VOL. 89.

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BOSTON, SATURDAY, JUNE 1, 1901.

THE HEART'S COMFORT.

Than Spring a thousand times more sweet, With all its promiss-laden hours, With all its promiss-laden hours, That in their chimes your hopes repeat Bet to the music of the flowers.

From out the silence of the stars, Sung by the voices of the sea, Soft whispered by the river bars, Chanted in exquisite harmony.

Down a moon-silvered path to earth It foats to you and me with charms, That fill us with celestial mirth, And wafts us to a realm of calms. Have faith, and Death's thin vell will part. And clear before you will be spread A glimpse of Heaven, while to your heart Will float a message from the "dead." Pure, child-like faith will ope the gates Of peaceful everlasting day, Where many a gold-crowned darling waits For you and me in white array. The ones, who hore the cross of pain With fortitude, await us there, Love-baloed, singing Joy's full strain, Smiling immaculately fair.

The same old love, but strengthened more, And sanctified by long, long years, A benediction will outpour And make you smile amid your tears. The voice that sang in days of old The song of "home, sweet home" is filled With richness now, like harps of gold When swept by angel hands and thrilled. And oh i no matter where you are -Upon the mountain top, or deep Down in the valley, or out far Upon the trackless rolling deep -

Each prayer you send, on wings of flowers Will aye return with blessings shed --A Harbinger of happier hours, Chiming a message from the "dead," h blemme. pler hours, from the "dead." — DEVOTION. sydney, 1901.

Psychic Romances.

BY OLIPH V. HATHORN.

PHILOSOPH

The St., Boston, Man. I DUD highest poetical flights are indeed due to you. Yes, darling, yon are the other half of my-self, as I am of yourself. Happiness is ours, and we will make the most of this existence for others as well as for ourselves!" Then followed some of those tender pas-sages that are so precious to every newly en-gaged pair, but we decline to draw the cur-tain for curious eyes and ears to see and hear the scenes and words of love between these happy lovers. When the bell rang for luncheon, Charlie and Edna sanutered slowly toward the hotel, little realizing or caring for the fact that they were the cynosure of all eyes as they ap-proached the broad veranda. Edna sought the room to arrange her dishoveled hair, and to hide a little of the tell-tale color in her face. At the table they tried to appear un-concerned, and to act their usual selves. But it was of no use; something had hap-pened-something had come into these two lives that had broadened and ennobled them both. Their ignorance of the outward change that had come to them-a change that was apparent to every one else-made them 311 the more interesting to the onlockers. Many a tender smile was cast in their direction by both strangers and acquaintances, who had not forgotten the "old, old story" of their lives, and were momentarily happy in reliving it through others.

Not lorgotten use out, out story or their lives, and were momentarily happy in reliving it through others. Ah! The old, old story! Will it ever become too old to be attractive to the children of mea? Will it ever cease to charm the ear of listen-ing love, or fail to give solace to the aching heart? Never, so long as the heart can love, or the soul can call its own, just so long will the story of man's love for woman, and vo-man's love for man, continue to soothe the troubled spirits of earth, give the healing balm to the wounded form, still the restless beating of the feverish pulses of men, and fill life's cup to the overflowing with the precious effervescing waters of pure happi-ness! Nay, the story of true love will never grow old; it will be ever new, and will gain, by each true repetition, in power until at last the soul alone shall use it, and never fail to call its own into the sacred relation of wed-lock.

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The men sprang willingly to do his bidding, and the horses were soon attached to a light, easy-running wagon. As Charles was about to enter the carriage, Edma appeared with his hat, coat, and a brace of revolvers. She was also attired for a drive, and nad a bundle of linen and other necessities that are used in case of wounds. She sprang into the car-riage. Charles protested, but she said, "We saw his danger together, and together we must save him?" Charles suid no more, but sprang in beside her, saying, "Come on, boys! Some robbers are trying to waylay my brother, and he is in danger from a catamount also. Follow us and help us save him?" With these words, the horses sprang forward at a light tooch of the whip, while four or five men at once prepared to follow him, wondering how Mr. Martin had heard of his brother's peril. "Which road shall I take?" asked Charlie with set teeth, as he came to a division in the way.

"When to the left," replied Edna, way. "The one to the left," replied Edna, quickly. "Drive faster! If is necessary," and forward the horses runhed as if they knew they were bent upon an errand of mercy. Five miles were passed at a forious pace, when Edna said, "Slowly, Charlie, we are near him." Charlie brought the horses to a standstill, and sprang out of the wagon. Edna followed him quickly, when suddenly a few rods in front of them. The horses reared and plunged, and would have broken away had it not been for Charlie's muscle and Edna's presence of mind. Charlie grasped the bridles with a firm grip while Edna spoke to them soothingly, and soon had them per-fectly quict. Charles Martin advanced slowly towari the wild benst, and deliberately pre-pared to fire.

toward the wild beast, and deliberately per-pared to fire. "Look out for the hornes, Edna," he said in a low, constrained voice, "L am going to aboot that entamount. Edna stood at the horses' heads, and gently rubbed their noses, patted their necks; with the result that they obeyed every command she gave them. "Still, now," said she, as the revolver awoke the echoes, and the catamount gave a bound into the air with an angry snarl, that would have sent the horses homeward at a furious pace, had they not been under the hypnotic spell of Edna's voice. Charlie's aim had been well taken, but it required a second and even a third shot to despatch the catamount. All these events transpired in less time than it takes to de-scribe them, but there was yet work to be done. "I wonder where Henry is," said Charlie

scribe field, but there was yet work to be done. "I wonder where Henry Is," said Charlie, as he returned for a moment to Edna's side: "I am almost afraid to look for him, lest I find him dead," and the voice of the speaker shook as he uttered the hast words. "You will find him on the left hand side of the road, nearly opposite the place where the catamount leaped into the road," said Edna. "I will remain with the horses; go and find him."

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LIG

looked about in amazement, and asked, "Where are they?" "Whom do you mean, Henry?" asked Charlie quickly. "Why, those men who attacked me after I yot them out of the lake. Oh, I remember now. They ran away when the catamount aprang upon us. They can't be far away; they must be captured for one of them tried to stab me." "We will look for them right away," said one of the men, and three of the reacting party prepare-to go in search of the asail-nats, when Henry called them back, saying that he would describe the parties and the location where they tried to rob bin. Charlie seated hirdself upon a stone near the road and took Henry's head upon his knee. He gave him a little brandy and water, and in a few moments Henry pro-ceeded with his story. It appeared that he was fishing on the west life of the lake whom a heavy thoudes store

ceeded with his story.
It appeared that he was fishing on the west side of the lake, when a heavy thunder storm came up. He noticed a boat with three men in it out on the lake. A sudden gust of wind capsized the boat, and placed the men at the mercy of the waves. They called for help, and Henry at once warm to their rescue. He succeeded in righting the boat, and after a hard struggle brought the men in safety to the shore. He had left a portion of his clothing on the land, and when he tried to resume his outside garments, a small pocket book dropped upon the ground. He also had occasion to glance at his watch to note the time. These several movements were noted by the men he had saved, yet they said nothing at the time.
They remained with him a few moments, when they made off into the wood in the direction of the road, anying that were going to the hotel at which Henry was stopping. He then asked them for their information, and said he would return that way.
Som fifteen minutes later he started for the hotel. He was about half way from the lake hore of them road, when the three men whom he had rescued from the lake, sprang upon him. He kept them at bay for a time by a few Todiclous blow, when one of them struck it him with a knife. It gave him a slight flexh wound in the left shoulder, and he world have been overcome by his issailants had not a strange their heads, ner of the stored them. His claws raked Henry's left arm, as he fell to the ground, and the men took to their beels, with the catamount after them.
What time was it when ho utoged at four wheads there shoulder, it was three for y-five," replied Heary's four strange of the shelling road a big of the boat in gust four owner," unswered Edna, "We ave experiments, and hove they foury five, for had you is hear stardy four whom hear strange the owner when hear they have the shalt four owner, and the men took to their beels, with the catamount after them.
What time was it when no to looked at jour doits o

Edna. "They must be captured, and put into prison." The four men who had come to assist in Henry's rescue were made acquainted with the fact that his assailants were in the road ahead of them, and it was at once suggested that the entire party should be made prison-ers. Preparations were duly made, and the two carriages were soon abreast of the pedes-trians. They came to a full stop, and before the men on foot knew their purpose, four of the party, including Charlie Martin, had leaped to the ground, and were crying. "Threw up your hands!" The brizands were too much surprised to resist, and instantly obeyed. They were made

"Throw up your hands!" The brigands were too much surprised to resist, and instanly obsyrd. They were made prisoners, and taken to the town lock-up by their captors. Charlle, Heary and Edna returned to the hotel where a double surprise awaited them. Gen. and Mrs. Martin, and Edna's father and mother were on the porch to receive them. Mutual explanations and introductions fab-lowed, and it was a merry party that sat

Fotiars Free.

MAY 83 1901

down at one of the large tables in the dining room for a late dinner. Henry eagerly questioned his father as to the cause of his unexpected visit at this par-ticular time. "We are glad to use you, at course," concluded Henry, "but I know you must have had some powerful incentive to induce you to make this trip." "Well, so I had," replied Gen. Martin, laughing, "I was worried about Charlie, and could not dismiss the impression that he needed me, while your mother feit as if you had been in great peril, and were in need of her."

had been is great peril, and were in need of her." "That's the way we felt about Edna," midd her father, laughing. "We did not feel that she was in danger of her life, but we could not shake off the impression that she wanted us, so here we are." The strange experiences of both Edna and Charlie were some over at learnth and all rea-

The strange experiences of both Edna and Charlie were gone over at length, and all par-tices agreed that a higher power than their own wills had revealed these truths to them. Gen, and Mrs. Martin were much pleased with Edna, while her parents were at once attract-ed to Charlie. The party broke up at an early hour on ac-count of Henry's weakened condition, with the understanding that they should meet at breakfast the next morning. No one of the four norms was agreeded

the understanding that they should meet at breakfast the next moring. No one of the four parents was surprised when the engage-ment of Edna and Charlie was announced, nor was the least objection made to it. When Charlie pleaded for an immediate wedding. Edna alone demutred, but her objecticos were speedily overcome, and the wedding day fixed three weeks hence. The intervening weeks were pleasant ones to all of our friends. Edna and her mother, with Mrs. Martin, interested themselves in the matter of the trousseau for the bride, while Gen. Martin, Edna's father, Charlie and Henry looked on in interested wonder. The day soon enne and Charlie and Edna were made husband and wile according to the law of the land. The higher law of the soul had made them one before they met in mortal form, and they only outwardly sub-scribed to what had long been an inner trut to them, when they took the rows of matri-

soul had made them one before they mex m mortal form, and they only outwardly sub-scribed to what had long been an inner truth to them, when they took the vows of matri-mony. Their happiness cannot be measured in words, nor is it our purpose or province to attempt to describe the emotions of their souls in the hallowed relations that were now theirs. Words are meaningless when they are applied to soul-interpretations, for soul only can interpret soul, and then by a language all its own. True happiness is born of the soul, and Charles and Edna Martin did not need written or spoken words to express their views one to the other. Through soul-perception each knew the other's life and thought, and was evalued thereby to respond in kind without ostentations display of any kind. Scols al-ways know their own, and draw unto them-selves that which ministers only to the highest and truest within them. So it was with Edna and Charlie, and in the midse of their soul-joys we will leave them, as they journey from place to place, acquainting themselves with their nutive land, and growing more and more into a knowledge of the power of the soul, as it expressed insit through the finite channel of one or the other of them. Henry Martin soon recovered from his slight wounds, and, after his brother's mar-riage, journeryed westward into the Stare of Wisconsia, to complete his vacation. Here he found excellent sport in hunting and fina-ing and proceeded to enjoy himself to the ut-most.

ing and proceeded to enjoy himself to the it-most. One morning he entered the dining-room of his hotel, as he supposed, to eat his breakfast in solitary state. He had a daily paper in his hand, and leisarrely perused the same ra-be waited for his order to be filled. He beard the head waiter as he waiter some one at his table, and, glancing up, engph the eye of a haly who had been seared directly opposite to him. "Why, Edna!" he exclaimed in asconshi-ment, "Why are you here? Where is Charlie? Did you come on to surprise me in this way?" The lady looked up in surprise as she heard Hearry's volce, and then colored deeply as be-easedly questioned her. She hesitated a me-ment, and then dropped her eyes, but did not speak. "Elma, are you effended with me? What is the matter? Where is Charlie."

eak. "Edma, are you offended with me?" What the matter? Where is Charlie, your hus-ind?" queried Henry. (To be concluded.)

It would be a poor result of all our an and our wresting if we won nothing be old solves at the end of 10-fit we could r be the same blind lores, the same solf-lent blame, the same light thoughts of h

DAY OF REMORY AND FLOWERS

Break alad aster box of J 19-Al Ia file house of time to be-Censatial In its love employ. Aud sweet as blowsom on the treet Our barcose fought and blief of old, For this grand cause of freedom's plan; Their very bass shall furn to pold, Their very bass make more of man; In bloom and beauty of the Mar, Thus let us keep Memorial Day! * Thus ist us keep Micmorial Day! • For memory which is old jinown, It reathed the day with H wers, Ard in the uight is stars are shown -To glorify and bless the hours: Who made car present rich and fair, They brought God's springtide back sgaln -Whos which log caused dark dengan, So in the bloom and bits of May, we keep with J y Memorial D y! - WILLIAM BRUNTON,

The Situation.

BY BARRISON D BARRATT

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ignment. seromens also have had an influence in production of the present condition of gs. When our movement was strongest, its organizations coost successful, phe-ema wave sought for the purposes of η_1 scientific demonstration, and spiritual lation. They were offered to the world

to make science religious, and religion scien-tille in character. They were not exploited from the platform to the curious, the un-thinking, the unfeeling, and unsympathetic people who were only desirous of whiling away a passing hour. They were studied with care, and made the foundation of the most beautiful philosophy the world has errer known. When they, were placed upon the platform, they were forced into a position not naturally theirs. They belonged to the lab-oratory of the scientist, to the home circle, and to the sacred communion service where a medium goes to those whose souls are hum-pering for the bread of heaven. The offering of phenomena from the restrum opened the door to the counterfeiters, and the counter-feiters soon had things their own way. They either droye the genuine mediums out of em-ployment, or forced many of them into reirre-ment. There are genuine mediums before the public today, and I am far from desiring that phenomena should be done away with. But they have other uses than those to which they are now devoted. They should be coi-secrated to spiritual unfoldment, and to sel-entifie demonstration of life beyond the grave. There may be other causes for the deca-

entific demonstration of life beyond the grave. There may be other causes for the deca-dence of our local bodies, but I will mention only two more. One of them is the ever-present spirit of jealousy that obtains with so many speakers and mediums. It is true that the churches are not exempt from this condition of thiags, but Spiritualists should be above it. Few mediums are there who have one kind word to say of their fellows, and this also is too true of many speakers. The carping and back-bilting of the speakers and mediums soon find their way to the peo-ple, and another weakening influence is set to work. Spirituality never flourishes where inharmony reigns, and I have found the fa-mous Kilkenny cats in many spiritualistic ag-gregations in this natioa. Men and women of refinement will not go where there is quar-reling, or where unspiritual conditions preof refinement will not go where there is quar-reling, or where unspiritual conditions pre-vall. The other is the contest that has been so forcely wared by the non-religions Spirit-unlists against those of their brethren who found in Spiritualism their religion. This contest drove many spiritualism religion. This contest drove many spiritualism thore, ber to one of the branches of Spiritualism above mentioned. This contest has also cost us some of our most learned speakers and earn-est workers. A. B. French, Miss Doten, H. H. Brown, R. P. Ambler, Miss Susie M. Johnson, and many others are cases in point. Than we have some of the causes that have produced the present condition of decay in our ranks. Let me say here that I refer to the decay of our organizations—not to the de-cay of Spiritualism itself. Spiritualism will be cared for by those who gave it to the peo-with whom we must deal. They are the ones who are being crushed by their own inertia, and made to serve as do the slaves in the field. Legislation is against them; their me-diums are being persecuted; their sick and afficted are denied the physicians of their oheje? All that is left to us, as The Light of Trath well asys, is the N. S. A. and the nu-cles that has been gathered around it. The N. S. A., then, is the centre of power to which all spiritualists should look for help in they preselver, the N. S. A. must be equipped to do the work. First of all, hea, let us en-dow the N. S. A. Let us fill its treasury with the rooin of the realm, and make it possible for something to be done. With cash in the reasily missionaries could be employed to labor in all centres where a few Spiritualists reside, upon the same plan that is now fol-building funds, missionary funda, swell as funds for charitable purposes. By putting a devoted missionary in one city or town it would not be many months before he could have a permanet organization established. Ath wood he self-eupporting. The N. S. A. should likewise establish postofice missions, and employ the able

CKETT'S PUBLIC STATEMENT. "I Have Found Benefit and Help from the Use of Dr. Greene's Nervura, and Freely and Publicly Recommend Its Use to Any Others Who May Be Suffering from the Same Troubles."

As Commander of the Clinton G.A.R. Post for to years, and President of the Clinton Co. Veteran Association; as Representa-tive of his district in the State Legislature, and holding other public offices in the gift of the people of his section, the Hon. Mr. Pickett has a wide acquaintance. He is trusted, respected, and looked up to by all. His word is "as good as his bond." Everyone who knows him or his reputation, will understand how thoroughly he has been convinced, before making a public statement. Dr. Greene's Ner-vura blood and nerve remedy cured him of rheumatism and insomnia. Read his letter. Hon, E. J. Pickett, Pickett's Corners, Saranac, N.V.

says:

"It gives me pleasure to thus address you, giving some account of my opinion of DR. GREENE'S NERVURA BLOOD AND NERVE REMEDY. I have used Nervura for some time back. I have been troubled with rheumatism and insomnia for a considerable time. I am pleased to state that I have found benefit and help from pleased to state that I have found benefit and help from the use of Dr. Greene's Nervura in a large degree, and freely and publicly recommend its use to any others who may be suffering from the same troubles. The report of the benefit conferred on my friends has come to me often, and I feel sure that Dr. Greene's Nervura stands high with them, as it justly deserves. You have my permission to withigh this lattice and my obstances the heater it may depublish this letter and my photograph, hoping it may do od to others also."

Rheumatism, insomnia, and all blood and nerve troubles are cured by Dr. Greene's Nervura blood and nerve remedy. No one can doubt this who reads the testimony of the men and women printed in this newspaper nearly

Assemityman E. J. PICKETT. every day. Why do you ignore this great medicine and experiment is ways that never cure? Stop making the mistake of forcing Nature and begin the use of the medicine that works in harmony with natural laws. Dr. Greene's Nervura always helps and always cures

Test its virtues in your own case now. Dr. Greene's free advice is at the disposal of all who are alling and weak. Write to him, or call at his villee, 74 Temple Place, Boston, Mass. No charge in either case.

streams of revenue into the treasury of the N. S. A. How to find them, and equip them, is now the problem for the true friends of Spiritualism, and especially the N. S. A., to

In suc the problem for the true friends of Spiritualism, and especially the N. S. A., to solve. Changes of method should not be too abrupt, but should be continuous and always progressive. Let us make our phenomena what they should be—belps to the unfold-ment of the soul powers of mankind. Let us have our psychic Taboratories from which, as do the chemists, we can send forth the dem-onstrated facts of psychism to a wailing world. Let us make our platforms broader than they now are, by placing our phenom-ena only before those who are qualified to re-ceive them. Let us have commanica hours after the services are over Sunday after-noons, for the purpose of receiving messages from our spirit friends, to which only mem-bers of the society are admitted. This will pht a premium upon society memberahlp, and serve to strengthen its work. Let us abolish the ten-cent door fee, and return to the old time method of paying for our own religion. Let us do away with itinerant speaking, and settle capable men and yonen for one or more years. Let us consecrate ourselves naew to our work, and go forward hand in hand, d-termined to win the victory. We can, we must overcome jealousy by spiritual-izing our own natures. Let us love ourselves naew to buy so doing we will ever find the good that lies within the souls of all our fel-towmen.

ling our own natures. Let us love ourselves last, and by so dolg we will ever find the good that lies within the souls of all our fel-lownes. Let us cry a truce to the contest between the religious and non-religious elements in our ranks. Essentials count for much, while hon-essentials amount to nothing. This bat-tle is a mere quibble over words. The Infin-tic Intelligence of one Spiritualist means ex-actly the same thing in the last analysis, as does "Natural Law," or "The Supreme Prin-ciples of Nature," or others. Let us cease bandying words, and deal with realities only. The soul of man is the thing for which we are in search, and it can only be found by looking within ourselves to find our own. The soul can only grow in wisdom and goodness by proper exercise in those directions. If Spiritualists will but remember this truth, they will at once reconsecrate themselves to Spiritualists will but remember this truth, they will at once reconsecrate themselves to Spiritualists will but remember this truth, the Roman Catholic Church and the Chris-tian Scientists are cases in point. I hold that the first tep now to be taken is to bend every energy to the work of endow-ing the N. S. A. with funds to do its work as outlined in part above. Organize our forces by philoded. Object lessons to the work of free by building upon a perpanent basis, and not by sporalic efforts. The work of M. A. and Mrs. Sprague has been excellent, but they have had to cover too much ground. The home missionary is a greater necessity than any timerant, be he a State Missionary, or an employee of the N. S. A. I say this with all respect to those now in the field, for 1 know that our local societies will soom be gone foreyre unless some new departure is made. I know that our local societies will soom be gone foreyre unless some new departure is made. I know that our local societies will some the single that in a sub-truces some the departure is made. I know that our local societies will some than hand they now are. Our local bodies are le

The stolelsm of an Indian is no more mar-velous than that of a prond woman falsely maligned,-Ex.

Suggestions. Wise and O herwise.

BY RUSS H GILBERT

To the Editor of the Banner of Light: The head of the theorem of the second of the se

Abme." Abi my friend, there is your mistake. Most people are costent in a measure with their own lives; what they need is something to open their erres to the fact that all work is noble, all effort useful and all love divine. That something is that which we get at a meeting which enables a man to go bome and content-sly eat a cold supper if wife happeas

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Clear the Way.

Clear the way. Tes, clear the way. See the way, know it, red lit! There is but one line, it is between the higher and lower; between what works to lift and that which depresses; between thoughts and feelings, which are unseen in men. The bigher and lower are in men; displace every obstruction by letting faith, confidence, char-ity, lore and wisdom crown in every thought and environ. Try it, and lore will displace have, castoons, dogmas, sectarianism and par-tysism by the action of the Iafinite Power, which is 'ma perfect in a hair as beart.'' Try it, and the displacing overcoming processes in men, will be as perfect as are the Infailte Soul processes in every fibre of the universe! Get away from gloom and blackness! Get into the unobstructed light of the Infailte Sonl Power! Get there yourself and every fill will diel Get these and life's every place will be easy!-Ex. **Bereint for "Yen."**

Receipt for "Yes."

YOU MAY NEED IT IN YOUR BUSINESS.

Take two ounces of smiles, about the same quantity of impressive nods, mix well, shake a little; then throw in a polite nursle, and you have a tolerably good "Yea," if you fol-low it at once with that most recent of all aphorisms—"That's all right!" Deliven Delivan

The hill of adversity is easily climbed when one starts upon a foundation of determination and pluck.-Ex.

lanner of Tight. BOSTON. SATURDAY, JUNE 1, 1901 Spiritualist Societies.

IP We desire this list to be as accurate an p satisfie. Will correlative ar conductors please actify us of any errors or anissions. Notices for his column should each this office by 15 o'close to m, of the fastming preceding the date of p siteation.

GOSTON AND VICTNITT. Beston Spiritual Temple meets in Bertsty Han (Beressy meets, every fundar at 0.3 A. w. ad 1.3 P. w. Y.A. Wight, speaker and psychic K. All ... Pressari Hary L. For these, 12 Maywood B., Balury. The Geopel of Spirit Beston Boelety, Minds M. dog wybeits, Assemb D. Hall, FM Hunthgreits Avinne, Bu-day whether and the Spirit Berginses through the mediumhily of the paster.

medicinally of the pattern. They Prive in the partner, the structure of the force type of the every finite at 14 Tremont arrest. Business meeting at 4. Foreing construction 128. Ers. Mattice a. 4. Allow Frenderic at the structure of the structure of the structure of the Baseline of the structure of Harden of the structure of the structure of the structure of the Harden of the structure of the Eagle Hall, 619 Washington Street.-Metinghed every bunday and Thursday afterneon. Mrs. Nutter,

Best every building and Thurnday Mermone. Mrs. Nucley, The Ladder' Eprintmal Statements. Mrs. Nucley, m stal to Dwight Hall, 14 Transon treest, every Thornday. Includes meeting At 32 PARS, evening Incoming, 163 PAR Tor 2 Ladder' Eprintma Union meetin every Wechne-day affermous At 41 Tremos treest, Earthough At 9, 10 Tor 2 Ladder' Eprintma Union meetin every Wechne-day affermous At 41 Tremos treest, Earthough At 9, 10 Torong Statest, Schwarz Market, Angel Statest, Schwarz Torong Statest, Schwarz Market, Angel Statest, Schwarz Demmerchall, Hall, 404 Washington Street-Burday at 11, 207 and 17 and 17 and 17 and 17 and 17 and Deprintma Meeting Statest, Advisor Witzhney, Conductor, Deprintma Meeting Statest, Advisor 17 and 17 and 17 and Deprintma Meeting Statest, 14 Aun. 128 and 17 and 17 and Statest, Schwarz Statest, Statest, 19, 265 Crease Kirget Barter Statest, Schwarz Statest, 19, 265 Crease Kirget Meeting Statest, 14 Aung 15 August 15 Markst 20 Statest, Schwarz Statest, 19, 20 Statest, Schwarz Statest, 19, 265 Crease Kirget Statest, 19, 20 Statest, 19, 20

merville B, trituellat Soci ty, 55 Crass Street M. La Roche, President, Meetings Sunday, Tuesday Friday evenings, 7.30. Developing circle, Thursday, Cambridgeport, Washington Hall, 573 Masinchu-setts avénue. Meetings every Sunday at 2.50 and 7.50 F. M. L. J. Akerman, president.

J. Aterman, president. The Cambridge Ladustrial Society holds its repor-mentions the second and foata Friday of the month Cambridge Lower Hul, 61 Mass. Ave. Mrs. O. M. Hars. O. Birthon, Mass. Supper at 438. Evening in cellings at 8 alness meetings at 8.

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To A. S. Children. Hind Hedlum, holds free meeting every 50. of 9 eventing at a 9'coice, jab Tompting transmense, mar Qates at ends. Beance Prids, evening.
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Review of the Field.

Determining the second seco

rence, Mrs. F. A. Wirgin. Trustees Huni Fund: Mr. J. Q. A. Whittemore, Mr. Charles Whittemore, Mr. F. A. Wiggin.-Mary L. Portes, SeeY. Commercial Hall, 64 Washington St., Mr. M. Adeline Wilkinson. Conductor. May 19 -Morning service led by Mrs. Mary Lorentz, Strategies and St. Mr. Marking service led by Mrs. Mary Lorentz, remarks, Mrs. Blanchard; mes-sages, Mr. Tuttle, Mr. Hizrins. Atternoon: Scripture reading and prayer, Mr. Charles, Mrs. Lovening; mesagew, Dr. Black-den, Mrs. Over, Mr. Hizrins. Atternoon: Scripture reading and prayer, Mr. Janness, soloist; Scripture reading and prayer by Rev. Mr. Fred de Bos; address, Mr. A. F. Hill, subject, "The Mediumahip of the Salatz," followed by Mrs. Rateal with spirit mesages, also Mr. Tuttle. These meetlags will be continued al summer. Mediums are invited to assist. Banner of Light also for seles-Recorder. Exten Lyzen, No. 1, had a short, but very interesting sension. There were few to take and the entertainment, bat all did will. Dr. Hale made. Interesting remarks of the Hard of Jines, particulars to be gree later. Our annual banquet takes place. Weinsday, May 2, in Bed Men's Hall-S. E. Jones, Bee'r. Barton St., Boston, Friday, May 24-The regular meeting of the First Spiritualist Ladles' Ald Ecclety was held as unual with the president, Mrs. Mattle E. A. Allbe, in the

In the evening Mrs. Mattle C. Ma of at the piane; Mrs. A. S. Waterbo

You Are Next.

John Vedder, M. D. President New York Sinte Anti-Vivisection Society, Sangerties, N. Y.

Pan- merican Buffalo

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An Appeal for Ald.

An Appeal for Aid. To the Eliter of the Banner of Light: The members of the Jacksonville Murani Spiritualist Aid Association resolved at its last meeting that language is inndequate to ex-press our feeling of graining toward those who gave timely aid without which the ser-fering of a large number of Spiritualists would have been intensified. Later on we shall mention all the names of those who so liker-ally contributed for the relief of Spiritualists and elsewhere to give us additional aid as a host of Spiritualists of the United States and elsewhere to give us additional aid as a host of Spiritualists are without tood, cloth-ing and abelter. We also desire to erect a spiritual temple and library at Jacksonville. Do not deny us the necessary aid. Mail all contributions to August Buering, 153 Iliver-side Are., Jacksonville, Florida. Respectfully, August Buering. President Murtual Aid.

Plea for Religious Unity.

JENKIN LLOYD JONES IN CHICAGO CHRONICLE

JERKIN LLOYD JONES IN CUICAGO CHROFICLE. "Greatest and most wooderful institution of all the ages, the Roman Catholic church has met and is today meeting with sac-cess," said Jeakin Lloyd Jones of All Soils' Unitarian church in explanation of the state-ment be made before the Woman's club to the effect that some form of Catholicism was to be the religion of the future. "What is more," the cleargyman continued, "the Catholic idea in religion is today trium-plant. The Roman church has succeeded be-cause it grasped the ideal of entholicity, of uniformity, of harmony, of oneness. I am not defending that church as succeeded be-cause it grasped the ideal of entholicity, of uniformity, of harmony, of oneness. I am not defending that church as succeeded be-cause it is today, it will meet its Waterloo, because it harbors within itself the extran-ous belief of a creed imposed upon man from without instead of the belief coming from withou manner diverse races, hostle na-tions and allen peoples. It represents bena-tifoly our democratic ideals. Go today into a Roman Catholic church and you will see the main Actebile ideals. Hor dord is set tracks for the poor. There is an alr of aristorrenz, a something of fine dress, about may protestant churches which excludes the poor and the inconart as effectively as if a policeman which a club were stationed at the poor and the inconart as arfordirely as if a policeman which a club were stationed at the door.

"The

policeman with a club were stationed at ie door. PLEARS FOR UNITY OF ACTION. "The Roman church has always stood for intralization, for combination. Now In in-strial life men have long come to recognize the value of this. Business men combine di laborers organize unions. But the 600 700 clerzymen in Chicago today are not as ell united as the holecarriers. Each is fol-wing his own bent. If instead of this under organization how wonderfully power-di it could be. If men wonld co-operate as wonderful force as they do for greed what wonderful force for good their union could ledit a great ful it co heartily

ful it could be. If men would co-operate as heartily for love as they do for greed what a wonderful force for good their union could wield! "What has Protestantism done? Well, it has analyzed and remalyzed and defined once more, until today we have seventeen kinds of Methodist, thirteen kinds of Bap-tists, twelve kinds of Presbyterians and some-550 different denominations all told in the United States. This is not merely scan-dialous; it is imbedie. Every inbed on re-ligion is a libel. There can be no scheme en the multiplication table more fibered on the point rule. "It is, indeed, true that this splitting up of sectarianism has brought us, or rather forced us, to a split of toleration. For co-operation, a relish of companiosalip. Yes, a man may believe in Christ as son of God or as Christ only as prophet, or he may be-lieve in no God at all. But he can neverthe-less work in harmony with all of as. Re-placing the creed basis of religion we should have the work basis, the common, the con-tinuous life. We should have a 'credo', the T believe,' but not the 'crede', the K onlieve in the god can be achieved the stat that set of the Roman Catholic church grasped the idea of divisity in life we are getting back to it in the cenancient fathers of the Roman grasped the idea of divinity cetting back to it in the cen-

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HOW TO FIND OUT.

where and set is share tweeneys: colliment or setting indicates a condition of the kidneys: if it sta is eridence of kidney trouble; leave to pass it, or pain in the corriscing proof that the kidneys proof order.

WHAT TO DO.

Are out of order. WHAT TO DO. There is confort in the knowledge so eftem repressed that Dr. Kilmer's Swamp-Roet, the great kildsey and bladder remedy. Foldfilts very wish in caring rheamatism, pain in the back, kidney, allver, bladder and every part of the urinary parsage. It corrects inability to rold the start and scaling pain in pansing it, or bad effects following use of liquor, wise or beer, and overcomes that unpleasant ne-cessity of being compelled to go often during the day, and to get up many times during the next of the mild and the extraordinary effect of Swamp-Hoot is soon realized. It stands the day, and to get up many times diring the most distressing cases. If you need a medi-cites in fity-cent and one-dollar its. Toot and a book that tells more about it, both Kilmer & Co., Binghanton, N. Y. When-writing mention that you read this generous offer.

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CONTENTS.
ALL AND ALL ALL Kolandreimi Phi-na, L.Rui, & Ob-Who by Searching mind, & To the robig 1 38 The Sparton Gods.

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You Are Next. A rare, beautiful and sparkling sem, sur-rounded by extensive and primeral forests, that's Rangeley; and as a fashing or health up of a chain of six lakes, mid each abounds in the choleset species of salmon and trout. Fishing is a recreative sport which numbers is devotees by the tens of thousands, and there is anothing to do but to eajor the bright smaline, and health giving air and the calm of the translet extension of the sity, and there is a necessible should be also there is nothing to do but to eajor the bright smaline, and health giving air and the calm of the translet extension of the sity, and there is a constrained by the bright smaline. And so accessible has the region brows of that the sportsman leaving Boston on thorse it that the sportsman leaving Boston on thorse it that the sportsman leaving Boston on the night Pollman is landed at his rendes-pont of the following dy. An inter-enting guide on fishing, estilled "Fishing and Hunting," is published by the Passenger De-Boston, and for a two-extent stamp you can be the and if you are a therman, you need it Niantle, Conn.

Niantic, Conn.

The following is the list of speakers for the camponeeting season commencing June 24 said continuing until Sept. 9, Inclusive: July 7, Dr. Geo. A. Fuller; 14, Miss Lizzie Harlow; 21, Mrs. Carrie E. 8. Twing; 23, Mr. F. A. Wiggin. August 4, Dr. B. F. Austin; II, Arthur O. Smith; 18, Mrs. Sarah A. Byrnes; 25, Mrs. Enfo Webster. Sanday, Aug. Hith, will be devoted to the National Spiritualists' Association. Mary A. Hatch, See'y. South Windham, Conn.

Cassadaga Camp.

Cassadaga Camp. The arcadian-quiet that broods over fair Cassadaga camp during the viater monts, has with the advent of spring, been dispelled by the bastle of activity and sounds of prepa-ration for the summer season filling the air with the rhythmic song of busy saw and rag-ing hammer. A pleasing feature of the camp on May 14th, to continue until the 12th of July. This school of Mr. Hull's is meeting with flattering success, having many local at-tendants and a good percentage of students from a distance, notably Texas and Califor-nia. The coming event claiming the immediate attention of Lily Dale residents and visitors is the annual June plenic to be held on the for the occasion are Rev. Moses and Mra. Mattite Hull of Buffalo, N. Y. Mr. Lyman C. Howe of Fredonia, N. Y., and Mr. Thornas-Grimshaw of St. Lonis, Mo. Scott's hand and orchestra of Sinclairville, N. Y., with fur-nish musé for the three day: Kession. All indications are prophetic of a proper-more sew arrivals on the grounds than at the coming of many strangers. In anticipa-ition of the season's needs, the association is making every effort to have the grounds and hotels in perfect realiness for the confort and enjoyment of the summer guests. An intellectual program of unusual strength and bateling the season's duck be shall be pleased to speak at length care. **Kast Secy**, C. L. F. A. **For Nervous Hendache**

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Spiritualism.

From the columns of the secular press we note that Spiritualism is very much in evi-dence these days as a favorite subject of discussion. Its "decline (7)" is mentioned with ever recurring frequency, and com-placent astifaction. The address of the President of the N. S. A. at the N. Y. Mass meeting is also commented upon, and no op-portunity is lost to quote what he did not say, yet avoids points he really made No allowance is made whatever for the mis-takes of the reporters, who wrote up the Contration. It is boildy stated that Pres-Barrett declared that Spiritualism was every-where declining, and that our local societies had failen to less than sixty in number, whereas four years ago there were over six hundred. There is scarcely the basis of fact in that assertion, for the President made no such declaration. From the columns of the secular press w

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New York address are lased upon what posi-tively we know that he sold. Solos over scalesp Bipfrinklish have ac-opted gradiele roperts of the scalar press ar marks, and have proceeded to read, not only President Barrett, but other speakers as well, severe loctures for their alleged pessimism. These whences and would-be candidates for functional were tractical and the decline mea-tioned were tractical and the second the tractical by the function of the general public, and state the function of the general public, and state the function of the second the tractical by the second tracting and will not countenance when analceshift policy as that indicated by the function of the state of the tractical by the second tractical and the tractical by the second tractical and on the second tractical and the second the seco

Brave Words.

Brave Words. We speak thus of the plea of Congressman Charles R. Schirm of Maryland, who is de-fending the will of the late Frederick Fickey, Jr., of Baltimore, who bequeathed the bulk of his estate to the First Spiritualist Church of that city. "1 an a Spiritualist and I am proud to be one," was the declaration of the brainy young Congressman. The Baltimore World says that "The young representative made a powerful and recling address." It was a manly, coarageous act to stand up be-fore a judge and jury as he did and declare his belief in Spiritualism. His frankness may make him some political enemies, but it will win for him the respect of every honest man in Maryland. Mr. Schirm has an able assistant in ex-Gov. Whyte, and a strong fight will be made to sustain the will. An orthodox sister of Mr. Fickey is is making the contest, alleging undue influence, unsoundness of mind, and the usual accompaniments. Mr. Fickey was a man who did his own thinking, and was never under a mental cloud in his life. His judgment was considered sound upon all questions by those who knew hin, and there was never a man in Maryland more capable of making a will than was Frederick Fickey, Jr. We congratulate Congressman Schirr upon his able and fearliess defense of the right, and wish him success in the case. ontest, alleging undue influence, unsoundnes

Church Absorption.

Many Spiritualists prate about "absorbing the Churches," and of "gaining possession of all church buildings for use as spiritualistic temples." These claims sound well as thet-oric, but where is there any evidence of their verification?. It is true that a few zocieties have purchased church buildings that had been outgrown by the denominations that owned then, but is no case has a church come over to Spiritualism as a body, nor has any building been turned over to the Spiritualists without there was cash behind the bargain to pay for the effort. Unless there is a change of method in the conduct of our local socie-ties, many of them will continue to "grow small and beautifully less" until the absorp-tion process will be applied from the other side. All talk of the absorption and speculation. There are not twenty-five mil-lions of church members in the United States, let alone five-sixths as many Spiritualists. There are perhaps two hundred firty thou-sand Spiritalists in this country, and it will take quite a few days for two hundred fitty thousand to absorb twenty millions. Many Spiritualists prate about "absorbing

The Law vs. The Bible.

A circuit court judge has upheld the In-liana law prohibiting practice by Christian Scientists and magactic bealers. But no one has as yet moved to strike out from the 16th chapter of St. Mark the words; "And these dars shall follow them that believe; in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents, and if they driak any deaily thiag, t shall in no wise hurt them; they shall lay hands on the sick, and they shall recover." Ex.

hands on the sick, and they shall recover. Ex. The judges who are condemning Christian Science all claim to be followers of Jesus of Nanareth, whose words are quoted by our ex-change directly from the Bible. Yet these same judges complacently trample the Rible underfood, and deay their Lord and Master, Jesus Christ, every time they hand down a decision against the people who head disease as Jesus did, and who, by their works, prove that they are his true ministers on earth. 'The courts uphold the men of medicine in their a naboly warfare against the liberties of the

peepie, dong their religion, and studify their own conseignees in order that the few may prosper at the expense of the many. Neither-Jeeus, nor the lible, nor health are of any account when their uphololog will reader it necessary to change the laws of man. How consistent some Christians are!

Prof. Fred P. Evans.

A recent letter from this gifted psychic states that he is obliged to make a change of quarters in New York City, on account of the building of the new subway there. At the present writing Mr. Evans does not know where he is to be located. He will notify the Banner at the earliest possible moment in order that his many friends and patrons may be able to keep in touch with him. We wish him success wherever he may reside,

Dr. Dean Clarke.

Dr., Dean Clarke, the well-known speaker and advocate of the spiritual philosophy, and erstwhile pro tem editor of the Banner of Light, is about to make a tour of the Western States. Dr. Clarke is a man of ability, and has lost none of his oldtime power as a thinker. He will leave Boston June 1st, and societies wishing

Settled Speakers.

It is a plensing fact to note that those local societies that have done the best and most successful work are the ones that have settled speakers. This is a straw that indi-cates the course of the wind add our dyspep-tic spiritists who want a variety at each meet-ing, and a new speaker every week, are re-spectfully requested to make a note of the fact. Spiritalism is soon to take a new lease of life, and will astound its enemies and pretended friends by its wonderful virility. Settled speakers will bring this about.

Prof. D. Alfonso Herrera.

This gifted scholar and fearless champion of Spiritualism in Mexico has taken leave of earth at the comparatively early face of sixty-three years. During his life, he filled many positions of trust and honor, always acquit-ting himself with credit, and honoring his country by his distinguished services. He was one of the foremost scholars of his na-tive land, and was a member of a larce number of scientific, educational and literary societies. He was well known as an author, and wrote at length upon the subject of Spiritualism. He has gone home full of honors, at the zenith of his fame. Peace to his memory. This gifted scholar and fearless champion

Does Prohibition Prohibit?

Does Prohibition Prohibit? It²is well known that legal prohibition of the liquor traffic has ever been a most stu-pendous failure, but there is one kind of pro-hibition that actually does prohibit. That is the kind that makes each soul-man say to his physical self. "I forbid you to drink one drop of intoxicating liquor while you are my servant." Prohibition of that kind always. wins; no other ever has or will succeed Self-prohibition is the one safe guide and rule for life. It makes no hypocrites, creates no criminals, and compels man to face him-self. Temperance, yes-temperance in all things-in eating, drinking, speaking, in dress, in manners, and in morals. If prohi-bitionists had more than the one leae of sup-pressing liquor-drinking, their platform would soon contain many more people.

Religious Faith.

The Presbyterian Goofession of Faith is the old Calvan istic statement of doctrine, and in the evolution of mod-ern thought and belief on religious topics it has become in a measure obsoleto. Descer Equalican.

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A Correction.

In our historical sketch of the Banner of Light, published in our birthday number, we inadvertently omitted the name of Mrs. B. F. Smith from the list of mediums who have been at the head of the Banner circle during been at the head of the Banner circle during the past forty-four years. Mrs. Smith suc-ceeded Mrs. M. T. Longley in 1894, and served about two years, giving way to Mrs. Jenne K. D. Conant. We gladly make this correc-tion in the laterest of historical truth, and as an act of justice to Mrs. Smith.

Dr. A. W. Edson.

Dr. A. W. Edson. This well-known friend of humanity and defender of the "good Cause," in Lansing, Mich., has takes leave of earth. He was a Spiritualist from conviction, and devoted his life to the service of humanity. He believed in organization, and labored earnestly to ad-vance the cause of co-operation in his State. At a comparatively early age, he has gone home, and now rests from his habors in the home he prepared for himself in the higher spheres by his own efforts here. Dr. Edson was foll of sympathy for the afficted ones of earth, and was never so happy as when he was gold or sympathy nor the afficted ones of earth, and was never so happy as when he was belowing human suffering. He had no to fear of the future, and went bravely forth to meet his beloved compasion who had pre-ceded him in spirit-line about two years. He will be missed by hindreds of people, and will be mormed anceredy by them all. Peace to his mormery.

rm⁵a se as that various as life itself, and to the man who puts The himself is right relations with his fellows and their the world nothing is devoid of educational the quality.—Hamilton Wright Mable.

The V. S. U.

The v. b. U. The officers of the Veteran Spiritualist Union for the year neat ensuing are as fol-lows: Fresident, Irving F. Symonds: Somer-ville; vice-presidents, Mrs. Ella Wheeler, Mrs. M. Nichols, Mrs. Minie M. Boule; clerk, Mrs. J. S. Boper, treasurer, A. P. Bilinar historian, Moses T. Dole; auditors, Hebron Libbey, Mrs. M. H. Curits, Geo. L. Clark, This society is organized for the noble purpose of doing good, and all Spiritualists who are desirons of alding those who are in need should at once unite with it. As soon as the property at Waverley is disposed of and a good farm purchased, the Union will be able to care for those of our own who are now eking out a loyeless existence upon the town farms. Speed the day when the good work may begin.

C. W. Leadbeater.

C. W. Leadbeater, the able and efficient-feader of Theosophy, will lecture in Chickering Hall, Bostoa, Tues-day, June 4, and Friday, June 7, at 8 p. m. This will be a spleadid opportunity to hear first hand this eminent representative of oc-cult philosophy upon the interesting subjects of "Reincarnation," "Karma," and "Occult-ism." The price of admission has been fixed at the small sum of twenty-five cents, hence no one is debarred from the pleasure of lis-tening to Mr. Leadbeater on that account. All friends of progressive thought should make an effort to attend these lectures.

make an effort to attend these lectures. ISBro. Ludlow Patten has our sincerv thanks for valuable clippings. Surely the preachers are awakening to a knowledge of the value of spiritual truth to the world. There is far more probability of the clergy-men absorbing the truths of Spiritualism, and expressing them under a new name, than there is of the Spiritualists absorbing the preachers and the churches.

and the churches. ##Spiritualists, do not trust to your wills in making donations to Spiritualism. The most carefully drawn instruments seldom stand in court, owing to the religious prejudices of the judge and jury. If you have anything to giv-to the Cause you love, give it while you live. Make out deeds for your real estate in due form, and see that they are placed on record at once. Transfer your bonds, and mori-gages, also your eash contributions while in the form. Don't wait until you have become a denizen of the spirit world before you think of alding your religion. The N. S. A. and the several State Associations await your action.

Join action. Let Do animals exist in the spirit world? As life is indestructible, it is impossible for us to conceive of such a thing as the anni-hilation of even an atom of life, were such a division possible. If men and women sur-vive the change of death, then all living things are subject to the same law. Heaven would not, be complete without the singing birds, the playful squirrels, the noble horse, the patient ox, and the faithful dog. Give us a rational future, or none.

LTDo mortals make the most of their op-portunities while in the form? If they did, would there be such a painful lack of soul-light as is now everywhere apparent? Why is it that Spiritualists, who claim to be in search of their souls, turn aside to foilow the rush lights of finite opinions? Seek for soul-causations, if you would make the most of your earth lives, O Spiritualists, and then will-you live to good and noble pur-poses.

17 Luigi Storti, the Massachusetts mur Erlaugi Storit, the Massachusetts nur-derer, who was doomed to suffer electrocen-tion, during the month of May, has had his sentence of death commuted by Gov. Crane, and goes to the State's Prison for life. This is one case where the instincts of humanity have saved our State from the crime of legal murder. May capital punishment be speedily abolished.

to Gen. Fitz John Porter has passed to the higher life. Every person who is familiar with the history of the late civil war, knows the story of Gen. Porter. He has received many encomiums from the secular press, but there are many intelligent people who will always feel that his dismissal from the army was only just and right. He lived to be re-instated in the service, and has gone home to meet his own life's history face to face.

EFC Congressman Boutelle, of Maine, has passed to spirit life from the McLean Insane Asylum, where he has been confined for two years. His was a sad end. After a brilliant career in the navy as a defender of the Union, and faithful public service as a mem-ber of Congress, his mental faculties were suddenly obscured, and his life closed in the darkness of delirium. He was not a great statesman, yet he was faithful to his trust, and that virtue in a public servant, in these days of political, degeneracy, is worthy of more than a passing notice.

LTPresident McKinley has been compelled to abandon his tour of the Western States on account of the illness of his wife. Mrs. McKinley was stricken in San Francisco, and only the best of care made her recovery pos-sible. The President's devotion to his be-loved wife is the subject of praise on the part of all Americans. It is worthy of emu-lation on the part of every husband.

We carry in our own natures the record of every sort of contact with Nature, and of every stage of the evolution of the soul. Nothing in the way of exeportence is wholly novel to us, because at some period in our race life we shared in it; and in the depths below consciousness there is something which is new to the individual, but which is eld to the race because it is, part of that race memory to which all men have access.—Hamilton Wright Mable.

Report of the President of the New York Association of Spiritu-alists for the Year Ending May 31, 1901.

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"Spirits are not finely touched but to fine

issues." So if the children have the benefit of spir-itual unfoldment that goes hand in hand with well conducted Lyceanas and a thorough home education we need not fear; we want to live and preach the living gospel of this living age. But back of all problems there is a resolving of the forces into individualities.

"Not systems fit and wise, Not faiths with rigid eyes, Not wealth in mountain piles, Not power with gracious smiles, Not eyen the potent pen But wanted 'men'."

So listening angels bow their heads and ask you to make just true men and women out of your boys and girls.

LEG SLATION

THE MISSIONARY FIELD

THE MISSIONARY FIELD. THE MISSIONARY FIELD. It is that a feeling of sorrow that I chron-aries at work in the state because the Spirit-understand the state of New York would not contribute either by membership fees or con-mether has it been possible to arrange mass page to co. The mass meetings held in Alle-page to the state of a state or and the state of the state secret and the state of the state of the state of the state interposed in our spiritual papers reflecting the state state of the state state of the state state of the state of the state state of the state of the state state of the state of the state the state of the state is the state of the state of the state of the state of the state the state of the s

should be done during the coming year. **THE NEED OF THE HOTE. THE NEED OF THE HOTE.** The need of the hour is a "parting of they ways" so that Spiritualian will be understood for a shap, those who have a new how the second second second second second parancles to a shap, tholding out [olving in-def second second second second second they are a second second second second they are a second second second second they are a second second second second second they are a second they are a second second

is so thoroughly misunderstood when trive to bring it down to a level with

There is a part of a level with relative to bring it down to a level with relative. "Dear Friend, I would like to know if you can locate s party for me and bring about a anpy union and make release between both families and your price. I went to see Prof. —, and he said he could throw an influ-mer over him that would make him either come to me, or send for me to come to marry him, but he wants to charge me too moch, and being poor and having to work for a liv-age leanot afford it." I wrote the girl to come and see me and she lid. She was a sweet faced, innocent looking ift, and told her story with every appearance of trothrulness. "I wrote the for a lower much, but there you week and board myself. I loved the young man I wrote you about very much, but there was trouble and he wrent away. Prof. — arys if I will pay him one hundred due is a can-tor due or you they quickly, but as I can-to due the very saturday night and bring a Jollar, and sit a while with him he thinks in perhaps less than a year he can bring him o me."

per may way say will not

perhaps less than a year he can bring him to me." I told her how utterly futile any such ar-rangement would be, and tried to interest her in the real spiritual thought of soul growth. No state is exempt from these migratory individuals and it is the duty of Spiritualists to demand references from the "developers" and "uniters" of human destinies before they are received at our hearth stones or placed before our societies to cheapen a truth that is divine. No person will be facilized to do right if they feel that they can have this cover of the inducence of the truly good while they are doing wrong.

If they feel that they can have the variable of the influence of the truly good while they are doing wrong. Would that we all might live by Kent's ethical maxim: "Act as though the principle by which you act were, by your will, to be made a universal law of nature." It is not Spiritualism alone that is infested with these shadows. Every denomination has them; at times we hear of them in the pulpit and in the pews. Sometimes there is a power strong enough to turn the shadow into a sun-beam; the we thank Heaven; but when they will not change it is not right that the mildew should settle upon others.

FQUAL SUFFRAGE.

should settle upon others. FQUAL SUPPRAON. The New York State Spiritualists' Associa-tion has from the first, by voice and action in placing upon its list of offleers women, em-phasized their loyalty to women and belief in her executive ability. A slight concession has been made by our legislators giving women the right to rote in cities and towns as to the expenditure of public meneys. We hall with joy every bit of vantage galaed, and hope most enracestly for more. A few years ago during the constitutional equivation held at Albany some women of the state were given a hearing upon this subject. Nheteen women representing different organ-legitions of the state made a plea for entran-chisement because it was just. We thought we had won so kindly were we received. "But the speeches being ended All turned and descended, The pikes went on seling, Much delighted were they But preferred the old way." SPIRITUAL TRAINING SCHOOL

SPIRITUAL TRAINING SCHOOL.

SFIRITUAL TRAINING SCHOOL. We would recommend that all who can do so take advantage of the Spiritual Training School now in sension at Lily Dale. As in the past liev, Mosses Hull and wife and A. J. Wearer of Maine are the tenchers, ably as-sisted by Mr. Hull's daughter, Mrs. Jhanke, who will give lessons in elocation, and there are other teachers for other departments of work.

who will give lessons for other departments of work. Also J. Clegg Wright and Mr. Lockwood will give a course of lessons to all who may desire to avail themselves of the opportunity. The New York State Association carnestly desires that the present year will be the banner year for Lily Dale, also for Freeville, the camp of Central New York. This is a young and needs your patronage. The organization at North Collins known as the "Hriends of Human Progress," whose president is Bro. Frank Walker, the first president of our state association, is an organization at has, perhaps, done more to advance the Cause of Spiritualism than any other organization in Western New York. Thomaands have learned spiritual truths in the dim old woods in which Hemlock Hall was situated, and new that it is removed to a more central place it is yet the Mecca of the young and of those who have grown oil and grey in the years in which they have labored for that organization. And we know that a many of the risen ones reach out their hands to us doday, and were our ears attuned to heavenly words, we could hear our brother, George M. Aralon, bldding us "God speed" as we jourfier on.

Again I ask, as in my last year's address, has the sprittal ceaters mentioned units with the state association for mutual benefit to themselves and the spread of a gospel very dear to us.

OUR LITERATURE.

OUR LITERATURE. The Renner of Light, the oldest of our spir-tinal papers, should have a place in every spiritualist home, while the Procressive Thinker, The Light of Truth, The Religion, Philosophical Journal, The Sun Plower, and no doubt other papers like the Two Words of England are great factors in the great spiri-ual movement. The cost of all of them would not begin to equal the amount paid out yearly in worthless reading that is poon forgotten, while the bools and pamphlets written upon the subject are legion. Invest and see the real genins of a Cause yet in its infancy. THE X. S. A.

THE N. S. A.

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e crust are the blows leveled a up the stones so that we ach reformers are stoned until t fet us be kind one to the of avenly blessings into each life, achieve success atil they success

heavenly blessings into each life, "Methinks if we could see each heart, as Heaver views it, So much of sorrow, care, So much of sorrow, care, Of Joy so small a part, Poor broken human heart! So pitiful 'twould seem, cur hand would no more brukes it."

Sketch of a Prominent Theosophist and Occultist.

<text>

Pawtucket, R. I.

To the Editor of the Banner of Light

To the Editor of the Banner of Light: I have seen in the Banner so much about the decline of local societies, I thought it best to let you know that the Pawtucket Splritual Association is not on the decline. It was intended at the opening of the season to close for the summer on the last Sunday in Max, but we will have with us, June 3, Mrs. S. C. Cumingham of Cambridgeport, and on June 9, 16 and 23, Mrs. May S. Pep-per of Providence. This season the society started a Lyceum; it is doing very nicely, and on Tuesday evening a free meeting will be held at the parlors of City Hole through the kindness of the proprietor and his wife, who are good Spiritualists. We need more of them in all clies. We hope to have these meetings all summer. It is not money the societies need most, but good vorkers. Yours in truth, Chairman of the 'Mays and Means Committee of the Pawtucket Spirit-ual Association.

Spiritualist Camp Meetings for 1901.

Spiritualist Camp Meetings for 1901. Cassadara Lake, Lily Dale, N. Y., July It to Sept. 1. Onset, Mass., July 14 to Sept. 1. Marshalltown, Iowa, June 21 to 20. Clinton, Iowa, July 28 to Sept. 1. Marshalltown, Iowa, June 21 to 20. Clinton, Iowa, July 28 to Sept. 1. Marwich, Mass., July 14 to 37. Camp Progress, Mass., June 2 to Oct. 6. Ema, Maine, Ang. 20 to Sept. 8. Vicksburg, Mick, Aug. 2 to 25. Ashley, O., July 14 to Aug. 14. Chesterfield, Ind., July 14 to Aug. 15. Queen City Park, VI, July 28 to Sept. 9. Earreliff Grove, Chemsford St., Lowell, Mass., June 2 to Sept. 29. [Others will be added to the list as soon as we learn the dates.]

Announcements.

Announcements. Mr. J. S. Scarlett, of Cambridge, will be speaker and medium for the Malden Progres-sive Spiritualist Society, Masonie Building, 16 Pleasant St., Smaday, June 2, 7.30 p. m. Arthur 8. Howe and Mrs. Gilliand-Howe of Boston, are located for a few weeks at 172 Pearl 8t., Clevaland, Ohlo. Societies desiring good speakers and test mediums will to well to correspond in regard to dates; terms reasonable, also engagements made to clicies further west; correspondence solle-ted. Mrs. C. Fannie Allyn, of Stoneham, In-spirational speaker and medium, will speake for the First Spiritualist Society next Sun-day evening at 7 p. m., at the residence of Mr. and Mrs. Goodpeed, 34 Highland Are, Pitchburg, Mass.

Spiritualism in New Bedford.

The Harmony Society of New Bedford, or-ganized December last, in the house of Mrs. Martha F. Chamhag, has held its sessions in Cornei's Halt, a place devenced itting the reception of pure, emancipated spirits. The society has been privileged to be indulatered unto by the following speakers daid test me-diums: Mrs. Minnie Sonie, Mrs. Sadie Hand, Mrs. S. C. Conningham, Mr. F. A. Wiggin all of Boston; Mrs. B. W. Belcher of Mari-boro; Mr. J. S. Scarlett of Cambridgeport; Mrs. Tillie C. Republics of Springfield; Mrs. Sarah Humes, Mrs. Ida Whillock of Provi-dance.

Sarah Humes, Mrs. Ida Whitlock of Provi-dence. While the treasury has not been as rapidly filled by membership fees as we would have desired, it has been repletished by the gen-erous response of the public, whose interest and appreciation of the taient brought to them have been practically demonstrated. The harmonious atmosphere has frequently been commented upon by our speakers, and also by those seeking refreshments at a feast where none could be found had not harmony prevailed. We would take this occusion to correct the statement reported in boston, by some entirely outside and alien spirit, to the effect that such wranging and discord has prevailed in our midet as to necessitate the calling of official assistance to pour oil on the troubled waters. This statement is not true.

the troubled waters. This statement is not true. We close our season encouraged, and as-sured of a prosperous opening in the fall, rendered stronger and wiser by one scason's growth in light and shade. We seek to broaden the circle of those who have entered iato light, and while all our efforts have been carried on quiety, and almost uknown to sister societies, we have the satisfaction of knowing that some have been directed to the "way, the truth, and the life." and that others have been strengthened for service by the gleams thrown out from our Beacon Light.-Mrs. Susie C. Gifford, See'y.

Beyond the Vail.

To Subscribers for this Wonderful Book: Be it known to all concerned that the work of publishing "Beyond the Vail" is already

De it known in alt control the Vali' is already begun. All subscriptions for the book will be sent to the Hudson Kimberly Company, pub-lishers, 1014 and 1016 Wyandotte Street, Kanasa City, Mo., who will receipt for all moneys received, and when the book is ready they will promptly fill all orders for it. "Beyond the Vali' will be sent to those who order it before publication for \$1.50, post paid. The price of the book thereafter will be \$2 per copy post paid. The money, when possible, should accom-pany the order to emable the publishers to proceed with the work. The Hudson Kim-berly Publishing Company is a well known and perfectly reliable firm, and will carry on the work as fast as money is paid in. This book will fill a want that no other can and is greatly needed. By order of the Committee on Publication. E. J. Schellhous, See'y.

It will require about five months to get the rork ready for delivery, a little depending a prompt responses for cash orders.-E. J. S.

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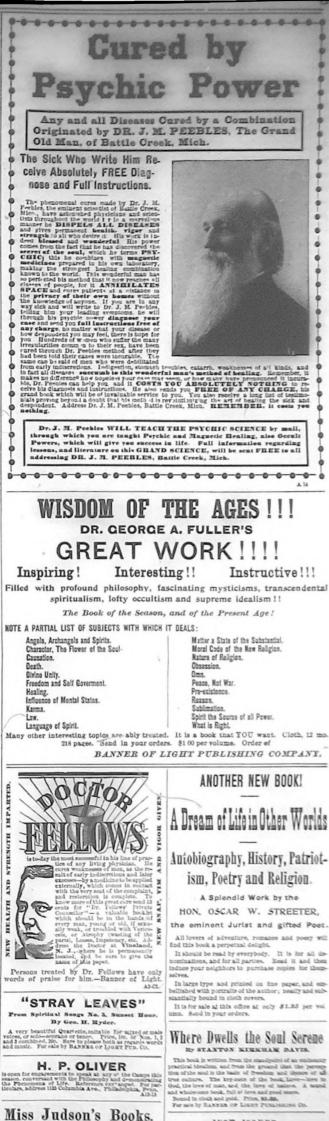
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Automated



SPIRIT Message Department. ORS OTVEN THROUGH THE MEDIUMSHIP OF

MRS. MINNIE M. SOULE.

ations are given by control of her own vidual spirits seek-The following communications are given by Mrs. Scule while under the control of her own pulses, or that of the individual spirits seek-ing to reach their friends on earth. The mes-neges are reported stenographically by a special representative of the Banner of Light, and are given in the presence of other mem-bers of the Banner staff. These Circles are not public.

Report of Seance held May 2, 1901, S. E. 54

MESSAGES.

Frank Howard.

<section-header> ing me this or

<text><section-header> do. No matter what the rest say, I believe she has the strength for it."

Hattif French. I use the spirit of a tall, slender, rather dark complexioned lady. Her eyes are brywn and beautiful, her skia is fair and pale, and abe comes with a quiet air as though abe were atraid of making somebody trouble in her effort to return. All at once tears couse into her eyes, and abe covers her face with her hands and sobs as though her heart would break. She says: "Ob, when I get hers I feel that I have used up all the strength that I had and that I won't be able

to say all that I desire it. Twant to tell you that my name is Hattle French and that I lived in Portland, Ore. I have come all the way here because I heard of this circle in that place. This part of the country is not the least bit familiar to me. I have become assured by some spicits who lived in my old home that it is possible for me to return and I am making this experiment to see if I can get to my own. If you will, seed this mes-sage to Charlle; tell him that whatever he does, he must make some opportunity for me to get to him; it is better for him; not only can I help him, but it is better for him; not only can I help him, but it is better for kim; out only can I help him, but it is better for kim; to the his lack of interest in the subject. I shall never feel-content until I am able to express to him some things that are important to me. I have Aunt Emma with we and abe is try-ing all abe can to help me, but it is pretty hard when one doesn't know and is striving to get into a condition where the truth of our existence is uticrly disbelieved. There are some circles beld in that place and I am sure it would be easy for him if he would but try to get the message from me. I can't say any more. Perhaps some time I will be able to express myself better."

Now I see the spirit of a man about fifty-five spiral of the lass dark hair with a little of the gray mixed in it; it is parted almost round, full face, and he wears gold specta-cless. He is a nice looking man and seems so particular about his expression. Every work ormes, out as clearly and distificity as though a public place. He says: "My name is Gard-ner Chass and I lived in Pawtucket, H. I. I rame over here I expected that I would be with the same interests that I had had before I died. I hayarit yet discovered just why it is that so miany becopie are going on in their pride and inorance when the fact is so eri-died to go right on with the kind of life and with the same interests that I had had before I died. I hayarit yet discovered just why it is that so miany becopie are going on in their pride and inorance when the fact is so eri-died to go right on with the kind of life and with the same interests that I had had before I died. I hayarit yet discovered just why it is that on many becopie are going on in their pride and inorance when the fact is so eri-died the instant we are released from the and preached and believed are so very far from true. I don't suppose you people why are living in the life of the liberal thought hat they will be ushered immediately lito the presence of God and his angelse. It is so absord when the evidence is given by those work have been in this land that that thing does not part. How the thing ever start of have no idel would go back and say something for myself and at least feel that I first on the people and you folks have any first the so a believing this sort of fairy story that I decided I would also is surprised to first have no is believed and so surprised to first first may have the man saint, and yea fueld a they will he as interval has if she had and a the so goes so many years that I do the the total when how as using and theore to first first may the team belows the team the start first may streshe the thus hetter than this far based the was the to the what

The perhaps the good work will go on faster. Thank you." **Milly Carr.** Thank you." **Milly Carr.** The next spirit that comes to me is that of a lady about thirty-five years old. She is short and plump and has a samp little way. She clasps her hands together and comes up to see if it is all right for her to go on. She to see if it is all right for her to go on. She and says, "Oh, oh, I am so glad to come that I don't know how to express it. I bellered this before I came over to spirit land and so I haven't much to say in the way of sarprises that came to me, but I do want to send mes-sages and I want them to go where they be-long. My name is Milly Carr; I used to live in Everett, Mass. I knew that I had they wan't interested in public work much, but year to receiving from the spirit and I knew that spirits could come if they wanted to. I wan't interested in public work much, but to say feit a desire to know more about my own. I want to send this word to John, David and Sarab. I want them to sit form in a circle and I am in hopes if they do to be abe to make some manifestation. They used to ist when I first câme over here, but they ment a list câme over here, but they ment a list câme over here, but they ment a list câme over here, but they ment a directions it will be better for us all. My mother is with me and she says. Tell the boys that very effort they make to understand what we say will help them as much as us." I have baby, too, and he is as weet and preclous to me as the was when I was here and had here." Mary Ebersman.

I was here and had ner." Mary Cherman. I see an old, old lady about seventy-five years old. She stops me and asy, "Seventy-seven, dear; you guessed pretty well." She is small; that is, short rather than plump, and her halr is quite white. The forchead is full of wrinkles, and the face, too, which shows to me that she had an expressive face and the wrinkles came in it. She says: "My name is Mary Sherman and I was well known by all old Spiritualists. I had a great deal of work to do. I fought along this line because I believed it was right and when I

came over here I found my guides and friends just as real, just as much interested in what I had done as anyone could wish. My hus-hand died a long while before I did, but I never foit that he was dead. I felt his pres-ence; his splicit was ever near me, and it was a confort through those days of struggle and trial, and now as he studes with me and we give our word again from the split life, it is our greatest confort and pleasure. I want to send this word to Helen: That there is no meed of her fretting and worrying so. I am doing all that can be done and instead of ait-ting in the house and wondering what is to be done, she had better get up and go out and change conditions. Baby is all right. There is nothing for her to fear for the fa-ture and she most not mind what slanderous toagues have said about her, but just take things as they come and make the best of them, and that is the advice, of one who knows. I want to tell her that T have been at the home farough the sickness and and wo near to the other life the little one was, but the splits,—not I alone, but those with me,—helped to save the little one. Thank you."

Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND SEVENTY SIX. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:) One of the first Spiritualist lecturers I ever heard was that stanch old pioneer in the cause, Mrs. Sophronia Warner Bishop. It was in Minneapolia, and I had secredly stolen down to Mrs. Pruden's little hall, for this was before I dared risk the position of the Seminary by being known as an investigator. Her triangheat enthulsem was conflations Seminary by being known as an investigator. Her triamphant enthusiasm was contagious, and the rapidity with which thoughts, words surprising to one who had never seen the like. Further acquaintance showed me her noble nature and her generous heart, and though not prepared then to go as far as she did. I felt that she was on the right road. Later, we met at Clinton Camp, and after that our earthly paths diverged. But when the gifted H. H. Warner was having those severe trials in Brooklyn last

But when the gifted H. H. Warner was having thoses severe trials in Erooklyn last year, and came to my door, he was gladly received as the son of Sophronia Warner and also for his own valued self. Later, when he was aided to leave Brooklyn and go to Ohio, where he met grand success, and ulti-mately purchased a homestead in Michigan, the old friendship between his mother and me was re-cemented.

he was nided to leave Brooklyn and go to Ohio, where he met grand success, and ulti-mately purchased a homestead in Michigan, the old friendahip between his mother and me was re-cemented. So when I read of late that she had passed to the higher life in Alden, Michigan, all her children being present, and that her son Heary officiated at the funeral according to her expressed wish a few days before, it seemed to me that this transition was an al-most ideal one. Loving and filled with wis-dom to the last of earth life, surrounded by her dearest here, and joyfally received by the loved ones beyood, it was meet that her fa-vorite hymns be sung, for "the mists were in-deed rolled away," as she met the departed "beyond the river," in the "sweet bye and bye." She was interview in the progress of the human race in vyrry respect, she was trady spiritual and humane, her aim was to allevi-ate sorrow, and she denied herself for the good of others. What she was on the earth plane she is today in the spirit world and her children will gratefully cherish her mem-ory in their heart of hearts. Some persons speak of dying as passing to the inner life. There is a deep meaning in the thought conveyed. While here, we live much in the outer life, and many cover there-by the interior life of the soul. Our fleshly bodies hide to some degree the real self, but when we shuffle off this mortal, and the soul is clotted only in lix evanescent, transparent paychie form, the real nature of the tree cgo will be wrapped in clouds of less or greater blacknees. Loving souls will delightedly ac-company the former, but will shrink affright-ed from the latter class. But here we nometimes meet those who disquise their hate under polite and smooth word, and are not known to be as they really are by the multitude; though sensitive ones shrink unconsclously from them. Harred is so shocking to inkse who dwell in another at-mosphere, that those who feel it try to hidd themselve to a feeling of hate. Those who yield to such a feeling have no th

Still an instinct of self-preservation leads

And assimilate their whole inner inture with it.
 Still an instinct of self-preservation leads them to induge their wicked feelings only in secret, and to prevent their manifestation to their mainfestation or their business interests, though they will in unguarded moments display their malevolence towards these whom thay deem unprotected.
 We see the workings of this evil passion in the work about us, and we do not think that there exists a sadder spectacle. But it is easy for spiritual persons to alp all such feelings in themselves in the bod, for they will know their blighting influence on the inner nature. No person who holds anger, jealousy, hatred, envy, or revenge, has any claim to the name Spiritualist. He may indeed believe in spirit reature and in the manifestations, and in so far he is of course a Spiritus. But as Spiritualism proper has to do with the tree development of the inner or soul nature, one who desires this development will carefuly guard against the faintest sign of any of these malevolent passions, and esrneetly out-root them.
 Of all helids, perhaps fealousy and envy are to the most insidena. We may think we have in one direction, and behold

• plantain weed, they spring up some close. But by watchfulness and deter-on, we think they can in time be con-, and especially by the following ex-

mination, we think they can in time be con-quered, and especially by the following ex-pedieut. It is not enough to uproot them. It is necessary to substitute for them, after they have been rooted up, the opposite feelings of love and delight in another's good. When we are tending our grass-plot year by year, it is not enough to pull up all the plaintain and pursley as fast as they ap-pear, leaving the ground bare in spots. We must plant the sweet-smelling and persistent white clover, or set in sods of unmixed grass, and water them carefully. Then as they grow, there will be no room at all for the weeds. In like manner, if we find ourselves inclined to be jealous of any one in particular, it will be a good way to think of the good traits of that person, and of the good that the has per-haps accomplished. By persistently looking at this brighter side we shall in time, if we be good Spiritualists, find that our jealous sympathetic love has taken its place. So when that lion has been beaten flown, we may, like Bunyan's pilgrim, go on our heavenward path rejoicing. When my father was in earth life, if he heard day one speak unkindly of another, he would remind the speaker that if the person discussed was to thristian he ought to love him too much to feel unkindly to him; and if he were not a Christian, he ought to pity him too much.

him too much to feel unkindly to him; and if he were not a Christian, he ought to pity him too much. This was noble doctrine, standing in the position in which he then stood as a church-man. Now his outlook is larger and he would advise all to conquer unloving feelings on the broad ground that all creatures came rrom God, whatever their religion or their race, and that God is love. I had written ss far, Mr. Editor, when I was interrupted in my work by a call from two Spiritualis taldies, who wanted to see how I look, hear me talk a little, and tell their own spiritual experiences. Their visit took up the remainder of the afteraoon, but I hoped to write on Sanday. Sunday found me in painful illness, and I have been pros-trated ever since, and now try to finish this letter two days late. My mother bade me make this explanation, and also tell you about the dear suffering lady whom I went to New York to see, in a rein-storm, last Saturday. She had written me a few days before, say-ing that she was slowly recovering from an ancident, and had exhausted all her resources. Her relatives all dead, she was at the age of fifty-three left to fight life's battles alone. She thoogkt if she had help this summer, she would recover enough to take a position in the autumn. We all receive such letters from time to

the autumn. We all receive such letters from time to time. There was a sincerity and a simplicity that went to my heart. The writer was sci-dently a lady, of both education and cultiva-tion.' I determined to go to see her, and judge for myself, thinking that I could return directly and not be long in the storm. We make purposes, but circumstances often alter them. then

Them. The house was difficult to reach, being in a part of New York that is nearly an intri-cate as the old part of queer but always dear old Boston. The neighborhood and house were good, and every room utilized by tenants by a landlady, who seemed severe, but no doubt has her own troubles to meet her own reat. I was taken up two flights, to a small room with a half window, which rents at three dollars a week, strictly in advance. We now come to the real difficulty, which is to describe the lady, for we may be thought to exagerate. I have seldom in all my life seen so grand and so winning a personality. She has been a leader in her time, but her once powerful physique is but a wreck since her accident of two years ago. A bicycle waar run onto her, striking her leg, whirling her round, striking the back of her head on something, perhaps a curbstone, and leaving her unconscious. Before this hap-pened ahe never knew what it was to feel ill. She has never felt right since the fall, but thinks she is gaining, though very slowly. She is weak; she trembles with any alight ex-ertion, her head ahakes a little. Of course, she has not worked at all in two years, and all fier money has dwindled away. Before that she hed a fine position in an Institution in Boston, which she gained for a month's trial, over meer than fifty compet-tors. She held that position six and a half The house was difficult to reach, being in

a month's trial, over more than fifty compet-itors. She held that position six and a half

Hora. She held that position six and a hair years. She has psychic gifts of rare and exquisite quality, and has convinced numbers in private life of spirit return, though she has never worked for money as a professional. Her principal spirit guide is Dr. Edmunds, nephew of the Judge. I asked her many direct questions, and her statements are corroborated by evidence. She

I asked her many direct questions, and her attacements are corroborated by evidence. She refers to the best and most reliable persons. What had abe eaten that day? Half a bot-tle of milk and some crackers. She had a few left in the bureau drawer. How much money had she left? Only two cents. Did she over anything for rent? She had paid up till the next Wednesday. Could she stay a week longer without paying? She was not al-lowed.

longer without paying? She was not alr lowed. I had run low myself, and had but two dollars, but I said she should have balf. We went to a restaurant close by, and she had some nice mutton broth and bread. When we came out, I gave her the dollar. Then I went to brother's, and he lent me moacy, so that I could carry her half a pound of but-ter, a little cooked meat, and four dollars more. She could now pay her rent and food for another week. I went home exquisitely happy, though I got ill by being wet. She has written me since that these lines are ever with her: "Abdia with mer fact falls the execution

"Abide with me: fast fails the eventide, The shadows deepen. Lord, with me abide. When other belows fail and comforts flee, Lord of the helpless, oh! abide with me."

She had asked for a message for me, and she heard these words: "Blessed are the merciful, for they shall obtain mercy."

hat the invited Means A sin hoping that the Triends in southern New Jerssy who invited me will receive her for a few weeks. Meanwhile, if any of year readers feel inclined to send me aid, it will so straight to sapply her daily needs while she is recovering her bodily health. The lady in Back Bay, Boston, who mailed me \$2.00 Sunday, anonymously, to be used a: I thought best, is hereby assured that it is al-ready in the hands of my sweet and suffer-ing friend Elizabeth. Yours for humanity and for spirituality, Abby A. Judson. Arlington, N. J., May 17, 1901. a rew w

A Twentleth Century Catechism.

Lesson Fifth - Are We Immortal P

BY W J COLVILLE

Q. What is meant by Immortality?
A. Superiority to the influence of death.
Q. What is death?
A. Death is change, disintegration or disorganization of some compound.
Q. Does man ever die?
A. There is absolutely no evidence of the death of a human being, because there are no valid reasons for believing that the hody which fails into decay, is the humain entity.
Q. What attitude should we take towards our bodies? ir bodles?

our bodies?
A. We should take good care of them, cherishing them as valuable instruments, but we should not be anxious with regard to what becomes of them.
Q. Are there any proofs of human immortality?
A. There are many proofs, among which may be mentioned a very widespread consciousness of immortality within the human race and a vast amount of eridence continually accumulating to show that we have a much wider sphere of influence than that limited by the physical organism.
Q. Is it necessary to die?

much while sphere of inductive that that limited by the physical organism.
Q. Is it necessary to die?
A. It is necessary to go on changing our bodies, and if we no longer need a certain kind of body we shall assuredly either succeed in transforming it or lay it aside.
Q. What do you suppose is the condition of those who have laid aside their fieldly bodies?
A. As individual entities they are as much alive as ever and they are sure to find means of expressing themselves in such bodies as their requirements may demand, but a body is not necessarily a flesh and blood structure.
Q. What do you think is our condition in the other state?

Q. What do you think is our condition in the other state?
A. By getting rid of our external shapes we do not change our characters, therefore our first experiences in the next world must be in exact accordance with our dominant affections at the time of our departure from this world.
Q. Do our beliefs in this world influence our condition in the hereafter?
A. Beliefs are important everywhere and always to the extent that they influence our character. Such beliefs as have a tendency to enable us are of real-service, but character is the all-important question.

Q. Can we know anything definitely con-

Q. Can we know anything definitely con-cerning the unseen universe? A. Many people declare that they receive satisfactory evidence that they are holding communion with friends who have "gone on before," and as similar testimonies have been furnished in all ages there is at least a rea-sonable foundation for Splritualism as op-posed to Materialism. Q. Do you consider that telepathy or thought-transference throws light on immor-tility?

tality? A. Undoubtedly, all evidence of our abil-A. Undoubtedly, all evidence of our abli-ity to commune with each other paychically tends to prove that we are all spiritual en-tities endowed with capacities to live and act apart from physical organisms, and as we develop our psychic faculties more perfectly, we shall receive increasing evidences of our immortal nature.

we shall receive increasing evidences of our immortal nature.
O. Do you think our personal appearance will identify us in the hereafter?
A. Personal appearance is always change-able, therefore if we depend upon it in our present state, we find it very unsatisfactory. Depond personality is individuality, and this it is which enables us to recognize each other spiritually, no matter how frequently or radically the materials composing our bodies have shifted their positions or how completely new material has taken the place of old.
Q. What is meant by Clairvoyance?
A. Clearer vision than ordinary: a clairvoyant is one who sees further than most people see and can therefore obtain more than average information concerning the constitution of the universe.
Q. What is Clairaudience?
A. Unnamally extended hearing; a clairaudient is one who can hear more than most people hear, and is therefore able to reveal many facts of which people in general are ignored.
O. What is Peychometry?

many facts of which people in general are ignorant. Q. What is Psychometry? A. A perception of the inner principle of outward things including some ability to trace the history of a person, place or article by coming in contact therewith. Q. How can we best develop our splritual resultion?

Q. How can we best develop our splritual facultes?
A. By living simple, wholesome, natural lives, keeping our appetites well under con-trol of reason, devoting some time to quiet contemplation of the nature which surrounds us, and by keeping resolutely free from wor-rying over details, and above all from allow-ing our temper to be disturbed by triffes.

This is not such an everlastingly old coun-try yet. Deer still sometimes swim across Long Island Sound. Two of them crossed it not long ago where it was thirteen miles wide.

A person is higher and better than any-thing said or written. He who is below words, oral or written, must be weak indeed. -Ex.

A Life Portrait.

Artist stood with folded arms hile on the floor his palette lay All artist score with instead of the While on the flow his palette lay Broken in twain. Against the wall his picture leaned— Grand work in despirate travail born 'To teach its lesson to a needy world! Sent forth in all the glow of hope; Sent,—nad returned, because, forsooth, There was no space to spare For unknown names upon the "line!" "Why live? still less,—why starve?", he cried! And drew a loaded pisto: from its case! "Hold!" said a volce! "Who speaks?" he asked,

asked a vocci "Who speaks?" he asked provide the second se

homes, Where each one treasured on its private walls His master-piece! A crash! The dull thud of a weighty fall! It was the pistol flang without; while lol Hope-strengthened fingers had resumed the brush.

And patient hands toiled on! -Hope Huntley, in The Theosophist.

Recompense.

Abstract from a Lecture Delivered by Charles E Dans, at Waltham November 1, 1900.

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Source than ourselves, we shall always re-ceive it, for it has been said, "Ask, and ye main receive." While we may have all power within us to fan at always best to depend on conserves, belleving that we are cominotent: for only within any are we able to exhibit our power yithin any are we able to exhibit our power yithis and allow it to go to rack and will soon full some other sphere or planet to inhalit. Spiritualists and church-member are always looking for recomposite of the thrite. There are black sheep with that they give. Spiritualists are continually flat-tion of the second state of the spirit of the plate to be a second to be able to be able to the spire. Spiritualists are continually flat-tion of the second state of the spirit of the plate to be a second state of the spirit of the plate to be able to be able to be able to the spire. Spiritualists are continually flat-tion of the spiritualist are continually flat-tion of the spiritualist are continually flat-tion of the spiritualist are continually flat-tion of the spiritualist. The second of the spiritual works are the result. Just the moment are medium entertains joglous thoughts of an-other medium, the second are bound as when any works are to the result. Just the moment are and who reter into blat substandards. Why is it that so many of the mediums of today are half unfolded and a diagrame to our blassed of

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The Philadelphia Spiritualist Society.

Boclets. The Philadelphi Spiritualist Society was the present time. During the month of April we had the services of Mr. and Mrs. Eller Carpenter, who did a grand work in our city, and were instrumental in bringing numbers each between the spirit friends. The seed sown will maky the Spirit friends. The seed sown will maky the Spirit friends. The reading the spirit friends. The seed sown will maky the subject was first ar-titualist Library. The subject was first ar-station that exception for a permanent Spir-mat an active member, was instrumental in decided success, the friends responding very generously. Mrs. J. Hinds, one of our board, books; other friends contributed generously: Dr. Peehes, Margaret Gaule, Ker. B. F. Many otheseler also gave a large number of books; other friends contributed generously: Dr. Peehes, Margaret Gaule, Mrs. S. C. Frener, Mrs. Essinwanger and Mrs. South Bay head and rear be sent to Han-set and hay the Hall, sth and Spring Garden Mrs. Ed vebster of Lynn, Mass, is now drawing better audiences than suual for this time. I. Webster of Lynn, Mass, is now drawing better audiences than suual for the set or year.-Mrs. Thomas M. Locker.

Passed to Spirit Life.

Dr. Albert W. Edson, a clairvoyant physi-clan and a prominent leader in the State Spiritual Society, passed to bigher life at his home, Lansing, Mich., May 6, of heart fail-

The funeral was held at the home May 9th The funeral was held at the home May 9th 9 a. m. Dr. Spinney of Reed City officiated G. H. Clark.

The funeral was held at the nome May Fig. 9 a. m. Dr. Spinney of Reed City officiated. G. H. Clark. Thesday, May 7, at Denver, Colorado, Mr. Lewis F. Thayer, arged 19 years. For many mouths Mr. Thayer had been suffering from that most dreaded form of dis-case, consomption. At the last the transition was very sudden. His father, Mr. Fred C. Thayer of Newton, was summoned by a de-spatch simply saying that he was failing. He had not been gone more thin an hour before another despatch was received stating that his spirit had taken its departure. The fu-neral was held at Newton, Monday, May 13, the writer officiating. A singular coincidence might be mentioaet here. Just one year ago that very day, the writer officiated at the formeral of Mrs. J. Q. A. Whittemore, who was the young man's annt. Certainly, Mr. Thayer in his bereavement has the heartfielt sympathy of a host of friends. But sympathy availed little ta such a time. The loss overshadows everything, The heart cries out for the departed and by horing presence of his spirit. May the dister be consoled by the lowing presence of his spirit. Den A. Fuller.



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BANNER OF LIGHT



Children's Spiritualism.

THE FLOWERS.

A Geographical Story.

Dear Banner Friends.-I come again as I said I would to tell you a little of Wisconsin. My home for the past winter has been at Foad du Lac. It is a city of 15,000 inhabitants and is located at the head of Lake Winnebago. Fond du Lac is a French word meaning "foundation" or "head of lake." It was the first city in Wisconsin to use electric lights, and it still has the old-fashloned towers.

On have to use electric lights, and it still has the out fashioned towers. Oshkosh, a city on the west side of the lake, has the state insame anytum. Both of these citics have beautiful trees and flowers. The ledge around Fond du Lac is supposed to have been formed by a glacier. Oshkosh occupies the position of third city in Wisconsin, up to the last year it was second city.

Oshhosh occupies the postors in Wisconsin, up to the last year it was second city. Beside the state asylum, it has a court-house and state normal school; it is seven-teen miles northwest of Fond du Lac. Nevenah is near the foot of the lake and is thirty miles north of Fond du Lac. They sail boats from one city to the other, and in winter when the lake is frozen over, ice-boats are sailed all the distance. I will stop now, but if all the little readers will ask their manumas to show them the places on the map, they may understand bet-ter what I have written. Lovingly yours, Anna E. Stewart. Lity Dale, N. X.

The Story of Staff. AS TOLD BY SPIRIT NANNIE.

The people I lived with, were good-natured, but blaff and burly, we got along first-ratio for dut on the bills, we got along first-ratio for out on the bills, while with the sheet, I but blaff and out of the data for the sheet had out of the first stream of the old forms I had had, and be glad that I was now in the free priving. Well, this weat on until I had been when the weat a long had a stream of the stream of the sheet had the sheet had to look for them; we went a long way before we got on the track, but soon we found all that one which was a yong even the sheet had provide stray and we—my master and I, went to look for them; we went a long way before we got on the track, but soon we found all that one which was a yong even. It was precises and these that to drive back to had not be stream, and the going through dangerous. I got my charges back all right, and I remained with them till I got uneasy boot my marter, and as the boy came then prive the due to the sheet had the stream of the stream, and the going through dangerous. I got my there my marter and I semaned with them till I got uneasy boot my marter, and as the boy came then pripely it made my way to where my marter and I semaned with the but hal leg and the stream one of thid and to lift him, out I could not, and as the tool me, the then had as the could me and the stream of the name fast for the stream of the place where my marter and the yollowed me to the place where my marter had. I did not get the mak have they mark come with me, but they got him home, bot the nearer got with him the stream of this borther tool the place transme I was known by sometimes the due have shown by sometimes the stream till I could do an o more. This the more the gray mint that hung it could the people on the raned, lift and the weat the him due the dowing than I was to find here relined looking than I was to find here relined looking than I was to some the search form here may dog of my and stream place when the may dog thas the people we are need to h our world, fo

sleep again, and the spirit disappeared, and the light tovering, a magnetic cov-

by my keepers as one for watching the home and property. My name taen was "Watch" and I tried to fit it well, for there was much of responsibility laid upon me. You see Nannie, I cannot tell you everything that happened to me, for the story would be too long, and then I really do not remember all the little things for they have gone into the mist and the silence, and I have only flashes of the part I have had in life, and of some of the huportant events. (To be continued.)

Literary Department. BY ARTHUR C. SMITH.

re Reviewed are Sold at Banner of Light Bookstore.

THE EGYPTIAN BOOK OF THE DEAD

THE EGYTTIAN BOOK OF THE DEAD -The most ancient and the most important of the extant religious texts of ancient Legrpt. edited with introduction, a complete transla-its on and various chapters on its history, symboliam, etc., etc. by Charics H. S. Davis, Bociety: American Philological Society: So-ericy of Biblical Archaeology of London. Itoyal Archaeological Institute of Great Brit-an and Leg Thi, Aphical Society: Gorden Britani, and cassociation for the advancement of Expret Exponention Fund, etc., etc. "Bibles grow out of men as leaves of trees."-Emerson. "Nearly every race has its own Sacred Book. The Vedas, the Zend Avesta, the Koran and the other Bibles of humanity con-tian profound thoughts of God and noble ethical ideas and gleams of life beyond the grave. They are of great value as a collec-tion of noble testimonies from the human conacleace of the ancient world. Through the increase clouds of ceremonial worship, above the fastive clouds and paceous of glory, above the soft and this inhold the grave. "The Exprist a religion with its wonderfaul by a faith in the persistence of the human conacleace of the ancient world. Through the michs of contradictions and obscuring with reference to the work before us. Those interested in the study of the erolution of the belief of the race, and who is not, will be charmed with the results of our synthor's re-sarch, study, comparisons and fleation of the belief of the race, and who is not, will be charmed with the results of our synthor's re-sarch, study, comparisons and fleation of the belief of the race, and who is not, will be charmed with the results of our synthor's re-sarch, study, comparisons and fleation of the belief of the race, and who is not, farther it scem possible for a neoven farther the advest in the study of the evolution of the badvest, possible for a north

orshiped man. Wherever Jesus may have passed the years his life of which we have no account, hether in India or Egypt, it is certain that a teachings embody many of the precepts

the tackings embody many of the precepts of the Egyptian scriptures. The Children of Israel were in Egyptian bondage for a long time, so whether we con-sider either the old or new portions of our Bible, we see the influence of the dominant thought of the dwellers in the valley of the Nile.

sheer either the old or new portions of our Bible, we see the influence of the dominant thought of the dwellers in the valley of the Nile. How much of the confusion found in these writings is due to prisefly influence can avere be known; that class, in order to the more easily obtain a livelihood, have ever a screen between the people and trath, or, pure belief; laymen have been refused the use or posses-sion of Bibles, the ancient beliefs have, been explained by the priests and the streams have been corrupted that the priests alone might have access to the purity of the source. Mission of Bibles, the ancient beliefs have, been corrupted that the priests alone might have access to the purity of the source. Mission and should be care to make a study on hundred pages are given to these one hun-dred an dishty-five plate copies of the Lourre and Turin papyri, giving a chance for a comparison of the two forms of writing and the earlier and later codes. The author has been as careful in the prep-aration of his copy as though it had to do with some weighty legal matter, each like is numbered to correspond with each line of the isother source in the stream bundred and twenty-fifth since it has to do with the judgment of the soul, in the "great hall of Truth" where Osiris presides alided by forty-two gods. Here occurs the weighing of the particlesm to one chapter, the oae hundred and twenty-fifth, since it has to do with the judgment of this eavy people can be conceived by a study of the claims put forth beart, the trial of this eavy people can be conceived by a study of the claims put forth the doer himself, and something of the there in the gloads. I know the 42 gods that are with thee in the Hall of the Two Truths. I know the study of the claims put forth to made hip with the gods. I how was not hy my fault either a factraft, or a poor, or a puffering, or a wretched cone.

The domain of the second secon

I did not kill; I did not utter a lie to any man.
I did not fornicate; I did not tamper with the weight of the balance.
I did not fornicate; I did not tamper with the weight itself is concerned.
I did not turn aside the flowing of a canal. Here I omit a few lines, since the sins denied would not be deemed sins today, and we can value this code as it is permanent, vital And of these lines from which I have quoted I have only chosen those portions that fiave to do with moral conduct:
"I did not commit violence.
"I did not to the any heart.
"I did not to tary any lear and the did not do any lear and the did not do any heart.
"I did not corn any lear any lear any lear and the tornicate.
"I did not trenay lay popressed wrath.
"I did not trenays.
"I did not do any popressed wrath.
"I did not do any appressed wrath.
"I did not don any appressed wrath.

"I was not an accuser. "I was angry only when there was read

"I did not damage any cultivated piece of land. "I was not an accuser. "I dia sonot an accuser. "I did not cause any terror. "I did not couse any terror. "I did not sonot a bully. "I did not sonot a bully. "I did not sonot a bully. "I did not sonot a bornary words when speaking. "I did not sonot the water. "I was not imperions." All the things the Exprtlain was to be able to honertly state to the assessors of Osirla, in the presence of the eye of his own soul, that he might win Osiris for his aid, in secur-ing a place with the gods in nether world. With a firm belief in such an ordeal after one's transition if truty be "life to prepare for death," since the heart when weighed by Horas and Annobis must weigh the same as the image of truth if the possessor is to be passed on to the abde of the gods. "Painstaking comparison, wide reading, close seruing and arceful, scholarly deduc-tion mark the preparation of this very valu-able book. Fiske, Warner, Brugech, Yan Birch, Rawlinson, Henour, Maspen, Muller and many others have been studied. Their deductions, if differing, have been compared and if their importance warranted, both have been quoted, so that one possessed of Davit Book to the Dead has a concise text embody-ing the religons beliefs of the Explana as agreed upon by the foremost Explosigniss of our day. "The author in order to fully understand the tonghis and feelings that moved this primitive people to adopt the system of re-ligion their schutter and written works show them to have held endeavored to place himself in thoored, in the position they occu-pied in the moring of civilization; with them to servering and more powerfol, to hallow with them the legend of the fathers. To we code in the moring son, in the dark of hight, the flood of the Nile, the coming of the locatis, the flight to tirds, the propara-tion fapecies and in the sole ports down ore link the its on the tork of posts, good or "In the attitude of m

In that attitude of mind he would mingle with the common people in their daily lives, in their toil, their sport, their worship and their sacrifices; he would feel with them the great veneration for parents and the aged, that veneration that leads most early people to ancestor worship, with its attendant belief in communion with the names of the de-parted. So he would journey on through peneration after generation witnessing the hope, the fear or the dream of the angestor become the myth, the accepted fact, the ground for belief with the offspring thi creds became established, students of these beliefs posed as priests, taxes were levide for church as well as for state and children no longer free to form their own opilaons, in-herited not only their parents' treasure of howledge but their debt of fear-inspired belief.

t that the Egyptian Book of the Dead is ok of beginnings but that it more nearly onches it than another extant would I mend it for the use of the student of dum-or comparative mythology. With a the student work and its tachings we



tian civilization on Greece and Rome is well known; the New Testament was written in Greek, and Romish influence on the religion of the present is a visible, tangible, material fact; these considerations and the possibility (as probable as another) that the American aborigines were from Egypt makes plain to any and all the reason we should feel an in-terest in the study of the religion of Egypt. It is our religion primarily, the base, the source, the Alpha of the creedal beliefs of the tweatieth century.

Telegraphing Without Wires.

Telegraphing Without Wires. There have been, up to the present, two difficulties which have stood in the way of the more universal application of "wireless telegraphy;" one was the impossibility of lo-cating accurately the direction from which a message came, the other was the fact that if several messages were being sent at one time their effects would overlap, and the sig-nate received at any station would be a con-fused mixture. This first difficulty can be obtained to a certain extent by using suit-able mirrors, provided the ether-waves are completely removed by the recent work of foresson Slaby, of Herlin, using a method of resson shaby, of Herlin, using a method of ressons long since proposed by Professor Naby has perfected his appartants to such of foresson shaby, of a definite period, but to on others; so that however many waves, of while proper period. It thus becomes possi-tion of the ration of the relation of the strong others with the long-distance telephone or the spatian of columbia. College, the wire-mess telegraph systems; but for maintain the strong of vibration, and a receiver which will be others; so that however many waves, of whithing influence. It can become possi-tion the strong of the relation of the obvious difficu-tion of the strong of the relation of the spatian of the strong of the strong of the spatian of the strong of the strong of the spatian of the land, and accoss channels, where spatian of the land, and accoss distance of the spatian of the land, and accoss dimension of the spatian of the land, and accoss dimension of the spatian of the scong the using spatial spatian of the spatian of the land, and accoss dimension of the spatian of the scong the using spatial spatian of the spatian of the spatian of this congrets under that spatian

made in this country quote has interval and the officers of the United States Signal Ser-vice. The history of wireless telegraphy would not be complete without some mention of Joseph Henry, America's greatest scientist, for it was he who first, in 1842, discovered the oscillatory character of certain electric dii-charges, and who showed that these oscilla-tions produced disturbances which could by suitable receivers be detected at distances of many rods and through intervening buildings. He even arranged an apparatus on this prin-ciple to respond to the lighting discharges of distant storms. The great genus of Henry was never more apparent than in his inves-tigation of electrical discharges and their os-cillatory nature. It is a lasting testimony to the ignorance among Americans of their own great men that the name of Joseph Henry is not included in the fity selects for the "Hall of Pame" of the nation.—From "The Latest Triumphs of Electrical Invention," by Prof. Joseph 8. Ames, in the American Monthil Review of Reviews for Jane.

Notice.

9 Appleton St., Boston.-The First Spirit-unlist Ladies' Aid Society will hold Memorial Service next Friday, May Bist. The following have been invited to take part: Mrs. Sarah A. Byrnes, Mrs. N. J. Willis, Mrs. Bonney, Mrs. A. S. Waterhouse, Mrs. Hartie C. Ma-son, Mrs. Kuterhouse, Mrs. Hartie C. Ma-son, Mrs. Alex Caird, Mrs. S. C. Cunning-ham, Mrs. J. Frank Baxter, Mr. F. A. Wig-gin, Dr. Dean Clarke, Mr. A. P. Blinn, Mrs. Carrie F. Loring, Mrs. J. E. Eaton, Miss Mariette Willis, Dr. C. W. Wills, Mrs. Sadle Hand, Mrs. M. J. Butler, Good music, Meetings at 220 and 720 pt. m., free to all. Supper served at 545. We solicit flowers from the friends. Carrie L. Hatch, Sec'y.

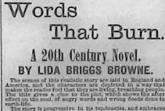
It is against the ordinance of Providence, it is against the interest of man, that immedi-ate reparation should be possible when long-continued evils had been at work; for one of the strongest safeguards against misdoing would be removed, if at any moment the con-sequence of misdoing could be repaired.--Gladstone.

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