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NO. 8.

Written for the Banner of Light. LIFE'S BEAUTIFUL SONG.

BY EMMA ROOD TUTTLE.

Oh, might not this life be a beautiful sor g If our souls could be sure right were never judged

wrong? If the thoughts which lie white in the depths of the heart.

Could be read as they are, by the same magic art, We should all be more loving, and tender and true, And life were a beautiful song-if we knew.

If we surely could know it were not counted vice. When the warmth of the eye does not shimmer

through ice, When pure thoughts fly, singing sweet words, through our lips. And love's life flows ungloved, off from warm finger

Then we all were more angel-like, tender and true, And life were a beautiful song, if we knew.

I wonder, sometimes, if the angels of light In God's dwellings, are puzzled with wrong and with

right: And if fear hushes all spontaneity low In white breasts, folded over by robings of snow; Or, is there such dearth there of passion and wrong

That life may break out in love's beautiful song? I know not, but when somewhat splendid or dear, Passes near, and I gaze with a prayer and a tear, And hush down my heart with a shiver of pain, Which silently offers its praises full fain, I wish not a mortal had ever done wrong,

That life might be true as a beautiful song.

Brave hearts growing faint, like to heroes half slain, Would but holly bless, who would balm off this pain Yet we tremble, and wait, and our feet will not go. While our hearts only sigh under covers of snow; But we look up to God with this prayer in our eyes, " Will not life be a beautiful song in the skies?" Berlin Heights, Ohio,

The Stone That Was Rejected by the Builders.

A Lecture Delivered by the Guides of Mrs. Jennie Hagan-Jackson at the Temple in Fort Worth, Tex., Feb. 25, 1900.

Art has wrought much in the world's history and romance. It sometimes seems to supersede reality in its fulness and beauty. Some years ago before that magnificent collection of was scattered at Rochester, N. Y. when Powell's Art gallery was complete, as many of you may remember, in one of its beautiful apartments where the picture of the potato gatherers caused every artist loving individual to gaze upon that choice and handsome work of art, there were three pictures that caught the eve and held the mind of every nerson interested in the history of masonry. The artist had cunningly blended the suggestion of soriptural history with the building of King Solomon's temple. He had placed the rough stones from the quarry, and the workmen standing by them, their eager faces depicting how much they desired to secure the best, their implements lying ready for use; and there as they stood, every one eager for his part, a young and beautiful man seemed almost ignored by the others. When they had selected, or taken their choice of materials, he was left with the stone that was rejected; there was a little pile of rocks which the others had picked over. The second picture shows him nearly alone; the other men are busy. He stands with his brow clouded, his hand up raised, with his chisel laying on the stone, studying whether it is best after all, to take that which the others have | periods of the past being branded as criminals. rejected. The third picture is the triumph of | put into the cell, tortured and even giving up his labor. He has polished and wrought upon | their lives for what they had given the best the marble that they had thought unworthy, | energies of their natures to accomplish. Long and they have all come back to stand and look | years after, the slow-moving blood of that peoupon his work, to see it made beautiful, and | ple brought forth and made use of what they far superior to theirs. There the pictures end; had at first discarded. When that plan and the series was never completed because there | arrangement was made of old, by which time came a silence into the artist's life, and he could | should be registered so well and so accurately no longer portray upon the material canvas | in China, do any of you know the fate of the what he had started to give as a series of pictures. The young German who made these | plan, the division of the day and the marking beautiful and wonderful suggestive pictures ceased from his artistic career all too soon; he | a prison-cell for a long, long period of years went home to Germany after a few brief years in our land, and laid down upon his native soil the burden of his physical life.

jected stone to-night, as he left it, and I would | another stone in the building of the temple of like to suggest that in the face of that young the world's triumphs. And so we can go from man, who stood questioning whether he should do this work or not, were not the features we see in the pictures of the Christ, but was all the suggestion that the Christ in his bodily sense, in his highest glory depicts. Man has ever given the world in artistic work only a suggestion, only the rejected stone, only the hands that took it up with a question of what he could do in the accomplishment of the design. The picture should go on with the con struction of the building, and that stone that had been rejected should have its place, should have a position in the most important part of the work; there should be the something upon which all the rest should have its strength and power and force. What should it be? Let us leave this question for the present and journey out in other directions than this line of art. and let us for a little while look over the world in which we live and where constantly the rejection of the stone is before our eyes.

Long years ago in the same land from whence came this young man who painted the three pictures (and I might as well give you his name now-it is that noted young German, came from, and only a few miles from his a different direction; he took the stone, he tried to place it before the world, and all of jected his work, but they rejected him; he was something is kindness. The two seem to have one, telling the dream, if he could go and find "Peace on earth, good will to men." Rather | thoughts, and of the service to the flesh .- Marthreatened with all kinds of direful and cruel been married long ago, and never will be di- the flower, and each one said, I cannot, for my shall the wisdom of the past be brought about cus Aurelius.

things, and at last was obliged to go from his | vorced. When you take people whose hearts native land and stay long years in exile. Why? Because this man, who was as the rejected stone of the temple, had decided that little children, while their minds were sweet and pure and plastic, could be taught in matters of simplicity until they would be well prepared, when old enough to enter the schools, to receive the knowledge there imparted. He said there is something to do with these first years of childhood other than to leave them idle and careless; because he had mentioned what to-day is considered a blessed thing and a benfit to your little children, the kindergarten, he was rejected by his fellow-man; and Froebel was scorned, berated by his friends, starved in his poverty, and shed the bitter tears of agony | time, truths that of course are as old as God, because the builders rejected the stone at the temple building of learning.

Another picture comes before us in the great world of literature. Not only a novelist, but a historian whose wonderful power illuminated the pages of a history of a most interesting and wonderful country, France. This man, fearless in his opinions, doing what he considered right, standing for justice wherever he could picture out the truth, even though he had to pile the pictures of iniquity in it, wrought bravely, courageously and nobly. He gave us some of the grandest utterances that have ever been placed before the reading world, and he, too, was a rejected stone in the building of literature, for a time. I refer to that master of romance, that long-suffering, patient, workweary man, Victor Hugo! What did he give the world? He gave it what no one else has given it; in one brief paragraph he said enough | love for humanity and an acknowledged kinto immortalize his name, when he said, "Life is not a blind alley," and be handed down to the world what he had to give it, and at the the man of Nazareth. We have made our time of his struggle the story was repeated. In the days that have been passing so briefly with us, how many incidents have crowded in of the same description. We had almost thought that we had reached the stage where we could accept truth no matter through what countries it was brought to us, we would not or worthlessness and profit by the good. But | the word rejected; the word used in the Bible we have seen within the last few years the | when the workmen refused the stone. shadow still resting upon that same sunny land. It sometimes seems to me that the of France. You are all familiar with the story of a Dreyfus; how the machinations of the army leagued with the political marplots sought the destruction of this man and rejected the principles of civil liberty. But on the other hand we have heard the voice of the people declaring against this and saying, as true work-

men, we will nurture liberty, it shall not be

But let us again look back over the long annals of the past, and what do we find? We find that when our great musicians declared new suggestions in the lines and possibilities of musical art, the world did not wish to listen to them; when our composers tried to put new thoughts and expressions in the line of music, the world turned a deaf ear and would not listen, until some one caught the melody and said the stone should not be rejected. On and on through all time this strange story of the world's great hearts of passion, the love and the tenderness that men have shown human ity, has had the same slight, the same insult, the same cruelty heaped upon it. If we go into China, we find its benefactors in the long man who made the careful and mathematical of the time? They declared against him, and was all he had in return, and he could measure the time that he had planned, and the slow count of the weary hours, before the white I would like to take up the story of the re- angel of death released him. They rejected one land to another, whether it is under civilized Christianity, or whether it is among Pagans, it is always the same story. When a Buddha gave all that he had to give, he was rejected. All wise souls-the great and teuder-hearted, who have come to different nations, bringing their tidings of great joy, telling them of peace on earth and good will to men; when they have offered the shaft of their lives with the emblems of divine beauty upon it, they have each time been rejected by the builders. What does it mean? It means that when we come to the time that Jesus of Nazareth walked in humble garments with unpretending grace, with his feet only sandaled as were others of his time, when he gave forth his declaration of love, when he suggested new principles to a narrow and cruel world, that world rejected him; they were the builders,

pret. The world has always been cruel, not by intention, but through ignorance. Superstition has made the wall that has kept men from their Marsel Gaugangiele): in the same land that he | best selfhood; superstition has made the world full of fear, and he who is full of fear is always home, lived a man who designed something in | cruel to others. I never knew any part of the world that was timorous, fearing, dreading, but what had a malice about it. There is a certain the workmen rejected it. They not only re- something that goes with courage, and that

and he brought to them the stone with the

emblems upon it which they could not inter-

are full of that greater courage, that kind of courage which stands with its convictions though everything else turns against it, you will invariably find a people whose hearts are gentle and tender as a little child's. There is a sort of natural timidity that I do not refer to in this suggestion of fear; I mean that fear which borders close upon superstition, dread and the weakness of many that never investigate, and never really know truths. There is a power and force in courage which stands for a great principle, that howe, and cuts, and polisher, that is always kind, no matter how it seems to us. When Jesus of Nazareth came into the world he brought new truths for that truths that had been handed down through all the expressers of divine strength and power even before his day. But he gave them with a new force. He came among those who were in trouble; he helped them; he became the benefactor of the world; he feared no man, he loved all men; he came to the little children with such gentleness that their hearts opened to him; he talked to the erring and unfortunate in a manner that won them toward goodness. He lived and he died misunderstood by the large herd of humanity, comprehended by the few. The stone that he placed in the great principles of the eternal temple many rejected, and few acknowledged. However, in our later days we have claimed to receive this pillar; we have said here it is, and we will lean against it. But we have made a sad mistake, for we have formed, close beside the plain shaft of ship among all, a love for pomp, for ceremony, that was never suggested by the life of churches as elegant as money can build. We have fashioned our pulpits with all the magnificence and splendor that we could possibly place there. We have raised our structures, and put upon their tops steeples, and bells and minarets, until the cost of worldly things makes channel it came; by what peoples or what | us forget the humble, simple character whom we have thought to find. I ask you if there is reject it, but would take it with all its worth | not another word whose significance is equal to

> its cost and splendor, with its rich and elegant garments, with all that there is of pomp, and with all of its forgetfulness of poverty and of be the chief corner-stone of all its work. It seems to me that in our cities where there is a narrow little place set apart for the very poor, or where a chapel is devoted to them in which they worship at a certain hour, and the rich in the great body of the church at another hour, that the stone which the builders disallowed is outside even of the chapel. It is a strange thing to think that so much is offered in Christ's name, and so very, very little received by the class that he constantly helped. Only a little time ago I read in one of the New York papers of a great many thousands of dollars being raised for the purpose of making some kind of repairs in one of the churches there that I have passed by hundreds of times in my walks down town, and I really know that so near that church that you can hear the music when the choir is singing, are tenement houses where ten and fifteen, and as high as twenty, human beings, men, women and children, with hearts like yours and mine, are huddled together, breathing foul air, uttering sadly profane words, and starving and dying; and yet in the expense used on just the repairing of certain parts of that old gray structure they are using money enough to have given comfort and help, and started many of those people along toward a little prosperity in life. I sometimes wonder what we are doing. I wonder if we are not forgetting the real meaning of the temple building, and if we are not putting aside the most important stone after all.

> This subject goes back farther than the Bible quotation with which we began. As far back from that as the Bible goes behind the picture that we gave you as briefly and as plainly as we could, in the series in the Powellart gallery. Long before the time of Jesus of Nazareth, when India was constructing her worship and her temples, there was a story told of the build ing of a beautiful temple where everything about it should be pure and spotless, where every stone should be of such worth that it should have value in all senses of the word. Among those that were brought from the great quarries by the patient Indian oxen was a stone small and peculiar of shape; the workmen examined it: they said it was worthless and they took it up and they cast it out into the river. The stone had been, according to their story of it, something of great importance, and when it was gone the wind sighed and moaned and the skies grew clouded and great drops of rain like human tears fell on the earth, and everything seemed depressed and sorrowful, and the temple builders found that they had lost some thing that they needed much. They went down to the river-bank and they reached out and tried to find the stone they had thrown into the waters; they did not find it. They went out in boats and they seined for it, but they could not find it. At last the chief work man, heavy of heart, went home and fell asleep. And while he slept he dreamed an angel came and said. "Go out in the morning and find the man who has no evil thought; send him in the boat, and the stone will arise from the waters a beautiful lotus flower, and he will gather it and bring it back to you." They went to the workmen and asked each

thoughts are not what they should be. The jus as an illumination and the clear light from workmen asked each other and they found not

At last they heard of Mai's son, and, going to him, they asked what were his thoughts. He answered: "My thoughts are all of love and of God." "And have you no feeling of hatred toward your fellowman?" "Not I, for all men are as myself, and I as all men." "And have you no ambition to rise above others?" "No, because as others rise, I rise, and as they fall, I fall." And after they had asked him many questions, and found his heart guiltless of selfishness or guile, they tremblingly asked him if he would take the boat and go out on the river for the stone that they had thrown away. He answered, "Yes." And, going out, the waters grew calm, great green leaves uprose, and from the bosom of the slims waters beautiful white petals of that mysterious and long-worshiped flower unfolded, the lotus of the ancient peoples. They bore it back reverently, and on their temples each pillar was capped with the lotus flower, and over the graves of their great kings, when they made their monuments, the flower was always there, emblematic of this son of Mai, who had a pure heart. The story of the Christ is the same. The story of the world's redeemers is the same, no matter whether in the beautiful language of a father of India, or expressed in the learned expressions of our more modern day. No matter whether it comes from that strong and wonderful effort put forth in our country to make all men free, or whether it is in some far-off land across oceans and beyond mountains, where the struggle is still going on. The redeemers are not all gone. There is something of infinite love still born in the hearts of humanity, and, as fast as we overcome ignorance and selfishness, we reach out to place in each temple that we are building the stone that has been rejected. I told you of the three paintings by Gaugangiele, but I did not tell you of the emblem upon the stone in the last one. The emblem that he had made out of the stone that all the rest had put aside was a human heart. He had made it experiences which make our own life worth so perfectly and placed it in such beauty that living. it expressed all of the great Sermon on the and pleads for. He had placed beneath this church, with its shining, wonderful domes, with | heart a hand reaching downward, open, to help uplift, to strengthen you and me. The to some eager watcher. Without being able world has rejected the living truth, the great love, too long. It has forgotten the real in its sending some ardent spirit on its mission of want, has disallowed the very stone that should false fashion, its ignorance, its poverty of light. Has one word of encouragement, of knowledge. But still in the temple of the living God is placed the corner stone of love, the great heart that throbs and beats for humanity, and that catches the answering pulsation of the heart of humanity beating upward

toward it. I tell you that to night we are a better people than we were hundreds of years ago. Though we make our mistakes, have our sorrows and our errors, we are far in advance of the past. We are more humane, more tender, more loving, and we are growing into a nobler, better manhood and womanhood. We are gaining that knowledge that makes us know we are something to each other. We are coming to the point where we say as did Mai's son, whatever is for the benefit of others benefits me. We are reaching the place where envy and hatred and malice are passing out of our lives, where the dark simoons of hate will cease to rush across our paths, and where we can sit down under the broad tents of peace and know if we hear the rustle of a sound on the outside it is not the robber who comes to despoil us, but the whispering wind that brings us its fragrance and its life. We can say under the blue skies that the world is better. We can lie down in our beds to-night feeling that humanity is unfolding, and that many a soul is looking eagerly builders rejected. The old temples are crumbling into decay, new ones are being made.

The wisdom of the generations in which we live and which shall follow us will make out of that which others have put aside the rarest and best of their work. It will be in the new temple of coming time as it was in that beautiful story which is given us of that wondrous church at Lincoln, where the great artists were to make the windows. They wrought upon them many years with cunning and with skill. There were pieces of glass thrown away and an apprentice begged for them. Half in jest and half in earnest they gave the boy the bits of shining glass and the lead from the other windows that they could not use. He toiled and toiled until at last his window was completed, and then he asked if he might place it among the others in the temple. Only the work of an apprentice out of the rejected material, but if you should go and stand in the old cathedral at Lincoln they will tell you the story and point out the window, for it is the most beautiful of all. Its loveliness is so great that the artist who had made the others, turning sick at heart and filled with that mean feeling of jealousy, destroyed his mortal life. The young apprentice stood and gazed upon his work unconscious that he had rivaled others, and only loving what he had done because of the art within him. The new temple shall be made by the world's young apprentices. They shall fill the niches and the corners with what the past has rejected. They shall bring down to us the floods of light from the windows of the world above. No longer shall the hand of superstition shut them out, and no longer shall the voice of the past say man shall not understand the mystery of godliness. Rather the new song from the new singer shall give a meaning to

the realms above where those we love are awaiting us now fall in its refulgent glory upon humanity.

Friends, you are each one masons. You hold the trowels in your hands. The mortar is ready, made out of deeds of human kindness. The stones are shapen by your practical knowledge, your everyday education. Your hearts, your minds, your hands, your immortal souls and your spirits are each one to take part in the dedication of the temple that is slowly but surely being erected. It has no creed, it has no denomination, it has not the name of isms, but there is not a stone, not the carving of a human hand that shall be disallowed by the Master. That temple is the temple of humanity. Its corner-stone is love, and by and by, when our heads are low in the slumber of this world's death, and all our souls stand unadorned in the world of eternal growth, we shall look back and see the temple of the living God reared through the love of humanity, domed by the divine teachings of truth standing forth before the world, in the years to come when hate has ceased to be and love has triumphed

A Glorious Possibility.

Life offers a splendid opportunity to those in humble circumstances who have the foresight to discern it, the energy, to lay hold of it, and the patience required. There are many rich virgin fields awaiting cultivation by those who see the need, recognize latent power, and possess the sympathetic skill to convince others of brighter possibilities, and instil aspiration and ambition.

It demands tact and wisdom to impress one, without injury, with a realization of his undeveloped talent, and to indicate, without offense, the native hindrances to self-mastery; to paint a future that will attract, not discourage, disappoint, or deceive. Yet to neglect to do this may mean the failure of a life, while the consciousness of succeeding is one of the thrilling

In rousing an unconscious soul we may reach Mount and all that the world's desire asks for out further than our own feeble powers could go. If we can, or cannot, follow the gleam along the mountain tops, we may point it out to leave the fireside, one may bless mankind by warning, of revelation, been the means of starting, guiding or encouraging another in a career for which the world is happier or better? Perhaps by calling attention to the beauties of literature, one may rouse, through the monarch of the pen, a dormant life to noble action and faithful service.

There are many disappointments; our accomplishments are far below our dreams; the weeks pass quickly, and in ourselves we have little to show, so it is a comfort if we can think we have a share in the good done by others. The burdens we long to lift are so heavy that it is an untold relief to feel that there is 'another self" at the other end. Happy are we if the names that we hear with acclamations in the distance are echoes of our early pleadings.-E. A., in The Housekeeper.

The Mind's Activity During Sleep.

In connection with the present activity in psychical research, the following extract from the recently published "Life of Agassiz" is of interest:

"He (Agassiz) had been for two weeks striving to decipher the somewhat obscure impressions of a fossil fish on a stone slab in which it was preserved. Weary and perplexed he put at the symbol of universal love carved by the his work aside at last, and tried to dismiss it hand of toiling humanity on the stone that the from his mind. Shortly after, he waked one night persuaded that while sleep he had seen his fish with all the missing features perfectly restored. But when he tried to hold and make fast the image, it escaped him. Nevertheless, he went early to the Jardin des Plantes, thinking that on looking anew at the impression he should see something which would put him on the track of his vision. In vain-the blurred record was as blank as ever. The next night he saw the fish again, but with no more satisfactory result. When he awoke it disappeared from his memory as before.

"Hoping that the same experience might he repeated on the third night, he placed a pencil and paper beside his bed before going to sleep. Accordingly, toward morning, the fish reappeared in his dream, confusedly at first, but at last, with such distinctness that he had no longer any doubt as to its zoological characters. Still half dreaming, in perfect darkness, he traced these characters on the sheet of paper at the bedside. In the morning he was surprised to see in his nocturnal sketch features which he thought it impossible the fossil itself should reveal. He hastened to the Jardin des Plantes, and, with his drawing for a guide, succeeded in chiseling away the surface of the stone under which portions of the fish proved to be hidden. When wholly exposed, it corresponded with his dream and his drawing, and he succeeded in classifying it with ease. He often spoke of this as a good illustration of the well known fact, that when the body is at rest the tired brain will do the work it refused before."*Ex.*—

For what is death? A cessation of the impressions through the senses, and of the pulling of the strings which move the appetites, and of the discursive movements of the

BEYOND THE HILLS. BY MRS. J. A. CHAPMAN.

My wisiful eyes can only reach You hills that rest against the sky; My yearning soul would look beyond And know what "over there" doth lie. I long to climb those distant bills, To plerce the azure of the sky;

I yearn to catch just one faint glippse-The answer cometh-Bye-and-bye. I know that just beyond those hills,

There lies a realm where spirits dwell;

A land of beauty, far more bright Than human tongue can ever tell. A land where spirits come and go, Although unseen by mortal eve. I long those spirit-homes to see-The auswer cometh-Bye-and-bye.

Sometimes I see the spirit-form

Ot some loved friend who's "Over there." I feel their hands upon my brow, With gentle touch and loving care. Sometimes, I see my Father's face And catch the beaming of his eye;

I long to see him yet more clear-The answer cometh-Bje and-bye.

Then will I learn to work and wait Until my vision opens clear, And gather as I climb life's hills, The pearls of wisdom lying near. I'll glean the jewels rich and rare That close beside my pathway lie, And bld my restless soul, be still-And wait-until the-Bye-and-bye. Norwich, Conn.

Theism,

A central and inspiring idea of a majority of the world's great thinkers and reformers. Extracts from the sayings of sages and teachers, from Vedic days and Old Egypt, to Theodore Parker and Selden J Finney. The God idea, the central life and light of spirituality, and therefore of Modern Spiritualism. It gains in power and reasonableness. Materialism, external and shallow. Agnosticism lacks life and vitalizing convictions.

BY G. B. STEBBINS. "Eternal self-existent soul! From whom Life's issues take their start; Thou art the undivided whole Of whom each creature forms a part.

God of the grante and the rose!
Soul of the sparrow and the bee!
The mighty tide of being flows
Through countless channels Lord from Thee! It leaps to life in grass and flowers, Through every grade of being runs, 'Till, from Creation's radiant towers Its glory flames in stars and suns."

"All are but parts of one stupendous whole, Whose body Nature is, and God the soul.' -Alexander Pope.

Robert Ingersoll said: "An honest God is the noblest work of man." It was a poor say-ing, growing out of his poor spiritual knowledge, and honestly uttered to help weaken and destroy what to him were superstitions. He spoke as an agnostic, doubting a creative spirit or a future life, and therefore said: "I don't know." The agnostic of the materialistic, scientific school of our day accepts nothing as truth which goes beyond or above his external senses and his earthly life. Ingersoll never made an earnest study of Spiritualism; only a half-earnest, half-joke affair; so far as I knew never persecuted it, but had witticisms for it.

There are good men doubting in regard to great religious and spiritual questions much discussed to-day without fear or favor, or the prejudice which comes from the agnostic influences of such inductive scientists as fail in de cent respect for the best "things of the spirit." For the scientific class, who are opposed to a spiritual genesis of men and worlds, and to a future life, and hold their views as the result of high mental culture, we wish a recognition of man as a spirit, and God as the All-moving Spirit. This is our way to help the world up an inspiring sense of our celestial and divine

kinship.
Ingersoll's mistake was to offer no substitute which the people wanted to replace the worn out dogmas he left rusting on the ground. Intelligent men have often made this remark to me. He never offered Spiritualism, for he could not honestly. Agnosticism lacked enthusiasm and strong conviction. It is too dubious. He once said to me: "I am only a breaking-up

What else so well as Spiritualism could uplift religion and destroy superstition, if kept on a high level? But its philosophy was, and is, opposite to his. For his loving family life, his honor between man and man, his truth to his own views, his service as a "breaking up plough" in sectarian fields, due honor: for his mistakes, frank and fair criticism. May the next great man who grows up among us fear-less and free like him, gain higher usefulness by a richer spiritual development. That a goodly company of orthodox religionists gave just honor to his good life shows a hopeful growth of true religion; but the bigoted dog matists who can only give him false and cruel epithets, show how strong superstition is, under the cloak of religion.

AGNOSTICISM

The agnostic moods and utterances which are the outcome of a materialistic science need to be understood. Honest and unprejudiced doubt is to be respected. It leads the way to higher truth. But the style of so called sci ence which is blind to anything beyond our external senses and our brief life here, offering I don't know" to suggestions or proofs touching God or immortality, only dims our light and confuses and limits our range. Doubt as a constant diet, gives little strength. Scientists of this school study the laws of matter, and their services in that way need not be slighted; but if they would spiritualize their science, see the universe in all its vast extent as governed by the laws of a great Soul of Things, and see man as a visible body ruled by a vitalizing spirit within-all of which is the true order of nature, their usefulness and cheering insight would be greatly increased.

They say they must have tangible proofs in their experiments. An accepted part of their theory of things is that either an invisible, elastic substance, of which our external senses and finest instruments can catch no glimpsefills interstellar spaces and surrounds our earth and other planets. By none of their experiments do or can they know its vast presence but they accept it, because, as they say, with-out it certain large and necessary processes of nature would be impossible.

Suggest to the agnostic that God must be as suns and stars could not move in order with out intelligent guidance under law, and he would laugh at your ignorance; mention ether and he would reply "That is scientific and true." Of God, known intuitively and reverently for ages, he doubts, but the invisible ether, not known a century ago, never seen or

felt, yet he knows! Tyndall says the emission theory of light, first held by Laplace, Newton and others, was overthrown in 1801, by Edward Young, an English Professor of Natural Philosophy, who could, and did, establish in its place the pres ent undulatory theory. Tyndall says, "Young never saw with his eyes the undulating wayes, but had the force of imagination (intuition to conceive them, and the intellect to investigate them." In the same intuitive way, Tyndall says, Young believed in ether, without any experiment, and early suggested investigations which led others to believe.

Inductive scientists and their agnostic disciples disbelieve or slight intuition, the great discovering spiritual power of the soul (the inner man); but make anything "scientific" and they swallow it as chickens swallow shelled corn. Other like cases of credulity can be given, the shades varying with mentality and temperament, but the influence favoring these inconsistent follies crop out in the "I do n't

know" agnostic type.

But the height of blind folly seems reached by those who have small wish to look beyond the powers or faculties which relate us to our French Revolution, and said:

outward senses and our brief bodily lives here. aim to enlighten a man who only says " I do n't know," is a strange task, especially when you see much real worth and intellect in him; but no man can live and grow rich in soul who turns away from the culture of those inner faculties and experiences which open his spirit into vaster and higher fields. Intellect alone, and thus hampered, becomes proud for want of other development to make his life full orbed and harmonious. Hence the strange "pride of science falsely so called," which becomes weakness and folly where we saw promise of higher things. Indeed, "the most fantastic tricks before high heaven, which make the angels weep," are those of the "I don't know" school and their proud teachers, fighting against spiritual development and knowledge to day. Only the blind pride and prejudice of dogmatic sectarians can match them.

Whoever dreams that accepting the idea of a Supreme Spirit is a sign of weakly, sentimental piety, may awake to find it a power in great souls to move the world. Is better mentality a cause of feebler spirit

uality? Is a wider knowledge of this globe, and a better knowledge of the laws of our three score-and-ten bodily life here enfeebling the inner voice which, for many centuries, has said: "Man, thou shalt never die"?

Is religion to grow weak, the eternal God a dying shadow, the celestial kinzdom to sink into a murky vapor and die in an eternal sleep, man meanwhile growing larger in thought and life? The old saying was, "Ignorance is the mother of devotion"; say rather of superstition, and free and true spiritual and mental education the mother of natural religion.

OLD SAGES THEISTS.

The seers, the philosophers and thinkers of early ages, the heroes and martyrs who could fight and die for the right, have left on record—most of them—a belief in a creative and guiding intelligence, tracing back through the various religions to a unitive sweep of power and will and design, growing with the growth of the peoples, and in our ripest of the ages stronger than ever. Quite contrary to the confusing fancy of agnosticism that as intellect gains, religion loses.

Mrs Lydia Maria Child, an illustrious pio-neer in treating "The Progress of Religious Ideas," in her great work of that name, as a struggle between superstition and religionthe last gaining-brings this from the Hindu Vedas of more than three thousand years ago:

"The vulgar and ignorant seek their gods in water; men of more extended knowledge seek theirs in the celestial orbs; but wise men wor-ship the Universal Soul." This Oriental text opens to the radiant word of "the man Christ : "A new commandment I give unto you: that you love one another.'

A Vedic prayer recognizes spirit intercourse: "Come close to us, oh! Great Father, along with the spirits of our fathers!" It is not probable that the ignorant multitude well understood these sentiments, but they were in the air for growth, and truth will bide its time to ripen. In never dies. In the old Hindu Bhagavat Gita, the idea of Brahma, the Infinite Spirit, is given in words full of grandeur and

"I am the father and mother of the world....the
Holy One worthy to be known....I am the comforter;
the creator; the witness; the asylum, and the friend.
...They who serve other gods with a firm belief. in am the soul which standeth in the bodies of all beings. I am all-grasping death, and I am their reward. I am all-grasping death, and I am the respectively. urrection of those about to be.... I am the set d of all in pature; not anything animate or inanimate is with-

The Greek Anaxagoras said Intellect was the first moving force shaping chaos into things; and Zeno called God the Reason of the world, the life giving Soul. Twenty five hundred years

ago Pythagoras taught: "There is One Universal Soul diffused through all things-eternal, unchangeable, invisible; in essence like truth, in substance resembling light; not to be represented by any image, to be comprehended only by the mind; not, as s me conjecture, exterior to the world, but, in himself entire, pervading the universal

THE CODE OF MENU (HINDU).

"Food eaten with respect gives muscular and generative power; eaten irreverently destroys both. Bodies are cleaned by water; the mind the understanding by clear knowledge (soulknowledge, intuition, illumination.)
"Oh, friend of virtue! that Supreme Spirit in

whom thou believest as one and the same with thyself resides in thy bosom perpetually, and is an all-knowing inspector of thy goodness and

thy wickedness. Man grows rich for awhile through unright eousness; but he perishes at length from his

root upward. Plato said in Athens: "God is the original

life and force of all things.' HERMES MERCURIUS TRISMAGISTUS,

an Egyptian king of the Pharaoh race, described by Lord Bacon as "of priestly illumination and kingly power," wrote in his "Divine Pymander": "God is he that is most secret and most manifest; is seen by the mind; that hath no body and many bodies, or rather there is nothing of any body that is not him; he is the one Father, and we rejoice in the joy of the

Holy Mind. The Persian Hafiz said: "Remember him who has seen numberless Mahomets, Vishnus and Sivas come and go, and who is not found by him who turns away from the poor.

FROM GOTHA, OR HYMN OF BUDDHIST PRIEST. "On bowing down before Buddha, say: King of the Law the most exalted Lord, Unequalled through the three-fold world, Teacher and guide of gods and men, Our loving Father; and of all that breathes, I bow myself in loving reverence and pray.'

Text from the Dhammapada: (Buddha's own vords read by some 250,000,000 people. Only images of Buddha, seated and holding a lily, are in their temples. They are not idol wor shipers.)

Let a man overcome evil by good, anger by love, the greedy by liberality, and the liar by the truth. He who giveth himself up to drinking in

toxicating liquors, he, even in this world, digs up his own root. 'There is no fire like passion, no shark like hatred, no snare like folly, no torrent like

greed. Peary Chand Mittra, a Calcutta merchant, a scholar and a Spiritualist, writing on "The Psychology of the Aryas," quotes from the Bhagayat Gita on the destiny of departed saints: "They proceed unbewildered to that imperishable place which is not illumined by the sun or moon, to that primeval Spirit whence the spirit of life forever flows." He quotes from a Buddhist prayer to the "heart and soul of the universe."

Confucius said: "How vast the power of spirits! An ocean of invisible intelligences surrounds us. If you look for them you cannot see them. If you listen for them you cannot hear them. Identified with the substance of all things they cannot be separated from it They cause men to sanctify and purify their hearts. They are everywhere about us. Their coming cannot be calculated. How important we do not neglect them." Had the wise sage been a modern agnostic, and been asked of the spirits, he might have answered, "I do n't know," possibly condescending to add, never saw one, nobody did, or will, or can."

EPICTETUS,

in imperial Rome, poor in purse, but rich in spirit, said: "Shall not the having God for our Maker, and Father, and Guardian, free us from griefs and terrors

It is remarkable that some of the historic men who are held in high esteem by Materialists mere not Materialists but wrought bravely for liberty of conscience in the strength and inspiration of spiritual ideas. Voltaire said: Continue to cultivate virtue, to be beneficent, to regard all superstition with horror or with pity; but adore with me the design manifest in all nature, and consequently the Author of that design.... Religion, you say, has produced thousands of crimes—say, rather, superstition, which unhappily reigns over this globe; it is the most cruel enemy of the pure adoration due to the Supreme Being.... To be a disciple of God is to announce him as of a mild heart, and an unalterable mind.'

Thomas Paine wrote his "Age of Reason" to counteract the atheistic tendencies of the

"I believe in one God, and nomore, and hope for happiness beyond this life.... The existence of an Almighty Power is sufficiently demonstrated to us, though we cannot conceive, as it is impossible we should, the nature and manner of its existence. We cannot conceive the sufficient of the sufficient how we came here ourselves, and yet we know we are here. . . . The creation is the Bible of the

Delst."
William Denton wisely said:
"Leaving out of view, as Darwin and his school do, the spiritual side of the universe, I could regard his theory as radically defective. I could as soon believe that a boulder rolling down a mountain stream could be fashioned into a perfeet bust of Daniel Webster, as that natural selection could transform a gelatinous dot into

intelligent man. An infinite and intelligent spirit, in my opinion, presides over the universe, and natural laws are its instruments." It should be borne in mind that these wise men of old and later days are not a select company of proud priests, set to serve some bind-ing ecclesiasticism, but the free prophets of coming thoughts. Some were priests. But if the priest be a true prophet let us hear him

THEODORE PARKER,

peaking in Music Hall to a great New Eng-

land audience, said:
"The whole universe of matter is a great mundane psalm to celebrate the reign of Powtem from remotest Toptune to the Sun, study each planet, it is the same. Ask every little orange-loaf, ask the aphis that feeds thereon, ask the insect corpses dying by millions in the dead ashes of the farmer's peat-fire, the remains of mollusks that gave up the ghost millions of years before man trod the globe—they all, with united voice, answer still the same— Power, Law, Mind. In all the space from Nep tune to the Sun, in all time from silicious shell to the orange-leaf of to-day, there is no failure of that power, no break of that law, no cessation in its constant mode of operation, no error of that mind whereof all space is here, all time is now. So the world is witness con-tinually to power, the never failing law, to mind that is everywhere; is witness to that ever-present Power which men call God. Look up and reverence; look down and trust.'

MAN A DIVINE INCARNATION. Seldon J. Finney, a gifted seer, a teacher of

high character and eloquence, said:
"How is religion possible to man? On the ground of three great ideas. First, an infinite spiritual reason and causation; second, a representative divine or spiritual nature in man; third, the inspiration of the second by the first.

The absence of either of these great funda mental conditions renders religion impossible. If the Deity be Zero, there can be no divine soul in man, no inspiration from God. If there be a soul in man, and no infinite soul, there can be no inspiration, no progress, no divine ideals of perfection to charm on to the spiritual levels. And if there be a God and a soul in man, and no vital connection between them, then there can be no progress toward perfection, no transcendent ideas, no march of man for the Morning Land, the New Atlantis.
"Religion as a historic fact, then, involves

these three great central ideas: 1st, God, the all in all; 21, a divine correlative element in man, and, 31, a vital connection between God

and man.

"The fraternity of souls and the paternity of God rest, at last, on the identity of the original substance of each being. If human spirits are the children of God-if the idea of the fatherhood of God be not a delusion—then the substance of the Creator is the foundation of each soul. The identity of the primordial essence of the human and the Divine Spirit is the only logical basis; and it is on this foundation alone that religion itself is possible."
Thus is man a divine incarnation. "The

substance of the Creator" within him may be faint in his primitive stage, buried under passion and pride, stifled by error or by absorbing external activities, but can never be lost. At last it will be "the power of God unto salvation," the redeeming light.

PIONEERS OF SPIRITUALISM.

books show rare insight and knowledge.

I personally knew a score or more of that devoted pioneer company-tried men and women, true to their own convictions; thinkers. So far as I knew, all were Theists; making it a central point in their philosophy and

Is the hazy "I don't know" stronger than the rock on which the spiritual pioneers stood, and which was hewn from ledges at Jerusalem. Hindostan, Old Egypt and elsewhere?

In our Bible are false and awful tales of the wrath of Jehovah, but also noble words of the attributes of a higher Deity. Read both fairly, and the bloody stories will die and the

gher ideals take their place. The quoted sayings of illuminated seers, coming down from distant ages, show their souls instinctively thirsting for God under many names—an unseen, all-moving spirit, "Jehovah, Jove or Lord." That thirst still is in the soul of man and is better fed than ever. Dry it up, and a fruitful field would become a

Not blind to the giant crimes of so-called Christian nations, I can see the "constant gain of good," a part of the Divine plan.

A SPIRITUAL PHILOSOPHY

makes conscious Mind, instinct with ever-unfolding design, the cause of all phenomena, the source of all life. We need to realize how central is the idea, how vital the heartfelt need of unity with "a power that makes for righteousness," a Being pulsing with Love, inthe purpose of God shall stand.

Here are suns and stars, held in place or moving in such perfect harmony that if we could hear their motion it would be "the music of the spheres." Here are laws of due distance and proportion so perfect that Plato well said: "God geometrizes." All about us is the grandeur and beauty of the globe we live on, ripening up to finer uses through the ages; life, from lowest to highest, linked together by wondrous similitudes; in man last and highest, his thought widening with the process of the suns; evil transient, and good permanent; suffering but a discipline, and the joys of existence overcoming its sorrows, here

and hereafter. He who feels a divine kinship and a celestial companionship, and is true to his own soul, will gain peace and love, and that self-poised strength of will and serenity of spirit with which he can do best in daily duties and useful works; in ethics, religion, science or reform. He will have light within-such illumination that the windows of heaven may be open before him.

We must realize that the spirit of man is like a flowing fountain, not like a cistern fed only from without. Well said the poet:

There is an inmost centre in us all, Where truth abides in fullness; and to know Rather consists in opening out a way Whence the imprisoned splendor may escape, Than seeking entrance for a light Supposed to be without."

The crude notion that the soul is but a resultant of bodily chemical action is as poor and inadequate for the best culture as its equally crude companion notion that the unintelligent and impersonal potency of matter evolves and guides suns and stars, paints the flower, shapes the eye of the eagle, and balances the insect in mid-air on wings of gossamer, is to solve the processes of nature. The spirit is inmost and dominant in man, the Supreme Spirit inmost and dominant in nature and in the human race.

GOD AND IMMORTALITY.

I have gathered a few from thousands of the sayings of gifted men, to show their largely intuitive belief, helped by the lessons of scholarship and experience, in the creative soul of things and in a higher life in a world beyond the grave. These beliefs were early and strong in many, and in more in this ripe age.

They are now expressed more fully. From the wrath of Jehovah to the love of God has been a great change; dogmas growing weaker and charity and fraternity gaining, even in sectarian churches, most among "liberal Chris-

The cordial friendship, the mutual respect and good-will, that existed between Lilian Whiting, frankly a Spiritualist, and Phillips Brooks, an Episcopal Bishop, illustrate this. The change has only begun; it must and will hand.

be far greater. Never was the God idea so strong; never has it had gifted interpreters so inspired by the growing life and freedom of this dawn of a new day.

Not traditions, not oreeds, nor books, not ecclesiastic authorities were first with that sage, James Martineau, in England; nor are they first with that gifted American scholar, John Fiske, as he writes books on "The Being of God" and "The Destiny of Man." With Mar-God" and "The Destiny of Man." With Martineau, Fiske and their co workers, the human soul, sacred and divine, is first—above all sects or dogmas. In the world of thought and liter ature the influence of materialism is on the wane.

A flood of light has spread far in regard to man as a spirit that cannot die, from the great spiritual movement and the psychic research of the inner life.

No cessation of these inspiring and needed efforts is wished, but an increase in their influence by their wiser presentation. Deity and

immortality are closely interwoven. Lessen an earnest belief of either as an inspiring idea, and the other weakens. Unite and live them, with the power of deep and living conviction, and we may reach spirituality—stand on the high tableland of a blessed life on earth, rich in choice blessings for others.

It happens that the best persons sometimes get into a tangled web of poor theories and opinions; and those not ready to be canonized as saints are fortunate to hold wise views of life which they unfortunately fail to put into practice. So, "with malice for none and charity to all," fair and frank criticism of theories and opinions is in order, and with it high respect for true character, with whatever creed or no creed, and a just regard for equal rights.

In this spirit I make an earnest plea for Theism, as a strong element in Spiritualism, to be wisely used, such use essential to the growth and character of that great movement, to its very life indeed. In some form and name its truths will live, but its best methods, its inward culture, its higher mediumship, all are capable of great improvements. I know the human imperfections of some of its advocates; but I know also the divine spirituality, the sweet and real piety, the moral courage and steadfastness in great reforms, the gracious charm of fine and kindly presence of others, of

whom the poet could truly say:

"They do adorn The world whereinto they were born."

At eighty three years of age I must stay at home in our cold winters. My pen, as I sit in a comfortable room, where what Emerson calls portable climate" defies the frost, is the instrument which my will guides to express my wish and hope for the duration and rising usefulness of Spiritualism. So long as the world needs it, may they be wise enough to carry it on and up with a God-speed in the open sky, and its echo making music in their hearts.

"The Story of an Atom."

An atom, the smallest portion of matter that

BY W. W. SPRAGUE.

is conceivable by the human mind, holds in its keeping the primal elements of creation, the possibilities of all forms of inorganic and organic or conscious life, the potentialities of which worlds and systems of worlds are fash-ioned and built in space, without fear of annihilation or even of disaster. No human eye has ever, as yet, beheld one of these infinitesimal points of matter, that holds in sacred trust the impenetrable mystery of life, and the pos-sibilities of a universe. Within its secret chambers, unseen by mortal eyes, are the germs of the virgin forest and the vegetable kingdom, numerous in variety as the sands of the sea, that shall give food and shelter to the feathered tribes of creation, whose gladsome songs ascend heavenward at the dawning of the An illuminated seer and teacher, in the early days of the "harmonial," or spiritual movement, was Andrew Jackson Davis, making a noble and rational Theism a central idea. His the earth to tremble beneath his mighty tread; the lion, king of the forest, and the myriads of smaller animals that shall find a habitation and retreat. In its narrow prison house, silent and unseen, are the possibilities of the starry heavens, peopled with millions of worlds moving with unerring certainty in a trackless pathway in space, with mother earth under her mighty dome, traveling through a boundless ocean of ether almost at lightning's velocity, but ever held and guided by the majesty of universal and unchanging laws.

And upon her fair face, as though chiseled by the hand of a divine artist, is to be seen the endless configurations of mountains, and hills, and valleys that nestle at their feet, mighty canyons with jagged steeps worn by the relentless forces of nature, and beautiful streams that course their way silently to far-distant seas. The turbulent ocean, teeming with the endless play of life, and the thousands of islands that lay peacefully upon her emerald bosom, clothed in the vestments of eternal summer And yet, this fathomless and immeasurable liquid mass, when touched by the storm-king's hands, that seethes and rolls mountains high, is as securely held in its earthly confines as a dew drop within the chalice of a beautiful flower. The infinite variety of scenery upon the earth's surface, wrought by the resistless and untiring forces of nature, the chiseled monuments of a remote antiquity, in silent conclave for zons of time, the unseen forces, the mystic workers of nature, have been moulding and remoulding exquisite beauty and grandeur, the garniture finite in Wisdom, and so strong in Will that of ner being. In its narrow house of clay, un seen by mortal eyes, if you but listen to the vibrations that permeate and inhere in matter you can hear the cries of the struggling mil ions of unborn human souls, the prophecy of ife and of all living things, and the tread of that endless caravan moving in procession down the corridors of time, climbing forever up the mountain side of eternal progress and unfold

If possible, let the mind float away upon the wings of imagination untrammeled, and seek to fathom with the powers of being the vastness of this enchanting and sublime picture that is embalmed upon the heart of a single atom. Silent and dumb within the recesses of its being, exists the elements of the stratified rock and the unerring and mighty forces that shall speak into existence the mountains, rock ribbed, with grim and rugged steeps, whose snow-capped heads pierce the ether blue, revealing to man's consciousness the eternity of all things. As we analyze this speck of earth still further, the soul becomes attuned to the sweet melody of nature, and as we catch the inspiration from afar, we hear the sounds of sighing winds as they are wafted over the mountain-tops of the past, laden with rich treasures of past and forgotten ages, a priceless legacy to the mighty hosts of the present. The potentialities of all life and force and the soul of things lie in the hidden recesses of an atom, the culmination of divine thought and pur pose, the expression of infinite intelligence manifesting through all forms of matter.

Out of these, worlds are spoken into existence. Who then can comprehend and fathom the hidden mysteries of an atom? This is the language of the Infinite speaking to man face to face, the imagery of divine ideas. A Persian poet has most beautifully said: "The world is a bud from the bower of his beauty. the sun a spark from the light of his wisdom, the sky a bubble on the sea of his power," and he might have added that an atom was an expression from the kingdom of his love, and a revelation of his glory. When continents are submerged and sink to rise no more, and nations are swallowed up in the twinkling of an eye, it is but a single paragraph in the annals of time. Out of the mausoleum of past and forgotten ages, there will evolve new forms of life and things of a grander and higher civil-ization in harmony with each succeeding age. The atom holds in sacred trust, not only the annals of the past but a history of the present, and a prophecy of what is to be in the future. It is but a single note or chord in the great symphony of creation, and yet is as old as time itself. Like the angelic music of Mozart and Beethoven, from which we catch distant condensed milk.

echoes pulsating down the corridors of time, the wonderful paintings of a Raphael and others of the great masters are only a single touch of the mighty power and genius of an infinite

The ceaseless coming and going of humanity upon the stage of existence is but one act in the endless tragedy of life, and is only as a single flash of lightning across the dial of time. The potency and possibilities of all life are contained within the silent chambers of an atom. The coming and going of worlds and nations are only the silent cadences in the universal gamut of life. This earth upon which we dwell and have our being, teeming with the mysteries of life and her activities, the accumulations of past and forgotten ages in solence, in art, in literature, in religion, in governmental affairs and the sacred flame of patriotism born of a love of liberty and of all hings that make up the sum total of human experience. All of these institutions that the mind of man has given expression to may be snuffed out by a single breath, and this beauti-ful earth be transformed into a barren waste; and chaos reign supreme. Yet the atom, eternal and indestructible, will ever hold its place in the universe of matter as a vehicle for the manifestations of life. The cak tree, in its unfoldment from a tiny

acorn, is a beautiful symbol of the atom. Crowned and covered with flinty garments of its own weaving, molded and fashioned by the unseen and tireless worker within, the mystic Builder, the Divine Architect, holds in embryo, in imperishable characters, the impress and design of the giant oak, king of the forest. The unseen builder proceeds in its own mysterious way from Nature's laboratory to construct its woody temple of beauty, defying art and the artist. With huge trunk and sinewy arms swinging far out in space, covered with a mantle of green, and mighty tentacles like steel, that clinch and hug with loving tenacity half-buried rock, or pierce deep down into the solid knit soil of mother earth for strength and support. With millions of arte-ries that transport in silence to its very fingertips those life-giving elements that nourish and sustain its woody fabric, the crowning glory of the forest. So by comparison it reveals to your outer consciousness, in a measure, some of the possibilities of an atom. Who can explore the hidden mysteries of an

atom, and cause it to yield up the priceless treasures from the inner temple of its life; the story of its coming, of its journeyings through the endless wons of time, of its conflict with the powers of darkness, of victories and defeats, its marching and counter-marching upon the shores of time, carried upon the wings of destiny forever, lost in the infinite ocean of matter, yet never ceasing to exist? Only such an one (an archangel it may be), one that could fashion and build worlds, and by his imperial majesty cause the starry orbs of night to march in solemn procession at his bidding. The atom then holds in its keeping the prophecy of all-creative life, the history of the past, the present, and cycles of endless time yet to be. Think of all that is around and about us that man has given expression to-in art and in architecture, in mechanics, in science, in music and the world of letters. Then comes our social and commercial life of business, both on sea and land; the instituting of governments for the protection of their subjects in the pursuit of peace and happiness, and that all of these are only our thoughts crystalized into forms of immortal beauty and grandeur from the infinite storehouse of the past and present, revealed in the multitudinous expressions of conscious life—the earth, bedecked and embowered in beauty, and the "bow of promise" set in the heavens, as a seal and token of infinite love and power, a symbol of the reign of universal law. In the atom then we have discovered by the

aid of science, that instead of its being ' it contains not only all of the hidden matter." forces belonging to the universe, but the primal elements as well that are necessary to build all forms of conscious life, and the completeness and fulfilment of its destiny is found n the limitless eternities of time. Such sublime and inspiring thoughts lead us not only to contemplate the majesty and power that lie hidden and locked in the silent chambers of an atom, but that all matter is pregnant with there is contained every element of the mighty ocean that, in its unchanged rage swallows up continents with as much ease as an elephant swallows a gnat. In the dew drop that nourishes the herbage of hill and dale and distills from "Nature's Alembic" the aroma of the flowers, the wine of the grape, the nectar of the gods, there is contained the unseen energy and force sufficient to hurl Chimborazo from its foundation.

In a single ray of light unseen by mortal eyes that descends from the heavens upon wings of air and touches so gently the flowers, the foliage of the forest and the green verdure of the fields, weaving in colors of varying shade a garniture of beauty, rich and rare, breathing into their lives an immortal and imperishable perfume, this unseen force, when hurled through space at lightning speed by the mighty electrical forces, becomes then the swift messenger of death and destruction. The atom holds in confiding trust the elements of the rise and fall of kingdoms and nations and the priceless treasures of a dead and forgotten past. It is the history and the historian, the dreamer and his dream, the singer and his song, the artist and his picture, the unfinished and never-ending story of an atom-without beginning or end. Enshrined within the heart of an atom is to be found the primal cause of all life, the attributes of the soul, the aspirations of love and affection, the golden links that bind forever heart to heart, and hope, the mainspring to all our achievements, that imparts an immortal flavor and richness to every act of life and is the growning glory of all our offorts. For untold ages here slept Juno, Jupiter, and fair Luna, Clotho, the spinner of the thread of life, Pan, the pastoral god, Thespis, the founder of tragedy, that revealed its glory and grandeur to the world in the immortal genius and wonderful personality of a Shakespeare.

Down deep in the heart of an atom, upon the entablature of its soul, can be traced in lines of living light, the "law and the prophets," the genesis of all created forms and manifestations of life. The coming and going of worlds are then only one single act in the drama of life upon the stage of eternity. The one whose soul and inner being is unfolded and attuned to the divine harmonies of life, whose inner ears can hear the rhythm and melody of the stars, and whirling worlds out in space, whose eyes can see and comprehend the glories of creation, who can cause the silent rocks to speak in thunder tones from the mystic pages of the past, and reveal to the world the inner secrets of its life, and read the history of man and his relationship to the Infinite-he is truly a wise man. And yet, with all of his vast intellectual powers and boundless resources to unlock and fathom the mysteries of being, with the accu-mulations of knowledge and wisdom gathered from the store house of the cycling years of the past, he is still unable to explore the unseen and illimitable kingdom of an atom, and reveal its history to mankind. Haverhill, Mass.

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The date of the expiration of every subscription to the Banner of Light is plainly marked on each address. Subscribers will avoid inconvenience by remitting before the expiration of their subscription. the earnest desire of the publishers to give the BAN-NER OF LIGHT the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important work.

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WHAT LIEUT. PEARY SAYS.

An interesting item appears in McClure's Magazine for January, 1900, in the report of Lieutenant Robert E. Peary, U. S. N., in which he tells of a visit in January, 1899, to Greely's Old Camp at Fort Conger, established at the time of General Greely's Polar Expedition in 1821-83 aighteen years are Lieutenant Peary 1881-83, eighteen years ago. Lieutenant Peary, in speaking of certain supplies found in the old deserted camp says: "After eighteen years a case of Gail Borden's Eagle Brand Condensed Milk was as good as ever." This speaks emphatically, and of course impartially, regarding the merits of this widely celebrated brand of

Children's Spiritualism.

REUNITED.

BY LUCY L. BRYANT.

A sweet, sunny nature was dear little Fred A few years' old darling, with bright curiy head, Was loving and loved by all whom he knew, But his dearest of all was wee baby Bue.

His own baby sister, his pet and his pride; He was never so happy as when by her side. But alas! A malignant, dread illness appeared, And fastened on Freddy and baby, as feared.

When kind friends and nurses would ask the dear boy If they could do aught his distress to allay, He would answer, " No, thank you, 1'm not very ill, But please see that baby is getting all well."

The death angel came and took baby one day, And the cold little body was taken away; But Freddy so ill, did not know of this grief, His pain was distressing, with little relief.

Looking up in his agony, sweetly he said, "Please Auntie, do take up your poor little Fred." And gently she raised him-panting for breath. And held him so fondly, aware it was death.

When sudden it seemed, a light from above Had banished all pain, and illumined with love The enraptured features! No more was he sick, "See auntle, how pretty! Oh! pretty! See quick!'

"Why the baby, as pretty as pretty can be!" "Don't see her?" and then as he reached out his hand His spirit passed on to the Beautiful Land Whither baby had gone, and who will dare say They were not reunited at once, free from clay?

Such love cannot die. Its home is in heaven.

"What is it, dear Freddy? Auntie don't see."

And to dear little Freddy this foresight was given. *This incident occurred in a town in Knox County, Maine, and the lovely children were neighbors of the writer.

L. L. B.

Too late for last week's issue, Mrs. R. Holmes of Dorchester, sent the correct answer to the enigma given by "Lily Bell." Mrs. Holmes writes: "I think it good mental exercise for both old and young, and shall try again if one appears in your columns." We hope "Lily Bell" and others will contribute more mental gymnastics, and that many will profit by them.

The Old Maple Tree.

Dear Young Readers: It was only an old maple tree that stood out back of the barn, twisted all out of shape, and was not beautiful to look upon, but every spring the children would bore holes all around the trunk and nail tin cans to catch the sap, and although the tree was quite old, every year it would be true and loyal to its nature and give of its sweetness to the children that would gather around it.

So each one of you, my dear young readers, is a young maple tree, only you do not need to wait until spring-time to give forth of the sweetness that is in each one of you. As you grow older you can make yourself beautiful to look upon. You need not wait until you get look upon. You need not wait until you get to this world, for the more beautiful you are in the earth life, the more beautiful you will be in this life. The old maple tree only has a few days to give forth of its sweetness, but you, dear children, have an opportunity every day to give to those around you some of the joy that is in your hearts. The tree gives forth its life, drop by drop, and so each one of you can give to those around you by word and deed, something each day to make some one else

Your mammas and papas do all they can to make you happy, and help you to grow into noble men and women. The tree is always ready to give forth its life for the good of all humanity. Are you as willing to help your little playmates who are less fortunate than you? There are many little children all around you who are thirsting for a few rays of the sunshine that is shining in your lives. Can you not spare one ray for the poor little boy or girl in the dark and lonely homes? In the spring-time you can go out in the country and see all the different kinds of trees in bloom, and you can

breathe the nice, fresh air. Now Rose Bud does not wish to make you unhappy, but I have been taught in the spirit life that, in order to grow to be a true and noble spirit, I must help some one else to live a true and unselfish life. So you, too, dear children, must learn to be generous, and when your papas and mammas see what loving, generous little hearts you have, they will want to be just like you, and when they send some money to Mr. Barrett, you can add your little mite, and then he can send some poor little boy or girl into the country for a few days, and you will be a great deal happier for having made

some one else happy.

From your loving little friend, Rose Bud.
CHAS. E. DANE, 35 Marsh st., Lowell, Mass.

My Dear Little Friend Rupert Davis: Your letter was received through THE BANNER postyour party, and received so many presents. I am sure that there were many spirit children tal attributes are, life expressed in consciousat your party (even though they were not able to make themselves known) bringing their spiritual gifts with them. Although you are not able to receive them all at present, as you go through life I am sure you will get the benefit of them in one way or another. I will go to your home some time, but it is impossible for me to tell now when I can go. I will try and bring some one with me. I am very busy both on the earth and in spirit.

My medium's brother James passed away suddenly in December, and I have been helping him in the spirit, trying to make him feel at home. I have been skipping back and forth from spirit to earth helping to comfort those he left. James knew about me, but did not take much stock in spirit return, but Pansy and I used to talk to him just the same. He was a good young man, and everybody liked him. When he left earth, and came to spirit, he was very much surprised to see everybody look so much alive; he expected to see all the people with long white robes and wings, flying through space. When I told him who I was, it took him some time to get it through his head, for he thought it all a dream. Since then we have become great chums, and we take many rambles together. We have been to Harold Piper's home, with his mother and Sunbeam. Mrs. Piper and I were friends before she came to spirit, and I am doing what I can to help her in my small way. I think Harold has been a good brave boy, and I am sure he has been helped by his spirit triends. Sunbeam is very much interested in him, and often sees him. I have no special work to do, but do whatever comes

in my surroundings.
From your friend Dick, through his medium, MRS. MAY BINGHAM. P. S.-With kind regards to Mr. Barrett and THE BANNER.

How Daisies Came Into the World.

You know, when we think bright, happy, wholesome thoughts-think them over and often until they grow to be alive and real in our hearts-though afterward we may forget ing like beautiful blossoms, blowing about on the wind called wishes, or drifting here and there on the stream of desire. And those whose soul eyes are open to see, catch their beauty as they pass, or perhaps their fragrance as they float, and are glad as they never would have been but for those sweet, true thoughts of ours. And, do you know, sometimes I think perhaps all the flowers we see in the world about us were born by the thinking or doing of some beautiful thing here in our world.—

Reviews and Clippings.

TWENTIETH CENTURY MOVEMENT.— At the last meeting of the National Edutional Association a committee was appointed to consider the practicability of establishing a national university at Washington. This committee met some months ago, and practi cally decided that the establishment of a great university on the plan of those already established in this country is not desirable; but it was thought that some scheme might be devised by which the vast resources of the government at Washington might be utilized in the interest of higher education. The matter was placed in the hands of a sub-committee, which reported to the general committee at its recent meeting in Chicago.

One plan is that, as Congress is on record favoring the use of the government solentific facilities and libraries by students and invest-igators, Congress authorize the regents of the Smithsonian Institution to undertake the de velopment of a plan by which these valuable resources of the government shall be placed within the reach of postgraduate students.

Congress will be asked to provide an Assis-

tant Secretary for the Smithsonian Institutant Secretary for the Smithsonian Institu-tion, who shall have charge of this depart-ment, make known the facilities for study and investigation that exist in Washington, and arrange rules and regulations relating to the use of the collections and other means of re-search. It is doubtful, however, whether Con-gress has authority to appropriate money for gress has authority to appropriate money for this purpose; and therefore it is suggested that the regents of the Smithsonian Institution appeal to the general public for gifts of money to be used in providing buildings, laboratories, equipment and endowments for purposes of instruction.

What seems to be a more reasonable and practicable plan is the transformation of the present bureau of education into an independent department similar to the Department of Labor, and charging this Department of Edu cation with the formulation of a plan by which suitably qualified persons may undertake research in the various departments and collections at Washington.—From "Highways and Byways," The Chautauquan for April.

ERNEST SETON-THOMPSON SAYS MICE ARE FINE SINGERS.—There was one more lesson, a great surprise in store for me. It is well known to scientists that the common house mouse has a song not unlike that of some birds. Occasionally gifted individuals are found that fill our closet or cellar with midnight music that a canary might be proud Yet further investigations have shown that the common deer mouse of the Eastern woods also is a gifted vocalist.

Now, any cowboy on the upland plains will tell you that at night when sleeping out, he has often heard the most curious strains of birdy music in his half awakening hours—a soft, sweet twittering song, with trills and deeper notes, and if he thought about it at all he set it down to some small bird singing in its dream, or accepted his comrade's unexplana-tory explanation that it was one of those "prairie nightingales." But what that was he did n't trouble himself to know.

I have often heard the strange night song, but not being able to trace it home, I set it down to some little bird that was too happy to express it all in daylight hours.

Several times at night I overheard from my captive a long-drawn note, before it dawned on me that this was the same voice as that that often sings to the rising moon. I did not hear him really sing, I am sorry to say. I have no final proof. My captive was not seeking to amuse me. Indeed, his attitude toward me from first to last was one of unbending scorn.

I can only say I think (and hope) that it was the same voice. But my allegiance is due to scant science. Oh! why didn't I take the other trail? for then I should have been able to announce here, as now I do not dare to, that the sweet night singer of the plains, and the plush clad fairy that nightly danced about my door are the same.—From "The Kangaroo Rat," in the April Meroury the Ibis, Mars the fish, Diana the cat, Scribner's.

GENTEEL TRAMPS IN CHURCH. — A rich congregation does not need to go to the poorer part of a city to do mischief, for it can create, if it so please, a nursery of genteel tramps within its own borders. When a minister and his people have the reputation of a soft heart, and by that is often meant a soft head, the news spreads far and wide, and there is an immediate accession to the number of worshipers. Tradespeople of the lower class who wish to push their business and do not feel sufficiently confident about the goods they sell; young men who have lost their situ ations because they would n't do their work: families of women who would consider it beneath them to do anything for their own living and are adepts in what may be called genteel raiding; incapable then of business whom no bank would trust with fifty dollars, but who hope to get a thousand by quoting the Sermon on the Mount-all these gather and sit down within the sheltering walls of this Christian asylum.-"Ian Maclaren," in the April Ladies Home Journal.

DROPER PHYSICAL TRAINING FOR SCHOOL CHILDREN .- 'In the training office. I am glad you had such a good time at | of the child he is not to be regarded as a little man, but as an epitome of the race. His menness, affection, will and intellect; and as these attributes have developed in the order of their evolution through the dim ages of the childhood of the race, so they develop in the child There is first life, shown in activity; then the instincts or emotion are developed; then the power of choice, of decision; and finally the reasoning powers. The history of the arts shows the same order of evolution. The first period was that of life, the whole; the next step was attraction, the striving after effect through the parts of the whole; then the will exercised the power of selection, and showed the use of the parts to the whole; and, finally, the intellect perceived the relation of the parts to one another, and the suggestive period was reached.

"Physical culture must be based upon these natural laws of evolution. Hence the exercises of each lesson (in the article in question) are divided into four parts, which express the four attributes of the mind, and correspond to the four periods of development in art. The first part, which corresponds to the colossal period in art, is exercise of whole body; it includes position and posing. The second, which corresponds to the effective period, is exercise of the parts; it includes movements for the feet and legs, hands and arms, trunk and neck. The third, which corresponds to the realistic or useful period, is exercise of the parts with special reference to their effect upon the whole; it includes reaching, respiratory, and arm-swinging movements. The fourth, which corresponds to the suggestive period, is the experience of the suggestive period. ercise of the parts with reference to their effect upon one another; it includes floating movements.

This arrangement follows also the wellknown law that all exercise must proceed from gentle to strong, and from strong back to less vigorous movement."—From "Graded Physical Exercises," by Bertha Louise Colburn, in Werner's Magazine for April.

HERODOTUS asserts that the doctrine of metempsychosis originated in Egypt. 'The Egyptians are the first who propounded the theory that the human soul is imperishthem entirely, they do not die, but go on live able, and that when the body of any one dies it enters into some other creature that may be ready to receive it, and that when it has gone the round of all created forms on land, in water and in air, then it once more enters a human body born for it; and that this cycle of existence for the soul takes place in three thousand years." He continues: "Some of the Greeks adopted this opinion, some earlier, others later, as if it were their own."

The Egyptians held that the human race began after the pure gods and spirits had left earth, when the demons who were sinfully in-

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mons to inhabit, as a means of expiating their sin, and these fallen spirits are the present men and women, whose earthly life is a course of purification. All the Egyptian precepts and religious codes are to this end. The judgment after death decides whether the soul has attained purity or not. If not, the soul must return to earth in renewal of its expiation

The custom of embalming is also connected with their opinion that after three thousand years away from the body the soul would return to its former body provided it be preserved from destruction. If it is not preserved, the soul would enter the most convenient habitation, which might be a wretched creature. They maintained, too, that the gods frequently inhabited the bodies of animals, and therefore they worshiped animals as incarnations of special divinities. The sacred bodies of these godly visitants were also embalmed as a mark of respect to their particular class of deities.

must be venerated, and that the highest creatures should be most devoutly worshiped. The Egyptian conception of reincarnation as shaped by the priesthood is displayed in their classic "Ritual of the Dead," which is one of their chief sacred books, and describes the course of the soul after death. A copy of it was deposited in each mummy case. It opens with a sublime dialogue between the soul and the God of Hades, Osiris, to whose realm he asks admission. Finally Osiris says: "Fear nothing, but cross the threshold." As the soul enters he is dazzled with the glory of light. He sings a hymn to the Sun, and goes on taking the food of knowledge. After frightful dangers are passed, rest and refreshment come. Continuing his journey he reaches at last heaven's gate, where he is instructed in profound mys teries. Within the gate he is transformed into different animals and plants. After this the soul is reunited to the body, for which careful embalming was so important. A critical exam ination tests his right to cross the subterraneau river to Elysium. He is conducted by Anubis through a labyrinth to the judgment ball of Osiris, where forty two judges question him upon his whole past life. If the decisive judgment approves him he enters heaven. If not, he is sentenced to pass through lower forms of existence according to his sins, or, if a reprobate, is given over to the powers of darkness

STORIES OF OFFICIAL WASHINGTON. There has been a great deal of speculation as to the New Congressman's Wife who has written a series of articles for the Saturday Evening Post, giving the inside gossip of official life in Washington. In this week's issue she repeats a number of stories which have been/going the rounds at the dinner

tion. -Star of the Magi.

parties. Among them are the following:
"And I heard something else," said I; "you know, Robert, what a magnificent talent I the thing anent our political outlook which I thought was very witty. Senator P—said that he went to a dinner the other night, given exclusively to mon, and Corporal Tanner was among the guests. Of course the talk was almost wholly of politics and of the big measures which are before Congress. Some one asked Corporal Tanner what he thought the effect of the Hay Pauncefote treaty and the Puerto Rican Bill would be, if they became law, on the November elections, and what chances we had of a Republican House.

"'Oh! well,' said he gravely, 'in view of our treaty with the Sultan of Sulu I think that we ought to carry Utah at the November elections without doubt."

"What about Mr. Quay?" I asked.

"I shall emphatically vote to seat him upon constitutional grounds. Not to seat him will make a dangerous precedent. Besides, we shall need Quay before the campaign is over. He can do things that no one else can or will de, and there will be plenty of work for him. Quay used to have the funniest way of attaining an end in the Senate. Whenever he used to get a aint that any of Pennsylvania's industries were in danger of losing protection during a former tariff struggle he would produce book after book from under his desk, and solemnly read hundreds of pages for hours at a time, all about steel and glass, until half the Senate would flee and the others would purchase his silence by granting him whatever concession he wanted believe that he kept those books as a sort of bogie to threaten the Senate, for they were always under his desk."

THE SPHINX is one of the best astrologi cal magazines published. Each succeeding issue demonstrates more clearly a solid in-tellectual foundation. It expounds a needed science and philosophy.

THE CHALDEANS OF ROME NOT IMPOSTORS. "Now it is well known that Caesar, with the

clined had revolted and introduced guilt. The assistance of a celebrated Chaldean astrono gods then created human bodies for these demer from Egypt, called Sosigenes, ascertained the winter solstice to take place on the 25th of December at thirty minutes past one in the morning. And it is a striking circumstance that he appears from the expression of Columella to have availed himself of the reckoning of the Chaldeans, whom my reader will recollect I have shown to have come with Abrahim or the Brahmin from India and whom our histo rians affect to treat with contempt as having either in the body of a man, or animal or plant. As the spirit was believed to maintain its connection with the material form as long as this remained, the practice of embalming was designed to arrest the passage of the soul into other forms.

Thank allows the time of Caesar, mere chariatans but who were, as appears from the facts above named, in reality the only persons who had a sufficient knowledge of astronomy to correct the calendar, which had fallen into the utmost confusion. . . It is worthy of note that the per sons employed by Cæsar were the Chaldeans, and that these mere fortune tellers or cou jurers, as our priests call them, were so well informed that they could fix the time of the solstice to half an hour-to half past one in the morning. It is evident that these Cali dei, or Chaldeans, or Mathematici, or Freema-sons were then the best calculators and astronomers in the world. . . . Like Columella I have calculated roughly and by round numbers, but this was not the way the Chaldean magicians reckoned. They formed their calculations to a minute-to thirty minutes past one in the morning-consequently they must have known that it must he ne Bacchus the goat, Hercules the colt, Vulcan the and a part of a day every six hundred years; ox, etc. This conceit was but a specialization and this I have no doubt they did, wherever of their general tenet of pantheism, insisting they had the regulation of the festivals in their they had the regulation of the festivals in their that all life is divine, that every living thing Judean, secret, masonic xpnotian festivals .-Godfrey Higgins, ir the Sphinx.

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Banner of Bight.

BOSTON, SATURDAY, APRIL 21, 1900.

ESSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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Patriot's Day.

As Thursday, April 19, is a legal holiday in Massachusetts, our business office will be closed throughout that day, and our patrons will please govern themselves accordingly.

The N. S. A. Home.

This is a question which will never be settled until it is settled right. T. J. Mayer gives thousands for the love of the Cause, and does not get one cent in return! He asks the thousands of Spiritualists in America to unitedly do as much as he does alone. It is one man against many thousands of men and women in an effort of beneficence and philanthropy. Are there not three hundred persons ready and willing to unite in making up the sum now required? It is only three thousand dollars, and then the N. S. A. will have a fine home of its own, and ten thousand dollars in its treasury with which to carry on its good work. Other denominations are watching to see if our people really believe in the Spiritualism they profess. If they do believe in it, there is no reason in the world why they should not support it. If ten thousand Spiritmade a power for good in the land. Seven of the ten thousand dollars required are now in sight; only three tenths of the desired amount are yet to be raised. Does not this fact appeal to every true Spiritualist to do his duty in this case? Now is the time to speak and to place your dollars against those of Mr. Mayer in behalf of the "Good Cause." Let the money flow into the treasury in large amounts from this time forward.

This Will Interest You.

What will interest me? is at once asked. Read our double column article on our fifth page, and see. We will give every person who now takes the Banner of Light fifty cents worth of choice literature free, if he will send us one new subscription for three months, accompanied by the sum of fifty cents. The cost of THE BANNER alone for that period of time is fifty cents. Your friend who subscribes at your suggestion gets the paper at the usual price, while you get some fine reading matter as a reward for your effort. As soon as your friend's name is upon our books, he can get the same amount of literature by doing as you did, viz, by sending us a new subscription. Every reader of THE BANNER is interested in our splendid premium offer. Let us hear from you one and all, each with a new subscriber's name enclosed with the order for the premium we

Dr. St. George Mivart,

the distinguished Catholic scientist, to whose demise we referred recently, had so far incurred the enmity of the authorities of his church as to cause them to refuse permission to bury his body in consecrated ground. Dr. Mivart is just as well off, and we venture to assert that he would say he was glad of it, if he tains facts with which you should be familiar. could but speak. Dr. Mivart was born an instructor of his race, and could not be expected ance and prejudice.

"Lisbeth."

This work is one that every Spiritualist will enjoy reading, therefore every home should have a copy. The gifted authorase, Mrs. Carrie E. S. Twing, has woven so many golden threads of truth into the web of her narrative as to make it invaluable to all who are in search of wisdom. Wit, humor and pathos, religious instruction, philosophical reasoning and scientific fact are blended together in such exact nicety as to make the book one to be thoroughly enjoyed from the opening chapter to the close. Send in your orders and induce your neighbors to do likewise. It is only one dollar per volume, and is within the reach of every true-blue Spiritualist. It will be ready for delivery by the 28th inst., and those subscribers who have not yet forwarded payment for the book will please do so at once and thus avoid delay in receiving it.

Rev. Dr. H. W. Thomas,

Who made an eloquent and instructive address at the recent Chicago mass meeting, boldly declared that he was a Spiritualist. He said he knew, beyond a shadow of a doubt that there was a life beyond the tomb, and that communion between the two worlds was an absolute fact. His remarks and those of the Rev. R. A. White who preceded him, were striking features of the convention. They showed the Spiritualists how their faith and works were looked upon by friendly critics who were en gaged in spreading rational thought outside of Spiritualism. Both gentlemen were given rousing ovations as they took their seats. The lib eral peoples of America should unite oftener in the exchange of thought to the end that their points of agreement may be more clearly revealed to one another.

Prof. Hyslop.

This eminent student of psychic science has recently published an able article in one of the April magazines upon his favorite theme. He has made many excellent points in his arguments, yet he has erred in assuming that no material organizations so illy adapted for spirone has ever scientifically proved a future state of existence save himself. Sir William Crockes, Prof. Hare, Prof. Mapes, and scores of other scientists, did this years ago. Prof. Hyslop is elapsed in which the information communibut one with them, and cannot well claim to lead in this line of work. He is making a careful record of his experiments, and thereby sets an example for such Spiritualists as desire to know the foundation principles of their cult.

Connecticut State Convention.

The Spiritualists of Connecticut will meet in State Convention May 5-6, in Unity Hall, Hartford. Good speakers and mediums will be in attendance, and an old-fashioned spiritual revival will be begun on that occasion. All Spiritualists in Connecticut should plan to attend this Convention. The election of officers for the year next ensuing, and the selection of two delegates to the National Convention in Cleveland, Ohio, will take place at that gathering. A good time is in store for all who attend the meeting.

A celebrated Chicago oculist was recently called upon to remove an injured eye from a young girl in order to save the other eye. Instead of doing as he was asked, he removed the well eye, and made his patient totally blind. His fellow physicians have ral- fields of inquiry. Observation is the close in lied around him, and are determined to protect him by all means in their power. "The operation was a grand success, even though he did remove the wrong eye," is their argument, hence it does not matter that an innocent and combination of circumstances, for the being is made totally blind, so long as the medical profession's supremacy is maintained. The name of the blunderer is being carefully concealed, and therefore there is no chance for her to recover damages of any sort. There is no excuse for the blunder, yet the one who made it goes unpunished for his misdeed!

Some one has said that a vender of apples does not cry out that some of his fruit is rotten as he offers it for sale, lest he may turn his customers from him. This is very true; but if he be a true man, he will carefully pick discovery of the chemical composition of over his fruit, and remove the decaying specimens ere he advertises his wares for sale. He would never think of going to market with untested fruit in his store. This should be the condition of affairs in Spiritualism. Let the spiritualistic apples be carefully sorted before they are placed upon the market, and then the public won't be obliged to watch out for bad

The Chicago Mass Convention, under the joint auspices of the N. S. A. and the ualists would annually contribute one dollar Illinois State Association of Spiritualists, was each to the N. S. A., Spiritualism could be | a grand success in every particular. The attendance was large, despite the inclement weather, and a deep interest was manifested from first to last. The addresses of Dr. H. V. Sweringen, J. Frank Baxter and Charles M. Wellington will be placed before our readers in future numbers of THE BANNER. An account of the meeting will appear at an early date.

> The Illinois State Spiritualist Association, and Editor J. R. Francis of The Progressive Thinker, are threatened with a suit for twenty-five thousand dollars for alleged damages, by parties who are evidently desirous of keeping their names before the public in some way or another. We do not believe any one of those who are thus threatened will lose one moment's sleep over the affair. "Whom the gods mean to destroy. they first make mad."

> Spiritualists of Massachusetts, have you written your Senators and Representatives in the Legislature, urging them to vote in favor of the bill to abolish capital punishment? If not you should do so at once in order that you may have a voice in this most humane work. Let us make Massachusetts the sixth civilized State in the Union. We can do it through the abolition of capital punishment.

In our issue of April 14 we failed to affix Dr. Dean Clarke's signature to his splendid essay on the second page, entitled "Anniversary Lecture-1900." We sincerely regret the omission, as Dr. Clarke's contributions are ever welcome, and his name attached to an article is an assurance of the value of the production.

You can get a copy of the pamphlet, "Evolution of Worship," by sending twelve cents to this office. You want one, for it con-

Do not forget that we live in a free counhave, the right to choose his own physician.

A General View of Spiritualism.

BY DR. H. V. SWEBINGEN.

The closing years of the nineteenth, and the opening years of the twentieth centuries, will be recorded by the future historian as years of great unrest among the people of all nations, socially, politically and religiously.

The spirit of man cultured and uncultured, dvilized and uncivilized, rich and poor, bond and free, high and low, is beginning to catch faint gleams of that star which is reflecting the light of the truth that man's spirit is in the image, and is a part of the Great Spirit which pervades the universe, call it "God," "Infinite Intelli gence," "Nature," "Force," "Supreme Being," or what we may, and that in accord with the evident design and purpose of that Great Spirit, the spirit of man is making upon the present age a decided impression of its progressive evolutionary character.

As there is no nook or corner in our solar system upon which its great center does not shine, so is there no human being, however low in the scale of humanity, in which the Great Spirit is not represented, constituting the spirit of the individual, however much it may be hindered of intelligent expression by reason of physical abnormality.

The current of electricity generated in the power station is supplied alike to the electric car of which the gearing is perfect, and to the one of which the mechanism is disordered. In the former the presence of the mysterious agent finds intelligent expression, and the car moves. In the latter there is no manifestation of its presence, and the car is at a standstill.

The driveling idiot, owing to a deformed, pa thological brain, may not reflect the least particle of the Great Spirit within him any more than a black cloud will permit to pass through it the rays of the sun. What we term natural born or congenital idiots and imbeciles, unconscious of their material and spiritual existence, do not become conscious of their egos or individual spiritual entities until after they have by the law of nature abandoned their itual expression or unfoldment. They may not know that they ever existed in the de formed form until a period of evolution has cated to them by kindred spirits becomes an important factor in their attainment of such

I am aware that I am here getting into the unknown deep, but it is a peculiar characteristic of Spiritualism to launch out into the ocean of thought and to dive down into its depths, if perchance it may bring to the surface some precious gem which will lead to further discovery.

In looking back over the history of Modern Spiritualism we shall find that its progress toward its present advanced state has been very slow and unequal, very unlike the steady and successive improvement which has attended other branches of natural knowledge. We perceive that its advancement has been continually arrested, and often entirely subverted by the caprices, prejudices, superstitions and knavery of mankind; unlike the other branches of science it is yet incapable of successful generalization; it is very seldom that we are able to produce a discovery or improvement which has been the result of that happy combination of observation, analogy and experiment, which has so eminently rewarded laborers in other spection and attentive examination of those phenomena which arise in the course of nature. Experiment, as the term implies, consists in a kind of trial or artificial selection purpose of searching after the remote results.

It was observation which led Newton to discover that the refractive power of transparent their density, but that, of substances of equal density, those which possessed the refractive power in a higher degree were inflammable. Analogy induced him to conclude that, on this account, water must contain an inflammable principle; and experiment enabled Cavendish and Lavosier to demonstrate the surprising truth of Newton's induction in their immortal

The history of astronomy furnishes another illustration equally beautiful and instructive: The astronomer observed certain oscillations in the motions of Saturn and Jupiter; by analogy he conjectured that this phenomenon was produced by the influence of a planet still more remote; a supposition which was happily systained by a telescopic experiment in the discovery of Uranus by Herschel.

It was observation of a very simple and apparently insignificant phenomenon-that of the lifting of the lid of a boiling tea-kettlewhich led James Watt to the discovery of the moving power of steam, to which the world's indebtedness can never be computed.

It was observation of a still more simple and apparently insignificant and very much ridiculed phenomenon-that of the tiny raps heard in a house in Hydesville, N. Y., in 1848which led the members of the Fox family to the discovery of invisible intelligences and their ability to communicate with them through the agency of those same much ridicuied little raps. Who, I ask, can estimate the value of the discovery of this natural law of spirit-communication, however imperfectly it is yet understood? What a variety of methods of communication with the spirit-world have been discovered since those tiny raps were first heard and investigated! The very latest acquisitions to the ranks of Spiritualists, the renowned scientists Hodgson and Hyslop, were not converted to Spiritualism through the agency of the "ridiculous little raps," yet they owe their knowledge of the truth of Spiritualism to them, and will not forget the day of small things or humble beginnings in the investigation of the science of Spiritualism or any other science.

The arrest of materialism, which had wellnigh overwhelmed the Christian church; the modification of agnosticism, which was erroneously influencing the thought of the day; the confusion of infidelity, which was presenting a remarkably bold front: the substitution of a rational conception of heaven and hell for the ghastly old orthodox ideas thereof; the disappearance of an eternal brimstone hell, a personal devil and an angry God; the fact that the resurrection takes place from the deathbed, and not from the grave thousands or millions of years hence; that there is no fixed eternal condition at the hour of death, but improvement beyond; that this stage of existence is but a primary one, a kindergarten pre- truth of ancient Spiritualism. to please those whose religion rests upon ignor- try, and that every citizen has, or ought to paratory for the next stage of evolution; all

of the important inventions of the day-those of the Spiritualist Edison and other geniuses; telepathy, thought-transerence, wireless telegraphy, mind-reading, psychology, unconscious cerebration, subliminal, subjective and obotive consciousness, together with Dawbarn's vibratory theory and every other theory framed to account for spiritualistic or occult phenomena-all had their origin in, and may be traced to, the "Rochester knockings" or the in ignificant (?) ridiculous (?) little raps at Hydesville, which opened to humanity the door of an occult world from which we have received the grandest demonstrations of the most glorious truth of the ages-demonstrations which admit of no other explanation than that of the continuity of life beyond what is called death. The knee and toe joint snapping theory advanced by Huxley and our own Prof. Austin Flint and other scientists of recent times to account for those "ridiculous little raps," serve only to remind us how powerless and feeble even giant intellects may be in the presence of the simplest demonstration of the discovery of an unsuspected, unlookedfor, long supposed-to-be-impossible law of Nature. It is but another illustration of the foolish confounding the wise; the weak, the

We have observed that the social, political and religious conditions of the human race are that of great unrest. While we are all obliged to suffer from these storms let us be thankful for them; they purify the atmosphere of these several conditions; we will all be the better for them when the calm follows; this is in accord with the law of evolution and of human prog-

The recent utterances of the lamented Mivart and the Rev. Dr. Hillis are but the latest thunderbolts from that storm center which is shaking the religious, and therefore the social and political worlds from center to circumference-and that storm center is the spirit world which is more and more becoming recognized as the source of the better thought of the day, and of the power which makes for righteousness and peace among men.

Rev. Dr. Hillis, and many of his brethren in the various pulpits of the world, who are moved to give bold expression to thought antagonistic to established creeds will not recognize the true source of that thought until they learn that Modern Spiritualism does not alone consist in physical manifestations, but that these merely constitute the grosser, material stepping stone or vestibule to the grand temple of higher Spiritualism.

The rays of the sun of Spiritualism penetrate every brain or intellect whether or not their recipients are able to trace them to their grand source. "The wind bloweth where it listeth, and we cannot tell by the sound thereof whence it cometh or wither it goeth," but the now well established fact of communication with the spirit world assures us that the advanced thought of the day comes from that source.

Telepathic wires from the realm of disembodied spirits are being connected rapidly with embodied spirits, and when the connection is complete with every human soul the kindom of God will be established on earth.

Spiritualism then, is the only remedy for the social, political and religious evils of the day. A knowledge of the truth of Spiritualism, its science, philosophy and religion, is the one great panacea for all our ills, secular and re ligious.

If a knowledge of the fact that man contin to live after the death of the physical or nat ural body was as well established in the minds of the human race as is the fact that day fol lows night, even this life would be worth living, for all selfishness, avarice and greed would necessarily disappear, and in the effort to prepare for the next stage of existence the prinsubstances was, in general, in the ratio of ciple of "living and letting live" would dominate the denizens of this earth. America would not now be killing the Filipinos, nor England be exterminating the Boers.

> It seems that after nineteen hundred years of Christian civilization that commandment of the decalogue: "Thou shalt not kill," is more honored in the breach than in its observance.

After nineteen hundred years of Christian civilization, "do others or they will do you" is the current substitute for the Golden Rule; a substitute that is finding expression in various ways, collectively as well as individually-in trusts, syndicates, corporations, monopolies, corrupt political rings, bought legislators which grant special privileges to the few at the expense of the masses, protecting that kind of protection which will enable a Carnegie to make an annual net profit of forty one millions of dollars, and allow him to dodge the government taxes thereon provided he contributes liberally to the protection campaign fund which of course he can afford to do, and throw in a public library or two in addition.

After nineteen hundred years of Caristian civilization our jails, penitentiaries, insane asylums, poor houses, and like institutions, are in greater demand than ever, and poverty, suicide, murder, abortion, and crime of every description are increasing. The primary cause of this deplorable condition of the human race so cially, politically and religiously, is the fact that after nineteen hundred years of Christian civilization it seems that the Christian church is not certain of a future existence, for has not Bishop Foster publicly proclaimed that:

"However it may awaken surprise, truth demands that we should make the confession that we do not know that death does not end all?" In view of this agnostic confession is it any wonder that the church is continually asking: "How can we reach the masses?" Mere faith is not reaching them. They want something more tangible than mere faith in a future existence which they discover from Bishp Fos ter's agnosticism, is not very strong even among the dignitaries of the church. It is quite evi accounts of spirit return as recorded in the Bible, is very feeble-hardly sufficient to move a mustard seed, much less mountains.

If the preachers of the Christian Church do not believe their Bible, how do they expect propose to "reach the masses"? The Christian Church professes to regard its Bible as infallible, and yet virtually rejects as untrue its record of the occurrence of spiritualistic pheregard the Bible as infallible, and yet accept ("and greater") are reproduced and are in accord with the phenomena of Modern Spiritualthat whatever may be the character of the ism. While the Bible is not needed to prove tian friends do not accept it as proving the

If consultation with familiar spirits and con-

phy, Christian Science, Occult Science; many | time of Moses, why did he forbid it? If consulting familiar spirits and holding converse with the dead were possible in the time of Moses, by what method of reason or logic do our Christian friends conclude that it is impossible to so consult and converse at the present day? Are not God and his laws of Nature the same yesterday, to day and forever? If the spirits of Moses and Elias materialized on the Mount of Transfiguration, why should it be impossible for other spirits to materialize to day? If Spiritualism was true two or three thousand years ago, it is true to day, but we do not need the evidence of by gone ages to convince us that it is true to day.

Modern Spiritualism has recently received its last orthodox kick. That which convinces me that it is the last kick is the extreme weakness of its character, showing the vitality of the kicker to be almost nil. The representative of old hide bound creedalism who administered this debilitated kick is the Reverend Doctor T. DeWitt Talmage, who is the only survivor of a trio of preachers strong in the faith once delivered unto their patron Saint John Calvin, whose Christian love for his sup. posed enemy, Michael Servetus, was so intense that it burned him at the stake. But this was only one conspicuous case out of many millions of similar cases, where Christian love literally consumed the object loved. It is a mistake to consider wrath the only consuming force. Notice how Christian England loves the Boers, and how Christian America loves the Filipinos.

The loss of the aid, comfort and companionship of Rays. Spurgeon and Moody clearly shows its depressing effect in this last feeble effort of Dr. Talmage against Modern Spiritualism. Unlike the Rev. Dr. Newell Dwight Hillis, the Rev. Dr. Talmage believes in "going the whole hog" of orthodoxy or none. "For years," says Dr. Hillis, "I have in common with other ministers been apologizing for the Presbyterian faith. What, read the story of Christ's life-love, suffering and deathand then charge God with 'particularly and unchangeably designing' the majority of his children to eternal torment? I would rather shake my fist in the face of the Eternal and fling every vile epithet toward the stainless throne, where eternal Mercy sits with the world's atoning Savior, than lift my hand with that creed toward God's throne and affirm that I taught or believed it."

Noble words, Dr. Hillis! Grand thought. Dr. Hillis! but where did you get it from? Whence its source? You got it from the spirit world! You are in telepathic communication with noble disembodied spirits, and you do not know it. They have impressed you with the truth and forced you to utter it, however unwillingly. For fifty-two years Spiritualists have given utterance to the same truth. Thank God, Spiritualism is getting into the churches!

And now comes Rev. Dr. W. C. Gray, editor of the Interior, and affirms that "It is a wellknown fact that at least three fourths of the ministers of the Presbyterian church do not accept the doctrines" thereof which Rev. Dr. Hillis so nobly and emphatically rejects. "A well known fact," is it, Dr. Gray? Well known to whom? To your congregations and to the public? Will you please cite a single Presbyterian congregation in America to whom its pastor made known this "well known fact"? Has a single session of your General Assembly ever given official expression to this "well-known fact"? Has the Presbyterian pulpit been dealing honestly with its pew if three fourths of them have rejected the doctrines of predestination and an eternal brimstone hell without frankly saying so until the Rev. Dr. Hillis forced upon them the confession? When orthodox preachers become honest themselves it will be time for them to inquire: How can we reach the masses?

The Ray. Dr. Gray also apologetically affirms: 'Dr. Hillis objects to certain parts of the Westminster Creed which were quite necessary when they were put in by the old Westminster theologians, but which have long outlived their usefulness."

Aha! "Long outlived their usefulness"? How long? When was this fact made known to a Presbyterian congregation or officially announced by a General Assembly? Those "certain parts of the Westminster Creed were quite necessary when they were put in," were they? Tell me, Rev. Dr. Gray, please, what constituted the necessity of incorporating them into your creed if they were false? If they are false now, they were false then. If they were true then, they are true now, and will not outlive their usefulness until Gabriel blows his horn.

I hope that the Rev. Dr. Gray will see to it that the General Assembly of his church which will meet soon, will officially and radically revise the Westminster confession of faith. Of \ course, the Rev. Dr. T. DeWitt Talmage will object to its revision, but if three fourths of the ministers of the Presbyterian church are for revision, his objection will weigh about as much as his recent sermon against Spiritualism.

It would seem from the disaffection in the Presbyterian ranks upon the Westminster creed that Dr. Talmage could find plenty of sermonizing material without entering into the domain of Spiritualism. Rev. Dr. Hillis says: "I feel that the church is approaching a great crisis. Unless our churches present a solid front our Christian civilization will be overwhelmed by the forces of mammon and greed." This is true and Dr. Talmage had better devote his time and talents to the consideration of the practical, humanitarian questions of the day, for he very evidently knows absolutely nothing about Spiritualism. I would advise him to investigate the cause of the rapidly diminishing size of the distinctively American family; for at the rate we are progressing or rather retrogressing along this line, the day dent to the average thinking mind that Bishop is not far distant when the "struggle for ex-Foster's belief in ancient Spiritualism or in the | istence" will be decidedly ante-partum instead of post partum. There will be more difficulty in getting into this world than through it.

But to return to the subject of Spiritualism. Not many years ago the pulpit universally declared that there were no genuine modern Spirtheir parishioners to believe it? How do they | itualistic phenomena whatever-that they were all without a single exception, fraudulent. When the church finally discovered that there were really, real phenomena, it attributed them to the influence of the devil. But it did nomena. Spiritualists of modern times do not | not take it very long to conclude that this explanation would not do-that it did not explain its record of ancient phenomena because they | nor satisfy the thinking portion of the laity, and so it cast about for something more satisfactory to reason, and the result is that it has entertained a variety of explanations, such as dying individual, there is an opportunity for the truth of Modern Spiritualism, our Chris- unconscious cerebration, magnetism, electricity, hypnotism, natural law, mesmerism, mindreading, subliminal consciousness, and lastly, Hudson's theory of the duality of mind. Anythat is true in Modern Spiritualism, Theoso- versation with the dead were impossible in the thing to beat Modern Spiritualism, seemingly

Glenwood Ranges Make Cooking Easy.

The Glenwood agent has them.

And living flesh With passion's soft and soulful eyes,

Lips warm and fresh,
And cheeks with health's red flag unfurled,
The breathing spirits of this world.
The hands that help are better far
Then lips that provi

Than lips that pray;
Love is ever the gleaming star
That leads the way,
That shines not on vague realms of bliss
But on the paradise in this.

We do not howl, or weep, or wail;

We have no dread,
No fear to pass beyond the veil
That hides the dead;
And yet we doubt, we dream, we guess,
But, a little knowledge we do possess.

We know the heavens above us present to

our enraptured vision the phenomena of the

sun, moon and stars, and that is about all the

We know that there are genuine phenomena

which we denominate spiritualistic, and which

we cannot do otherwise than accept as proving

that is about all that the majority of us do

know about them. Because we do not know

all about them is no evidence that there are no

changing the last line of the last verse of the

immortal Ingersoll's poem, as just read, and I

feel that I have his sanction for so doing. With

this slight change, his grand verses fairly rep-

which is humanitarian in character, "pure and

undefiled." It does not look upon man as a

body having a soul, but as a soul having a body

which is entitled to and should receive the

And now, in closing, let me try to catch a

little of the inspiration of a part of that most

exquisite gem presented by our own Mrs. Cora

L. V. Richmond and her guides to the late

The manifestations of Modern Spiritualism

extend into every department of human

thought; its presence in the world has changed

the entire attitude of thoughtful minds con-

Congress of Religions:

Mar. 24.

unconscious of the fact that in beating Modern Spiritualism it is beating itself and the Bible upon which it professes to be founded.

Dr. Talmage has figured the ratio of fraudulent phenomena to the genuine to be nine hundred and ninety-nine in a thousand. What disposition he makes of the thousandth or genuine phenomenou the deponent sayeth not. He most emphatically declares his hatred for the genuine as well as the fraudulent phenomena of Spiritualism. He certainly cannot hate the fraudulent under the cover of Modern Spiritualism with a more perfect hatred than is manifested by Spiritualists themselves who also hate the fraudulent under the cover of Chris-

hike the poor, it seems that for the present | majority of us do know about them. Because at least, we must always have the fraudulent | we do not know all about them is no evidence with us in every society-in every department | that they are not there or that we do not see of life. But we can assure Dr. Talmage and them. the public that the National Association of Spiritualists and all its subordinate societies are sparing no effort to render fraudulent mediumship so odious that it will be a stench in the continuity of life beyond the grave, and the nostrils not only of all decent people, but of the impostors themselves. Education in the ethics, philosophy, science and religion of Spiritualism will finally accomplish this grand re- such phenomena or that we have not witnessed sult. Next in importance to the sublime fact | them. And so I have taken the liberty of of spirit-return, is the humiliating question of how best to eliminate the fraudulent from Modern Spiritualism.

We are no prouder of the disgusting humbuggery practised within our ranks, than are resent the religion of Modern Spiritualism, three-fourths of the ministers in Dr. Talmage's church of the Westminster creed. While we are making an effort all along the line to purge our ranks of fraud and humbug, Dr. Talmage's church has taken no official action toward kindest humanitarian consideration. eliminating from its creed the fossilized doctrines of predestination and hell fire eternal damnation.

Dr. Talmage's recent attack upon Modern Spiritualism is really unworthy of reply. It abounds with "old chestnut" arguments (?) which have been unanswerably answered times without number. When he finishes cleaning his own stable it will be time enough to pay attention to ours. It is humiliating in the extreme to spend any time upon necrosed logic. It will be a sufficient answer to his whole sermon to produce iro the following extract:

"Modern Spiritualism proposes to open the the door between this world and the next, and put us into communication with the dead. It has never yet offered one reasonable credential. "When I find Saul in my text consulting a familiar spirit, I learn that Spiritualism is a very old religion." Any ten year-old boy of our public schools will not fail to see the inconsistent, contradictory, ridiculous, insane character of this quotation.

Those of us who are absolutely convinced of the truth of Spiritualism have been convinced by personal experience which admitted no possible explanation upon the theory of fraud, by evidence that is incontrovertible and capable of no other interpretation than that of communication with the so-called dead.

So far as the ethics, morals or religion of Spiritualism are concerned, I think they are well stated in the following poem from the pen of the lamented Ingersoll, the last stanza of which I have slightly modified:

> We have no falsehoods to defend; We want the facts.
> Our force, our thoughts, we do not spend In vain attacks;
> And we will hever meanly try
> To save some fair and pleasant lie.

The simple truth is what we ask—Not the ideal. We have set ourselves the noble task
To find the real. If all there is is naught but dross, We wish to know and bear our loss.

We will not willingly be fooled And by fables nursed;
Our hearts by earnest thoughts are schooled
To bear the worst.
And we can stand erect and dare

All things, all facts that really are. We have no God to fear, No hell to shun; No devil with malicious leer, When life is done. In brighter realms we'll ope our eyes

To better states—no dreams or sighs. We have no master on the land, No king in air; Without a manacle we stand, Nor need we prayer. Without a fear of coming night,

We seek the truth, we love the right. We do not bow before a guess Of age unknown; A senseless force we do not bless In solemn tone. When evil comes we do not curse, Or thank because it is no worse.

Our life is joyous, jocund, free; Not one a slave
Who bends in fear the trembling knee
And seeks to save A coward soul from evil's pain; Not one will cringe or crawl for gain.

The jeweled cup of love we drain, And friendship's wine Now softly flows in every vein With warmth divine.
And so we love, know and dream
That in death's sky there is a gleam.

We walk according to our light, Pursue the path
That leads to honor's stainless height, Careless of wrath Or curse of God, or priestly spite, Knowing, and knowing do the right.

We love our fellow-men, our kind,
Wife, child and friend;
To dogmas we are deaf and blind,
But we extend
The helping hand to the distressed,
And by loving others we are blest.

Love's sacred flame within the heart, And friendship's glow, While all the miracles of art From wealth bestow
Upon the thrilled and joyous brain
A present paradise and banish pain.

We love our angels of the skies,

Longfellow and Bryant, and thousands of others with its living presence. Its uplifting influence is felt in every life that accepts its truths, and in the whole world by making the aims of life here consistent with a continued existence beyond the grave, and by making the basis of life here spiritual instead of material.

To a materialistic and unbelieving age it has demonstrated the existence of the human spirit beyond the change called death. To those who had "hope" and "faith" through any form of religious belief in a future life, it has added 'knowledge," and to both has opened the gateway that had not been left even "ajar" between the spiritual and material realms.

It has removed the fear of death, and of what might come to the spirit after dissolution of the body by a knowledge of the states and conditions of those who have passed beyond that change as declared by the testimony of disem bodied spirits, who must be in the very nature of the case the only authentic source of information upon subjects pertaining to that future existence. It has bridged the chasm, spanned the gulf between the two states of existence by the archway of love.

Immortal messengers have brought the knowledge of their state of existence, and have announced in unmistakable ways the nearness of that so-called "undiscovered country." Invisible hands have rekindled the fires upon the altars of inspiration that had long been desolate. Angels and ministering spirits have anew attuned the voices of mortals to immortal songs, and have "rolled away the stone from the door of the sepulcher" of thousands of human hearts who thought their dead lived not.

Its authority is truth wherever found. Its sacred books, the inspiration of every age. Alts oracles and priests, those whom truth anoints and inspiration calls. Its creed, the unwritten law of knowledge, wisdom, truth and love. Its ceremonials, the service of all noble life. Its communion, is with kindred spirits and its fel lowship with all. Its altars, the human spirits, and its temples, living souls. It is the open door, the present light, the demonstration, philosophy and religion of the immortal soul.

Calm-browed and unafraid, this mild-eyed, open-visaged presence views the heretofore and the hereafter, the present and the future, with equal interest and courage born of perfect truth. The "well-springs of eternal life" are hers, and she bids mortals drink fearlessly at their loving fountains. The "bread of life" is hers, and she bids all spirits partake freely from the all bounteous store. From the vintage of the spirit the wine of her everlasting kingdom is distilled in streams of loving inspi ration. Poets quaff as the golden goblet is pressed to their lips and sing the songs of the spheres. Sages gather from its open treasurehouse the wisdom of the skies. Seers and prophets, inspired anew reveal again the for ever old, forever new, immortal theme.

The mourner forgets her grief and dries her tears while listening to the messages of love. The weary find rest in its all-reposeful and eternal ways. The weak find strength in its unhindered helpfulness. Crime, sin, and all human imperfections and shadows fade gradually, yet surely, before its all potent light.

The whole world touched, awakened, thrilled, aroused from the lethargy of material proposi-

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The Publishers of the BANNER OF LIGHT are determined to at least double their circulation within the next few months, and ask the co-operation of their present subscribers to assist them in accomplishing this result.

We propose to make it an object for every one of them to add one or more names to our list. We will give absolutely free to any subscriber who is now receiving the BANNER, books or pamphlets of our own selection to the amount of 50 cents for each new three months' subscription which he or she will send us, accompanied by 50 cents, the regular subscription price for three

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cerning the problems of death and life here despair, from sepulchres wherein their hope after, and their relations to human states, at and faith and highest love were well nigh the same time opening up for investigation a buried, turns toward this new day dawn sayvast inter-realm including the latent possibili ing: "Is not this the light that lighteth every ties of the human spirit, while in the earthly man that cometh into the world?" environment.

Spiritualism has reached the man of science in his laboratory or study, and within its rare Alembic has re-wrought the demonstration of immortality. It has walked into the churches of all denominations, religions and tongues: it has stood beside the clergyman or priest or ministrant, and has whispered the message of immortal life, saying: "Are they not all ministering spirits?" It has proved itself a solvent of all religions and philosophies by correcting erroneous ideas born of imperfect, human interpretations, concerning a future life and substituting knowledge. It has restored spiritual gifts spoken of by Paul, and made them a portion of the recognized opinions of the human race.

It has made thousands and hundeds of thou sands to acknowledge by name within and without the churches; within and without established schools of philosophy; within and without the walks of science, by knowledge alone; and thousands of others to accept its evidence in the form of belief based upon the testimony of others. Its sources of information are the invisible hosts. Its teachers and messengers are the great, the wise and the loved ones who have passed on. It has opened a royal or inner way to knowledge for many who are its chosen instruments, by touching child minds with facts and data, with scientific and philosophical knowledge, with wisdom far beyond their years, and with eloquence unknown to mortal art.

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Notice.

The Massachusetts State Association will hold a Mass Meeting in Lawrence April 19, at 21 Broadway, Methuen, Norwell's Block. Some of the talent expected are Dr. G. A. Fuller, Mrs. C. Fannie Allyn, Mrs. A. S. Waterhouse, Mr. A. P. Blinn, Mrs. Dr. Caird, Mrs. E. I. Web-ster, Mrs. S. C. Cunningham, Mrs. Ella M. Kim-ball. We hope the friends in surrounding towns will endeavor to be present upon this occasion.

The train from Boston leaves the North Union Station (Causeway street) at 9:25 A. M. All desiring to go with the party will please be on hand early.
We trust all interested will respond to the

call, and turn out in goodly numbers. This is a holiday, and you will have a pleasant and profitable day CARRIE L. HATCH, Sec'y.

Notice.

The third Annual Convention of the New York State Association of Spiritualists will be held at Empire Hall, in the city of Syracuse, May 11, 12 and 13.

No expense is being spared to make this one of the most successful meetings that has ever been held in the State, and a large attendance is anticipated. The Convention is called at 10 o'clock on the morning of May 11. The program will be announced later. For further information address

HERBERT L. WHITNEY, Sec'y. 953 Madison street, Brooklyn, N. Y.

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April 9, 1900 was a happy day for Mr. and M s. Cyrus F. Hill, of Lowell, Mass., for they had reached the fiftieth milestone in their married life. A large number of friends called at their pleasant home, 917 Middlesex street, to offer congratulations to the happy couple. They were also remembered with a generous purse of gold. There were many friends pres-

Golden Wedding.

ent from out-of-town. Mr. Hill served the First Spiritualist Society as its true and faithful President for almost three years.

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

Mrs. J. S. Kenyon spoke in Haverhill, April 7 and 15. Would like engagements for May 6 and 13. Ad dress 73 Pacific St., Fitchburg, Mass.

E. J. Boutwell spoke at Providence, R. I., April 15. At Olneyville, R. I., 29. Would like engagements for May and June. Also for camp meetings and season of 1900-1. Address 29 Home Ave., Providence, R. I.

SPECIAL NOTICES.

J. J. Morse, 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 243 Alexander st., Rochester, N. Y. Jan. 7.

AN HOUR

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SPIRIT

Message Bepartment.

MRSSAGES 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 mes sages 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 become a missionary for your particular locality.

Report of Séance held March 29, 1900, S. E. 52. MESSAGES.

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

Capt. Edward Miller.

I see a very large, tall man. He has a full beard around his face, dark eyes and dark hair with some gray in it. He wears quite a large hat. He says: "Well, I am glad to be able to come this afternoon. My name is Capt. Edward Miller. I come from Nashville, Tenn. I feel as though I had been on the march, and that I am covered with the dust and dirt as I come in here and lay before you my word, my looks, but with an open free air starts off to passport that shall give me entrance to my do whatever is here to do. She says: "Why own people. I want to get to Carrie Miller. She is my wife, and she, while she believes it lived, but rather for use. I want to get to my is possible for me to know of what is going on, | mother. She lives in Bristol and her name is does not believe it possible for her to know about me. But I am glad God was not so onesided that he left all the joys to the one who goes over into the other life, because I was not | does not know whether she is going to get as good as Carrie and she deserves to hear from me as much as I deserve to know what she is doing; and it is a pleasure to be able to know about the friends you love. I want to tell her that she must not sob so and feel so badly over conditions as they are, but rather she must think I do understand her and do feel sorry for the things that have come to her, and long to help her all I can. She is a good little woman and needs my thought. I have not been gone very long, not long enough yet to get hardened to the thought of separation.

Frank Gould.

Now I see the spirit of a real old man with a short gray beard all around his face. He has very gray hair, thin on the top of his though shot out of a gun, and that was the last head; he wears glasses. He is not a very tall man. He stands here with a sort of fatherly way, and says: "My name is Frank Gould. I come from Hyannis, Mass. I was interested fashion as that. My sakes! I wish nobody else in everything and everybody that was for the ever had to go the way I did. It is a good deal aking of better conditions, and I feel that same interest to day. Hyannis is just as dear to me in the spirit as when I was in the body. I see the old townspeople and I often go back there. I meet some of them over here, and we talk matters over exactly as we would if we were in the earth life, and see what plans we can make that will help things to move along more brusquely. I owned some property there. I was a man of moderate means; but always, I am sure, I wanted everybody else to have everything that belonged to them and that I could help them to have. I want to get to Myra and give her my love. Sometimes I have thought the spirits who came back here were obliged to spend so much effort in making a test of the coming that they did not get a chance to say how much they loved their people; so I do not want to say anything about what I have seen or whom I have met, but to tell Myra that I am just as fond of her to-day as the day I left ber.

Arthur Blumer.

Here comes a man perhaps fifty years old. He went out very suddenly. It seems as though the first thing he knew he waked up and found himself in the spirit. He is tall, has dark brown eyes, dark brown hair, and full beard. He looks rather stylish and well kept. He seems to be studious. He says: "That is a pretty good description of me. I do not know that I would have said I looked studious, but I know it was in my thought, a desire to be studious, and I suppose you got it in that way. I often think if I had mingled with my fellowmen more than I did I would have known more. Somehow people seem to think they must know books, and that is education; but I have found it is a liberal education in the spirit just to mingle with other spirits, and get their thoughts and ideas. My name I suppose you want. It is Arthur Blumer. I come from Sacramento, Cal. I am making a study of this for myself, to see what it is possible to do, and I hope that some of my friends who read your paper will see this, and will be glad to know that I have come."

Alice Garland.

This woman's name is Alice Garland. She is a woman about thirty five years old. She has dark eyes, dark hair and a dark skin. She is not very stout and looks like a woman who worked very hard. She came from Skowhegan; they have mills there, and she was familiar with them. She says: "I did not have much of an education and was not among the upper ones, but my heart was good just the same, and when I had to go and leave my little ones, you can just believe that I wanted to get back as much as any millionaire's wife I ever saw. I do not think it makes much difference how fat your pocket-book is, how much you care for your children. If I could get to mine and help take care of them, it would be heaven for me, and I would not take any money in exchange for it either. I did not than I had, it was all I would ask. Then I had | There is so much disturbance there it seems to to die. They divided up the family. They me it would be good for me to say some word gave some of my children away. If I had about it. Tell Charlie he is not to care what is atayed, they would have been together in spite of poverty or their father's bad actions. When thinks is right. Any change that he is contem-

I came over here and saw them orying for me, and I was so helpless, I thought I could take the gates of heaven right off the hinges to get to them. But all at once I looked up and there was my own mother, and she said: 'Allie, it is not harder for you to stand and see your children want you than it was for me to watch you in the same condition.' I said: 'What is the use of talking nonsense? It does not make it any easier because you had it.' And then she told me that there was a place where I could come and send word, and perhaps they would get hold of it; and so I have come. I want to send word to my children. I am in hopes they will get it some way; but they are still children, so you could not get the paper to them."

Edith Hall.

This spirit is about twenty-eight years old. Her name is Edith Hall. She comes from Melrose. She has a baby in her arms, and she and the child come together. She says: "Although I did not have my baby here long, I was so glad to receive it after I had gone. I just want to report. It seems to me as though I had gone away on a little journey, and that I must send some word back to my own people. I want to get to George Hall. He will know, and will be so glad to have me come and to know that I am all right and that I did not suffer much. I just awoke to the consciousness of my new life with peace and happiness. I am so often with him when he writes and when he walks and when he sits down and thinks of me. Please tell bim that his life is not entirely broken up through my going out -that he must think we are together in a way just as much or more than we were before."

Nellie Brown.

Here is a spirit that comes from Bristol, Vt., Nellie Brown. She is eighteen years old. She is plump and round and brown and pretty. Her cheeks are full with dimples in them. Her hair is pushed back plain, but she looks as pretty as though she had spent hours trying to curl it. She does not care a bit how she should I care? It was not just for show that I Charlotte. I want to tell her that father and I come to her to give her strength to bear her sickness. She has been sick a long time, and better or worse but I say she is going to get better, better. I found my Aunt Nellie for whom I was named. She says to tell Lottie, (that is my mother) that she often comes to her and tries to make her see her, but that Lottie is so blind spiritually that she could not see a king if he stood there." And then she laughs as though she was full of fun, jolly and good.

Joe Murphy.

A young man about sixteen or seventeen years old comes now. He says: "Don't talk too much about me; don't describe me too much, but say Joe Murphy is here, and he comes from Dallas, Tex. I was killed one day as of me." It was some sort of an explosion. He says: "You can imagine how I felt to be shot out into the spirit in such an unceremonious better to know you are going, and kind of get ready for it. Anyway, that is what I think. My people were not with me. I had gone there from the East, and when I got there I went to work, and hard work it was too. I wished I had staved at home. My father lived in Brighton, Mass. He says since he came over (he came since I did). "Let's you and I go back, and send some word to the friends in earth life, and so we have come together to-day. It is not much we can say at the most, because the most of us get back on a sympathetic vibration of love, and it is a good deal harder to come when we have not our friends with their loving thought to help us, than it is when they are sitting down in their own homes waiting for us. Right here let me say to some of these people who are ask ing their friends to come, that it is much easier for the friends to come in their homes than it is to come to this place, and if they understand anything about it, and can help them to come at home, for goodness' sake do not ask them to come here; because it takes so much of strength and effort. Better send your thought that whatever spirit does come here can come so strong and so well that the recognition will be complete, and then you will have done some good. But do not try to just satisfy your curiosity as to whether your friends can come or

Etta Wilson.

There comes now a girl, with a big mouth that seems twisted. She had some kind of an accident that pulled her mouth to one side. She looks at me and says: "Yes, I want you to tell that about me, because it will be a mark of identification; but I also want you to say that I do not have to have that mouth now, because it was an accident and I have taken a more perfect body through my spiritual thought." Her name is Etta Wilson. She comes from Lisbon Falls, Me. She says: "I was a working girl and had to take care of myself. I thought it was very nice when I came to the spirit to find my mother, who died when I was a little girl, waiting to receive me. She said: 'Etta, Etta, I have been so anxious many times to save you from suffering, and yet I was unable to do it; and now I am so glad to have you with me.' She has been with me ever since, and I am glad it is over. I suffered so much before I went away, and there was no one to care about it only my friends, and everybody said they were glad when poor Etta Wilson had gone to the spirit-only they did not say the 'the spirit'; they said 'dead.' I often think of the friends I had. One was a Mrs. Mason She often thinks of me, and sometimes goes where my body was buried and puts something there to let people see that, although I did not have any relatives to speak of, I had a friend. I want to thank her for in."

Christine Hobbs.

This is the spirit of a woman about forty-five or fifty years old. Her name is Christine have much use for the church; I was rather | Hobbs. Shesays: "They called me 'Tina,' bethe poor people, and I thought if I could only the name for me." They used to call her Aunt

will know what I mean. Sometimes he thinks he will be talked out of it, because perhaps I would not like it, but I do not care a snap. I would just as soon he would go shead."

A Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND EIGHTEEN.

To the Editor of the Banner of Light:

W. R. Hearst, of the New York Evening Journal, often electrifies his readers by the depth and the brilliance of his editorials. Last month he gave a remarkable reply to the question of a reader, "What are the greatest movements in the world at present?" Mr. Hearst cites the four following:

First, the steady striving of Russia toward the dominion of the world, originated by Peter the Great, and always kept in mind by Russian statesmen.

Second, the counter-movement in England, begun by Clive in India; the British Empire, now embracing India, Australia, Canada and many other regions, and at present adding to her vast dominions in Africa. These rival in terests of two great nations may bring on a Russo-British war, more terrible than any recorded in history.

Third, the maintenance of the German army of four million men, which will postpone for many years, and perhaps forever, a Russian overflow upon Western Europe.

Fourth, the Roman Catholic Church, as well organized as the German army, and designing world-wide control in the mental and spiritual realm, a movement that has steadily persisted while nations have risen and fallen.

Mr. Hearst then points out a fifth movement, which he declares to be far more important than all these four combined, namely, the present movement toward industrial combination, generally spoken of as the formation of trusts.

He then points out three results that must come about from this extraordinary step in human social evolution. These are, first, the been deemed essential to human progress; second, the abolition of individual prowess as a factor in the progress of man; and, third, the compulsory control by government of all industries whatsoever. This means the inauguration of national socialism, to be followed ultimately by international socialism. In this, the affairs of men will be managed by the social organism for the benefit of the social organism, and no longer by individuals for individuals, as at the present time.

is well worthy the attention of every thoughtful philanthropist in the world.

Socialism has been declared by its enemies and by the ignorant, to be synonymous with anarchism. So widespread has this misapprehension become, that the same obloquy attaches better understood, they will rise preëminent, like two noble sisters, the one having to do with the temporal affairs of mankind, and the other with its spiritual interests. In fact, as ism embraces within its folds, not Socialism alone, but also every reform by which the human race ascends toward its ultimate goal.

Frederic Scrimshaw, whose life work and self-sacrificing "taking off" have been lately chronicled in these columns, has told me that he had never found in any class of people such ready sympathy with, and such clear comprehension of the principles of socialism as he had found among Spiritualists.

This is by no means surprising. The same is found to be true regarding all the other reforms that tend to the spiritualization of the race. Humane societies find their best allies, and indeed some of their noblest leaders, in our ranks. The anti-vivisectionists meet their readiest sympathizers and their most active workers among our number. It is the same with the movement against enforced vaccination and against medical monopoly. Priestly domination finds its firmest foes among Spiritualists: in fact, Roman Catholicism and Spiritualism are antipodal. Among us are found the strongest opposers of human slavery, of the wholesale murders perpetrated by war, of the crime of capital punishment, of the burial of persons supposed to be dead, who are really entranced, of the beating of children and of brutes, and of the eating of the flesh of animals, an act which has been forcibly described as the turning of the human stomach into a cemetery.

All these woes, and crimes, and horrors are in my trouble more than I can tell. diametrically opposed to the principles of Spiritualism. With regard to the folly of using alcohol, we oppose it of course, though many of us think it better to exterminate this foul curse upon humanity by educating and spiritualizing, than to stamp it out by compulsory abstinence.

I am one who thinks that the use of spirituous liquors, and of the poison of tobacco, should be prohibited by the law of a paternal government (when we get it). It is difficult to obtain certain poisonous drugs and anæsthetics at an apothecary's, because human life can be taken by them. And when they are purchased in limited quantities, the druggist is forced to label them conspicuously as "Poison." This is quite right. And cases of champague, and

when one has earned the right to enjoy it.

Some would reply that a growing youth and

adults to forbid them the use of liquor, opium, tobacco, or bowle knives.

dom. If a grown man is so ignorant or so porverse as to think that the alcoholic habit is good power of his brain; or so self-indulgent as to success as may well be envied. continue its use in spite of the harm it may do to him, he is then in this respect on a par with hol are prescribed by experienced physicians who are themselves absolutely temperate.

will realize the God-given attributes that ally them to the higher realms of the invisible world. Then all will understand that it would anything into their system that would inflame the digestive organs, or hinder the working power of the brain, which are the direct results of using alcohol. Then, they will not use tobacco, for the fact that its use causes a ten dency to insanity will be known to all, instead of to but a few, as now. Then, the use of meat as food will be unknown, for all will understand that it acts as a stimulant, and not as a ulous microbes thrive on the putridity which its use engenders in the human system.

Then, inhumanity to animals will have altogether ceased, because they are the "lower brothers and sisters" of the human race, and will be protected by their care, instead of being abused by their power. This inhumanity, cliand continued tortures, paralleled only in the end. It will have ended for two reasons. One of these is that mankind would have become so loving and humane that it would be impossible abolition of competition, which has hitherto | to find any one who could do such deeds. The other reason is that the material and the spiritual worlds will be in such constant relation | himself out as a physician. His name and reputo each other that all will know that a long period of darkness and terror on the spirit side | Plymouth County, through the State, and into of life would be the direct result of maltreating, or torturing, or maining, or vivisecting one of our helpless "brothers and sisters."

Vaccination, enforced or non-enforced, would have long ago ceased, as it has already begun to do in some quarters of Christendom, as well as the medical monopoly, to the tyan-The above is a synopsis of real socialism, and | ny of which many eyes have already begun to

Priestly domination, human slavery, and the cumulated murders of war will have come to an end, under the clear light shed on the human intellect from the realms above. Capital to it as to Spiritualism; but as the two become in the early stage of man's history, when his sistance of a regular physician who had passed had been killed was really dead. This opinion and put into an enduring form while the docno tales." It will cease because all will see the details. A life of service to his fellowthe greater often includes the less, Spiritual- the folly of thinking that dead men are out of men, such as his was, ought never to become into spirit life, filled with indignation and revenge, and eager to take possession of mortals mortal life.

> on the natural facts of a natural universe, and they will prevail. It must be so, for man is not retrograding. He is destined, by his original constitution, to ascend. Once, man was only a little higher than the brute, and, in his progression, he will become an angel, and journey forever onward in his ascent to the Infinite Soul, or Life, out of which he came into individual, conscious being. May it be ours to aid every soul with whom we come in contact, to come into that peace which is born from its conscious union with the Infinite!

Yours for humanity and for spirituality, ABBY A. JUDSOF.

Arlington, N. J., April 6, 1900.

Verification of Spirit Message.

Dear Mrs. Soule and Sunbeam: I wish to thank you for the message 1 received from my daughter Mattie in the BANNER OF LIGHT of March 31. I have sat nearly every Thursday afternoon, boping I should hear from my dear one. The uncle she spoke of is recognized. You are a dear little Sunbeam, and your "medie' is very dear to me. You both have helped me

MRS. ALEXANDER. South Boston, April 11, 1900.

The Measure of Success.

Americans have been described by foreigners, and by sincere home bred critics as well, with great show of justice and frankness, as worshipers of the money god. On the surface of our life, both domestic and national, we do expose a great area devoted to sordid aspiration. And, after all, there may be less evil in this fact than a hasty judgment would comprehend. To a degree, financial success is a just measure of superior intelligence and character. It is indisputable that the periods of highest civilization have always been strongly marked by aggregations of wealth.

kegs of whiskey, and boxes of cigarettes should also be labeled as "Poison," and sold in very limited quantities, and under certain restrictions.

We think the use of spirituous liquors and of tobacco should be forbidden by law, though we know many Spiritualists would not agree with us, on the ground that such a law might be the violation of individual freedom. On this point our view is somewhat like certain views declared by John C. Calhoun. He regards absolutely developed individual or community—that it is, like heaven, to be enjoyed nity-that it is, like heaven, to be enjoyed shrewd negro expressed a sound philosophy when, just after the revival of prosperity in One should have been educated by his elders, | the South, he said: "De po' white man done

bitter. It seemed to me everybody was against | cause they did not think Christine was quite | cording to their principle, when he had cut off | ample, are more important than the secrets of get enough to give my children an education, Tina. She says: "I am so anxious to get to or was writhing in the agonies of some irritant cess. Of what avail would millions of money so that they could fight for themselves better | Charles Hobbs. He lives in Memphis, Tenn. | poison, he would be learning by experience to have been to Keats when he began to die at eighty made his voice a nation's trumpet blast.

plating he knows I will be interested in. He tools, it would be curtailing the privileges of will command success when a nation's overflowing treasury may be wasted in valu against the tide of calemity. In a word, success comes of To our minds the difference between individ- health. Not mere physical equilibrium, but uals lies not only in age, but in practical wis- that higher health which insures contentment based upon justice, charity and righteous regard for life, is the sine qua non. A healthy for the lining of his stomach and for the nerve | soul in a pure physique will find its way to such

> Again turning to Gladstone for lofty example, we see how the currents of his moral aspia little child. And just as it would be right to ration and his political ambition ran together put the selssors, knives and poison beyond the through a long, beautiful and powerful careety reach of little hands, so would it be right to put | Weakness of character makes even religion a alcohol in all its forms out of the reach of grown reflection from insipldity; force of character men and women. It should be the same with advances every object that it touches. Illtobacco, except in rare cases where it and alco directed, it plunges its bearer, and maybap a nation with him, into the whirlpool of evil; well-directed, it brings the true success, which The age will come when all human beings | may be but a happy life on a remote farm, or a long series of public triumphs for the lasting good of mankind. And as physical health has a strong influence upon character, it should be be a crime against their higher nature to take assiduously guarded in our homes and schools equally with moral health, which also givesefficiency to the whole human organism. The measure of success is but the measure of a welllived life.—Maurice Thompson, in Exchange.

Dr. Ira Chandler.

One of the very first and possibly the most successful clairvoyant healer and bone setter strengthener; and that tuberculous and scrof- in Plymouth County has vacated his tenement of flesh, his material expression, and is now lost to mortal vision. His labors here, after a long and weary waste of many months, closed on Friday, March 23.

Dr. Ira Chandler became clairvoyant fortyfour years ago, and, under the guidance of an Indian chief, was able to do some remarkable maxed by the atrocity which perpetrates their work in the way of healing, and in the restoring vivisection, and their subjection to fiendish to health many who had become hopeless under other treatment. In the way of resetting annals of the Inquisition, will have come to an | broken and dislocated bones he was a wonder. The ease and facility with which he accomplished those things were a puzzle to the regular physician as well as to the patient.

He never found it necessary—never had any inclination-to advertise his gifts or to hold tation went out before him, until all through other States, his name was a familiar word in many homes. His loss, as a doctor, will be deeply felt in hundreds of families.

As a whole, his clairvoyant sight, his mental "X-ray," was most extraordinary, consequently his diagnosis of the human and other animals was simply marvelous. The medicine prescribed generally accomplished its purpose. Hundreds claim that had it not been for his help, they would have long since been gathered in.

This humble man's personal experience and the works accomplished through him by the punishment will have wholly ceased. It arose Old Indian, and later in life by the added asmaterialism led him to believe that a man who into the spirit realm, should have been collated is expressed in the old adage, "Dead men tell tor was himself in the flesh to direct and give the way, and the unwisdom of launching them lost and forgotten. Who will take his place? Who can fill his measure?

Most truly can it be said, he lived to serve through whom they can work even worse his fellow-men. His memory will remain as a crimes than those for which they paid their sweet aroma in many grateful hearts, in many thankful homes. He was known to the writer The principles of Spiritualism are founded for forty years, and it would be an act of

Copies of Banner for Circulation.

We frequently have calls for copies of the BANNER OF LIGHT for circulation, and in order to accommodate friends who may desire them, we will send to any one who will place them in the hands of appreciative readers a parcel of twenty-five or more back numbers which have accumulated-on receipt of ten cents to cover

Passed to Spirit-Life,

From Orange, Mass., March 27, CAPT. LUCIEN STONE, aged 81 years.

aged 81 years.

Capt. Stone was formerly a resident of Greenfield, where for n any years he successfully practiced psychic healing. He was one of his country's bravest defenders, and was Captain of Company F, Fifty-second Regiment of Massachusetts. Faithful in all things, he lived his Spiritualism in his daily life. He leaves a devoted wife, to whom his faith and knowledge will bring comfort. Three sons also survive him. The funeral was conducted, according to his wishes, by

MRS HELEN TEMPLE BRIGHAM.

From Greenfield, Mass., March 19, MRS. JULIA A. CLARK, ged 77 years 8 months.

The funeral, on March 21, was conducted by Dr. Charles Harding. Mrs. M. V. Lincoln made a brief address. The writer read the Veteran Spiritualists' service. Mrs. Clark has been a fathful Spiritualist since she way convinced of has been a faithful Spiritualist since she was convinced of the ministry of angels at the first lecture delivered in the old Melodeon Hall, Boston, Mass., by Joel Tiffany. Nearly three years ago Mrs. Clark met with an accident which resulted in the amputation of her right arm. A great sufferer, she was brave and enduring unto the end. In life and death triumphant, her casket covered with flowers, the gift of the Greenfield Helping Hand Society, Mrs. John Wheeler, and ladies resident in Columbus Hotel, Greenfield, her worn-out body was taken to rest in the family lot at Shawsheen Cemetery, Bedford, Mass. The smile upon her fa e testified that, after a life given to the service of humanity, it is well with her soul.

Francis Balley Woodbury.

From Troy, N. Y., April 2, 1900, GEORGIANA E. H. REY-KOLDS, daughter of Charles and the late Eliza Reynolds. Miss Georgiana Reynolds died at the residence of Brooks B. Martis, 2 Vanderheyden street. She was well-known as a Spiritualist medium, and made a successful professional trip through Eugland two years ago. She earned much money, but was very free-hearted, constantly assisting the poor and suffering. The funeral was held at the house on Thursday afternoon, Dr. Harding, of Lake Pleasant, officiating.

From Onset, Mass., Friday morning, April 6, at 10 o'clock. after a severe illness of nine weeks' duration, Dr. CHARLES T. CRANDALL, aged 73 years.

From his home, 817 Main street, Green Bay, Wis., on March 29, 1900, Mr. J. B. EVRAETS.

One should have been educated by his elders, and should have educated himself to the point where he can wisely govern himself.

Opposers of this doctrine might give even a little child the largest liberty in every respect, lest the freedom of his individual action be hampered. In order that he might learn to govern himself, they might give sharp scissors and pen knives, and let poisons remain within the grasp of a little two-year-old. According to their principle, when he had cut off his finger, or put out the eye of his playmate, or was writhing in the agonies of some irritant poison, he would be learning by experience to avoid them in future.

Some would reply that a growing youth and interest the revival of plosperity in the south, he said: "De po' white man done grab what de rich white man use ter hol' fas'. It tell yo', w'en de bottom rail git on de top o' de fence dey's somefin' a gwine ter happen!"

Money is not happiness, nor is financial success the whole of life. A very little observation shows that our existence here gathers such enjoyment as it is capable of realizing from sources not controllable by the purchasing or trade in the race for a true goal of human success the whole and loving words made a permanent and deep impression in the minds of his friends. The large artendance at the last memorable ceremony testifies to the grate etter hot fast.

He was born in Grez-Dolcean, Belgium, July 28, 1832.

He was born in Grez-Dolcean, Belgium, July 28, 1832.

He was born in Grez-Dolcean his native country he served in the antive form of the arm to grate the rich white man use ter hol' fas'.

I tell yo', w'en de bottom rail git on de top of de fence dey's somefin' a gwine ter happen!"

Money is not happiness, nor is financial success the whole of life. A very little observation shows that our existence here gathers such enjoy to the arm to free last when he had cut off the principle. When he had cut off this poisons remain within the grate from any miles around. The many miles around. The many miles arou

Protection for Physical Mediums,

BY BARON W. BAROR.

In these articles the writer goes right to the bottom of certain mediumistic cussedness, and shows the real motives of a class of physical

mediums who endeavor to cover up their fraudulent practices by clamoring for protection.

Our position on the question of physical mediumship has been vigorously and repeatedly stated in the columns of the Spiritualist papers. For every genuine manifestation of spirit phenomena, either mental or physical, we are profoundly grateful. All genuine, honest and moral mediums we highly esteem; on the other hand, we have an unutterable contempt for mediums who will under any circumstances whatever, practice fraud in whole or in part. A few years in the penitentiary would be a good schooling for such, and we sometimes feel that that is their proper place. Mediums who feel the need of protection can best secure tality, surely a decent respect and a debt of the protection their lives, thinking pure thoughts and by practicing honesty in their alists should at least see that these Fox Sisters séances, thereby drawing to themselves forces that can lead up and not down. Its a fearful thing for an immoral person to develope sensitiveness and turn the spirit world loose on themselves. Let the work of renovation go on until every simulator of the phenomena leaves our ranks. We stand firm for every honest medium and all genuine phenomena. A sci-entific presentation of the phenomena of Spir itualism by upright, honest, moral men and women of character, in connection with phenomena in the home, will revolutionize the religious, scientific thought of the world.

The spirit world has repeatedly developed physical mediums through whom they could produce phenomena under scientific conditions. Through the neglect of Spiritualists to care for and sustain these "scientific mediums" they have been forced into commercial mediumship, and after contending with adverse conditions for a time, they either entered the ranks of the frauds, gave up their mediumship, or died. A case which came under my observation here in Indianapolis will illustrate: Several years ago a young lady of good family developed remarkable powers as a phenomenal medium. Coming to the city a stranger, we accidentally, apparently, met the young medium, and shortly had a séance with her. Our séance was in the light (sun shone right into the room) no stand, curtains or paraphernalia what-ever were used or in the room. The medium handed me a trumpet, which I placed near my ear, the other end rested lightly on the medium's hand, nearly at arms length from her body, while looking directly into the medium's face, and occasionally engaging her in conversation, I received communications from over twelve friends in spirit life, all recognized. The communications were personal, and over-whelmingly convincing. No one but the medi-um and myself were present.

Had scientists experimented with the medium as Dr. Hodgson and Prof. Hyslop did with Mrs Piper, the results would have been such as to place this phase of the phenomena on a scientific basis also. The indifference of Spiritualists, lack of appreciation, and scandals started by rival mediums who could not obtain phenomena under the same conditions, eventu ally caused this splendid instrument to aban don her mediumship. When will Spiritualists rally to the support of their organizations, and demand that all of the phenomena be placed on a scientific basis, and that scientific medi-ums be cared for? Echo.

For some time we have been investigating independent slate writing, but as yet have not received such writing under conditions that would be of any value whatever from a scien-

Mr. M. E. Robinson states the case exactly when he says there is always some condition imposed that makes it easy to practice fraud, and we have found it so. We do not say that there is no genuine slate writing, but claim that the manner of presenting this phenomena is wholly unscientific and worthless as regards exact evidence. However, we think we know that independent spirit slate writing is a fact, and believe that the spirit world will produce a scientific medium for each phase of the phenomena just as soon as the National Spiritualists' Association is ready to care for them and place their phase of mediumship on a sure scientific basis. We stand for a scientific presentation of the phenomena of Modern Spiritualism, Indianapolis, Ind.

An Open Letter to the Rev. Blank,

Respected Sir: The writing of this letter is a duty from which I would fain be excused were it not for the knowledge that a duty well performed brings its sure reward, peace.

Some one has lately said that this is an age of untruth; that we have a press which dare not print the truth, educators who dare not teach the truth, and a muzzled clergy who dare not preach the truth. However true this may be as a whole, we wish to make known our conviction that you at least must not be included in so sweeping an assertion. We firmly believe that you stand with us on the bold platform of J. Russell Lowell: "I honor the man who is willing to sluk

Half his repute for the right to think;
And when he has thought, be his cause strong or weak,
Will sink the other half for the right to speak."

Also permit us to declare our own utmost sincerity in this matter, as well as the spirit of kindness and brotherly good-will in which we shall write. If either element be lacking, may this pen refuse to move upon the paper.

Dear brother, I fear from some recent pulpit utterances that your education along the lines of psychic research and Spiritualism has been sadly neglected. You ridiculed the Spiritual ists of New York because John Sherman's spirit appeared at a seance, when in fact the old gentleman was still alive physically. Let us reason a little. The absurdity or seeming impossibility of a certain event to day gives way to morrow, as greater light dawns, to the conviction of a great and glorious truth. It all depends on the attitude of mind from

which we view the subject.

For example, the King of Siam, born and raised in a tropical country, indignantly rejected the idea of water becoming a solid under any circumstances. Now the apparition, or other manifestation, at a distant place of some one still in the physical is as well established as that of the so-called dead. If the Savior, while far away physically, could be present in spirit and see Nathaniel praying under that fig tree, might not John Sherman manifest in New York? If Elijah was able to continually keep track of the movements of the Syrians, while leagues away, and thus save Israel not once or twice, is there not some hope for John Sherman?

While physical science goes marching on in this glorious century, with its wireless tele graph, its X-rays, its gold cure for drunken-ness, and so on almost ad infinitum must we despair of progress in lines of spiritual and psychic science? No; with telepathy so well established as to have found its way into our unabridged dictionaries, with the well known facts of hypnotism admitted by all, with clairvoyance and psychometry taught by leading men everywhere, with multitudes of our best people flocking to magnetic institutes for bodily healing on the New Testament plan, we have no more fear of the final acceptance of the truths of Spiritualism than Fulton had of his steamboat when he set out in sight of crowds of doubters on the banks of the Hudson.

When a dearly loved friend, who ten years ago smiled at the writer because of his interest in these matters, last week loaned him a costly new text book by the renowned Dr. Kraft Ebing, of Germany, in which hypnotism is advocated as the one great curative agent in certain nervous and sexual diseases, let us hope on; for if that much progress is possible in a medical friend who has passed his three score

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and ten, may we not safely expect progress in the next ten years on the part of an unmuzzled olergyman?

In conclusion, dear brother, my prayer for Editorials in Banner of July 22nd, "A New You shall be as was Elijah's for the young man who was so fearful. Elijah said, "Fear not, for they that be for us are more than they that be Papers," deserve more than a passing notice. within him. Then the prophet prayed, "Lord, open his eyes that he may see." And behold the mountain was filled with spirit horses and horsemen and charlots of fire.

Sincerely your friend, CHARLES CROSSLAND.

Bowen, Illinois.

Justice.

The Fox Sisters-Our Duty to their Memories. To the Editor of the Banner of Light:

I notice with pleasure friend Merritt's item

concerning the Fox Sisters, and their earthly remains. Granting that there is little of consequence concerning the last of this poor morshould be properly cared for, and not removed for expenses from the vault, and buried in the common lot. This is the least of our duty of love and respect for the Fox Sisters, for we owe them a debt of gratitude. It was through their raps that the first glad tidings came of the spirit's existence, and the possibility of its re-

Now, with Bro. Merritt, I believe all true Spiritualists should contribute to this purpose, and erect a proper tablet or memorial to their memory. Does not our Cause and religion, and all the sacred memories of the past demand this, for these—really the first martyrs to our cause? By united effort, and very small contributions, this good work could be accom-

plished. I was well acquainted with Leah and Katie Fox, and also with the Underhill family, and saw Katie Fox in the last days at the residence of that truly noble and good woman, Emily Ruggles, in State street, Brooklyn, where her spirit left the form. The funeral services were held in the hall on Fulton street, near the ferry. I would willingly myself, and in the name of our society, receive and receipt for any funds for this good and worthy work, and will not all good Spiritualists willingly respond? Very respectfully yours,

Sylvanus Lyon, Vice President The Moderation Society. 34 Park Row, New York City, N. Y.

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BOSTON. SATURDAY, APRIL 21, 1900.

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The Ladies' Lyceum Union meets every Wednesday Afternoon and Evening, in Dwight Hall, 514 Tremont street. Supper served at 6:30. Entertainment in the evening. All invited. Mrs. Maggie J. Butler, President.

Ministry of the Divine Science of Health, and Boston Institute of Occult Science.—Meeting every Bunday at 2% P.M. Lecture and psychic readines on Tuesdays at 7% P.M. Hotel Reno, 12 and 14 Windsor street, Boston. Dr. F. J. Miller, Psychic Healer and Teacher. W. Scott Stedman holds meetings at Red Men's Hall Bundays, at 7:30 P.M. Banner of Light for sale.

Mrs. Florence White will hold a tess scance every bunday evening, at 8 o'clock, at 286A Columbus avenue.

Echo Hall-l Johnson Avenue, Charlestown Dist.—Meet-

The Cambridge Industrial Society of Spiritu-milsts meets at ambridge (lower) Hall, 631 Massachusetts Avenue, the second and fourth Thursdays in the month Bupper served at 6:30. Ada M. Came, Cor. Sec'y, 183 Au-burn street, Cambridge, Mass.

MALDEN.

Malden Progressive Spiritualists' Society, Masonic Building, 76 Pleasant street. Meetings every Sunday at 7 P. M. Weinesday, 8 P. M. Win. M. Barber, Prest lend Mrs. Rebecca Morton, Sec'y. A cordial welcome is extended to co-workers in the cause of progressive Spiritualism. NEW YORK CITY.

The Spiritual and Ethical Society, 744 Lexington Avenue, one door above 59th street.—Services every Sunday morning at 11, and avening at 8 o'clock. Questions answered in the morning. Improvised poems after each lecture. Mrs. J. H. Tuttle sings morning and evening. All specordia ly invited. Mrs. Helen T. Brigham, speaker.

Madison ave., cor. 59th st., New York City. BROOKLYN.

The Advance Spiritual Conference meets every aturday evening in Single Tax Hall, 1101 Bedford Avenue, bood speakers and mediums always in attendance. Sests '66. All welcome. Mr. G. Deleree, President; Miss Winnie Brown, Secretary.

The Woman's Progressive Union of Brooklyn holds meetings every Sunday afternoon and evening, at 3 and 8 o'clock, and social meetings every Thursday evening at 8 o'clock, at Hall 423 Classon Avenue, between Lexington Avenue and Quincy street. ELIBABETH F. KURTH, Pres't. BANNER of LIGHT for sale at the Hall.

308 Tompkins Ave., near Gates Ave.—Miss Unapin, Blind Medium. Meetings Sunday and Friday evenings. Spirit Messages and other Phenomena. Admission free. Collection taken.

217 South Fourth Street, near Robling.—Mrs. Tillie Evans, medium. Meetings Sunday and Thursday, at 8 o'clock. Philosophy and Phenomena.

PHILADELPHIA.

The Philacelphia Spiritualist Society meets at Handel and Hayda Hall, 8 h and Spring Garden streets, every Sunday afternoon at 2:30 and 7:30 in the evening.

NEWARK, N J. The First Church of Spiritual Progression moets in hall, corner of West Park and Broad streets Sunday evenings at 7:45. G. A. Dorn, President. Banner of Light for sale.

CHICAGO, ILL.

The Spiritualist Mission, 421 West Twenty-seventh street, one door from East Wentworth Avenue, Chleago. III.—Services every Sunday, afternoon and evening; at 3 P.M., Sunday school and conference; at 8 P.M., discourse, messages and readings. Singing by the Sunflower Choir. O. Thomas H. Benton, Minister.

Spiritualist Temple, Fort Worth, Texas, Taylor st., between 7th and Jackson Services for children. 2 p. M.; for adults, 3 and 7½ p. m. Mary Arr. old Wi son, Assistant Pastor, leads s nging. Jennie Hagan Jackson, Pastor, residence 716 Florence street.

Notice to Local Societies.

Hereafter all reports will be condensed in the same general style as given below. We respectfully request our correspondents to govorn themselves accordingly. We shall deal fairly and impartially with all societies, hence must ask them all to conform to the same general rule. The addresses of all local societies in Boston and vicinity, as well as in cities and towns in other States, can be found above. Societies marked with a * have the BANNER OF LIGHT on sale.

Local Briefs.

BOSTON.

Berkeley Hall, Sunday, April 15. Mrs. C. Fannie Allyn spoke before large audiences both morning and evening. The platform was decorated with Easter and Calla lilies donated by Mr. Hayward and Mrs. Rowe. Mr. Schaller opened the meeting with a piano solo. The congregation sang one of Mrs. Allyn's poems. Mrs. Pearl sang a beautiful song especially adapted to the occasion, Mr. C. L. C. Hatch playing a violin obligato. Mrs. Allyn read an inspirational poem, the subject, "Life Beyond"—given by the audience. The text of her discourse was "The Past, Present and Future Easter." The lecture was an intellectual and spiritual feast which will stimulate her hearers for many days. The columns of THE BAN-NER are at the present time so crowded with Anniversary reports and addresses that we are forced to omit the excerpt of Mrs. Allyn's address, a fact we deeply regret because her words are a continual inspiration and help. She will be the peaker next Sunday at 10:45 A. M. and at 7:30 P. M. Don't fail to hear her. Remember and order a BANNER OF LIGHT on entering the Hall. You will find that it contains the best reading that you can get of a spiritual nature. J. B. Hatch, Jr, Sec'y.

At a special meeting of the Boston Spiritual Temple it was voted that the thanks of this society be extended to Dr. W. W. Hicks, Albert P. Blinn, Mr. Fred Watson, J. S. Mansergh, Dr. Dean Clarke, for assisting to make our Appiversary celebration a success; also to Mrs. C. P. Pratt and Mr. Hayward for beautiful flowers on that occasion. J. B. Hatch, Ja.,

First Spiritualist Church, 616 Washington street, M. Adeline Wilkinson, Pastor. Morning conference opened by song service, led by Mrs. Kneeland. Prayer, James Newhall. Subject "The Power of Prayer." The following able speakers taking part: Fred DeBos, Mr. Hil, Mrs. Kneeland, Capt. Bailey, Mrs. Jones, Mrs. Whitlock answered written questions in the afternoon, and in the evening she gave an Easter sermon. Mrs. W. H. I. Hervey sang two solos. Next Sunday Mrs.

Mrs. Woods. Afternoon meeting opened by Mr. Hicks; spirit messages, Mr. Baker, Mr. Chase of Waltham, Mesdames Frederloks, Pierce, Lewis, Messrs. Jackson, Howe, Hardy; solos. Nellie Kneeland. Evening, Mr. DeBos, Dr. Blackden, Mrs. Perkins; recitations, Mr. Bird; messages, Mrs. Woods, Mrs. McGrah; solos, Mrs. Armstrong. Indian Council April 24 at 7:30. Dr. Immanuel Pfaiffer will speak 24 at 7:30. Dr Immanuel Pfeisser will speak next Sunday on "The Law of True Living." Meeting Wednesday at three.

America Hall, 724 Washington street, M. A. Graham, President. Morning circle, afternoon and evening service well attended. The fol lowing mediums assisted: Mesdames Akerman, Cutter, Reed, Dade, Cobb, Messrs. Brooks, Blackden, Baker, White. At afternoon service Mr. Graham took for his text "Consider the Lilies How They Grow," giving a fine discourse. Out of town mediums invited. course. Out of town mediums invited.

Boston Spiritual Lyceum, A. C. Armstrong, clerk. Sunday afternoon, April 15, the question considered was, "Should Spiritualists Celebrate the Christians Easter Sunday?" Some fine answers were given. Taking part: Recitation, Maud Armstrong; reading, Willie Sheldon; violin solo, C. L. C. Hatch; topic of the day, E. B. Packard; recitation, A. P. Blinn; remarks, Mrs. C. Fanny Ailyn. Next Sunday, Band of Mercy work—the lesson will be on "Our Dumb

Commercial Hall, Mrs. Nutter, President Sunday, April 15, Easter services and invoca-tion led by Miss Brehm. Morning circle was very well attended. The hall was pret-tily decorated with potted plants and flowers. Those who took part throughout the day Mesdames Nutter, Weston, Peabody-McKenna, Knowles, Gilliland, Maggie Butler, Aunie Han-son, Kibble, Fox, Carbee, Messrs. Baker, Kra sinski, Turner, Brown. Song by Frank Hes-

Odd Ladies' Hall, 446 Tremont St., Sunday, April 15.—Those assisting in Easter services: Messrs. Hall, Whittemore, Johnson, Smith, Wood, Cohen, Gilman, Brown; Mesdames Thomas, Ackerman, Fisher, Cobb, Brown, Chapman of Brighton, Page of Lynn, Johnson, Gutierrez and many others. Good full house all day. Come and join us next Sunday. Mrs. Gutierrez. President. Gutierrez, President.

Home Rostrum Spiritualist Society. - Sunday, April 15, circle as usual, 11 AM. Messages were given through the following mediums Mesdames Fernald, Mackay, Stone, Gilliland, Ericksen; Messrs. Howe, Nutter, Perkins and others; healing, Mr. Lothridge. Evening service of song, 7:30. Mrs. Robertson of Boston made remarks and gave messages. Dr. E. M. Saunders spoke and gave very accurate de scriptions of spirit-presence, as did also Mrs. Howe and Mrs. Gilliland. Solos were rendered during the evening by Miss Stone and Mr. Howe. The rostrum was beautifully decorated with potted plants. Reception to the President, Mrs. Gilliand, on April 25, 8 P M, the seventh anniversary of her public work. She desires to see all her friends at that time. Test meeting as usual, Thursday, 7:45.

The Children's Progressive Lyceum No. 1, C. B. Yeaton Sec y, April 15, held a harmonious session. Each of the children brought flowers, which were afterward presented to the Chil-dren's Hospital. The lesson subject for the day was "The Summerland." The following members took part in the concert: Laura Sterns, Emma Ptieu, Esther Botts, Irma Carle ton, Clara Weston, Carrie Engel, Mr. Harold Leslie, Iona Stillings, Floyd Sibley, Mr. Arthur Wallis; little Valbert P. Coffee, the baby you living for reasons of are represented "The Holy linist, five years of age, rendered "The Holy City," "Palm Branches," and "Star Spangled Banner." Pres. Hale, in behalf of the Lyceum, presented a beautiful watch to Miss Floyd Sibey, as a token of the friendship and love of her yceum friends. Mr. Arthur and Mrs. W. S. Butler made appropriate remarks.

The Ladies' Lyceum Union met as usual in Dwight Hall, 514 Tremont street, Wednesday afternoon, April 11th, President, Mrs. M. J. Butler in the chair. The regular routine busi ness was gone through and some new memrecordially invited. Mrs. Helen T. Brigham, speaker.

The First Association of Spir trallets holds

6:30; the attendance was one of the largest of the Tuxedo, the season. The evening meeting was called to order at 8 o'clock, and the following took part: Prof. Milligan, piano solo; remarks and messages, Mrs. Fannie Fisher and Mrs. Water-house; recitation, Mr. Arthur Wallis; songs, Floyd Sibley and Mabel Burdett; recitation, Iona Stillings; song, Mr. Nutter. Mrs. Butler gave spirit communications, all of which were at once recognized. Interest at present is cen-tered in the twelfth annual May festival which will be held in Mechanic's Hall. Those who have attended these festivals in seasons past will no doubt avail themselves of the oppor tunity and secure tickets at once. The price of tickets will be \$50, \$.75 and \$100 and are for sale by all the members of the Lyceum and Lyceum Union, at the Adams House and at the residence of Mrs. Butler, 164 Huntington Ave. Secure your tickets at once if you want a good

The Ladies' Spiritualistic Industrial Society
—M:s. C. H. Appleton, President—held its
regular meeting Thursday afternoon and
evening in Dwight Hall. Owing to the disagreeable weather, the attendance was small,
but the evening was pleasantly passed by
holding a circle. April 19 it is expected we will have good mediums and extra talent. Mr Russell, the blind musician, will be there also. April 26 will be the regular dance night, and all are cordially invited. Emma L. Hubbard,

241 Tremont street .- Friday, April 13, the regular meeting of the First Spiritualists' Ladies' Aid Society was held as usual with the President, Mrs. Mattie E. A. Allbe, in the chair. In the evening the following talent took part: Mrs. A. S. Waterhouse, Mrs. Shir ley, Mr. A. P. Blinn, Mr. Packard, Mr. Arthur Wallis, Mrs. Shackley; Mr. Graham, vocal selections. Next Friday public circle will be held at 4 P.M.; evening, "Mediums' Night."

All welcome. A unique entertainment will be held Satur day evening, April 21, under the management of E. W. and C. L. C. Hatch. If you want to spend an enjoyable evening, be sure to attend The management insures a good time and plenty of music. Carrie L. Hatch, Sec.

Massachusetts.

Malden Progressive Spiritualist Society -Sunday, April 15, Easter song service; Scripture reading, remarks, President Barber; song, Mrs. Wiley; instrumental music by a visiting friend; address, Mrs. Hattie C. Webber, fol lowed by Easter greetings from spirit friends Mrs Sadie L. Hand and Mr. and Mrs. Willard Lathrop will be with us in the immediate future. Mrs. R. Morton, Sec.

Progressive Spiritualists' Association, Lynn Delia E. Matson, Sec'y? Sunday, April 15 Easter services were made interesting by the following: Mesdames Matson, Hand, Prentiss, Pierce, Messrs. Moody, Whittier, Louchs, Quaid, Franklin, Fallengreer, Blackden, Snow, Furbush, Baker. The hall was prettily decorated and all were happy. Next Sunday Mr. Chase of Boston. Subscriptions taken for Ban-NER OF LIGHT.

The Arthur Hodges Spiritual Society, Lynn, The Arthur Hodges Spiritual Society, Lynn, T. H. B. James, Sec'y, held services at Templar's Hall April 15. Excellent music by Mrs. J. P. Hayes. At 2:30 Mrs. N. S. Noyes gave a fine lecture on "Easter," also many readings and spirit messages. At 7:30 C. H. Webber of Boston lectured on "Fate and Fortune of Mankind Governed by the Planets." He then gave quite a number of astrological readings. Next Sunday at 2:30, conference; at 7:30, concept.

Cadet Hall, Lynn Spiritualists' Association. Cadet Hall, Lynn Spiritualists' Association.
—Sunday, April 15, in the absence of Mrs.
Nettie Holt Harding, who was expected, re
marks and messages were given by President
L. D. Milliken, Dr. T. R. Nichols, Mrs. Maud
Litch and Mrs. Dr. Caird; music by Mrs.
Bertha Merrill and W. H. Thomas. Next
Sunday, Edgar W. Emerson of Manchester
will be with us. Secretary.

Facts Women

Any article, whatever its merit, must be made known to the public by means of advertising. Advertising, however, though it can do much for a thing, cannot do everything. It may create a sale for a time, but in order to insure a lasting demand the thing advertised must have solid worth.

This is the case with Lydia E. Pinkham's Vegetable Compound. It has solid worth.

Women everywhere have learned this fact, and the result is that there is a lasting and absolutely unequaled demand for it. It has the largest sale of any remedy for female ills in the world, and this has been the case for years.

The reason for this is that Mrs. Pinkham claims nothing that she is not entitled to claim. She can do all that she says she can do, and her twenty years of experience make her advice invaluable. Herexperience has been not only long but world-wide, and she has helped more women back to health than any one else in the world. These facts should, and do, have immense weight with all sensible women. Remember these are not wild statements but solid facts.

Facts About the Good Being Done by Lydia E. Pinkham's Vegetable Compound in Cases of Change of Life, Bearing-Down Pains, Etc.

"I had falling, inflammation and ulceration of the womb; backache, bearing-down pains; was so weak and nervous that I could not do my own work; had sick headache, no appetite, numb spells, hands and feet cold all the time. I had good doctors, but none of them did me any good. Through the advice of a lady friend I began the use of Lydia E. Pinkham's Vegetable Compound, and after taking one bottle I felt greatly relieved, and by the time I had used several bottles was completely cured, so that I could do my work again. I am now passing through the change of life and using your Compound. It helps me wonderfully. I want every suffering woman to know what your medicine has done for me."-MRS. W. M. Bull, New Palestine, Mo.

"Lydia E. Pinkham's/ Vegetable Compound saved my life and gave back a loving mother to eleven children, which was more than any doctor could have done or any other medicine in the wide world. My trouble was childbed fever. The third day after my babe was born I took a chill, which was followed by a high fever. Iwould perspire until my clothes were as wet as though dipped in a tub of water. The chills and fever kept up for three days. My daughter got me a bottle of your Compound. The fourth dose stopped the chills, and the fever also disappeared. My life was saved. My age at this critical time was fortynine."--LYDIA E. BOUGHER, Etna, Pa.

Facts About Two Cases of Falling of the Uterus Recovered by Lydia E. Pinkham's Vegetable Compound.

"I suffered for fifteen years without finding any relief. I tried doctors, but nothing seemed to do me any good. I had falling of the womb, leucorrhea, pain in the back and head, and those bearing-down pains. One bottle of Lydla E. Pinkham's Vegetable Compound did me so much good that I sent for four more, also two boxes of Liver Pills and one package of Sanative Wash. After using these I felt like a new woman."-MRS. G. A. WINTER. Glidden, Ia., Box 220.

"I was suffering with falling of the womb, painful menstruation, headache, backache, pain in groins, extending into the limbs; also a terrible pain at left of womb. The pain in my back was dreadful during menstruation, and my head would ache until I would be nearly crazy. Lydia E. Pinkham's Vegetable Compound has given me great relief. I suffer no pain now, and I give your medicine all the praise."—Mrs. J. P. McSpadden, Rosenberg, Tex.

A Grateful Woman Recommends Lydia E. Pinkham's Vegetable Compound to Every Wife and Mother.

"I have taken eight bottles of Lydia E. Pinkham's Vegetable Compound with most gratifying results. I had been married four years and had two children. I was all run down, had falling of womb with all its distressing symptoms. I had doctored with a good physician, but I derived very little good from his treatment. After taking a few bottles of your medicine, I was able to do my work and nurse my seven-months'-old babe. I recommend your medicine to every wife and mother. Had I time, I could write much more in its praise. I bid you Godspeed in your good work."— MRS. L. A. MORRIS, Welaka, Putnam Co., Fla.

"DEAR MRS. PINKHAM-When I commenced the use of your remedies I was very badly off. Every two weeks I was troubled with flowing spells which made me very weak. I had two of the best doctors, but they did not seem to help me. They said my trouble was caused from weakness and was nothing to worry about. I felt tired all the time; had no ambition. I was growing worse all the time until I began the use of Lydia E. Pinkham's Vegetable Compound. I am now able to help about the house, and am much improved in health."—MRS. A. WALKER, Callicoon Depot, N. Y.



Fitchburg.—April 15, the First Spiritualist Society, Dr. C. L. Fox, President, held services appropriate to Easter Sunday. George G. Lamont of Leominster, Mass., spoke to full houses. The subjects—at 2 p M., "Mediumship Ancient and Modern," at 7 p.M., "Spiritualism and its Easter"—were ably presented, followed by spirit messages; piano selections by Miss Howe; cornet duets by Tafley Manch and Glema C. da Costa. Mrs. S. E. Cunningham of Cambridgeport, test medium, next Sunday. *

First Spiritualist Church, Fall River. Our speaker on Sunday, the 15th, was Mrs. Lizzie D. Butler of Lynn, when she was greeted with fine audiences both afternoon and evening. Mrs. Butler was not in the best of health, nevertheless she gave two very fine séances of about one hour each, and her messages were accepted as being correct. Next Sunday Mrs. Jennie K. D. Conant-Henderson will be our speaker. Thomas Cartman, Sec'y.

The Cambridge Industrial Society of Spiritualists, Mrs. C. M. Hartwell, President, held its regular meeting April 12. Mr. Edgar Emerson entertained a large audience. The next meeting will be April 26, when there will be a sale of fancy goods, musical and literary entertainment, and dancing for one hour. Music furnished by Miss Came, piano, Mr. Swift, cornet, and Mr. Lehman, violin. Tickets for free distribution to friends can be had of the members. Cor. Sec'y.

New York.

First Association of Spiritualists.-Sunday, April 15, Miss Gaule at both services gave many conclusive messages. The program was varied by the presence of Dr. Louis Schlesinger, lately from California, who followed Miss Gaule at each session with evidences of his singular mediumship. It was my sad privilege to attend on Monday last the funeral services held for Mrs. Etta D. Harrington, who passed to spirit life on April 10 after a long period of acute suffering. Mrs. Farrington was a wellknown trance medium, and to her sorrowing family we extend our heartfelt sympathy. Miss Gaule will occupy the platform next Sunday at 3 and 8 o'clook. M. J. Fitz Maurice, Sec. *

Mrs. N. B. Reeves writes: At the Woman's Progressive Union, Brooklyn, Sunday after-noon, April 15, Prof. Lockwood answered questions; in the evening delivered a fine lecture, followed by many convincing messages from our recently arisen loved ones through Homer Altemus of Washington.

A grand service was held under the auspices of the Fraternity of Soul Communion, Aurora Grata Cathedral, Bedford Avenue and Madison street, Sunday evening, April 15, at 7:45. It being Easter Sunday the pulpit and platform were literally covered with lilies, potted plants and cut flowers. The service opened with a prayer, response; anthem, "Cantate Domino" duet, "Love Divine"; remarks, five minutes; anthem, "He is Risen," after which Mr. Courlis gave a ballot scance. It was indeed a glorious Easter service.

Brooklyn, N. Y., April 15, Cerus Hall, Fulton and Troy Ave.—Services opened with singing. Mr. Robertson made remarks. Walter Hayward of Brooklyn addressed us on "Our Angel Guardians," followed with a séance. Mrs. Sawtelle gave readings. A large audience in attendance. Next Sunday Mr. Geo. Deleree will address the society.

Brooklyn, 308 Tompkins Ave., April 15.—The house was handsomely decorated with flowers. A good sized audience listened attentively to Miss Chapin's lecture, "Does Easter Mean Anything to the Spiritualist?" The spirit-friends brought Easter greetings in the form of cheerful, happy messages. WM. C. BARNES.

Other States.

Bangor Spiritual Society—Fred Hall, Sec'y. Mrs. M. J. Wentworth lectured Sunday, April 8 and 15. Subjects of discourses. "The Anniversary of Spiritualism," "The Spiritual Significance of Easter." Mrs. Wentworth will speek again park Sunday. speak again next Sunday.

The First Spiritual Society, Portland, Me.—Apric 1, Mrs. Nellie F. Burbeck occupied our platform. Large audiences greeted her at each service, and were much pleased with the exercises. Her descriptions of spirits present were very correct. Tuesday evening, April 3, she gave a fance for the benefit of the Society at the residence of Mrs. Richard McGrath. The double parlors were filled to overflowing, and the occasion was enjoyed by all, Mrs. Burbeck's controls giving us an excellent test féance. April 8 Mrs. Burbeck closed her present engagement with the Society, holding two services, and having good audiences at each service. She will be with us again next teason. April 15, Mrs. Effic Webster was the speaker and medium for the day and gave very satisfactory (sinces, and we hope to have her with us again next season. H. C. Berry.

The First Spiritual Church of Baltimore successfully celebrated the Fifty Second Anniversary of Modern Spiritualism in its hall on North Howard street, Sunday evening, April 1. The floral decorations of cut flowers, potted plants and evergreens were very pretty and appropriate. A life-sized photograph of our departed President, a picture of the home at Hydesville, with just enough of "Old Glory". above it to show our sentiment of love of liberty and loyalty, added much; and the united effort of our Pastor, Mrs. Rachel Walcott; our President, Mr. Charles R. Schirm, and Bro. Al temus of Washington, with his fine messages and sweet singing of beautiful songs, made this festive occasion very interesting and instructive. M. I. Child, Sec'y. A mass meeting was held in Rockland, Me.,

Tuesday, April 10, under the auspices of the Maine State Spiritual Association, Mrs. Ida P. A. Whitlock being the speaker and medium. Mrs. Whitlock was at her best. The messages were recognized. We shall be glad to welcome Mrs. Whitlock again. F. W. Smith.

Anniversary at Springfield, Mo.

To the Editor of the Banner of Light:

& Thet Fifty-Second Anniversary of the birth of Modern Spiritualism was celebrated with much enthusiasm at Springfield, Mo., on Sunday, April 1st. The attendance was large, the program varied and interesting, and all present entered into the spirit of the occasion without a ripple to mar the harmony of feeling.

The principal address of the afternoon session was given by Mrs. M. Theresa Allen, who never "speaks without saying something" of interest and value. As a clear reasoner and profound thinker she is excelled by few in our ranks, and her poetic impersonations and personal readings are also excellent. At five o'clock the table was spread the entire length of the large hall, and a sumptuous basket lunch

The evening program was diversified by reci- General Traffic Man ager.

Whitlock will again answer questions. BANNERS and Thinkers always sold. John S. Jackson, Pres.

First Spiritualist Society of Salem held services Surday, April 15, at Central Hall, having
as speaker and medium, Miss Lizzie Harlow,
who gave fine discourses on subjects given by
the audience. J. S. Hammond, Sec.

Fitchburg.—April 15, the First Spiritualist
Society, Dr. C. L. Fox, President, held services
appropriate to Easter Sunday. George G. profound sympathy for universal humanity pervades his every thought and utterance. All in all, we may congratulate ourselves upon the complete success of our Anniversary effort of 1900, and hope the coming years will show continued interest and growth. J. A. H. COLBY.

The Veteran Spiritualists' Union

celebrated the Fifty-Second Anniversary of Modern Spiritualism Saturday, March 31, in Horticultural Hall, morning, afternoon and evening. It was a grand, harmonious meeting. President C. C. Shaw presided. Mrs. Sarah A. Byrnes, Mrs. N. J. Willis, Mrs. C. Fannie Allyn, Mrs. Alice Waterhouse, Mr. F. A. Wiggin, Miss Lizzie Harlow, Mr. J. S. Scarlett, Mrs. M. L. Sanger, Mrs. Ida P. A. Whitlock, Mrs. Hattie C. Mason, Mrs. Nellie F. Burbeck, Mrs. Sadie L. Hand, Mrs. Bush-Hall, Mr. A. P. Blinn, and Dr. E. A. Smith spoke glowing words of the past, present and future of Spiritualism. They all alluded to the need of more unselfishness, and the necessity of caring for our poor and needy—making appeals for the Waverley Home in particular—urging our people to help that the doors might be thrown open to the many waiting the happy day. The Ladies' Schubert Quartet, as usual, dispensed most appropriate music. Mr. Harold Leslie sang "The Holy

A letter was read from Prof. Jay J. Watson, expressing regret that illness prevented him from being present, as he and Miss Annie Watson had rehearsed special music for the occasion. Mrs. Georgie Chipman Merchant sang, and Miss Kate Bell Walton contributed a reci-tation. Mr. Willis Milligan, accompanist, was an important part of the day with his excellent piano music. Mrs. McDonald ably accompanied Mrs. Merchant's singing.

The evening, after a few speakers took part, including tests from Mrs. May S. Pepper (who was given a royal welcome as she stepped upon the platform, and was also presented with a beautiful bouquet of flowers from the V. S. U.) was under the auspices of Mrs. M. J. Butler. The entertainment was up to the usual high standard given by Mrs. Butler, and the performances of the little misses would do credit to children of more experience and older growth. All who helped to make the day a success have the thanks of the V. S. U.

The door receipts, memberships and collections of the day amounted to \$312.26 and a deed of a lot of land at Lake Pleasant, worth \$30, given by Dr. E. A. Smith. The expenses of the day were \$135.26, leaving in cash \$177, to which has been added a donation of \$10 from Andrew C. Berry, \$5 from Mrs. J. W. Wheeler, \$50 from John Q. A. Whittemore, making the result of the anniversary in cash \$242 and lot of land worth \$30. Every bill up pipe organ voluntary, followed by the program: \$242 and lot of land worth \$30. Every bill up Verdi Quartet, "Christ the Lord Has Risen to date is paid from the above, excepting just To-day"; solo, "Immortality," Miss Stillman; the mortgages—even to bills incurred three years ago. I give the foregoing that our friends may see that we are progressing. The past year has been a hard one, but we are in clear sailing now, and never have been on a more solid basis. We need your coperation and help to pay off the mortgages, that the Home may be opened. Join the V.S. U. and renew your membership. The annual meeting is near. Come and join in this noble work for hnmanity.
A grand bazaar is being planned, to be held

the first week in June at the Home in Waverley, for the benefit of the Home. The cooperation of every society is earnestly solicited. If you cannot send money or goods, come and patronize the tables—and see the Home. I would be pleased to hear from anyone who will join in this good work. Committees have already been appointed from local societies. Let us have a grand union festival. The object must appeal to all true Spiritualists.

MRS. J. S. SOPER. Clerk V. S. U.

67 Upland Road, N. Cambridge, Mass.

Briggs Park Spiritualist Camp Association.

Our camp will open July 1, and close Aug. 19, 1900. Tuesday, Aug. 14, the State Association will take charge of the program. There were some misunderstandings last year regarding the days set apart for State and National Association days. In order to show that no hard feelings were engendered, we propose to pay all the running expenses of the camp (except the speakers) and give to the State Association fifty per cent. of the gross receipts for daily and weekly tickets sold during the last week. We hope to have a good week, thereby clearing at least three hundred dollars. The workers so far engaged are Dr. Peebles,

Dr. Spinney, O. A. Edgerly, A. E. Tisdale, Marion Carpenter, Mrs. R. W. Barton, Anna L. Gillespie, Mrs. Blake of Grand Rapids, August Ferris and Frank McKinley of Toledo. E. E. Carpenter of Detroit is to be Chairman again this season. Prof. Wm. T. Harris, a singer of State renown, will furnish music. Everything points to success. The first two weeks in Au-gust are open. Would like to hear from some good workers who are to be in this part of the country about that time.

THOS. J. HAYNES, Sec'y. 38 Ransom street, Muskegon Mich.

FITCHBURG RAILROAD,

New and Improved Service.

LIMITED PALACE TRAINS **BETWEEN BOSTON AND CHICAGO** AND ST. LOUIS,

And All Points in the West, North and Southwest.

SHORT LINE---FAST TIME---LOW RATES.

The Most Direct Route, with Latest Improved Service and Fast Trains between Boston and Montreal and All Canadian Points.

For tickets and further information call upon your nearest Ticket Agent, or address

C. M. BURT, General Passenger Agent.

A. S. CRANE, Apr. 21.