have a State Association, and my society recognizes the worth of the same; we need stronger organization to present our worth to the world, and it is my pleasure to extend a most cordial welcome to our city. I think the influence of the meeting will be felt throughout the city, and good will be the result.

Pres. G. A. Fuller responded to the welcome. He said: It is a pleasant duty to respond to so hearty a welcome extended by your president. In behalf of the State Association I thank the Worcester society for its kind invitation. I always point to the Worcester society with pride, and feel it is one the nation should be proud of. We know it is in sympathy with the State Association. I will not make extended remarks because we have those who will present our beautiful philosophy to you and tell you of the needs of organization; we know you will help us as we wish to help you; we stand for the highest representation of Spiritualism, and we extend our friendly hand to all that are here assembled.

Mrs. Ida Dow Bond sang a selection, "Angels' Lullaby," which was well received. Mrs. Sarah A. Byrnes said: I stand as you all know a representative of Spiritualism. I was pleased to receive the invitation to come to Worcester to attend this meeting. I am always glad to meet the friends; it benefits me. I sometimes wonder at the apathy among Spiritualists, and why so many go back, or attend the churches that should be with us. I am not going to say why this is, but we probably all know why. I hope the State Association will grow so it can overcome this, and that it will be able to carry on the good intellectual work it purposes to do.

A letter was then read from Mrs. N. J. Willis, sending her greetings to the meeting, and saying she was detained on account of a funeral.

Mr. J. B. Hatch, Jr., spoke of the financial needs of the association, and extended an invitation to all to come and join the State Association.

Mrs. Alex. Caird, of Lynn, gave some excellent readings, which were recognized by all. Mr. H. R. Pinlay sang a bass solo, "Davy Jones," which was finely rendered and appreciated by all.

Mrs. Carrie F. Loring, second vice president, spoke briefly. She said in part: I am glad to speak in the interest of a Cause that is dear to my heart, and of a society that I represent. I am always pleased to meet with the Worcester society. These mass meetings are good for us and we derive benefit from them.

She asked the friends of Worcester to come forward and join the local society and help support the Sunday meeting. She further said: The Massachusetts State Association has always stood for right and justice. I wish it had the means to send out missionaries to assist all local societies; but at present it can only hold these mass meetings. We can never build up by tearing down others; we must work together for the best good of the greatest number; we must work to present our sacred religion in its right aspect which will then place us foremost in the ranks of religion. Let us strive to bring into our fold those who will be of benefit to our Cause.

The meeting closed with congregational singing. The evening session opened at 7:30 p. m. with congregational singing and an invocation by Mrs. Sarah A. Byrnes, followed with a vocal solo, "The Heavenly Song," by Mrs. Ida Dow Bond.

Mrs. Minnie M. Soule, pastor of the Gospel of Spirit Return, the first speaker of the evening, said: It gives me great pleasure to bring you greetings from my people, and also to look into your faces and see that you are working with us for the uplifting of the spirit. We must ever be watchful and strengthen each other; oftentimes when we feel we are strongest we fail. I have faith to believe that everyone really desires to be pure and spiritual, and is trying to express what the spirit invisible wishes to. I feel like again and again consecrating my life for the upbuilding of the spirit. Mrs. Soule then gave many messages which were all recognized.

Mr. Irving F. Symonds, one of the directors of the State Association, paid a tribute to the mediums, saying: I have never known devotion so great as that of the mediums to their calling. He brought up the matter of Spiritualism, and what the Spiritualist should do for it in a practical way. He said: It is "up to us" to do more for our religion. There is nothing the matter with Spiritualism, but are we, as Spiritualists, standing unmanfully to help the workers in our great Cause? Mr. Symonds spoke of the work the State Association is doing, and of the case of Mr. A. Procter, of Springfield. He continued: When the opposing party found there were organized bodies back of Mr. Procter they withdrew the case. This is one instance of what organized effort can do. If we will all work together we can be a power in the community.

Mrs. Alex. Caird gave communications from the spirit world. Mr. J. B. Hatch, Jr., spoke in the interest of the local society and urged all to co-operate with the same. Mrs. Ida Dow Bond rendered beautifully "Angels' Footsteps on the Floor." Mr. J. S. Scarlett said: Spiritualism represents everything that is true and sacred in human life; it is on a scientific basis; it represents the highest form of religious thought; it is a mighty revealer. Spiritualism is only new in its modern demonstration; it has converted theory into absolute fact. He spoke of the solemnity of death, and of the work of the N. S. A. Miss Elizabeth Harlow said: We have come together for thought and the greatest truth. This organization has done good work, but there is much more to be done. As I go over the country from East to West, I find the great pulse of man is looking upward for right and liberty. We know Spiritualism can never be confined in any organized body, yet there are physical needs that require organization for the good of man, and we realize that through united work much can be accomplished. The pioneers ploughed along alone, and made it possible for us to carry on the good work they started; yet we need consolidation—to do the greatest amount of good; we must systematize our work. The world is asking for more light and more liberty. We cannot have liberty where there is chaos. Now the purpose of organized effort is to more concisely present the thought and phenomena of Spiritualism. To me Spiritualism is the readjuster of the problem of life.

Mrs. Carrie F. Loring gave many messages which were all recognized and appreciated. President G. A. Fuller spoke of the local society of Worcester and asked the friends to join the society.

A note of thanks was extended to the Worcester society, the Ladies' Auxiliary, to all speakers, mediums and musicians, for their assistance in making the day a success; and to Dr. Prentiss for floral decorations. We had representatives from Marlboro, Westboro, Leominster, Fitchburg, Greenwich Village, Braintree, Lynn, Somerville, as well



Mrs. Laura L. Barnes, Washington, D. C., Ladies Auxiliary to Burnside Post, No. 4, G. A. R., recommends Lydia E. Pinkham's Vegetable Compound.

"In diseases that come to women only, as a rule, the doctor is called in, sometimes several doctors, but still matters go from bad to worse; but I have never known of a case of female weakness which was not helped when Lydia E. Pinkham's Vegetable Compound was used faithfully. For young women who are subject to headaches, backache, irregular or painful periods, and nervous attacks due to the severe strain on the system by some organic trouble, and for women of advanced years in the most trying time of life, it serves to correct every trouble and restore a healthy action of all organs of the body."

Lydia E. Pinkham's Vegetable Compound is a household reliance in my home, and I would not be without it. In all my experience with this medicine, which covers years, I have found nothing to equal it and always recommend it. —Mrs. Laura L. Barnes, 607 Second St., N. E., Washington, D. C. —\$5000 forfeit if original of above letter proving genuineness cannot be produced.

Such testimony should be accepted by all women as convincing evidence that Lydia E. Pinkham's Vegetable Compound stands without a peer as a remedy for all the distressing ills of women.

as Worcester and Boston. This was one of the best mass meetings ever held by the State Association, and we thank all for making it so.

Carrie L. Hatch, Sec'y.

The Triumphs of Man.

"The Triumphs of Man" by our dear friend and fellow-worker for all that is good and true, Dean Clarke, is a triumph for him, and speaks him as one who loves man and would have others share in his admiration and hope. It is good work and true, and we cannot help loving the verse and the sentiment very much. A number have spoken its praise and surely have quickened our desire to read it, and the result should be an endeavor on the part of true Spiritualists to spread their faith by the circulation of this booklet that speaks so well the word of progress. We wish all success to the genial friend and whole-hearted man who has written such encouragement and cheer for man.

W. B. [Send 12 cents to 7 Winthrop St., Roxbury, Mass., for sample copy.]

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Spiritualism in New Bedford.

To the Editor of the Banner of Light:

It has been my pleasure to visit the meetings at New Bedford several times of late, and I thought perhaps the readers of the Banner might like to hear of their progress. I think they are doing great work, and I wanted them to write you. I also spoke to them about getting a charter. Sunday, January 25, I had the pleasure of visiting the Spiritual Harmony Society, which meets at Cornell Hall every Sunday at 2:30 and 7 p. m. Mr. Thompson is the president, and he is one of the best presiding officers I ever heard of. Mrs. Katie M. Ham was the speaker; she gave a ballot seemed and wonderful communications blindfolded, and her discourses were very fine.

Sunday, February 15, I went over again to hear Mr. J. S. Scarlett, and was well repaid. He delivered two grand addresses and gave quite a number of very fine communications, which brought great comfort to those who received them. I am glad to know he is working for the N. S. A.; he is an earnest worker and I know he will do his best for all concerned. He spoke very highly of the State and National Associations. He remained over until Monday evening, and called a special meeting to try to induce them to join. I wish you could hear Mr. Thompson on Conference Sunday; he is a grand speaker himself; he hits right from the shoulder every time he answers questions. He has created quite an excitement among the ministers; and when he speaks every fourth Sunday, in the evening, there is not standing room enough. He does not take one cent for his services; he gives them for the love of the Cause.

There is connected with the above society a wide awake body of ladies called the Helping Hand, who are doing a great amount of good. They serve suppers once a month to help with the expenses of the Sunday meetings. I was their guest at the last one, held February 13, which was a great success in every way, over one hundred being present. They are held at the home of their esteemed president, Mrs. Martha Channing, who is an excellent medium and a great worker for the Cause. She has opened her doors without charge to entertain the people. The suppers are the very best, also the entertainment, which consists of solos, readings, musical selections, card readings, graphophone selections, an especially fine quartet of four brothers, palm readings. The officers of the Helping Hand are all ladies of culture and refinement, and are worthy of encouragement and support. Their names are as follows: Mrs. Martha Channing, president; Mrs. Rebecca C. Reynolds, vice president; Mrs. Carrie F. Sullivan, secretary; Mrs. Alice M. Gooding, treasurer.

The officers of the Spiritual Harmony Society are as follows: President, Thomas

Thompson; vice president, Martha Channing; secretary, Mr. J. Clifton; treasurer, Mr. Robert Gooding.

There is a splendid Lyceum in New Bedford presided over by Mrs. Ida Janell, a fine medium. She is doing excellent work and is dearly beloved by the children both large and small.

Mrs. Ann Hilbert.

To Perpetuate the Works of A. J. Davis—Wanted: A Suggestion.

A recent conversation with this distinguished author gave me the conviction that Spiritualists should adopt some practical plan to purchase, publish, and perpetuate his entire list of invaluable works, to which we are so greatly indebted for the Great Spiritual Philosophy, of which we so justly boast. His life is fast maturing, and, though he is wonderfully "well-preserved," it is but reasonable to expect his departure for the "Summer-Land" cannot be much longer delayed—yet he may continue on earth, in his successful medical practice, for several years.

He has remarked several times that his books and stereotyped plates should be transferred to friendly persons who understand how to keep the list constantly in print. He spoke of an Incorporated Publication Society, similar to that which keeps the works of Swedenborg constantly before the world. He informs me that, for a quarter of a century, he has performed all the work (in purchasing paper, attending to printing, binding, etc.) for his long-time friends and publishers in Boston (after Colby and Rich), "The Banner of Light Publishing Company." They compensated him for this service.

The Banner of Light Book Store has been the head-center for the sale of his works. But Dr. Davis says that the Progressive Thinker Publishing House of Chicago, under the proprietorship and management of Mr. J. R. Francis, should be another centre on an equality with the Banner of Light Publishing Company. He also named the Light of Truth establishment, located in Columbus, Ohio, as another important depot of his books. Likewise there should be a depot of his works in London, England, and in other important centres of Europe.

What is now wanted, is a practical suggestion from business Spiritualists in every part of the United States, exactly what steps should be taken.

Address Dr. Davis (preferably) at 63 Warren Ave., Boston Mass., or me, at 7 Winthrop St., Roxbury, Mass.

Dean Clarke.

Children's Book.

A LULLABY.

Hush, hush thy crying, my baby.
The night wind is singing her song.
She has rocked to sleep the birdies,
And will watch them all the night long.

She sways the branches so gently,
And murmurs so sweet and so low,
If we in their nests were curled, dear,
I am sure to sleep we would go.

I'll rock thee gently, my baby,
And fondle thee close to my breast.
I'll sing the song that the night wind
Is singing to birds in their nest.

"Sleep, little birds, in your warm nests.
The night will be dark and so long.
Sunshine will come in the morning.
Then you will wake with your song."

"Dew on the grasses will fall, dear,
Refreshing and making them grow.
Sleep's dew on birds in their nests, dear,
Will rest and refresh them, I know."

"A star for each bird that's sleeping,
Bright sentinels in the dark sky,
Guarding the grasses and tree tops
And the nests where the birdies lie."

"Out through the dark, waving branches
I hurry and scurry along;
And Mother birds whisper to nestlings,
The night wind is singing her song."

That is the lullaby, Baby,
Which has soothed the birdies to sleep.
Ah! these eyes are closed in slumber.
Thy Mother will sweet vigil keep.
Minnie Meserve Soule.

The Spring-time Lady.

My dear little friends:—
On my desk, looking up into my face as I write, is a bunch of yellow jonquils, sent to me from Virginia by our little friend Alice Nettall. A word or two written on a slip of paper which came in the box with them reminds me that the gift is not from Alice only, but from her dear aunt as well, for the words are, "Alice and Precious."

What a sweet thing it is to have some one so near and dear that loving names slip off the end of the tongue almost before one knows it! Alice calls her aunt "Precious" and I think it such a lovely name for her for she is precious, so precious to Alice, just as your nannas and papas are precious to you, for she is taking care of and teaching her as if she were her own child.

I think if we could only know how good it is, for those who care for us and who help us to understand the lessons of our lives, to have sweet and kind names given them, we would surely have one for every one we know. Every time Alice calls her aunt Precious it must make a happy little feeling come to both of them, and if Alice should happen to be naughty or out of temper, which of course she never is, she would not speak the name so much loved. It is because I love you that I always write my dear little friends, instead of just little friends.

I commenced my letter with the idea of talking about the yellow jonquils, but I had to tell you a word about the friend who sent them. They are like a bit of sunshine even after their long journey in a box and with their bright little faces are telling me that spring time is almost here.

It won't be long now before we can see flowers everywhere we look. The pussy willows have come, the blue birds are singing and the grasses and lilies will soon be with us.

One of the good things that comes to those who have to stay all winter where the snow and ice can always be seen, is the joy of seeing the spring time come. It is like some beautiful lady who walks through the land with sunshine for smiles and her hands filled with blossoms. She walks through old Massachusetts and the rustle of her garments makes such a breeze that we listen and say the March wind is blowing and all the stately trees nod and bow in flourish their branches and there is a general waking up in "tree town." She sweeps on down through Maine and up in Vermont and in and out among the various states with an air as if she owned the world and as we follow her we half wish she did, for at every step she takes, some flower drops from her dear hand and the world becomes beautiful and sweet and fragrant.

The last letter I had from Sea Cove Lodge brought me news of the illness of Alice, but I am hoping that our loving thoughts have

been like blossoms in spring time to her and that by this time she is well once more.

Edrie Wheeler writes me saying that a dear Auntie of his has just gone over into spirit life and I know he will be glad to have us send loving thoughts to his mother and Edrie and to him.

I was much interested in Little Nannie's letter, as of course you all were. She seemed so much pleased with her valentine and well she might be for it was a lovely one. I thought of you many times, Nannie dear, when I was writing the valentines for the Banner, but I was quite sure you would have one from your "chum."

I know that you will all want to know that our dear friends Mr. and Mrs. Barrett are getting better. We are proud to have them so brave and they never could have been if they had not known about the other life through just such little messengers as Nannie is.

You little people are of very much interest wherever you are, whether it be in spirit life or earth life matters little. There are many things that we older ones depend on you for. You bring us what the "spring-time lady" brings to the earth; your smiles, which are like sunshine, the rustle of your garments as you hurry on errands of love which makes us look about and listen and wonder, as do the trees when the March winds blow, and your dear caresses from hands and lips which make sweet blossoms grow in our hearts always and forever.

And now that I have told you how much we need you I know you will be on the watch constantly to see that we have all our needs supplied. Sunbeam sends her love to you all and my letter is full of mine.

Your friend always,
Minnie M. Soule.

Friday, March 12, 1903.

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