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WELCOME! ANGELS, PURE AND BRIGHT.

[Tune-Hendon] BY STEPHEN BARNSDALE.

Welcome! angels, pure and bright, As ye come from realms afar, Gently leading to the light, Children of this darkened star?

Welcome! To the shores of earth; Lift our souls now in the dust-Precious souls of priceless worth, Covered o'er with mould and rust.

Help to raise our thoughts above, While we travel on our way, To the souls we dearly love. Dwelling in supernal day.

We will join your glorious band, When we leave the shores of time; Join you in your mission grand, Alding man become divine.

Till that time to us shall come, We will aid you here below; Help to banish sin and gloom, Help the waves of life to flow.

God Junior.

BY CHARLES DAWBARN.

I have shown, at least to my own satisfaction, in my article entitled "The Size of Man," that there is no such limit to manbood as taught by ignorance, and endorsed by both present day science and theology. I therein asserted that Ego occupies the whole of a certain space in cosmos, in which space he exists and manifests his finite sonship to the Infinite. To draw a picture of man as composed of a bunch of hair, then a great space, and at last a few toe-nails, would be exactly as sensible as to assert that Ego has a few senses at one end of his manhood, then a huge gap, and the rest of him shivering in loneliness at the other. Yet such is the supposed manhood of to-day.

I claimed and pictured Ego as having no dark, unexplored and unoccupied continent between his head and his toes. The region between the few vibrations of sound and the myriad vibrations of thought I claimed as actually occupied by Ego in the eternal Now. That energy and ether compel him to certain limited personalities, existing at the same time, is a fact which man the mortal is, at last, beginning to dimly comprehend. I further claimed that this conception of the extension of manhood is in harmonious accord with facts of science and the dreams of philosophy.

I pictured man as Infinite Intelligence flashed into space, and thereby personified into finite limitation. I showed that the finite can only comprehend that which is personified. I illustrated this thought by the existence of electricity in our atmosphere, which is absolutely beyond description or comprehension, until by flash or spark it is individualized, when we think of it, talk of it, and photograph it into permanancy. We thus grasp, realize and photograph man as a spark or flash of the Infinite Intelligence, hurled by energy into the ether. and therein compelled to evolute, step by step, into the fullness of an Ego.

The point I merely hinted at in that article I want now to elaborate a little more fully. If the reader grasped my thought, he perceived that Ego, being a finite expression of the Infinite, necessarily contains within himself every power of the Infinite that can be expressed in a finite individuality. This power will belong to him as an Ego. And, yet further, as an Ego, he must be capable of expressing this power throughout the entire range of vibratory expressions possible to him in Cosmos. If Ego be expressing himself through but a portion of his own vibratory possibilities, that manifestation will stand to us as a personality, which is, to that extent, limited in power, although his powers are necessarily divine, so far as they can outreach.

There is a divine ideality of Godhood, in com parison with which Ego must always stand as a very limited personality. And by the same law or rule of comparison, Ego's own lesser personalities have in their turn an ideal Egc, to which they stand as but puny and fractional personalities of a mighty whole.

If my thought has been grasped, and it is acknowledged that the powers of Ego must be enormous compared to those wielded by any of his own limited personalities; and yet further, if we realize that each one of us is really an Ego, holding this sublime relation to the Highest, then we are now prepared to endeavor to place such startling truths in their proper relation to our life of to day.

Creative Thought is itself evidence of Divinity. We have seen that Ego is himself born of such a thought. But as a child of the Infinite, and with a Divine inheritance, he himself has also his own power of Creative Thought. It will be possessed by himself as Ego in a fullness impossible to his own fractional personalities, but will always be held and wielded in proportion to the vibratory energies he can compel to his service. In other words, man the mortal will have a certain portion of Creative Thought Power. Man the spirit will wield yet more of it. And further personali ties of Ego will each use the same divine prerogative. At the same time we can now see that Ego himself will always compel the whole that belongs to him to his constant service.

We now turn to the one manifestation of Ego with which we are familiar—that of mortal man-to discover if he presents evidence of the truth of the claim that he actually possesses and wields his share of this Divine Creative Power.

The term "creator" is always used by every

blends and shapes its preëxisting atoms to a | and renoil into vibrations wherein it may be | at a time. So we have Ego as man the mortal, designed form and use. The old conception of a something created out of nothing by divine will has become absurd to the thinker of to-day. We are therefore discussing the fact of Creative Power itself, which, in its fullness, is wielded by what we call Great First Cause, and which same power in its lesser manifestation, and working amid the same raw material, becomes objective through the Creative Power of Man.

Thought is to-day recognized as the directive and creative power of the universe. Man has always thought from brain to brain through space by means of the vibration of the ether. To day, by using an instrument of metal, he vibrates his thought to a sister instrument a thousand miles away. Or he flashes rays of sunshine, impregnated with his thought, across a space limited only by the curving surface of the earth. Such are mortal man's manifesta. tions of "thought flashes" through space. But at every step of his progress man has been materializing his thought. Every invention is a materialized thought. No man builds bridge, steamship or temple until he has first constructed it in thought. Every detail must be thought out, or his design is a failure. These are surface truths of to-day. I now want to invite the student reader to a thought excursion into realms that he has not dreamed were ruled by man.

First, let us remember that unmaterialized thought forms cannot be destroyed by fire or water. They neither rust nor decay. They are registered in vibrations of the ether, and will therefore reappear whenever or wherever their vibrations are repeated. Man is constantly erecting thought structures which remain amidst thought vibrations, and are not even intended to be solidified into the forms of mortal life. Man is thus constantly creating man. This startling assertion I propose to prove, and then to note some of the equally startling effects of this use of man's Creative Power.

The success of the novelist depends upon his creation of human beings who live and act as naturally and as forcefully as your next door | Ego will only be advancing into greater powneighbor or dearest friend. A "David Copperfield," or "John Halifax, Gentleman just as real to every reader as any relative or acquaintance. He is alive, as other human beings are alive. He is intellectually and spiritually alive. You know as well what he will say, do and think under any special circumstances as you could prophesy the action of your father or son. His life-force depends upon how well he is created in every detail. The actor gives you but part of a man. The successful author rounds him out till as child, boy and man nothing is lacking. The inferior writer makes a botch of his job, but Nature, or First Cause, does the same when she moulds an idiot, and she usually leaves out some important detail in every one of us. There is no difference in this Creative Power save in degree. The historian merely tries to do for some of the human beings created by First Cause that which the mortal creative artist does for the men and women he projects. The student will notice that both alike are made out of the same materials. All live and move amid the same ethereal vibrations, and are subject to the same laws.

There is a tremendous truth embodied in this assertion. Human creations by First Cause are, as we have seen, occupying a sphere of vibrations, that however extensive, is limited at either end. Human creations by Second Cause also occupy a sphere of their own, but more limited than that of their Creator. They are touch physical vibrations, nor can we conceive of them, at the other extreme, as enjoying evolution, and ultimately climbing godward. In a word, man the created, can, no more than First Cause, create a being equal to himself. So man's thought created men and women are never endowed with physical bodies. Their vibrations commence with the ideal. In the psychical sphere these creations are as much alive as any creation by First Cause. Whether man's creations contain any element of progress, and can ever reach out into the spiritual is a point I leave for future discussion and examination. Let us take then a universally known character such as David Copperfield and analyze him. The student cannot, nor could Dickens himself materialize him, for he would only be a manufactured copy of a thought, like everything else man creates. As tion is a thought embodied in materials the mortal can sense.

A "David Copperfield" if created by First Cause has a scope that permits him experience in the material, the psychic and the spiritual, and all at the same time. The "David Copperfield" created by Second Cause, has an embodiment in the psychical, and probably in that only. But it is as real embodiment as that of man the mortal, and reached in precisely the same manner, that is by thought creation.

Ego's own immortality is founded on the fact that his individuality is expressed in certain vibrations of the ether; and when those vibrations are repeated, everything that has been, AND WILL BE, becomes a present reality. The existence of man's created man depends on the same law. Now let us, very briefly, see what this means, for the student and I are traversing a forest wilderness of the unexplored, at least by man the mortal.

However real they may be. Robinson Crusoe and Bunyan's Pilgrim never had a form existence in earth life. They were "thought rescientific mind in the sense of a manufacturer | alities" as much as the bridge or the temple is who takes certain existing raw material and a thought reality before it is outlined with pen personalities only one of which can be grasped London Light.

seen and touched by mortal sense. Their ex- man the spirit, and, mayhap, man the angel, istence is just as real and prolonged as that of but all included in man Ego. Ego himself-on the psychic plane. If the reader will think for a moment of, say, both Charles Dickens and David Copperfield, he will perceive that, to him, one is precisely as real as the other, and that either and both are as real as any other character depicted in human history. Our acquaintance with anyone is a and just as lasting as the vibrations of the mere matter of detail. In fact, most of us ether in which they personify. So we have, to know far less of Dickens than of Copperfield. Each exists to-day amid certain vibrations whose repetition in mortal experience we call 'memory." Every historical character is nothing but a name, save as he has been, and is created in detail by the historian. Socrates lives amid vibrations where he has been placed by out other thought creations, necessarily limited Plato; and both Plato and Socrates are no to definite expression in ethereal vibrations. more real to us to day than David Copperfield. If one can be invoked or evoked by the mortal, so can the other. The life in all alike is "Created Individuality." That one is created | limited scale. But these creations by Ego are by First Cause, and the other by Second Cause, is only a difference of degree. God Senior and God Junior use the same methods and the angel, the same power, or perhaps the compulsame raw materials. We have here to remember that there are thought-perfections and thought-imperfections as much in men as in bridges, but the imperfect and the perfect are are alike expressions of life in certain vibrations of ether, where thought holds direct con-

So we have at this moment a Dickens created by God Senior, and a Copperfield created by God Junior, equally alive, and each in his degree. Each is an entity. Each may therefore be reached by intention or chance (if there be chance), and each is included in the phenomena called "spirit return." The difference is this. God made Ego has a manifesta tion amid vibrations which appeal to mortal sense. Should such vibrations cease for any cause whatever, Ego remains still an entity, manifesting amid vibrations we call "spirit.' And we may well believe that if, in some distant future, those spirit vibrations should in their turn cease to respond to manhood, yet ers and a more godly individuality.

But man's created man is an entity within certain limits only. Real, absolutely real, amid his own vibrations, he remains both embodied and limited. Ego cannot endow his creations with his own soul life any more than Deity could endow Ego with an infinite godhood. So the student will now see that just as we have God Senior and God Junior, we have also man senior and man junior as facts ings; and being very near to mortal vibrations call "soul growth" would be unknown to him, but his ethics would be shaped by social considerations as with us mortals.

We further notice that David Copperfield, as a creation of Dickens, is no more and no less certain an entity than his created Fagin the Jew thief, or Bill Sykes the murderer. His benevolent old Fezziwigs is no more or less of an entity than the infamous Ralph Nickleby who would sell his own niece. And each of these man-created men is alive, and ever responsive to his own vibrations. But, all the same, we mark an awful difference between Ego and his creations. God Senior's men learn by experience, and grow into a nobler manhood. The creations of God Junior are always the same, with no more of progress than is infused into them by their creator. Copperfield still more curtailed at either end. They never | will be Copperfield to the end of time, and Bill Sykes will murder so long as vibrations permit. Such is the natural law amid which God Senior and God Junior must both work. But this truth contains a lesson marked for the student and me.

Amid the vibrations in which the Spiritualist seeks to demonstrate and enjoy "spirit return," man-created man is specially at home. Now let us endeavor to discover what that means. We immediately discover that the novelist, and the dramatist, and the historian, are not the only creators of this limited manhood, but that the reader and I are also building living entities, who, in their turn, influence and notice there is both a dark and a bright side to this creative power, for if it inhere to Ego through his divine origin, it cannot be limited to his lower personality we call man-mortal. Man spirit must have a similar power, though we have seen, the inventor's proudest produc- | limited to the vibrations amid which he lives and moves. And beyond man spirit is Ego himself as a vast and united though limited whole. who by the exercise of precisely the same Creative Power is, in his turn, giving birth to idealized Egos who cannot transcend the vibrations into which they are born.

I will now ask the student to turn back to our starting point that he may mark, and map if he will, the position we have reached in our exploration of this land of the unknown. We started with the assertion that man can only realize the personified. Infinite Intelligence is beyond his grasp. Yet when that Infinite Intelligence is limited into personification he recognizes it and calls it "Ego." We perceive that Limited Intelligence retains the essentials of the Unlimited. I might have spoken of them as Intelligence Senior and Intelligence Junior, but deeming the reader would better grasp the thought under a more accustomed name, I have called the Infinite All in All "God Senior," and his finited manifestation I have called "God Junior." The lesser retains all the finite possibilities of his creator. His limited selfhood is, however, so vast that to any intelligence less than his own he breaks into separate | even as spirit is ever more real than matter.—

The expression of thought which crystalizes into form, being an essence of intelligence, inheres to Ego, and therefore, but in a lesser degree, inheres to each of his personifications. We must further keep in mind that these personifications are all active at the same time, use every day language, a sort of family chart which stands as God-Senior, the Great Thinker, only known to us through Ego, who is his expressed thought, and with similar, but limited powers to those of his Creator. We then perceive Ego, as God Junior, in his turn flashing The chart further exhibits these thought creations by Ego as also embodied intelligences, and each exercising its power on a yet more expressed in each of his personalities. This gives to Man-spirit, and perchance to Mansion, to express his own ideality into a limited but form life.

The student can now perceive that the unknown land we are exploring is peopled, first of all, with Egos, who are limited expressions of the Infinite. The personalities of Ego are divided only by vibratory limits, at which border line they can more or less mingle, blend and exchange some of their experiences. But the population also enrolls vast peoples born of Ego's creative thoughts, with each individual limited by the vibrations into which he is born, and through which he experiences life. And the student notices, yet further, that these lesser creations have their share also of inherited power, and create their own thoughts into lesser forms of life.

As a result of our own exploration we now discover that creation is not the simple matter expressed by theological ignorance, as a six day's work by a personified Deity. Nor can it be measured by modern rule of evolution into scientific feet and inches. So it is time for the independent thinker to cast aside forever such baurd limitations.

The effect of the outworking of these laws upon mortal man remains to be most carefully studied. Man the mortal has climbed but slowly even to a knowledge of his own immortality. Everything beyond that has seemed delightfully simple. His loved one dies, and comes back-through a medium. Such has been modern Spiritualism. The student will in creation. This man junior is alive, and begin to see that the unexplored is vaster than with manly power shaping his own surround- he has dreamed, and is offering problems worthy of his utmost powers. He will begin to he is undoubtedly one of the chief factors in realize that the historian has himself been a 'spirit return." The element of progress we | Thought Creator, and has peopled the past with living entities, who have been idealized, and some of them worshiped as if they were real Egos exemplifying a divine sonship. Herein is the gateway into further fields of thought.

Meantime the student and I will do well to go over and over this discovered territory, and thus claim it for our very own. We will then be ready to once again explore the unknown of human powers and possibilities.

San Leandro, Cal.

"Be Up to Date."

Be as you are and when you are. You cannot do business successfully on the upper round when you are on the lower round.

Being up-to-date is being each day nearer own harness. The house you daily live in is your own, built by yourself. Your life is easy, cannot easily get out of it or away from it. Wherever you are, it will be with you.

The size of your house is just the size and not take you from it. No matter what person's kitchen or parlor you may be in, the house you miserable, according to the measurement and build of your own house.

the atoms and elements necessary for your his depot at the spot where President Garfield sometimes control their creators. We further best growth, you will be up-to-date in everything, and all of the dead past will be the eventful second of July, 1881, and then out into receding and decaying strata of your conscious the driving rain. Memory is busy now-the being.—Marion Enterprise.

The spiritual thinker, the spiritual theist, will always run the risk of being regarded as a Pantheist, but the designation does not truly apply to him unless we revise the meaning of the word. "Pantheism" has hitherto meant the merging of God in creation. Let it mean the merging of creation in God, and we one of America's martyrs. are fairly content to accept the word. But we prefer the setting forth of the spiritual truth as Saradananda gives it in "Prabuddha Bha-

The materialistic "Pantheism" is not at all a suitable name for the religion of the Vedanta; you might express it better by the Hypertheism or Supertheism, or something higher than Theism. The God of the so-called Theism is outside this world. Vedanta leads us a step higher, and proclaims the immanency of God in and through all this creation and process of evolution, and so we might better term it Hypertheism, Supertheism or Monism.

It must never be forgotten that "immanency" does not necessarily mean loss of personality, but possible personality in some tranfaculties at our command do not enable us to comprehend; but that personality of the im-

On the Wing.

Dear Banner: A hot night-a crowded sleeper -a fearful headache-complete exhaustionmental depression. Such in brief is the history of one night's journey in May-a trip of some five hundred miles or more from the region of leafless trees and sleeping grasses in New England to the land of sunshine and flowers in the South, where peach and apple-blossom and the fragrant magnolias made the balmy air of spring redolent with their sweetest incense that welled up to God from the bosoms of Flora's loving children. The transformation was indeed wondrous to behold-the gaunt, barren trees in New England stood mute and motionless, protesting in dignified silence against the freezing kisses of the Frost King who came nightly to induce them to lend a willing ear to his chilly wooing, whose very presence numbed the swelling buds with cold, and caused them to close their petals closely until they were assured that it was safe to burst into bloom.

Toward the Southland the Frost King tried also to journey, but he encountered the warm breath of the Queen of Summer, and precipitately fled northward, leaving his gentle rival free to awaken the trees from the hypnotic sleep his frosty wooing had cast over them, and to call the flowers forth to raise their gentle heads in all their regal beauty. He made an occasional but futile stand against the Queen's forces, and the battle they waged was eagerly, even though neutrally, watched by those children of Nature who waited in patience for the coming of the Summer Queen to call them into life. Wherever this battle was fought, the day was filled with signs of promise of victory for the forces of the Queen, while the night put them into flight and restored the Frost King to temporary power. But each contest drove the King and his :: \!diers backward toward the North, and bursting bud and unfolding leaf betokened the gladness of plant and tree that their frosty wooer had been compelled to depart. Journeying rapidly southward, the traveler could not fail to note the signs of contest between the serried hosts of the Frost ruler and those of his competitor, the gentle Queen of life and growth. Even as life in itself is a battlefield, so in the arena of plant and tree functioning, there is ever a contest between the force that kills and the one that warms them into active being.

After a trip of eighteen hours, everything was changed; the forest trees had donned their robes of green, while the pear, the apple and the plum trees had gaily decorated their emerald branches with pink and white garlands of exquisite flowers, solemn yet joyous pledges of their hopes for the future, and indices of their gratitude to their Queen for her goodness in banishing their natural enemy from the north-the powerful Frost King. In the branches the birds were sending forth their melodies of song, telling man of their joy at being once more privileged to return to their favorite haunts. Everywhere were found the signs of the coming of Summer, and the traveler could only marvel at the difference a few hundred miles could make in the appearance of Flora's children in their unselfish work of making beautiful the face and form of Mother Earth.

In Washington, D. C., at last; headache a constant companion, yet it was soothed somewhat by the voices of birds and flowers, as well the heart of things. One works best in his as by the radiant beauty of the changing scenes in the splendid drama Nature was enacting for the education of a world. In the great peaceful and happy according as you have Capitol city, the splendid monument to the built. The house you build is yours, and you Father of his county, the Capitol Building, the Congressional Library, the Smithsonian Institute, and other Government buildings, came into view, in all of which the American measurement of yourself. Life's events can- traveler takes a just pride, for they belong in part to him, and he visits them as a king is wont to visit his favorite haunts in his royal have built for yourself is there, and you are domain. But there is no time to gaze upon shallow or deep, narrow or broad, happy or the splendid edifices in which the affairs of our Government are conducted. There is work to be performed, as well as flights of fancy to When you naturally attract and repel just follow. A moment is spent in the Pennsylvafell a martyr to the spoilsman's bullet on that wounded President, his grief stricken wife, a nation in mourning, Senators Platt and Conkling in anger leaving the Senate, the eighty days of suffering for the illustrious commoner, whom a grateful people had selected for their ruler, his agonized transition at Elberon, the stately funeral, the departure for Cleveland, the tomb at Lakeview, and all was over for

Soon the familiar faces of true and tried friends put the memories of the past to flight, recalled the visitor from wool gathering journeys, and made him live once more in the Real. The cheerful, spiritual face of Mrs. Longley is seen at the window, the door opens, and the greetings given and received indicate that sincerity dwells in the hearts and souls of those who speak. Prof. Longley comes forward with a flood of spiritual music in his soul that flows forth in words of brotherly sympathy and goodwill, in his eager questionings about the dear friends in the North, and in his earnest desire to make the traveler feel at home. A step is heard, and behold another friend appears; he is from scendental sense which the experience and the | far.off Ohio, and his face also glows with welcome. He is E. W. Bond, the temperance worker, political reformer, and humanitarian from manent God is higher, not lower, than ours. the great Buckeye State. His heart beats in The infinite is ever more real than the finite, loyal sympathy with the struggling masses of earth-his soul is filled with tender solicitude

Written for the Banner of Light. MY BROKEN DREAM.

BY B. D. SHAW. Image of a joy supreme, Inconstant vision, thou art gone,

My dear loved dream, my broken dream, Why must thou flee before the dawn? If this be but a fickle dream, The passing fancy of a night,

Impress of waking thoughts, why seem So Real, why give me such delight? Why bring sweet hopes if but a dream To this poor solitary couch?

Yon moon and stars benignly beam As if they would those hopes avouch. Thou broken yet thou blissful dream, Come boat with me adown this life, Alone I am upon its stream

Where tumult, sorrow, pain are rife. Sometime there'll be no broken dream, Not always will the gloom obscure. And oft, though dark, I catch a gleam Of that land where our dreams are sure.

Until thou dost return, fair dream, Thy image-thine alone I'll keep, One morn thou wilt come back, I deem, To wake me from a breathless sleep.

Spirit-home, of thee I dream, Tis all the joy left me in this, I dwell on the enchanting theme, As I approach that realm of bliss. (Inscribed to Spirit Robert Dale Owen.)

The Spirit-World.

What Can We Know About It, How Can We Study It?

Become Certainty?

BY C. S. CARR (DR. TALKWELL).

I believe that every creed, every religious system, every social force, every movement of the people, either political or religious, should be treated with respect and given a fair trial found to minister to the file of any one, it ought to live; if it does not so minister, it ought to, and will, die. I wish neither to bolater up nor tear down anything that is the ater up nor tear down anything that is the star up nor tear up nor tear down anything that is the star up nor tear down anything that is the star up nor tear down anything that is the star consolation. I would like to see every movement of mind and heart live by virtue of its own inherent usefulness, rather than by any artificial support. And if failures must come, hearts must be broken, ambitions thwarted, let it be no work of mine that has brought it about. I believe in the doctrine found in the fifth chapter of Acts, where one of the San-hedrin is represented as saying: "For if this work be of man it will come to naught; but if it be of God ye cannot overthrow it; lest haply ye be found to fight against God."

Whether we will or not, we are all bound together by ties of brotherhood. Here we are all together, limited to the narrow confines of this little planet we call the earth, hurled this little planet we call the earth, hurled one spirit communes with another spirit withinto space that we cannot comprehend, at a out the intervention of any physical agency velocity we cannot measure. Whence came we? whither are we going? are startling ques-tions that make as all alike apprehensive tions that make as all alike apprehensive in solemn meditation, in an attitude of genuwith doubt or hopeful with expectation. Put all together, all that man knows about the whence and the whither of the human race, and we have not much. We know so very, very little about the whole matter. A row of interrogation marks, to which there is no answer, stretches backwards into antiquity. Another row of question marks, each one without an answer, stretches into the dimness

For myself, I cannot answer all these questions. The very best I can say is that I hope, I trust, I have every reason to believe that this same limitation of knowledge is the lot of every one of us. We cannot afford to spend every one of us. We cannot afford to spend in differing a little real reason why our time in differing a little real reason why our little real rea

both know we shall only have a little.

That I was born, that I live, that I shall die deal. Did I have a conscious existence before the life I am now living? I do not know. If I did, I have entirely forgotten it. I have no reason whatever to believe that I had. Other people, however, whom I respect and love, think they have reason for believing that we have lived before; that this is only one of many

Shall I have conscious existence after this life? I believe I shall. I hope this is true. I long to feel sure of it; I have tried every way possible to convince myself of it, but I am obliged to confess that this belief does not rest on absolute demonstration or indisputable evidence. The strong probabilities are in favor of this belief, but I cannot honestly say that I know it is true. I am acquainted, however, with a good many people who say they know that there is a conscious life to follow this life. Some base their knowledge on divine revelation, others upon human experience. I have tried to attain this certain knowledge from first one and then the other of these sources, but I still lack that certainty that so many good people profess to have.

But while I have not found that surety which I so much desired concerning the fu ture life of man, I have found nothing to de prive me of holding sentiments, aspirations, hopes, based on analogy, strong probabilities and fair deductions concerning a belief in a future life.

I believe that man is a spirit. He has temporarily a material organism which we call a body. That this body is his to control and use for his spiritual interests. That the body can only be used according to the physical laws that govern it, if success and happiness are to be obtained. That the spirit at present is confined to the body, except, perhaps, in rare instances. I believe that it is barely possible that, under some circumstances, the spirit may leave the body before the animal existence of the body has ended. But, commonly and normally, the body constitutes the only environment of the spirit at present. The spirit knows of the universe external to the body only such things as appear to it through the bodily senses. How correctly these senses represent to the spirit the actual truth concerning the universe external to the body, no man knows, no man can know. The spirit can only know its own states. That these states correspond to objective realities I do not doubt, but I

cannot know.

At the death of the body, I believe this spirit continues to live. Whether in another body or not, I cannot know. That the spirit may continue to live as pure spirit, unfettered by material bonds, unhampered by bodily limita-tions, seems to me as probable as that it will have a larger or more perfect body.

God is represented to us as a spirit touching the uttermost boundaries of the universe. Everywhere at once, absent nowhere. We are represented as being sons of God, created in His own spiritual likeness; capable of becoming like Him. I believe that each spirit will be given all the liberty of spirit freedom that it is capable of using wisely. That our bodily limitations to-day are the swaddling clothes of the spirit infant. And that as the spirit grows its boundaries of liberty will be enlarged until the child has grown to be like to anything you say to him. If you offer him the Father, the companion of the Father, to dwell with the Father, bounded only by an

unlimited universe. After the spirit leaves the body, I believe it enters on a new existence, not very dissimilar to this one. It loves, hopes, fears, is actuated by passion and greed, is miserable or happy, as a logical continuation of the life that now is. I do not believe there is any Scriptural, his

torical or traditional warrant for supposing to their replying raps, but paying not the think they believe something, and do not that these liberated spirits go away to some slightest attention to you or anything you This tract goes on farther to say: "T that these liberated spirits go away to some distant place. I believe that the spirit-world into which they pass is intimately contiguous to this world. I believe it and its influences of the spirit world. I believe it and its influences of the spirit world. I believe it and its influences of the spirit world. I believe it and its influences of the spirit world. I believe it and its influences of the spirit world. I believe it and its influences of the spirit world. I believe it and its influences of the spirit world. I believe it and its influences of the spirit world. I believe it and its influences of the spirit world. I believe it and its influences of the spirit world. I believe it and its influences of the spirit world. I believe it and its influences of the spirit world. I believe it and its influences of the spirit world. I believe it and its influences of the spirit world of the spirit world. I believe it and its influences of the spirit world of the spirit world

touch us on every side. Only the thinnest vell

of physical limitation hides us from the glories and the mysteries of the spirit-world.

We are, as yet, in material bodies. We can have only those visions that the material body is capable of giving us. The body can take no ognizance of the spirit world. It cannot be-tray to us any of its secrets. The body stands at present as a barrier, as an absolute non con-ductor of the truths of the spirit-world which we so long to know.

I believe the body to be surrounded by the realities and harmonies of the spirit world. But, like a dumb animal that it is, it walks and talks in the midst of all these glories, unable to pass over to the spirit confined within itself, a single jot or tittle of its magnificent sur-roundings. That the silence and uncertainty which surrounds the spirit imprisoned in bod ily existence has sometimes been broken by angel visits and inspired visions is recorded again and again in Holy Writ and credible history. But these seem to be exceptional circumstances, rather than the normal condition of things. The records of these occurrences, both modern and ancient, gave such meager details, and were subjected to such unscientific scrutiny, as to be of little or no worth to me, save the general fact that such things were commonly believed to be possible.

That the departed spirits can and do appear to us who remain in the body is a belief as old as humanity, as wide as the earth, and as irre pressible as the belief in God. Personally, I am not sure that such an appearance has ever been vouchsafed me. I have sought it, wished for it, striven by every means that I am capa ble of to attain such an event, but it has never happened in such a clear and definite manner as to not lead me to grave doubts. But I think it is true that the vast majority of people either believe that this has been possible in past times, or continues to be possible in the present

That a liberated spirit can communicate with other spirits liberated from the body seems to me probable and rational. That a spirit liberated from the body can communi-cate with a spirit still imprisoned by the body, by direct spirit impressions, as one spirit com-Can Faith Become Knowledge, Can Doubt municates with another spirit, seems to me probable and reasonable. God is represented, and Jesus is represented, as being able to commune with our spirits, not through the physito another, ready made, without the intermediate agency of sense or touch. That the spirits found to minister to the life of any one, it that is gradually growing into a conviction. ought to live; if it does not so minister, it That my grandmother, that my father, who be a blessed certainty.

But at all times it appears to be probable, beautiful, helpful, and, if true, a wise and be-neficent arrangement on the part of our Creator. I do not know of any reason why it should not be true. It seems to me I do know a great ceived from the spirit visitor?
many reasons why it ought to be true. It would certainly encourage spirituality on the probable, but the language us part of those who remain in the flesh, quicken responsibility for secret deeds and hidden thoughts, and bring to earth the holy touch of spiritual reality that the materialism of all

ages so much needs. But remember, this that I am talking of now is that direct spirit of communion in which whatever. That spirit communion which is only possible in our best and purest moods, he showers upon us.

As yet, we as spirits are unable to transcend the limits of the bodies that imprison us. But our spirit friends who surround us have not secret." There is a deep philosophy underly-these limitations to contend with. They do ing these specific directions how to pray. I be-not find physical objects to be obstructions, lieve this to be the only way that the average sical bodies, passing from part to part, or place

our time in differing. I know so little, you know so little, that if we put together all we prayer and meditation were oftener, I am not it the wish to tell us things we do not know, to prepared to set any limit to the value that our spirit friends might become to us in our blind through troubles we do not understand? This gropings after truth, and in the oft-time wearing be an incidental effect of their communion, these are the certainties with which I must gropings after truth, and in the oft-time weariness and the lonesomeness of our earthly pil-

> It seems to me indeed a wise Providence that has set our boundaries for us in that we may not go to them while we remain in the body, with all of our blindness and misunderstand ing, but that they may come to us, with their cle. They could not do this if they would, clearer vision and higher impulses, if only we and, with their higher knowledge of the facts uplifting influences. It is perfectly right that it should be this way. They are the ones who can see; they are the ones who know when that should happen. The experiences of life and what they can do for us. We are the are measured out to each one, according to his ones who are blind; we do not even know when we need their assistance or in what they could assist us. We cannot know so long as we are limited to the bodily senses. If we were allowed to go to them, to conjure them up at our will, press them into our service, use them for our purposes, it would be the blind leading those who can see, the ignorant guiding the wise. We need not seek them, we cannot seek them; we can only make ourselves fit for their company.

A pure heart will do more to solve these problems than all the philosophies and striv ings of mankind. Indeed, there is no limit to the power of those whose hearts are pure. The Scriptures go so far as to say that the pure in heart are so blessed that they shall see God. If the pure in heart shall see God, surely it is not audacious for us to suppose that the pure in heart shall also see those of our dear ones who, like God, are spirits—living, loving, ministering spirits.

For wise purposes which I cannot now stop to enumerate, we are now passing through a kindergarten of physical existence. The body constitutes at once our teacher and our prison. Like other prisoners, we have the limited freedom afforded by our prisons; but, like other prisoners, we may not yet go to those who enjoy the freedom of those who have been lib-erated from the body. We have learned to communicate with our fellow-prisoners by pend upon the number of mediums I may be sounds and signs which we more or less vaguely | able to hire, but upon my own spirituality, my understand, but as we are each confined in own purity of heart, my o separate cells, which we call the body, we have never yet really seen or known each If that gross sensualist w other. As yet, we have learned no other lan- money that he has obtained by fraud or force guage except the imperfect and uncertain language of sight and sound. The language of pure spirit communion we know little or noth world; while some poor, bereaved widow or ing about. When our spirit friends come to mother, with pure life and aching heart, is visit us in our prison bodies, they, no longer obliged to console herself with the crumbs of possessed of physical bodies, can communicate only with us in the language of pure spirit table; if this is the way that Providence has no sound, we see no lights, we feel no touch; is either just or wise. but, helpless as the babe who understands not But this cannot be to one word of the lullaby sung with such loving I feel sure of it. As the Christian religion tenderness by its mother, yet feels somehow came to the world to notify the poor, priestits soothing influence; so we, having eyes, yet ridden masses that each man was his own cannot see; ears, yet cannot hear; minds, but priest; that priests had become superfluous, do not understand; sit dumb and unresponsive outlawed; so I believe the higher thought in before our spirit visitors, attributing the sweet influences of their visitations to this or that physical influence, many of us actually denying that we have ever had any such visits at

Who of us are most likely to receive such visits? Suppose you were to visit a prison, a flower or fruit, he pays no attention. If you give him counsel or good cheer, he pays no heed. Whatever you may do, he makes no response whatever, but is busy always in scrutinizing the scratches he has made on the walls are five hundred professional mediums who of his cell, counting the bars of his narrow are downright impostors, known frauds, whom window, examining the huge blocks of granite | nobody would trust. I will also admit that there that compose his floor and walls, rapping to fellow-prisoners in adjacent cells or listening

groping, yet you were sure that he was consolous of your presence in his cell. Then he begins to make feeble response to your ministrations. You feel sure, at times, that he almost understands you. You notice, by unmistakable signs, that you are actually influencing his life; that he begins to look for your visits and long for you.

But you may sak are these concerning them with out making myself offensive to them.

visits and long for you.

Which of these two prisoners would you be likely to visit oftenest? Would you not, after a while, give up in despair of being of any use to the unresponsive one? This illustration would bear almost infinite elaboration, but I must hasten on. It serves to illustrate my thought. The intercourse between the spirit-world and ourselves is hindered or helped by our condition. We are living in an intensely materialistic age. The commercial interests of the world, which is purely materialistic, absorb at least two-thirds of the energy, the ability and the attention of mankind. No silent influence of a spirit, however eager or wishful it may be, can break in upon the clamor of this commercial din.

Of those who make some show of giving heed to things spiritual, the great majority have a materialistic theology, a materialistic ritual of worship, and in their daily intercourse act as if they had never heard of anything but materi-

What chance, think you, in this din of cere-mony and clang of ritual, is there for us poor deluded mortals to have spirit communion? When Christ had fasted forty days in the wil derness—in the wilderness, mind you, alone, where all was still—angels came and ministered unto him. Those of us who do go through the shallow pretense of fasting in these days, do not wind up our fasts in holy or solemn communion with angel visitors, but with the splendor and materialistic gew-gaws of Easter Sunday. When do we give the angel visitors a chance to visit us? Christmas? Easter Sun-

Even the Spiritualists are drifting into as confirmed a materialism as the rest, Many of the best writers and expounders of Spiritual ism decry this tendency, and have warned the followers of Spiritualism again and again against the inevitable consequences of this sort of thing. I had a conversation some time terial impressions, but by pure spiritual communion, in which the feeling, the aspiration, this city, one of the pioneers of Spiritualism in the love, the conselection of a spiritual communion. munion, in which the feeling, the aspiration, this State. In speaking of these things, she the love, the consolation of one is transferred to another, ready made, without the intermediate that the so-called spiritualistic phenomena had such a prominent place in the minds of Spiritbefore the court of human experience. If it is found to minister to the life of any one, it that is gradually growing into a conviction.

possibility that silent spirit-communion be tween the living and the dead may occur, and grow more and more perfect as it is encouraged, would it not be possible for such a per son to put into language the impressions re-

Yes, I think such a thing is possible, and even probable, but the language used would be the language of the medium, not the spirit; it would be the imperfect translation which the medium would be able to give of the impressions received. But, remember farther, that the spirit came to us. We did not go to it. We cannot conjure them up at our will. They come at their own will, with their own message. If there be such a thing as spirit communion with our departed ones, be sure of it that the spiritual conditions on our part are so exacting, requiring of us such perfect sincerity, holy purpose and fixed attention, that we cannot receive these messages at will, as a doctor writes

a prescription.

Jesus said, "When ye pray enter your closet and shut the door and pray to your Father in secret." There is a deep philosophy underly. like we do. They have the same freedom in the physical universe that we have in our physical universe that we have the physical universe that we have the physical universe that the physical universe the physical universe that the physical universe that the p the silence of our closet, in the receptive attitude of secrecy, how much more those weaker spirits, our friends, who would minister to us

keep us from harm we do not see, or to help us but I do not believe it could be the primary reason for it. The providence of God has already placed about us an environment suited to our spiritual training. The spirits do not seek to modify this environment, to guide us around this difficulty, or lift us over that obstaand, with their higher knowledge of the facts make our lives and hearts susceptible to their of God's providences, I do not believe they would if they could do any such thing. The things that happen to us are exactly the things spiritual needs. I do not believe that the spirit seeks to change any of this.

Why, then, do the spirits wish to commune with us? To simply let us know that they are. To let us know that they are with us. To strengthen our faith in immortality. To increase our spirituality. To save us from the rank materialism which besets us. For me to know that the spirits of my loved are near, and can make me sometimes feel their presence, go out with me and come in with me, is enough, is an overflowing cup of joy to me. If I could always feel sure of it, if I could always feel certain, I would ask no more. I do not wish or expect them to tell me how my aunt is in Boston, or where I lost my pocketbook, years ago. By giving the freest rein to my imagination, still 1 am only able to believe that the most general and vague impressions will be received by us from the spirit world while we remain in the body. The more I think of this, the more I am sure that it is better for us that it is so. I think every man and woman is each one for himself or herself, a medium of communion

with departed spirits. My intercourse with the spirit-world will depend upon my own spirituality. I believe God has so fixed it that I cannot hire you to be spiritual for me. He has wisely limited my spiritual communion to my pend upon the number of mediums I may be own purity of heart, my own holiness. I am

If that gross sensualist who happens to have can bring to his aid hired mediums, and thus come into intimate relations to the spiritimpressions. We hear no words, they make fixed things, I cannot believe that Providence

But this cannot be the truth of the matter. outlawed; so I believe the higher thought in Spiritualism comes to us with the same glad tidings that no one can stand between us and the spirit-world that surrounds us. Each one is his own revelator, his own medium, his own interpreter of angel-messages.

As to the reliability and personal integrity of the professional medium and his followers, I will quote from a tract published by "The Light of Truth," in the interests of Spiritual ism. I wish you to bear in mind, in quoting this tract I am quoting words published by the Spiritualists, in the interests of Spiritualism:

'Now, I would be willing to admit that there are five hundred professional mediums who are ten million of the twenty million Spiritualists of this country who are self-deceived, who

But, you may ask, are there no genuine professional mediums? (I use the term professional mediums to include all people who make a business, wholly or in part, to receive messages for others from the spirit world) Are any of these people genuine? Can they really do what they pretend they can?

I will give you my personal experience with them, with the same reverent regard for the truth and love for all mankind as if I knew these were to be the last I should ever utter in the fish. I have consulted a number of these people during the last twenty years. I have done so respectfully, hopefully, wishfully. I have always gone to these people with vague anticipations, secret longings that I might find them able to do what others are they have them able to do what others say they have been able to do for them. My heart was on their side. My wish was only that they might prove their case. I laid no straw in their path. I imposed no conditions upon them. I have gone to them in the spirit of innocent curiosty. I have gone to them in the spirit of candid investigation. I have gone to them in the spirit of critical research, and I have gone to

them in the despair of bereavement.

Sometimes I found nothing but the most glaring, transparent frauds; sometimes mean ingless, incoherent jumble of jargon and tricks sometimes a frank and honest admission on the part of the medium that he could do nothing for me, because of this or that condition over which he or I had no control.

To some of these mediums I wish to pay a tribute, however. Some of them gave me good advice. They said to me that I was so constichance to visit us? Christmas? Easter Sunday? Palm Sunday? or Thanksgiving? I tuted mentally that if I was to constituted mentally that if I was to ever find any would about as soon expect them on the Fourth of July or Decoration Day, as far as the spiritual conditions are concerned.

Even the Spiritualists are drifting into as confirmed a materialism as the rest, Many of self." If you will continue to do this, they said, persistently, the light will come. You will soon learn to your own satisfaction that your departed friends do live, that they are near to you, that they can help you and commune with you. After you have fully established this faith in your mind, then you can come to us and receive messages.
This advice is good. Meditation in these days

is almost unknown. It was once considered an essential to Christian growth. But we are a noisy generation. Our home life is an inces sant chatter. Our church life is a ceaseless routine of praying, talking, preaching and singing. We call that meeting a good meeting, when we have allowed no interruption in the various noises which we consider so efficacious to spiritual life. We call that a dull meeting, where intervals of solemn meditation have

Ohl how much we, as a people, need the ministry of stillness I can never tell. How much we, as families, would be benefitted by gathering together in one room, with dim light and absolute stillness, each one wrapped in his own meditation, with just enough suggestion by spoken words to keep the mind in one direction and with one accord. One hour, or two hours, spent in this way at each home, once a week or oftener, would do much toward bringing the lives and spirits of the people into sweet accord with that spirit-world which sur-rounds us. The boys of this generation need such a meeting in their homes. The girls need it. The fathers need it. The mothers need it. would bring the spirit world so near to us. would make the spiritual truths so real to us. It would make the future life so dear to us. It would make death so kind to us. It would make life so rich to us. It would make God so

good to us, and would bring our elder brother, Jesus, so close to each hearthstone, that he would become to us, indeed, what he is now in poetry, an elder brother, a stronger brother, a holier brother. Do you wish to strengthen your faith in the existence and nearness of your spirit friends?

Take my advice. Take the advice that the mediams have given me. Seek that evidence in the sacredness and quietude of your own cerely believe that the matter will have become too sacred, too sweetly confidential and private, to leave any desire in your heart to call to your assistance some roving stranger who will immediately hold out his hand for your dollar as soon as he has delivered his alleged message.

While writing this lecture, a former President of the Spiritualists' Society told me that fake mediums were coming to his city; that he was continually warning them out of the city; that he had to be incessantly on the alert to detect the pretenders and try to pro tect the people from their horrible impositions. Now, if this is all true, and I feel sure that it is, how are we, the people, to protect ourselves from these frauds? How are we to escape the snares that they are spreading for us continually? I will tell you how we can, and it is the only way I know of. Take the advice of the very best Spiritualists in this city, in this country.

Go into your own closet, shut the door; or gather your family by your own fireside, and there, in the sanctity of your own home, sur-rounded by the normal influences of blood fraternity and mutual confidence; there, in sol emn meditation and secret petition, ask the Father, our Father, the Father of all Spirits, to give you all the light that He wishes you to have on this subject; to lead you into all of the truth you need to know; to console you with all the revelations that His loving care desires you to have. And wait and see if they will come to you. Do not attempt to set limits by any preconceived notions as to

what will or will not occur. But while I warn you to receive such things, if they come, with careful scrutiny and un prejudiced fairness, I also warn you against expecting such things to occur. Guard against unconscious imposition. Guard against auto matic deception. Guard against honest illusions. Don't let your hearts run away with your heads. Do n't let your wishes swallow up your wisdom. Do n't let preconceived notions override actual experience. Be sincere, Be really spiritual. The pure heart is the gateway to the temple of divine revelation.

I recommend these things to you partly because they seem to me rational, and partly from personal experience. For myself, I wish I had practised them longer and oftener, and I sincerely believe that it is here we shall find the light, if it is for us to know.

A Steamer's Peculiar Passengers.

The Clyde steamship Carib has been chartered by the Florida Ostrich Farm Company to transfer their ostriches from Jacksonville, Fla., to Boston June 7th, and on the arrival of this steamer in Boston, which is expected June 12th, the steamer Fred'k De Bary of the Nahant and Bass Point line, will meet it at Lewis wharf, and the ostriches will be transferred from the Carib to Bass Point steamer, and will be taken to Bass Point, Nahant, to be placed on exhibi tion for the summer months only, and then sent back to Jacksonville, Fla. Some of the ostriches which are coming are named Major and Mrs. McKinley, Chauncey Depew, Jim Cor-bett, Joe Jefferson, John L. Sullivan, Teddy Roosevelt, Mark Hanna and others. A permit has been asked of the city of Boston for an ostrich parade, and if granted, the public will then have an opportunity of seeing the only bird in the United States that draws a buggy and goes in barness.

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BANNER OF LIGHT PUB. Co.

For Over Fifty Years

Dead Gods.

BY BENJAMIN PAY MILLS.

Dr. Savage of New York says felicitously that "The Gods must die, in order that man may live." The ideas concerning God are the last to change in a time of enlargement of human thought and restatement of man's knowledge and opinion. Our religious expression, poor as it may be, is generally superior to our popular systematic theology. The theological history of the race has been a record of the death of old conceptions of God and the birth of larger ones. There is, however, generally a time, between the loss of the old conceptions and the acquisition of the newer ones, when men shrank from any formulation of their ideas of God. Such a time we are passing through now, and while few if any among us believe the theological statements of the old creeds, it is doubtful if any recent defini-tion of God could be said to fully satisfy the demands of modern knowledge and religious aspiration.

It may be that at one time the race had no thought of God. If so, it was before historic time. For, although the theological imaginings of primitive man seem infantile to us, we have no knowledge of a time when man did not have some thought of God.

It is probable that man first worshiped his ancestors. He knew that he himself departed to an unknown land of unconsciousness when asleep, and he inferred that some similar occurrence took place at death. But when his ancestors died and awoke no more from slumber, he began to think of them as living in another existence, and it was not a long journey to the defication of them. He thought that man had two entities, and we have rec-ords of the time when he believed that his shadow was his immaterial self. From this comes our word "shade" as applied to the de parted, and the natural mystery connected

with this idea led to this early mythology.

From this there developed what we call Fetichism, or the worship of some object that, owing to some fortuitous event, was supposed to have the power of bringing good or evil fortune to men.

Then followed the Nature worship of Fire, the Sun, Stars, Moon, Mountains, Trees, Rivers, etc., etc.

Out of this grew Polytheism, with its worship of hundreds of gods good and bad. We see the Chinese to day, for example, in our own cities, worshiping gods that represent vices as well as virtues. Before going out to rob a man or seek fortune in the lottery, a Chinaman will make an offering at the shrine of the "God of Ill-gotten Wealth," and, although they do not call it by as honest a name, it is to be feared that some Americans have also sacrificed to this god.

Out of Polytheism grew the elevation of certain gods to be tribal or national deities. Of this sort was the Yahveh or Jehovah of the early Israelites. From the national deities came the idea of devils. For when one nation was at war with another, it was natural to teach that the opposing Gods were not real Gods, but were devils. This the Jew believed about some foreign Gods, and this the Christian has taught and some Christian ministers teach to this day, concerning the gods of "heathen" nations. The words deity and devil have precisely the some cost.

devil have precisely the same root.

Then followed Henotheism, or the worship of one God as superior to the others. This was the God of a later Israel. Baal and Chemosh were real gods, but by the Israelite, Jehovah must be recognized as the Supreme God. As one of them said, "Our God is a great God and a great King over all Gods."

From this grew Monotheism, which denied the existence of other deities and caused the psalmist to say: "The Gods of the heathen are idols, but our God made the heavens."
Out of this conception of the unity of God came Jesus, who said, "God is Spirit," an utterance so great that modern thought has not yet fully comprehended it. Certainly it has never really been believed or taught by official Christianity without such accompaniments as nave materialized its comp

power.
You will understand that I have been describing the development of the idea of God among our own spiritual ancestors. Among some of the Oriental peoples the conception of God has been greater in many respects than in the Occident, and we may yet need to learn lessons that can be taught us by the sages of India. This is hard for some of us to believe, as it is natural for us to disparage the attainments of other peoples and to exalt our own. Especially is it difficult for some among us to bury our dead gods while we easily recognize the fact that the gods of other peoples have become superfluous and have deserved only, abandonment by their worshipers. In Christendom at the present time a number of the old Christian Gods are dead, but unfortunately the remains are yet extant. They ought to be given decent burial, once for all. Let us, then,

attend to their obsequies.

One of the gods needing burial may be described as

THE ABSENTEE GOD.

This god was supposed to be "a Magnified and Non-Natural Man," living outside of na-ture. He set the world going, like some com-plicated machine, and then went off and left it. He never really visited it himself, but he occasionally sent representatives to look after it. The greatest and last of these was his only son. The old divines were very sure of this God. and used to speculate concerning his habitation. All men now smile at their crude fancies, but the superstition of a God apart from the world still lingers among many so-called Christians. Let us believe in no God who is not always and everywhere manifest. The second God may be described as

THE LIMITED GOD.

This God shared his power with the devil. The old Christian theologians used to wrangle over the supposition that God in some way needed to propitiate and offer a ransom to the devil for the saving of men. Some of them taught (and I know a prominent Presbyterian pastor and a Methodist theological professor who teach to day) that God entered into a contract by which he gave each world to the ownership of a special angel. One of these angels became jealous of Jesus, and planned an insurrection in heaven. God detected and defeated this scheme and cast the leader, Satan, out of heaven. But although God could do this, he could not violate his contract with the fallen angel, who owned this world, nor legitimately get it away from him. He therefore entered into negotiations with his adversary and was informed that only one condition could be accepted for the release of mankind and that was the death of God's only-begotten son. God and Jesus then arranged matters so as to take advantage of Satan by permitting Jesus to die and release the world; and then God would restore him to life again. This story seems unspeakably silly and immoral to most of us and yet something like it has been believed by a large portion of the Christian world. Let us carry out this God and bury him forever The third God who ought to die, is

THE NEGATIVE GOD.

This is the God who is worshiped by those who believe religion to be synonymous with prohibitions and restrictions. This God has done some good service, but he is not a real God. He wrote the Ten Commandments, and all other mandates, commencing "Thou Shalt Not!" Mark you, I do not say that the Ten Commandments are not valuable, nor that they are not, for the most part, a good code of morality, but I do say they are not religion. Religion is not prohibitory but inspirational. It does not say "Thou shalt not," nor even "Thou shalt," but it works through man's spirit to bring forth natural fruits of righteousness. The object of religion is to discover law and to improve man so that he will naturally and joyfully do the things he should. So let the negative God go with the others.

THE UNKIND GOD

Is the fourth undesirable God. This is the God who is angry and needs to be appeased. He never offered a ransom to the Devil but he is

worse than the God who did. That God was a deceiver and a weakling, but this one was a monster. He required a ransom to be offered to himself. I am aware that originally, ethical conceptions were underneath some of these the-ological statements, but they are not only un-ethical now but are inestimably immoral for us. Some one has truly said that no character in flotion has been so base as God is depicted in some oreeds. We are told by the present creed of one of our most powerful churches that "by the decree of God, for the manifestation of his glory, some men and angels are predestined unto everlasting life and others foreordained to everlasting death. These angels and men thus predestinated and foreordained are par ticularly and unchangeably designed and their number is so certain and definite that it cannot be either increased or diminished." And this punishment is described in more than one place as "everlasting separation from the comforta-ble presence of God, and most grievous torments in soul and body, without intermission, in hell fire forever.'

All churches have not taught the doctrine of foreordination, but a Methodist minister in Boston within a year has depicted a man with whose theological opinions he did not agree, but of whom he said that he was "mentally insane but morally upright" as being sent by God to a hell where he would jump around like a live frog "in a frying pan" over an eternal fire; and an orthodox minister in San Francisco has recently painted the tortures of the damned in Dantean colors. So long as men believe in torturing their fellows, they will believe in a God who tortures his creatures and who needs to be bought off by some sort of sacrifice. At its worst, this theory degenerates into the idea of a good God, all love and mercy and a bad God all cruelty and vengeance; and the bad god being appeased by the death of the good one. It is time he was buried. We will sing over his grave, the words of Whittier, "Nothing can be good in Him

Which evil is in me. The fifth outgrown God is THE UNJUST GOD.

He is better than the fourth, for he is supposed to love the world and wants to save it. But in order to do this, and satisfy his idea of "justice," he permits the death of his own son. This son has some surplus merit, that is thus bestowed on those who have less than they need. This merit is to be appropriated by men coming to "believe" in Jesus as their Redemer. "Faith" is a great word, but in the Christian church it has largely degenerated into a synonym for opinion. Salvation by opinion has become a curse to Christendom. I value nothing more than faith, but if faith is necessaring this coninion concerning God and possessing this opinion concerning God and Christ and salvation, then let us glory in being infidels. If a man is an atheist, who does not believe in these dead Gods, then let us be atheists. But the fact that it is the height of atheism and infidelity to-day to tolerate the exist-ence of such Gods and the true believers are those who demand a God of reason, justice and love, who satisfies the demands of the noblest ideas of this and all ages.

The last dead God of whom I will speak is

THE PARTIAL GOD. The Jew believed in a "God of Israel," revealed only through Israel. Others might know him, but only through "the favored people." The Christians have believed in a God whom

they called "Father," a beautiful name; but they have taught that God was the father of only a portion of the race; that men were by nature the children of the devil, and could come into God's family only by a miraculous transformation. As I said before, these ideas may all originally have had an ethical content, but the ordinary interpretation of them has become infamous. And if you say that the most intelligent ministers do not preach these things in orthdox churches, and that the orthodox church members no longer believe them; then I say "Let us be thankful for that!" But I also assert that these ideas may some of them still be found in a large proportion of the creeds of Christendom, which church members are supposed to endorse, and which ministers and professors swear they believe. As a correspondent writes me, we may look for the day when out of the Judaism that taught a brotherhood of a few in national bonds, and out of the Christianity which taught a brotherhood of some men in a voluntary surrender to Jesus, may come a great expression of religion which shall emphasize the unity of all men and all things in the Great Spirit, and there be no division of Jew and Gentile, Heathen and Christian, but all men be one in the great union of a larger manifestation or comprehension of God. I cannot speak now as I might on the positive side of our thought of the Living God. This will form the topic of a later address. But I must not leave you with a destructive thought in your minds. I would say with emphasis that we have lost nothing, but have gained much in burying these Gods, even if no better conception took their place. For it is well to pull up and burn the weeds, even if we do nothing more than prepare the ground for a better harvest. And we have lost nothing that is "honest, just, pure, lovely and of good report, to our better conscience.

We can see the promise of larger and worth-ier thoughts of God; a God who is universal, beneficent and just, and who, although we may not know all about him, may yet reveal himself to our best desire and search. I do not know all about Emerson or Whitman, but I know them. I do not know all about my child, or that "nearer one yet," but I know them. And you need not wait till next Sunday to become acquainted with a real God. The genuine God will not need a priest to mediate for him or a preacher to introduce him. If you ever find him, you will discover him in your own soul. What we need is, not to be lieve that Moses or Jesus knew God, but to stir ourselves up to know him for ourselves and not another. And while this is an infinite work, the beginning of it is nearer and easier

than we think. "Oh, where is the sea?" the fishes cried. As they swam the crystal clearness through; We've heard of old of the ocean's tide, And we long to look on the waters blue. The wise ones speak of an infinite sea; Oh, who can tell us if such there be? The lark flew up in the morning light, And sang and balanced on sunny wings; And this was his song: "I see the light; I look on a world of beautiful things.

But, flying and singing everywhere, In vain I have searched to find the air." And the exhortation of this hour to every hungry soul should be this:

"Speak to him, thou! for he hears, and spirit with spirit can meet,
Closer is he than breathing; nearer than hands or feet."

Strange Graveyard Picture.

The residents of Amesbury, Mass., and the people of Seabrook, N. H., are greatly excited over a strange appearance on a gravestone in the little cemetery at the edge of Seabrook. The stone bears the name of Jonathan Walter, who died in 1894. On the stone can be seen very distinctly the face of a woman, said to greatly resemble Walter's first wife, who died a few years ago. The stone was placed in po-sition by his second wife and other relatives at the time. Nothing strange was seen on the stone, and it looked no different from any other stone in the yard.

The face was first seen on Memorial Day, when Mrs. William Eaton, who was examining the headstones out of curiosity, stopped in amazement in front of the stone and saw what she then thought was a picture of a woman engraved in the stone, but, going up to the stone, she found nothing. It seems that the face can only be seen when a short distance away from the grave. The maker of the stone stated that nothing of the kind was on the stone when he placed it in position. What causes the most excitement is that the face resembles Walter's first wife in many ways. The face is perfect in lines, and the eyes, nose and mouth can be seen plainly. The hair is also very distinct and falls loosely down on the shoulders. The superstitious people of the town say that it is the work of God, while the Spiritualists of the locality say that it is the dead wife come back to watch over her hus band's grave.—Boston Herald.

Children's Spiritualism.

Written for the Banner of Light. THE FIRST OF THE SEASON.

BY R. D. SHAW.

Why, yes, Sweet Itobin, 't is you that I see, How now-Did you fetch bad tidings for me? Or have you come with a song of delight-A carol to cheer this luckless, lorn night?

Do you think it is spring, my triller so gay, Was the sky o'ereast on Candlemas day, Have you seen green patches 'twixt patches of snow Or sassafras scented that's starting to grow?

Bright-plumaged fellow, I think you are bold To come out in the February cold, Or is your knowledge of seasons inborn, That you venture thus far this Valentine morn?

I see one foot without any shoe, The other is hid for robins have two. That 's right—Draw up your thin little toes And use those soft, warm feathers for hose.

I fear you'll come down with a cold in your throat, Or crack your voice on a way-up note. If I lift up the sash, will you bob in, Not the least of your plumes will I ruffle, Robin?

Anchor on the back of my chair, No use staying out in this chilly air. If I'm late to rise-If you think it a shame, Don't trouble to tell how much I 'm to blame.

Now, where have you been the winter along-Where since cherries were ripe, with your song? And where is your mate? Oh, there's a fuss, Well, well, shake-there's a big one with us.

Just square yourself to rest at your ease Here. Try a bit of skim-milk cheese. Will you have some canary cake, or a bun-A piece of calf's liver, rare, or well-done?

Robin Red Breast, pull down your red vest, Then help yourself to what you like best. There's water to drink in that leaky tin cup, And more in the well if you finish that up. Now perk yourself and how do you feel-

As well as if you had had a square meal? My! look in the glass! 'T is time that you stop, Unless you want a pouter's big crop. Come again to my lilac or butternut tree,

Though scant is my food, I'll divide with the bird That sings the sweetest of any I 've heard. My slices are thin and crackers are few,

Robin. You and I can always agree.

But I'll manage to find some pieces for you. I'm poor, Robin, with me the world goes wrong, But feel rich, Robin, when I list to your song.

The Little Dried Peas.

When Fred and Jack came in from play they went to the dining room for some apples; and there they found Ruth tying a fresh, blue ribbon around a clear glass finger bowl to hold in place a piece of coarse white lace spread over the top

What's that for, Ruthie?" said Fred. "Why, I was thinking how hard it is to wait these last few weeks before things begin to grow, and how many days it will be before the pussy-willows ought to be out, and how strange it is that pretty soon all these dead looking trees will begin sending out such pretty little red, and yellow, and green things; and then I remembered reading about a mummy in whose hand were found some little dry kernels that perhaps were two or three thousand years old, and they were planted, and they grew! Then I thought of those dried peas we make into soup, and I'm going to see if they will aprout."

Jack laughed and said: "Where's your earth

"Mother told me to lay a few peas on this piece of lace, and to fill the bowl with water until it just touches them"

So Ruth put in the water and ran into the kitchen for the peas. Dear me! what a commotion there was among the sleepy old peas when something was thrust down in their midst that carefully picked out a few of their members and lifted them away out of sight. Then the cover was put back on the box, leaving the peas in darkness. "How fortunate we were to escape the fate of our brothers!" they murmured to one another, and then drowsed away again. But in a few days they were all made into soup and eaten up!

Ruth placed the five peas she had selected on the lace. They were bewildered by their hasty journey through the air, and they felt very chilly indeed against the cool water, and they all gasped, "Oh! what has happened to us?" But none of them knew. They became used to the water shortly, and felt chilly no longer. They dozed comfortably for a few days, and then began to feel so queer that they said to one another, "What's going to happen now?" And one added: "I feel as if I were going to

"So do I!" exclaimed all the little peas—all but one, who said: "Well, I'm not going to try. It's much pleasanter to lie here and So he lay and dreamed and dreamed, and grew into such a pulpy mass that Ruth scooped him up with a spoon and threw him

But the other four thought and wondered and tried to find out what was going on, and pretty soon they began to send little white roots into the water. They felt so different! It was so pleasant to understand what that clear, shining substance below them was, and to shoot down into it.

Ruth was careful to put in a little fresh water every day. When she saw the rootlets, she took the bowl from the dark corner and carried it to her own room, placing it on a table near the window where the warm sunshine came in. This was a delightful change to the peas; they sent out more slender little roots, and were extremely happy when the sun shone

on them.
"I feel so full of happiness that I think it will burst me!" said one little pea. "Something's going to happen-something different," said another.

"I'm tired of sending out these little things," murmured another. "What good does it do? I'm just going to stop." So he stopped, and the rootlets shriveled up and died, and Ruth

threw the pea away. In the meantime something wonderful hanpened to the three peas that were left. They all split! But it did n't hurt at all; and the prettiest little pale green things grew out of each one. They were so proud and happy, and exclaimed many times, "How beautiful we are!"

"Yes, we are much handsomer than we were," said one of the peas; "but I think we may become still more beautiful."

"Humph! sniffed the other two, "are you never to be satisfied?" So they lay contentedly in the warm sunshine, and no longer tried to grow. But the one little pea kept on striv-ing, and one day he put forth a third leaf, very different from and much finer than the first two leaves. After that he grew rapidly-so rapidly, indeed, that Ruth gave him a long string to run upon. How happy he was! With every little leaf he put forth he could breathe in more of the delicious sun lit air. The peas that stopped with their first two leaves saw with dismay the wonderful beauty of their companion, and they turned yellower and yellower with chagrin, until they were nothing but little yellow heaps that Ruth had to throw away too.

One morning the boys came in, calling to Ruth, "We've a surprise for you!" And they gave her some long brown twigs covered with

the loveliest silvery gray tufts imaginable.
"Pussy-willows!" cried Ruth in delight.
"I've a surprise for you, too. Come with me." Then, for the first time, Fred and Jack saw the long, delicate vine, with its dainty green leaves like tiny butterfly-wings, rising from a clear crystal bowl of water where white root-

lets were gleaming. The boys were indeed surprised. "I believe

the story about the mummy now," said Fred. "But where are the other peas? You put five

"I had to throw them away, because they did n't grow," said Ruth. "I wonder why."
"Perhaps they did n't try," said Jack.
But the little green vine in the suushine had forgotten long ago that it was ever an ugly dried pea.—Florence Peltier Perry, in Mind

Written for the Banner of Light. Woman's New Era.

BY M. A. P.

Break down the huge arches of wrong, Beam thro' the rifts in bright beauty, Make home-life and State-life akin, Our Cause, its holiest duty. Plead for the right; dare to be brave; Old wrongs shall assail thee in valu, Fold not thy wings, stay not to rest, 'Till woman's New Era shalt gain.

Universal suffrage—like insurance and the man who carried the first umbrella—in its first inception, was greeted with derision. It has pressed on and over ridicule, malice, indifference, and conservatism until it stands in the gray dawn of this age, before the most powerful legislative body on earth and challenges final consideration.

It brings out a universal development of self-respect and self-reliance, and gives to every woman a more general intelligence and an increased executive ability. They lose none of their womanly graces, but are better fitted to become counselors and companions to men. Some object, saying that women do not wish for the ballot and would not exercise it. Many slaves did not desire emancipation in 1863, and there are many men in all our communities who do not vote; but we hear of no freeman to-day who asks for reënslavement, and no proposition is offered to disfranchise all men because some neglect their duty.

Give us the ballot. I have no fears of the degradation of women by the ballot. The tone of our politics will be higher, and the polls will be freed from the vulgarity which now surrounds them. I believe that the casting of the ballot will be invested with a seriousness second only to a religious observance. My rea sons for this belief are, it is right; it is desirable; it is expedient. These being true, our duty is plain. Representation and legislation, as well as taxation, are inseparable according to our Constitution.

Women vote intelligently when they have judged of the political question. To day we need the counsel and service of women for the highest interests of the State and Nation.

The Ohio Spiritualists' State Convention.

The convention in this city, May 23-24, under the auspices of the Ohio Spiritualists' Association, was remarkable in point of fervor and eloquence along the line toward the altruistic life. Never before on any occasion of the kind in this city has there been such a baptism of the real essence of Spiritualism. Aside from the routine of the convention, there was a new word, a new thought given, in support of the last lingering hope of effective organization and work, that is, the liberation of the soulforces and their play in the action of this movement. The conferences, the lecture sessions, and, in fact, the whole proceedings, were characterized and dominated by it, and if henceforth there is not an awakening of the sluggish conscience of propaganda work in this city, and throughout the State and nation, too, by reason of the deliberations of the conven-tion just closed, there is indeed no hope what-ever of saving the remnant of our tottering, decaying household.

James B. Townsend's two addresses will live as long as thought endures or fidelity to the principles of cooperation and fraternity remain the heritage of mankind. Like Paul of old, he has entered the breach between the Paganism and the Christ spirit in our ranks, and a truer prophet never voiced the undying truin of neaven nor sounded forth more pres nant warnings.

President Barrett was the incarnation of apostolic inspiration, and the fire of his grand speeches will warm and invigorate the minds and hearts of his listeners as long as they live. The venerable Peebles was there, and like

the patriarch he is, breathed the truest wisdom in a mighty address livid with the flame of heaven's altar.

The editor of the Light of Truth was in evidence, and although his address was an effort to explain the new revelations concerning the spiritual spheres, a diagram of which appeared last week, and calling the attention of the sci entific world to the claims set forth, he found time to emphasize the utterances of his three co laborers, and what he voiced will fit in as a part of the spiritual mosaic there erected, and which, please heaven, shall yet be a talisman for oncoming generations.

The turn at the bottom of Jacob's ladder has been made, and if thought is the power we be lieve it to be, there will set in in the movement called Spiritualism a larger love, a broader, deeper feeling, a more profound recourse to the only saving grace.

The clarion notes from the centers of spirit-

ual thought have been met and responded to. The closets of men's souls have been opened, the housetop clamorings and vain mouthings closed up. This is the esoteric, the real meaning of all that was done at this remarkable gathering. The heart, not so much as the head, was invited into the arena, and for once a modern pentecost has occurred.

The Light of Truth gives it now and here that the great constructive work of Spiritualism lies in a prayerful, reverent attitude toward the sources of human inspiration and guidance, a firm reliance on the power of the hosts invisible to lead us through the Red Sea of our bondage to self, and the enormous train of evils in consequence thereof, if only we shall lay aside our pompous, fretful, ephemeral pride and meet them in contriteness of heart, acknowledge our impotency, our weakness and our failure. And we do most solemnly aver that here is our last hope. If the Spiritualists of this country, and we mean the societies, the mediums and the speakers, will not see the situation and apply this rem edy, another five years will witness the end of Spiritualism, as a distinctive movement in

America and Europe. The press and the intelligent portion of the rostrum know this to be true. On all sides can be perceived the drift of the tide, and this is true to prophecy, for more than twenty years ago wise and far seeing spirits told the leaders in Spiritualism, one of whom we name, Dr. J. M. Peebles, that the disintegration of the earth forces had even then set in and the light would flicker to its final end in 1900, but that a new turn would be taken at that time and prophets be raised up whose work would revivify the smouldering fires and Spiritualism become the greatest power in the world.

Is it not within the bounds of reason to assume that the turn has been made, however weak it now is? The speakers at the Ohio Spiritualist Convention were like John the Baptist, crying in the wilderness. Old lines were forgotten and a new inspiration born, and, we believe, the perpetuity of the spirit-

ualistic movement as such assured. Now let the workers everywhere take up this line and pull together. It is the only grace of a forlorn hope. Some may and will scoff and say that Spiritualism never was in better shape than it is now, never as widely known and acknowledged. We admit the proposition Spiritualism is safe. Men can neither let nor hinder Heaven's divine revelations, nor stop its voice to mankind. But, brethren, are you safe? Are you sure of your position? It not Spiritualism that is on trial. It is the Spiritualists, rank and file, who are on trial, and if ever there was a trial of men's souls, we are passing through it as a movement.-The Light of Truth.

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Bunker Hill Day.

Our patrons will kindly take notice that on Monday, June 18, the office of the BANNER OF LIGHT will be closed in honor of Bunker Hill

Expensive Funerals.

Quite a number of Roman Catholic priests, whose hearts beat in sympathy with humanity, have taken up the question of costly funerals, and are vigorously protesting against the same. They argue that it is a grave in | parades, the melancholy music, and other disjustice to the living to spend so much money upon carriages, fine caskets, exquisite flowers. etc., and are pleading earnestly, even eloquently, for reform. Their objections to the by which the principles for which they gave modern funeral are certainly well taken. A burial lot in the average cemetery is a very earth. They are considerate of the widows expensive privilege-a luxury that only the and orphans who are bereft of their physical rich can afford to enjoy. In this respect, caste is established and maintained by law. But beyond the cost of a lot is the realm where opportunity to earn a living for themselves the chief expense is to be found, and in this and families. They want to see oppression realm florists, livery men, priests, and undertakers reap a rich harvest from the miseries of | this nation.

the gigantic trust that now controls this "im- graves, nor do they wish to listen to their own portant industry (?)," the price is fixed at a praises from the lips of insincere men, emfigure far beyond the means of the average ployed for the occasion. They have learned citizen. He must pay from fifty dollars up to look with horror upon war, hence are pained ward-perhaps as high as fifty thousand dol- by the spirit of militancy that the observation lars, as was the case with Mrs. Hiller-for a of Decoration Day usually brings forth. No receptacle in which to hide from sight the doubt they all love flowers, and take great demortal remains of a friend or relative. The hearse must be paid for, the carriages likewise, the grave diggers also, to whose bills must be garlands laid upon the mounds beneath which added those of the choir, florist, priest, and sometimes the pall-bearers and mourners. A practical farmer once said in our hearing: "I by the mere love of show. They prefer to be can't afford to die; it costs too much. I must remembered for their patriotism, and are best live for the sake of economy, as well as for love of my family."

Let us compute the cost of an average funeral: burial lot, fifty dollars; casket, fifty dollars; hearse, thirty dollars; flowers, twentyfive dollars; choir, twenty dollars; priest, ten dollars: ten carriages at five dollars each, fifty dollars-total, two hundred and thirty-five dollars. To this sum must be added in some instances the cost of grave-digging, services of the pall-bearers and those of the mourners who are hired for the occasion. Such a funeral would cost not less than three hundred dollars, which sum is beyond the reach of the average man and woman of to-day. As soon as the body is interred the question of tombstones at once arises. This also entails a large expenditure of money. An ordinary set of headstones costs not less than fifty dollars, while twice and thrice that sum is frequently spent in this direction alone. A resident of Washington, D. C., spent sixty thousand dollars for a monument to his wife, whom he had cruelly neglected, beaten and starved during her life with him. Other despicable characters have spent fabulous sums in the same way, trying to make the world believe they really mourned those who had gone from them, but in reality exploiting only their own vanity, and lauding

their own egotism.

reform in the expenses of funerals and tombstones. Interments in the earth should be prohibited by law, out of consideration for the health of the living. Cremation should be enjoined, and the State and municipal authorities should provide places where the same could take place at actual cost. These crematories, if built and owned by cities and towns, would be more than self-supporting, if the cost of incineration were limited to fifteen dollars each. By this method the fearful cost of funerals could be obviated. The money spent for a burial lot, for the casket, flowers, carriages, etc., could be diverted to the use of the living, and thus made a means for doing good. No person really mourns for a departed friend who resorts to such extravagant displays at the funeral. Money spent in costly grave-trappings never atones for neglect in life, nor secures immunity from the remorse of conscience that must follow in the wake of every cruelty inflicted upon the arisen one. Press, pulpit and platform should unite their efforts to create a new public sentiment upon all of the important questions above mentioned. Through agitation victory for the right will surely be

If objection is made to cremation on the ground of sentiment, the argument is easily turned by pointing the objector to the lessons found in every cemetery. Open the grave of a loved one and see the wriggling worms feasting upon the flesh so dear to us in other days. Look into a tomb and see the snakes, lizards, and nameless crawling creatures snugly ensconsed in the skulls and chests of those whom we so dearly loved in life-note that scorpion crawling out of the cavern where once an eye permitted a soul to look into our own-and your objector is silenced. Fire is a purifier; neither worm nor snake nor lizard can feast upon the forms of those who are clasped in its loving embrace. The dross is burned awaythe clarified ashes remain; and they never will haunt us with the gloomy pictures of the tomb or grave. Cremation is applied humanitarianism-is true kindness to those we love-is real service to those who love us. Now we are absolutely cruel to our own, and the time has come

for us to be civilized in our treatment of them. Let us abolish expensive funerals by avoiding undue display-give the undertaker, preacher and florist, who frequently combine to throw 'trade" of this kind into one another's hands, a wide berth; tell the livery man that he must look elsewhere for blood money, and give the marble dealer and other ghoulish helpers to understand that you know your own business, and realize your own duty to yourself, to your loved ones, and to the world far better than they do or ever can. Let us work for the forms still animated with love and life; by so doing we shall please those who have left us through our thoughtfulness of them and of the needs of suffering humanity. The arisen ones have never failed to say that they were hindered in their spiritual progress by the slow processes of decay in the grave. They have asked their mortal friends to aid them in their progress in higher life by the incineration of their mortal forms, in order that they may come into possession of all their spirits wish to take from the body, and by exercising a care over the sanitation of the communities where they once resided, through refusing to permit the air and water to be not luted by the tedious process of decomposition.

Decoration Day

with its saddening memories, has come and gone. Thousands of dollars have been spent for music, carriages, orators, and floral offerings, that the world may be given to understand that due honor was being paid to the arisen heroes of the Republic. Those who gave up their lives for the sake of Liberty are entitled to the gratitude of all who have been benefited by their sacrifice. Their names are written upon the roll of honor in the halls of divine love in the realm of the spirit. We would not withhold one iota of praise that is justly due our ascended soldiers and sailors. They should be cherished in memory, and given a large share of the nation's love.

But we cannot view the offerings of costly flowers, the pyrotechnic oratory, the military plays, as true homage to our patriot dead. From their homes in the "Great Beyond." they are earnestly endeavoring to perfect plans up their lives may forever be perpetuated on aid by cruel war. They are desirous that the toiling millions of earth may be given an overthrown and Liberty again established in

They therefore do not care to hear the The coffin or casket comes first of all. Under | funeral dirges repeated every year over their light in viewing the exquisite floral gardens in spirit life, but they care very little for the their forms sleep in silence; they are indifferent to displays of all kinds that are prompted pleased when they find that the yielding up of their lives has induced some one to do something for his fellowmen in an unselfish spirit.

They would be more pleased to receive, on each succeeding anniversary, the congratulations of their surviving relatives and friends upon the larger freedom that is now theirs; upon the broader views of life and its duties that have come to them; upon the nobler ideals concerning human progress that now fill their souls. They would like to feel that their sacrifices have filled the minds of all of the children of earth with the desire to be better men and women for their sakes-with a of sorrow from off the souls of mankind-in fine, with a larger love for all that is good and the angelhood that is the heritage of every child of earth.

To that end, they wish the flowers wasted to gladden the homes of the sick and needy; the kind words said of them given to their aged into a noble desire to help a weak and erring whose wealth and political influence purchase of the nation will be benefited by it.

Economy and justice to the living demand | one to become strong; the military spirit sup- | immunity for themselves from all sorts of ofplanted by the spirit of peace. If Decoration Day can be made to serve these altruistic pur poses, it will become a power for good among men. As it is now, it is too often made the occasion for vain boasting, for self-laudation, for impassioned appeals to sectionalism and sectarianism, and as a means to further the ends of unscrupulous partisans. When the real spirit form of Government. Away with the curof remembrance and recognition is found, this holiday will become a help to the true civilization of soul that is only awaiting an opening through which to express itself among the children of men.

Cuban Postal Frauds.

The startling news from Cuba to the effect that prominent officials of the United States Government have been recreant to their duty by wilful robbery of this nation, is almost like a clap of thunder out of a clear sky to many of the American people. The amount of the defalcation is variously estimated; it may be less than one hundred thousand dollars, and it may be over five hundred thousand dollars. In any event, it is bad enough, and vividly recalls to mind the thievery of the "carpetbaggers" in the Southern States in the days of Reconstruction. The Cubans, however, have been accustomed to Spanish peculations for several centuries, and were given every assurance that they would meet with a different order of things under American rule. The crime in itself does not appear so black to some of them as it does to those Americans who believe that a public office is a public trust, to be sacredly fulfilled, and it is doubt ful if the offenders could be convicted of Government has heretofore been looked upon as a virtue.

There is doubt in the minds of many Ameri cans as to the outcome of these exposures of venality on the part of the postal officials. Will they be brought to the United States. tried, and convicted? If these men were humble citizens, instead of political favorites, it is probable that they would be speedily brought to justice. As it is, a coat of whitewash may be applied to them, and medals struck to commemorate their faithful services to the Government. One of the men who is most deeply involved in the scandal is in high favor with the powers that own the National Administration. In view of this fact, it seems almost too much to expect that any special effort will be made to convict him of his crimes. Indeed, it is even rumored, and not denied, that he has said that he knows too much of certain proceedings on the part of those whom he serves, for them to proceed against him. He is known to have handled large sums of money in a certain senatorial election, through the use of which votes enough were secured to defeat the will of the people. The benefice of this corruption was in such high favor in official circles that a demand for an official investigation of the outrage, made by the State that was disgraced by the infamy, was quietly suppressed. With his doubt that this man will ever be convicted in a court of law.

the same is discovered. It does not hesitate to protest against the corruptions of W. A. Clark of Montana, the suspicious actions of Kenney of Delaware, the law-defying practices of Scott of West Virginia, and the abominations of Hanna of Ohio. True Spiritualism demands rectitude and probity on the part of all office holders, and advocates due punishment of all who betray their trusts. We hope that a thorough investigation of the Cuban postal frauds will be ordered by the Congress at Washington, and every guilty man brought to justice. Let us hope that the pending Presidential election will spur the authorities to action in this matter, even if their interest rests upon no higher motive. "Fiat Justitia ruat cœlum."

The Curfew Again.

The Burgess of Warren, Penn., has vetoed the curfew ordinance recently passed by the town councils on the ground that it is not the proper method of correcting the morals of the young. The Burgess says he cannot approve what he regards as a gross usurpation of the parental function. The citizens of Warren are to be congratulated upon having so courageous and conscientious an officer at the head of city affairs. Because the curfew has been adopted in several hundred cities and towns is no proof that it is needed, or that it possesses any value. It is an indirect attempt on the part of Orthodoxy to secure control over the people. It is a virtual shirking of duty and responsibility on the part of parents toward their children. As a law of mediæval ages, it may have been needed and may have done some good, but as yet there is no evidence at hand to prove even this.

The Titusville (Pa.) Herald of recent date defends the curfew, and says that it has done considerable good in that city. It offered no evidence to substantiate that claim, and leaves the public to conjecture as to the character of that good. Is it in the creation of a new class of criminals out of young people endowed with a superabundance of life? Is it in the giving of something to do to the police force of the city in making its members censors of the liberties of children? If so, the authorities may yet be able to evolve another set of criminals equally as lawless and as conscienceless as were those who assassinated Chief McGrath not so very long ago in that very city of Titusville. If people desire the return of the old blue laws, if they wish to have the impertinent tithing man restored to them, if they wish to be censored for everything they say or do, à la the Philippine E. S. Otis, then by all means let

them support the curiew law. The next step will naturally be compulsory church and Sunday-school attendance, at such wish to fill the world with freedom's holy light | places as the most numerous sects may deterwith an aspiration to lift the heavy clouds | mine. It is wholly in keeping with the policy of our political rulers to day in acquiescing in the payment of the salaries of Romanist priests true on earth and in heaven, for the sake of | in our "newly-acquired possessions through benevolent assimilation" on the part of our Government. Establish the curfew law, give the favored few all of the privileges they deupon each low green mound every year, sent | sire, and the right of the aristocracy of wealth to rule over the American people will soon become an acknowledged fact. It is not more companions in arms now tottering beneath the liberty under intelligence for the children of burden of years; the praises sung in their men that is now the object of those who behonor worked out in deeds of love for the dis- lieve in kingly and priestly rule-it is rather

fenser. The ourfew law in municipal affairs, class legislation in State matters, Imperialism in Governmental duties, and the tyranny of courte, spring from the same source, and are, one and all, repugnant to a free people and inconsistent with the principles of a Democratic few and all of its attendant evils!

Premature Burial.

The instances of people being nearly or quite buried alive which occur so frequently do not all find their way into print, but the following is going the rounds in India: "A Poona paper says that a Mohammedan woman was nearly buried alive the other day. She had been ailing from fever, and, as she had all the appearance of being dead, her relatives and friends made arrangements for her burial. After the usual ceremony in the house, the body was removed on a charpoy to the burial-ground. Just as the supposed corpse was about to be put into the grave, the woman, to the astonishment and consternation of those present, got up and sat upon the charpoy. She had evidently been in a trance, and only awoke in the nick of time. She wanted to know why she had been brought there, and one of the burial party, to prevent her taking serious fright, said she had been brought to the burial-ground that prayer might be offered for her recovery. The explanation offered satisfied the woman, and she was at once taken home."-The Theos-

The above is but another instance of the state of coma being mistaken for that of death. crime in a country where the robbery of the | Burial alive is far more common than is generally supposed, and the effete custom of interring bodies in the earth serves to perpetuate this kind of murder. Cremation is the only sure remedy for this evil. When will the people awaken to a realization of their danger by the abolition of burials in the earth?

A Sign of Progress.

Prof. Mitchell of the Boston University, who was accused of heresy by a few self appointed expounders of Christian bigotry among the students, has won a signal victory over his enemies in the form of a unanimous reflection to his professorship for a term of five years. This is a sign of progress, for, although Prof. Mitchell still clings, to many of the creedal assertions of theology, he is yet facing the rising sun of rationalism, and is far in advance of his church. Methodism will have to yield to scientific demonstration, even as will all other Christian sects. The vote of confidence on the part of the trustees of the University must have been exceedingly gratifying to Prof. Mitchell, in view of the persecution that he has been called upon to endure.

W. V. Nicum.

This earnest worker for the good Cause recently held a meeting in Columbus, O., for the benefit of the local Spiritualist society in that of the Cause, and he exemplifies his belief in patron in power, it is reasonable, at least, to city. His topic was "Hypnotism," and he everything he does for Spiritualism. A balm of made the evening unusually interesting healing emanates from his personality, and a through his many successful experiments. He | few gentle passes by his magnetic hand, and The BANNER of LIGHT is not a political placed eighty-five per cent. of his subjects the headache begins to take its departure. paper; it does stand, however, for honesty and under hypnotic influence, and several passed Truly is T. J. Mayer at once a tonic to the integrity in every relation in life. Its Spirit- at once under spirit control. Mr. Nicum is the soul, and a purveyor of health to the body. He ualism is all-indusive, hence it does not hesi- | first Vice-President of the Ohio State Spirittate to condemn official chicanery whenever | ualist Association, and a firm believer in cooperation. He believes in building up local societies by practical work, and is always ready to do his part on all occasions.

Musical.

We acknowledge with thanks the receipt of two excellent musical selections by Mrs. Sophie E. Woodside of Heuvelton, N. Y., entitled "My Bird and I," and "Soul of My Soul." The words and music were both composed by Mrs Woodside, and evince talent of more than ordinary character. The former is dedicated to the Secretary of the New York State Spiritualist Association, Mr. Herbert L. Whitney of Brooklyn, and is already in high favor in many sections of the Empire State. Both songs are highly meritorious, and should be in the possession of every lover of good music who reads these lines. These songs can be ordered through the BANNER OF LIGHT or of Herbert L. Whitney, 953 Madison street, Brooklyn,

Mrs. R. S. Lillie,

we regret to learn, is seriously ill at her home in San Francisco. She has our sincere sympathy in this hour of suffering, and our best wishes for her speedy recovery. We suggest that all Spiritualists unite in sending her thoughts freighted with the balm of healing, and prayers for her restoration to the rostrum from which she has so faithfully expounded the truths of Spiritualism for so many years.

Thanks, Kind Friends.

The present management of the BANNER OF LIGHT, in responding to the most kindly and helpful words of congratulation from our valued contemporaries, The Progressive Thinker, The Light of Truth, and Religio-Philosophical Journal, in regard to the recent changes in our official board, can only say "thank you, good friends." We shall do our best to raise the standard of THE BANNER yet higher and higher as the years roll on, and shall use every honorable means in our power to advance the interests of true Spiritualism. The present editor of THE BANNER purposes being in the mortal form Mar. 31, 1948, S. E. 100, and if he is not then in the editorial chair of THE BAN-NEB, he expects to be one of its regular contributors and constant patrons.

Sick People

can get well if they wish to do so. How? By taking treatments of Charles E. Le Grande, to whose card in another column we respectfully refer our readers. We have tried him and received much benefit from his treatments.

In another column, our esteemed friend Mr. Meredith B. Little of Glens Falls, N. Y., warns the public against Alex and Kate Humes, whose specious pretensions to mediumship have so often been exposed by the spiritualistic press during the past four years. Mr. Little rendered Spiritualism a signal service by his bold, outspoken protest against these pretenders. Their flaring advertisements are enough to stamp their claims as wholly unreliable, if not fraudulent, and a glance at one of their circulars should be sufficient to | night comes on; Harrisburg, Penn., is reached; put the truth-loving Spiritualist on his guard. Mr. Bond goes into the car for Pittsburgh, and tressed ones of earth; the militant spirit turned less and less and less liberty for all, save for those his good work, and trusts that the Spiritualists a few hours' rest. With the coming of the

Continued from First Page. for the welfare of his country, and every fibre of his being quivers with the desire to have Right triumph over Might in every nook and oranny Government by injunction on the part of the | in our beloved America, while his soul is aglow with spiritual light reflected from the spheres where angels dwell.

A ring at the door and another familiar face is seen-another familiar voice is heard. The Empire State speaks this time through one of her truest and noblest sons, H. W. Richardson, whose very presence breathes forth an atmosphere of spirituality, and gives an impress of sincerity. He is like the man of whom Homer spoke, "A friend to man." His politics is humanitarianism, while his religion is good deeds, wrought in silence for the sake of others. He, too, emits the radiant light of the spirit, and puts into practice the revelations it gives him. He is in search of wisdom, hence his soul is ever open to the reception of truth, no matter whence it cometh, or whither it goeth. Such men are torch-bearers in the night to earth's toiling millions, and are entitled to a goodly share of the honors of earth, because of their upright lives and helpful influence. They are living witnesses to the value of true Spiritualism. Another signal at the door, and yet one more is added to the group. He bears a name well known to all Americans, but his fame rests not upon a lucky chance in war, in an assault upon the weak navy of an effete and decaying nation. His Manila was won not by shot and shell, but by the potent influence of the spirit of truth. This Dewey shoots the civilization of soul culture into the hearts of the people-not bullets that kill the body, nor whiskey that destroys the soul. D. P. Dewey is his name, and while his merinos gladly surrender their wooly coats to him each succeeding spring, they know they never will be compelled to add a pound of flesh, nor a quart of blood to give extra weight to their wool. It is a privilege to know such men as he, for he is kind in spirit, sincere in purpose, and true in soul. He is a veritable sensitive plant in his sympathies and desires to do something for his fellowmen, but his heart is in the right place, hence the light of spiritual truth is constantly radiated from his soul.

Another alarm at the gate, and the beaming countenance of Spiritualism's true hearted friend-its greatest living philanthropist, Theodore J. Mayer, appears in our midst. His laugh is contagious, while his very presence radiates an atmosphere of good cheer and true inspiration. It could not well be otherwise with this large-hearted, open-handed, broadminded friend of humanity. "Living and doing" is one of his mottoes, and his Spiritualism is of the kind that inspires noble deeds, true service and spiritual desires first of all, after which man can spend some moments in speculative thought, if he wishes to do so. Mr. Mayer believes that a true Spiritualist is a person who is filled with a love for truth in every part of his being, and therefore is thoroughly devoted to its principles in his every-day life. He feels that the soul, spirit, body and pocket-book should all be converted together to the support has given a tonic to Spiritualism in his most generous offer to donate the present headquarters of the N. S. A. to the Spiritualists of America, and by so doing has placed the Cause once more on the road to health and vigorous growth. He should be sustained by every true Spiritualist on this continent.

Another now joins our little group, and warm words of fraternal cheer welcome him in our midst. He is a thinker, a spiritual student, a man of fine sensibilities in all ways. His Spiritualism speaks through a well-spent. useful life, through the potent influence of his spiritual thought. In silence he records the utterances of others, but his active mind weighs evidence of all sorts, and accepts only the demonstrated facts that the truths of the spirit place before him. He is I. C. I. Evans, and he rules a kingdom-invisible to many, but a kingdom of great beauty, nevertheless, for it is the kingdom of the soul.

Nebraska's favorite son and true philanthropist-the man who lives his religion, Alonzo Thompson—and Minnesota's loyal seeker for truth, the indefatigable worker for Spiritualism, C. D. Pruden, are not present, having been detained at their respective homes by urgent business. Not a few regrets were expressed at their absence, and many kind thoughts were wafted to them in their western homes by their associates in the little group to which reference has been made. Social greetings are over, the political question is laid aside, personal experiences are exhausted, and the work of the hour commences. Reports of officers and committees are read, referred, discussed and acted upon; plans are made for the National Convention, at Cleveland, O., in October next, and many important details arranged to make that meeting a grandly successful one. The utmost harmony prevailed at this meeting of the above-named parties, all of whom, for two full days, did everything in their power to advance the interests of the Cause they love.

Time speeds away on noiseless wings, and every moment is fully occupied. There was not even an hour for visiting the many friends of the good Cause in the city, yet brief greetings were exchanged with Congressman Gaston, the well-known President of Cassadaga Camp, the Steinberg family, and one or two others who chanced to call at headquarters. Congressional life seems to agree with Mr. Gaston, who, no matter how busy he may be, is always ready to greet old friends and to do some necessary work for Spiritualism. Bro. Steinberg and his good wife are, as ever before, true and tried friends of truth, and ready to do for the Cause they love. Bro. S. and his son Arthur have recently returned from Honduras, where they have important business interests. His is a spiritual household, and every visitor who is welcomed by him and his wife and children always departs feeling unlifted and strengthened by the impact.

Once more on the train, bound for Syracuse. Here are Vice-President Richardson, of the N. S. A., Hons. E. W. Bond and D. P. Dewey, as well as your scribe, in one party. Politics, Spiritualism, the N. S. A., the Boer-English war, the Philippine imbroglio, the Army canteen question, the Porto Rican tariff, and incidental questions are earnestly talked over, and the hours speed most pleasantly away. Mid-THE BANNER congratulates Mr. Little upon the three Daniel Pratts seek their couches for morning Mr. Richardson arises afflicted with a

most distressing headache, which sticks to him | cure immunity from the wrath of God for havmost persistently until Syracuse is reached. ingrobbed their fellowmen. One thing is cer-At Canandaigua he can only take one cup of tain—these harples who have grown fat upon coffee (a sure sign of illness), although a most their plunderings of their fellow-citizens can tempting breakfast is spread before his com- not take one dollar with them to spirit life. panions, to which they do full justice. The They will there be compelled to stand face to ever remain a miracle, to one mind at least, as to what became of the bill for those breakfasts. Dewey out the cable at Manila and destroyed the Spanish fleet, while Dewey at Canandalgua out wassles, bread and potatoes, but how the bill for the breakfasts was destroyed or paid without even being seen is as great a marvel and as complete a victory as was that at Manila. (N. B.-Liquid refreshments, other than coffee and cold water, are always tabooed by

Syracuse at last, and with it the well-known

faces of many old-time friends. Now we are greeting the President of the New York State Spiritualist Association, the well-known author | not long since received a three-million-dollar of "'Lisbeth," the gifted speaker and truehearted mother in Israel, Mrs. Carrie E. S. Twing; now it is the spiritual seer from the northland, the candidate for spiritual ordination, Mrs. Lizzie Brewer, who welcomes the travelers; now comes the sage of Brooklyn Association, appears in our midst; she has a to make every one feel at home, and succeeds Secretary of that body, who gives a warm, fraternal handclasp to the newcomers; now we see the massive head and impressive features of a man sent to lead the Spiritualists of the world out of the Egyptian bondage of theological tyranny into the spiritual Canaan of a true interpretation of the Bible-"our Moses"-Moses, Hull, the reformer and spiritual advocate; here we find Mrs. Maggie Waite-the modern oracle-the seeress who is to give delineations to the eager multitudes at the coming Convention; with her is her daughter, Miss Hazel, now grown to womanhood, whom every one is glad to see. Now comes the pleasant surprise of the day in the unexpected appearance of Hon. J. B. Townsend, of Lima, O., and Bro. Willard J. Hull, the able editor of The Light of Truth. They come in for the hearty greetings of their many friends, who assure them they are ever so welcome, and give them the freedom of the city, as well as of the Convention. It was a genuine pleasure to take Bro. W. J. Hull by the hand once more. Pleasant memories of days that are no more are recalled, and a long look ahead is taken in behalf of the Cause so dear to us all. The larger light of the clearer truth of Spiritualism sheds its refulgent rays over all, and the outpouring of the pentecostal spirit makes every one glad that he is present in person on this memorable occasion. Here is that true friend of the Cause, Dr. E. F. Butterfield, whose good work has been known to the world for more than forty years; he has a smile of welcome, a hearty handelasp, and inspiring words for all; he is bound to have a good Convention—(and he delighted the believers beyond words to desucceeded); next comes John Mullen, the singer, who gives an old-time handshake, but H. W. Richardson, Vice President N. S. A., his voice is non est—La Grippe has gripped him, and he is too busy with his cough to even of Spiritualists, was one of the hard workers courage to warn the public against impostors. try to sing one note. Dozens of others are also at the Syracuse Convention. His excellent ad on hand-E. G. Reilly and wife, Mrs. M. H. Cowan, Mr. and Mrs. Ellis, David Williams and brother, and many others, all of whom welcome the visitors and one another to the Convention that is about to open.

THE BANNER has already spoken of that convention and its work. Mrs. Twing was at her best, and was constantly on the alert to make the convention successful. So were all of the officers, and so well did they do their duty that they were all unanimously reëlected for the year next ensuing. It is not necessary to recount the achievements of that convention; from the welcoming address of Dr. Butterfield down to the final benediction it was a spiritual triumph-a signal success-a meeting long to be remembered. Every person present felt the divine influx of inspiration, and was spiritually blessed by the work of that meeting. No greater outpouring of the spirit was ever manifested at any gathering of Spiritualists in the Empire State. "This meeting re pays me for all I have ever suffered in the name of Spiritualism," said one of the leading workers on the closing day, and his words found an echo in every heart. Such a meeting could but exert a helpful influence upon the public, and the reports given by the secular press conveyed the prevailing spirit impartially to those who read the same.

This spirit of helpfulness and divine inspiration can be traced in large measure to the eloquent addresses of Hon. J. B. Townsend and Willard J. Hull. The former, in close touch with the angel-world, his heart aglow with the celestial fire of altruism, spoke only as an earnest truthful man can speak, and his utterances went straight to the souls of all who listened to his well rounded sentences and eloquent flights of oratory. Politics, sociology, theology, partisanship, iconoclasm, and all of the vital issues of the day were made steppingstones to the University of Altruistic Wisdom, and Spiritualism, through cooperation, was shown to be the heaven-sent leader to guide mankind to the gateway of the real temple of truth. The spirit of his address was caught by Mr. W. J. Hull, whose thrilling addresses will never be forgotten by those who heard him. "What are you doing with your Spiritualism?" he asked. "Are you using it for spiritual purposes, to make brighter and better your own lives, and those of your fellowmen? Rather are you not unmindful of its teachings, and regardless of its true purpose? If you are not, then prove it to the world. Get together; stop this everlasting quarreling; rise above prejudice; eschew all personalities; be men and women by living your Spiritualism!" His words were apples of gold in pictures of silver, and should be indelibly stamped upon the consciences of the Spiritualists of the world.

Dr. Butterfield invited the men of the press to take a drive through the city and its suburbs. He showed us the magnificent mansions of the "four hundred," and gave us running original sketches of the growth of the fortunes of the families who own those palatial edifices. The Erie Canal has been the source of "abundant streams of revenue" for a favored few, who have not hesitated to rob the State of New York for their own especial benefit. The canal frauds are too well known to the people of the United States to have their history recounted here. The use made of some of those colossal fortunes is quite interesting. A few of their possessors have endowed colleges, universities, churches and clergymen, hoping, probably, to thereby purchase a seat in heaven, and to se- 1901, would find the same company once more

days of miracles are said to be over, but it will | face with themselves-and in so doing they will find themselves confronted by the most hideously distorted monsters their eyes ever rested upon.

Syracuse is a beautiful city. The residence portion has wide streets, nicely paved with asphaltum, fine lawns, splendid shade trees and charming parks. From the hills to the south of the city a splendid view of this busy center can be obtained. One hundred and twentyfive thousand people reside in this place, all of whom are endeavoring to add to their worldly possessions or to grow in wisdom, according to the ability that is given unto them. Churches and schools are numerous. One of the colleges donation from a man who had a soul to save and a religious conscience to appease. His estate was put into litigation soon after his transition, but the suit was compromised ere it came to trial. We were told that the soi-disant widow received four millions of dollars as her Spiritualism, W. Wines Sargent, the First Vice- | share in the estate with whose creator she was President of the State Association, who steps not even personally acquainted while he lived forward to say a word of greeting; now the in mortal form. As this could not be proved in smiling, spiritual face of Mrs. Tillie U. Rey- court, a settlement was effected upon the nolds, the Second Vice-President of the State above stated terms. This was an instance in which it would seem that blackmail really paid. cheering word for all, and at once sets to work | Dr. Butterfield is an old resident of Syracuse, and his reminiscences were intensely interestin doing so; here is Herbert L. Whitney, the ing as well as instructive. His hospitality is most generous, and his love for the Cause unbounded. His three guests will never forget their kind host, and their pleasant drive with him through historic, picturesque Syracuse.

> The routine work of the convention, was interesting, while all of the addresses were full of force and spiritual illumination. The lectures of Mrs. Twing, Mrs. Reynolds, Mrs. Brewer. Mrs. S. C. Ellis, Moses Hull and Hon. D. P. Dewey, as well as those of W. W. Sargent and H. L. Whitney were replete with information and inspiring to all who heard them. Bro. Dewey as Dewey said a number of good things, while Onego, his true-hearted Indian guide, won all hearts by his eloquent words that set forth in fine object pictures the beauty of the spirit ual philosophy. To hear Dewey and Onego is a treat, and no one would suspect that any one connected with that illustrous family would ever look for higher honors than Admiral of the United States Navy, the Presidency of the Michigan State Spiritualist Association, the hero of a war, the head of a good home, the lion of the social world, or the medium through whom truth-telling spirits can give lessons of love and wisdom to the children of men. Onego's Dewey, with his love for his home, his sterling integrity, his kindly care for his merinos and cattle, is the one upon whom men can most safely rely, for he does n't want to be President of the United States, but prefers to be a friend to humanity. Excellent test work was done by both Mrs. Tillie U. Reynolds and Mrs. Maggie Waite, whose readings confounded the skeptics, and scribe.

dress will appear in full in our next number. Mr. Richardson is one of the ablest committeemen that can be found in any convention,

un accomplishing this result.

subscribers to secure additions to our list.

assembled together, in company with hundreds of others, to enjoy anew a feast of reason and flow of soul. More anon. EVANUEL.

Charlatanry.

To the Editor of the Banner of Light:

We have been visited by the Humes who advertised a Spiritual séance at the new Empire Theater for the Sunday evening of May 27 In the previous Friday's issue of the Glens Falls Daily Times the following editorial ap-

SEANCE AT THE EMPIRE.

Two of the bright lights of Spiritualism, Dr, Alex. and Kate Hume, whose mysterious séances have won for them much fame, will appear for the first time in Glens Falls, at the Empire Theater, Sunday night, under the auspices of the Boston Lyceum Bureau. An Exchange says: "The Humes, in many respects, are remarkable people."

On the following day the same paper published the following statement under the head of "Public Opinion":

MR. LITTLE'S OPINION.

Editor Glens Falls Daily Times: As the statement in your last evening's issue, regarding the so-called sé ance advertised to be held at the Empire Theatre to-morrow evening is somewhat misleading, will you allow me to say that "Dr. Alex. and Kate Hume are not considered "bright lights of Spiritualism" by believers in spirit phenomena and philosophy, nor is there a "Boston Lyceum" which sends out spiritualistic mediums "under its auspices." Spiritualists do not endorse the so called séances given by Mr. and Mrs. Hume.

MEREDITH B. LITTLE.

The result of the "Opinion" published in the Times is here given in Monday morning's

Star:
"SPIRITS UNDER ELECTRIC LIGHT.

Dr. and Mrs. Alex. Hume gave a séance last evening at the Empire Theatre to a not over large audience. Some of the manifestations were good, but, all in all, there is local talent which could go through the entire program, or nearly so, and substitute others fully as mystifying. The usual cabinet was used, which the committee from the audience, consisting of Eugene L. Seelye, David H. Hamilton, Charles H. Miller and James B. Flagg, pronounced to be just what was claimed for it—that it was just a frame enclosed by black curtains. Mr. Hume, while tied within it, and secured so that he could not move, to the satisfaction of the committee, performed the usual feats of playing the guitar, ringing bells, driving of nails, putting on and taking off from himself Mr. Flagg's coat, putting on and taking off iron rings, unbuttoning Mr. Miller's coat and vest, and "touching" Mr. Hamilton for his watch. The doctor gave one example of mind reading. Mr. Hamilton, with Mr. Miller's cooperation, wrote a question upon a small piece of paper, which was immediately rolled up into a pellet and then the three men, clasping hands, the doctor slowly and apparently with much effort, repeated the question, 'Will McKinley be the next President

'The next and final test was a materialization of a female spirit produced in one end of the cabinet by Mrs. Hume sitting in the other end, a rope about her neck, passed through the curtains and held tightly by one of the committee-men. The lights were all down and the spirit could be but dimly seen.

"The séance lasted about an hour and a half. but the promises of the small bills were not all kept, and neither could the program be com-pared with that of Starr, who claimed that all of his performances were sleight of hand or mechanical effects."

Now, the result of this method of treating these fraudulent mediums is, that while the small audience present was disgusted and angry with the fake mediums, they expressed no enmity toward Spiritualism, but, on the If these fakes were treated in like manner in every place where there are Spiritualists, they

would soon retire from the field rendered unprofitable by timely exposure. MEREDITH B. LITTLE. Very truly yours,

This Will Interest You!

The Publishers of the BANNER OF LIGHT are determined to at least double their circulation

We propose to make it an object for every one of them to add one or more names to our list.

pamphlets of our own selection to the amount of 50 cents for each new three months' subscrip-

tion which he or she will send us, accompanied by 50 cents, the regular subscription price for three

We will give absolutely free to any subscriber who is now receiving the BANNER, books or

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HE BRINGS HEALTH AND STRENGTH TO THOUSANDS WHO HAVE BEEN PRONOUNCED INCURABLE.

Science Triumphs Disease.

R. PEEBLES, noted the world over as a physician and sci

entist, is performing some of the most remarkable cures the

world has ever seen. His fame has become world wide on account of these marvelous cures. He has patients in every State J.M. Peebles, A.M., M.D., Ph.D. in the Union and in many foreign lands who stand ready to testify to the wonderful cures he has made of cases that had been treated by many of the most eminent physicians without success. Many of the Doctor's patients are those who had traveled all over the world visiting all the great health resorts and sanitariums in a futile search for health and strength. They returned home in despair, thinking there was no hope for them, when they were persuaded to write Dr. Peebles for a diagnosis. This was so clear and complete, showing a thorough understanding of the case, that it inspired enough hope to in them to try, as a last resort, a course of his treatment. Many such cases showed wonderful improvement from the start. A very few months is sufficient in almost all cases to complete a perfect cure. Mrs. L. A. Humbel, of Long Pine, Neb., who was given up with dropsy and kidney disease by the best physicians in the country, says: "I am very grateful for what you have done for me, as I am in better health than I have been for five years. I have gained fifteen pounds, and am getting stronger every day. Last month I

thankful I am for what you have done for me."

Remember that Dr. Peebles does not cure by Christian Science, Mesmerism or any other "1sm," but employs mild but potent remedies in connection with his wonderful Psychic Treatments. These Psychic Treatments, say his patients, "seem as a breath of higher life." If you do not fully understand the PSYCHIC SCIENCE and these PSYCHIC TREATMENTS which are such a wonderful aid in the treatment of chronic and obscure cases, the Doctor will send you his essay "The Psychic Science in the Oure of Disease," which will explain to you fully Psychic Diagnosing and Psychic Treatment, with other valuable information for the sick. There is no one so capable of writing on this subject as Dr. Peebles, for he has investigated it for

visited my aged mother in Iowa. She was greatly rejoiced, for she never expected to see me alive again. For five years I traveled and doctored with the best physicians, finally gave

up in despair, and went home to my sister, as I thought to die. I can never express how

over half a century, and is a recognized authority on the various occult sciences in Europe

as well as in this country. All of Dr. Peebles' diagnosing is done by the aid of his psychic gifts. He can read the diseased conditions of the body as accurately as if each organ and tissue were open to his view. Out of many thousands of cases he has diagnosed during the past few years, nine hundred and ninety nine out of each thousand are willing to testify to the marvelous accuracy of the diagnosis. Do you know your exact condition? Have you suffered for years without getting permanent help? Did the physician who treated you fully understand your case? Why will you be experimented upon by those who do not really understand your case, when Dr. Peebles can diagnose your case perfectly, and thus administer treatment upon a scientific basis? Why will you take patent medicines which are prepared for a "text-book" case, and which at best give only TEMPORARY RE-LIEF, WHEN YOU CAN SECURE TREATMENT FROM THIS EMINENT HEALER THAT IS ESPECIALLY PRESCRIBED AND SUITED TO YOUR CASE AT A VERY LITTLE MORE COST? These are the questions that interest all those suffering from chronic and obscure troubles. Think them over carefully. If you are sick and discouraged don't delay one moment in writing the Doctor for a diagnosis of your case. There is nothing of more importance to you than the condition of your health. It will cost you nothing to learn this. The Doctor will send FREE OF COST a complete diagnosis of your case and also his essay "The Psychic Science in the Cure of Disease," and valuable literature on chronic diseases and testimonials from some of his cured patients, showing the long list of so called incurable cases which he has cured. No lisease is really incurable if perfectly understood. Every effect or diseased condition has its cause, and if these are understood they can in almost every case be removed. When this is done, permanent recovery is the result. DO NOT DESPAIR if you have failed to get permanent help, but write at once. Remember that DR. PEEBLES HAS CURED HUN-DREDS WHERE ALL OTHERS HAD FAILED. Write him an honest letter, giving your full name, age, sex and leading symptom in your own handwriting, and he will give you a complete and full diagnosis, and will also send the literature as mentioned above. Write to day. Address

DR. J. M. PEEBLES, Battle Creek, Michigan. June 9.

Queen City Park.

The program for the coming season at this pleasant campground is now completed, and the circulars will be ready in a few days. The hotel is leased this year to an experienced hotel keeper, and the prospects for a very suc cessful season were never better. The meet ings open on Sunday, July 29, and close Sunday, Sept 2. The list of speakers is as follows:
Mrs. A. W. Crossett, Mrs. H. P. Russegue, Mrs.
Mary E. Lease, J. Clegg Wright, Mrs. Sarah
A. Byrnes, A. F. Hubbard, Mrs. Ida P. A
Whitlock, Mrs. Sadie Hand, Mrs. Tillie U.
Reynolds, Mrs. H. C. Webber.

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BY F. A. WIGGIN.

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"There is not too much of it; it is all gold. I shall most heartily recommend it to my friends."—William Brunton.
"The reading of Cubes and Spheres adds another of

gin."-Lilian Whiting. "There is in his line and quality of thought a strong suggestion of Emerson."—*Progressive Thinker*"This admirable collection of stirring essays on five topics of fundamental value has strongly appealed to me as just the thing needed."—W. J. Colville.

"The whole book is rich in stimulating thought."-The

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A STORY OF TWO WORLDS.

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Amanuensis for " Bowles' Experiences in Spirit Life," " Contrasts," " Interviews," " Later Papers," " Out of the Depths into the Light," "Golden Gleams from Heavenly Lights," and "Haven's Glimpses of Heaven."

The story of "Lisbeth" is true to life in essentials, and is so simply and beautifully told as to hold the reader's deepest interest from the initial chapter unto the close. Wit, humor, pathos, bursts of eloquence, homely philosophy and spiritual instruction can all be found in this book. Mrs. Twing has spoken with a power not her own, and was certainly in close touch with those whose sentiments abe endeavored to express in words. The style is similar to that of Mrs. Harriet Beecher Stowe, and it is not too much to assert that the gifted author of "Uncle Tom's Cabin" was not far away when Mrs. Twing's hand was penning the beautiful stry of "Lisbeth." This book must be read to be appreclated, and should be placed at once in the home of every Spiritualist, Liberalist and Progressive Thinker in this country.

CONTENTS.

Aunt Betsy's "Duty"; Daniel Doolittle; The Revival Meeting; Pumpkin Pie for Luncheon; The Conversion and Engagement; Preparations for the Wedding; The Wedding; Leaving the Ola Home; 'Lisbeth's New Home; 'Lisbeth's Irist Hublic Prayer; Nancy Brown Gives the Minister a Piece of Her Mind; A Letter from Aunt Betsy; The Methodist Prayer Meeting; A Birange Force; The Knockings; "The Prince of Eril"; An Answered Prayer; A Remarkable Breakfast; Sentence is Pronounced; April's Gift to 'Lisbeth; The 'Mik Sweetener'; "Vengeance is Mine, I Will Repay"; The Gulding Lights; Reaction of Public Opinion; 'Good God, I Thank Thee"; Nancy "Steals" the Pincushion; Sweet Communion; In the Old Home Once More; A Fatai "Dyin' Spell"; The Spirit Triumphs; The Two Reverends Discuss Hell; Mother Doolittle's Fear of Death; "Lisbeth's Day"; Nancy's Betrothal; Growing Old; "I Will Not Leave You Comfortless"; The Stranger; Remorse; "Jest Waitin'."

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ture for their own reading and for missionary work.

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social, political or religious. He knows just what to do, and goes ahead and does it. He always thinks of the welfare and enjoyment of others, ere he considers his own needs, hence finds his chief happiness in living and of the reform issues of the hour, and can speak in tones that move and words that deeply burn upon them all. He is a natural reformer, and never shirks any duty that may fall to his

lot, no matter how irksome it may be.

Mrs. S. Comstock Ellis was also one of the moving spirits of the Convention. Her words upon prison reform will never be forgotten by those who heard them, and her letters in reference to the wrongs suffered by Dr. Sara B. Chase, the unfortunate victim of Anthony Comstock's hate, are papers of the highest value to all who wish the Right to triumph among men. Not a few of the local Spiritualists worked with a will to make the Convention a grand success. 'The names of all who faithfully strove to aid the good Cause on that occasion are not at hand, hence it would be unfair to mention a few and exclude the many. It is but fair to state that those who were interested in fact did their whole duty on this occasion. The State officers were especially zealous, and on hand with unerring promptitude to do their duty. Sec'y Whitney was constantly at his post-up late at night, out of bed at an early hour, and on the alert ever to do the work that was his. The secular press gave excellent reports of all of the meetings of the Convention, and received the hearty thanks of the delegates and visitors for so doing. Sunday night came all too soon, and there was a scattering of forces to all sections of the nation, each one with the hope in his heart that

the next State Convention, in Buffalo in May,

A Letter from New York.

To the Editor of the Banner of Light:

It gives us pleasure to note briefly spiritual progress in the Empire City. The First Socidoing for his fellowmen. He is at home upon all lety closed its meetings for the season May 27, after a very successful session due to efforts and work of the remarkable medium, Miss Margaret Gaule. Mrs. Newton, the President, states that the society is out of debt and in a prosperous condition. This speaks well for this highly gifted medium whose ministrations have been so very successful. Her messages are comforting to those in sorrow and convin-cing to the skeptic. Her private circles have been so largely attended that many have been turned away. Miss Gaule's services have been engaged for the coming year, which commences the first Sunday in October. New York, the city of attractions, has an additional one, since she has decided to make this city her eadquarters.

DR. DUMONT C. DAKE, Mognetic Healer. 130 West 45th street, New York.

If you Feel Depressed

Use Horsfords's Acid Phosphate. DR. E. W. PITMAN, Lynchburg, Va., says: "I have used it in nervous depression and dyspeptic troubles, with good result."

Movements of Platform Lecturers. Notices under this heading, to insure insertion the sac week, must reach this office by Monday's mail.

The Church of the Soul baving closed for the sum The Church of the Soul naving closed for the summer, Sunday, May 27th, Mrs. Cora L. V. Richmond will fill her engagements for the summer as follows:
Brodhead, Wis., June 10; Waterloo, Ia., June 16 to 25; Yorkshire and East Aurora, N. Y., July 7 to 16; Cuba, N. Y., July 21 to 30; Cassadaga Camp, August 4, 5 and 7; Onset Bay, August 12; Sunapre Lake Camp, N. H., August 18 to 27; Madison Camp, Athens, Me., August 31 to Sept. 10; Church of the Soul, Chicago, Sept. 16.

R-I-P-A-N-S. Ten for five cents at druggists. They banish pain and prolong life. One gives relief. No matter what's the matter one will do you good! 52w Mar 18

SPECIAL NOTICES.

J. J. Merse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the Banner of Light and the publications of the Banner of Light Publishing Co.

Fred P. Evans, 103 W. 42d street, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y.

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lyis May 5.

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For Sale Cheap. A LBANY COTTAGE, Lake Pleasant, Mass. Ten furnished rooms, suitable for roomers. Lock Box 187, South Deerfield, Mass.

(W) Mass. To the Editor of the Bauner of Light:

SPIRIT Message Bepartment.

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

The following communications are given by Mrs. Soule while under the control of her own guides, or that of the individual spirits seeking to reach their friends on earth. The messages are reported stenographically by a special 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 as soon as they appear in these columns. This is not so much for the benefit of the management of the BANNER OF LIGHT as it is for the good of the reading public. Truth is truth, and will bear its own weight whenever it is made known to the world.

In the cause of Truth, will you kindly assist us in finding those to whom the following messages are addressed? Many of them are not Spiritualists, or subscribers of the BAN-NER OF LIGHT, hence we ask each of you to be come a missionary for your particular locality.

Report of Séance held May 17, 1900, S. E. 53. Invocation.

Oh, moment of peace and aspiration, when our hearts are opened and we draw close together, spirit and mortal, with the one hope of making plain the message of love, of nsefulness, and of life after death-how we yearn for the souls who are seeking for the light and how we yearn for those who are seeking for comfort. May our effort not be in vain. Wherever the word is spread, wherever the life goes, may there go with it something that shall open the understanding and bring strength and helpfulness and

MESSAGES.

The following messages are given through one of Mrs. Soule's guides, Sunbeam

Charles Curtis.

The first spirit that comes to me is a man about thirty-five years old. He has very dark as it was much credit to me because I was born hair dark blue eyes and a dark mustache. He that way. I so much want to get to Ellen is not very stout. He comes along with his Grover. She will know very well that I arms folded behind him, stands and looks at us, and says: "Oh! how glad I am that at last a chance has come to me to speak. My name is Charles Curtis, and when I was here I lived in Ottawa, Canada. I used to travel about from one place to another, and I thought that | they very seldom hung on me. If Ellen could if ever a time came when I could settle down and take care of my mother, it would give me her good, because she has been blue. She has great pleasure; but here I am in the spirit, and she is left an old lady. Her name is Margaret Curtis, and often she thinks of me and wonders what I am doing in my new life, because she has a sort of an idea that spirits are alive and conscious of the things that are going on about them.

"I have with me my father, but he died when I was a small boy, and I was so glad to find that he knew me, that he had watched over me and was glad to receive me. It seemed so good to at last have a father of my own. He says as he comes to-day: 'Tell Margaret that I, too, am anxious to help her."

Fannie Burrows.

Now there comes a lady about thirty years old. She is very sweet and pretty. Her eyes her look real old fashioned, like a picture. She are dark; her face is round and smooth, and she has a little shawl over her shoulders although has dark hair parted and combed back loosely she is not an old lady. It seems to be more a and prettily. She looks into my face in a trust- fashion that she has of wearing it than the ing way as though her life had been full of trust and sweetness. She comes nearer and like to send a message to my people. My name says: "Well, I have not very much to say about how much I suffered over there, because field, Mass. I belong to an old family there, from the first I had a sort of inspiration from being able to see my friends. I am here with my sister. My name is Fannie Burrows. (That was my married name.) My sister's name is Spiritualism when it first came out in our own Helen Cate, and she says: 'As we come to day we feel that if we could find a proper channel we might be doing some good in earth-life.' I myself took quite an interest in the life of people who were living all about me, and it seems so good to be able to watch them unfold to help them even though they may not understand or realize it. I am so happy to be able to speak for myself, and to say that I am sure the time will come when I can do the good that I long to do." She came from Haydenville, Ohio.

Aaron Kimball.

Now there is a big stout man. He is as fat as can be; has a full beard, rather a florid complexion, and blue eyes and broad brow. He puts his hand up to his hair and runs his fingers through it, as though that was a habit he had when here. Then he sits down and clasps his hands together across his knees and winks his eye with a little knowing look, as though he thought he was going to surprise somebody very much when he came back, and with a sort of schoolmaster air he says, "Ask the people over in earth-life if they do not remember Dr. Aaron Kimball of Haverhill, Mass." And then he smiles again and says: "I was not one of your Spiritualists. If elt that when I died that would be end of me. It was quite a shock to my nervous system to find that I had to keep right on fighting and taking care of myself." Then he chuckles again, as though that was funny. I am sure he had a habit of saying funny things, and everybody had a way of laughing when he said them; so he kind of waits for the laugh to come in. When I say that he straightens up and says, "Ah! giving away my secrets, eh? I did n't suppose my mind could be read to that extent."

"If you please, I would like to get to my brother, William Kimball, who is still alive, and lives where I used to. That is all I have to say."

Etta Davis.

Now there is a girl about twelve or fourteen years old. Her name is Etta Davis, She is quite dark, dark hair and eyes, and her lips are full and red; but she is not very pretty, because she has quite high cheek bones. She is so nervous, as though every bit of her was all of a quiver with anxiety to do this thing just right. "I have prayed ever since I came over that I might come back, because where I hear, feel and act, in the best and most exalted went from they needed me very much." She manner through the body, is earth's highest lived in Brockton. When she tries to talk her throat all fills up, as though, that is the way comes the centre of the great brotherhood. she passed out. She did not have everything The great family of mankind must rise or fall done for her. It is more like diphtheria. It together; not on the same plane, but by grades seemed so sudden. She finally strangled to according to the real measurement of each death. She says: "I do not like to think of constituent part. Every part acts and reacts that but I find myself taking on this condi- on every other part. Even as the tiniest pebtion. I would rather think of the lovely things | ble moves the most distant waters, so the I have seen here and the help I have been able to give those who are alive." Her people are | mind's remotest centre. Just cooperation is | that different ones reach us on some special most all alive. There is an old lady with her the law, and by it families, communities, gov. part of the organism. My father reaches me who seems to be kind of taking care of her. It ernments, nations rise or fall.—Marton Enter- by a strong pressure on the top of the head, or of simple displays of force unmarked by intelliis not her mother or grandmother, for her peo- prise.

ple are alive. She wants to get to one named Edward Davis.

Charles Entou.

Here comes a tall, thin old gentleman, with a long black coat and a long face and a tall hat, which makes him ever so much taller. He does not stand very straight. He looks as though he was particular and precise about every expression that came out of his mouth. He appears more like a minister who catechised and criticised everything when on earth. He says: "God help us! And this is what we all come to! To be in a place that we have preached about and talked about, and be unable to speak back just when we want tol If I had dreamed for one moment that it was possible to receive communications, I suppose I would have thought it was from the Evil One himself; but this knowledge was entirely apart from me, and I give you my word of honor that I am as much a stranger to this part of Christianity as I would have been to Catholicism. I was a Baptist, brought up strictly in the faith, and never departed from it, thinking that I served my God better by standing inside the ranks and never looking to see what the enemy might be doing. And now to-day, as I stand here, it gives me a feeling of sincere regret that I did not use my powers to see what might be done for those who are in a different fold from mine. I would like to put my hand in the hands of those who are looking for the light and say humbly and earnestly, 'Wherever Truth leads me, there let me walk! I can almost hear your answer that I must be on the road to salvation when I can say this much. My name is Charles Eaton, and I come from Trenton, N. J.

Frank Grover (or Carver).

Now there comes a man, strong, muscularlooking. He has a red shirt on, with his sleeves rolled up. He has a jolly way and fat face, and I think is about fifty years old. He says: "My name is Frank Grover (?)." He laughs and sort of chuckles as though he was so happy to come. "I used to work on the railroad. I was pretty sooty and dirty, but I tried to make things as bright as I could with my cheery word and thought. I don't know would come with my old clothes on, because I did not like to dress up. I was pretty hot and tired after my run. I did not have much time to enjoy my dress-up clothes if I put them on: although I had plenty hanging in the closet, just hear me speak to her, I know it would do needed something that would stir her up. I want to say to her to get out of the house, see what is going on-not sit there moping. She has had too much to bear from other people. They came and sat right down on her after I went away. You would have thought there was nothing left for them to do but to come and take my place, the whole body of them, and they could not one of them do it. If I was in her place I would tell them to skedaddle. I come from Turners Falls, N. Y."

Elizabeth Brewster.

Here comes a beautiful spirit. She is rather slender, blue eyes, soft brown hair and rather a long face. Her hair is curly, and hangs down a little on the sides of her face, and it makes need of it. She says: "If you please, I would is Elizabeth Brewster and I came from Marsh. and have often thought if I could get back into the old house, it would do everybody good. We were well-to-do people, but we investigated quiet way, and when I first came over it was expected that I would return and give some signal, but I never found quite the right condition to come, and to day it seems I have just the strength to come and speak this word. My sister Mary is still living. She bears the same last name as mine. It is to her that I would send this word of greeting, and tell her that no time, however long it may be can ever blot out the memory of what she was and is to me to-day. I bring greetings from our mother and father and they say: 'Blessed is her life because of her effort to live in the light of truth."

Hiram Gordon.

Here comes a man about fifty-five years old. His name is Hiram Gordon and he comes from Hamilton, Ohio. He says: "I was in business there. I passed out of life rather suddenly, and I have always felt that somehow I would be able to get back. My business affairs were in a terrible state, and it seemed that no hand could bring them to rights but my own; and so I worked with all the influence I could bring to bear, and I have succeeded in bringing something like order into the ranks. My son succeeds me and he will know of this because he knows more or less about Spiritualism. I think he takes only the Western papers, but it seems as though he will get word of this." His son's name is Fred.

Rebecca Holt.

Here comes a little old lady. She is short but rather stout. She is dressed in a brown striped dress and a small lace cap on her head. Her name is Rebecca Holt, from Malden. When she laughs she has a funny little way of squinting up her nose and eyes at the same time. She says: "H'm! I have been back before in this way. I have been to my own people, and have in a way made them able to difficult to see how any one could listen to his obstruction in the organism. We have known very definite and plain. I come into mediumistic conditions, for I bring Indian influences with me. I think one of them is a big chief."

Believe as you will, philosophize as you may, moralize by whatever standard you please, the body is the important factor of mundane ex- letter. Many of them were fresh in my mind, istence. To become acquainted with the means and conditions by which we can see, mission. From family centres and relations weakest mind-ripple bears its influence to

Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND TWENTY FIVE.

Possibly some of our readers may remember an allusion in "Number One Hundred and Twenty One" to a correspondent who claims that individualism is the opposite pole to the spiritual state, and that we can attain immortality only by self-effacement. As some of our friends desired to effect a personal interview, I was invited to meet him and his wife at the house of some friends. Some of our readers may

be interested to know into what the view stated

above has developed in his particular case. The effacement of individuality we found to be the aim of this man, and he makes the claim that he has no character, and desires to have none, for character is a hindrance in his mind to spirituality. In this view, one would not seek to develop one's own inner being, either in strength or toward the right. That effort which many of us make to become better each day is with him not only unwise but positively wrong. He thinks that effort in any direction whatever, makes us more individual and less spiritual. We found that the words "development" and "evolution" have no place in his vocabulary, for he opposes the thought that underlies these words. He thinks that we should become as negative as possible, so as to enter as fast as may be the condition of being swallowed up by the Infinite Soul. In this, he

in God. As these views were enunciated by our friend, I began to wonder if he thought we retain our identity at all after the death of the fleshly body. Sure enough, he said that when the body perishes, we lose all memory, all consciousness, and that our present soul is at once lost in Deity. So with him, the Nirvana which the Buddhist believes to be attained by the striving of the individual soul through countless incarnations, comes at once to us when the heart ceases to beat and the lungs to respire.

So you will see, Mr. Editor, how little there is in common between this man and the mass of Spiritualists. And yet he is powerfully mediumistic, and claims there is nothing the best mediums can do that cannot be done equally well by himself. And those who know him best hold the same opinion regarding his powers.

What we call mediumistic power he thinks is wholly subjective, that everything of the sort is entirely in one's own self, merely while the blood can circulate through the brain, and the body perform its usual functions. Of course he thinks he is not mediumistic in reality, for in his opinion there are no individual discarnate spirits at all to communicate with us through him as a medium.

So, Mr. Editor, I heard him talk, and supported the present individuality of each of us. the persistence of this identity in spite of the death change on the testimony of actual discarnate spirits, and the great benefit it will be to us eventually to develop our personal character while here, as well as there, toward the absolute beauty, truth and goodness. But to make the slightest impression on a mind so closely intrenched in the views cited above, called on good, discarnate spirits to aid me in at least in which Bacon and Shakspeare are my words, so that those who listened to our interchange of views would incline to mine, and regard his with aversion.

Another gentleman from Brooklyn was also invited to be present, and as the subject of Spiritualism was often uppermost, it was stated that tables would tip and be levitated to an extraordinary degree through him. I at first supposed I should then have an ally and supporter in him, but this proved not to be the case. Though these remarkable movements take place through his organism, he thinks they are produced only through his own power and that of those sitting with him, and that discarnate spirits have nothing to do with it. In fact, he does not think there are any discarnate spirits at all, and avows himself a materi-

I can but wish that circumstances would permit me to have a number of sittings with this man, in conjunction with persons who desire to communicate with disembodied friends. I think it would not take long to convince him and them of individual, discarnate intelligences. Strangely enough, he has never asked a question, nor has it occurred to him that communication is possible in this way. He merely watches the movements, thinks them extremely odd, and believes they can all be scientifically proved to proceed from himself and the persons present. Still, I think our readers will agree with me in thinking that there is more foundation for making this man a Spiritualist than there is for the other man alluded to.

Both these men are well known by socialists. As the second gentleman had been that day attending a conference by leaders of the movement on uniting the two wings of the body in the coming election, he gave us an interesting account of what was said and done there.

May 9 some twenty of us went to Newark and heard Eugene V. Debs, the Socialist leader, speak on his chosen theme. He stated that when the Governor gave him six months' time "for reflection," he entered prison a tradesunion man, but come out a Socialist. The audience was large, and applauded him straight through.

Mr. Debs's manner on the rostrum is quiet, self-contained and conversational. His logic is impregnable, and every illustration hits the nail he is driving exactly on the head. It is know that I was there; but I want to make it arguments without being convinced of their of some few cases where internal disorders truth, unless he were constitutionally debarred from so doing by being a large landlord, a monopolist, a capitalist, or a politician upon the winning side.

I must here disclaim the ownership of many of the thoughts on Socialism given in the last from hearing Mr. Debs give them in his address. But there is no monopoly on them, and he would be the last to complain that they can thus reach many who might not meet them otherwise. And beside the memory of Mr. Debs's words. I had the personal presence and sympathy of our arisen friend, Frederic Scrimon my right temple, till I had to stop writing until I could learn what new influence it was

that was being manifested. No doubt some of those who are susceptible to the touch of discarnate spirits have noticed on the vertebral region. My mother makes a gence.

gentle stroking on the left brow, "as a feather is waited downward." Others manifest by patting the left shoulder or thrilling me with a cold chill. But I never had a pressure on my right temple till I was writing the last letter, and it was soon manifest that it was Mr. Sorimshaw. I thanked him earnestly, and then forgot his presence as the thoughts orowded through my brain.

It is amusing to note the dismay of some who love me, but dislike Spiritualism, when they learn of my interest in Socialistic views. Either would alone be sufficient to mark its supporter with obloquy in the eyes of many, but the combination of the two in one person "gives them pause." I note the uplifted eyes and the unspoken query, "What next?" For thirty years I have fought tight check-reins. and distributed literature on their crueity. 1 ing animals in the name of "research," by flicted on them by transportation and by their murder. I have plead the cause of the chained dog, the neglected cat, the tormented kitten, the vivisected horse, dog, cat and rabbit, and have been known wherever I have lived as | to witness. their protector. I have made mothers angry with me because I dared to begthem not to beat their little children, nor to crush their tender souls by harsh, bitter, sarcastic words, and by the sudden, cruel blow.

All this was before I became a Spiritualist, reminds us of Mme. Guyon and the other and all this will continue just as long as I re-Pietists, though they on the other hand sought tain my individuality. In time I adopted the development of personal holiness, so that spiritualistic views, which seemed the climax, they might be better fitted to be swallowed up and more than the climax, of all that had pre- sitters composing it. Frequently a rythmical ceded. And, as if Spiritualism was not bad swaying movement of the bodies of the sitters enough (in the view of some of my friends) is of great use toward bringing the atmosphere comes Socialism, which is nearly as bad, simply because they do not know what it means nor what it claims.

I have named some of the main points of offence. Just now, there are some whom I hold dear as Spiritualists who are at temporary issue with me regarding England and the Boers, because we do not take just the same measure of their respective merits. But I trust this discontent will pass away after the war has ended, and we shall be thinking of other matters. The question is a complicated one at best, and it is impossible for any two minds to see it exactly the same. We all judge by what we see or hear, and the facts are so numerous, and persons in one nation are so different one from another that one cannot judge a nation as a whole by what single indidividuals in that nation have done. Englishmen are not all Rhodeses nor are they all Havelochs. And Americans are not all Guiteaus nor are they all Lincolns. After this war has ended, and after its results are clearly seen by the passage of twenty years, we shall be in better condition to judge. Meanwhile let us note that it is impossible for us all to see alike, and that it savors of Papal tyranny to demand that others shall think as we do.

Sometimes, after quoting from Shakspeare in one of my Letters, some one writes to remind me that Shakspeare did not write the plays at all, and that they were all written by Bacon. However that may be, it is tolerably certain that Bacon wrote the "Instauratio Magna." In this he classifies the prejudices to which the human mind is subject. With was of course impossible. But in heart, I his tendency to think in metaphors (one point alike), some of these prejudices are caused by one's living in one age or one country, and he calls them "images of dens, or caves" of the human mind.

> Certain limitations caused by nationality, or parentage, or environment, make the same object look different to two persons. One person's ancestor was an Irishman, or a Knickerbocker, another is of Puritan descent, one lived in a belligerent family, the parents of another were gentlefolks; one liked every Dutchman because William the Silent was a grand man, and another likes all the English, because Gladstone was an Englishman. And so it goes. All cannot see alike, nor can one see the whole of one single object. But with Lincoln's motto, "Charity to all, and malice to none,"

we cannot go far astray. Yours for humanity and for spirituality, ABBY A. JUDSOF. Arlington, N. J., May 26, 1900.

Questions and Answers. GIVEN THROUGH THE MEDIUMSHIP OF W. J. COLVILLE.

QUES .- [By Mrs. A. Tyrrell, Binghamton,] I am a member of a home circle of four. We met for the first time Jan. 2. The most marked manifestation that evening was the very noticeable vibration of my body, sometimes forward or back and sometimes like the swinging of a pendulum. This happens usually when we have a large table, when only two are at a small table, or when I am at the Ouija board alone. My idea was that it was done to get power; but why it was necessary to rock me and not the others I fail to understand. The spirit band insist that the four to understand. The spirit band insist that the four of us are mediums, that one of the gentlemen and one lady are materializing mediums, and the other two have other gifts. Though my husband and I have read much on this subject, we do not remember having read of this "vibrating," and would like to know if this motion is at all unusual-if it is indica tive of any kind of mediumship, and if so what kind? If you will kindly give us any information on this subject, you will oblige very much.

Ans.—The occurrences referred to in connection with your mediumistic development are not at all unlike many with which we have been made familiar. Though all members of a circle may be mediumistic, the experiences of no two are apt to be precisely similar. In the case of a person violently rocked or swayed by psychic influence, physical mediumship is usually denoted; or if the person subjected to such experience is highly adapted for distinctly mental phases, the rocking and swaying indicates the need for overcoming some have been cured by precisely such motions spiritually induced, and in many instances we have known such phenomena (not altogether pleasing while it lasted) to precede an outburst of most convincing physical phenomena.

When people are developed for some special work comparatively late in life they frequently need to be prepared by a rougher process than is generally necessary with children or young people who have not reached maturity. In your case we should consider the indications by no means unfavorable. There is, indeed, strong presumptive evidence that you are one of those singularly organized persons who supshaw, who arrested my attention by pressing ply in more than usual measure the vital pabulum which is called by occultists akasa, though generally disposed of in the Western world under the general heading "animal magnetism," which is a very inadequate term when used to cover that psychical as well as physical emanation which is always requisite for the production of all phenomena above the plane

There are two causes for certain people being drawn upon to supply power in a circle more than others, viz., the unusual ease with which some people part with electro-magnetic radiations and recuperate subsequently, and the special attraction which certain intelligences who wish to communicate may feel for a certain member of a company. What is now being publicly discussed in newspaper articles concerning VIBRATION is only a partial ventilation of the occult information possessed from time immemorial by Lodges of Initiates in all parts of the world. The somewhat obsoure literature of Magic furnishes profuse illustration of the prominent part played by rythmic motion in all Orphic Circles and similar assemblages of adepts in the Mysteries.

Though for many years after the commencement of the modern spiritualistic movement have inveighed against the iniquity of tortur- | the majority of inquirers failed to study into the law governing the collection of material vivisection. I have gone against the eating of | for producing such astounding phenomena as the flesh of animals because of the cruelty in often occurred in the presence of powerful physical mediums, the time is now rife in the public mind for explanatory dissertations on the scientific means of evoking such manifestations as a circle of earnest students may desire

We insist on the fact that there are spirits without number ready and willing to manifest their presence in home circles or in any gathering of sincere investigators who are ready to supply the necessary conditions. HARMONY has long been insisted upon as the chief necessity, but we need to understand the application of harmonics to the outer arrangement of a circle as well as to the mental status of the of the room into the state of motion necessary to the demonstration of spiritual presences.

For the production of materialization or formmanifestation it is necessary to gather from some sensitive person who throws off freely what may be termed nucleic pabulum, around which the unseen operating intelligence gathers, through the working of the law of attraction, sufficient affinitizing elements with which to produce a facsimile either of the spirit body of the one seeking to manifest, or of the appearance best known to the memory of those with whom the spirit is seeking to converse. We can only advise persistent sittings at regular intervals in harmonious surroundings whenever there are indications that any member of a group or family is possessed of unusual ability to be of service in eliciting phenomena.

Q.—[By Dr. D. H. Carter, Washington, D. C.] Do animals live or continue their lives as individual egoes beyond change of death? Can not wise spirits settle this question, What is the destiny of animals as individual beings? How are they different from man? Many spirits say they live the same in spirit-world. Hudson Tuttle says "No; I have been told of a favorite horse being in spirit-world," etc. I am interested to know

A.-It is impossible to finally settle the above question so long as people persist in accepting negative assertions as of equal value with positive affirmations, and at the same time it behooves all clairvoyants and others who describe what they actually beheld in their visions, to refrain from building a top heavy structure on a slender foundation.

The term ego or entity cannot be rightfully applied to animals or to any order of sentient existence below the level of humanity. Man contains all the elements of the three domains of Nature-mineral, vegetable and animalwithin himself. The human economy is entire, a complete autonomy of this cannot be said of any lower type of existence. Animals as such are certainly not immortal, but they can enjoy a prolonged existence in the psychic state after having passed out of material conditions.

These two statements accepted together render it easily possible to harmonize otherwise irreconcilable testimonies. One school of philosophers may use the word immortality only in its highest sense, as it was used of old by Plate and other eminent teachers among the classic Greeks, while another school speaks of everything as immortal which simply survives physical dissolution. When it is declared by those who claim to really know what constitutes immortality, that man alone is immortal, no denial is made of those psychic experiences which go to prove that many animals are alive in the psychic world which interpenetrates and encircles this terrestrial globe.

In the published writings of several of the most noted chroniclers of spiritual manifestations can be found authentic accounts of animals appearing at Eéances and being accurately described by lucides present. If you have a favorite animal or bird, and you hold it in your psychic sphere after its physical disappearance you are instrumental in prolonging the term of its post-mortem existence, and you may safely rest assured that as to the eve of seership the entirely material universe is only a region of effects and correspondences, nothing physically disintegrates because its material robe is rent asunder.

Our insect teachers inform us that the animal life is eventually destined to form the lower self, or anima brunta of humanity. As human beings we are immortal; but the lower selves, which are ours to control, have come upthe long evolutionary pathway, from the lowest expression of life, known as the amaba, till the highest pinnacle of animal attainment has been reached.

Continued existence can be claimed for animals, but not absolute immortality. The higher development the animal has reached the more capable is it of maintaining a prolonged individual existence in the psychic realm, which is the soul of the material planet. When clairvoyants see people attended by animals, they sometimes see only the outpicturing of the interior state of those persons reflected in their actual photosphere, but in cases where distinct living animals are often seen frequenting places where they formerly dwelt. worked and received kindly attention from human beings, it is proof that the animals themselves are still living.

Every distinct expression of life continues just so long as it can serve any purpose or fulfil any needed end of service in the universe. The true distinction between man and the animal is that man is an integer, a spiritual entity, while animals are only fractional expressions of what the entity contains. All interested in this subject should take note of clairvoyant experiences bearing on it.

Passed to Spirit-Life,

From Shrewsbury, Mass., May 24, Mrs. Julia E. Hor-GAN, of Cambridge, aged 79 years. The last years of her life she was a Spiritualist, and enjoyed communion with her own, who preceded her to soulife many years. As she requested, the writer spoke words of consolation and hope to relatives and neighbors present,

by whom she was greatly beloved.

HARRIST W. HAZEN HILDBETH. From Melrose, Mass., May 29, Julia Emma Whittier,

aged 3 years 3 months and 21 days. She was born in Belfast, Me., and was daughter of Henry L. and Georgia J. Whittier.

The Clay Hand

MLIZABETH D. JEWETT.

"Mark my words, John Williams, some of your descendents will yet have the claw hand; even if you think that you can prevent it by not letting me marry your daughter, thus blighting my life for no reason but for a wretched deformity that I am in no ways to blame for. But it will yet be found in your descendants. Mark my words!"

This was the curse pronounced by Elwin Marshall in 1850 against my grandfather when

he refused him the hand of my mother in mar-riage, and married her against her will to my father, a man considerably older than herself, but who made a most tender and considerate

husband to his young wife.

But my grandfather would not listen to her marriage with Elwin Marshall on account of the strange deformity in the family. Nothing more nor less than a hand or foot being curved and head of the strange deformity in the family. and hooked like a claw. For generations past the deformity had been the same, Sometimes an entire generation would be free from it, and then it would appear when least expected. One case had been known when one member of the family had possessed four claws instead of hands and feet. In other cases but one hand might be a claw or one foot. And in the case of Elwin Marshall, one of a large family of children he was the only one who bore the mark; the rest of the family, as well as his parents having perfectly formed hands and feet. The curse had come to him from his grandfather whose left foot was a claw.

I was the only child of my mother, and when I grew up she often told me the story of her early love, and always with tears. She described him as being wealthy and intelligent, and perfectly desirable in every respect but that one. His eyes, she said, were wonderfulsuch a deep blue, and with a peculiar earnest-ness about them that never failed to attract at-tention. She always hoped to meet him again, but died knowing nothing of his whereabouts; for immediately after she married my father the whole Marshall family emigrated to Cali-fornia, and she never heard of them afterward.

She lived until after my daughter Alice was born. She was very much afraid that my children would show the claw hand, and I never succeeded in laughing her out of the idea. When my daughter was old enough to under-

stand, I told her the story in all its details, and afterward I was sorry that I did so, for it made a great impression on her mind. She spoke of it so many times, and as she was the only descendant of my grandfather, I could see that she was afraid that the curse would come in her family if she ever had children; and I resolved to be very careful in regard to the one she married.

Well, time passed on, and she was twenty before she formed an attachment to any one, and then she met and loved Elwin Norman, a stranger in our town and as fine a young man as I ever met; but for some reason I was not suited with the match, although I could give no reason for my opposition. My husband was delighted and heartily sanctioned the engagement, and of course I could not oppose for a

foolish whim, when my daughter was so happy. But Elwin felt that I did not heartily approve, and one day after the engagement had been announced he asked me frankly what my

objections were.
"I know that you do not approve, dear Mrs.
Greene," he said, and his eyes had such a peculiarly earnest expression in them that I involuntarily recalled the stories my mother had told me of her early love. "But if it is anything that I can remove I will gladly do so," he continued earnestly, "for my sole object in life will be to make Alice happy. Perhaps you object to my business the was cashign in you object to my business (he was cashier in the bank) but if so I will tell you frankly that I am not clever enough to make a successful raid, and as I am too indolent to wish to get into trouble unnecessarily, I shall not make the attempt," he finished laughingly. I laughed a little, and then I replied:

'There is an objection, Elwin, but I have not liked to speak of it to anyone; but now that you have asked me about it I will tell you all, on condition that you will not mention it

He promised, and then I said: "My objection will sound very foolish to you, but it is on account of your name and your eyes." He started in surprise, looked at me incredulously for a moment, and then said:

As to my name, it has always stood fair, and I assure you on my honor that I never knew a mean Norman, as you can easily tell for your self if you will go to my birthplace. And as to my eyes, why, what is the matter with them?

do you object to their color?"

I laughed confusedly. It was hard to explain my foolish ideas to this earnest young man; but he was so persistent that I told him the story my mother had told me. I watched him closely while telling it, and was convinced by

his manner that he had never heard of the Marshalls or their claw hand. When I finished he said slowly: "All this is news to me, Mrs. Greene. If one of my ancestors ever bore the name of Marshall I never knew it. On my father's side, the Normans, I have the complete record for a hundred mans, I have the complete record for a hundred years, and know there is no Marshall blood here. A Galaxy of Progressive Poems

there. My mother was a Thornton. She is dead, but my grandfather Thornton is living, and I have known several of his family. My grandmother Thornton named me 'Elwin,' becouse she liked the name. She died not long ago. She was a very reserved woman, and I do not know anything about her family; but if you wish me to, I will find out about them."
"It is no matter," I answered quickly, for

the young man was so troubled by what I had said that I did not wish to disturb him farther. "Of course my surmises are all very foolish, and I should never have thought of them if it had not been for your eyes and your name,

"Elwin,' being the same as the name of my mother's early love."

"My eyes are like my grandmother Thornton's," he answered, going to the mirror and looking at them closely, "but I never thought that there was envithing peculiar about them that there was anything peculiar about them

before."
"It is only the whim of a silly old woman, and, if you please, Elwin, we will never speak on the subject again," I said quickly, glad to change the subject, because I saw that it annoved him very much.

They were married a short time after, and two years later their son was born. His hands and feet were perfectly formed, and I at once lost the haunting fear I could not help but entertain after their marriage. And Elwin looked at me with a triumphant expression in his handsome eyes when he showed me his

And last week their second child, a lovely little girl, came into the world; but her right hand is a claw.

Her parents are nearly heart-broken; Elwin more than his wife, for he has just returned from a visit to his old home and has learned that his grandmother Thornton was the sister of Elwin Marshall.

And thus the curse pronounced in 1850 has been fulfilled. Mt. Hope, Conn.

Moving Time.

Moving has its advantages. The mover gathers little moss; he may improve his situation and get a cleaner house. The saying that "two moves are equal to a fire" was made when there were no insurance companies. It is true that moving may get rid of more moss than it gathers, but in this age persons are not after "moss" so much as a healthy growth. Staying in the same place, occupying the same house, doing the same thing, for a lifetime, makes narrow men and women. All should try to improve their conditions. Improve the kitchen and parlors. Become fitted to live more in parlors! Grow the conditions of hap-piness! Move if you can't get them in any other way. If you stay in one place, have an auction once in five years and get new. Do n't promise to do and believe to-morrow the things you do and believe to-day. A person should know more to-morrow than he does to-day. In everything, trust, believe, expand. Develop energy and soul life.-Ex.

Harry Affiehoy,

Of Swain's Pond, Maplewood, Called "Little Lace Maker."

His mother died while he was in infancy, and his father took him to board with Mrs. J H. Afflehoy. Mrs. A. became interested in the child, as one remarkably bright and active, displaying more than average intelligence. She flually adopted him. He proved a loving son, and Mr. and Mrs. Afflehoy devoted parents. He passed on at the age of twenty-two years, and his last words were: "I fear not death, but do not want to leave my dear mother and father."

At the age of two and a half years he met.

Walluffal Juffludfield About alluft invited to call. Contributing mombership (\$1.00 a year) can be procured individually by sending for the Serortsy at the above address, and receiving a handsome certificate of the same, with one copy each of N. S. A. Reports of Conventions of '93, '94, '95, '96 and '97, still on hand. Copies up to '97 25 cents each. '97 and '98 may be procured, the two for 35 cents; singly, 26 cents the child, as one remarkably bright and active,

death, but do not want to leave my dear mother and father."

At the age of two and a half years he met with an accident, the fall crippling him for life, hence his anticipated life would have been monotonous but for his remarkable gifts and also penchant for the crochet needle and paint brush.

When a babe he kept his little fingers constantly at work as though knitting or orochet-ing. People came to watch this strange manifestation which the child was too young to explain. At the age of eight years his mother gave him a spool of thread and crochet needle. He at once set to work designing original lace patterns, illustrations of which have been published, with sketch of his life, in the Boston

Journal and other city papers.

At the time of his death he was about to publish a book containing illustrations of his beautiful original designs. He was in receipt of many letters from all over the country asking for the book as soon as published.

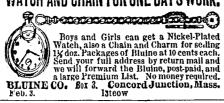
The school refused him admission, owing to his crippled condition, also refused to vaccinate him. At twelve years of age, recognizing his wonderful ability, the doctors allowed him to attend school. On entering they put him up three grades, and three times allowed him to jump several grades. He graduated at the age of seventeen years with merited honors; also won distinct reputation in painting, and always took the prize.

During these crippled years he had collected five thousand foreign and United States stamps. On hearing of the Maine explosion he obtained a picture of the Maine as she appeared when entering Havana harbor, and set to work to make this ship, outting the stamp into sixteen pieces, pasting together, arranging the stamped ones in order to obtain lights and shades. When this was complete he awung the Amer ican flag to the breeze, composed of one hundred and twenty five pieces. This was on exhibi-tion in Boston and valued by artists at one hundred and fifty dollars.

In early life he displayed remarkable powers in prophecy and giving tests, and was consulted by leading people as reliable and accurate in detail. He won enviable reputation in that line of development, all of which was the means

of convincing many of life to come.
Funeral services conducted by Abbie N. Burnham and music by Ida F. Dike. The house was crowded with mourners and friends, the rich white casket being covered with the choicest floral gifts. He was loved by all and hundreds mourn his loss to-day.

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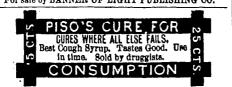
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Banner of Fight.

BOSTON, SATURDAY, JUNE 9, 1900

Local Briefs. BOSTON.

First Spiritualists' Church, M. Adeline Wilkinson. pastor. A large and harmonious circle at 11. Those taking part were Mrs. Steward, Dr. Blackden, Clara Strong. Mrs. Dade. Mrs. Reed, Mr. Newhall, Mr. Twing, Mr. Fred de Bos. Afternoon, Mrs. Ackerman, Mrs. Woods, Mrs. Wilkinson. Evening Memorial service, Mrs. Armstrong presiding at the organ, also service acceptance and service and services are services and sang several solos; reading the Scripture and prayer, Mr. deBos; poem, Mr. Webster; remarks, Dr. Sanders. Mrs. Wilkinson spoke briefly of the earth-life of those who had a chair placed for them decorated with flowers on the platform, and gave the friends many messages from these spirits present. Mollie Kemp, the child medium, gave many recognized messages. Meetings held in this hall Sundays and Wednesdays during the summer.

The first of a summer season of free spiritualistic meetings was held by Annie J. Banks in Appleton Hall, Paine Memorial Building, Appleton street, Sunday, June B, in which she was assisted by Miss Wheeler and Mrs. Collins of Boston and Mrs. Millan of Cambridge. Mushelton and Miss Adelaide V Mrs. Gertrude Shelton and Miss Adelaide V McCoy; Mrs. Brown, pianist. These meetings will be continued through the summer, and as Mrs. Banks intends to make a special feature of music, she will be glad to hear from Spiritualists or others who are musically talented. Voluntary con-tributions only. T. A. Scott, 63 Dartmouth

Commercial Hall-Mrs. Nutter, President .-Sunday, June 3, those taking part throughout the day: Miss Brehm, invocation: prayer; song service before each session: Mediums, Messrs. Turner, Wesley, Krasinski. Graham; Mesdames Smith, Peak, Weston, Wood. Nut-ter, A. Hanson Kebble, Dade; Mrs. Piper,

Mrs. Jennie K. D. C. Henderson was greeted with a large number of her old friends and former patrons at her circle held on Friday afternoon, June 1, at 84 Bosworth street, Boston, and all present expressed their delight and appreciation of her decision to reopen her circles which had hitherto been so popular, and hoped that she would feel able to continue them. On Sunday evening, June 3, she held another circle, and, despite the rainstorm, quite a number braved the elements to be present. As usual, many messages were received and duly recognized.

The Ladies' Spiritualistic Industrial Society —Mrs. C. H. Appleton, President—held the last meeting for this season_Thursday afternoon and evening in Dwight Hall. The meeting opened with music, Mrs. Green, pianist.
The following speakers were heard from during
the evening: Captain Holmes, Mrs. Ida P. A.
Whitlock, Mrs. Webber and Dr. Pfeiffer; solos, Mr. Green and Miss Ella Robbins; poems, Mrs. Dick and Mrs. Smith. A plate given to the society by Mrs. Whitlock was voted to Mrs. M. J. Davis. June 7 Mrs. C. H. Appleton will give a lawn party at her residence, 4 Granite street, Cambridgeport; tickets, twenty-five cents; the proceeds to be given to the Industrial Society. Emma L. Hubbard, Rec. Sec. *

Odd Ladies' Hall, 446 Tremont St., Sunday, June 3, Memorial services opened morning and afternoon by Mr. Hall, in the evening by and afterneon by Mr. Hall, in the evening by Mr. Hersey. The hall was beautifully decorated with flags and cut flowers in honor of the brave soldiers. The exercises were made interesting by Mesdames Smith, Johnson, Thome, Brown, Page (Lynn), Hall, Guiterrez, Messis. Dearborn, Whittemore, Pye, Cohen, Gilman, Hersey, Beman, Hall, Dr. Blackden. Meetings will be continued through the summer. Banner of Light at door. Mrs. Guiterrez, Pres.

Newburyport Spiritualist Association .- May 6 our speaker was Mrs. Effic I. Webster of Lynn, and this was her eighth Sunday this season. Her week day meetings and class for spiritual instruction and development have been mentioned as they took place. The audiences testify to her good work. May 13 Mrs. Sadie L. Hand of Boston was with us. and pleased us by wise counsel and loving messages. It seemed to us that her long sickness of the past winter had been the means of her spiritual development. May 20 was our closing Sunday, and the hall was decorated with flags, bunting and flowers. Our speaker was Mrs. Fannie Allyn of Stoneham. We held Memorial services in the afternoon, and in the evening her subjects for lecture and poem were given by the audience, as is ber usual custom. The applause testified to her pleasing way of using those subjects. May 27 a circle was held by local mediums, and they will be held on Sunday and on Wednesday evenings for some time to come. I can truthfully say that the year has been one of pleasure and profit, both spiritually and materially. May the good work go on in our homes and the various camps till we meet again for next season's meetings. S. A. Lowell, Sec'y.

First Spiritual Church, Fall River.-May 27, the closing Sunday of the season, Mrs. Lizzie D. Butler of Lynn was the speaker and medium. The audiences were large and fully appreciated Mrs. Butler's addresses and messages. The society has booked engagements with her for the season of 1900 and 1901. Address all communications to Mr. James Lucas, 326 Co lumbia street, Fall River, Mass, until further notice, as the writer is going to England for a vacation. Thomas Cartman, Sec'y.

Fitchburg.-Mrs. S. C. Cunningham of Cambridgeport spoke for the First Spiritualist Society Sunday, June 3. Large and appreciative audiences greeted her and gave close attention to the many spirit messages fully recognized. The piano selections by Miss Howe and vocal solos by Mrs. T. J. Becker were pleasingly rendered. Mrs. Lizzie D. Butler of Lynn, test medium, will be with us next Sunday. Dr. C. L. Fox, Pres.

The Hopkinton Society of Progressive Thinkers held its first grove meeting of the season at Classin's Grove, Sunday, June 3. The society was excellently served by Mrs. A. J. Pettingill of Malden, who delivered two very able lectures. Owing to the cold storm the attendance was small, but made up in enthusiasm what it lacked in numbers. The next grove meeting will be held June 17. Lewes D. Drawbridge

Progressive Spiritual Society, Methuen.-We had for our speaker June 3, Mrs. Effic I. Web-ster of Lynn. We had two grand meetings, largely attended. Mrs. Webster will speak for us next Sunday, and we anticipate a profitable and pleasant day. Geo. Nelson, Cor. Sec.

Camp Progress.-A fair-sized audience was present to enjoy the opening services, although it was a damp, cool day on Sunday. The quartet song "Come Where the Lilies Bloom," with fine effect. An earnest and able address was given by the President, L. D. Milliken; Mrs. H. A. Baker followed with interesting remarks. A song entitled "Rest," composed forty years ago by Miss Amanda Bailey, was then sung by excellent lecture on "What the Song of Spiritualism has Brought to Humanity." The session closed with a selection by the quartet. At 4 P. M., after singing by the quartet, an inspirational song was given by Carrie Blve of Salem. A song by the quartet, "Shall We Know Each Other There?" followed. Miss Harlow answered two questions given by the audience in her usual pointed and interesting manner. The services closed with a beautifully rendered selection by Mrs. Bertha H. Merrill. H. O. M.

New York.

The Spiritual and Ethical Society closed its meetings May 27, to resume Oct. 1. We have

hall was crowded. We had an exceptionally fine extertainment. Among other talent present we've Mesers. Metoalf and Wallace of the "County Fair" quartet. Sunday morning, May 27, Mrs. Brignam being suddenly called away from the city, Miss Abby Judson addressed the Society, to the great satisfaction of all. In the evening Mrs. Brigham was again with us, and, in spite of the fatigue of a day's travel, gave one of her finest discourses. Suntravel, gave one of her finest discourses. Sunday, June 3, Mrs. Brigham spoke for the Society in Pequonnock, Conn. B. V. Cushman, Pres't, 224 East 39th st.

First Association of Spiritualists, Sunday, May 27. At our closing meetings we were especially favored with superb weather and the largest audiences we have ever had at this season. Miss Gaule fairly excelled herself by the astonishing clearness and accuracy of her messages from the spirit world. We were glad to welcome to our platform at both sessions Mrs. Amanda Coffman of Grand Rapids, Mich., who delivered two short practical addresses, that were fully appreciated. The music dur-ing the day was exceptionally fine, and our heartfelt thanks are due to Mr. and Mrs. Elmund Severn, our good professional friends, who have generously given their talents and rendered our services exceptionally attractive since the opening of the season. In this, my closing report, I wish to state that our meetings have here partially self-supporting and ings have been entirely self-supporting, and will be resumed on the first Sunday in October with Miss Gaule as the resident medium. M. J. Fitz-Maurice, Sec'y.

The Fraternity of Soul Communion held its regular service Sunday evening, June 3, at Notwithstanding the warm weather, we will hold our service right up to Aug. 1, giving strangers as well as friends an opportunity of hearing from their loved ones, and onjoying a spiritual church and service. The Verdi Quartet sang most sweetly, and this im portant feature of our service will be retained next season, and, coupled with Mr. Courlie's spiritual gifts, no pains will be spared to make the coming year, as well as the remainder of this one, a success in every way. Sunday, May 27, was Mr. Courlis's five hundredth seance in Greater New York. He was at his best, and gave an unusual number of strangers' messages. Mr. Jas. R. Cocroft, the baritone soloist, sang "Abide with Me" with much feeling. At all public and private séances the BANNER OF LIGHT is most highly spoken of and sold W. H. Adams, Sec'y.

Brooklyn.-The Woman's Progressive Union held its closing meetings of the season Sunday afternoon and evening, May 27. The day pre-vious Prof. Lockwood gave as a closing class lec-ture a discourse on the X-rays, which was highly educational. On Sunday afternoon questions were answered by the professor, after which Mrs. Mary E. Lease was called upon to speak, doing so in her usual forcible manner, and then introducing her friend, Mrs. Dr. Jennings, of New York City. The lady addressed the audience in a very pleasing manner, eliciting much applause, after which Mr. J. Homer Altemus gave remarkable readings. In the evening Prof. Lockwood lectured on the third chapter of Genesis as an allegory, and was listened to with marked attention by every one present. He certainly has set many of our people to thinking, and we predict for him a great success in his work during the coming season. Sunday, June 3, the Society tendered him a testimonial, when all of his friends were present and expressed their appreciation of his worth. Mr. J. H. Altemus was certainly at his best, giving many correct readings to entire strangers. Our Society has done well to en gage him for the month of September, also for several other months during the season. Mrs. N. B. Reeves.

Other States.

Washington, D. C.-The First Association of Spiritualists of this city closed its successful season of Sunday meetings on the evening of May 27. The Children's Lyceum also closed its service for the summer on the same date. Much credit is due to President Wood and his efficient co-workers for the highly successful season just closed. The bills have all been paid, and the society is free from debt. Much good work for the Cause of Spiritualism has been accomplished during the season, and a steady interest in the teachings of our philoso-phy has been displayed in this city. The auspices, too, under which the Lyceum has been conducted have been productive of great good; the school is in a flourishing condition, the faithful workers have won the love of the children, and have kept the interest in it unflagging, so that the outlook of the future is a promising one. June 2 the Lyceum enjoyed an excursion down the river and a picnic in a favorite resort.

The Ladies' Aid, too, has held its regular meetings and entertainments all winter, and has been a valuable auxiliary to the First Association. The oldsing meeting of the season for the Ladies' Aid was held at the spacious home of Mrs. Chapman, May 31. A large attendance proved the interest taken in its work. After the usual business exercises, a pleasant evening was spent in social converse, and in listening to the remarks and greetings of the spirit teachers and messengers of Mrs. Fergerson and Mrs. M. T. Longley, and the singing of C. P. Longley. A bountiful collation of rare dainties at the hospitable board of the hostess concluded the entertainment of the evening in a most enjoyable manner, during

which a hearty vote of thanks was passed to the hostess on motion of Mr. Wood. Spiritualism in Washington is doing well and has a promising future. Among the local mediums who are doing splendid service for the Cause are Mr. Altemus, Mrs. Stephens and Mrs. Wahneke. Mr. Altemus holds public evenings weekly, at which his guides give the bread of truth to many hungry souls, and his daily private work is a credit to himself and the Cause. The "Educational and Religious Spiritual Society" is a new society that has recently chartered with the N. S. A. Its aims are to present the claims and teachings of Spiritualism. It holds free meetings, and is doing a good work; Mrs. Wahneke is its me dium. Mr. Victor Wyldes is doing private but effective work in mediumship, and we hear that Mrs. Zola is doing the same. On the whole, Washington Spiritualism is advancing, and many investigators among the Congressmen House. and other professional individuals are frequently coming to light. We have reason to feel that the city of the nation and of the head quarters of the N. S. A. is in line with the most advanced and spiritual teachings of the age, and that its future in this direction will not be eclipsed. Mary T. Longley.

Bangor, Me., Spiritual Society.-On Sunday, May 18, Mrs. Ella P. Hewes of Carmel, Me. favored our society with a lecture and spiritmessages of convincing proof. A solo, "How Beautiful to be with God," rendered by Mrs. . H. Kane of this city, deserves mention. Monday evening, May 21, was held a social and supper, gotten up by the ladies of the society, a success in every particular. In the program were a whistling solo by Mrs. Agnes Robinson Frey; recitation by Ella May Gordon; piano solos by Miss Nellie Smith and Miss Grace Gonjer. Mrs. Hewes occupied the platform again Sunday, May 27, with her usual success. This concludes the regular meetings of the society until after the summer months. Our meetings have awakened a goodly interest, and we feel that good has been accomplished. An agreeable financial standing has been main tained through the earnest ccoperation of the friends of Spiritualism, and a cash balance of the quartet. Miss Lizzie Harlow gave a most fair proportions is in the treasury. Fred Hall,

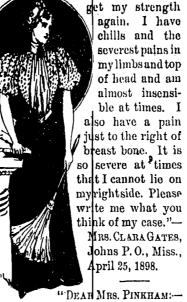
Sunday, May 27th, Mrs. Effie I. Webster closed her engagement with the Norwich Spiritual Union. She was greeted with a large and appreciative audience. Her work gave general satisfaction, many friends regretting that she could not remain longer. Mrs. J. A. Chap-

man, Sec'y. The officers of Verona Park Camp assembled on Friday, June 2, and with some hired help worked two days repairing their wharf. On Sunday a social meeting was held in the spacious parlor. Two evening socials were also held that were forerunners of the good times

"MY OWN SELF AGAIN."

Mrs. Gates Writes to Mrs. Pinkham, Follows Her Advice and is Made Well.

"DEAR MRS. PINRHAM:-For nearly two and one-half years I have been in feeble health, Aftermy little child came it seemed I could not



"DEAR MRS. PINKHAM:-I have taken Lydia E. Pinkham's Vegetable Compound as advised and now send you a letter for publication. For several years I was in such wretched health that life was almost a burden. I could hardly walk across the floor, was so feeble. Several of our best physicians attended me, but failed to help. I concluded to write to you for advice. In a few days I received such akind, motherly letter. I followed your instructions and am mya 'old self' again. Was greatly benefited before I had used one bottle. May God bless you for what you are doing for suffering women."-MRS. CLARA GATES, Johns P. O., Miss., Oct. 6, 1899.

September. No more beautiful or restful place can be found on all the charming coast of Maine. The indications on all sides point to a larger number of visitors and more successful meetings than ever before. Mr. A. F. Smith, the President of the Association and his amiable wife will have charge of the hotel, and will make a special effort to please and make it a real home for all who abide with them. F. W.

The First National Spiritualist Association, Patterson, N. J., wishes to say it has fallen in line and will say something to THE BANNER. The society is taking in new members and is progressing slowly but surely. We have a nice hall, hold meetings every Sunday evening, and Children's Lyceum every Sunday afternoon. Finances are in good condition. The sociable last week netted the treasury something over ten dollars. Everybody had a nice time. We would like to thank Mrs. Longley through THE BANNER for her kind letter and good wishes. We will act on her advice in reference to speakers. Wm. E. Lewis, President, Esther Kane,

The Church of the Soul held its annual meeting Sunday, May 6. The following are the officers and trustees: Ervin A. Rice, President; Waldo Dennis, Vice-President; J. Gieselman, Treasurer; A. W. Austin, Secretary; Dr. Lewis Bushnell, W. J. Le Sieur, A. B. Van Dyke, Melker Rudholm and Dr. C. H. Bushnell Trustees. The church closed its regular nell, Trustees. The church closed its regular services for the season the last Sunday in May The financial condition of the church was never better, the small deficit being raised at the annual meeting. Quite a liberal guarantee fund for the ensuing year was also subscribed. The School of Psychosophy, including class in psychosophy, two series, and class in psychopathy, closed its terms in a most satisfactory manner; the students all manifesting great proficiency and the deepest interest in their studies. The church will resume its regular Sunday morning services Sept. 16. During the interval Mrs. Richmond will visit various Eastern camp-meetings. The School of Psychosophy will resume its sessions in the various departments about Oct. 1.

Onset.

Twenty-Fourth Annual Season, July 15 to Aug. 26, 1900.

Onset is one of the most beautiful seashore resorts in the world, and is in close proximity to other noted summer resorts. It is connected by a bridge with Point Independence, and close at hand lies Monument Beach, and beyond Gray Gables, the summer home of ex-President Cleveland, and at the head of the bay is located "Crow's Nest," owned by Joseph Jefferson.

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well regulated hotels, with rooms and board at reasonable rates. Also, rooms can be obtained at cottages, and meals at either hotels or res taurants in close proximity.

Letters addressed to the proprietors of the following hotels, Onset, Mass., will be promptly answered, giving full statement with regard to prices of rooms and board: Hotel Onset, Glen Cove Hotel, Glen Echo Hotel, Union Villa, Washburn House, Bullocks, Hotel Marcy, Co. lumbus House, Avenue Hotel, and Highland

HOW TO REACH ONSET.

Onset is located fifty miles from Boston on the Cape Cod Division of the N. Y., N. H. & H. R. R., over which express trains are run daily to this resort. Excursion tickets are sold at the leading ticket offices in the country. Street cars connect with every train at Onset Junction, and transfer passengers to the extreme end of the grounds, passing the busi ness centre and by the auditorium and prominent hotels. Take train at Summer street station, Boston. Ask for excursion ticket to Onset Junction—price \$2.15 for the round trip. Baggage and freight marked Onset, Mass., will be promptly transferred to all parts of the ground. Onset is connected by telegraph and ong distance telephone. Postoffice address,

Steamers of New Bedford Steamboat Company make regular trips from New Bedford to Onset. They also make frequent excursions from Onset to Gay Head, Newport, Martha's Vineyard and Nantucket, affording the most delightful sails offered by the waters of our coast.

Wareham is noted for its excellent shell roads, which are unsurpassed for driving and bicycle riding. PROGRAM, 1900-GEORGE A. FULLER, M. D., GREEN-

PROGRAM, 1900—GEORGE A. FULLER, M. D., GREENWICH, MASS., CHAIRMAN.

Sunday, July 15, 10:30 A. M.. Dr. Geo. A. Fuller; Sunday, July 15, 2 P. M., Prof. W. F. Peck, St. Louls, Mo.; Monday, July 16, 2:30 P. M.. Conference; Tuesday, July 17, 2:30 P. M.. Prot. W. F. Peck; Wednesday, July 18, 2:30 P. M., Mrs. Juliette Yeaw, Leominster, Mass.; Thursday, July 20, 2:30 P. M., Prof. W. F. Peck; Friday, July 20, 2:30 P. M., Mrs. Juliette Yeaw; Saturday, July 21, 10:30 A. M. and 2:30 P. M., Veterans' Union Day; Sunday, July 22, 10:30 A. M., Mrs. Sarah A. Byrles, Boston, Mass.; Sunday, July 22, 2. P. M., Dr. Lewis G. Janes, M. A., Cambridge, Mass.; Monday, July 23, 2:30 P. M., Cotference; Tuesday, July 24, 2:30 P. M., Mrs. Sarah A. Byrnes: Wednesday, July 25, 2:30 P. M., Mrs. Carrie E. S. Twing, Westfield, N. Y.; Thursday, July 28, 2:30 P. M., Dr. N. F. Raylir, Philadelphia; Friday, July 27, 2:30 P. M. Mrs. Carrie E. S. Twing; meetings May 27, to resume Oct. 1. We have to report a steady growth in membership and general interest. May 20 we had Memorial exercises of a very interesting nature, the ladies of Lafayette Circle, G. A. R., meeting with us. May 23 we had our Strawberry Festival. The



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All dishes, such as soups, fish, meats, gravy, game, salads etc. are doubly appetizing and digestible when flavored with —Lea & Perrins' sauce.

2:30 P. M., Conference; Tuesday, July 31, 2:30 P. M., Mrs. Ida P. A. Whitlock, Providence, R. I.; Wednesday, Aug. 1, 2:30 P. M.; Rev. J. C. F. Grumblue, Syra-Mrs. Ida P. A. Whitlock, Providence, R. I.; Wednesday, Aug. 1, 2:30 P. M.; Rev. J. C. F. Grumblue, Svracuse, N. Y.; Thursday, Aug. 2, 2:30 P. M., Mrs. Ida P. A. Whitlock; Friday, Aug. 3, 2:30 P. M., Mrs. Kate R. Stiles, Boston; Saturday, Aug. 4, 2:30 P. M., to be announced; Sunday, Aug. 5, 10:30 A. M., Rev. J. C. F. Grumbline: Sunday Aug. 6, 2 P. M., Rev. Anna H. Shaw, Philadelphia; Monday, Aug. 6, 2:30 P. M., Conference; Tuesday, Aug. 7, 2:30 P. M., Rev. J. C. F. Grumbline; Wednesday, Aug. 8, 2:30 P. M., Dr. N. F. Raylin; Aug. 9, 10 and 11, Woman's Congress; Thursday, Aug. 9, 2:30 P. M., Mrs. Mary A. Livermore, Melrose, Mass., (health permitting); Friday, Aug. 10, 10:30 A. M., Mrs. C. Fannie Allyn, Stoneham; Friday, Aug. 10, 2:30 P. M., Rev. Anna H. Shaw; Saturday, Aug. 11, 10:30 A. M., to be announced; Saturday, Aug. 11, 2:30 P. M., Mrs. Ursula N. Gestefeld. Chicago, Ill.; Sunday, Aug. 12, 10:30 A. M., Rev. B. F. Austen, D. D., Toronto, Canada; Sunday, Aug. 12, 27, M., Mrs. Cora L. V. Richmond, Chicago, Ill.; Monday, Aug. 13, 2:30 P. M., Conference; Tuesday, Aug. 14, 2:30 P. M., Miss Susle C. Clark Cambridge mond, Chicago, Ill.; Monday, Aug. 13, 2:30 P. M., Conference; Tuesday, Aug. 14, 2:20 P. M., Miss Susie C. Clark, Cambridge, Mass.; Wednesday, Aug. 16, 2:30 P. M., Rev. B. F. Austen; Thursday, Aug. 16, 2:30 P. M., Rev. B. F. Austen; Thursday, Aug. 16, 2:30 P. M., Rev. B. F. Austen; Thursday, Aug. 16, 2:30 P. M., Mr. H. D. Barrett, (Editor of Banner of Light, and President N. S. A.,) Boston, Mass.; Erday, Aug. 17, 2:30 P. M., Rev. F. A. Wiggin, Beston; Saturday, Aug. 18, 10:30 A. M., and 2:30 P. M., National Spiritualists' Association Day; Sunday, Aug. 19, 10:30 A. M., Rev. F. A. Wiggin; Sunday, Aug. 19, 2 P. M., Mr. H. D. Barrett; Monday, Aug. 19, 2 P. M., Mr. H. D. Barrett; Wednesday, Aug. 22, 2:30 P. M., Mrs. Mary Seymour Howell, Mt. Morris, N. Y.; Thursday, Aug. 23, 2:30 P. M., Mrs. Mary Seymour Howell; Saturday, Aug. 25, 2:30 P. M., Mrs. Mary Seymour Howell; Saturday, Aug. 26, 10:30 A. M., Mrs. Mary Seymour Howell; Sunday, Aug. 26, 10:30 A. M., Mrs. Mary Seymour Ho SPIRITUAL SCIENCE.

A series of five practical lectures will be given upon "The Spiritual Science of Health and Healing," by Miss Susie C. Clark of Cambridge, Mass. These lectures will be given in the Arcade, and the topics and times are as follows cade, and the topics and times are as follows:
Monday, Aug. 13, 10 A. M., "How to Keep Well";
Tuesday, Aug. 14, 10 A. M., "Fetters ThatBind";
Wednesday, Aug. 15, 10 A. M., "The Lower
Lights"; Thursday, Aug. 16, 10 A. M., "Hints
for Daily Living"; Friday, Aug. 17, 10 A. M.,
"Testimony." This last topic has been chosen
by the special request of many of Miss Clark's
friends. The whole series will prove very pracfriends. The whole series will prove very prac-tical and useful. Admission 15 cents. PUBLIC TEST MEDIUMS.

The management takes great pleasure in announcing that they have been able to secure the following well known test mediums: Dr. Louis Schlesinger of California for July 15, 17 19, 22, 24 and 26. This will be Dr. Schlesinger's first visit to the East. Mrs. Minne M. Soule of Somerville. Mass., for Aug. 5, 7 and 10. Rev. F. A. Wiggin of Boston, Mass., Aug. 12, 14, 17, 19, 21, 24 and 26. 19, 21, 24 and 26.

MUSIC. On Sunday, July 15, and the following Sundays of July and August, three band concertwill be given by the well-known Middleboro Band, B. A. Roundy, leader. The dances in the spacious temple, which have been for many years one of the leading features of Onset, will commence on Saturday evening, June 30, and be held every Saturday evening thereafter dur-ing July and August. The Middleboro orchestra of seven pieces, W. H. Whidden of Boston. first violin and prompter, will furnish the music.

WOMAN'S CONGRESS.

The Woman's Congress, which has proved such an enjoyable feature of the last four seasons, will be held this year Aug. 9, 10 and 11, and will include many prominent speakers.
Music by the Royal Banjo, Mandolin and
Guitar Club of Boston. Readings by Miss
Alida Donnell, of Chelsea. Friday evening,
Aug. 10, in the Temple, a grand entertainment will be given for the benefit of the Woman's Congress. This entertainment will be in charge of Mr. and Mrs. L. J. Rodenbaugh, of

Milton, and will consist of light opera, etc.
Mrs. Carrie P. Pratt, of Boston, will have
charge of the platform during the Woman's Congress, assisted by Mrs. Lizzie Smith, of Barnstable: Miss Margaret E Vaughn, Malden; Mrs. O. A. Miller, Brockton; Mrs. Dr. Fuller, Greenwich; Mrs. C. M. Robbins, Fitchburg, and Mrs. Dr. Wyman, of Oaset.

The Headquarters Bookstore will be under charge of Mr. J. B. Hatch, Jr., of Boston. Here will be found in stock all the leading Spiritualist papers and books.

The Ohio State Spiritualist Convention.

I suppose the public looks to me for some report of the convention which the Ohio Spiritualist Association held at Columbus May 23, 24. This report has been necessarily delayed and curtailed, because almost immediately on my arrival home from the convention I was called to another part of the State on account of the serious illness of a relative.

The convention really opened on Tuesday evening, May 22, when the ladies of the First Spiritualist Church of Columbus tendered a reception to the State officers and visiting delegates. After many pleasant social amenities light refreshments were served, and short but ringing speeches were made by nearly all of

the distinguished guests of the evening.
Wednesday morning the convention was called to order by the President, Hon. E. W. Bond, who announced the various committees, and the convention got right down to business without delay. The annual reports of the President and Secretary contained numerous suggestions and recommendations which were referred to a special committee, and some of which were subsequently the subject of much earnest debate. The full text of the various resolutions adopted I have not time to present now, but will try to give them in a later issue.

The election of officers for the coming year resulted as follows: President Thos. A. Black, Cleveland; 1st Vice-President, W. V. Nicum, Dayton; 2d Vice-President, C. H. Mathews, New Philadelphia; Secretary, John C. Hemme ter, Cleveland; Treasurer, Carrie Firth Curran, Toledo. State delegates to the National Convention, to be held at Cleveland next October Willard J. Hull, Columbus, and C. B. Gould, Cieveland; alternates, Zetta Lois Eise, Gallon; and Cora Folson, Columbus, O. The remain-ing members of the Board of Trustees elected were as follows: Hon. James B. Townsend, Lima; Mrs. E.A. Kibby, Cincinnati; Hon. E. W. Bond, Willoughby, and H. H. Baxter, Ashley. The convention closed its routine business at noon Thursday, and the afternoon session was devoted to a general conference meeting, which proved to be a "free-for-all" in the fullest sense of the term. At both evening sessions the people of Columbus packed the hall to the

Wednesday evening addresses were delivered by Harrison D. Barrett, President of the N.S. A., Hou. J. B. Townsend, owner of the Light of Truth, and also by its editor, Willard

J. Hull. If the writer may be permitted to express his personal opinion, he would say that Pres. Barrett's address was noteworthy for its perfeet diction and rhetoric, Mr. Townsend's for its earnestness, and Mr. Hull's for the dignified and emphatic manner in which he plead for greater toleration for new and advancing ideas. The principal address of the Convention was delivered Thursday evening by Dr. J. M. Peebles, who held the large audience spell bound. Dr. C. H. Figuers acted as platform test medium both evenings.

In the business of the Convention no one subject caused greater discussion than the recommendation of the Secretary that no professional medium should be elected to office on the executive board. The writer's record as a champion of mediumship is too well established to be questioned, but he maintained that the best interests of the association, the cause in general and the mediums themselves would be served by composing the entire board of representative business men and women. The resolution was lost, and we need offer no further comment.

Probably no one at the Convention was busier than Zetta L. Eise, for in addition to having entire charge of the musical program, in which she was ably assisted by Miss Jennie DeLong of Columbu, she acted as assistant secretary and journal clerk. In recognition of her exceptional ability as an artist, Mrs. Eise has been appointed general musical director for the National Convention next October. The thanks of the visiting delegates are due

to the friends in Columbus who so generously ppened their homes for our entertainment. The daily press of the city was also exceptionally courteous and liberal in its reports.

C. B. GOULD, Ex-Secretary O. S. A. 406 Electric Building, Cleveland, Ohio.

A Letter from Haverhill.

To the Editor of the Banner of Light:

The meetings of the Haverhill Spiritual Union for the seasons of 1899-1900 terminated Sunday, May 27. Mrs. May S. Pepper occupied. the rostrum all the Sundays in May. She is also to open the meetings the last Sunday in September.

To speak the truth in relation to this wonderful psychic and her work here, can in no sense be considered flattery. She certainly has no superior to day in the exercise of her peculiar gifts as a psychic and public worker. Her lectures were of a most practical character, dealing largely with the ethical teachings of Spiritualism in its application to the every-day acts of life, and for the uplifting of hu-manity on this plane of existence in the eter-

During her stay with us the interest became so intense and widespread to skeptics, thinkers, students, churchmen, and to those from the humble walks of life, that Brittain Hall was taxed to its utmost capacity, every bit of space being filled with chairs, while a number were obliged to remain standing, the aggregate in numbers being the largest ever in attendance since meetings have been held there.

These meetings for this season have been a grand success, both in the intellectual status of the individuals attending and in point of numbers. The financial affairs of the society are in a more prosperous condition than they have been for several years. The annual elec-tion of officers will be held next Saturday evening, and then we shall be in good working order to take up the burdens again in the fall, having secured Brittain Hall for a term of W. W. SPRAGUE, President.

Spiritualist Camp-Meetings for 1900.

The reader will find subjoined a partial list of the localities and time of sessions where the convocations are to be held.

As THE BANNER is always ready and willing to give all the Spiritualist Camp-Meeting proceedings free of cost to those interested in these pleasant gatherings, we hope the MANAGERS will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the PLATFORM SPEAKERS will not fail to call attention to it as occasion may offer-thus cooperating in efforts to increase its circulation, thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

Cassadaga Lake Free Association, Lily Dale, N. Y.-Opens July 13 to Aug. 26. Onset Bay, Mass.-July 15 to Aug. 26.

Lake Pleasant, Mass.-July 29 to Aug. 26. Illinois State Camp Meeting, Deep Lake .-

Camp Progress, Mowerland Park, Upper Swampstot .- June 3 to Sept. 30. Island Park, Winfield, Kan.-July 7 to July 16. New Era. Ore.-June 23 to July 16. Island Lake, Mich.-July 15 to Aug. 30

Mt. Pleasant Park, Clinton, Ia. July 29 to Aug. 26. Vicksburg, Mich.-Aug. 3 to 26. Ashley, O .- July 29 to Aug. 19. Bankson Lake, Mich .- Opens June 3, closes June 13. Maple Dell, O .- June 22 to Sept.

Columbus, O .-- July I to Aug. 27. Pon-she-wa-ing, Mich.-June 15 to July 9. Delphos, Kan.-Aug. 10 to 26. Lake Brady, Ohio.-July 1 to Sent. 1. Grand Ledge, Mich .- July 29 to Aug. 26.

Briggs Park, Grand Rapids, Mich .- July I to Verona Park, Verona, Me.-Aug. 3 to 27. Niantic, Conn.-June 25 to Sept. 8. Liberty Spiritual Camp, of Liberty Park, Port Jefferson, Long Island, N. Y.-July 1 to Sept. 2.



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