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## Brook Farm.

Susie C. Clark.

### Best.

John S. Wright.

Sweet is the pleasure,  
Itself cannot spoil!  
Is not true leisure  
One with true toil?

Thou that wouldst taste it,  
Still do thy best;  
Use it, not waste it,  
Else 'tis no rest.

Wouldst behold beauty  
Near thee, all round?  
Only hath duty  
Such a sight found.

Rest is not quitting  
The busy career;  
Rest is the sitting  
Of self to its sphere.

'Tis the brook's motion,  
Clear without strife,  
Fleeing to ocean  
After its life.

Deeper devotion  
Nowhere hath knelt;  
Fuller emotion  
Heart never felt.

'Tis loving and serving  
The Highest and Best!  
'Tis onward, unswerving,  
And that is true rest.

—From the Dial. Commonly supposed to be  
a translation from Goethe.

It has been said that nowhere but in Scotland, the land of heather and of the "crimson-tipped daisy," could Burns' poems have been written; nowhere but in New England could the grim severities of the Scarlet Letter romance have found birth; and similarly it was in Boston, a city of advanced ideas, that strong minds and noble hearts were found to form an ideal Utopia of combined interests in associated life, or, as its leader affirmed, "We are striving to establish a mode of life which shall combine the enchantments of poetry with the facts of daily experience."

The late transition of Parke Godwin, whose every breath was an appeal for human freedom, who was a prominent translator of Charles Fourier's communistic philosophy (which to a limited degree was practiced at Brook Farm), vividly recalls this movement, or colony as a suggestive historical reminiscence. Its birth and death transpired over a generation ago, and cannot therefore be a personal memory to the modern thinker. But the rare souls who there combined to work out their ideals and the humanitarian principles involved, made this epoch of social history an idyl of deep interest and importance.

The movement was doubtless an outgrowth of the Transcendental Club of Boston, and this organization is supposed to owe its birth to the introduction into America, by Emerson, of Carlyle's "Sartor Resartus," with also a natural reaction against the Puritanism of Calvin, which had so long held the religious thought of New England, with that rigid conservatism of both Trinitarian and Unitarian forms of belief. The Club numbered in its membership Emerson, Alcott, Hawthorne, Thoreau, Theodore Parker, James Freeman Clarke, both William Ellery and William Henry Channing, Dr. Bartol, Weiss, Hedge, John Dwight, the Ripleys, Margaret Fuller, Elizabeth Peabody and many more.

George Ripley, the founder of the Club, a Unitarian minister, and one of the editors of the Dial, became the originator of a plan "to locate on a farm for the foundation of a new system of social life, a plan to ensure a more natural union between intellectual and manual labor, to combine the thinker and worker, as far as possible, in the same individual, to connect with this a school or college, in which the most complete instruction shall be given, from the first rudiments to the highest culture." It was on April 1, 1841, that the first settlement at Brook Farm was made by Ripley and family, Hawthorne, Minot Pratt and family, Charles Dana, and some fifteen others, and in the following September, the "Brook Farm Institute of Agriculture and Education" was organized.

The site selected for this social colony was in West Roxbury, nine miles from Boston, and four from the nearest railroad station, which made necessary much teaming for the transportation of lumber, coal and provisions. The farm contained about 170 acres, with an adjacent lot of about 20 acres more. The land was not very fertile, and possessed no water power for any manufacturing industry, the little brook which gave its name to those undulating meadows being more ornamental than useful. The farm cost \$10,000 and was sold at public auction, April 13, 1849, for \$19,150 and the city of Roxbury established an almshouse there. In 1855, it became the property of James Freeman Clarke, and from May to July 1861, was converted into Camp

Andrew, and occupied by the Second Mass. Infantry, the estate furnishing a parade ground spacious enough for the evolutions of 1000 men, which Dr. Clarke designated as Brook Farm's "best crop." In 1870, the farm passed into the possession of its present proprietors, an Association known as the "Martin Luther Orphan Home," where many homeless children find shelter today. When Henry Channing once called the conversion of this estate into a site for an almshouse, as a contrast between "the highest ideal and the lowest actual."

Upon the farm in 1841, was the original farm house known as the Hive, where all residents shared their frugal fare in common and met in social intercourse, or for lecture and debate; to this was added the Nest, for school purposes, the Eyrie (on a pudding-stone height), for library, music and recitation rooms, the Pilgrim house, built by the Morton brothers, and the Cottage, in the form of a Maltese cross, which of all the Community buildings alone remains today. To the barn were also added work shops, printing offices, and green house, and at last the large Phalanstery was erected, 175 feet long and three stories high, whose destruction by fire, March 3, 1846, before its completion, was the death blow of the Brook Farm experiment.

From its first nucleus of fifteen members, the colony never numbered more than 120 at one time, the total number of residents not exceeding 200, although many visitors came and went, a record of 4000 being inscribed in a single year. As the community grew, a greater number of trades was introduced, such as carpentry (for the manufacture of doors, sashes and blinds), printing and shoe-making according to the idea of Fourier, who discerned the arrangement in nature of the Serail Order, different series and groups of industry were formed, as in the Farm Series, there was a Ploughing Group, a Planting Group, a Hoeing and a Weeding Group arranged in "harmonic numbers;" in the Barn Series, a Cattle Group and a Milking Group. Then there were Mechanical and Domestic Series, the latter sub-divided into Domestic, Consistory, Kitchen, Washing, Ironing and Mending Groups.

There was an infant school for children under six, a primary school for pupils from six to ten, and the preparatory school which fitted youths for college. In this advanced course, Mr. Ripley taught mathematics and philosophy, George P. Bradford had the department of belles lettres, Charles Dana's classes were in German and Greek, while John S. Dwight taught Latin as well as music, the standard of both vocal and instrumental music always being very high at Brook Farm, under the inspiring guidance of this rare embodiment of the soul of music. Many of the students of this school gained honorable distinction in the literary and civic world, one of these declaring 25 years later, that what little he possessed of "education, refinement, or culture and taste, for matters above things material," he owed to his "alumn mater by adoption."

It is recorded that in the first glow of this ideal out-door life "Nathaniel Hawthorne, Ploughman," wrote with enthusiasm to his sister, that "such a delectable way of life has never been seen on earth since the days of the early Christians," but this romantic dreamer (of whom Fields said "he had a physical affinity with solitude") soon found no quiet opportunity at his command, to inscribe the teeny fancies of his brain, and after two years he withdrew, not the least deciding cause doubtless being the allurements of Sophia Peabody's charms, whom he married a year later; but he once intimated that "he was almost sorry he did not stay with the Brook Farmers and see it out to the finish," and always spoke of the place as "his old and affectionately remembered home." His "Blithedale Romance" is the epic of Brook Farm.

The lofty ideals here practicalized in brotherly co-operation, the "knowing no high or low in work, and doing all things for the love of it," inspired the same loving regard for the Association and its purposes, in every resident or visitor, throughout its brief history. Among the frequent guests were Emerson, Parker (who lived but two miles away), Margaret Fuller, Orantes Brownson, Alcott, Horace Greeley, Albert Brisbane (the exponent of Fourierism), Higginson, Lowell and Abigail Morton, now Mrs. Diaz. Although conversation among these cultured minds was deeply philosophical, the jollity of the community was evidenced by the propensity for punning, in which all indulged, Mr. Ripley being known as the "arch-punster." After one of Mr. Alcott's visits, a pie was always cut "from the centre to the periphery," and a frequent query at table was, "Is the butter within the sphere of your influence?"

Remarkable health was a feature of this Brook Farm life, sickness being a great rarity, only one death occurring in its six years of existence, although it had one visitation of smallpox, which became an epi-

demic, but ran lightly in every case, without fatality. Especial tribute should be paid to the unselfish, untiring devotion to the principles they were practicalizing, of the women toilers, who "grew great in soul by their self-imposed labors."

Amusement was a prime factor among these choice spirits, the Amusement Group producing an occasional drama that was wonderful to behold, while frequent dances were held in the dining-room of the Hive, from eight to ten in the evening, and history records an occasion when George William Curtis, then a young man of twenty, who with his elder brother Burrill, spent two years at the Farm, and from their manly beauty and attractiveness were called the "young Greek gods," donned a short green skirt and danced as Fanny Elssler, a noted danseuse of those days. Fourteen married couples date their friendship from the Brook Farm life, not an unhappy one among them, and all expressing a union of ideal beauty.

The most helpful neighbor in financial assistance and moral support, as in scholarly translations and contributions to their literature, was Mr. Francis George Shaw whose daughter George William Curtis married. In this friend's frequent visits to the Farm, there rode beside him, on his pony, a fair-haired little boy, who later became the gallant Colonel Robert Gould Shaw, who led his dusky soldiers to that brave charge upon Fort Wagner, and was there "buried with his niggers." Who can estimate how much of his heroic courage and noble faith in humanity was kindled by his early training in Brook Farm ideals? Other noted officers and soldiers of the War of the Rebellion also found here a noble motive and incentive to heroism and patriotism.

One prominent feature of the Association, the chief blossom of its ripened intellect was the Harbinger, a weekly journal "Devoted to Social and Political Progress," and printed in quarto form, of sixteen pages. It was not born until after the death of that organ of the Transcendental Club, The Dial, and retained many of its contributors. The first number appeared June 17, 1843. Five years later it was transferred to New York, under the charge of the American Union of Associationists, a colony at Red Bank, N. J., which was the special hobby of Horace Greeley. It continued there three years longer, dying in February, 1849. It was a great success in all that pertained to literature, criticism, poetry and social progress. With the appearance of the Harbinger, the name of the Association was changed to Phalanx, as this was the title chosen by kindred social experiments. The term Community had previously been rejected because societies organized under that name held their property ideas and opinions in common, which was not a feature of Brook Farm life.

But as has been stated, with the destruction of the Phalanstery, on which there was no insurance, and the lack of funds necessary to carry on the Association, one by one the members dropped away, and gradually this bright dream of social unity faded. They had gathered together with the profound convictions of the present wrong relations of the human family. They believed in the solidarity of the race, in heart and purpose. Ripley wrote, "We love to breathe this pure, healthy atmosphere, we feel that we are living in the bosom of nature and all things seem to expand under the freedom and truth which we worship in our hearts. We know what we are working for. We know that the truth of God is on our side, that He has no attributes that can favor the existing order of fraud, oppression, carnage and consequent wretchedness. We may be sure of the triumph of our cause. The grass may grow over our graves before it will be accomplished, but as certain as God reigns, will the dominion of justice and truth be established in the order of society."

Mr. Ripley eventually and nobly paid every debt that the Farm had incurred. He was immediately received on the staff of the N. Y. Tribune, and later in conjunction with Charles A. Dana, compiled the New American Cyclopaedia, the first few volumes being prepared wholly by these two gentlemen.

Of this historical social episode, J. A. Saxton has said: "Though to many Brook Farm may have been a dream that ended with the scattering of that little band of workers, the especial form alone of that dream vanished, but the seed was planted, and the good time is surely coming. 'The world,' as Whittier wrote, 'is gray with its dawning light.'" And John Thomas Codman, the interesting biographer of Brook Farm and one of its former residents, suggests the thought of Paul, "That which thou sowest is not quickened except it die."

Is it not significant, in view of the fact that while the letter of the Word dieth, it is the spirit which giveth life, that the fading of this dream was so soon succeeded by "the dawning light" at Hydesville? The world still moves on toward its Utopia, its New Day of the Spirit, when the Truth shall make all men free.

## The Centre of Creation.

Charles Dawburn.

Nature, taking a certain amount of space for her target, fired at it with arrows. When she scored that made a sun, and perhaps a planetary system. But when at last she hit the bull's eye fair and square, out popped man. Such may be taken as a brief synopsis of Alfred Russel Wallace's new book entitled Man's Place in Nature. That book is the text for the following article.

From the time that man began to think he has thought about himself, his own past, which we call history, has interested, and often perplexed him. But the worst problem of all has been as to what became of him after the body was dead? By many that has been counted the end of him, just as his birth was the beginning. But to others have come experiences that in these later days have led them to proclaim a new birth into a new life as the natural and certain result of passing through the process of death.

There has been no point yet discovered at which thought meets an impassable barrier, so the thinker of today finds himself facing an entirely new problem. He is now asking himself how many are to share this assumed eternity of immortality? He has accustomed himself to think of space as infinite, and bestudded with innumerable systems of suns and planets. He has said to himself, "There must be intelligent beings on many another world, who will find innumerable opportunities in space for evolving a manhood at least equal to that of our little earth. They, like ourselves, will die, and pass on and up to a still higher manhood in their own spirit spheres."

This has seemed both reasonable and probable, especially when the belief has been accompanied by a half scientific acknowledgment that since no two planets would be alike, therefore their evolved forms of life would surely differ from anything we could imagine or conceive. And since man was the cap-stone of evolution here, so superior beings would occupy a like favored position in those other worlds. It has seemed to the thinker that such must be the meaning of the innumerable worlds of space, many of them basking in the glory of suns far larger and more glorious than our own. Nothing could apparently be more certain than that myriad intelligences are thus voicing the glory of their creator, and, like ourselves, dying into higher stages of existence. The man who dies must have a body to die out of, and it is of course assumed that the inhabitants of other planets have some sort of soul clothing, which they leave behind when they die.

Except to the pure materialists of the Buchner and Haeckel variety who believe that man is just a will o' the wisp, going out with a puff, there has seemed almost a certainty that, whatever might be the future for man, it would be shared by souls from other planets. Occultists have from time to time interviewed intelligences, claiming to have lived and died in Mars, Saturn and even outside worlds, whose visits have been accepted as natural, and according to the law governing spirit return. Seers have claimed to make visits, while in the superior condition, to gatherings in other worlds where they have found charming hostesses and intelligent hosts to give them cordial welcome. These foreigners were always described as just men and women, but with a difference that charmed the curiosity seeker. These facts have been written and printed in cold type for our children and our children's children to read, if the gates ajar today should presently swing to, and the key be turned in the lock.

But alas! and alas! now comes our own Alfred Russel Wallace and solemnly declares that man as existing on this planet was the one object and ultimate of every star nebula and galaxy in Cosmos in general, and of our own solar system in particular. To make it still worse, he has an inconvenient method of capturing and arranging facts, just as he captured and arranged butterflies in the Molucca Islands in his pre-Darwinian youth. And these facts, when turned upside down, and inside out, are found to be explosives which "go off" and destroy the old beliefs deemed almost sacred.

The reader who likes good solid reading will find it in "Man's Place in Nature" just issued from the press to the glory of Alfred Russel Wallace, and the probable bewilderment of the public. Whether the individual reader purrs or growls will depend upon his early training, and the violence of his present beliefs.

A very brief summary of the argument must suffice for the present article and its readers, after which we may, perhaps, endeavor to discover if the asserted facts contain a lesson of value for ourselves.

The increase in telescope power, aided by the camera, has added millions of stars to the few thousands visible to the unaided eye

of man. But the process has seemingly come to an end. The camera may now look for hours right through the Milky Way into the depths beyond, and find only nothingness and space. So it becomes evident that mighty Cosmos is itself but a speck in infinite space. We may even speak of it as "our Cosmos," for perchance there may be another Cosmos beyond our ken. This Cosmos is declared by astronomers to be a huge ring, so vast that light traveling at the rate of 180,000 miles a second would require 30,000 years for its little trip, and we suppose as much more for its return journey. This ring is the well known Milky Way, with comparatively few stars or systems above or below its plane. In the very centre of this plane is a cluster whose stars are somewhat nearer together, and of this cluster our solar system is but a speck. Distances are so vast in space that solar or stellar movements will not affect this position in millions of years. We are very nearly in the middle of this scenic display on Nature's stage and there we shall remain.

The import of this position consists in the fact that, away from this centre a perpetual celestial Donnybrook Fair is going on. Gravitation is the one eternal Irishman with a chip on his shoulder, looking for a row. So we have collisions and explosions galore, leaving some stars bright, many more dark, sometimes two or three almost touching, then a sudden flare up, and a change of partners for the next dance.

In a word, outside our centre there is no place for a sober minded planet to become mother of a human family, and bring them up as such a family must be brought up if it's ever to become a race of archangels. This demands a hundred million of years, more or less, with sufficient quiet for the children to grow up in their nursery. So the student will please observe that Cosmos is really of no account, save that as a volcanic outburst at one place is favorable to peace and quiet somewhere else, so our centre gets the benefit of the rumpling going on outside. It is thus evidently of no use to expect a heaven filled up with spirits who have been born and died in these outer spheres, for the conditions therein won't permit any advanced forms of life. So it's good bye to all dreams of human intelligence outside our centre.

Having thus rather summarily disposed of Cosmos in general and the Milky Way in particular, the learned doctor and F. R. S. returns to the central cluster, amid which roams our tiny solar system, with its planets, big and little, including planet earth, the present abode of man. He next details the conditions needed for life to work upward to such a cap-stone as man, and, first of all, there must be comparative quiet for untold millions of years. This condition could only by any chance be found in the central region of the vast Milky Way. Again, the temperature within which human life is possible is very limited. There must be an atmosphere, containing certain gases, for man to breathe. But gases, like everything else material, are subject to gravitation, so unless the planet is large and solid enough to hold them, some of these gases may escape and pass out into space. Day and night seem essential, that is to say, periods of rest are necessary to man, as we know him. So the planet must turn on its own axis at regular short periods, as well as revolve round the sun. Both water and air are essential to life as we know it, and both are mixtures of certain gases. Without that mixture the conditions would be unfavorable for man. Of course, without hydrogen, there would be no water, but if hydrogen were roaming round loose, a slight mixture with oxygen would produce dangerous explosions. But it happens that hydrogen is the lightest of our gases, and the earth is just too small to retain it by gravitation, and almost all, not needed for water, escapes into space beyond our atmosphere. So, we see, that a planet must be just right in size, neither too big nor too little, or man could not breathe.

Taking such facts as these, with many others, the learned scientist proceeds to search for manhood outside the earth, but within our solar system.

San Leandro, Cal.

(To be continued.)

"It is utterly impossible to evade the subtle compensations of natural law for they are as persistent as gravitation," says Henry Wood. And so each patient and loving soul eventually comes to his own, just as sure as two and two make four. No employee can cheat his loyal righteous employer, and no employer can cheat his loyal righteous employee. "Thou employees who are more humane and liberal will get the best service and prosper the most." It is the Divine Law that the unjust employer shall lose his best employees; they are apparently mysteriously taken from the unjust employer and usually brought into keen and losing competition on the part of the selfish employer. This is also true of the unjust employee; he, too, is shifted to even a more selfish and unjust employer, or is placed in idleness. The Law of Compensation never ceases to work. If employers and employees knew the truth about the unseen occult powers there would not be so much dissatisfaction, injustice and suffering in the world.—The Blissful Prophet.

## CONTINUITY OF LIFE.

Joseph Kneeland Newman.

There is a continuity of life,  
And all this turmoil, and this endless strife,  
If entered and maintained with purpose true,  
Will terminate, and swift insure a new  
And broader field of life beyond the grave.  
Those here who meet all earthly ills, and  
Dread  
The elements that would enslave the soul,  
That dwarf, and hinder from a perfect  
whole,  
Are counted victors there, in truest sense,  
Enriched in white, the type of innocence.  
Think not your well-earned future rest  
means sloth.  
A garden plot for sin! Heaven is wroth  
With soil that doth invite the seeds of sin,  
And proves receptive to all shades; therein  
is growth prolific, and its magnitude  
Appalls us, and we see the jagged, rude,  
And desecrated ways that dim the bright be-  
yond.  
In that beyond is work to seal the bond  
That binds us to the Infinite, there peace  
And rest well earned through faithful work  
release  
Through our own active will, from slavish  
sin.  
From impress that such sinful life will win,  
Until we stand like monarchs in a realm  
Where right is might, and good will over-  
whelm  
The stain we name as sin, but all is good  
Sin is the law of good misunderstood,  
A rash perversion, or abuse of law,  
Which we, in blindness, as an evil saw,  
Accounted as an element distinct,  
And gave it future life and vast precinct,  
Where subjects writhed in torment night and  
day  
And bent in homage to a demon's sway.  
O, dread delusion that has dwarfed the  
mind!  
'Tis thin and shadowy as the changing wind,  
And yet, there is for each a special place.  
We live, and breathe, and have this saving  
grace,  
To shape our ends as suits our own behest,  
To die a sinner, or be counted blest.  
'Tis in our hands to shape our future life,  
To live, and act like heroes in the strife.  
Shall we claim a spark divine, innate,  
meet with a coward's front, and weak de-  
bate  
The varied paths, that from our birth accrue,  
Divergent paths in this life and the new?  
Nay, may we know and never cease to feel  
An impulse that will show increasing zeal  
To fan with noble deeds the spark divine,  
And to a loftier sphere our lives incline.  
If we can boast the God within us born,  
We then can claim to laugh all fiends to  
scorn.  
If we are but an atom from that source  
Whose laws are proved an overruling force  
Then we are God, and have the power to be  
Rulers of self through all eternity.  
Demean not God by calling self a slave,  
But rather kindly feel toward life He gave,  
If we are God we have an endless life,  
And we can prove it with all blessings rife.  
If I can see His handiwork of love,  
Can look, with upturned face, to skies above,  
Have strength to scan each passing, fleeting  
cloud,  
Nor think it needful I my face must shroud,  
Why should I bend as if in abject fear  
To Him who gave things beautiful and dear?  
Nay, I will keep my soul so white and pure  
That even to the end I can endure  
To see God's face within the changing skies.  
I will not droop my lids to veil mine eyes,  
Nor grovel in the dust on bended knee.  
My gracious God has made a King of me,  
And when I see in nature, joy and grace,  
And know the worth of earth's abiding  
place,  
That I am blessed with power to know and  
be,  
And that elysian fields are waiting me,  
My soul is filled with such exalted pride  
The God within me will not let me hide,  
But in my heart is one seraphic song,  
That if I will I can avoid the wrong.

## Hereditry.

W. J. Colville.

To the Editor of the Banner of Light:

Permit me just a word concerning the con-  
troversy on the subject of Hereditry or pre-  
natal influences now interesting the public in  
all directions, and into which I have allowed  
myself to be drawn in sight of your readers,  
in consequence of a reply I made to certain  
utterances of Dr. J. M. Peebles, published in  
your columns.

As to how far my personal feelings to Dr.  
Peebles are concerned I wish to publicly  
state that I have always been respectful in  
the highest degree, and it is far from my de-  
sire to be discourteous to a man of his age  
and experience, and one moreover who has  
truly extended to me many gracious cour-  
tesies. In November, 1901, in Auckland, N.  
Z., the venerable gentleman and I conducted  
a most harmonious public meeting jointly,  
and prior to the public gathering, we took a  
delightful stroll among the hills and ex-  
changed ideas in a friendly spirit quite the  
reverse to controversial. Now if, as Dr.  
Peebles says in your columns dated January  
9, I displayed an unfriendly animus when I  
used the unfortunate word "challenge," I beg  
to declare that I had no intention of saying  
more than that I was open to debate a ques-  
tion at issue, not in the spirit of a fighting  
duelist, but simply in the interest of free  
discussion of the controverted topic. In a  
previous letter to your columns, Dr. Peebles  
has taken very decided exceptions to my  
statement that even the transmigration of hu-  
man souls into the bodies of animals, were  
that a fact (which I believe it is not) would  
be a beneficent process provided it accom-  
plished eventual elevation. This, I think,  
is self-evident to every reflecting mind, because  
it stands to reason that the ultimate end at-  
tained by a process must prove whether the  
process has been denigrant or otherwise. I  
enclose a letter from a valued friend which  
expresses some thoughts on the general sub-  
ject of Hereditry, which will, I am sure,  
awaken responsive echoes in many minds and  
hearts.

"Dear Mr. Colville:—I am glad you have  
launched a word against what is usually un-  
derstood by Hereditry, that misinterpretation  
of facts that makes people appear to be help-  
less victims of their parents. Of all paralyz-  
ing beliefs I think this is the worst. The  
facts upon which it is founded ought, and  
must be explained in a way to coincide at the  
same time with logic and justice, else the ex-  
planation be a false one, for a just God would  
never permit injustice to result from His  
ever-just laws. Logic and common sense  
prove the injustice of the idea that our par-  
ents' thoughts, feelings, and nature, can make  
or mar, hamper or sway us throughout our  
lives. Everyone rebels against such a condi-  
tion of things, even while believing it is so,  
and some settle back helplessly and believe  
they cannot help themselves because they  
have inherited certain traits. The sense of  
injustice is granted, and it is injustice. Very  
well then: because it is unjust it is not true,  
for when everything is understood, there will  
be found to be no injustice in God's universe,  
because it is His universe.  
"When I was very young, a phrenologist

told me that I was too nervous and anxious,  
and that it was so because my mother was so  
before I was born. I inquired and found it  
was so. Well, the nervous anxieties that be-  
set me at times were my bane, but after that  
I rose up and conquered them because I  
thought it absurd that I should be hampered  
by a trait that had its origin in another's life  
and soul that so long ago passed it aside for  
another soul. Thus I began to think it out.  
The marks of this trait were strong upon me.  
It was so in my mother's nature, but owing  
to circumstances just before my birth, she  
felt it over her at that time. The difference  
of human beings exhibiting in them every-  
thing from the very start when they are little  
babies, shows that some are more unfolded  
than others, even from birth, and that many  
times this greater unfoldment is seen in spite  
of the surroundings and nativity. Therefore,  
the difference must be prenatal; pre-existent  
to the body, yet the plan of God for all souls  
must be the same as we are all made in His  
likeness and image. The marked difference  
must be counted for as different stages in the  
same evolution.

"The amount of progress even the most  
earnest and determined can make in one life is  
so little compared to what there is to do, that  
one comes to the belief that there must be a  
series, each step of life in the series being an  
opportunity for evolution, experience, self-  
training, adapted to our peculiar needs, as the  
school or college becomes ours by selection be-  
cause of fitness to our needs. It seems to me  
that a soul seeking opportunity that life gives  
for experience through unfoldment, would be  
attracted by the very force of what it is, and  
what, in the interests of the pursuits and en-  
vironments of kin to that nature are these  
needs; as in this life, we are instinctively at-  
tracted to places, people or conditions that  
answer our wants or our needs. In the com-  
mon embodiment, the embodying soul is the  
positive force, the architect, where the par-  
ents, particularly the negative force, are the  
builders: that upon the intensely negative  
condition of mind of the mother at that period  
of her life, is reflected the nature of that soul  
that has come so closely and potentially into  
her life, and that reflecting this influence on  
the body she is building for it, she builds it  
accordingly thereby, to the plan of the in-  
dwelling architect: according to the thought  
or real being of the incarnating soul. And so  
there comes into the world a soul, clothed in  
a body fit for its needs, a reflection of itself  
through the instrumentality of the parents  
who reflect upon the body that which was re-  
flected upon them mentally and individually  
for which the body was being built.

"The attraction of the soul for souls like  
unto it accounts for many mutual likenesses  
between parents and their children. The po-  
tency of influence of a soul in a positive men-  
tal condition over one in a negative state ac-  
counts for many marked states of mind and  
action, sometimes quite unusual to her nature  
in the child afterwards, and so it seems much  
more reasonable to believe that all our traits  
are inherited from ourselves and are the  
result of many past experiences; that our  
bodies are built for us as fit likenesses and  
instruments or garments by the parents, be-  
cause upon them our spirit casts its shadow,  
plan and likeness. This thought recognizes  
facts and tries to account for them in ac-  
cordance with justice and common sense, and  
I believe with all my soul, that it is the true  
explanation. Mother joins me in love to your-  
self and Miss Young. Sincerely, Mary  
Amory."

This great subject ought to be fearlessly  
dealt with, and light thrown upon it from  
every side. I wish it were possible to keep out  
elements of personal controversy and treat  
the subject simply upon its own merits. If I  
have spoken disrespectfully of Dr. Peebles, I  
gladly apologize, for such was certainly far  
from my intention, and I am not aching for  
a debate with anybody, though I felt that some  
useful purpose might be served by a sym-  
posium which in my opinion would be more  
interesting to the general reader than a  
simple exchange of statements between two  
individuals.

I sincerely hope that Dr. Peebles is now  
fully recovered in health, and will enjoy many  
years on earth of active service and happi-  
ness.

Note.—The letter of Mary Amory appears  
to entirely beg the question. It admits the  
transmission of traits from parent to child, as  
in her own case, which illustrates a fact uni-  
versally admitted, and that such traits can be  
either modified or eliminated by the cultiva-  
tion of one's will-power directed against them.  
The interesting point in the letter is that if a  
mother brings forth a child, that mother is  
not the parent of that child, as some other  
soul which has existed somewhere else is sim-  
ply using the mother as a vehicle to get into  
this world, the logical issue of which would  
be that we do not belong to our parents, nor  
do our parents belong to us, while back and  
behind that startling proposition lies another.  
How did the first two human beings stand as  
to their appearance in this world, or whence  
the origin of the organisms into which they  
entered for earth-embodiment?—Editor.

## A Few More Excerpts.

Alexander Wilder.

## THE USE OF THE LITTLE.

The little things and brief paragraphs are  
often more serviceable than even instructive  
essays. Theodore Parker, however, seems to  
have regarded the taste for these as a test of  
one's years. Young men liked Shelley; for  
the old, perhaps, but then some of us must  
have been always old.

Governor Odell is to be credited with utter-  
ances which are justly to be placed as aphor-  
isms. "The right way is the best way," he  
answered when urged just before election not  
to imperil his prospects by taking action in  
the coal strike. "Police power is often in-  
voked for partisan ends," is another saying  
in his annual message.

Solon was asked: "What is the most per-  
fect popular government?" He replied:  
"That where the least injury done to the  
meanest individual is considered an insult to  
the whole constitution."  
Aleibiades, while yet a pupil in his teens,  
coming to Pericles, who was his tutor and  
guardian, asked him to explain what a law  
is. The statesman replied "That was a law  
which the people enacted in their public as-  
semblies and afterward caused to be promul-  
gated in a proper manner, ordaining what  
ought or ought not to be done—but not to do  
evil."

"I cannot admit that to be a law," he said,  
"which a tyrant enacts contrary to the will of  
the people. Whatever is decreed and en-  
forced without the consent of those who are  
hereafter to obey, is not a law, but violence."  
"Then," said Aleibiades, "that also which  
is decreed by the people contrary to the will  
of better citizens is to be deemed violence  
rather than law."  
"No doubt of it," replied Pericles.

## IS IT ORAFT?

Is it not an unmistakable sign of the times  
that so many states of the American Union  
have voted that their legislatures shall meet  
only once in two years, and Mississippi, the  
most advanced of them all, prolongs to four

years? The Legislature is the part of the  
government which the people are supposed  
directly to control, and they willingly forego  
it, regarding the sessions as calamities which  
they would gladly obviate. It is simply be-  
cause of usurpation and graft.

## MISCHIEF FRAMED INTO LAW.

"Christian Scientists" are fined and impris-  
oned in several states because they let their  
children die without calling in a legally qual-  
ified physician. Nowadays, the real priest-  
craft which is most dangerous to the liberty  
of the people is the doctor-craft which the  
perverted legislation of the country has in-  
vested with the function of bloodhounds and  
public informers. As to the efficacy of the  
prayers of the "Scientists" to bring healing  
influences to a person with pneumonia, scar-  
latina, or other maladies, there may be two  
opinions; but that common medical treatment  
for those disorders is about as dangerous as  
the ailment is pretty certain to be.

## PNEUMONIA.

At the meeting of the Chicago Medical So-  
ciety on the 28th of January, Dr. Arthur  
Bevans, who is said to "stand high in the pro-  
fession," made this announcement:  
"Drug treatment is useless in cases of pneu-  
monia. The medical profession, so far as  
medicines are concerned, can be of no assist-  
ance in the fight against this disease. The  
sooner the medical profession will acknowl-  
edge this to the public and set to work to  
discover some specific to save pneumonia pa-  
tients, the better for all concerned." The  
death rate in Chicago shows an increase from  
1876 to 1902 of 350 per cent. for pneumonia,  
and 450 per cent. for heart disease; 350 and  
450 per cent. in twenty-six years!

Several physicians protested against a state-  
ment so sweeping, but admitted that Dr.  
Bevans had spoken truly. They pleaded,  
however, that physicians might have a bene-  
ficial effect on the patient by the moral influ-  
ence of their presence. And this class of in-  
dividuals, confessedly helpless and substan-  
tially useless, is hedged about by arbitrary  
and often unsubstantial status enacted by an  
irresponsible exercise of "Police Power,"  
status which they have paid money to lobby-  
men and others to secure; all to be able  
to procure the inflicting of judicial penalties  
upon others who do not utter their Shibboleth,  
yet do better. Such is the medical pro-  
tection which is privileged and lauded as  
"Scientific."

Laocoon said: "Timeo Danaos et dona  
perentes"—I fear the Danae even when bring-  
ing friendly gifts. Whom should the patient  
fear most, the ailment or the physician?

## NEWGATE PRISON DEMOLISHED.

We used to read in story books that the  
Newgate Prison was built in Lancasterian  
days by Sir Richard Whittington, whose for-  
tune began with a cat (or a chat, merchan-  
dising). This hell of debtors and prisoners of  
state is now no more. Miss Dora McChesney  
describes the demolition:

"Newgate Street in these days is full of  
debris, for the walls of the great prison al-  
most opposite Christ's Hospital are crumbling  
before the workmen. It is full of dust, too,  
when a sudden gust of freakish wind blows  
across the ruined structure; and for those  
who will see, it is full of crowding and incon-  
gruous ghosts. A tragic and grotesque med-  
ley they make, those fugitive spectres from  
the old goal; from the luckless Jews who  
were among the first recorded captives on  
through a thousand imprisoned years. Then  
the knight of the road who cracked jests  
across his nosebag on the road to Tyburn  
(the place of execution), elbows the Fifth  
Monarchy zealot who went the same way  
with a smiling countenance. Murderers and  
robbers are there, and there, too, are the  
Quakers who have troubled the world by  
preaching peace to it, and the Jacobite gen-  
tlemen who thronged the goal after the '15  
and '45. Roystering prisoners, these, often  
enough, drinking their smuggled wines to a  
toast of the king over the water, and making  
the sullen walls ring to their treasonable  
songs. Bright, disheveled ghosts, with their  
tarnished trappings and untarnished loyalties,  
they pass in the eddying dust 'where walls  
of old defeat yet batter them.'"

## WOULD RATHER BE HANGED HIMSELF.

It has always irked me in murder trials to  
see the apparent excessive tenacity of the  
prosecuting attorneys to convict. They seem  
to think that an acquittal, however just, was  
for them a professional failure. The trial of  
Mollieux was an example. Witnesses were  
obtained from everywhere, except New Jer-  
sey, to testify in the case. I have always  
believed him guilty, but if I had been one of  
the jury in the case, I would have disregarded  
that opinion. The evidence, I believe, did not  
prove guilt, and I would have voted to acquit.

Isadore Rayner stands as a brilliant exam-  
ple of what a prosecuting attorney should be.  
When attorney-general for Maryland, his  
masterly conducting of trials as well as his  
superior eloquence won acclamation from the  
presiding judges. But he had no passion for  
convicting. "It would worry me less to be  
hanged myself than to hang anyone by any  
power I might be able to exercise over a  
jury." It is no wonder that the people of  
Maryland preferred him for their representa-  
tive to any candidate of the political machine.

## VIVISECTION.

For this time when the monstrosities of  
vivisection are perpetrated in the schools of  
medical teaching, a poem of Browning is in  
point. It is about a dog that had saved a  
beggar child from drowning and then plunged  
again into the water to rescue her doll.

"And so amid the laughter gay,  
Trotted my hero off—old Tray,  
Till somebody, prerogative  
With reason, reasoned: 'Why he dived  
His brain would show us, I should say.'

"John, go and catch—or, if needs be,  
Purchase—that animal for me!  
By vivisection, at expense  
Of half an hour and eighteen pence,  
How brain secretes dog's soul, we'll see!"

## To Ministers Everywhere.

Milton Allen.

## NUMBER TWO.

To the Ministers of the Various Churches  
and Denominations in the United States.  
Gentlemen, Friends and Brothers:

In my first letter to you, published in the  
"Banner of Light" of January 9, I spoke  
briefly of a New Revelation from God, given  
by His Son the Lord Jesus Christ, and that  
I would make some quotations from it in my  
second letter. I now proceed to do so, first  
answering an objection often made, that "The  
Bible is sufficient for us, and no other revela-  
tion is needed."

It will be a sufficient answer to this to re-  
peat, what is a well known fact to Bible stu-  
dents, that there is almost a total silence in  
all of the Old Testament as to a future life!  
Of the destiny of man, unless it be annihila-  
tion, or an eternal sleep! "If a man die  
shall he live again?" asked Job 3,500 years

ago. And Job did not know, for he an-  
swered his own question by saying, "He  
(man) cometh forth like a flower, and is cut  
down in his bloom."

"He glideth away as a shadow, and con-  
tinueth not at all."  
Of a tree there is hope that it will sprout  
again if it be cut down.

That its tender branches shall put forth and  
not fall.

But man dieth, and is gone forever,  
Yea, a mortal felleth, and he is seen no  
more.

As waters that should depart from a sea,  
As a river that is unsupplied drieth up.  
So man, when he hath lain down in the  
grave, riseth not.

Till the heavens disappear, they shall not  
awake from sleep!"

And Solomon, the wise man, said, "For  
that which befalleth the sons of men befalleth  
beasts; even one thing befalleth them; as the  
one dieth, so dieth the other; yea, they all  
have one breath; so that a man hath no pre-  
eminence over the beasts; for all is vanity.  
All go to one place."

"For the living know that they shall die;  
but the dead know not anything, neither  
have they any more a reward; for the  
memory of them is forgotten."

In the New Testament, we have more  
positive evidence of a future life. For Jesus  
came "To bring life and immortality to light."  
But in all His teachings there is scarcely any-  
thing that is definite about the future life.  
The location of the spirit world is left to con-  
jecture. Its conditions are summed up in a  
few sentences about the sheep and the goats,  
and the certainty of punishment for sins com-  
mitted in this life; and also His saying to his  
disciples, "In my Father's house are many  
mansions," and, "I go to prepare a place for  
you, that where I am ye may be also."

The purpose of Christ's mission seems to  
have been, mainly, to make plain the fact that  
there is a future state of existence, rather  
than to explain fully its nature, conditions,  
laws, and location. The great object seems  
to be to lay a broad foundation for a perfect  
system of morals, a pure religion, and to show  
to the world that God is a kind and loving  
father to all of earth's children. That He  
is impartial, and "causes it to rain on the  
just and unjust alike," and cares for all. And  
that no evil doer, high or low, rich or poor,  
can escape the consequences of wrong doing.  
In this He laid the broad foundations of His  
spiritual kingdom. The superstructure of  
that kingdom is to be political and social, as  
well as spiritual, and is to be finished now in  
this, and the coming age.

But with all the great and noble teachings  
of Jesus He left the character of the future  
indefinite and obscure.

To those who mourn the loss of near and  
dear friends the Bible is not by any means  
sufficient. Again, if the Bible were sufficient  
for the people of this age, it would not need  
learned commentaries, and learned ministers  
to explain it to the people. It would explain  
itself. The very fact that it is obscure, and  
that it was written in languages long since  
obsolete, shows that it is not sufficient. On  
this point hear what Rev. Lyman Abbott  
says in his introduction to his Commentary on  
Matthew:

"(The Bible) consists of sixty-six separate  
treatises, written by between forty and fifty  
different writers, living centuries apart,  
speaking different languages, subjects of  
different governments, brought up under  
different civilizations. Over fifteen hundred  
years elapsed between the writings of Moses  
and those of John."—p. 15.

In combating the doctrine of verbal inspira-  
tion, he says, "For we have not the original  
words in which the books were written; with  
the exception of a few scholars, the great  
majority of Bible readers are dependent upon  
a confessedly uninspired translation of a con-  
fessedly uninspired copy."

This is a candid confession of an able  
modern Biblical scholar as to the insufficiency  
of the Bible as a fully satisfactory Revelation  
for this progressive age.

Rev. R. B. Westbrook, D.D., LL.B., a  
noted minister of the Presbyterian church,  
says, "There are sixty-eight New Testament  
books mentioned by Christian fathers of the  
first four centuries which are not now known  
to be in existence. More than fifty other  
books, written by more than twenty dis-  
tinguished persons in the second century,  
which would have thrown light upon the  
New Testament, have mysteriously disap-  
peared."

Prof. Alexander Roberts, D.D., a member  
of the New Revision Committee, says that,  
"There are only five copies of the New Testa-  
ment, at all complete, which can have a  
greater antiquity than the tenth century."

Gentlemen and Brothers, if it seems in any  
sense to be problematical or doubtful, that a  
revelation should be given to the world in this  
our day, we must consider, first, whether a  
revelation given thousands of years ago, in  
languages now obsolete, to a people different  
from those of our time, with customs and  
manners, and habits of thought, were all  
different—whether such a revelation, given  
under such localized conditions and circum-  
stances, is to be sufficient for all time. What  
human authority, let me ask, is competent to  
pronounce such a verdict? Not one! Is there  
any divine authority for it? None whatever!  
When we consider, further, that scores  
upon scores of commentaries have been  
written to explain the Bible, all different,  
and affording a basis for multitudes of opin-  
ions and hundreds of sects, we can scarcely  
fail to see the great need and vast impor-  
tance, of a new Revelation to mankind; and  
that God in His infinite wisdom knows bet-  
ter than all men together, what is needed for  
man's instruction, and how and when to give  
such a revelation of such knowledge, and  
such new truths, as the world needs in this  
progressive age of ours for the universal  
good.

I will now proceed to quote from this New  
Revelation.

"There is now a proceeding from God's  
spirit, an influence which acts on man,  
through the spirits of his departed friends;  
friends who have left the body to exist in  
spirit only. This state is a blissful one, by  
comparison with that of bodily existence, be-  
cause man is thereby relieved from the tempta-  
tions which the bodily nature impels; and  
having no thought for self only, or no need  
to have such thought, he delights in do-  
ing good to others with himself. Being re-  
lieved from bodily temptations, he ceases to  
sin, and becomes purified, by the fire of God's  
love, from the consequences of the sins he has  
committed in the body. Being purified gradu-  
ally from these, he ascends to a higher con-  
dition, in which he possesses a greater meas-  
ure of God's presence in him, and being so  
fitted for higher duties, becomes set apart to  
usefulness of various kinds, such as God in  
His wisdom imposes as His duties; and these  
duties are performed as pleasures. They are  
pleasures, and confer upon him the highest  
happiness of which he is capable. These du-  
ties consist in loving those who are there as-  
signed to his care. (There is no distinction  
of sex, but we use the masculine pronoun in  
compliance with the custom of men in the  
body.) In waiting over and influencing  
them under the direction, as the love of God  
operates through a chain of existences."—  
Page 5, 6.

"No new directs a new, or rather, more con-

stant and visible proceeding, from spirits to  
men, or more properly speaking, from spiri-  
tual bodies to those yet in earthly bodies,  
which is designed, first, to awaken men of  
earth to a knowledge and pure consciousness  
of the fact, that the spirit of man is immor-  
tal. That it exists in another state, con-  
scious of its former existence on earth, and  
retaining its individuality, affections and  
character; somewhat modified to be sure, but  
not at first essentially different from its man-  
ifestation in the body. Second, the way in  
which spirits progress in the world to come,  
from a low state to a higher one, thus giving  
to man the hope of salvation by an eternal  
and general law. Third, the particular man-  
ner of this progress, and what it depends  
upon. This I am now unfolding through  
this medium, in these Books."—P. 48, 2d  
Book.

"There is a proceeding from God now pro-  
gressing in the earth, which proceeds from  
God through His Son, Jesus Christ; one with  
all the Spirits of the Seventh Circle of the  
Seventh Sphere. From him it descends  
through various spirits, or circles, till it is  
manifested in the outward form to men.  
This proceeding is by men called the Rapping  
Delusion. It commenced its progressive  
movement in Western New York. It has ex-  
tended itself over all the Northern States of  
the Union. It will continue to proceed till  
it is manifested in every part of the United  
States. No country will be without its sign,  
no town without its medium. It will be  
spread by outward manifestations, all of  
which will be of the same general character,  
though varied in details. . . . The next mani-  
festation of this proceeding from God, the Al-  
mighty Father, through me, the Lord and  
Saviour of men of earth, shall be the preach-  
ing of the word, or gospel, or glad tidings of  
great joy, to all men; commencing in the  
United States and extending to every nation,  
tongue, and people, or community, in the  
whole earth.

"This will commence immediately; where-  
ever by the outward manifestations first de-  
scribed, the minds of the people have been  
prepared for the glory of this manifesta-  
tion or Revelation."—P. 5, 3d Book.

"I call, then, on every man to investigate,  
to weigh carefully the evidence already at-  
tainable, to collect more and more, to cease  
not to investigate while the manifestations are  
made, unless he becomes assured and con-  
vinced, beyond wavering, that this is a pro-  
ceedure from God, especially at this time and  
for a particular purpose. That the purpose  
is the establishment of a kingdom, or nation,  
or people, which is already designated to be  
the United States of America, as the king-  
dom that was hewn out or established with-  
out hands." See Dan. 2d Chap. For "Daniel  
declares the fifth kingdom, or government,  
under the figure of a stone, rejected by the  
builders. John as a city coming down from  
heaven. But the stone was hewn without  
hands; that is without outward hands, or  
labor. The government of the first settlements  
of America was of this kind. It proceeded  
from Britain without the aid of Britain.  
It made its own laws, and established itself  
in a wilderness. The colonies grew when the  
parent country neglected them. They were  
oppressed where it undertook their care.  
They established their independence by the  
aid of prayer and thanksgiving to God for  
victory.

"They formed their constitution by its aid,  
and the earnest supplications of devout, sin-  
cerely pious men. The efforts of pious, sin-  
cerely pious men shall always avail much,  
and hereafter shall avail more, because  
more confidence will be reposed in their  
efforts by the nation, when it shall have  
placed itself under my government. But the  
true reliance must be upon the medi-  
um, who declares my will by Revelation.  
The Jew always acknowledged his obligation  
to God as his supreme ruler, and expected  
His will to be made known through His  
selected mediums. Many were educated  
to be mediums, and a proper training does  
much to fit a man for such work. But the  
true training must, at last, be completed by  
God's spirits, ere the man is a proper or  
truthful medium."—Pp. 20, 22; 3d Book.

In conclusion I will add, that, in addition  
to the books already published, as the His-  
tory of the Origin of All Things, by Jesus of  
Nazareth, another was given by him which  
is especially devoted to the Principles and  
Laws of Health, and the Proper Treatment  
and Cure of Disease. This book is still in  
MSS, and is probably not yet finished. The  
writer has had the privilege of studying this  
remarkable work for several years, and will  
unhesitatingly say, that no work ever pub-  
lished on the subject, can, in any important  
sense, compare with it in value. If its teach-  
ings and directions are followed there is no  
known disease or complaint that afflicts  
humanity, that can not be cured. Let me  
quote:

"So shall we manifest our passiveness, and  
our freedom from reliance on ourselves or  
other men. Not that we are not to seek the  
aid of other men to restore health, but that  
we may with cheerfulness rest, quietly ex-  
pecting the will of Him who is supreme to be  
done in and upon us, we having done our  
duty by doing all we could to preserve the  
life He gave, and to maintain the body He  
willed us to possess for a brief moment of  
existence, illimitable to man's comprehension,  
in its whole. . . . Having thus told you what  
health is (in a previous chapter) and led you  
to infer what its derangement must be, I  
shall particularize some of its derangements  
more fully than others, and point out the  
proper treatment for their cure or removal."

Again,—"To His sons then is given all  
power in Heaven and on earth to execute His  
laws, to show forth His mercy, and to es-  
tablish His wisdom and power and the  
knowledge of it in the minds of men, their  
brethren, who are joint heirs with them to  
this great and glorious inheritance of God's  
Power, Will, Love, Wisdom, and Mercy. So  
we act for God, and in His power and in sub-  
jection to Him, because we act in His Will,  
Power, Love, Mercy, Wisdom, and Love.  
Such being our power we choose now to un-  
fold so much of the knowledge we possess to  
the sons of men in bodies as shall enable  
them to triumph over disease in many cases  
which might produce death, or lasting dis-  
tress and affliction to themselves and others.  
Such are the means by which God, by  
His Spirits or Sons, relieves disease or re-  
stores health. Such are the miracles recorded  
as having been at various times performed by  
various persons in the body as means or  
mediums of spiritual action and demon-  
stration of power. Such will be the mani-  
festation of divine power through spirit  
action in this present and coming time of  
God's glory amongst men, and of transition  
from the old to the new order of things. Such  
is the process of the action of spirits where  
they harmonize with a man, or men, in the  
outward body by those genial influences which  
fall like a gentle dew upon the diseased  
body whose soul has faith, and is united in a  
desire with its guardian spirit or spirits. . . .  
Faith is the great agent of cure; Faith is a  
curative of disease, the restorer of healthy  
action, the corrector of derangement, by the  
aid of the spirits of departed men. And by  
faith, the most malignant disease, or the most  
violent derangement may be relieved.  
"There was a time in the history of the  
church that men had the power of confer-  
ring faith on the sick so that they were

...that this power was not lost has been explained in the History of the Origin of All Things; and why it shall be again in my servants at this time of my Second Coming is evident. For it is one of the signs of union and harmony with divine action, that the cure of disease is effected in an apparently miraculous manner. A manner not fully miraculous, because not fulfilling the expectation of miraculous action as formed to men's minds. They expect instantaneous action and perfect relief instantaneously; but I do not choose to act so now, but by laws which I have just described and which are new to mankind, yet which will be found true by reason and observation. So shall you be led to victory over the diseases and evils that afflict mankind. And so can all human suffering, whether physical, mental or spiritual, find relief.

"I shall thus bring you to a fit condition of body and mind, of affection and desire, to receive my directions for the cure of disease, for the restoration of bodily health; for my directions shall be freely given to such as can receive them with faith, and the prescriptions for the sick shall be correctly stated to such as act in my will, or by my directions.

"Thus, right prescriptions or proper remedies, the sincere prayer of the patient, and earnest effort of physician, and of patients representative Good Spirits, and there are none absolutely bad, are the means of cure of disease. God's Spirits watch over the patient and the medicine, aid the physician, aid the nurse, aid the patient's prayers, and restrain evil effects of injurious poisons or neglect of physician or oversight of nurse.

"Such are the preparations for the office of physician. Those who accept a call from God to embark their whole time and attention to these duties of healing disease, relieving suffering, doing good, shall be entitled to have the love and regard of other servants of God. But they shall also live of their work. They shall be fed by God who will put it into the minds of men to contribute to their necessities and provide for their worldly support. He will not forsake them, neither will He withdraw from them His blessings. They shall go on in confidence in His care, in reliance on His love, and in the exercise of His wisdom, enjoying the communion with the saints, and in the knowledge of the comforter.

"God will, through His Spirits specially qualified and directed, secure the desired result in all cases where the action is produced by a sincere reliance on God, by a sincere desire for His glory, honor, and praise; in all cases where it is in submission to His will and wisdom and overruling Providence.

"Thus the will of God, being done in them and through them, will accomplish itself. For the will and power of God are so far one that they accompany each other and are inseparable and inseparable.

"Each, then, is the process by which you shall do the works I did (See John 14:12) and such is miracle working: It does not follow from this that you will know what laws will control the means by which the result is secured. God may or may not open one or more of these laws to you. Be content. Working under these laws is impossible for you without His aid, and His aid is given through His creatures, and most surely through those who are invisible, and therefore, it may be to you. Having then the way pointed out to you, walk therein. Work miracles, as men may designate your action; have miracles worked through Divine Action upon you, as is better said.

"The miracle is not less a miracle because you know God does it, and that God wills to do it whenever the conditions of need and mediumship are accordant with His will. It is not less a miracle if it always follows these precedents, than if it came capriciously and without order, and rushed violently over God's laws instead of being in perfect accordance with them. It is a miracle because it is done through or by a man, and yet is beyond the power of man to perform by his reason or intellect, by his own will or desire, or in any way but the way of letting God's will be done in Him as it is in Heaven."

Space forbids more quotations. Gentlemen and Brothers, if you will take the "Banner of Light" you will learn much more on this great subject.

I am directed by my guide and teacher, the author of this book, to begin again the work of healing the sick, in his name and by his power. This I shall do by letter, and in classes in which the principles and teachings of this book will be more fully explained.

Philadelphia, Pa.

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

### Boston Spiritual Temple.

Last Sunday, at the Boston Spiritual Temple, the Rev. F. A. Wiggins, pastor, delivered his second sermon upon the subject, "The Great Psychological Crime."

His introductory remarks had to do with a further elucidation of the principles of hypnotism and most conclusively demonstrated that the nature of its results were amenable to the character of the intelligence with which it was applied. He argued that hypnotism was a principle of nature and that all principles of nature held ever in view the purpose of construction and never that of destruction; that there could be no such thing as a destructive principle in nature unless reference was specifically made to the law of CHANGE; that if the author of the "Great Psychological Crime" had in view the law of change when he referred to hypnotism as a principle of destruction, he should have included all principles of nature, as well as that of hypnotism, for in whatever domain the law of nature is seen operative, change is ever consequent upon its application.

The position taken by the writer of "The Great Psychological Crime" with reference to hypnotism being necessarily a factor in what is known as "automatic writing," his claim that trance states are necessarily destructive to individuality and his assertion that mediumship "slowly but surely destroys the power of self-control" and that "its tendency is toward animalism and immortality" received a close and critical analysis.

The speaker dwelt at considerable length upon the principle involved in automatic writing and most clearly and vividly pointed out the modus operandi by which this phase of mediumship obtains.

Referring to mediumship as having a tendency toward immortality, the speaker said that the medium or other person's moral status was, upon all occasions and under every circumstance, in exact ratio to their appreciation of individual responsibility.

The sense of responsibility is ever enhanced by an unfolding or development of consciousness, and the highest and best in this domain is only possible when spiritual consciousness is awakened and the true spiritualistic medium must of a necessity develop a broad spiritual understanding of life and thereby magnify and enlarge his appreciation of responsibility, which must enforce upon the understanding the value of the most perfect in all moral thought and conduct.

The speaker did not deny the immoral tendency of some mediums, but claimed that whenever such tendency obtained that it bore no legitimate relation to the fact of mediumship, but rather that it could be demonstrated that the tendency was one of the me-

dius's own personality and that the crying need among Spiritualists is that such mediums should be taught the laws of proper conduct, and to cease to tolerate them as public teachers until they had familiarized themselves with the law and squared their conduct by its requirements.

Next Sunday Mr. Wiggins will deliver the third discourse in this series and will consider "Mediumship and Martyrdom," "Mediumship and Affinity," "Mediumship and Emotionality," "Mediumship and Their Motives," and "Mediumship and Insanity."

In the evening Mr. Wiggins gave spirit messages to a very large audience.

**LET ME BUT LIVE MY LIFE.**

Let me but live my life from year to year, With forward face and unreluctant soul, Not hastening to, nor turning from the goal, Not mourning for the things that disappear In the dim past, nor holding back in fear From what the future veils, but with a whole And happy heart, that pays its toll To Youth and Age, and travels on with cheer.

So let the way wind up the hill or down, Though rough or smooth, the journey will be joy; Still seeking what I sought when but a boy, New friendship, high adventure, and a crown, I shall grow old, but never lose life's zest, Because the road's last turn will be the best.

**A RELIABLE HEART CURE.**

Alice A. Wetmore, Box 67, Norwich, Conn., says if any sufferer from Heart Disease will write her she will, without charge, direct them to the perfect home cure she used.

**Premotions.**

Walter De Voe.

Many, many lives might have been saved in the Ironquill fire had people more faith in their premonitions. Now is the proper time to call the attention of the world to the fact that invisible intelligences are traveling along with us through life trying to guide us and save us from the dangers that beset our pathway, flashing danger signals to us from time to time, which have no uncertain meaning.

Fires without number are coming to us of premonitions of danger given before the Ironquill fire; some were heeded, some not; the living testify to the value of premonitions.

One of the victims, a little girl, dreamed the night before the fire that she saw herself in a coffin with flowers all around; she awoke feeling so bad that the mother had to get into bed with her to quiet her fears. A friend of the family dreamed that same night that she saw the family in a great commotion, heard screams, and saw the girl white like a corpse.

A gentleman dreamed just before Christmas that he was going to die a horrible death. He told his wife and they decided to have the best Christmas together possible. They made merry as never before. When a friend invited him to go to the theatre he felt that he should not go; he threw aside the caution that the dream had induced and went to his death.

A lady and gentleman entered the Ironquill theatre that fatal afternoon, but before they had taken off their coats he said: "Do not take your wraps off. I am strongly impressed that we should not remain here." He knew the value of a premonition and so they left the theatre.

Two gentlemen entered the theatre; one told the other that he felt danger, and suggested that they leave. He was laughed at by his companion who remained to lose his life.

A lady dreamed of a fire and that she was working to help fire victims. She awoke in the morning weak and tired after the terrible dream experiences. Her friends had made up a theatre party and asked her to be one of the number. She told them of her awful dream, and said she would not go for a fortune. They smiled at her superstitious notions. Those that returned will pay more heed to premonitions in the future. She went to Marshall Fields in the afternoon and helped to aid the injured, thus fulfilling her dream.

Every accident is preceded by just such premonitions; we hear of them afterwards and wonder how long it will take materialistic mortals to learn the lesson of experience; that the invisible hosts of heaven can, under favorable circumstances, communicate with mortals and warn them of impending evil.

The Psychological Research Society, composed of some of the world's brightest scientific minds, has accumulated volumes of evidence of the most convincing kind which proves conclusively that there is a subjective realm of intelligence above and apart from the ordinary brain intelligence. They have named it the "subliminal consciousness."

We should pay more attention to this invisible intelligence. The knowledge of its ways would be of more value to mankind than the ability to communicate with Mars, or to ride in the air.

Many an engineer can testify that an invisible intelligence has communicated a warning that saved lives when safety signals and human intelligence went wrong.

There was "something" in that theatre that afternoon, striving to inspire the dull brain of mortals with the knowledge of the danger so close at hand. O, if their ministers, or their teachers, or their newspapers had but told them to recognize the warning voice of the angels of mercy. If they had but believed in the possibility of the messengers of God being sent to warn them, they would in many cases have heeded the silent invisible impression flashed into their minds from some invisible being that saw and felt the danger so near. Why did no one tell them to recognize the invisible helpers, the overshadowing Providence?

How long will it take mortals to grasp the meaning of the accumulating evidence of the supernatural? There is a meaning in all the world's evidence of an active, supernatural intelligence, and when mankind fearlessly seeks to find this meaning he will see that God in His wisdom and mercy is today, as forever, trying to lead him in the path of peace, even to saving him from physical dangers. How many in this "practical" day believe that most practical of truths: "He shall give His angels charge over thee, to keep thee in all thy ways?" Would not faith in a living practical Providence yield valuable results in causing people to recognize and heed the voice of Wisdom? Would not the ability to sense and rightly interpret the warning voice grow by exercise as any other faculty grows by cultivation?

How stupid and obtuse that audience must have seemed to the invisible intelligences that strove so hard to give them a sense of their danger! But here and there among the crowd they found minds more sensitive and impressionable—probably their ancestors believed in the supernatural in a blind way, and cultivated a connecting link with the supernatural by prayer and spiritual devotion—but even those that sensed did not heed the silent monition, because they feared the ridicule of

their fellows, and so the spiritual messengers worked without results or fruit.

The question arises: "Why could not the angels of the Almighty have kept the sparks from reaching the scenery, or in some way hindered the holocaust?" From much study of these problems I would answer that entities or organizations or intelligences of a spiritual nature can only act in the material world through the mental organization of man; man must furnish the nerve fluid or magnetic fluid through which such beings come in contact with matter. Taking it for granted that intelligent entities of a spiritual nature exist—there is no evidence that such do not exist, and very much evidence in proof of their existence—we must conceive of them as organizations of refined mental atoms, as physical bodies are organizations of material atoms; as living in the refined mental atmosphere which permeates and surrounds our physical atmosphere, and therefore dependent upon mental means alone in influencing the thoughts and affairs of mortals.

Again we hear that awful blasphemy against Divine Love; that the holocaust was a punishment from God. Is it any wonder that people refuse to believe in a God when so crude an idea of God is held before their notice? Man, painfully struggling in his efforts to climb the ladder of evolution from animality to divine manhood, suffers enough from the sins of ignorance, and needs not that a God invent punishments for him. Unchangeable Love could not if it would, stoop to so mean a task. It would be as impossible for the unchangeable nature of Divine Love to do so ignoble an act as for the sun in space to suddenly turn dark and send out waves of frigid cold. Only a most hardened criminal degenerate would be capable of doing an act that would send almost six hundred souls out of the world, and to conceive of a God of love being the cause of such a cataclysm is to conceive of a monstrosity. Better to believe in nothing but cold, mechanical law than in such a being. The promulgation of such ideas in the churches drive from them every one who has a spark of manhood or womanhood.

Religionists will have to revise their teachings to fit the expanding mind of man. The doctrine of evolution gives us a much more satisfactory account of creation than Genesis when read literally, and the doctrine of evolution opens our mind to the wondrous working of an infinite intelligence; it is much more ennobling than the study of the petty wars of vindictive Jehovah.

The faith of many is shaken by a great catastrophe, and they wonder if there is an omnipotent Being, why he allows what appears so terrible a disaster to happen. My own mind has become satisfied from the doctrine of evolution that there is an omnipotent intelligence pervading existence with its power and revealing its intelligent efforts in all the wonders of creation, but especially in the organized brain of animals and men. The universe is the product of the thinking of Omnipotence as an arbitrary power, capable of changing its methods of procedure to suit the occasion. But the doctrine of evolution reveals the primal power as unchangeable. If we name the basic Cause of existence God, then science and revelation both agree in stating that God is unchangeable from everlasting to everlasting.

Arbitrary intelligence is a result of the vast evolution of forms of intelligence. The evolutionary process in its earlier stages is almost mechanical; it is a selective intelligence working under the limitations of crude substance until it evolves the brain of man, when intelligence, through having a more plastic substance to work through, begins to plan, and to use will with a purpose.

I like to think of the mental organization growing within the flesh of man until it becomes sufficiently complete to rise above the physical body into the atmosphere of the invisible realm of Mind, as the butterfly rises free from the chrysalis a new creature. It is a pleasure and a comfort to think of the possibility of man evolving a "spiritual body" in the chrysalis of flesh, and then leaving his crude form to dwell in the spiritual spheres, where he can continue to create his destiny according to his will and desire. Thus the elder brothers of humanity, having the good of the world at heart, become the spiritual power, acting in their several capacities to inspire humanity with a desire to rise above the things of earth.

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Editor.

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Full particulars furnished upon application.

Advertisements to be received at continued  
rates must be left at our office before 9 A. M.  
on Saturday, a week in advance of the date  
whereon they are to appear.

The BANNER OF LIGHT cannot well undertake to do for  
the honesty of its many advertisers. Advertisements which  
appear fair and honorable upon their face are accepted, and  
whenever it is made known that dishonest or improper persons  
are using our advertising columns, they are at once discontinued.  
We request patrons to notify us promptly in case they discover  
in our columns advertisements of parties whom they have proved  
to be dishonest or unworthy of confidence.

Our columns are open for the expression of im-  
personal free thought, but we do not necessarily endorse all  
the varied views of opinion to which correspondents may  
give expression.

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

Who ever you desire the address of your paper  
changed, always give the address of the place to which it  
is then sent or the change cannot be made.

## Banner of Light.

BOSTON, SATURDAY, FEBRUARY 20, 1904.

1-4000 EVERY WEDNESDAY AFTERNOON AT 4 O'CLOCK  
FOR THE WEEK ENDING AT DATE.

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

### The N. S. A. Declaration of Principles.

The following represents the principles  
adopted by the 1899 national convention of  
the Spiritualists of America, and reaffirmed  
at the national convention held at Wash-  
ington, D. C., October, 1903.

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of na-  
ture, physical and spiritual, are the expres-  
sion of Infinite Intelligence.
3. We affirm that a correct understanding  
of such expressions, and living in accordance  
therewith, constitutes the true religion.
4. We affirm that the existence and per-  
sonal identity of the individual continues  
after the change called death.
5. We affirm that communication with the  
so-called dead is a fact, scientifically proven  
by the phenomena of Spiritualism.
6. We believe that the highest morality is  
contained in the Golden Rule, "Whatsoever  
ye would that others should do unto you, do  
ye even so unto them."

### Brevities.

#### One Thousand Dollars!

One generous soul has that amount ready.  
He is prepared to give it to the N. S. A.  
for the Mediums' Relief Fund.

That is, if another thousand is raised by the  
Spiritualists of the United States. The  
"Banner of Light" contributes five dollars.  
Let the good work go on.

The Gentleman from Everywhere is still  
willing to go anywhere, all he asks in return  
is his expenses, which amount to the moderate  
sum of one dollar and eleven cents, as will  
be seen from an advertisement in another col-  
umn.

Miss Laura G. Fiken writes us that she has  
arrived at the antipodes after a pleasant voy-  
age across the Pacific. She gave a lecture in  
Sydney, N. S. W., and was to lecture in the  
Bijou Theatre, Melbourne. Pressure upon  
our space forbids the publication of her letter  
of travel.

Our talented contributor, Charles Dawbarn,  
opens another subject in this week's issue of  
the "Banner," and it promises to be as in-  
teresting as any of the topics he has hitherto  
dealt with. He has been well, as wittily,  
dubbed the Sage of San Leandro.

San Francisco has a new Spiritualist paper  
called The Truth. It is edited by Philos Cook,  
is published weekly and costs \$1.00 per year.  
It is a small four page sheet, and contains for  
its size quite a large amount of news. Ma-  
dame Montague, the well known popular Cal-  
ifornia psychic, is announced as having "ac-  
cepted a call to speak for the Oakland (Cal.)  
Society for a short time."

The kindest thoughts and the psychic con-  
centration of all friends is solicited for our  
veteran worker, Mrs. Hattie Webber, who is  
now seriously sick in body and confined to  
her room. As an old time worker, ever faith-  
ful and zealous, she has rendered valuable  
service to the spirit world and the Cause.  
This appeal is supported by a characteristic  
communication received from our friend's  
little guide, Chloe, who says she does not  
want her medium to slip through the doors  
yet. We unite with you in the sending out  
of the best of healing thoughts.

Often the enquirer asks us what do the  
spirits tell us about the other world? Such  
people can scarcely be referred to a better  
set of answers than can be found in "Immor-  
tality and Our Employment Hereafter," by  
Dr. J. M. Peebles, the venerable Spiritual  
Pilgrim. The price and particulars of the  
contents of the book will be found upon the

eight page of this issue, with a note regard-  
ing other valuable works by the same cogent  
writer. After looking over the list send for  
what you desire most, and your favor will re-  
ceive prompt attention.

The passing away of A. E. Giles, of Hyde  
Park, Mass., removes another of the old time  
Spiritualists from the mortal stage. One by  
one these fast departing members of the Old  
Guard pass from us, and we, who knew  
them, feel that the woods are growing lone-  
some. But we look up, and in the spirit see  
their faces beaming upon us, and catch the  
cadence of their voices as they bid us be of  
good cheer, for, say these arisen ones, as we  
are soon ye shall be. Thank God for Spiritu-  
alism, for it relieves us of the fear of death  
and assures us a natural continuance beyond  
the grave.

The importance of using suitable songs and  
music in our various meetings cannot be over-  
estimated. It is painful to a degree to sit and  
listen to the orthodox words which are often  
sung at our gatherings, words which convey  
sentiments diametrically opposed to our  
teachings. There is really no need that such  
songs should be used, for the movement has  
quite a number of poetical collections which  
can be utilized for the purposes of our public  
assemblies. A reference to our advertising  
columns will at once show that with the ad-  
mirable collection of "Beautiful Songs," by  
Charles Payson Longley, for service, the  
managers of our meetings could easily provide  
the right kind of songs for their patrons. The  
price is so moderate for a work containing  
both words and music, and for a volume  
which actually combines five volumes in one  
cover, that the edition should be almost at  
once exhausted. Longley's "Beautiful Songs"  
should be in the home of every Spiritualist in  
the country, for they supply a want in the  
domestic circle, as well as meet a need in the  
public meeting.

### Prayer.

The habit of prayer antedates the com-  
mencement of human history. Certainly the  
most primitive records show that men prayed  
in some form long before prayers in their  
professedly religious character were offered  
to gods, saints and angels. The savage  
prayed to his rag stick fetish; the barbarous  
prayed to his gods and idols; the Christian to  
his God, his Savior, and his saints according  
to which branch of his church he belonged,  
Petrine, Pauline or Greek.

It is urged that prayer is the resort of the  
weakling who wishes to secure pardon for  
offences and excuse from their consequences,  
and in some cases the points may be well  
taken. Some people argue that to pray to  
God shows a poor confidence in His laws or  
the absolute justice thereof. Such objections  
further assert prayers cannot be answered  
without the author of all law suspending or  
varying the very laws He designed for the  
safe government of the universe. While an  
extreme section go the length of saying  
prayers are quite useless because there is no  
God to hear or to answer them. Yet undeni-  
ably prayers are heard and answered, and  
praying is a blessed comfort to many a soul  
in distress. Such facts call for an explana-  
tion.

The Romish communion, like and yet un-  
like, the ancient Greeks, had an inspiration  
when it acknowledged the power of the  
saints in and over the events of human life.  
The Greeks admitted "the demons of our  
sires" as agencies to be dealt with, the  
Shades of the departed had their part in the  
active thoughts of those still alive. They  
were men and women a little different in  
character, but still sufficiently human to ap-  
peal to the popular imagination. The saints  
of the Romish church still retained some of  
their former humanity, but it was glossed  
over with the sacerdotal canonization which  
elevated them into a superior order of beings.  
To solicit the assistance of a demon or god  
is not materially at variance with calling  
upon the aid of a patron saint, and if the  
desired help was apparently received small  
wonder if pagan and believer should each  
claim that the prayer was justified by the  
assumed results.

The intelligent Spiritualist, however, has  
a better explanation of the philosophy of  
prayer and praying than that offered by the  
teachers of and believers in any form of re-  
ligious practice. He admits that it is un-  
spiritual as well as unscientific to pray to  
the All Wise to ask Him to turn aside His  
established order. While admitting, as all  
must, that there are many things we cannot  
understand—some even which it is difficult  
to recognize as the work of a Just and Loving  
Father—yet it may be only because of our  
limitations upon this plane of life, and could  
we see the plan in full of God's methods we  
should find no cause to question his justice  
or arraign his wisdom. There is something  
deeper, also. If He is life, and love and wis-  
dom, and He and His qualities are immanent  
in and diffused through being, we may surely  
be able to come into harmonious relation  
with the divine powers, and our aspirations,  
rather than our prayers, may be the means  
of harmonizing the divine in us with the di-  
vine surrounding us. Self communion, in-  
terior examination, inward aspiration, will  
surely lead us along the path to harmony  
with the good, the beautiful and the true, and  
if we pray to God in such fashion our  
prayers will be answered by the consequent  
upbuilding and strengthening of our char-  
acter, and the unfolding of our powers and  
qualities.

There is, nevertheless, something intimate  
and personal about prayer which needs  
careful considering. In one sense it rep-  
resents that the limit of self help has been  
reached and that outside assistance can  
alone help one in the crisis that has oc-  
curred. Then the prayer is for help in time  
of trouble, and if answered, as it is, the Spir-  
itualist says the help comes not from canon-  
ized saints but from departed friends who,  
from their state in the Summerland, are able  
to not only understand our need but are also  
able to minister to it. If prayer is permis-

sible surely the prayers of a beloved parent,  
a tried and trusted friend, or a loving com-  
panion, who have gone to the other life is  
not an unreasonable or illogical form of  
seeking help from the spiritual side of exis-  
tence, if such help can be so obtained. As  
Spiritualists we know that our friends do  
live after death, that they are frequently  
aware of our difficulties and needs, know of  
our distresses and disappointments, and can  
and do come to our help in many ways. Thus  
we have a practical philosophy of prayer and  
its answers, a philosophy which does no vio-  
lence to natural law, which does not call for  
any miracles, but which is an outlet for the  
cry of the despairing and the wall of the  
helpless. The old and familiar words come  
to us.

"Prayer is the soul's sincere desire,  
Uttered or unexpressed;  
The motion of a hidden fire,  
Trembling within the breast."

For thousands it is a blessed thing to pray.  
Others may consider it a weakness. But  
there comes to us all the time when the ser-  
vice of a friend would be a godsend to us in  
our extremity. Prayer may break up the  
beaten road of spiritual pride and the stones  
of intellectual independence and bring us the  
help we need. While our best prayers may  
be that we may learn to use our own powers  
that we may find, as we surely shall, that  
we contain within us that which will reply  
to all our petitions, and enable us to come  
into harmony with God, Nature, Our Fellow  
and ourselves, if we will but try.

Better than all is aspiration which calls  
down inspiration, and blest is it when aspi-  
ration, leading to the receipt of inspiration,  
leads us to the pleasant task of application,  
for truth when merely gained is as useless as  
a miser's gold unless it is applied to the wel-  
fare of the world.

### Alfred E. Giles.

On Sunday last Alfred E. Giles passed on  
to the sunny spheres of the Summerland, there  
to rejoin the partner of his earthly sojourn, and  
to enter into the enjoyment of the realities of  
the beyond which he had fully accepted for so  
many years. He had lived an honored and  
useful life in this vicinity and was highly re-  
spected by all who knew him. He had ex-  
ceeded the "allotted span" by some fifteen  
years, as he was in his 85th year. We learn  
that the cause of his departure was through  
an accident connected with a gas heater, for  
on last Wednesday morning, February 10th,  
he was found lying on a couch unconscious  
from inhaling gas which had escaped from a  
small heater in the room. He remained un-  
conscious two days, and finally rallied enough  
to speak an occasional word. His left hand  
was burned, and it was evident that it hap-  
pened in turning off the gas and there were  
other signs to show that the escape of gas was  
purely accidental, and probably unknown to  
Mr. Giles. Mr. Giles recovered from the ef-  
fects of the gas, but died from infirmities in-  
cident to old age and feeble condition.

Our friend was born Nov. 2, 1819, at  
Beverly, and was a resident of Roxbury a  
number of years. He was a graduate of  
Brown University, and practised law in  
Boston from 1850 until 1876. Having acquired  
a competency, he retired from practice and  
has resided ever since in Hyde Park, in the  
house where he died, 265 Fairmount Avenue.

Our ardent brother was of a literary turn  
of mind and produced a number of books and  
pamphlets among which were: "The Sabbath  
Question Considered by a Layman," "A Let-  
ter to Massachusetts Members of Congress on  
Plural Marriages and the Mormon Problem,"  
and "The Iniquity of Compulsory Vaccina-  
tion." Mr. Giles had very strong views on  
the question, believing it to be a wrong to the  
individual to be obliged to be vaccinated him-  
self or to have his dear ones vaccinated, when  
it was against the wishes of their parents or  
guardians.

Another subject which had engaged his at-  
tention was that of premature burial, and he  
was interested in getting a bill before the  
Legislature providing for a mortuary where  
bodies might lie for days until there was pos-  
itive evidence that life had departed. As the  
desired action was not taken, Mr. Giles had  
a room built at the side of his house where his  
body might be placed after his death. Mr.  
Giles said a few years ago in relation to this  
subject: "The death of the body is the birth  
of the spirit. The death trance may continue  
at times for days, even for weeks. The only  
sign of death which is sure both to manifest  
itself in due time and to be absolutely con-  
clusive and undeniable, is the development of  
a sufficient degree of putrefaction."

The Boston Herald in noticing the departure  
of our good friend dismisses his connection  
with Spiritualism with the curt remark, "Mr.  
Giles was also greatly interested in Spiritu-  
alism," as though that fact was of only the  
smallest importance! Mr. Giles was more  
than "greatly interested." He was heart and  
soul a Spiritualist of the sort that adds credit  
to the Cause, while he was a firm and affec-  
tionate friend of Andrew Jackson Davis,  
which is in itself sufficient proof that he was  
a Spiritualist indeed.

Another of our pioneers has now left the  
scenes of previous labors in which a well spent  
life was passed. Now, in the home above, he  
reaps the rewards of a sweet, unselfish and  
singularly warm hearted life. It is bon voy-  
age, not good bye, for we shall meet again.

### A Further Analysis.

According to the intention expressed in the  
editorial on "As Planets Round their Primar-  
ies" in last week's issue, it is now in-  
tended to engage in a short further analysis  
of the questions raised therein.

The first point to be considered is whether  
Spiritualism as a simple statement of com-  
munion between mortals and spirits based on  
various forms of mediumistic intercourse be-  
tween us and the people on the other side of-  
fered any elements corresponding to the doc-  
trines taught by our friends of the reincar-

nationist school. We answer, no. The rea-  
sons, briefly put, are these:

When the communion was established the  
vast majority of the returning spirits were  
of the Anglo-Saxon race, as to derivation, so  
far as this country is concerned. Hence they  
did not teach it, reincarnation, nor was it  
taught until after the publication of Kar-  
deck's The Spirit Book, therefore, so far as  
the United States are affected, this was an  
importation rather than a domestic doctrine!  
The spirits taught that life commenced here,  
that death was a transition to a further plane  
of our career, that, broadly speaking, we  
reaped the consequences of our conduct here  
in the hereafter. That ultimate and unlimited  
progress was the destiny of all mankind.  
That in the spirit world the opportunities for  
unfolding were boundless, and all who  
would could utilize them, and that, sooner or  
later all did so. As to what might be called  
the philosophy of Spiritualism it virtually  
was this: This was a preparatory school, a  
rudimentary stage of existence. We were, if  
one may so put it, molded here for finishing  
in a higher state of being.

The earliest presentation of really valuable  
thought on the questions of the nature of  
life, living and dying, of the purpose of the  
universe and the relative natures of the natu-  
ral and spiritual worlds were given to us in  
Nature's Divine Revelations, by Andrew  
Jackson Davis, and to a very large extent  
that work remains the text book of much  
that was and is stated as our philosophy. Mr.  
Davis's exposition of the nature of the be-  
ginning, gestation and births—for death is but  
another birth—lends no color to any doctrine  
of rebirths, re-embodiment or reincarnation.  
Nor do his descriptions of life in the Sum-  
merland serve to show that our future life  
there does not afford us ample opportunities  
of increased experience without the peculiar  
method of acquiring it by return for another  
earth life, with the attendant consequence of  
the repeated annihilation of self-personality  
associated with re-embodiments, for it is al-  
leged that souls are sexless and forms are  
but transitory, though no proof is advanced!  
Hudson Tuttle is equally clear and em-  
phatic in declaring for a Spiritualism which  
is the highest naturalism. His splendid books  
The Arcana of Nature, The Arcana of Spiritu-  
alism, and Researches in the Outlying  
Fields of Psychic Science, present a concise  
and scientific statement of the spiritual phi-  
losophy based on nature and science in both  
worlds. But he, like Mr. Davis, tells us  
nothing of the doctrine of re-embodiments,  
transitory sex personality, or the necessity of  
the kitchen wench becoming the queen upon  
a throne so that that particular soul can pass  
through all experiences!

Possibly the only writer who could be de-  
scribed as endorsing the doctrine of reincar-  
nation as an element of the spiritual phi-  
losophy was P. B. Randolph, yet brilliant as  
the man was some of his statements were so  
extravagant that not the most sturdy cham-  
pion of reincarnation would accept his ideas  
as representing reincarnation as stated by  
Kardeck, Blackwell, Blavatsky, Besant, Sin-  
nett, Leadbeater or other authority on the  
question.

To judge from the facts that our most  
reputable writers and seers do not, that the  
spirits when they first established communion  
with us did not, for a decade afterwards at  
least, teach this thing, and only then after it  
had been taught in France; that no absolutely  
independently verified fact has been adduced  
in proof of the allegations, and that it has no  
warrant in the facts associated with the  
propagation of the race, and that the philoso-  
phy and morality based upon it are still  
unproven speculations, leads the careful  
thinker to the unavoidable conclusion that  
though some Spiritualists do, and in all hon-  
esty, believe in reincarnation, it is not, and  
never was, an element of the spiritual phi-  
losophy.

It may be said that spirits teach it. That  
is true, but not the point, which is, have they  
demonstrated as well as taught it? It does  
not so appear. If some are pleased, and they  
undoubtedly are, to believe they will return  
to earth and for them, and all others in that  
way, God will vindicate his justice to man by  
according to all every phase of human experi-  
ence, that we may all in turn be men and  
women—chaste and lewd, honest and thief,  
prince and pauper, president and ward  
heeler, humane and murderous, sane and mad,  
well, we will not deny them the right to such  
comforting assurances, but strictly as pri-  
vate opinions, in no sense representative of  
the same gospel of spiritual philosophy as  
taught us in our early days, or as recorded in  
the pages of Davis, Tuttle, Denton and  
others. The doctrine of reincarnation is not  
Spiritualism. It is an extraneous body in-  
jected into our movement. A phase of  
thought which would have dwindled and died  
but for the galvanic processes of Theosophic  
teaching, which teachings have imparted to  
it a longer lease of life than its own vitality  
could have assured to it.

### Let Us Take Counsel.

It is idle to expect that all people will or  
ever can think alike. Even as to matters of  
personal knowledge, differences arise between  
the observers as well as the subjects of the  
incidents concerned. Positive knowledge is  
not always possible even in the common-  
places of daily life, it is still less so regard-  
ing complex questions involving a multitude  
of adjustments and relations. Yet, Spiritu-  
alists justly pride themselves on the fact that  
they do know certain things—that man lives  
after his departure from the form, that he can  
and does after that event return to this state  
and communicates with his former associates.  
Also the reality of mediumship as a natural  
fact in human nature is asserted as a ques-  
tion of experience, knowledge and fact. But  
just here the positiveness of our assertions  
undergoes a reduction. First because all  
spirits who communicate with us are not of  
the same grades of intellectual and spiritual  
development and hence seem to vary in the  
statements concerning their life and condi-  
tions. Next because some Spiritualists are

more impressed by certain forms of spirit phe-  
nomena and communications than are others.  
Further because some consider a particular  
medium the superior of all other mediums.  
So it seems that as the personal equation  
asserts itself we recede from the position of  
positive knowledge as founded upon actual  
fact and increasingly emphasize our personal  
predilections which are in most cases the  
outcome of our sentiments or prejudices.

The pride of Spiritualism was for many  
years that it was alike creedless and leader-  
less. Hudson Tuttle writing in his Arcana of  
Spiritualism published in 1871, says on page  
430, "Its teachings... denounce all leader-  
ship. It has talked equality until leadership  
is dishonored." Though on the same page  
he wisely admits that some are more fitted  
for foremost work than others. A singular  
fact is however manifested which shows that  
though Spiritualism proclaims equality many  
who called themselves Spiritualists were not  
truly prepared in mind or character to accept  
equality and all the word implies and in-  
volves. Equality calls for no central figures  
on the stage of life. For many people have  
an idea that equality is that assertive aggres-  
siveness by which they force themselves to  
the front utterly regardless of either capacity  
or necessity.

Occasionally people claim organization  
is unnecessary. They proclaim that on no  
account would they submit to bonds,  
shackles, or restraints of any kind, as did  
a speaker recently in the hearing of the writer  
of these lines. But civilization is organized  
society. Trade, commerce, labor, are each  
organized effort, our bodies are organized  
structures. The world, itself, is an organiza-  
tion as is the very system in which our earth  
has its place.

To organize on business lines for business  
ends—to use a familiar phrase is one thing.  
To organize for the purpose of turning beliefs  
into creeds is quite another matter. Many  
Spiritualists fail to make the distinction, but  
no intelligent Spiritualist can object to the  
first form of organization. It secures halls,  
and provides meetings, and leads to work for  
mediums. It is needed at all times. It guar-  
antees, as far as may be, the honest expendi-  
ture of our public funds, and affords a  
reasonable protection to ourselves and the  
public against the frauds and self-seekers  
who hang upon our flanks.

To organize us into a creed is quite  
another matter. To attempt it is to court  
failure. The days of dogma are gone never  
to return. Priestcraft is a relic of a super-  
stitious past. Its titles and its assumptions  
do not fit in with the teachings we are fa-  
miliar with. Let us avoid all forms of quasi  
priestliness, sacerdotal claims, or any attempt  
to create an orthodoxy of teaching in our  
ranks. We must agree and stand firm upon  
our facts, concerning which there must be no  
flinching, quibbling or evasion. As for all  
else let us be free to think and speak our  
highest and best, being sure it is our highest  
and best, with charity to all and malice  
toward none.

Let us take counsel with one another.  
United we stand, divided we fall. Close up  
the ranks, let Spiritualism be our text at all  
times. Come nearer to the angels and work  
for our Cause sensibly and understandingly.

### The Rendezvous Selected.

It is interesting to learn at this early date  
that the Annual Convention of the National  
Spiritualists' Association, for 1904, has al-  
ready been located in the fine Music Hall of  
St. Louis, on Olive St., and occupying the en-  
tire block between 13th and 14th Streets,  
which locality is in the heart of the great  
city and surrounded by hotels, restaurants  
and stores, with the World's Fair three or  
four miles distant. The hall seats 3,600, but  
can be reduced to 1,500.

At the close of the Spiritualists' National  
conclave, and in the same hall, also by invita-  
tion of the Mayor of St. Louis, and the  
President of the Louisiana Purchase Exposi-  
tion, a New Thought Convention, of interna-  
tional scope and character, will be held from  
Oct. 25th to 28th, inclusive, and the closing  
day of the Great Exposition is to be officially  
designated as "New Thought Day."—S. C. C.

### Indiana State Spiritualists' Con- vention.

Arrangements have been completed for the  
State Convention to be held at Anderson, In-  
diana, February 26, 27 and 28, 1904.

The speakers and platform test mediums  
engaged for the occasion are as follows:  
Speakers, Harrison D. Barrett, Pres. N. S. A.;  
E. W. Sprague, N. S. A. Missionary,  
Jamestown, N. Y.; Mrs. C. A. Sprague, N. S. A. Missionary, Jamestown, N. Y.; Dr.  
Julia M. Walton, Jackson, Mich.; D. A.  
Herrick, Grand Rapids, Mich.; Rev. Gar-  
ner Haynes, Anderson, Ind.; Thomas W.  
Smith, Anderson, Ind.; Dr. Ida A. Griffing,  
Terre Haute, Ind.

Platform test mediums: Mrs. Josephine  
Ropp, Indianapolis, Ind.; Mrs. C. A.  
Sprague, Dr. Julia M. Walton, and E. W.  
Sprague.

Mrs. Flora Russell, of Alliance, O., and  
other sweet voiced singers are engaged for  
this occasion.

The music will be in charge of Prof. J.  
A. Wirtz, of Anderson, Ind. Arrangements  
have been made by the good people of An-  
derson to entertain the delegates as far as  
possible.

Every effort is being made to make this  
one of the best meetings ever held in the  
State of Indiana. Let there be a grand  
rally from every part of the State and from  
States adjoining.

E. W. Sprague and wife,  
N. S. A. Missionaries.

Life, like war, is a series of mistakes; and  
he is not the best Christian nor the best gen-  
eral who makes the fewest false steps. Poor  
mediocrity may secure that, but he is the best  
who wins the most splendid victories by the  
retrieval of mistakes. Forget mistakes: or-  
ganize victory out of mistakes.—F. W. Rob-  
ertson.

The germ of every vice and every virtue lies  
in our hearts, in yours and in mine; they lie  
like little grains of seed, till a ray of sunshine,  
or the touch of an evil hand, or you turn the  
corner to the right or to the left, and the de-  
cision is made. The little seed is stirred, it  
swells and shoots up, and pours its sap into  
your blood, directing your course either for  
good or evil.—Hans Anderson.

The Massachusetts State Association of Spiritualists will celebrate the 50th anniversary of modern Spiritualism on Thursday, March 31st, 1904, in Berkeley Hall, Berkeley street, Boston.

The best of talent will be presented and full details and notices of the same will be printed later.

The following have been invited to serve upon the reception committee at the anniversary exercises to be held under the auspices of the Mass. State Association, each person representing a society.

Mrs. L. M. Rowe, Boston Spiritual Temple; Mrs. M. E. A. Albee, First Spiritualist Ladies' Aid Society; Mr. Irving F. Symonds, Veteran Spiritualists' Union; Mrs. Minnie M. Soule, Gospel Spirit Return Society; Mrs. A. E. Barnes, Ladies' Lyceum Union; Mrs. Ida P. A. Whitlock, Ladies' Industrial Union; Mr. J. E. Hayward, First Spiritual Temple; Miss Susan C. Clark, Mrs. M. C. Barrett and the Board of Directors of the State Association. This meeting will be of interest to all Spiritualists, and the meetings will be free all day.—Carrie L. Hatch, sec.

#### Pittsburg, Pa.

We commenced our month of labor here on Sunday, February 7th, under the auspices of the First Spiritualist Church, with brother C. L. Stephens as the president.

The society has lately purchased an elegant church edifice in an excellent residential district, and the Spiritualists here now have a beautiful home. The church is commodious and well appointed. Contrary to the usual idea of the Spiritualists that they must have a hall in the central business district of a city, in order to draw large audiences, the church here, two or three miles away from the centre, has been having large audiences and an increase of thirty per cent. in collections, which are now voluntary, instead of ten cents at the door. This is quite an object lesson for societies elsewhere.

It is very gratifying to see that the devoted friends of our Cause here are so amply rewarded by aid given them to possess their own edifice, and to be sustained. And yet, the meed of praise should be given to a few earnest workers who have toiled and contributed liberally for many years.

A severe storm broke over the city early Sunday morning and somewhat decimated our first audience; but the evening session-time was bathed by the glory of a magnificent setting of the sun, and the church was crowded by an audience that taxed its capacity. We are also pleased to see the attendance is by people of excellent mental calibre and seemingly of worldly prosperity. But Spiritualism is for the lowly and poor, as well, and we must get into condition for mission work, hence we are glad to see those who can aid come to the rescue. We anticipate a month of mutually helpful service here, and then will go to Massachusetts for March and April, where we expect an active season of labor. Fraternally, G. W. Kates and wife.

#### "Spiritualism for Spiritualists."

Russ H. Gilbert.

"Spiritualism for Spiritualists," was the slogan at the Mass Meeting held in Red Men's hall, Wednesday afternoon and evening, February 3d. The feelings of the speakers were that if a Spiritualist attended a Spiritualist meeting he should hear Spiritualism and not some of the thousand and one isms that are preached about at those times. Russ H. Gilbert, of the Canton Journal, presided at both sessions.

The speakers of the afternoon were Mrs. William S. Butler; Mrs. B. W. Belcher, of Marlboro; Mrs. Buckhall, of Cambridge; Dr. C. E. Hnot, Dr. F. H. Roscoe, of Providence; Mrs. Hattie Manson, Dr. Clough, and others were heard in short remarks. A social chat and reception were enjoyed from 4.30 o'clock until the supper bell rang two hours later, when some three hundred people were fed in the hall below by members of the Lyceum Union. An appetizing supper of cold meats and baked beans with all the fixings was served in an expeditious manner, after which everybody repaired to the upper hall and proceeded to secure seats for the evening.

The hall was completely filled and many remained standing. The same enthusiasm manifested in the afternoon was present and those who have made the cry that Spiritualism was dying have got another guess coming. Such thoughts usually come from those who would be only too glad for such a thing to happen, for then they would have an opportunity of saying "I told you so." The speakers were optimistic, earnest in their desire for truth and full of good cheer for the movement which had its birth in the spirit world, the friends on the other side coming through the mediumship of Mrs. Wm. S. Butler and asking that the meeting be called.

Among the speakers of the evening were Mrs. Alice Waterhouse, Dr. F. H. Roscoe, Mrs. Sarah Byrnes, Albert Blinn, secretary of the Lake Pleasant Association; J. J. Morse, editor of the "Banner of Light"; Mrs. H. C. Berry and many others whose names have slipped from the mind of the writer. Interspersed among the speeches were selections by the Schubert quartet, cornet solos by Fred Owen of Canton; songs by Miss Florence Morse and Miss Neville of Brooklyn. Mrs. Cushing presided at the piano.

The report is short and incomplete, owing to the fact that had been lost and memory had to be resorted to for facts. The editor of the "Banner" asked the writer to report the mass meeting for his paper and the writer consented. At 10 o'clock on Friday morning, thirty-six hours after the meeting, the report was mailed at the Canton post office, but has not yet been received at the "Banner" office, therefore this one is compiled. In the last report mention was made of many who were present but who could not be called upon, the vote of thanks from the managers of the meeting to the manager and editor of the "Banner of Light" for inserting the call for the meeting free of charge, and the ten suggestions made by the chairman.

Those having the meeting in charge are perfectly satisfied with the results obtained and it would be well for those interested in the promulgation of Spiritualism to watch for any notices of similar affairs.

Note.—The editor thanks his correspondent for kindly complying with his request to furnish the above report.

"Take my life and let it be  
Consecrated, Lord, to Thee;  
Take my hands and let them move  
At the impulse of Thy love.

"Take my will and make it thine,  
It shall be no longer mine;  
Take my heart; it is Thine own,  
It shall be Thy royal throne."

O Love, that dost with goodness crown  
The years through all the ages down!  
'Tis in thy strength the mountains stand;  
The seasons roll at thy command;  
And rooted are all things that bless  
Deep in thy everlastingness.

—J. W. Chadwick.

#### Quite Likely.

It will be news to many, says the New York Truthseeker, that the late Henry Ward Beecher was what the Spiritualists call an inspirational speaker. Hence we reproduce the following from a recent sermon by the Rev. Minot J. Savage: "Mr. Beecher said it was no uncommon thing for him to preach in a trance. He would rise and begin to speak, when there would be a sudden rush of blood to the head and he would lose consciousness, and those were the days when he preached his most wonderful sermons. He would come to himself to find the people leaning on the rail in front of him, absorbed and intent with listening, and when some one would ask him what he meant by saying a special thing, he would have to wait for a report of the sermon to see what it was."

#### Announcements.

The Children's Progressive Lyceum, No. 1, of Boston, meet in Red Men's Hall, 514 Tremont St., Sundays at 11.30 a. m. A cordial welcome to all. The subject for the lesson of Feb. 21st is Patriotism.—Mrs. M. J. Butler, pres.; Mrs. M. E. Stillings, sec.

Cambridge Industrial Society of Spiritualists will hold its regular meeting Friday, Feb. 26, in Cambridge Lower Hall, 631 Mass. Ave. Circle from 8 to 4 p. m. Business meeting from 4 to 5. Supper served 6.30. Evening meeting 7.45. Mr. J. J. Morse, editor of the "Banner of Light," will be our speaker.—Mrs. Mabel Merritt, pres.

Carlton Spencer King, beginning with the first Sunday in March, will hold meetings at 8 p. m. in Crosby Hall, 423 Classon Avenue, Brooklyn, N. Y. He was a student of the late Ira Moore Courlis. From his private work it is expected his public meetings will be of the same nature as were those conducted by him whose labors have ceased but whose work continues.—R. E. F.

The Boston Spiritual Lyceum meets in Friendship Hall, Odd Fellows' Building, Berkeley Street, Boston, every Sunday at 1.30 p. m.

Lynn Spiritualists' Association, Cadet Hall, Alex. Caird, M. D., pres.—Sunday, Feb. 21st, Hon. James Henry Foss, the noted author of "The Gentleman from Everywhere," will lecture at 2.30 and 7.30. Circles are held by all mediums from 4 to 5, supper at 5, song service at 6, concert 6.30. The Children's Lyceum meets at 12.30. Ladies' Social Union every Wednesday afternoon and evening. Supper served. Minstrel show Feb. 19th and 20th.

America Hall, 724 Washington Street, Clara E. Strong, president.—Sunshine Club holds meetings every Sunday. Morning circle at 11. Afternoon service at 3 and evening service at 7.30. Graphophone concert after noon and evening. All mediums invited. Good talent every Sunday. C. D. Chapman, pianist. Home circles, 30 Huntington Ave., Room 420, every Tuesday and Friday. Banners for sale at all these meetings.—A. M. S., sec.

#### Movements of Platform Workers.

G. H. Brooks is located, while in Buffalo, N. Y., at 204 York Street. He will respond to calls for funerals and week night meetings. March and April are disengaged. Send all letters and telegrams for the present to 204 York Street, Buffalo, N. Y.

Miss Florence Morse, of England, will lecture in Portland, Me., on Sundays, February 21 and 28. She has a few Sundays vacant prior to leaving for England in April. Address her at 61 Dartmouth Street, Boston, Mass.

On Sunday, February 7th, O-car A. Edgerly began a two months' engagement with the First Spiritualist Church of Elmira, N. Y. At present Mr. Edgerly has no engagement for April and May. As he expects to visit New England in April, he will be pleased to hear from societies in that part of the country who may desire to employ a trance speaker and test medium. Address during February and March 313 Columbia Street, Elmira, N. Y. Home address, 29 Public Square, Lima, Ohio.

Mrs. Kate R. Stiles has closed her four months' engagement in Toronto, Canada, and is at present holding parlor meetings in Utica, N. Y. She has been re-engaged by the society for the months of September, October and November of 1904. During the month of April next, she is to serve the Elmira, N. Y., Association. Mrs. Stiles would like to correspond with any society that might desire her services as an inspirational speaker and message medium for the month of March, 1904. She may be addressed at 71 Pearl Street, Charlestown, Mass.

Mr. J. J. Morse, editor of the "Banner of Light," will lecture in Spiritual Academy, Norwich, Conn., on Sundays, February 21 and 28.

By special arrangement with both societies concerned in the matter, Dr. Geo. A. Fuller will lecture at Greenwich Village, Mass., Sunday, February 21st, instead of as announced, Pawtucket, R. I.

Virginia Barrett will accept calls for lectures at reasonable rates. Would like to hear from secretaries of campmeetings. Address her, 1915 Broadway, Indianapolis, Ind.

G. W. Kates and wife are holding largely attended meetings in Pittsburg, Pa., during February, and will serve in Lynn, Mass., during March. Have also several other appointments in this state. They held meetings in Duquesne and East McKeesport, Pa., February 8, 9, 12 and 13. Their permanent address is Thornton, Delaware Co., Pa.

#### A Hopeful Outlook.

"The time is coming," says an eminent physician, "when women by the construction of their attire will have an equal opportunity with men to breathe the breath of life. I know that this is so by the marked change in the character of my patients. Ten years ago the average sick woman would take offence at any suggestion of tight lacing. Now she listens with respect and often asks eagerly for breathing directions and where to go for advice upon all these subjects.

"I believe that you have given a prodigious push in the work of awakening women to this solar-plexus crime—this awful sin against life present and life to come.

"It is just as you say; any woman of ordinary guile can find something harmless and satisfactory to support her bust. My family and many of my patients use the soft featherbone stays. Keep at it, and will you please to sail into the nasty, vicious, health-destroying habit of petticoat street-sweeping."

The trouble here is that there is no substitute for the grace of a trained skirt—at least this is what ninety-nine out of one hundred women think, and they would rather be filthy and extravagant than to sacrifice "lines." This is not the case with wholebone and featherbone. The latter is healthful, easy, and graceful, while the former is harmful and very uncomfortable.—Eleanor Kirk's Idea.

The human race is divided into classes—those who go ahead and do something, and those who sit still and inquire why it wasn't done the other way.—Oliver W. Holmes.

#### ALL LIFE IS BEAUTIFUL.

John Ruskin.

All life is beautiful; the humblest flower That cheers the dusty highway with its smiles, Has something in it of a heavenly power That oft my heart of weariness beguiles.

The blue-eyed violet of the glen and grove, Spring's sweetest offering, is a thought of God.— A tiny poem whispering of His love, And making eloquent the soulless clod.

A shining pebble in the river's bed That scarcely makes a ripple where it lays, May teach a lesson worthy to be read By all who murmur at the world's dull ways.

#### The National Spiritualists Association OF THE UNITED STATES.

Headquarters: 600 Pennsylvania Ave., S.E., Washington, D.C.

Inquiries concerning matters pertaining to societies, meetings, lectures, and mediums cheerfully responded to.

A large and valuable consulting library and files of various Spiritualist journals from different parts of the world can be inspected.

Every Spiritualist visiting Washington should call at this office.

All communications to be addressed as above to

MARY T. LONGLEY, Secretary.

#### "THE GENTLEMAN FROM EVERYWHERE"

or Truth Stranger than Fiction

By JAMES HENRY FOSS

The following headings of the thirty-two chapters of this book show that it treats of very interesting themes:

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### A Valentine.

Saint Valentine has been here!  
Oh, bless that little man!  
He helped me in my trouble,  
As only good saints can.

My heart was so surely,  
It jumped into my mouth;  
And there it sat a peeping,  
West, East and North and South.

It's leap-year, my heart knew it,  
'Twas looking for the place,  
Where timid hearts were waiting  
And shivering in space.

It spied some in the North Land,  
It found a few "Out West,"  
South it found a goodly number,  
And "Down East" it found the rest.  
Saint Valentine has been here;  
He cut my heart in two.  
One-half he left for my share,  
The other he gave you.

### Aunt Susan's Looks.

H. W. Foss.

"It seems strange," said Aunt Susan, "that none of my girls have called to see me to-day." And as she said that she dropped her knitting work, and looked up the village street. "But then," she continued, "I don't suppose an old lady like me, who never goes anywhere, ought to expect to have many callers."

Aunt Susan, as she was familiarly known to every one in the little village of F— in northern Maine, lived in a little white-painted house, and earned a livelihood by knitting socks for lumbermen and hunters, who annually flock to that part of the state. She was one of those old ladies whom every one loves, and to whom the young people of the village were fondly attached. She did not have to wait long for callers on the afternoon in question, for Jennie Weymouth "dropped in" on her way home from school. She found Aunt Susan knitting as usual, and she watched the slowly moving needles intently as she related some of the little happenings of the school.

"I declare, Aunt Susan," she said at length, "it seems to me you are taking great pains with those socks. I shouldn't be so particular. You are going to sell them, and you will get just as much for them if you don't make them so well."

"Yes," slowly remarked the old lady, "but when I was a girl, the schoolmaster wrote one day on the board, 'Whatever is worth doing at all is worth doing well,' and," she added impressively, laying her knitting aside, "I have tried to live that motto ever since. I don't know what poor boy in one of the lumber camps may wear these socks this winter. Men have hard time enough working in the woods, and they need comfortable socks. And then, too, I sell a good many to the city fellows who come down here. They are used to fine things, and they want good socks. Many is the time I have heard my mother say, as she was getting dinner, 'Let's have a good dinner, as the President of the United States may call.' Perhaps the President of the United States may wear socks I make."

At that Jennie smiled, and said as if in encouragement: "You want to make them good enough for him,—don't you, Aunt Susan?"

Several weeks passed, and Jennie was again calling at the same place, when there came a knock at the front door, and Jennie arose and ushered in Uncle Billy, as every one liked to call him.

"I run!" he said as he helped himself to a chair. "It's been some time since I've seen you,—ain't it, Aunt Susan? How be you now? The last time I heard from you you was having one of them rumtackty spells. But I hope you are over them. I've had them, and they are worse'n than the seven years' itch. But I called in to see you on a little matter of business."

At the mention of business, Aunt Susan, who had tried two or three times to say something, but couldn't get in a word between Uncle Billy's, laid her knitting-work aside, and looked perplexed.

"I want to know," continued Uncle Billy, "if you are making the kind of socks I used to buy when I guided them New York fellers. I got a letter last night from one of them chaps, and he remembers the socks you used to knit, and he wants to buy some. Perhaps you would like to read the letter."

He carefully drew a letter from his inside coat pocket, and handed it over to Aunt Susan, who adjusted her glasses and scanned the envelope closely.

"From Washington, I do declare!" she exclaimed.

"Yes," said Uncle Billy, looking pleased. "It may be from the White House."

"What kind of a joke are you trying to play now, Bill Soule?" she asked.

"No joke," he replied. "Read the letter."

She opened and read half aloud:

My Dear Old Guide:  
When you guided me, one fall, in Maine, you gave me a pair of socks made by Aunt Susan Jones, and I have never found any socks so comfortable. I am going to Mississippi on a hunting-trip, and would like six pairs of socks such as you gave me.

She read the typewritten letter with ease, but the signature puzzled her for a moment. At last she made it out, and exclaimed: "From Theodore Roosevelt! Goodness me! And he knows my name!"

"And so you are really knitting socks for the President of the United States!" exclaimed Jennie excitedly. "And it's all because you had a good motto."—The Sunday School Times.

### A Pause in the Prayer.

"'F I should die 'fore I wake,'" said Donny, kneeling at grandmother's knee, "'f I should die 'fore I wake'—"

"I pray"—prompted the gentle voice. "Go on, Donny."

"Wait a minute," interposed the small boy, scrambling to his feet and hurrying away downstairs. In a brief space he was back again, and, dropping down in his place, took up his petition where he had left it. But when the little, white-gowned form was safely tucked in bed, the grandmother questioned with loving rebuke concerning the interruption.

"But I did think what I was sayin', grand-mother; that's why I had to stop. You see, I'd upset Ted's menagerie and stood all his wooden soldiers on their heads just to see how he'd tear round in the mornin'." But "'f I should die 'fore I wake,' why—I didn't want him to find 'em that way, so I had to go down and fix 'em right. There's lots of things that seem funny if you're 'gin to keep on livin', but you don't want 'em that way if you should die 'fore you wake."

"That was right, dear; it was right," commented the voice with its tender quaver. "A good many of our prayers wouldn't be hurt by stoppin' in the middle of them to undo a wrong."—Forward.

And if but an atom, on a larger part,  
I tell you this shall endure, endure,  
After the body has gone to decay—  
Yes, after the world has passed away.

The longer I live and the more I see  
Of the struggle of souls toward heights above,  
The stronger this truth comes home to me,  
That the universe rests on the shoulders of love,  
A love so limitless, deep and broad,  
That men have renamed it and called it God.

And nothing that ever was born or evolved,  
Nothing created by light or force,  
But deep in its system there lies dissolved  
A shining drop from the great Love Source.  
A shining drop that shall live for aye,  
Tho' kingdoms may perish and stars may die.

—Ella Wheeler Wilcox.

### A Link in Our Golden Chain.

PERFECT LOVE CASTETH OUT FEAR.

### Lanierbrook Stories.

Mime Inniss.

Once upon a time in the long, long ago, there was a little yellow brook running merrily along over the sparkling brown pebbles. The banks, which kept the brook from running out of its channel and playing all around over the fields, were rich black earth and on the top of the earth grew the prettiest green grass. Of course the grass was too green to know any better and sometimes it grew so close to the edge of the brook that its toes got into the water and it wet its stockings.

The yellow and white daisies used to nod to the bubbles as they floated by, and many a bubble felt so delighted to be nodded to by a daisy that it swelled with pride until it burst. But the brook didn't care one bit. It kept laughing on as it ran singing and dancing down its pretty little bed. The brook loved its bed although it was not like the bed the little folks have when they go to bed; for it was always down hill and the brook always had to run just as fast as it could when it got into bed. If it didn't run, the waters above it would just push it along and it would tumble, tumble, tumble right along.

Sometimes there would be quite a little waterfall in the brook. It did not like the waterfalls very well and it always flowed so slowly when it saw a waterfall ahead of it. You see, it knew that it must jump over the waterfall and it was always afraid it would hurt. But when it was once over the fall, it laughed and shouted and tried to roar just like a big river. Sometimes it got very tired of running all day long and all night long too and then it would grow sleepy and when it found a nice dark place in the shady woods it would spread out wide and thin in the shade and run slowly and get cool; or it would find a dark, narrow place where the banks were so high that it would hardly see the sky; then a lot of the water would get there and make a deep, deep pool and it would go so slowly you could hardly see it move while it rested and slept.

And so it flowed and ran and sparkled and chattered all down from the hills into the low lands where the mills were; and here the little brook found that it must work. Now this little brook—laid to work. It loved its little playful life of a streamlet and it did not propose to get churning through a dark, rusty, old mill wheel that never would stand still, but was always making a great roar and fuss and chopping the water up into millions of little bubbles which it called foam. So when it saw a mill ahead, it just would not run one bit; but it spread itself out over the meadows and covered up the grass and flowers and played that it was no longer a brook but was really and truly a pond, and it said to itself, "Ponds don't run. They just stay right still and shine in the sun and the fishes come and play with them and the boys go in swimming with them and boats with loads of beautiful ladies sail over them. Come on, come on," it cried to the rest of the brook behind it, "Let's play pond and let us never, never, never turn any rusty old mill wheels." So the brook said to a family of beavers who lived near by, "Just put up a fence, will you, so that the brook boys can't get through, and stop us from having to tumble down to that old mill. If you will, you may have a house and home for your little beavers right in the pond we will make for you."

So the beavers banged their tails down all together three times, slap, slap, slap. That is "Yes" in the beaver language, you know. Then Mr. and Mrs. Beaver went to work. They cut down a big tree with their sharp teeth and made it fall right across the little brook, just like a bridge. The little brook laughed when the tree fell down. It made a little shady place across it. Then Mr. Beaver got moss and stones and dirt and Mrs. Beaver helped. They patted it down hard with their big, flat tails clear across the little brook boys path. When the brook boys got down to the dam, they said, "Ho, ho, here we are. We can't get out. We can't get out." Then back they began to run to tell the other brook boys all about it, and pretty soon there was a whirling and dancing and turning round of all the little brook boys. Then they began to run into new little places under the bank, over the bank, all around everywhere. But no. Mr. Beaver had left no opening. Then the brook boys were all happy and settled down all quiet and still; so happy because Mr. Beaver had built a fence that kept the brook boys all away from work in the horrid, old mill-wheel.

Mr. Beaver built a house, too, for his family, right inside the dam and the brook covered it all over with water, so that the little beavers were kept safe and snug and warm all winter. That was to pay Mr. Beaver for building his nice fence and keeping the brook away from work.

The little trout soon found what a nice place the new little pond was and they told all the other little trout. Pretty soon every little trout in the brook, as soon as he got big enough to find his way alone, found his way into the little pond, and grew and grew in its still, clear, cool waters into fine, handsome, speckled trout and had little trout of its own.

So the little brook and the little pond lived very happily for many, many years. None of the brook boys ever left the little pond except when the very ambitious ones pushed over the fence, because they wanted to see what there was on the other side just a little bit of a minute. They thought they would be sure and come right back; but when once on the other side of Mr. Beaver's fence, they found they could not get back.

So they had to run down hill with the rest of the lively brook boys who wanted to get out and not be lazy any more and work in the mill. When they got through working in the mill, the mill turned them off and sent them down into the river.

And the summers and winters kept coming and going and coming and going, so very many of them, that the little pond in the woods lost all count of how many; and the little brook boys had never yet seen a man.

Report of Seances held February 15, 1906. S. E. M.

MEDIUM, MRS. MINNIE M. SOULE.

### IN EXPLANATION.

The following communications are given by Mrs. Soule while under the control of her own guides for the good of the individual spirits seeking to reach their friends on earth. The messages are reported stenographically by a representative of the "Banner of Light" and are given in the presence of other members of the "Banner" staff. These circles are not public.

### TO OUR READERS.

We earnestly request our patrons to verify such communications as they know to be based upon fact in these columns. This is not so much for the benefit of the "Banner of Light" as it is for the good of the reading public. Truth is truth and will bear its own burdens wherever it is made known to the world. In the cause of truth, kindly assist us to find those whom you believe may verify them. Many of them are not Spiritualists or subscribers to the "Banner of Light," so may we ask each of you to become a missionary for your particular locality?

### Invocation.

Once again we come into this little circle of anxious influences, into this centre of thought that is reaching toward those who are seeking the light and the comfort of spirit return. Our hearts are aching for those who would get the comfort. To them we would send the loving greeting of the spirit world; to them we would send the sweet message of undying love; and round them we would put arms of strength and guide and lift and help them to see and understand. And for the particular message that may come to the particular soul we would have so clear and definite expression that there shall be no doubt left, no sort of misunderstanding, but only the clear and distinct evidence of the spirit still seeking its own. And may we not forget in this hour of blessed communion that beyond the evidence of spirit life, beyond the evidence of the power to express, running through it all and leading up and out of all, is the wonderful power and love of the Infinite Spirit, through whose love and power these may speak to their own. And may our circle find expression far away in places where no other evidence may be gotten, and near at hand in the hearts of those who, yet too fearful to speak or to seek, may receive and be made brave and strong by the influence. Amen.

### MESSAGES.

#### Clarence Moore.

A spirit stands before me about the medium height. He is very light; light blonde mustache, blue eyes and very blonde hair. He is not very stout, but he seems full of strength, spirit and energy. His name is Clarence Moore and he lived in Toronto, Ontario. He says, "For some time I have been seeking this place, thinking I would send a message to my brother whose name is Fred. I would say to him that it is true that I have been to see you. It is true that I have been able to speak to you and is not from your imagination or any trouble in your brain. Sometimes you have thought it was just an hallucination, but that is not true, and, having been, I hope I shall be able to speak plainer the next time and tell you exactly what I want to about your affairs and our people. I cannot tell you much about the spirit except that I find a great freedom to go and to do. I am not so much interested in the things in this new life as I am in the things that I left behind, because I was much attached through love and interest to many, many things and feel that interest calls me back to them. I send my love to Harriet and hope she will be better soon."

#### Caroline Gordon.

The next spirit that I see is a woman about forty years old. She is a little above the medium height, has blue eyes, dark brown hair, heavy lashes and brows, and has a very strong face. She speaks very slowly and in a most dignified way. She is dressed in very excellent taste and seems to wonder that she is with people of all kinds, as though she had been in the habit of only associating with people in her own station in life. Apparently she does not hold herself above them, and yet there is this little attitude of surprise and wonder that she has to come in the same way they do. She is a woman who always had her own way in everything, and she says, "Because it was usually a better way than any that was shown me by my friends." That sounds to me a little bit like conceit, but she doesn't even smile as she says it. Her name is Caroline Gordon and she says, "I lived in Jacksonville, Fla. Or, rather, I might say I live there now, for I am so closely bound to my present conditions that they seem a part of me. I had traveled a great part of my life through the United States and some abroad, and was in Florida because of business interests and I passed away there. I should like to send this message to Lewis, that the matters are right as I left them and will not admit of the interpretation that has been put upon them since my decease. I thought I made it perfectly plain so there could be no mistaking my wish. I believe I did and that it is only through commenting and conniving that matters have been so badly disarranged and mixed. I have found many of my friends who are eager to help me in this matter and I shall not rest until I have accomplished what I have set out to do."

#### Nellie Stevenson.

There is a spirit of a girl, I do not think she is over fifteen. She is very dark; her hair is braided and tied with a ribbon. She has very large dark eyes and they seem to talk more than her lips. Everything that is said to her she looks the understanding and the answer instead of speaking much. She is really very unusual looking and I think she went to the spirit after a very short illness, for she seems to be in health and strength as though it was a surprise to her and her friends to come over here. She says her name is Nellie Stevenson and she lived in Drakeville, Iowa. "I like over here pretty well, but I think I had rather be back with my father and mother. I would rather, anyway, until they could get used to it. My mother cries so much it makes me want to tell her just how I can see her. I found the little baby and she has grown to be most as big as I am and is just as nice as she can be. She says she was in the house a good deal before I came. Eva cries for me, too, and I wish she would not. I wish they would not any of them cry because it doesn't do any good. It only makes me feel badly and it makes them almost sick, so what good does it do? I wish I could tell them what to do with my books. I do not like to see them just as they are and would like to have them make a change with them. Of course I send my love; they know that, if I come, but I bring some roses. Mama will know what I mean when I tell her they are red."

A spirit of an old gentleman comes. He says he is eighty-six, and he looks it. He is about the medium height, with full gray beard and gray hair that is more like a little fringe. His head on the top is as smooth and clean as his face. He has got one of those beaming faces that seem always to shine with a smile, and a voice that is soft and low. He says, "Well, here I am. My name is John Chadbourne and I am from Fond du Lac, Wis. I knew more or less about this before I came over as most of the old men of my time did. I didn't embrace it; I thought I was too old. I thought I would let the younger generation do what they could toward wrestling with the problem and I would settle back and die by the faith that had lighted my way. I was a Christian and concluded that if God wanted to reveal anything of the other life to me he could do it without the influence of any medium. It looked foolish to me, but some things look more foolish to me now than they did then. I died with the fond hope that I should open my eyes to see saints and my Savior, but either I had not been good enough, or else they got too much the start of me, for I have not found any saints yet and I do not seem to be likely to see any this afternoon. I found a good many people that I knew; a good many who called me by name, remembered my life, and they seemed to be about as much at sea as I was. We have little meetings, talk this thing over, discuss the ways and means of getting more knowledge, and I sort of made up my mind that I would come to headquarters and see what I could do. I am surprised that I could come as well as this, but I suppose it was my desire to find the truth and that I am not affected with any particular grief over leaving anybody in the body, for everybody was prepared for me to go and had an idea that I died in the Lord and that was what ought to be. I have my sister Elizabeth and Jennie with me today. Jennie is as bright as she was when she went away from me; doesn't seem to have changed any, only just grown a little mature in her way of speaking. My brother Ben, who went away forty years before I did, seemed to know more about my life than I did myself. It is very upsetting to have your whole idea of things so completely changed, and I do not know what a man is to do unless he can investigate every new thing that comes along, for there were a good many new facts that sprung up and I did not know which one I had better take, so I did not take any. I do not know as I can do anything except to thank you people for being kind enough to allow me to make this effort to come and I will report to my friends and perhaps some of them will establish lines to their own, and so your good work will go on. Thank you exceedingly."

#### Benjamin Nathan.

I see now a man who looks like a Jew. I do not remember that I ever had a Jew come back before, but this man is. He says his name is Benjamin Nathan. He is not very stout and not very tall. He has very kindly dark eyes and a beard. He is rather quick in his movements and seems to be suspicious that I won't say what he wants said. He says, "I lived in St. Louis and I want to go there. What I mean is, I want to get into communication with my friends there. I would like, if I could, to send word to Sarah and I would like Sarah to tell Lena that I didn't want to go; sorry I had to. It seemed as though if I could have stayed only a few weeks longer that it would have been better, but I didn't leave the house and I am only learning that there is something I can do beside look at her. I saw the picture when it was brought home and saw how uneasy she got after she was left alone with it. At first I thought she had better have the expression changed and then the eyes would not follow her so, but I guess it is better as it is. She will get used to it. Do not let the boy go to that place as much as he does. I would rather he would stay with our people more."

#### Carrie Fielding.

There is a spirit of a woman I should think about thirty-three or four years old. She is very dark indeed and very slender. It seems as though she just wasted away before she went to the spirit and that left her with so little energy that when she comes back it is all she can do to speak and it is almost in a whisper. She says her name is Carrie Fielding and she used to live in Pittsburg, Pa. She says, "I would like to send a word to James and tell him that I am anxious to have a talk with him. I cannot say all I want to here; it is too public, but I am so anxious to talk with you about everything that has happened since I came over. I know that Maude has tried to do what she could, and what has happened was through misunderstanding and not bad temper. Be patient, dear, for time will help you all. I was glad that I told you what to do with the things, particularly with the earrings, because it was better that you did not have to make the selection after I was gone. Sometimes one changes their mind after a while, but I feel glad of just the things that I did at the last. I bring with me a lily like the one you gave me; I mean before I went away. It is beautiful and I wish you could see it. Kiss my little boy for me, and be brave and hopeful, and give me a chance to speak to you as soon as you can."

### A PRAYER AND AN ANSWER.

Riverbrook.

The day is o'er;  
And from its weary labors now I rest.  
My thoughts go out to thee, beloved wife,  
To call thee home again. Upon my breast  
To soothe my cares and loneliness of life.

Thou in thy home  
Mid angel choirs and heavenly voices  
dwelling,  
Canst hear the tortured voice that in me  
speaks,

Outcrying to thee ever, upward welling,  
Through all the Universe thy soul to seek.

But thou art near.

Thy spirit, though from mortal vision hid,  
Still hovers 'round the ones who hold thee  
dear,

That in their grief they may be comforted,  
By knowing of a truth thou art so near.

Thy home is here.

And here the angel choirs and chantings  
be;

And here the voices, speaking through the  
tears,

In sweetest melody of love for thee,  
Shall hold thee fast, in gladness, through the  
years.

The sacred truth

I plighted thee in days now long gone by,  
Thou knowest, dear, is ever kept by me,  
In holiest, purest, sure fidelity,  
That wavers not, nor shall eternally.

Through weary days

I struggle on and wait the glad release  
When, my task done, my tired eyelids close  
On scenes of earth, and I awake in peace  
With thee again, and free from earthly woes.

I struggle hard.  
The paths of life are dark and full of pain;  
And human flesh, ah! all too weak indeed  
To fight and conquer and not sin again  
And thus the Christ and not the Adam feed.

I struggle hard.  
For thy dear sake, for God's, my own and  
thine,  
To live as thou wouldst have me live, O love,  
Apart from sin, and with such strength as  
mine,  
To guide myself and other men above.

My task is great;  
My burden sore, and I am far too weak  
To stand alone and live this life of mine  
Apart from thee. Oh! guide my wandering  
feet!  
Speak unto me with that dear voice of  
thine!

Unto my cry  
Borne up to thee forever, day and night,  
Give answer, O my love, in words most  
clear,  
Such as thou spakst ere from my earthly  
sight  
Thy presence fled and left me lone and  
drear.

Draw near to me!  
O let me feel thy blessed spirit near,  
And know again thy soul and mine are one;  
And in that moment shall be gone my fear  
That life was o'er ere it had scarce begun.

Draw near to me!  
May thy pure spirit from the realms of  
light,  
Pierce through earth's shadows of dark sin  
and shame,  
Come near to me, dispelling all my night,  
And bring me close in touch with Christ  
again.

Myself is thine.  
Unto thee all I am or shall be yet—  
Is rendered up in this dear love for thee.  
Thou lovest me once. Thou canst not  
now forget  
Thy other self for all eternity!

I see a face!  
A form more loved than all the world be-  
side  
Breaks through the shadows all about me  
here,  
Illumes the room with Heaven's glory light,  
And thou art with me, O my bride, my dear!

I hear a voice!  
Of wondrous melody and sweetness rare;  
More soft than any tinkling fountain's  
tongue,  
Thy voice, my own, is borne upon the air  
In sweeter notes than e'er before were sung.

"I have not died.  
O'er death and sin and every hurtful thing,  
My deathless spirit, freed from bonds of  
clay,  
Rose thrice triumphant, ever more to sing  
His praise most glorious, through endless  
day.

"My joy is full.  
I've heard thee tell that thou art still the  
same.  
Thy faithful love, thy constancy are mine,  
And all the years that lie between us  
twain  
Shall make thee ever nearer, dearer, mine.

"Tis God's own law,  
Twins soul of mine in mortal body pent,  
That we are one, and neither ever dies.  
I'm ever with thee. Here I rest content  
Until thine Easter come and thou arise."

Ah! sad old earth!  
No more I'll tread thy paths in hopeless  
gloom.  
I'll take thy toil, thy weariness and pain,  
For she I love has risen from thy womb,  
And by her love revealed me Christ again.

For she is mine  
And I am hers through all the years to be  
Of earth or Heaven. God's wondrous love,  
divine,  
Doth keep her soul and mine eternally,  
In God's own love for all His humankind.

O glad old earth!  
No more thy days are dark and full of  
tears.  
I'll live thy life, take up thy heavy cross,  
For God has given me her for all the  
years,  
And with such wealth I fear no earthly  
loss.

O blessed Lord,  
Whose name we so revere, whose love we  
know!  
We thank thee, both from earth and spirit  
spheres,  
That Thou hast given love for comfort  
now,  
And for our strength through intervening  
years!

O Lord of Love,  
As on we go toward the meeting day,  
Vouchsafe us both throughout the waiting  
night  
'Twixt now and then, that all along the  
way  
Thy hand may lead, Thy love be e'er our  
guide!

### The Egotism of Materialists.

Compare this arrogance with the humility  
of the giants of physical science of today,  
Crookes and Myers and Wallace and the  
French and German masters; men who felt  
that they did not stoop when they paused in  
their study of the phenomena of the physical  
universe to study the psychical, but knew  
that, in so pausing, they arose to the full  
stature of true men, of the noblemen of their  
cult, the leaders of thought.

What have those leaders done?

They have ended by believing; and, in be-  
lieving, have demonstrated again and in a  
new field, the old truths of Spiritualism.

Have they harmed the old physicist position,  
or injured their cult? A thousand times no;  
for no step forward in the physical realm  
has been so great as is the accomplishment  
of bringing together into one the study  
of psychics and physics; the demonstrating  
that matter and spirit are one; the teaching  
of the physicist that his methods and his  
"matter" and his "forces" are far from being  
the last word; that the very phenomena, that  
his latest discoveries are based upon, are in-  
explicable upon any of his old theories, so  
loudly proclaimed as final; that his theories  
of the universe and the ultimate atoms of his  
so-called "matter" must all be recast and,  
in the recasting, full account taken of those  
psychical phenomena and spiritual forces  
which the physicist, once so ready to brush  
them aside, now finds absolutely requisite to  
prevent the destruction of his entire scheme  
of the universe.

The old saw, "Truth is mighty and will pre-  
vail," is again for the millionth time vindicated  
and psychic investigation has done it  
in the very teeth of the opposition and arro-  
gance of the dogmatists of science.



