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The Home of Ella Wheeler Wilcox.

MARY JANE WRIGHT, M. D.

By special request the following account is given of a visit to the home of Ella Wheeler Wilcox. Sunday, Sept. 8, 1901, we took a trolley car from New Haven green to Short Beach, the summer home of Mrs. Wilcox, reaching there at 2.30 p. m.

The poetess and friends were dining. Her genial husband escorted us to the famous

spaces, looking at us with no little wonder, as with open vision we spoke of his long since departed mother, of her love and devotion to him, and how in the future she would walk more consciously by his side all through his earthly journeyings, and how her voice would vibrate on the sensitive organ of memory as he passed from this state to the new condition.

He had no language to answer us, it being his first experience or introduction into this mystic realm. Here in all the freshness of

Whatever the place is you seek for,
Whatever your name or your quest,
You shall come at the last with rejoicing
To the beautiful City of Rest.

You shall store all your baggage of worries,
You shall feel perfect peace in this realm,
You shall sail with old friends on fair waters,
With Joy and Delight at the helm.
You shall wander in cool, fragrant gardens
With those who have loved you the best,
And the hopes that were lost in life's journey
You shall find in the City of Rest.
Ella Wheeler Wilcox.

Occultism, Theosophy, Spiritualism.

BY PAUL F. DE GOURNAY.

Three names, each claimed to represent a different advance of the human mind in the regions of the unknown: all of them shoot from a parent stock. Let us see what is the relation between them. Spiritualism is as old as the world; the first man who felt there must be something higher than himself, some intelligent cause for the varied effects around him, some power within his physical self that made him think, act, govern that same self, was a Spiritualist. The spirit within him had awakened and it began to question to search—what? the hidden, the mysterious, the occult, in other words. He heard voices in the air; he interpreted signs and had visions; he saw ghosts—spirits.

Taken in its general sense, the occult comprises everything the senses cannot cognize, but which must be discovered through patient research. The laws of nature, the laws of being, of the cosmos, etc., all belonged to the occult until spiritualized man brought them under the search-light of science. Each conquest from the occult was a conquest over ignorance, for ignorance is typical of mental darkness and darkness is the cloak of concealment. The "occult," then, is, primarily, an inactive condition, a terra incognita, the surrounding mystery of which appealed, and will ever appeal, to the imagination—a sorry guide for the seeker after truth.

In course of time, systems were adopted to which was given the name of "the occult sciences." Magic, alchemy, and astrology were the principal. Sorcery, witchcraft, necromancy and kindred superstitious or unholy practices were the outcome of magic—of black magic, at least, for "white magic" does not resort to criminal practices. It is claimed that the ancient magi or wise men of the East have modern successors; but from all we know to the contrary, the twentieth century magicians are too self-concentrated to think of humanity.

From Alchemy, whose adepts swore out their lives searching for the philosopher's stone, sprung chemistry, the most practical of modern sciences, while Astrology gave the start to Astronomy, the science most conducive to spirituality, since it takes the mind through boundless space, compelling the recognition of a Supreme Intelligence in the perfect order with which move those millions of stellar worlds, the glory of the heavens.

So, we hear little, nowadays, about "The Occult Sciences"—except Astrology, which holds its own, but there is a pseudo-science, labeled "Occult Science," whose adepts (?) decide the most abstruse questions in a very authoritative, if not always clear way, but leave us in the dark as to whence they derive their authority. Their dictum is as decisive as that of the "infallible" pope of Rome. "Occult Science teaches" . . . "The Masters teach" . . . "The Initiates only know" . . . must satisfy our craving for information. What is Occult Science? Who are the Masters? what the process of initiation? are idle questions; as with the sacred mysteries of the Catholic Church, it may be sinful to try to understand, so, with profound respect for the occult conundrum, we pass on.

Our friends the Theosophists are as dogmatic in certain respects, but they claim at least traditional inheritance from the ancient sages of India. How this apostolic transmission of knowledge and power happened to take place, is, however, another mystery. That they go by the "sacred books," that they speak of the Rig Veda, of the Zend-Avesta, of the Bown-Debes, of the fragmentary Yasna, well and good; but, if they have digested the contents of these sacred records of ancient thought and they wish to impart to us the truths they have discovered, why not do so in plain English? What are those Jir-atmas, Linya Shariras, Kama-rupas and Kama-Lokas; those Tantras and Ush-tan-as, and Baddhas, of the Mazdeans, so frequently used, but a juggling of words, a masquerade of vocabularies, calculated to dazzle and mystify the reader? If we study ancient books, it should not be to add foreign words to the already rich Anglo-Saxon language, but to transcribe the thought those words were intended to convey.

Then, the spiritualistic idea of direct revelation, of individual research rewarded by the guidance of advanced spirits, is essentially acceptable to the American mind. The Simon-pure Spiritualists need not, and do not sit at

the feet of an Adept or a Master and crave initiation; they know no Chellas or Mahatmas; they enter freely the open field of investigation. How far and how fast they advance depends only on their own sincerity of purpose, prudence and self-control.

The claim is made that Theosophy is an advance on Spiritualism. Many Theosophists have "graduated" from Spiritualism; Madam Blavatsky, the great rejuvenator of the creed, was not only a Spiritualist, but a medium, before she gravitated Eastward; and it cannot be denied that the revival of the various branches of occult research received its impetus from Modern Spiritualism. Self-conceit leads naturally to ingratitude, and we need not complain when the vanity-inflated foster child turns away from his nurse; lucky she is that he does not kick the breast from which he drew his vital strength.

While we recognize no spiritualistic hierarchy, we must admit that there are two classes of Spiritualists—the distinction being of their own choosing. Higher Spiritualism does not constitute an aristocracy of money, birth, or social standing; its members are simply men and women who cleave to the spirit, not to the "letter that killeth;" for them the whole range of phenomena is but a text, the esoteric meaning of which they must study if they wish to reap the full benefit of the new dispensation. And to accomplish this they need not delve among dusty records of ancient thought—though such delving is a commendable intellectual occupation; it is by individual soul-culture, by genuine aspiration after the truth and intelligent observation of all signs and tokens we succeed. "A soul inspired with the warmest aspirations after celestial beatitudes keeps its powers attentive" (Watts).

In vain are the exhausted oriental bugaboos, larvas, shells, elementals, etc., raised up to discourage the Spiritualist and rob him of his dearest consolation; he knows that he can communicate with his dead; he can see them, hear their voice, feel their touch, commune with them—visible or invisible. A great boon, verily, yet there is a greater, the knowledge to which this boon leads—the teachings of the spirits. We know that all the phenomena are not of the spirit; we know that deception may be practised by unscrupulous deceivers, that every message is not genuine, that every form cannot be positively identified. Yet we know that all these impediments may be removed and when, by self-conquest, our spirit's aspirations have reached that rare vibration our celestial teachers need to illumine our brain, we will learn truths as authenticated as any that are preserved in the Orient's most poetic conceptions.

Our earth-bound spirits are not eternally tortured in a Krama-Loka, where negatively good deities are bound to undergo a term of probation, more or less protracted; our happy spirits do not pass years, or it may be ages, in a Devashan where a beatific dreamy sleep is the reward of a good life; with us no atonement is eternal, no entity doomed to annihilation, no beatitude found in inaction. Eternal activity, eternal endeavor, eternal progress: such is the spirit's motto. No impassable gulf opens between the free spirit and the earth, his former abode; he still serves humankind, and he teaches man that law of service which is the expression of love, of that all-embracing, all-consuming flame which is as an electric current from the Infinite Intelligence to the lowest object in creation and should return to its source, thus forming a circle, the symbolic image of eternity.

Some, many also, there be, who think too much of Homo (to use one of Mr. Dawbarn's words), to learn what ego studies. These cannot be classed as belonging to higher Spiritualism, but the way is opened to them. In true Spiritualism there is no disguise, no concealment; the study of the phenomena is experimental, the philosophy speaks to the heart and the intellect. The gist of it—and this we fail to find either in Theosophy or the neo-occultism—is that while the possibilities of the spirit's progress have no limit, the only way of that progress, the only end to which it leads, is love—love of humanity proved by service. Whatever system fails to awaken brotherly love in the human heart, is of no earthly use to man, though it claimed to reveal to him the mysteries of the occult and would prove the truth of the revelation—a proof that is still forthcoming.

While we may study, profitably, ancient lore and gather therefrom many precious gems of thought, only such are truly precious as are humanitarian in their application. Truths we find there, but the truth given to man in different ages of the world was interpreted according to the mental and spiritual unfoldment of the medium through whom it was given and the intelligence and racial peculiarities of the people to whom these truths were taught. Man's mind has developed, and we, the practical thinkers of the 20th century, may recognize the truth under its ancient guise without accepting all of the dreamy ancient thinkers' understanding or teaching of that truth.

LINCOLN.

Here come to us another Christ;
This simple peasant of the wild,
Grew up with vine, married with grail,
Yet kept his heart as if a child.
He loved to help the poor and sad,
And strew bright flowers in their way;
To do the kindly deeds he did—
Would turn time's wilderness to May!
Yet hatred nailed him to the cross;
And spite heaped on his head all shame;
But now we know him king of men,
And bless the sound of Lincoln's name!
William Brewster.

Abraham Lincoln.

We doubt if any true American, be he an ex-Confederate, or an ex-Federal soldier, ever speaks the name of Lincoln save in a spirit of reverence and profound love. He who held the Union together in the dark days of the nation's trial is now looked upon by the followers of both flags as one of the noblest types of manhood and the truest American citizen the country has ever produced. It can be said of him as of the teacher of old, he was a man of sorrows and heartaches of earth, and made him the Just Man who could, would, and did save his country from dishonor and give freedom to the slave. He was as much above petty jealousy as the Himalaya Mountains are above the bed of the Ganges, and his nature outrode selfishness as the lightning outtrides the sluggish snail.

It has been said of Lincoln that he was more than a man—that he was an Event. Truer words were never spoken. At great crises in the evolution of the race, master souls from the wisdom spheres, approach the earth to lead in the great transformation from the old to the new cycle of mightier progress. Such souls were and are events in the progress of the peoples of the earth. Lincoln was one of these, and he has taken his place in history as one of the greatest of these events. He who frees his brother from bondage, and saves liberty to his people, is greater by far than the conqueror of a world, or the builder of the loftiest of domes. He stood between the opposing fires of greed and tyranny, and by his death cemented this nation anew by rededicating it forever to the Goddess of Liberty.

Lincoln was a prophet. His great soul grasped the lessons of the centuries past, and with eagle eye took in those of the future. He saw his country's strength and noted with regretful eye her weakest points. He spoke in one of his remarkable papers, of the danger of enslaving the yeomanry of this nation, and pointed out the steps that would be taken in that direction. One by one those steps have been taken by the professional politicians until today Lincoln's words have been literally fulfilled. The small producer, shopman, cobbler, farmer, and manufacturer are all gone—and they are forced to buy what and where their masters say. In finance, his words have been verified all too literally. Foreign capitalists and combines dictate the kind of money our people shall have and use, and the idea is slowly dawning upon the minds of the thoughtful that our nation exchanges the black slavery of the South for the industrial slavery of the tolling millions of all sections of the United States. Lincoln's predictions have been literally fulfilled.

But the spirit of Lincoln lives in the hearts of millions of loyal sons and daughters of America. His soul is yet marching on, and his thought is inspiring many true-hearted patriots to action. He will call again for volunteers to save the nation's life, and once more, let us hope we may see all party and sectarian bonds forgotten, and only the good of the entire people remembered by those who enlist in the armies of Honor and Conscience who are commissioned to break all fetters from the limbs of industry, and set the great-hearted giant free. Justice is often long delayed, but we have supreme faith in the ultimate triumph of the right, and look to see the awakened intelligence of America rise in its might and take its proper place upon the lofty plateau of usefulness where Lincoln placed the standard of righteousness many decades ago. Lincoln was never so much needed in America as he is today, nor were his principles ever the subject of such careful study as they are at the present time. His mighty soul bends low in love over the nation he saved, and, with Washington, Jefferson, Thomas Paine, and Jackson, he is seeking to make America the ideal republic of which philosophers have dreamed, seers prophesied, and for which heroes have fought and died. The name of Abraham Lincoln is a talisman of glory and honor to every loyal son of America, and it will yet quicken the conscience of our people into action until the white light of spiritual truth shines into every life, and every nook and corner of the world's thought. All hail, all honor to the name of Abraham Lincoln, America's freest, most true, and noblest martyr!



Ella Wheeler Wilcox.

Bungalow. Perhaps you would like a brief description of this charming place. While waiting for the hostess, let me try to interest you by throwing up on the mental canvass a picture of that which goes to make a perfect home.

Entrance to the grounds is through Bungalow Lane. From this lane opens a spacious gate, which by the way is always left ajar; no ringing of bells, or knocking—you just step over the pebbles that divide the grassy carpet from the carriage drive. Turning an angle, you see three, pretty, red cottages with their broad verandas, swinging hammocks, easy chairs—everything that suggests comfort, ease and peace. These are occupied by cultured people who journey here to enjoy the salt water and Mrs. Wilcox's agreeable company.

The Queen Anne cottage with a dining hall that overlooks the blue waters, is connected with a spacious reception and music room. Here the invited guests come in close contact with the presiding genius of the place. Up a winding staircase, is the little octagon room with two little rockers, two easy chairs, and reclining benches by the wall. A table between two broad windows from which the ever ceaseless rush of water is heard as it beats against the rocky shore.

Here is where the many thousands of letters are read and answered for the daily press—those sentiments and glowing thoughts which men and women read with such zest, meditate upon, and in their souls make good resolves as to the truth of the problems evoked through her psychic pen.

Over the fireplace in the music room hangs a portrait (in oil) of Mrs. Wilcox dedicated to the best man on earth—her husband.

Out on the broad porch we are once more. A winding path from the open square, with cedar trees on one side, sweet vines on the other until all the other cottages are left in the background, brings you to the Bungalow. This is a square, red building, built on a rocky prominence, sloping down to the wharf where the naphtha launch is ready for the visitor.

Up three steps and you are standing on the broad veranda which surrounds the Bungalow, with its hammocks, easy chairs, and hanging curtains of the golden sea shells to protect you from the heat of a mid-summer's day.

On each side, as far as vision can reach, are the clear blue waters of Long Island Sound. Islands with their green foliage dot the waters, while little crafts are ever passing. That long, dark line in the distance indicates the banks of Long Island.

The door of the Bungalow opens and a girlish figure appears, clothed in pure white garments, with chestnut brown hair and eyes—she bids you welcome. At once you are led to exclaim, "Dear Mrs. Wilcox, how well you look!" "Thanks, for your generous compliment," is her reply. With a sweet and winning smile, you are introduced to those of her literary friends who are present. Two of that company, on this occasion, a gentleman and a lady, I vividly recall. She, with a graceful figure which one could but envy, with a voice like the music of a soft, subdued breeze as it stirs the green leaves on a hot summer's night, eyes that awoke a smile that you never forget—you intuitively sensed that you were in the presence of a refined, soulful woman, one of New York's brightest social stars. The man had deep-set eyes and a far away look, denoting a true psychic, a soul that had touched many points, a mind rich in literary art. We were strongly attracted to him as he sat there in the open

his manhood was a soul man, an ego who had at last touched the meaning of his soul-life, the true blending of two lives in one. His earthly name was practically lost to my inner understanding, as his heavenly name floated by. I learn that his honors are great, but from the psychic side we call him "Soul-light." He will build up many temples and weary souls will find shelter in them. We leave him for a period knowing that we shall surely meet again.

Just at this moment a tall, stout man, with black hair, heavy mustache, slightly mixed with gray, is approaching. We know by his genial smile that it is Mr. Wilcox, the captain of the launch and the husband of our hostess. "Now for a sail," he says, and all march down the terrace paths to the refreshing breeze. Away the brave little boat plows through the foaming water while sitting at the wheel, steering this way and that, to avoid the large rocks, is the straight, graceful figure of Mrs. Wilcox, an adept in this as in other accomplishments.

Anon, we are back again, and inside of the Bungalow. The reception room takes in all the front of the building. In the rear, divided by a long hall, are the sleeping apartments. A fancy rug adorns the hall, a gift from Japan. In one corner of the reception room stands a desk where all the sweet poems have their outward birth that cheer so many lonely hearts. The walls are covered with trophies from many lands. The Indian's tomahawk and hatchet find here a place. Persian mats adorn the floor. A sweet halo surrounds this little paradise on earth. How one could wish that there were many more such genial, hospitable homes—where some one is coming, some one going all the time.

The hostess loves humanity, pities the wanderer, and with soulful warmth, mixes in here and there, those who are joyous and those who are sad, cheering and comforting all who pass the Bungalow.

New Haven, Conn., Dec., 1901.

Life's Journey.

As we speed out of youth's sunny station,
The track seems to shine in the light,
But it suddenly shoots over chasms
Or sinks into tunnels of night.
And the hearts that were brave in the morn-
ing

Are filled with repining and fears
As they pause at the City of Sorrow,
Or pass through the Valley of Tears.

But the road of this perilous journey
The hand of the Master has made;
With all its discomforts and dangers,
We need not be sad or afraid.
Paths leading from light into darkness,
Ways plunging from gloom to despair,
Wind out through the tunnels of midnight
To fields that are blooming and fair.

Though the rocks and the shadows surround us,
Though we catch not one gleam of the day,
Above us fair cities are laughing,
And dipping white feet in some bay.
And always, eternal, forever,
Down over the hills in the west,
The last final end of our journey,
There lies the Great Station of Rest.

'Tis the Grand Central point of all railways,
All roads unite here when they end;
'Tis the final resort of all tourists,
All rival lines meet here and blend;
All tickets, all mile-books, all passes,
If stolen or begged for or bought
On whatever road or division,
Will bring you at last to this spot.

If you pause at the City of Trouble,
Or wait in the Valley of Tears,
Be patient, the train will move onward,
And rush down the track of the years.

The world is ready for these co-operating Brothers, who are called to be obedient to think just alike on all questions; there can be a diversity of opinions and yet all can bow at one shrine. Divine wisdom, which begets divine love, has the at-onement of all gods. All religions are but different actualizations of the same truth. Mystical and occultic systems, all cults of thought that believe in good and through harmony send out peace thought, to all the world. It would be a heavenly place to live in. Truly it comes sometime, for the minds of the people are being prepared for it almost everywhere.

God or Good speed the day when hate, malice and jealousy shall not be known when every soul will have learned to love unto himself,—when there are no wars, but peace, sweet peace shall dwell in the very heart over the ocean bed, love manifest in all good works. When follow in the footsteps of the heavenly Father who taught us to love each other, left nothing but good words and works.

BANNER OF LIGHT BOOKSTORE.

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False Charge Against A. J. Davis.

In the last Progressive Thinker there is a wholesale charge of plagiarism made against the author of "Arabula," in which Mr. Davis is said to have boldly appropriated, without giving due credit, a chapter on the "Existence of God." The charge is false, unjust in every sense, and must not be permitted to remain uncontradicted. The following is quoted from page 4, "The Arabula," in which it will be seen that Mr. Davis not only fully explains why he introduces the chapter, but also gives the author thereof ample credit for the production. The passage reads as follows:—

"Judging from the variety and spirit of criticisms received since the publication of the first edition, I am constrained to conclude that, in many thoughtful minds, not only has the purpose of the chapter entitled, 'God Revealed to the Intellect,' been thoroughly misunderstood and unappreciated, but that the explanations and definitions of the impersonal 'Arabula' have also been sadly neglected and uncomprehended as to their bearing upon the value and object of the Argument. I have already said (see page 207 of this volume), that the chief object in introducing the Argument (which was first published anonymously, and so placed beyond all ordinary means of knowing by whom or how it was written) was, to illustrate the best throes of Intellect in its ambitious exertions to fathom for its own satisfaction the 'light' which invariably comes silently and without argument to the awakened intuition. (See Gt. Har., Vol. II, p. 268.) Students of the Harmonical Philosophy fully understand, and hence do not continually need to be reminded, that Intellect is to pure Reason exactly what instinct is to intuition. Intellect, per se, is selfishness embodied—self-assertive, proud, conceited, pompous and self-sufficient, positive and dogmatic. Its arguments and its revelations of God must necessarily correspond to its own natural laws and tendencies. Hence the conception and statement of God, which the limited and logical Intellect can possibly unfold, will of necessity be a God of personal limitations—cold, proud, judicial, majestic, jealous, wilful, and changeable under sufficient inducement. It was not designed that the Argument of the chapter, beginning on page 208, should be regarded as final, but merely as representative of what the atheistic Intellect is capable of discovering Godward, and in its own behalf, or for its own temporary satisfaction, independently of intuition and the revelations of Arabula. Therefore the severity of the dogmatic denunciations of opposing views must be charged to the nature of the positive Intellect, and should not be remembered against the author, who still refers to Gt. Har., Vol. II, and to parts of his other volumes, for his own perceptions and Harmonical reasonings concerning the nature, existence, and government of Deity.

"Note to the Sixth Edition.—Since the foregoing was written a friend has been successful in his search for the author of the chapter on 'God,' Mr. H. Farrington, a member of the legal profession; but why he should have concealed his name from the original publication is not explained. Within it is an 'inspiration' which, according to my mental experience, was what led me to discover its existence and value."

Diverse Opinions.

Some of the worthy readers of the BANNER, in commenting upon our recent explanation of the office and use of the spleen, while not disagreeing therewith, offer a different version of the duty of this organ in the complex human organism, and one correspondent most courteously quotes in support of this theory, an extract from that renowned scientist, Alfred Russell Wallace, in his work, "The Wonderful Century." If, therefore, it has now been decided that the Spiritualist lecturer recently referred to in these columns, who proclaimed "there are no spleens," was mistaken in his conclusions, and if said important organ is at this late day emerging from its obscurity, surely any light on its beneficent ministry to mortal existence must be welcome.

Wallace, in his enumeration of the wonderful triumphs of the century which has recently expired, adds on page 144, "One other physiological discovery is worth noting here, both on account of its remarkable nature and because it leads to some important conclusions in relation to zymotic diseases. Quoted recently it has been proved that the white corpuscles of the blood, whose function was previously unknown, are really independent living organisms. They are produced in large numbers by the spleen, an organ which has long been a puzzle to physiologists, but whose function and importance to the organism seems to be now made clear. They are much smaller and less numerous than the red blood-globules; they move about quite independently and they behave in such a manner which shows that they are allied to, if not identical with the amoeba found abundantly in stagnant water, and which form such interesting microscopic objects. These minute animal organisms which inhabit not only our blood vessels but all of the tissues of the body, have an important function to perform on which our very lives depend. This function is to devour and destroy the bacteria or germs of disease which may gain an entrance to our blood or tissues, and which, when their increase is unchecked, produce various disorders and even death. Under the high powers of the microscope the leucocytes, as they are termed, can be observed continuously moving about, and on coming in contact with any of these bacteria or their germs, or other hurtful substances, they send out pseudopodia from their protoplasm which envelops the germ and soon causes it to disappear; but they also appear sometimes to produce a secretion which is injurious to the bacteria, and so destroys them, and, these may perhaps be distinct organisms.

"It seems probable, and, in fact, almost certain, that so long as we live in tolerably healthy conditions, these leucocytes (or phagocytes as they are sometimes called from their function of devouring injurious germs) are able to deal with all disease-germs which can gain access to our system; but when we live in impure air, or drink impure water, or feed upon unwholesome food, our system becomes enfeebled, and our guardian leucocytes are unable to destroy the disease-germs that gain access to our organism; they then increase rapidly and are in many cases able to destroy us. We learn from this marvelous discovery that, so long as we live simply and naturally, and obey the well known laws of sanitation, so as to secure a healthy condition of the body, the more dreaded zymotic diseases will be powerless against us. But if we neglect these laws of health, or allow of conditions which compel large bodies of our fellow-men to neglect them, these diseases will be present in such quantities in the air and the water around us that even those who personally live comparatively wholesome lives will not always escape them."

We have heard all our lives that physicians on being questioned regarding the office of the spleen, would reply, "O it has something to do with the white corpuscles of the blood; we don't know just what." And they never can know on the strictly material plane, and cannot prove that these living organisms, whose existence none would wish to deny, are "created in vast numbers by the spleen." A bloated, inactive spleen does cause unfavorably the generation of gaseous secretions that crowd the action of the heart and lungs and produce dyspepsia, when the digestive organs are not seriously impaired, but gas is the most material creation of which the spleen is parent. In corroboration of our position, and in contrast to the erudite opinion given above, let us present a valuable quotation from the teachings of Mrs. Cora J. V. Richmond, proceeding from a source more authoritative than is Wallace's, as he himself must admit, since it is not merely her personal opinion (excellent and reliable as that might prove) but the verdict of an advanced spirit in a realm where vision is clear and theories are replaced by knowledge. Read in her work on Psychopathy on pages 79 and 80:

"Along the membranous system that comes in contact with the finer nerve structure is a certain current of life or of vitality that is not formed of nutriment, of the circulation of the blood or of the nerve force, but nevertheless is an indication of the exact state of the system everywhere. The spleen is the centre of that particular kind of action, the office of which has been the subject of medical specu-

lation, dispute, and theory from time immemorial. At the stomach is the centre of the nutritive system, as the brain is the centre of the psychical system, as the heart is the centre of the venous and arterial system, the spleen is the centre of the magnetic and electric distribution of the body; manufactured in the ganglia, carried forward by the sensitized membranous system into the spleen; the spleen determines by exact physiological processes the precise condition of the nervous system, and if the nutritive system is surcharged, it decides that no more food is required; if any portion of the system is deranged from psychological powers or forces, it is the spleen that indicates it.

"Sorrow or joy, intense emotion of any kind, love or fear or hatred are registered by the spleen and manifested there sooner than in any other portion of the system except the brain. This is the distributing house where the magnetic forces either cease to play, or act additionally upon any portion of the system. For the lack of a better term I might call it the magnetic and electric stomach of the system where the food of the brain and nerve-aura is received before it is distributed throughout the remaining portion of the body. By certain indications you will perceive its effect and influence, not as an organ of vitality, not as an organ that generates life" (not even a leucocyte) "but merely as having a distributive function of that life which, if interfered with or diverted, makes the spleen a register of disease; and is more frequently the recorder of diseases of the nervous system, indicating exactly, as a chronometer does the time, or a thermometer the condition of the atmosphere, or a barometer the changes in the weather—the precise state of the nervous system, and what portion of the vitality should be checked or changed in its circulation.

"By an intelligent comprehension of its indications it will no longer be a term of reproach that a person's spleen is affected or that they are hypochondriac, but rather an indication of a diseased state of the nervous system that must be treated with reference to nervous forces instead of through nutriment or remedies of the external kind."

With this enlightened statement, every spiritual healer of clairvoyant or psychometric experience must heartily accord. And while it was not the time or place for the controlling intelligence to speak of obsession as the cause of many human ills, its possibility and effects are distinctly suggested in his allusion to the derangement of the system by "psychological powers or forces" when "it is the spleen that indicates it." This has been abundantly proven in years of practice. Whether the psychological influence be from this plane (for there are human obsessions), or from the realm of disembodied life, the spleen quickly reacts in consequence, closing its pores to the influx of magnetic or electric supplies, and thus speedily depletes the system, making it negative to the inroads of any diseased condition, a far more active foe to human health than microbe or bacteria.

The safeguard here—cannot be found in "remedies of the external kind," or even of internal "living organisms." That soul alone which is firmly poised, needs no protection, that nature which has overcome proneness to vexation, impatience or anger, whose habits of pessimistic worry have been transmuted into that perfect trust which casts out every fear, and whose at-onement with the Great Spirit renders it impregnable to the attack of any lesser form of spirit, but gives it power to blessedly minister unto, redeem and uplift every spirit in prison, in either realm, such a one need fear no disordered gateway between the physical and spiritual man, but draw with every breath, deep, rich draughts of the elixir of life.

Sude C. Clark.

Home Again.

After an absence of ten weeks, I am once more at my desk in the editorial rooms of the dear old Banner of Light. The paper has been so well managed and ably edited during my absence that I almost fear the effect of my resumption of the editorial chair. But change is the order of life, and it may be that I can add a few words that will interest the patrons of the Banner, from the field of action in missionary work. My return to my desk was hastened by the critical, almost fatal, illness of Mrs. Barrett, who is yet in the valley of pain, but with a strong hope of her recovery. She has been one of the guardian spirits of the Banner during my absence, and has nobly stood at her post of duty in the face of suffering that beggars description in words.

During my wanderings, I have heard so much in praise of the contents of the Banner that I feel assured its work has been greatly improved by the infusion of the new inspiration that has been so manifest throughout the past weeks. Wherever I have gone, the venerable Banner has been found and many true and tried friends have kept pace with it throughout its five and forty years of unselfish labor. The Light of Truth, Sunflower, Progressive Thinker, and Religious Philosophical Journal were in evidence everywhere, and had many loyal friends. Patriarchs in our Cause remembered the Banner of early days when Luther Colby's vigor made it the one staunch defender of the truths of Spiritualism. Many people of middle age were found who had been reared under the influence of the Banner of Light and the early workers in the spiritual movement. They remembered no other Spiritualist journal in their parents' homes, and held it in reverence for the sake of early associations, as well as for its own intrinsic merits.

I was sensibly touched by finding upon the walls of many homes that I visited, excellent pictures of that most illustrious man, Andrew Jackson Davis, as he was forty or fifty years ago, and as he is today. In the libraries of such homes, nearly all of his works were found, all of which gave ample evidence of having been frequently read. In some places, I found that the children of the household, now fathers and mothers them-

selves, had been given the spiritually inspiring names suggested by this greatest of all earth's prophets while in the superior state, as fitting cognomens to bestow upon the embodied souls of the young. Surely such a life and such a work as that of Andrew Jackson Davis have been powers for good everywhere and his great influence all over the globe, has been so potent as to help to shape the daily lives of thousands. Truly, no man in Spiritualism has taught more people, influenced more lives, given inspiration to greater numbers, than has Andrew Jackson Davis. His is not a name to conjure with, but it is one that will shine with ever increasing brightness so long as time endures and thinking men exist. He will be ranked with Socrates, Buddha, Jesus, Swedenborg, and the illustrious seers of all ages when the full meaning and measure of his teachings are grasped by the people of earth.

I am glad to get home again—glad to be able to rest my voice from the labor of excessive speaking—glad to greet once more my friends, the readers of the Banner—glad to be able to report myself ready for action and hope soon to be equally able to report the same of the gentle sufferer, the able assistant editor of the Banner who is now in Boothby hospital. I trust that the reforming of the old ties will be mutually agreeable to all of the readers of the Banner, whom I ask, as a special favor, to send thoughts of healing to the patient sufferer, who has been so near the border line for some days past. There is a balm of healing in every kindly thought, and the union of many such thoughts means the healing of all the afflicted, when they are lovingly directed toward the one wrestling with disease and almost seeming death. Wishing the readers of the Banner one and all, health and prosperity, I am, always,

Your sincere friend,
Harrison D. Barrett.

Washington's Birthday.

Saturday, Feb. 22d will be the anniversary of the birth of the illustrious Father of his Country. As that day is a legal holiday throughout the nation, this office, in company with all business houses, will be closed in honor of the event. All persons having matter for the inner pages of the Banner are requested to place the same in our hands one day earlier than usual in order that the same may appear in due form.

Mrs. M. J. Butler,

the well-known medium, has moved her office from 164 Huntington Avenue to 175 Tremont Street, Knickerbocker Building, where she will be pleased to receive all of her former patrons and as many new ones as may present themselves. Mrs. Butler is one of the most reliable clairvoyants in our ranks, and deserves a goodly share of the patronage of our people.

The Small-Pox Scare

has reached Boston, and rigorous measures are being adopted to enforce vaccination. It is to be regretted that people's fear should lead them to sanction unjust measures of any kind, much less one that is so inimical to health as that of compulsory vaccination. If people want to be vaccinated we certainly do not wish to deprive them of that privilege, but we do object to the poisoning of people's bodies against their wills simply to gratify the desires of medical tyrants whose chief purpose is to add to their perquisites in dollars and cents, without regard to the welfare of the people.

Our readers will regret to learn that Dr. A. Proctor, and Dr. Jackson, both of Springfield, have fallen under the ban of the new medical law, passed in 1901, and are now facing trials for the high crime of healing the sick. They are men of sterling integrity, and it is to be hoped that they will win in their contest for the right. We should have called attention to their case three weeks since and an article had been written with regard to the same, but was lost in handling copy to the printer, hence it did not find its way into our columns. We owe these valued friends an apology and gladly tender the same at this writing. Illness in the editorial staff has seriously interfered with the appearance of this notice at an earlier date.

A copy of the Erie County (N. Y.) Independent has just reached us. It is published in both Hamburg and Buffalo, and is filled with interesting local news as well as valuable dissertations of a philosophical and religious character. Our old friend, Mr. Frank Walker, is the editor at the Hamburg end of the line, and fits into the editorial niche in question with such exact alacrity as to make it seem that he was ever in that line of work, a veritable "living stone" in that house not made with hands, the tongue of editorial wisdom. May the Independent flourish as a green bay tree, and its genial Hamburg editor wax exceeding great in the land, so that his next embodiment may find him a veritable hierophant in political, as well as in occult lore.

Mrs. Eva A. Cassell writes that she sent this office a report of the work of that gifted medium, Mrs. May S. Pepper, in the city of Salem some six weeks ago. We regret to state that said report was never received by us, otherwise it would have been given an honored place in our columns. Mrs. Pepper's work is of great value to our Cause, and should be given due credit on all occasions.

Life can be made a daily round of unalloyed joy when mortals seek to live less for self, and more for their neighbors and fellow-men everywhere. The command of the spirit is "Love thyself last;" by obeying this divine command men will be made better, and our earth will become a fit dwelling place for angels.

Of Things Seen and Heard.

BY S. GMA ZODIAC

There is at all times enough darkness in the world to make more "sweetness and light" desirable and delightful.

I observe that some writer calls this new century a "Psychic Era;" just as if every past period was not founded on soul-principles.

Dr. Alexander Wilder has just presented mankind with a "feast of fat things full of marrow," in the form of an authoritative History of Medicine, which every one should read.

It is apparently too soon in the growth of Spiritualism to expect from its millions of believers much institutionalized benevolence. Spiritualists are on a par with the richest churches in eleemosynary gifts.

If any one desires proof of the constancy of inspiring streams from higher spheres, let that doubting one observe the extraordinary output of Mr. W. J. Colville—the frequency, the variety, and the abundance of his lectures and volumes.

I met a gentleman the other day who said: "She" (referring to an incognito lady medium on Tremont Street) "gave me, in the first ten minutes of the interview, more positive proof of the existence of my friends beyond the tomb than I thought was possible to receive in this sublimity world."

It is reported that the gifted Dr. Dean Clarke is physically enfeebled by some nervous trouble. But it is also reported that his inspirable "intellects" are as available as ever for good work.

Spiritualists are very busy these days in putting themselves in harness adapted to the "work" of constructiveness, under the titles of National, State and Local societies. Still there remains an outside ocean of Spiritualism that cannot be harnessed.

He who doubts the intrinsic merits of Dr. Jenner's discovery should read what the "Poughkeepsie Seer" said fifty years ago in the chapter on "Small-pox" in the first volume of his Great Harmonia.

Did you ever read a letter by Abby A. Judson? If so, then it naturally follows that you have read her weekly contributions to the sixth page of this paper. They are excellent.

If the peripatetic editor of this Banner of Light does not "work himself to death," the fact will be owing to the discovery that "there is no such thing as death!"

In the absence of Mr. Harrison D. Barrett (the editor), we rise to remark that his industry as writer and speaker, both "at home and abroad," is most effective, and is without an example in any other religious movement. May he "see the travail of his soul and be satisfied."

Mr. Charles B. Newcomb, a Boston citizen, has made humanity a rich and rare present. It exceeds in value one of Carnegie's best libraries. It is nothing less than the "Discovery of a Lost Trail." If you desire to find just "where you are at," make haste to read Mr. Newcomb's wonderful book.

It seems that the proprietor and editor of "Our Home Rights"—a most valuable work in the interest of free medical practice—recently solicited of Dr. Durgin (of the Board of Health), the "right" to visit the small-pox hospital near Boston. His intention was to prove that the eruptive disease is not "catching." And now, in furtherance of his "Home Rights" he is prostrated with small-pox in its most aggravated form! He forgot the old saying, "Don't play with edged tools."

I have made recently many curious observations, but must reserve them for another issue; until then, farewell, but "not goodbye."

As we go to press, we learn that Mrs. Marguerite C. Barrett, although yet very ill, is held by the attending physicians, to stand more than an even chance for recovery. She trembled on the border line for several days, and her recovery, if it should be a fact, will be another tribute to the marvels of surgery. It will be many weary weeks ere she will be herself again, even though no complications of an untoward nature arise.

It is with deep regret that we learn of the transition of Mrs. Mary A. Hale Curtis, of this city. She was a true friend of the "Good Cause," and has long been a loyal patron of the Banner of Light. We part with our good friend most regretfully, yet we know that she has found a broader freedom in the life beyond, hence we can rejoice with her in the peace of spirit that is now hers. A more extended reference to her life and work will appear in a future issue of the Banner.

"Spiritualism adds to the sum total of human happiness, subtracts truth from seeming error, multiplies comforts, and divides blessings among the children of men. Therefore Spiritualism is a mathematical religion."—H. D. B.

An excellent cabinet photo. of "The Poughkeepsie Seer" (A. J. Davis) for sale at this office. Price 25 cents.

Good nature and good sense must ever join. To err is human, to forgive divine.

—Pope.

Many strokes, though with a little axe, Hew down and fell the hardest timber'd oak.

—Shakespeare.

To —

Let like a troop of elfin vassals, laden
With burning incense, dew, and spices rare,
My thoughts come banded, bearing from a maiden
All that makes life more rich, complete, and fair;
They tell of the meek spirit's quiet glory
Brooding within her eyes, and shining through
Her gentle face; they give, when told their story
Full fairly wealth of odor, fire, and dew;
Then is my soul caressed and gives caressing;
Then are my reveries thronged with sounds and gleams,
And her fair phantom, gracious as a blessing,
Glides through a rose and purple mist of dreams!
Dost ask her name? O Sweet, to me it seems
Her name were not at least beyond thy guessing!
Feb. 14, 1854. W. D. O'C.

Creations of the Silence.

I dimly guess, from blessings known, of
greater out of sight.—Whittier.

Happiness is a sunbeam, which may pass
through a thousand bosoms without losing
a particle of its original ray.—Sir P. Sidney.

Be pleasant and kind to those around you.
The man who stirs his cup with an icicle
spills the tea and chills his own fingers.—Ex.

How cunningly Nature hides every wrinkle
of her inconceivable antiquity under roses
and violets and morning dew!—Emerson.

There are many things that are thorns to
our hopes until we have attained them, and
envenomed arrows to our hearts when we
have.—Mirabeau.

You need have no fear of "evil spirits" if
your own spirit is illumined with the Light
of Love. You may fearlessly enter the do-
main of all the "evil spirits," incarnate or
discarnate. Their darkness cannot dim your
Light, but your Love-Light will lead them
out of the wilderness of evil into the great
Light of Wisdom's ways.—Lucy A. Mallory.

He only is advancing in life whose heart
is getting softer, whose blood warmer, whose
brain quicker, whose spirit is entering into
living peace.—John Ruskin.

Many men owe the grandeur of their lives
to their tremendous difficulties.—Spurgeon.

That only which we have within can we
see without. If we meet no gods, it is be-
cause we harbor none.—Emerson.

Be resolutely and faithfully what you are,
be humbly what you aspire to be. Be sure
you give men the best of your wares, though
they be poor enough; and the gods will help
you to lay up a better store for the future.
Man's noblest gift to man is his sincerity,
for it embraces his integrity also.—Thoreau.

It is wonderful what miracles the Great
God works in wills that are utterly surren-
dered to Him.—Ex.

How poor are they that have not patience!
What would did ever heal but by degrees?—
Shakespeare.

No matter how much trouble and sorrow
you have, don't give up to complaint. Hope
is the balm—the cure for your ills and
sorrows. Hope and courage are what the
troubled require, and about as good a way
any to get hope and courage is to look about
you, and see how much better off you are
than thousands of others are, no matter how
sad your case may seem.—Ex.

Insist on yourself; never imitate. Your
own gift can present every moment with the
cumulative force of a whole life's cultivation;
but of the adopted talent of another you
have only an extemporaneous, half posses-
sion. That which each can do best none but
his Maker can teach him. No man yet knows
what it is, nor can till that person has exhib-
ited it. Where is the master who could have
taught Shakespeare? Where is the master
who could have instructed Franklin, Wash-
ington, or Bacon, or Newton? Every great
man is unique.—Emerson.

Let us be of good cheer, remembering that
the misfortunes hardest to bear are those
which never come.—Lowell.

The gift of song is never possessed by a
bird of prey.—Franklin.

Abraham Lincoln said: "God must have
loved the plain people; He made so many of
them."

The soul environs itself with friends, that
it may enter into a grander self-acquaintance
or solitude.—Emerson.

Love, which is the essence of God, is not for
levity, but for the total worth of man.—Em-
erson.

In the struggle of human minds the victory
eventually will remain with the best.—
Haeckle.

If God is really preparing us all to become
that which is the very highest, and best
thing possible, there ought never to be a dis-
couraged or uncheerful being in the world.—
Horace Bushnell.

Let it be our happiness this day to add to
the happiness of those around us, to comfort
some sorrow, to relieve some want, to add
some strength to our neighbor's virtue.—
Channing.

"The path of all excellence lies in the fol-
lowing of advancing ideas which rise as we
approach them, and which are perpetually
calling us from loftier heights."

No man can learn what he has not prepara-
tion for learning. Our eyes are held that we
cannot see things that stare us in the face
until the hour arrives when the mind
is ripened.—Emerson.

By rooting out our selfish desires, even when
they appear to touch no one but ourselves,
we are preparing a chamber of the soul
where the Divine Presence may dwell.—
Ellen Watson.

Announcements.

Lynn Spiritualists Association, Cadet Hall,
Alex. Caird, M. D., president. Sunday, Feb.
16, Mrs. Sarah Thomas will be the speaker.
Music by "Thornes" orchestra and Unity
quartet. Supper served in the hall.

Owing to the continued illness of Mrs. Per-
kins and the lack of finances we have re-
turned to the foot-hills. All communications
will reach us at Diamond P. O., Alameda Co.,
Calif. G. P. Perkins.

Henry H. Warner, lecturer and medium
labored in Riverton, Nev., Jan. 30; Franklin,
Nev., Jan. 31; Feb. 1, 2, 3, and 4; Oxford,
Nev., Feb. 6; Holbrook, Nev., Feb. 7 and re-
mains there for one or two weeks. His ad-
dress until Feb. 16, will be Holbrook, Nev.,
then Denver, Col.

Dr. Smith is still confined to his bed, but

In some respects is better than he was two
weeks ago. He is retaining nourishment and
we have more hopes of his recovery. Sec'y.
Dr. George A. Fuller's many friends will
be pleased to know that he will lecture in
Paine Hall, Sunday, Feb. 16, at 7:45 p. m.
I would like to hear from societies and
Spiritualists that desire to organize, and for
platform work at meetings between
Indianapolis and St. Louis and adjoining
states; I have open dates for camps. Ad-
dress 819 E. 16th St., Indianapolis, Ind.,
Virginia Barrett, speaker and soloist.

The Ladies' Spiritualist Industrial Society
will hold their business meeting as usual,
Thursday afternoon, Feb. 13, in Appleton
Hall. Supper will be served at 6:30. The
evening meeting will be held in Paine Hall,
Mrs. Ada L. Pratt, will give a travel talk on
Alaska, illustrated by stereopticon. This will
occupy about one hour, after which dancing
will be in order until 11:30. Mrs. S. A. Chad-
wick, Sec. pro tem.

Mrs. J. W. Kenyon will speak for the First
Spiritualist Society, Fitchburg, Mass., Sun-
day, Feb. 16.

Anna L. Jones will serve the Spiritualists
of Manchester, N. H., Feb. 16.

Dr. George A. Fuller will lecture in Paine
Hall next Sunday, Feb. 16. The Boston
Spiritualist Lyceum will meet at Paine Hall,
Sunday, Feb. 16, at 1:30 p. m. Bring the
children. Question, "Are we instruments of
Fate, or Free Agents?"

The Maiden Progressive Spiritualists have
meetings every Sunday and Wednesday even-
ings, Masonic Building, 76 Pleasant St. Sun-
day Feb. 16, Mrs. S. E. Hall, of Cambridge,
7:30 p. m. John R. Snow, Sec.

W. A. Colville will work in New York during
past two weeks has proved extremely suc-
cessful. Remaining lectures in Brooklyn will
be delivered Feb. 14 and 15, in College of Music,
633 Franklin Ave., at 8 p. m. Farewell in
New York at "Schuyler," W. 45th St., Feb.
17, 8 p. m. W. J. Colville sails on Kaiser Wil-
helm der Grosse for London, Feb. 18.

Subscriptions for "Throne of Eder" have been
very numerous the past fortnight.

E. J. Bowtell will speak at Willimantic,
Conn., Feb. 23. On the evening of March 2,
at the Theosophical Rooms, Snow Street,
Providence, R. I. His open house for camp
meetings except Aug. 17, on which date he
is engaged at Niantic, Conn.

Hartford, Conn., Feb. 10th, 1902. Because
of the increased interest and attendance,
Madame Haven, organizer and conductress of
Christ's First Spiritual church, has deemed
it expedient to hold circles for healing and
development for ladies only on Tuesday after-
noons. This is a new departure, but is
called forth by the press of her Friday evening
circles. These are so well attended that
many are turned away unable to gain ad-
mittance to the rooms. The Sunday evening
meetings are full of interest. Surely the
Cause of Spiritualism is more and more vital
as the days go by. Secretary.

Reincarnation.

A discussion as to the truth or falsity of
the doctrine of reincarnation has for some
time been going on in the columns of "Light."
I have sent that journal the following com-
munication, and it occurs to me that it may
be of interest to your readers.

It is a painful surprise to me to read so
often in the columns of Light disappointed
correspondents regarding the reliability and
genuineness of spirit communications. A
notable instance lately is an interview with
an intelligence through a medium purporting
to be Edward Maitland, in which the intelli-
gence announces a changed attitude in regard
to the doctrines which he and Anna Kings-
ford so zealously put forth while living. And
then the disconcerted devotee of these teach-
ers comes on questioning the genuineness of
the communication. I quote: "I have read
with astonishment the two columns of Light
of this week purporting to represent the
changed opinions of Edward Maitland and
of Dr. Anna Kingsford. A recantation of all
their lives' teachings such as this will need
more and stronger evidence than that of
anonymity, even though backed by the sup-
positions of the two sitters, who thought they
recognized the manner and gestures of the
controlling intelligences." Your correspond-
ent at "Sunbeam" also finds the same difficulty
in straightening the tangled evidences regard-
ing a surgical operation which he thinks has
been unfairly treated at the hands of the spirits.

It seems to me very strange after so many
years of experience in mediumship that Spirit-
ualists should not have learned how little
dependence there is to be placed upon spirit
communications, and the reasons why.

It is notably true that if one is not a
believer in the doctrine of reincarnation goes
to a medium for information in regard to the
truth of it, the doctrine is very likely to be
denied. On the other hand, if one who be-
lieves in reincarnation goes, the doctrine will
be approved and sustained by the controlling
spirit. Furthermore, if an investigator who
has no positive convictions of the subject ap-
plies to a medium who is convinced of the
truth of reincarnation, the investigator is
very likely—almost certain—to be assured of
its truth. On the other hand, if such an in-
vestigator, free from definite convictions,
applies to a medium who has convictions
against the doctrine of reincarnation, such
investigator is equally sure to be told that
there is no truth in it.

As a rule, mediums in France, where this
doctrine is generally believed in by Spiritu-
alists, if interrogated, their controls quite uni-
versally affirm the doctrine. On the other
hand, until recently in England and America,
where this doctrine of reincarnation has not
been generally received, if a medium is in-
terrogated, the controlling spirit is almost sure
to decide against it. Similar results will be
found as regards almost any doctrine con-
cerning which one may seek information
through mediums. This is one reason why it
has always been difficult, if not impossible,
for Spiritualists to form an organization. All
shades of belief, from the conviction of the
believer in the Bible and revealed religion
may be found among Spiritualists, and these
conflicting doctrines maintained. Indeed, the
only article of faith which all Spiritualists
can subscribe to is a belief in an invisible
world and the possibility of communicating
with it. The reason for the difficulty named
is inherent in mediumship. Spiritualists in
general have yet to learn that the prejudices
of the medium have very much to do with
the conclusions advanced by their controls.

The laws of spirit control are as yet very
little understood. There are instances where
the communication is manifestly the convic-
tion of the spirit, quite independent of the
medium or of the sitters, but these instances
are very rare. The essential matter in all
this is the demonstration of the fact of the
continued existence of the spirit after the
death of the body and the possibility of com-
munion. Beyond that, it is perhaps most
important for us to learn that the dictum of
the medium or of the sitters, but these instanc-
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Children's Spiritualism.

Three Companions.

We go on our walk together—
Baby, and dog, and I—
Three little merry companions
Neath any sort of sky;
Bliss as our baby's eyes are
Gray, like our old dog's tail;
Be it windy, or cloudy, or stormy,
Our comrades will never fail.

Baby's a little lady;
Dog is a gentleman brave;
If he had two legs, as you have,
He'd kneel to her like a slave;
As it is, he loves and protects her,
As dog and gentleman can.
I'd rather be a kind doggie,
I think, than a cruel man.
—Dinah Mulock-Craig.

To Elhanan Coy, Monson, Me.

My dear little friend, Elhanan:
Perhaps you didn't know it, but I have been down to your home several times, and am trying so hard to come close enough to those who are round about you, so that I may have an influence on your life, and on the little folks who live with you.

You have asked me to tell you about building bridges for your friends, and I don't know of any better bridge to talk to you about than the one of Trust. Of course there are all sorts of bridges that one person can make for another and help another, but the one of Trust is really one of the sweetest and prettiest ones. It is not only sweet and pretty to look at, but it is strong and useful. Perhaps you will know what I mean, even before I begin to tell you, but I will make it as plain as I can so that some of the little folks who as I don't have spirits talking to them as often as you do, may be helped, too.

You know that we build bridges over dangerous places, over dark rivers that rush and roar through the land; over railroad tracks along which engines tear and foam; and from one steep place to another, so that people can pass in safety. In the same way, bridges in earth-life are just as dangerous as real tracks and rivers and steep places are. When people are in a great hurry and rush along to get to a place, just not stopping to think of anybody, but just striving to get there as quickly as they can, they are like an engine that rushes, and sometimes crashes as it goes tearing through the land.

Whatever it is that needs a bridge built over it you must first build the little bridge of Trust. Perhaps somebody comes and tells you that somebody else has said about you, and makes you very unhappy because you feel that the one who told this thing about you has been unkind and untrue to you; but somehow a little bridge of Trust sent out here that helps your friend to walk to you and to understand you better, and they will get right down into your heart and will know then that the thing they said was wrong, unkind, and untrue.

I have often seen people kept from doing wrong because somebody trusted them; and that was a bridge that helped them to walk over the river of temptation. Suppose by and by when you get to be a big boy, and you go away from home, somebody should laugh at you because you believed in spirit-returns, and that people in the other life were close to you; and you got very much discouraged over it and after a while you thought that just to keep people still when they were talking about you, you wouldn't say anything more about your spirits; but all at once you remember how your auntie, and your mother, and your grandmother are trusting you to carry this knowledge out into the world, and to help people with it; and then somehow you will have strength and steadiness to say the word that ought to be said, and they will have built a bridge of trust for you over a rough stream in which you almost lost your footing.

There are bridges of Love, bridges of Charity, bridges of Acts, and bridges of Words as well as Acts that help people. Every time you throw out a helpful thought in any way to any person, you have made a bridge for them to walk to better conditions and a better life. So after all, you are all bridge-builders, and I am sure that knowing this you will want to make your bridges strong with love, steady with faith, and bright with hope.

I send my love to all the Banner children and hope some more of them will write again soon.

Your friend,
Sanbeam, through her medium, Minnie M. Soule.

An Epistle General.

To Banner Friends, Young and Old.

ELISE A. HUNTRESS.

(Continued from Feb. 1.)

My mama has a home-made ouija board and receives some good messages. When asked what makes it move, it answers, "good spirits" or "angels." She receives good advice and messages in regard to things, of which she knows positively and absolutely nothing. How could she, if it was not from spirits as that says? I do not believe my mother is a fraud; for I cannot see any reason or object she should have in deceiving me, for she was opposed to Spiritualism until the ouija convinced her that there must be some truth in it.

My great-grandfather, who died a few years ago, saw a ghost or spirit once. He and another man were driving ox-teams along a lonely road in the day time when the snow was very deep. They saw what appeared to be a man on horse-back coming, so they turned out for him to pass when they discovered that he had disappeared. They searched for his horse's tracks in the snow but could find none. Soon after this spirit appeared near that spot to another man and said his name was Bryant. The spirit then told that he had been a preacher while living and was journeying on horse-back along that road when he was murdered. I really think that there must be some truth about Spiritualism; though I have not investigated it much of any; yet I wish to as soon as I can.

Some persons refuse to believe in spirit returns because they say there are so many frauds, and that all of it may be a fraud. Why don't they sincerely try it for themselves with a ouija or in some other way? I do not pin my faith on any other person and mother does not. The ouija will keep a little for me now and I intend to keep trying and see if I can get good messages through it. I think all persons, if they honestly seek, may have the chance to "prove the spirits."

Though perhaps all cannot obtain messages through the ouija, or in the simplest way, yet



Mrs. L. A. Harris, a Prominent Member of a Chicago Woman's Political Club, tells how Ovarian Troubles may be Cured without a Surgical Operation. She says:

"Doctors have a perfect craze for operations. The minute there is any trouble, nothing but an operation will do them; one hundred dollars and costs, and included in the costs are pain, and agony, and often death.

"I suffered for eight years with ovarian troubles; spent hundreds of dollars for relief, until two doctors agreed that an operation was my only chance of life. My sister had been using Lydia E. Pinkham's Vegetable Compound for her troubles, and been cured, and she strongly urged me to let the doctors go and try the Compound. I did so as a last resort; used it faithfully with the Sensitive Wash for five months, and was rejoiced to find that my troubles were over and my health restored. If women would only try Lydia E. Pinkham's Vegetable Compound first, fewer surgical operations would occur."—Mrs. L. A. Harris, 278 East 81st St., Chicago, Ill.

\$5000 FORFEIT IF THE ABOVE LETTER IS NOT GENUINE.

When women are troubled with irregular, suppressed or painful menstruation, weakness, leucorrhoea, displacement or ulceration of the womb, that bearing-down feeling, inflammation of the ovaries, backache, bloating (or flatulence), general debility, indigestion, and nervous prostration, or are beset with such symptoms as dizziness, faintness, lassitude, excitability, irritability, nervousness, sleeplessness, melancholy, "all-gone" and "want-to-be-left-alone" feelings, blues, and hopelessness, they should remember there is one tried and true remedy. Lydia E. Pinkham's Vegetable Compound at once removes such troubles.

there are probably some in nearly every home, who can if they try aright; so that each one who cannot receive them may have some friend whom they can trust, as I trust my mother, and need not go for proof to any medium or seance to run the risk of being humbugged by frauds.

I never attended a Spiritualist meeting or Lyceum as there are none in this vicinity for many miles that I am aware of; but I would like to very much. Rosebud said that children who live where there are no Lyceums should talk about it until they got some one to organize one.

I would like to have a Lyceum and a young people's society at my home, and so would my parents. My papa has made some effort, but finds it difficult to get enough for a reason, that I will proceed to explain, and would like for some one to suggest a remedy.

We have nearly ten dollars worth of books that we have sent off and purchased; and we have tried to loan them to some, hoping to arouse an interest. But the most of my associates and the people here have studies and other reading, or are common hard working people that have but a common education, so most of the books are too deep, but unlike deep rivers, they seem too dry and contain much that is not understood; and as people here know but very little or nothing of Spiritualism they do not have the patience, time or desire to wade through these dry rivers which resemble the River Jordan when the Children of Israel crossed over on dry ground; and are also filled with scientific, psychological or metaphysical terms and expressions, like stones on the dry river bottom that become blocks to the readers here, as they are not comprehended any more than the lines on Mars.

So we would like to buy more books and pamphlets which I wish to study myself and then circulate among others, but do not know what ones to get, and are about discouraged in sending for what we are unacquainted with.

We would like to purchase some that are rather small and low priced, containing the substance and principal, essential beliefs of Spiritualism, and also something of the history of the Spiritualist uprising or movement, with brief biographical sketches of prominent Spiritualists. We would prefer ones arranged in a natural and systematic order, that are interesting and easily understood by young persons of about fifteen, and that could be used in Lyceums or loaned to others.

There probably are many just such books as we want; and I wish some who know, if they think there are many others in the same boat with me and might be benefited, would publish in the Banner a list of such books, and of ones that would be suitable for a course of home reading, similar to the C. L. S. C. Epworth League and other courses. (To be concluded.)

An Easy Way to Make Money.

I have made \$260.00 in 50 days selling Dish-washers. I did my housework at the same time. I don't canvass. People come or send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business and expect to clear \$4,000.00 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-Washer Co., St. Louis, Mo.

Mrs. W. B.

The Bigness of Phillips Brooks.

At the height of the busy holiday season, only a few days before Christmas some years ago, a large man stopped at a counter in one of the big stores in Boston to make a purchase. As he stood waiting for his parcel in the bustling, hurrying crowd, above which he towered head and shoulders, a poorly dressed little girl came wandering by, crying bitterly. Turning quickly, the tall man stooped down and asked her what the trouble was.

"I've lost my mama, and I can't find her," she sobbed out.

Without a moment's hesitation he gently picked her up, and raising her carefully to his shoulder said: "Now, I am a very big man. You sit on my shoulder and you can see everybody in the room. In a few minutes you will either see your mama, or she will see you."

Sure enough, in a short time the little one joyfully called out, "There's my mama!" and at the same moment a small, shabby woman

came hurriedly pushing through the crowd toward them.

"Oh, I thought I'd lost her," she said as she came up. "I've hunted everywhere and couldn't find her."

She reached up her arms and took the child, and with a kindly smile Phillips Brooks picked up her parcel and walked away.—Franklin B. Wiley, in the January Ladies' Home Journal.

Cancer of the Breast.

So many people are dying of this terrible disease. The disease is increasing with wonderful rapidity. Mrs. B. F. Southard, of Buffalo, Mo., has recently recovered from a most advanced stage of this disease by the Oil treatment of Dr. By, of Kansas City, Mo. Mrs. Nancy F. Billings of West Bridgewater, Mass., was cured by home treatment. Persons afflicted should write Dr. By for 112 page illustrated book on the treatment of cancer in its various forms. Address Dr. W. O. By, Kansas City, Mo.

Literary Department.

THE DOOM OF DOGMA AND THE DAWN OF TRUTH. By Frank G. P. Putnam's Sons, New York and London. The Knickerbocker Press.

This is a book of 397 pages, well printed, and on good paper. It is one of the most able works I have read in several years. It deserves to be classed with Dr. Draper's "Confessions of a Theologian," or Prof. Andrew D. White's "History of the Warfare of Science with Theology." I say it deserves to be classed with those books; in one respect it is better than those; that is, it carries with it an affirmative, which builds up a kind of Positive Philosophy. Mr. Frank certainly lays away the cobwebs of theology, but he leaves the thinker standing on a firmer foundation.

The author of this book has thoroughly studied the theologies of the day, having spent several years in the orthodox ministry. He is not only an up-to-date minister, but he is well posted in the theologies of the past. He traces almost every point in Orthodox Theology back to pre-Christian and pre-Judean times. This book is not in the first sense of the word Inconclusive. In this instance like Whittier's "Reformer," it is not only the "destroyer," but also the "builder."

In his preface Mr. Frank says: "If the author could have achieved nothing more than the tearing down of old moss-grown walls, sacred to the memory of a thousand years; if he had foreseen that his mission was to deprecate the shrines and fountains of ancient temples, and consecrated homes, witnessing naught but the consternation of the faithful, and the groans of the defeated, he would have desisted."

But because he believes he has substituted a talkman of truth for every faded demolished shrine, a scripture of science for every phantasm of faith; logical deduction and convincing demonstration for emotional frenzy and the rhapsodies of rhetoric; hope for despair; justice for iniquity, and common sense for rash credulity; he has been encouraged to offer the results of his personal study to the world."

Again he says:—"That antiquity buried in the night of ignorance should have faded, we cannot marvel; but that there is a religion, enlightened, truthful, un hypocritical, and strictly scientific, we sincerely believe, and have sought somewhat to foreshadow in the following pages."

After a most interesting and instructive introduction, of 29 pages. Part One of this book gives in a most interesting manner, "The History of Religious Dogmas."

This part contains chapters on The Curse and Reconciliation; or Attonement Re-interpreted; God within, or Inspiration Redefined; The Revolt of Reason, or the Rehabilitation of Faith; Natural Phenomena in Christian Theology, or the Trinity of God; The Myth of Hell, or The Human Heart Expanded; God Made Flesh, or the Myth of Human Deification, and The Defeat of Death, or the Strange Story of the Resurrection.

Part Two, on the Making and Unmaking of The Creed, has chapters on The God-Fathers of The Creed; The Age of Calvin; The Christening of The Creed; The Deformation of Deity, or the Scandal of Theology, and The Crumbling of The Creed of Christendom. The third and last part is devoted to The Fundamental Conflict Between Religion and

Theology; The Twilight of The Past, and The Marriage of Reason and Religion. The reader of this altogether too brief review is advised to purchase this book, and to not merely read, but to thoroughly study it.

Moses Hall.

Praise from Press and People.

Few books have been so highly praised by the press and the people, as Dr. Bland's new book "In the World Celestial." The Chicago Gating Gun, says: "To Spiritualists it will be inexpressibly delightful; while doubters will find it highly entertaining." The Medical Gleaner, says: "It presents a bright picture of the eternal dream that holds the world together. It will lift the reader into enchanting realms, and leave a sweet taste in his consciousness." Cora L. V. Richmond says: "I have read it with deep interest." Dr. Bowles, president of the National Liberal League, says: "Every page is a rich mine of intellectual gold, and each sentence a gem of moral beauty." The Light of Truth says: "Spiritualists will be charmed with it, and skeptics converted by it."

The Chicago Record-Herald, says: "The story is a pretty bit of idealistic fancy, which one involuntarily wishes might be true." The book says it is true in all essentials, and Rev. Dr. H. W. Thomas, who contributes a preface, gives the assertion this guarded endorsement: "That this story is true in substance the author believes, and those who have known him longest and best esteem him most for his high intellectuality, integrity and nobility."

The great Philosophical Journal, Human Faculty, says: "It is written in choice language, and is highly entertaining and edifying." The Philosophical Journal, says: "It tells us where the spirit world is, and what sort of a world it is, and it is a most valuable spiritual book. This book is for sale at the Banner of Light office. Price one dollar. See advertisement.

"Jim!"

This new effort of that busy woman, Carrie E. Twine, is a creditable production. It is replete with helpful suggestions, and tender appeals. The broad, generous character of the author is well represented in her characters, and the omnipotence of love is shown in the changes wrought as by magic, when the mysterious hand touches the secret keys of human nature. Her characters are all of a type to be found in the social world, and the shame and shame of the representative ideas of the world are set before the amused reader in a light that is very realistic. The influence of the spirit mother is beautifully illustrated and the ways of circumventing prejudice and winning reason from the eclipse of creed, are often laughable.

Jim is a hero of the right type, and his ambition and efforts are such as to inspire noble resolution in the reader. "Lucky Jim." May he reach many thousands with his high ideals and unselfish examples.

Lyman C. Howe.

Asphodel Blooms.

Another fertile offering from the soul of Emma Hood Tuttle breathes upon us. Its rhythmic messages of love and duty, hope and prophecy, are replete with tender suggestions and spiritual revelations, fresh from the loyal soul and sympathetic heart of the gifted author. She makes all phases of nature participate in the royal feast. From a Saint Bernadette, yet not of the Flock, and from lilacs and lilies to the sweet blue-eyed blooms of human childhood, she sweeps the keynotes and thrills through the whole diapason of life, with a lively imagination that translates all the phases of nature into her ideal kingdom, and charms as well as instructs, and inspires the supple emotions. All lovers of expansive verities will rejoice in this new supply of poetic wealth, and moral persuasiveness.

Lyman C. Howe.

Talks with Authors and Writers in Washington.

Miss Lillian Whiting, who is spending the winter in Washington, presents today one of the most unique figures in the journalistic world. She confesses, indeed declares herself a journalist and a "newspaper-woman" pure and simple; yet she has written a number of books of an essence so delicate and ideal that it is difficult for the public, who knows her through "The World Beautiful" books and her poems, "From Dreamland Sent," to connect her in any way with the sordid rush of the newspaper office.

The few who have spanned the supposed gulf separating journalism from literature. "Please call me just a newspaper worker," said Miss Whiting, when seen at her room at the Dewey Hotel, "just a plain reporter of the things which are. Journalism? It is the greatest and finest force in the world. Books are good; magazines are better; newspapers are best. Why? Because they do the most good. They reach the greatest number of people, they touch on the widest number of subjects, they stir the deepest feelings. Oh, I have the utmost faith in the future of Journalism, and the greatest pride in its present. I would rather do my work through an ordinary daily newspaper, and reach my public that way, than through many, many books, bound in gold and white."

To those who have not met Lillian Whiting personally would be a surprise. Some would look for the masculine type of journalist, with short hair and ink-begrimed hands in one who has been the literary editor of a great Boston daily and the editor-in-chief of a Boston weekly paper, and penned masterly editorials; others who know her poetry and essays might look for the ascetic, the genius, with the keen nerves and the eccentricities which are the privileges of geniuses. They would find neither. The first thing with which one is struck on meeting Miss Whiting is her thorough womanliness, that all-pervading charm of femininity which characterizes her. She is petite, pretty, young, well-gowned. She is not ascetic, but blond and sanguine, with light hair, a clear, healthy complexion, and clear young eyes. Her gown is distinctly Parisian, and her manner is polished and charming.

Miss Whiting is at present engaged in

debut work—that is, she works when she pleases—on two new books, which will probably not appear until next autumn, or later. When her work here has been finished she will go abroad to Paris and then to Florence. Florence is her favorite spot in all the world. She likes Paris next best.

"It is not that I love Paris less," said she, "but that I love Florence more. Florence is the one city in all Europe which still maintains its medieval beauty and atmosphere. It is the center of so much that was great in the art and literature of the past and of an active and attractive art life of the present. It is a place to dream and work in, a place of amethyst mountains and falling stars, of musical rhymes that waken one at half-past five in the morning and lull one to rest at night, of quaint villas, rose gardens, and ruined statues. I have something to show you," she broke off quickly, "that comes from one who loved and lived in Florence," and, forthwith, she took from a velvet box a little gold necklace, with a locket containing a bit of Elizabeth Barrett Browning's hair. "It was hers," said Miss Whiting reverently. "She wore it when she was a little child, and treasured it always. After her death Robert Browning sent it to Kate Field, and from her it came to me."—Washington Post.

Some Suggestions.

I have just been reading of the arrest, conviction and fine of thirty dollars each of Mr. and Mrs. Chesbro in Los Angeles, Cal., for practicing their God-given power of mediumship without paying the license of five dollars each a month for the privilege. The case will be carried to the Superior Court on the plea that said city law is unconstitutional, as it interferes with religious liberty.

My sympathy goes out to the worthy mediums thus arrested, and suggestions keep pouring in on my brain from my invisible friends as to the best methods of preventing similar occurrences in the future. If we wish to be recognized by the masses as a religious body, we must conform to the customs of such organizations. Why should we not organize as churches do, and thus avoid conflict with civil authorities? Our ministers would then be treated as spiritual teachers, and not as fortune tellers. As such our meetings are conducted on the plan of taking admission at the door, and our mediums charge for sittings, just so long will our meetings be classed as theatres or shows, and our workers taxed for conducting business. We must change our methods if we wish consideration and respect shown us that other religious bodies have.

What if all the prominent ministers of a certain denomination should crowd into the few large cities of a state, open meetings on their own account, hire their own hall and music and charge no admission, but let the small towns and villages suffer thereby, and be deprived of the social help and stimulus that is given by trying to live good, upright moral lives? That is just what we are doing. Let us profit by the methods employed by church organizations, and march on with the good work, so that every town and hamlet hungry souls may be fed with the bread of life. We have the only true scientific religion, but unless we lay aside petty differences and organize for successful work, our beautiful truths will be taught by others under another name, and the struggles which our pioneer workers made will count for naught.

Our country should be dotted with churches or temples, where our inspired teachers and message mediums could find occupation in uplifting humanity. We should aspire to higher things, and not always remain in the A. B. C. of phenomena. We should become more altruistic, and show forth in our lives the beauties of the philosophy we teach. Only as we organize on the foundation of brotherly love, will we command the consideration of the world at large for ourselves and our spiritual mission.

Lillian Briggs Browne.

ASPHODEL BLOOMS

OTHER OFFERINGS.

By EMMA HOOD TUTTLE.

This volume contains a selection of the best poems of this gifted author and stories contributed by Clair Tuttle in her charming style. There are 233 pages, with six full page illustrations, including photographs of the author and Clair Tuttle. It is bound in blue with silver embossing.

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The volume is dedicated "To those whose thoughts and feelings reach into the Unseen Land of Souls that has the drail of Asphodel, mixed with common flowers is offered, hoping to give rest and pleasure while waiting at the way station on the journey farther on."

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