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Original Story.

# MARY ANNE CAREW: WIFE, MOTHER, SPIRIT, ANGEL.

#### BY CARLYLE PETERSILEA,

Author of "Oceanides: "A Psychical Novel," "The Discovered Country," "Amy Lester," Etc., Etc.

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#### CHAPTER IX-CONTINUED.

The great dog stood one side, and we passed through the gate. This gate was a gem of beauty. In form it was very much like a gate used for similar purposes on the earth, but instead of being made of wood or iron it appeared a gate of pearls hung with silver hinges; it also had a silver latch and catch.

The pearls were of many sizes, set together after the most beautiful pattern, and near the top of the gate pearls formed the words: "Home for Orphans."

The dog, Faithful, greeted each child, as it passed through the gate, in an affectionate, protecting way, as though he thought their lives and happiness were in his keeping. His extreme dignity and self-consequence provoked a smile. Ursula smiled also, and seated herself on the emerald step which led up to the veranda. The great dog laid his nose on her knee, while she patted and caressed his intelligent

"You smile," she said, "because you were not prepared to find that dogs were immortal; but now that you are aware of the truth, I will tell you this dog's history--for he has a history more interesting than some human beings can boast. He accomplished a great deal of good during his life on earth, and saved many, very many, lives. He never committed an error or made a mistake. He never failed in his love or faithfulness, and he was as well aware that he saved lives as you or I would be if we had performed the same acts. He never killed man, woman or child, although his size and strength would have enabled him to do so if he had been disposed; but he lost his own body while striving to save that of a human being, and he had suffered near unto death many times while performing the same kind mission. He is a real St. Bernard, and was kept and educated by the Benedictines for the purpose of going down the snow-bound mountain and rescuing travelers from a frozen grave. He was at length frozen and buried, accidentally, in the deep snow himself. But here he is; my good old Faithful! more faithful and worthy than many human beings who think he has no soul. Nature is more considerate of him, even, than the human beings whose bodies he has saved, for they, in their ignorance, consigned him to everlasting death or oblivion; but natural law preserves him alive, for which, I am sure, the children and myself are very grateful."

The children were already romping on the veranda, and two or three little pet dogs, with bright ribbons about their necks, to which silver bells were attached, were running, barking and playing joyfully with them. The bright little birds and singing canaries were also taking part in their play. Truly, such a happy, joyous class of little girls I never saw before. Not even my wildest dreams of heaven could compare with the reality.

Ursula and I seated ourselves on one of the wicker set

tees while the children skipped and played around. In and out of the garden they flew, singing and chatting joyously; as they ran about among the shrubbery and flowers I perceived rabbits and white mice, butterflies, larks, robins, humming-birds, and many other creatures that I was familiar with. Two or three little kittens were scampering and playing together, and a couple of sedate cats were purring, and winking their large vellow eyes. All was life, all was beauty, all was peace. The cats did not offer to touch the mice or the birds; their time for feeding on the bodies of their victims was long past; they lived but as spirits.

I know that all this will sound very strange to people who have been taught, from their youth up, that nothing but man exists after the death of the body; thus I had been taught, but it is a mistake. All life whatsoever is spirit and all spirit is life; there is no death of any kind or anywhere: the material body falls away from the spiritual and becomes disintegrated, but there is no death even in that: the spiritual body does not need it any longer as a covering or garment, and so drops it, and it becomes clothing for other forms of life which are spiritual. If such forms as I found here are the spirits of the forms developed on earth, why is it more strange that they exist here | She married him solely because their estates joined, and than there? If they are worthy to exist at all, they are as worthy to exist in one place as another; for surely I found this life a counterpart of the one, I had left, but vaster and far more beautiful.

> CHAPTER X. OLD PONTO.

MIND HILE thus sitting in dreamy meditation, gazing out over the beautiful expanse of water, we observed a form approaching the gate, and, as it came nearer, I saw that it was a negro. He came up to the gate and leaned his arms upon it.

'How do, Suly?" he said, rolling his great black eyes toward her.

"Oh! is that you, Ponto?" exclaimed Ursuld. "I am quite well, thank you. How are your master and mis-

"Oh-missus-she be takin' on, some'at; but it'll all come right, by m-bye!"

This negro was black as ebony, with hair as woolly as hair could be, great, rolling eyes, and thick, negro features. He wore a gracefully flowing robe of bright red, trimmed and faced with gold, tied about the waist with golden cord and tassels. In his ears were large hoops of gold, and nearly all his fingers were covered with gold rings. I had now ceased to be surprised at what I saw, and was becoming eager and curious to learn all that I could. My mind was actually hungering and thirsting for knowledge.

"Your master takes more kindly to this life than your mistress?" continued Ursula, addressing the negro.

Yes'm-yes'm; for massa done fo' expected he go ter hell, Miss Suly; but missus, she 'spected to stan' fo' de Lord ob Glory, 'mong de angels in de golden streets, an' she am awfully disampinted. Massa an' dis nigga make

want to lib in Glory wif de Lord! Massa, he say, 'Ob, not look about her to see whether there is any brightness tell her that wisdom and love had made them bright and Katy! dis am berry nice house we make fo' yo'. Oh! Katy, in this life or not; because it does not agree with that shining, and she could not be like them until she had oblook! it am yo' husban'! Oh! Katy, darlin', look! it am Le'nard.' But she cry an' say, 'Go 'way! go 'way! I wan' to lib in glory wif de Lord.' Den massa say, 'Look, Katy, darlin', dis am ole Ponto, dat sarve yo' so long-ever sin' yo' were a little gal. See dem posies he brung yo'.' An' she strike at de posies, an' she say, 'Go 'way! go 'way! yo' big brack nigga!' an' den she wring her han's an' say, 'Oho! O-ho! jus' ter tink, arter all my prayer, dat I shud hav' ter cum ter lib in de same place wif a big brack nigga —in der same place wif my slave! Am a missus no better dan her slave, dat she go to der same worl' where he lib? Den massa he say, 'Ponto jes' stay here fo' love—he sarve us fo' love; an' I am yo' husban', Le'nard. Say, Katy, darlin', do'an yer know me?' Den she say, 'I hate yo', Le'nard! I always hated yo'. I wan' to lib in glory wif-de Lord. It am all a lie-a lie! fo' I belonged to de church, an' say my prayers reg'lar, an' did do all de Lord require me to do; an' now I am cas' off, now I am los'! Git out'n here, yo' big brack nigga! Yo' sarve me fo' love, do yo'? I want none o' yer love! Ain't yo' ashamed, Le'nard, ter talk about a brack nigga's love? If I were n't dead I'd hev him horsewhipped!' Dat am der way she go on, Miss Suly. Den I run ober here, jes' fo' ter look at yo' pretty face an' de little gals. Who am dis lady, Suly?"

"This lady is the mother of those two little girls," replied Ursula. "She has been in this world but a few hours; still I have not heard her say a word about the Lord of

"She do'an go on like my missus, den," and he doffed his bright cap, bowing low before me; "but missus, she'll git ober it—she'll git ober it, by-'m by!"

"Oh, yes!" said Ursula, smiling brightly upon him; she will get over it before long, and take to this life as kindly as any of us. Where are you going now, Ponto? you faithful old soul! I will warrant on some kind errand for that termagant who once owned you as her slave, and, I doubt not, had you whipped many a time.

"'Bout reg'lar ebery week, 'cause she sed 'it war good fo' me.'"

"And then when you were feeble and old your last whipping sent you here, did it not, Ponto?'

Yes'm; dat war de way ob it," he replied; "but it war my las' whippin'; fo' de Lord, I'm glad, an' it am good to be here.

"You are a slave no longer, Ponto, and at present you are much happier than your mistress.'

"Bress de Lord! yes'm. De Lord hab been berry good to ole Ponto. No mo' whippin'-no mo' tile in de rice fiel'nobody order ole Ponto'bout now. Dis am berry good lan' flowin' wif milk an' honey. Dis am de promise' lan' ole Ponto look fo' so long, an' 'spected he 'd neber fin' it."

He threw up his hands, and commenced chanting a beautiful melody. One could not catch all the words, but it was about the goodly land flowing with milk and honey. 'Where are you going now?" asked Ursula.

"Down by de ole riber Jerden," he replied, showing his

teeth as he broadly smiled, which, like those of the rest of his race, were as white as ivory.

Oh! de riber—de beautiful r Down by de riber where de rushes grow, an' it am sparklin' wif silber an' gold! But de silber an' gold can stay dar; ole Ponto do'an need 'em no mo'. Guess I'll gader some grapes fo' missus. She war powerful fon' o' grapes fo' she come to dis worl'. 'Spec she'll like um heah, an' when I come 'long back, little Katy she go wif me to see her mudder. Mabby when her mudder see her, she feel better contented to stay in dis worl' when she fin' her little Katy heab, too.'

"Yes," assented Ursula; "to find her child here will comfort her more than all else. Her mother love will be awakened, it will give her hope and courage, and help her to perceive the goodness and beauty of this life. This life to you, Ponto, is heaven; while to her, because she had expected something so different, it is, at present, hell."

Ponto doffed his cap to us once more, and went on singing and chanting to himself. He was a very large, grandlooking negro, and he swayed his body gracefully in time to his melody. His full ebony features and bright flowing robe blended harmoniously with the beautiful scenery.

Ursula turned to me, and asked if I would like to hear the story of the lady whom Ponto and herself had been talking of?

Very much," was my reply.

"She is of a very old Southern family, who owned many slaves for years—an extremely proud, aristocratic woman and as devout as she is proud. She was also noted for her cruelty to her slaves. She was very set in her opinions. and domineering to the last degree. It was said of her that it was easier to bend the heavens than to change her mind. and she ruled her household with a rod of iron. She was a cold, unloving wife, treating her husband with disdain. uniting them would greatly increase their value. Her hus band, on the contrary, was a very mild, amiable gentleman, and loved his wife as much as was possible. Old Ponto has been in this world a number of years. He was an old slave, owned by her, and was beaten to death for not performing the usual amount of labor, which, on account of his age, he was unable to accomplish. Even the overseer of her plantation had interceded for him, but she was inexorable; if the heavens were to fall, her orders must be carried out. Well, as you now see, it was better for the old slave, but slie, of course, knew it not. Her husband came to this life a few months ago. Her little daughter, Katy, died of yellow fever two or three weeks since, and yesterday she, also, came here, for the fever did not spare her even, although her will was iron. Her former husband and old Ponto have created for her a lovely home, where she may remain until her spirit shall accept wisdom enough to be content with life as it really is; but they are having a very hard time with her. She insists that there is just such a heaven as she always believed in when on the earth. and that she will go there, whether or no. She screams and ories continually, and upbraids her former husband. together with old Ponto, for keeping her from that heaven. She insists that her former slave, from hatred of her, is trying to drag her soul down into hell, but not being permitted to do this, he is holding her with the power which has been given him by Satan to keep her for a time out of heaven; but to heaven she is determined to go. "And so she struggles, ories and abuses them contin-

ually, telling her former husband that, on account of his him and between them they are holding her soul in bondage. She tries to beat them with her fists, but, of course, it does them no harm, as it would if they were in mortal form.

she am los', she am los'! She do'an want to lib here; she | that he is an emissary from the depths of hell, and she will | decoy my soul into hell!' If these beautiful angels were to which she believed when on the earth, she will have none of it. She will not accept or look at anything, and they cannot get her forth from the house, for she insists if she were to yield to their wishes, she would be forever lost in hell. She calls Ponto an imp of the devil, and that, out of revenge for his merited whippings, he and his rightful master are determined to drag her down to hell, for which reason she struggles and beats them off. How long this state of things will last it is impossible to say. Poor Ponto is doing all he can to enlighten her, and so is her former husband. Her father and mother are not yet in this life. She was not a person whom any one loved, therefore there are not many here to interest themselves particularly on her account. Her former husband is the nearest friend she has in this life, except little Katy. Katy is that little creature out in the garden, the child with the little kitten in her lap. She is not yet four years of age, and, of course, cannot teach her mother a great deal.

"Ponto would have taken the child to her mother before this, but we all thought it would be useless, for she would be sure to say that the old negro Feld the child, together with herself, in his awful power. You know, dear lady, that many of this kind of people are very superstitious."

Oh! what a story was this. Once more I raised my hands and eyes in my great desire, as I earnestly exclaimed:

"Oh! that the gulf betwixt heaven and earth might be sparned, and souls not remain in ignorance of this life to which they all must come!"

This unhappy woman expected, and had always been taught, as I also had, that at death she would go to heaven or hell; that hell was a flaming pit presided over by Satan, and filled with lost souls; that heaven was a place where the streets were paved with gold, and God sat enthroned

while the white robed angels sang his praises forevermore. Now in one sense this is all true, and the woman at this time was in hell, but the hell was within herself, caused by ignorance of the real truth, which she, owing to a stubborn nature and wrong teaching, could or would not see; wis dom coupled with love would have made for her a heaven -bright, shining and glorious.

"Ursula, you speak of this woman's husband as her former husband. What can you possibly mean by that? Is he not her husband, and with her at the present time?"

"He was her husband in the earth-life; he probably thinks he is her husband now, and she thinks so, without a doubt yet they are both mistaken, as I have good reason to think.' "Mistaken!" I exclaimed, in surprise. "What can you mean?"

"I mean," she replied, "that it is very doubtful whether their souls are one. He is not at all like her, but is a mild, rather weak gentleman, easily satisfied, and very glad that this life is as beautiful as he finds it; his soul is not one that will progress very rapidly, and he will, possibly, remain very much as he now is for some time to come. He has been here often to see little Katy, but has not cared to take her away; he thought that I could do better by her than he could. He preferred to live with Ponto, for being weak of mind and purposeless, he has not been able to erect , home for himself. The poor old slave is really more pro gressive than either the master or mistress; his earth-life being one of suffering and bondage, it spurred his soul into greater activity, and, finding now that he can have things by earnestly desiring them, he erected for himself a very lovely house, and you saw how nicely and appropriately he was clothed. Ponto really loved his master, and on that gentleman's arrival here was one of the first to greet him, and offer a home in his own beautiful abode. The master's former slave now attends him for love. Really, their positions are reversed. The weak-minded master is not yet capable of erecting a home, and the slave, from the riches of his soul, gives to the master most bounteously. Thus the former slave has taken both master and mistress into his own home, where they will probably remain until they become wiser; and he is doing all he can to teach them. How long she may remain in her present state it is hardeto say."

"And will not this man and his wife remain man and wife forever?"

"I think not," replied Ursula. "They do not appear to me to be the right halves which form a whole or perfect soul-a completed angel."

"What can you mean, my dear young lady?" I asked in surprise.

She smiled as she said;

"We all have much to learn, and eternity stretches before us that we may have plenty of time in which to increase our wisdom. There need be no hurry. Your own soul is not yet ready to comprehend a great truth, but the hint which I have given you will expand your mind somewhat; really, my friend, do you think, after what you have heard of these two people, that they are at all alike-one mild and weak, the other stubborn, despotic, and possessed of a cruel, indomitable will?" "Surely not," I replied.

"Do you suppose two natures, so entirely unlike, can blend into one harmonious whole, equally balancing each half the other?'

"Why, really not!" I answered.

Then you think as I do, that they are not now husband and wife, although on earth they held that relationship to each other. "But is not such a relationship perpetuated here?"

"If it is the true one which forms the angel, it remains forever, but not otherwise. You heard Ponto repeat what she said about hating her husband, and that she had always disliked him. I do not doubt it in the least. She did not marry him for love, or because they were adapted to each other, but their estates joined, and she would become more rich and powerful if they were united; now, her soul is so poverty-stricken, that the slave, whom she caused to be whipped until he died, is the only one to take her in, give her a home, and feed her soul until she gets wiser and stronger. I fear it will take a nature-like hers many days to say the least."

'But could not a very bright and wise angel teach her better, and would she not be more willing to be taught by such an one than by the negro?"

Her former husband took her soul at first, and he on earth would be considered her nearest of kin; but we will suppose that bright and shiping angels went to her, saying, as Ponto and her husband have said: There is no such heaven as you have been taught to believe in, and there is weakness, Satan and old Ponto have gotten the better of no hell except the hell of ignorance and error ; and she him and between them they are holding her soul in bond- were to ory out, as she has to them: 'I do not believe it! You are frauds and liars! Take me to heaven, instantly, that I may see God and his beautiful Christ. If you do not berry nice house for missus, but she cry all de time, an' say She declares that Ponto's pright robe is evidence enough you are arch-flends in the guise of angels, sent by Satan to

tained sufficient love and wisdom to make her so; that it would take a great deal of experience and time; that God was, in part, her own soul; the wiser and more loving she became, the nearer she would approach unto God: do you think in her present state all this would do any good? Her stubborn will insists that heaven is a small locality where she will see God, in the form of a man, sitting as a judge or potentate, with Christ at his right hand, and a few select, holy angels clothed in white, walking golden streets, and singing praises to God forever. She firmly believes herself to be one of these chosen few, kept from going there by the emissaries of Satan, in the persons of Ponto and her former husband whom she hated. She could not even understand a holy angel until she became a holy angel herself; but, when Pointo returns, we are going to see what her love for her child will do for her. The mother love is a powerful lever to move the soul, and it now rests with little Katy to subdue her mother's stubborn will."

I clasped my own little girls to my breast, as they came dancing up to me. My heart yearned for the three Httle children left below. We were soon going to pay Joey a visit: afterward I was determined to return to the earth again, and make sure that all was well with my darlings there.

#### CHAPTER XI.

AN UNHAPPY WOMAN.

RESENTLY Ponto came in sight, on his way back. His appearance was picturesque in the extreme. He bore on his head a beautiful basket, heaped with fruit and grapes; this he held with one hand, while with the other he led by a golden cord a beautiful white heifer. He was chanting musically, as before, a song in which "flowin' wif milk an' honey, Canaan an de promise' lan'," and "down by de riber Jerden," bore a large share.

I did not catch all the words, if, indeed, there were others, but these were enough to show how happy and content he was. It was really the promised land to him, who had shortly before been a poor, old, worn-out slave, whipped to his death.

He came up to the gate.
"Miss Suly," he said, "will you an' de stranger lady come long wif little Katy, while dis nigga bring de milk, an' de honey, an' de grapes?' Ursula laughingly replied:

"Yes, Ponto: we will come too. Would you like to go?" she asked, turning to me.

"Oh, very much!" "We will take little Katy, and the other children can

remain here until our return. Come, Katy," she called; come! we are going to see your papa, and your mamma has come to be with us too." Katy came skipping up, holding the kittens in her apron.

"What! are you going to take the kittens?" "Yes," replied Katy; "me mus' tate 'ittle tittens. 'Ittle

tittens want to see my papa, an' me sall dive one 'ittle titten to mamma."

"Very well," said Ursula. "You shall take them along

The child was a beautiful little creature, fair as a lily, with flaxen curls, and starry blue eyes. She was chubby, and dimpled as a cherub, which she very much resembled. She wore a blue, silken frock and white, gauzy pinafore. through which the pretty maltese and white kittens could plainly be seen: she also wore a necklace of small pearls around her pretty, white throat.

Ursula opened the gate, and we started; Ponto following with the basket and the heifer. Presently the little girl wanted to ride, and Ponto lifted her to the heifer's back, where she sat like a fairy queen, playing with the kittens. Ponto said she ought to be crowned; so he gathered some small, fragrant, star-shaped blossoms, wove them into a wreath, and placed them on her head.

Oh, how levely everything was! We had not far to go, for just around a curve in the beautiful, winding path, we came in sight of the house. The lawn, which we were now crossing, was covered with the freshest and most beautiful of dandelion blossoms, with their long, pipe-like stems. Little Katy clapped her hands delightedly.

"Oh, Ponto!" she cried, "me want pitty posies!" We all stopped, and Ponto, together with our aid, gath-

ered a large number of the blossoms, and, while he was forming a wreath for the white heifer's neck, I had time to take in all the details of the house and its surroundings. The house was erected in the midst of a wide-spreading

green, was roomy and rambling, one story in height, with a wing here and another there to suit the fancy of the builder. There were a number of large old-fashioned windows, three or four doors, a portico here and a veranda there. There was no particular style of architecture about it. It seemed to have been thrown up after a promiscuous fashion, yet, altogether, presented quite a beautiful and imposing appearance; but its greatest charm lay in its exceedingly restful, home-like look. It reminded me of grandfathers, grandmothers and sweet old-fashioned homes -and surely, that must be a well-sweep near the house. The roof was almost flat, just rounded up sufficiently to. hold a flagstaff, from which floated a bright flag-the American flag of stars and stripes—but in each stripe were printed words, and I read them with curiosity: they read thus:

"Ethiopia's children will soon be free! The strong arm of the Northman shall smite his Southern brother even unto death, and the powers of heaven shall descend, and rest within the soul of Abraham! By his hand shall Ethiopia's chain be loosed!"

At some distance from the house were clustered a number of out-buildings, and roaming around them were many animals of various kinds, and also a great many kinds of birds which love to frequent home-like places and farmyards. At the back of all this, not far off, was a large tract of wooded land, which one could see was sequestered and very beautiful. A glanoing, shining river wound its serpentine course between the farmyard and the woods. When my eyes had drunk in all the beautiful scenery, my attention was again called to Ponto, who was placing a hanging wreath of dandelions around the neck of the white heifer. Little Katy was shouting with glee, crying:

"How pitty the 'ittle cow looks; 'tause she has a yellow

necklace." We moved on. As we drew near the house I perceived a gentleman seated on one of the verandas; he was tall and slender, with light blue eyes, pale brown hair and beard; his appearance was somewhat dejected and forlorn; he greeted us with politeness, and clasped little Katy in his arms. She patted his face with her displed hands, and kissed him fondly many times.

[To be continued.] JUSTICE, NOT CHARITY. BY ELLA WHEELER WILCOX.

All hall the dawn of a new day breaking.
When a strong armed nation shall take away
The weary burden from backs that are aching
With maximum work and minimum pay.

When no man is honored who heards his millions, There is gold for all in the world's broad bosom,
There is food for all in the world's great store;
Enough is provided if rightly divided;
Lot each man take what he needs—no more.

Shame on the miser with unused riches.
Who robs the toiler to swell his heard;
Who beats down the wage of the digger of ditches
And steals the bread from the poor man's board.

Shame on the owner of mines whose cruel And selfish measures have brought him wealth, While the ragged wretches who dig his fuel Are robbed of comfort and hope and health.

Shame on the magnate who rides in his carriage, Bought by the labor of half paid men— Men who are shut out of homes and marriage, And are herded like sheep in a hovel pen.

## Driginal Essays.

#### PROFIT-SHARING.

BY GEORGE A. BACON.

In the several previous articles THE BANNER has published from my pen, during the past decade, under this heading, I sought to show, as the result of experience whenever fairly tried, the wisdom, equity and practicability to be found in distributing the surplus earnings of capital and labor according to the general principle involved in what is known as profit-sharing.

Since first writing on this subject my heart has been gladdened again and again by reading, every now and then in the daily press, the announcement that this manufacturer or that company had voluntarily adopted this plan of cooperation as the one most satisfactory to all concerned.

When it is realized what a dominant factor labor is in its partnership with capital, and how essential it is that the former should receive its just share of what is earned—yet how almost universally it is denied—the knowledge of every additional effort of this character which has been or is being made, becomes a source of the most rational gratification. The first and most important item in the solution of the labor question is that of employment for the toiling masses. To be employed is man's normal condition. Given work, the means of subsistence is secured, the first step toward independence is gained-which is half the battle. Idleness is the subtlest foe of man, be he plebeian or patrician. It breeds vice as naturally as stagnant waters generate miasma. Hence the necessity, on every moral and social ground, of regular and continuous work.

As I have said, our industrial system is founded upon profits secured through rivalry. By competition but few can succeed, and then generally at the expense of others. In profitsharing, on the contrary, all employed being reciprocally related, each assists the other, and the whole are benefited. A direct pecuniary interest stimulates industry and increases responsibility. A sense of personal ownership creates a conserving power in every community where it exists.

The conflicting interests that inhere under a competitive system become minimized under a well devised system of profit-sharing; they become merged into one accordant, harmonious whole. This plan, briefly outlined, is as follows: Allow current rates of interest for capital invested. Then, after paying fair salaries, wages, necessary expenses, etc., divide the remainder proportionately among those who help to produce the results, adjusting wages to the relative value of each employé. By the general adoption of some such system, some comprehensive scheme of practical cooperation, ratably adjusting the relations between employer and employé, wherein the wageworker's self-respect would be vastly increased and the true dignity of labor be more properly appreciated, the antagonisms between representative capital and labor which now so disgrace the civilization of the age would largely disappear.

By way of practical illustration, and as valuable addendum to the foregoing, I gratefully append the following from The Post of

"Is it Utopian to believe that the time will come in the not very far distant future when all the friction and bitterness and contentions that now mark the relations between capital and labor will give way to amity and mutual forbearance; and when strikes will be known no more? Such a hope is not an idle dream if all employers conducted their business on the principles followed by Hon. Charles Gerard Conn, the Con. gressman elect from the Thirteenth Indiana district. Mr. Shiveley's successor. His home is Elkhart, where he operates a big factory that turns out yearly a good many hundred thousand dollars' worth of musical instruments. He started in business, after an honora ble chreer in the army, as a grocer and baker, but his natural fondness for music manifested itself in several inventions that brought him considerable fame, notably an elastic face mouthpiece for cornets, which became so popular that he could not make them fast enough the demand. His trade grew, and his employes multipled as his inventions were perfected, patented, and placed on the market, until now he has two hundred and fifty people on his pay roll, owns about thirty patents, most of them affecting band instruments, has large real estate interests, and is altogether one of the wealthlest citizens of Northern Indiana. He has been Mayor of his city and a State Legislator. He is also owner of a daily and weekly newspaper, and is fore most in all public enterprises.

About two years ago Mr. Conn concluded he would establish a system of profit sharing, whereby his workmen would, in addition to their regular wages, be allowed a certain percent, of the gains of the plant, and it was about this that a Post reporter interrogated him at Willard's last evening.

It has proved a great success, and I am well satisfied with having adopted the system,' said Mr. Conn. The first year I was able to distribute \$9,000 among my men; for the year just closed they drew out \$14,830, and I confidently expect to pay over \$25,000 to them for the present year. This is, of course, in addition to their regular wages. This is a brief outline of my plan: I divide the operatives into three classes. In the first are those who have worked for me continuously for five years, and who are faithful, efficient, and upright in their habits. In the second class are all who have served over one year, but less than five, who have done good work and conducted themselves in a praiseworthy way, taken good care of their families, paid their debts and stand well in the community. The third class, of course, comprises the balance, who have not attained so high a standard as the others either as workmen or in their general conduct. The first class is entitled to the largest reward, and representing their share in the profit distribution by ten per cent., the other two classes are allowed six

and four per cent. respectively. Thus, you see, the plan is based on the strictest equity. Those who deserve the most, get the most. Marit is rewarded and even-banded justice meted out

My people are happy, and the factory is like a big family where all the members live in perfect harmony. It pays me to treat them in this way. Every

individual is on his best behavior. There is no loafing, no flour-walkers are necessary, no reprimands for shirking duty. Every one of them does his level-best, and renders every day an honest quota of labor. I think my policy is the true solution of the labor problem. I should like to see it generally adopted all over this Union. People who have come a long distance to our town merely to investigate the workings of my system have found it without a flaw, and have gone away enthusiastic in its praise." Washington, D. C., May 8th, 1803.

STORY OF A HOUSEHOLD PET.

[From Romance.]

Last year I spent a few days with a friend who is judge of the court at A—, in the lovely country of Provence. We were breakfasting, and I was retailing the gay doings of Paris, when a servant entered, and gave my host a very thick letter.

"Pardon me," said my friend; "I see this comes from the prison, and I must read it at once."

once."

When he had finished he seemed quite depressed for one who had seen so many human beings sentenced to death without showing the

least emotion.
"Read it," he said, passing me the large mis-

Here are the contents: Here are the contents:
Your Honor: My trial is set for to-morrow.
I have endeavored to explain my case to the young lawyer who defends me, but from his manner I think my history only amuses him. I am afraid to speak of it to you, and for that reason I write. Pardon the liberty. Believe me, sir, I am an honest man, and not a genuine thief.

I have not always been the poor wretch I am I have not always been the poor wretch I am now. In times past I was quite well off. I was by no means the richest man in Sorgas when I married Dilonne, but I was certainly the one most in love. She was so pretty! More than one gentleman envied me on our wedding day. We were very happy. Every evening when I came home tired with the day's work, just to see her smile seemed to rest me. A little girl, beautiful as the angels came to crown our hap. beautiful as the angels, came to crown our happiness. Employment was not lacking, and I worked with a good will. I fear my letter will be very long, but I must give you all the details

be very long, but I must give you all the details.

By-and-by, finding ourselves better off, Dilonne confided to me her ambition. She wanted to own a donkey. She sold butter and eggs in the town, and the distance was long on foot.

"With a donkey," she said, "I can easily go to market, and take Solange with me." We laid aside five franc pieces for the purchase of our little beast, and one beautiful spring morning we started at five o'clock to be first on the field at the county fair. We walked along gayly under the fresh green foliage, and I can still recall how merrily the money clinked in my pocket. After walking for an hour and a half, we arrived at the grounds. We had taken turns carrying little Solange. She was four years old, carrying little Solange. She was four years old and solid on her tiny feet, but not able to walk

and solid on her tiny feet, but not able to walk such a distance.

There were at least thirty donkeys for sale. I chose one, but Dilonne said it had a wicked look. At last, by careful search, we found a very small one. He was young, and had a playful little air as he pawed the ground impatiently with his small hoofs. He had handsome dark eyes, and wagged his long ears at every sound. We knew he must be gentle, for, Solange having slipped away to get nearer to him, he patiently allowed her to pat him.

lange having slipped away to get nearer to him, he patiently allowed her to pat him.

The owner, seeing that the beast suited us, asked forty francs for him. I offered twenty-five. After an hour spent in bargaining, we agreed upon thirty. Toward evening we started for home, the good little animal following us very willingly with Solange on his back. The installation of our new possession was quite an affair, but he appeared to appreciate it all; from that time I think he really loved us. We named him "Riquet." Every morning at breakfast time he used to come for his bit of bread to the window; his pretty head framed in sweet peas and morning-glories, he would rub our hands gently with his nose to express his thanks.

Just as we had planned, twice a week Dilonne

Just as we had planned, twice a week Dilonne went to town with her butter, eggs and fresh vegetables in one basket, and Solange in the other for a counterbalance. I could watch them from a long distance as they approached our home always a little tied.

our home, always a little tired.

But there came a day, after three years of continued happiness, when Dilonne could not leave her bed. My poor darling! She had the typhoid fever. Doctors came from town. They cut off her beautiful black hair; they put ice on her head; but nothing could save her. She died while attempting to sing a little soog. She died while attempting to sing a little song.
I could have wished to die also, all was so changed for me—but Solange was left. She was growing very fast, and looked exactly like her mother.

On Sundays, we two, Solange and I, would go to the cemetery which surrounded our little church, and stay there by the grave until afternoon, when we used to take a walk, the little one mounted on Riquet. Thus we would ramble on for a long distance, gathering great bunches of grass for the donkey's supper.

bunches of grass for the donkey's supper.

One afternoon—it was during the clive harvest—there were signs of a storm, and the master made us work until daybreak to finish the picking. I could not go home that day or the next, but the following evening I started, happy in the thought of once more seeing Solange. To my great surprise, she did not come to-meet me, and on getting nearer our cottage I could see no lights in the windows. Trembling with fear, I entered the house. I saw my cherished little girl lying on the bed all dressed cherished little girl lying on the bed all dressed. The door was open, and Riquet stood at the sill watching her, but only his head was stretched into the room. She was in a burning fever, having caught cold the night before, while

watching so late for me to come.

Forgive me, your honor, for telling you all my troubles; but when I saw the poor child so ill, I nearly lost my senses. The fever-never left her. She had a thousand fancies. Someert ner. She had a thousand fancies. Some-times she grew pale as the moonlight, her great eyes shining very brightly. Riquet was the only friend who could make her smile. She often had a hard cough, which exhausted her completely and brought two brilliant red spots to her cheeks. She grew weaker and weaker. Nothing seemed to give her any strength. The doctor said very little, but ordered medicines doctor said very little, but ordered medicines which cost much money. I stayed all day by the side of my little invalid. Soon she could not leave her bed, and then she had many fantastic wishes; she longed for expensive fruit, for toys and flowers. I had no money, and not knowing what to do, I was forced to borrow. How could I refuse my darling?

knowing what to do, I was forced to borrow. How could I refuse my darling?

A neighbor lent me the money, for which he made me sign a note. I would have signed away my hope of a place in Paradise to make Solange happy, to watch her smile, or see a ray of returning health. One afternoon in spring she said to me in the little coaxing voice which I could never resist, "Dear father, I feel well! I want to see the flowers. Will you bring Riquet and put me on him and take me out a little way?"

I wrapped her up warmly. She was as light as a feather. Riquet seemed pleased enough when he felt this tiny burden, and held his ears erect, as if to show his good intentions. Solange cried out with joy, she was so glad to be in the fresh air and bright sunshine. Her small hands, which were almost transparent, scarcely held the reins, but Riquet stopped of his own accord at all the best places for her to gather wild roses and sprigs of hawthorne, which shed its white petals like snow on my little darling.

"Oh! it is so nice here, is it not, papa?" As the poor child said this her head dropped. She had a sort of convulsion, and fell back on my arm, which was about her. She was dead.

The doctor told me he had expected it. They took her from me, and I was alone.

[To be concluded.] I wrapped her up warmly. She was as light

Parting with friends is temporary death, As all death is. We see no more their faces, Nor hear their voices, save in memory; But messages of love give us assurance That we are not forgotten. Who shall say That from the world of spirit comes no greeting. No message of remembrance? It may be The thoughts that visit us, we know not whence. Sudden as inspiration are the whispers Of disembodied spirits, speaking to us As friends, who wait outside a prison wall. Through barred windows speak to those within.

—Longfellow, in "Michael Angelo."

#### Bunner Correspondence.

Toxas.

DALLAS.-Letta V. McConnell says: "Pursuant to a call made by Mrs. Rebecca Henry Hayes of Galveston and Mrs. Elizabeth Fry of

rolled.

The following officers were elected for the ensuing year: President, Mrs. Rebecca Henry Hayes, Edglyeston; First Vice-President, Mrs. S. L. Trumbull, Dallas; Second Vice-President, Mrs. Elizabeth A. Fry, San Antonio; Third Vice-President, Mrs. W. S. Herndon, Tyler; Fourth Vice-President, Mrs. Sarah C. Atcheson, Denison; Fifth Vice-President, Mrs. Elizabeth Tracy, Houston; Recording Secretary, Mrs. Margaret L. Watson, Beaumont; Corresponding Secretary, Dr. Ellen-Lawson Dabbs, Fort Worth; Treasurer, Mrs. W. D. Knowles, Dallas; State Organizer, Mrs. S. L. Trumbull, Dallas."

Kentucky.

LOUISVILLE .- M. Metzger, Sec'y, writes: For the past four months Mr. Charles Wesley Peters has lectured for the Independent Spir-Peters has lectured for the Independent Spiritual Church of this city. We cannot speak too highly of these lectures, being logical, philosophical and scientific—always something new and fresh to stimulate our minds. His delivery is fascinating, holding the undivided attention of his audience. Some of the best minds of this city have united with us through his agency, and we willingly accord a tribute of gratitude for his able services.

Bro. Peters may be addressed for engage-

of gratitude for his able services.

Bro. Peters may be addressed for engagements at 539 Second street, Louisville.

The Ladies' Aid, organized through his efforts, is flourishing, and a very substantial aid it is to our church. The ladies have already given some most successful literary and musical entertainments, which were eulogized by the press as being the finest of their character.

#### Connecticut.

DANIELSONVILLE .- De Loss Wood writes, May 23d: "I have engaged Edgar W. Emerson to speak here June 20th. I secured Mr. Emerson to speak at this place during the past win-ter, and the tests he gave were convincing in the extreme. I have never heard a test medium who gave better satisfaction than does Mr. Emerson. His tests here were pronounced by a party in the circle the most wonderful he had ever heard—and this gentleman has seen much of the phenomena of Spiritualism."

#### Illinois.

MOLINE. - Writing from thence a correspondent says: "Since last fall in Wichita, Western Kansas, Fort Brent and Lamar, in Southern Colorado, Topeka, Eskridge, Newton in Kansas, Dr. Isaac S. Lee has organized five new societies, made several hundred converts —influential ones most of them—and lectured almost every Sunday, and often twice a week."

#### Ohio.

NEW PHILADELPHIA.-C. H. M. writes: Mrs. H. S. Lake addressed a large and attentive meeting at Canal Dover on the evening of the 18th, on Spiritualism. This is in the na ture of progress. Some good seed was sown. It is a flourishing town."

#### A Timely Word. To the Editors of the Banner of Light:

It is evident there is a concerted attempt on the part of sundry bigots—medical and religious—to strike a blow at Spiritualism and its liberal outcomes; also against heretical schools of medical practice, through the enactment of penal statutes. Stall-fed theologlans and Allopathic M. D.'s have struck hands, and propose to dragoon our legislators and bend them to the purposes they have undertaken. A few years ago it was the medical practice, solely, that was to be "regulated"; now there has been superadded the exercise of psychic rifts.

Such attempts have been made, or are in making, in New York, Ohio and Illinois, and efforts for similar 'regulative" legislation may be expected in other States. The question is: What are you going to do about it, you reader? There is only one way-Vore. Always have an eye to the possible legislation that may come up, scan the candidates sharply, and select the ones you think will vote right when these sumptuary bills come up for enactment.

I have a medical bill in my mind twelve months in the year, and when the candidates are presented use the plumb, and see who is perpendicular. At the election of 1892, the candidates for Senator were unknown to me personally, and I had to act on probabilities. The republican was from the aristocratic quarter, of a somewhat aristocratic family. These elements seemed unfavorable. The democratic candidate, provided he was a real democrat, would be the most likely to fill the bill, and my impressions were favorable. I went to the ward room, took my ballot. passed to the booth, and marked down to Senator, and was about to vote for the democrat, when there seemed a voice or a something to give me an idea not to vote for him. I voted for the republican-the democrat being elected, however. As his course proved, I should have performed a very foolish act, for he introduced the medical practice bill.

At the April election this year the same republican was named for Senator, but the democratic candidate was changed. I knew him by sight, had come in contact with him in shops and stores, and I applied the plumb. He seemed to be perpendicular, and there was good reason to believe if he was elected Senator he would vote right. So when I went into the booth, opened my ballot, and "marked down" for Senator, my pencil almost spontaneously put the required cross against the name of Augustus S. Miller, the democratic candidate. I put it there because I felt very sure that on those questions I was specially interested in he would vote right should they come before the

Senate. He was elected. This is my use of the elective franchise, and I coun sel Spiritualists. Liberalists, and all those who oppose class legislation, to vote with discrimination. Sift the candidates, and if you find one who is not right, according to your views, cast him aside, even if he is of your party! Right legislation is above party, and if you cannot have it without, trample party under WILLIAM FOSTER, JB.

Providence, 16 Peace street.

Camille Flammarion, the French Astronomer and Member of the Acadamie Français, says: "I do not hesitate to affirm my conviction, based on personal examination of the subtion, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' somnambulic,' mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not blased by preconceived opinions, nor his mental vision blinded by an opposite kind of illusion, unlappily too common in the learned world, which consists in imagining that the laws of nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

For Over Fifty Years MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best Femedy for Diarrhoa. Twenty-five cents a bottle.

Notes from California. To the Editors of the Banner of Light:

I write from the beautiful city of San Diego, which is situated at the extreme southern portion of Cali-fornia, six hundred miles distant from San Francisco,

which city I left on the 27th of April. It was not without regret that I left San Francisco. During my stay there I formed many pleasant ac-San Antonio, Tex., the projectors and sympathizers of political equality met in Dullas on May 10th, and offected the organization of the Texas Equal Rights Association, auxiliary to the National Woman Suffrage Association. Its objects are to advance the industrial, educational and legal rights of women, and to secure suffrage to them by appropriate State legislation. Thirty-five charter members were entrolled. grims."

San Diego is a fine little city of about thirty thou sand resident inhabitants, although this number is greatly augmented from time to time by tourists, who find much to attract them to this charming spot by the sea, not the least among the attractions being the contiguity of Coranado Beach, with its world-renowned Hotel Del Coranado, which is, in all its appointments, interior and exterior, a marvel of comfort and elegance.

The atmosphere of San Diego is very equable, and conducive to health and comfort.

This section of country abounds in beautiful scenery. Flowers, both wild and cultivated, bloom with a prodigality unknown in the East. Nearly every home is embowered in roses, and in many places fences and curbstones are completely hidden by luxuriant growth of callas, geraniums, heliotrope and nasturtiums. The people are very generous in their distribution to those who come from lands less favored. I have in my room at this time seventy five roses of the very choicest kind, twelve of the largest calla lilies I have ever seen, and a large vase of sweet peas, the gifts of people who were entire strangers to me one week ago. As I write this letter I sit at a window overlooking the graceful pepper tree, with its drooping fern like leaves, combined with blossom and berry.
On Saturday last I made a trip to Tia Juana City, in

Old Mexico, passing through Chula Vista, with its many acres of orange, lemon and olive trees, and an entrancing vista of valley, mountain and ocean. On our return we passed through the beautiful Sweetwater Valley to the famous Sweetwater dam, said to

the press as being the finest of their character ever given in this city.

We have a movement on foot for a Spiritual Temple; the fund has been started, and two thousand dollars or more already subscribed.

Our brethren of the First Society, at Euclid Hall, are doing a good work also."

water Valley to the famous Sweetwater dam, said to be the highest dam in the United States. It was a trip long to be remembered.

I have had many such during my stay in this wonderful State, and intend to avail myself of every opportunity to witness the marvelous expressions of nature and of art while I tarry on this coast, for I feel that I have come bitter to get freek tarry on the scatter of the highest dam in the United States. It was a trip long to be remembered. that I have come hither to gain fresh inspirations

through these, to me, new scenes.
In San Francisco my efforts at spiritual work were vell received, and I was urged to remain among them permanently, being offered a position with the Progressive Society in association with Dr. Raylin—its regular speaker-a man of fine mental and spiritual ability; but being desirous of visiting as many of the cities and towns as possible before my return to good old Boston, I could not prolong my labors there.

Immediately upon my arrival in San Diego I was waited upon by a committee, and invited to speak for the only society of Spiritualists which exists here. Accordingly I last Sunday occupied their platform. The hall was filled to repletion with an earnest, intelligent class of people, among whom were several Bos ton excursionists. The magnificent display of flowers, together with the half hour's service of song prior to the formal opening of the meeting, served to bring to me the baptism of the spirit, and I think we all felt it 'was good to be there." I shall speak for this socie ty every Sunday during my stay in San Diego, and hold one week-day evening meeting in the same hall. I am also engaged to speak once a week at National City, a place five miles distant from San Diego.

Wherever I go I find people anxiously inquiring

nto the philosophy and phenomena of Spiritualism. It is one of the soul's prerogatives to draw its own conclusions of Truth, and I have no desire to cavil at the opinions of any; yet I can hardly understand how people who have had repeated proofs of personal spiritual identification through spiritual phenomena, and who have for years avowed their perfect confidence in the origin of such manifestations, should at length [through accepting certain Theosophical theories] repudiate the source from which they emanated, while at the same time they profess to still believe in the conscious continuity of life beyond the change called death.

Spiritualism offers a vast field for earnest, scientific research, and is, in its broadest sense, the "sumnum bonum" of all good.

As Spiritualists, we need to broaden our thought of the true meaning and scope of this movement, which is, I opine, to revolutionize the world through its edu-

It is not strange that in its incipiency it has been looked upon simply as a comforter, and a restorer of our lost treasures; but we, as Spiritualists, should not dwell too exclusively upon this phase of its mis sion. The phenomena are the keys with which we may, if we will, unlock the storehouses of knowledge that shall make us "wise unto salvation." Let us use these keys, then, as the means to an "end devoutly to be wished for." Yours truly, San Diego, May 13th.

KATE R. STILES.

#### June Magazines.

THE JENNESS MILLER ILLUSTRATED MONTHLY pens with a story by Guy de Maupassant, and is folowed by "Around the Evening Lamp." "Women on their Travels," by J. A. Burgoyne, gives information which every woman requires on the occasion of her first journey. Fashions for the summer are clearly treated in an article upon that subject, which is finely illustrated. "Rights of Children" by Louise Betts Edwards, is a thoughtful article on the management of the little ones. Under the title, "Two Talented Women Writers." a comparison is made of the writings of C. M. Yonge and Edna Lyall, and is followed by several short stories. "How to Keep Roses," Proper Care of Silverware," and "The Skin and Complexion," all contain valuable hints that will be appreciated by the ladies. "A City of the Dead," by H. P. B., the last article in the table of contents, will be read with avidity by those interested in the customs of the Hindu. Published by the Jenness-Miller Co., 114 Fifth Avenue, New York City.

THE QUIVER contains the first installment of a serial story, entitled, "Pemberton's Piece," by Scott Graham. "The Wisdom of Alice," by Edith Lister, continues to maintain the interest it has excited in the mind of the reader. "Some Pretty Churchyards" describes a few attractive cemeteries near London, and is fully illustrated. "Dreams that Came True," s an interesting article which treats of the influence of dreams upon the lives of such men as Christopher Columbus, Hiram Powers the sculptor, Charles Dick ens, Benjamin Distaeli, etc. This number also contains several ably-written complete stories. Issued by the Cassell Publishing Co., 104 and 106 4th Avenue, New York.

If any reason, in addition to those that have long been urged, were needed to abolish murder in this Ohristian nation, it has been furnished by the late census reports, writes Andrew J. Palm in the American Journal of Politics. The only reason worthy of notice set forth by the advocates of the death penalty in favor of the law of retaliation is, that without the fear of death staring the evil-inclined in the face, human life would become more insecure than it is with the black shadows of the gallows to serve as a warning to those who need restraint. The figures show that in Michigan, where no man has been killed legally for killing illegally since 1846, in Rhode Island, where capital punishment was abolished in 1852, and in Wisconsin, where judicial murder has not disgraced the fair name of the State has not disgraced the fair name of the State since 1853—in these States the crime of mur der has been less frequent the last ten years, in ratio to the population, than in the remain-ing northern States. Comment is unnecessary If capital punishment can live after this authoritative declaration, it must continue to live in the future, as it has in the past, on prejudice, superstition and stupid ignorance. The legislator who is familiar with the facts bearing on the subject, and who will vote to continue this old Jewish barbarism, or who will refuse to vote for its abolition, is false to his race and a stumbling block to true civilization.

—Religio-Philosophical Journal.

LIST OF SPIRITUALIST LECTURERS If there are any errors in this List, we wish those most interested to inform us.

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Miss. N. K. Andrios, Delion, Wis. Miss. H. Augusta Anythony, Albion, Mich. Miss. H. A. Libur, Bulleton Landing, Vt. Wm. H. Andrish, D. Cediar Falls, Ia. U. Fannish Alvy, Bionchami, Miss. J. C. Albine, Bulleton Landing, Vt. Wm. H. Andrish, M. D., Cediar Falls, Ia. U. Fannish Alvy, Bionchami, Miss. J. Miss. H. M. Attikuton, 6 Parnit street, Lynn, Mass. Miss. E. H. Bulleton, G. Parnish Alvoy, T. Leck H. x. 669, Orange, Mass. William Alogory, Leck H. x. 669, Orange, Mass. William Alogory, Leck H. x. 669, Orange, Mass. Miss. E. H. Bultyrs, B. Gentain Hill, Manchestor, Eng. Bisinop A. Bualis, 58 State street, Albany, N. Y. Addie H. Bultong, 39 Lawrence street, Egil, H. H. Miss. A. P. Brown, St. Johnsbury Center, Vt. Miss. B. A. Hyanes, Berkeline street, Dorchestor, Mass. J. Frank Balton, 1912 Market street, Dorchestor, Mass. J. Frank Balton, H. Williams, J. Uldien street, Dorchestor, Mass. Miss. B. M. Hyanes, Brekshir estreet, Dorchestor, Mass. Miss. B. M. Hyanes, Brekshir estreet, Dorchestor, Mass. Miss. B. M. B. R. Hyanes, Brekshir estreet, Dorchestor, Mass. Miss. B. M. Hyanes, Brekshir estreet, Mos. Phop. J. R. Buchlands, J. Ulchen estreet, Brekshir estreet, Miss. Mis

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MRS. CARRINF, C. GRAN, BOY, S. CAS.
MRS. C. C. R. GRAN, B. C. GRAN, S. CAS.
MRS. C. C. R. GRAN, B. C. GRAN, S. CAS.
MRS. C. CARRINF, S. GRAN, S. CAS.
MRS. MADRING, S. GRAN, S. CAS.
MRS. MADRING, S. CAS.
MRS. MADRIN

. Will also attend funerals.

USE DANA'S SARSAPARILLA, 1T'S "THE KIND THAT CURES."

#### To Correspondents.

J. N., CHARLESTOWN, MASS .- We cannot explain why such mistakes occasionally occur, through even the most reliable of mediums. It may be that the brother's thought—in the personal experience of which you speak—was so strongly projected toward his fraternal relative at the time seance that the medium may have sensed it, and concluded it came from a spirit as mentioned. This is our hypothesis.

DR. L., MOLINE, ILL.-There are at least half-a-dozen imilar plans on foot already; therefore it is unnecessary or THE BANNER to ventilate your-proposition. MRS. S. M. C., LILY DALE, N.Y.—Your essay is on file for publication as soon as space will admit.



"Sold by Grocers everywhere. W. BAKER & CO., Dorohester, Mass,

COW ISE

Written for the Banner of Light.

PULLOWSHIP. BY MARY WOODWARD WEATHERDER.

Can we live within ourselves, apart? Can we keep our sorrows and not feel Pain until the wounds refuse to heal? Can we hide the joy that overflows, Secret as the essence of the rost? Can the vapor of our being stay From the cloud of other souls away?

Can we live outside carth's beating heart? Where she uld then the soul take root and grow! Whence our powers of being have their flow? What is world but spirit, through and through, Greeting us from faces ever new? Where should then affection's tendrils twine, But around thy throbbing heart and mine?

Not a thought within the curious brain. But for love, calls other thoughts; a word Files only as it has its mated bird; Just the clasping of a hand makes strong, And converts our sorrows into song: Life works love when hearts with hearts unite. 'T is fellowship that maketh burdens light.

# Spiritual Phenomena.

#### Mrs. Mary Wakeman-Additional Facts.

To the Editors of the Banner of Light:

While there are many mediums in the world whose merits as individuals and psychics are well known not only to personal friends, but to casual visitors, it is true that in comparison with the majority of the earth's population these responsive agents for the invisible intelligences are few and far between like the rarest of diamonds, and should be appreciated accordingly for their scarcity and value as mediators between the two worlds. With due regard for all the other excellent and useful mediums in New York City, I feel it but just to add another chapter of recent occurrences to the long record of remarkable manifestations occurfing through Mrs. Mary Wakeman, 145 West 4thstreet, near Washington Square.

Mrs. W. has been a medium for sixty-five years; that is to say, she was born that way, with a history of phenomena for which she and her family in Connecticut for many years had no name, and little understood. Personally I have noted her development for the last twenty years, her first unconscious trance controls being my father, and relatives and friends of my earlier Southern life; and her great success, in a modest way with many others, induces me to commend her with perfect confidence to all slucere inquirers after the greatest of all truths. The lady's particular phases are clairvoyance, clairaudience, and unconscious trance, including the ability to answer unread letters, many of which she has received from Nebraska, Louisiana, and the extreme South and West, as well as from neighboring points, resulting in acknowledgments of much satisfaction, repeated communications and personal interviews. As instances of her success with perfect strangers, let me relate the following:

A certain gentleman from abroad called for the first time, when at once his spirit father and grandfather reported their presence, the medium giving their first names, and spelling their last odd French names correctly. Another stranger came in to make an engagement for another time, when she informed him that his spirit wife was with him, describing her, and giving her name. Still another party, a lineal descendant of Napoleon, formerly general in the French army, and now connected with the Standard Oil Company, made his first visit, saw, heard, and was conquered. had several lengthy sittings, and like Olé Bull's son, expressed his gratification in very complimentary

Recently the medium was telling some friends of her visions of the day. I came in at the time, when she turned, and said: "Mr. Snipes, I don't know but that I have a test for you, too. Wiona [her chief business control] told me to day that she had been down South to see a friend of yours [designating him] and found him in trouble. But [she said] he has another man with him now, and his name commences with a D." To my surprise I received a letter from the gen-

man with him now, and his name commences with a D." To my surprise I received a letter from the gentleman informing me that he had dissolved partnership with his associate of many years, that his business prospects were very gloomy, but he had found another partner by the name of Davis.

A Southern lady called on the medium and said: "I have visited a number of other mediums in town without success, and if you could simply give me the name of my father it would be a good test, as I am stranger here and nobody knows me."

"Well," said the medium, "I hear the name of made the enlire house beautiful and attractive; the many years ago, in the squatter region, he says; that it was of liftle value then, but is worth consideration of his. Now I am shown them seated at a table. They have been having some iriendly glasses to gether. Your father was not used to drink, as they were, and in a spirit of fun, as he thought, they offered to lend him money if he would give them a mortage on this property. Now I see thin putting his hand to paper, partly writing his name and finishing it with a mark. He did not dream of decelt, but they recorded the paper. This was done in 1872."

"Can you get the names of the two men?"

"Yes; one was named—, and the other—."

Then followed appropriate advice from the spirit father as to legal investigation.

"Wonderful!" exclaimed the lady. "I am here from the South to consult some lawyers about this very matter. The names, descriptions and facts you have given are all right."

A lady of Staten Island wrote a letter asking it she could get any information of a missing relative, Holding the letter while under control, the medium dictional control of the medium dictional control of the paper. This part has been downed as bundantly with the means wherewithal good may be done. Through her insurant and carpeted. She has all such as she, who are endowed as bundantly with the means wherewithal good may be done. Through her largeness of heart and great tow for the rargeness of heart and great tow for

ing the letter while under control, the medium die tated a reply to the effect that she was taken to the far West-to Colorado; that she saw a brother of the writer on a ranch; that in crossing a river he was drowned, and that a man who was with him would so inform the family. A few weeks later the letter writer called, giving no name or hint, when the medium said :

"I see your spirit prother here, and he gives me the name of ---; and he says that he told me about three weeks ago that he was drowned. Do you understand

"Yes; I am the party who wrote you from Staten Island. You have just spoken my brother's name, and a gentleman who was with him has written us word that he was drowned in crossing a river."

Lately I received a letter from an Orthodox friend in the South, saying she had been a victim of some dishonesty, but she gave no particulars, and asked that I "consult the spirits" about the matter. During entrancement of the medium I inquired for the true inwardness of the indefinite letter. the super scription and contents entirely concealed, and at once she declared it related to a robbery of money and jew elry, by a boy who had been visiting the place with his mother for alms. She correctly described the writer of the letter, her natural disposition, surroundings and business, her necessary help for relatives, also her spirit husband and mother. I received a reply saying the result was "startling"; that she had sent for the boy and recovered some things, but not her gold watch and checks."

This reply I also submitted to the medium (after entrancement, so that she knew naught of either letter in her natural state), and at once she seemed caught up of the spirit " and was made to report the company of the mother and husband again, with the names of some of the living and dead belonging to the distant family, about whom the medium knows nothing. She also referred to the father as suffering with his head, and not long for earth life. (He is very feeble and very deaf, and has to converse on slates. The medium also stated the occupation of the lady's husband, the average number of boy children he su

inference is that, in strong sympathy with the purpose and life of the writer, her spirit relatives were actu-

These are but a few instances of late occurrence and they might be largely multiplied, without exaggeration, if the numerous receivers were willing to publish their names and private experiences. Besides her regular sittings for individuals (sometimes num bering five to seven per day) a public circle is held every Friday evening as above, during the summer. Among the medium's many appreciative friends and patrons are persons of influence and position, who are always ready to testify to their high estimation of her peculiar gifts and usefulness as a médium and practical prophetess, as well as to her uniform refine ment of thought and character, her simple sincerity J. F. SNIPES and strong human sympathy. 20 Broadway.

#### FROM THE CAMP GROUNDS.

#### Cassadaga and Its Promises.

To the Editors of the Banner of Light: "The enemy never sleeps; neither should our vigitance for freethought."

In this four hundredth anniversary of America's discovery the fires of genius have spread to every nation. Self-conscious spirituality and a sense of the boundless resources and possibilities of mind are

awakered as never before in the world's history Every day brings a fresh surprise at the achievements of research and invention. The whole world is rife with human endeavor and aspiration.
When President Cleveland touched the electric but

ton which signalled the formal opening of the World's Columbian Exposition, and virtually laid before the nations of the earth those vast and bewildering vistas of science, art and discovery, he voiced a sentiment eminently bentiting the representative of the American people. He said: "We shall in this great Columbian Exposition exemplify in the noblest sense the brothhood of nations." And we have reason to believe that this great awakening has been planned and projected by the wisdom of the unseen world for a purpose—the elevation of the race—and that the unseen-hosts are working in unison with all humanitarian effort. Although there will, on account of human imperfection, be disappointments, disasters and failures in the execution of many ideals, yet the exchange of thought and the acquaintanceship of nation with nation cannot fail of developing a greater unity of interest, a better understanding of each other's resources and abilities—and also engentier a feeling of deeper sympathy between man and man.

Hence we look upon the present year as not only an eventful one, but one in which many fragmentary and isolated efforts of the past shall be focalized, and reduced to practicability, and more than any year preceding it serve as a stepping stone to that higher and broader life which has heretofore existed only as a theory, when love to God, outworked through love to man, will be the rule of action, regulating and harmonizing each individual life with every other, and peace on earth and good will to man become a realization.

The day has already come when disseminators of freethought are not confined to any particular locality or sect, but are scattered broadcast all over the world, and men and women of brain and heart are thoroughly and fearlessly discussing every subject that pertains to the betterment and entire the world. Columbian Exposition, and virtually laid before the nations of the earth those vast and bewildering vistas

and men and women of brain and heart are thoroughly and fearlessly discussing every subject that pertains to the betterment and enlightenment of the world. Spiritualists have been in the vanguard in the march of progress; and the various camps which at the present time dot the continent from shore to shore have become the great rend-zvous for the centralization of spiritual forces, and acting in concert with the world of disembodied spirits, they have become a great power for good. Notwithstanding the congress of people which will be drawn from every nation to the Columbian Exposition, we predict that the interest and attendance at the various camps will be increased rather than lessened.

tendance at the various camps will be increased rather than lessened.

We have just returned from a few days' sojourn at Cassadaga Camp, and feel our spiritual strength renewed and our hopes and ambitions for the world's work brightened. Many lessons have been given, and it has been shown that the angel world is earnestly at work for the accomplishment of a definite purpose—the complete emancipation of mind from bondage to superstition and ignorance and the suffering and the complete emancipation of mind from bondage to superstition and ignorance, and the suffering and crime which they entail. The deeper meaning and higher uses of this great awakening and coöperation of nations has also been in a measure revealed. The campers and laborers at Camp Cassadaga all seem to be uplitted and inspired with the one praiseworthy ambition: the perfecting of everything that will add to the convenience, healthfulness and attractions of the camp.

Mr. A. Gaston, our President, though occupying the Mr. A. Gaston, our President, though occupying the responsible position of Mayor of the city of Meadville, and being identified with other extensive business, does not lose sight of the interests of Lily Dale, but improves every opportunity to fly thither and render assistance and encouragement in every direction.

Mr. Frank Fuller, the new Superintendent, has been vigilant in his labor, and generous to a fault in the expenditure of money, and all seem satisfied with his dispensations.

pered and furnished it in a very artistic manner.

Dr. G. West has just arrived from the Vitapathic College of Cincinnati, and is fully equipped for his profession.

This letter would be incomplete did we neglect to give our tribute of love and honor to those tried and faithful veterans of Cassadaga. Camp who, with unfilling perseverance, subdued the wilderness and swamp and made it blossom as the rose. To them, more than to all others, are we indebted for what Cassadaga is to day. Many of them are now permanent residents upon the grounds, and are seemingly enjoying the full meed of happiness which their excellent work richly merits.

Mr. and Mrs. Skidmore still stand in the foreground as champions of free thought and the best interests of human kind. During all the years of Cassadaga's existence they have studied its interests, and contributed with bountiful hand to its improvement and upbuilding. Their truly democratic hospitality, bestowed alike upon rich and poor, has been a power for general good and encouragement.

Through the generosity of our worthy President, Mr. A. Caston, and Mrs. Henderson, of Erie, Pa., the necessary funds to carry out the work of putting in sewerage and water-works have been furnished, and the Camp is rejoicing in that and many other sanitary improvements.

One great attraction of the Camp this season will be

the Camp is rejoicing in that and man, tary improvements.

One great attraction of the Camp this season will be Mr. W. J. Colville's school, and we are quite sure that all who can will avail themselves of the rare opportunity of receiving instruction in psychic and spiritual laws. The quiet and thought inspiring natural sceniery of Lily Dale seems just the place for spiritual teaching, and we predict that great good will come from Mr. Colville's course of instruction.

### Summerland Camp.

The Summerland Spiritualists' Association will hold its annual Camp Meeting in July next, commencing on Sunday, the 2d, and closing on the 23d. For further particulars address . A. O. Doane, Sec'y, Summerland, Cal:

#### Merrimac Island, Miun.

To the Editors of the Banner of Light: This comparatively new camp ground, near St. Paul, Minn., is thirty one acres in extent, from twelve to fifteen feet above the river, and is covered with a magnificent growth of elm, cottonwood and nuspand, the average number of boy children he su perintended in life, his favorite passion for music and file correct name. In every particular as to the robbery of money and jewelry, the disposition and habits of the inquirer, her immediate surroundings and business, bet attitude toward Spiritualism, the description of the most heautiful spots in the Northwest. To those who wish to have an outling, as well as to receive a feast of spiritual food, this location additional inducements. Those who wish to investigate the claims of spiritualism are off red the opportunity of needing wome of them being over one hundred feet in height), providing abundant shade. The crowdens will be and many natural attractions combine to make it one of the most heautiful spots in the Northwest. To ceive a feast of spiritual food, this location additional inducements. Those who wish to investigate the claims of spiritualism are off red the combine of the most heautiful spots in the Northwest. To ceive a feast of spiritual food, this location additional inducements. Those who wish to have a continuous properties of the most heautiful spots in the Northwest. To ceive a feast of spiritual food, this location additional inducements. Those who wish to have a continuous properties of the most heautiful spots in the Northwest. To ceive a feast of spiritual food, this location of the most heautiful spots in the Northwest. To ceive a feast of spiritual food, this location of the most heautiful spots in the Northwest. To ceive a feast of spiritual food, this location of the most heautiful spots in the Northwest. To ceive a feast of spiritual food, this location of the most heautiful spots in the Northwest. To ceive a feast of spiritual food, this location of the most heautiful spots in the Northwest. To ceive a feast of spiritual food, this location of the most heautiful spots in the Northwest. To ceive a feast of spiritual food, this location of the most heautiful spots in the Northwest. To ceive a feast of spiritual food, this location of t maple trees (some of them being over one hundred

only those of known reliability doing public work on only those of known tensoring and the grounds.

The camp sessions, under the auspices of the Northwestern Spiritualist Association, will commence June 30th and close July 23d.

The Camp Postoffice will be kept at the Bazaar, Mail should be addressed "Inver Grove, Minn. (Merrimac Island)." For further information, address W. H. BACH, Sec'y, St. Paul, Minn.

#### New Publications.

SOCIALISM FROM GENESIS TO REVELATION. By Rev. F. M. Sprague. 12mo, cloth, pp. 403. Boston: Lee & Shepard.

The author is not unaware of the prevailing prejudice that exists against the term Socialism, but confidently believes it will disappear, and warns his readers against the delusions that the adoption of Socialism will distribute the wealth of the rich equally among all classes, deprive individuals of personal property, sanction the social outrage of confiscation, and secretly, if not openly, sympathize with methods of violence. It is evident that Socialism is making rapid progress in our midst, and as this book is the first and only one that presents the subject from a thoroughly democratic and American standpoint, it is eminently worthy of the thoughtful consideration of all having the welfare of our country at heart.

SIMPLICITY AND FASCINATION. By Annie Beale. 12mo, paper, pp. 499.
OST IN A GREAT CITY. By Amanda M. Doug-las. 12mo, paper, pp. 468. Boston: Lee &

The above constitute Nos. 25 and 26 of the publishers' "Good Company Series" of novels that have in higher priced editions become favorites with the people, and which in this at a greatly-reduced price are having a widely extended circulation.

No "Beginning"; or, the Fundamental Fallacy. A Common-Sense Exposure of the Error in the Reasoning Upon which is Based the Bellefin a "Creation" or "First Cause" of Things. By W. H. Maple. 12mo, cloth, pp. 166. Chicago: Chas. H. Kerr & Co.

The aim of the author is to establish in the minds of his readers a belief in the eternity of the substance of the physical universe. This he affirms is not necessarily atheistic. It rather leads the mind by logical and natural processes of reasoning from the temporal to the eternal, and thus brings the reader face to face with God. Mr. Maple remarks, "that the Deity thus found is not a personal one, will not be objected to by the deepest religious natures, for the reason that the impersonal is necessarily greater than the personal and the true God must be that, than which a greate cannot be conceived.".

THE WELL DRESSED WOMAN. A Study in the Practical Application to Dress of the Laws of Health, Art and Morals. By Helen Gilbert Ecob. Illustrated. 12mo, cloth, pp. 253. New York: Fowler & Wells Co. The author justly claims that any study of dress is

defective which does not clearly define the laws of nealth, beauty and morals; that the intense interest beginning to manifest itself on the subject marks an epoch in the social history of woman, and indicates that she is ready to put away childish things and be governed by reason and conscience. The purpose of this volume is to aid in this commendatory reform. and to advance a knowledge of how women can attain a permanent emancipation of body as well as of Intellect.

THE THREE CIRCUITS. A Study of the Primary Forces. By Taylor Flick. 12mo, cloth, pp. 268. Washington, D. C.: The Author.

In a quaintly original style the author presents what he claims to be an entirely new theory of world formation to explain the nature and cause of obscure astronomical phenomena—the aurora, zodiacal light, comets' tails, etc.- and what he believes to be an accurate description of the manner in which solar light and heat are produced by rapid changes of magnetic presentation taking place in the molecules of our atmoanhere. In connection with the latter the shape of the molecules is given, and the peculiar movements by which the changes of presentation are effected are minutely described, illustrated by a photo-engraving of the solar and earthly dynamo in action. The book, which is one of much interest, contains forty similar illustrations.

STRANGE SIGHTS ABROAD; or, A Voyage in European Waters. By Oliver Optic. 12mo, cloth, pp. 305. Illustrated. Boston: Lee & Shepard.

A yachting party crosses the ocean to the Azores. calls at Madeira, scales the peak of Teneriffe and meets with an exciting and dangerous experience in Morocco. Since all the author's books have been and still are favorites of youthful readers, it is safe to conclude that this will become equally so.

THE POETAND THE MAN. Recollections and Appreciations of James Russell Lowell. By Francis H Underwood, LL. D., author of "Quabbin," "Handbook of English Literature," etc. 16mo, cloth, gilt top, pp. 138. Boston: Lee & Shepard. ton: Lee & Shepard.

The prominent incidents in the life of its subject given in concise form, with some account of his works In prose and verse, and a pen and tak portrayal of him as a man. Mr. Underwood was an intimate acquaint. ance of Mr. Lowell from 1853, and was at one time as sociated with him in conducting the Atlantic Monthly His close intimacy with the poet abundantly qualified him to render this appreciative tribute to his memory

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# Banner of Pight.

BOSTON, SATURDAY, JUNE 3, 1893. 188UED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John

THE BANNER will contain in its issue for June 10th a full report--taken specially for its columns-of a discourse delivered by W. J. COLVILLE in the Spiritual Temple (Newbury and Exeter streets), Boston, on the afternoon of May 7th, and entitled: "The World's Fair-Its Spiritual Significance."

#### Some Views from the Ministers.

The preachers and pastors of Rockland, Me., have been induced to "voice the attitude of the Christian Church" on the subject of Spiritualism, and we find the product of their opinion duly reported in the columns of the Rockland Tribune. Rev. Mr. Cummings, Methodist, after admitting the occurrence of the phenomena, says that it does not follow that "the spirits of departed friends have anything to do with these so called wonders." He does not "care" to deny that "mediums do strange things": but he says the Davenports and Katie King did them, too, and were "exposed." But he refuses to conclude that they are the work of spirits because they are "strange." He calls for "more light" on the subject; says that Spiritualism flourishes in darkness and in secrecy; that it flourishes because a very large part of the human family love anything mysterious, and humanity is naturally superstitious And so he goes on till he speaks of people being "entangled in the meshes of this fraud by their sadness at the loss of friends, which he avers to be the cause of the large number of converts to "this ism." He patronizingly pronounces the error of Spiritualists to be in ascribing the phenomena to spirit fitelligence. The only spirits he is willing to credit in the matter are those which reside in human bodies. All which emphatically goes to show that this man Cummings is an arrant bigot.

Rev. Mr. Kimmell, pastor of the Universalist church, admits candidly at the start that with some of the beliefs associated with Spiritual ism, but not peculiar to it, his own beliefs are "in the most entire agreement." He professes his belief, as all Spiritualists do, in the nearness of the spirit-world-that it is around us as the waters are around an island and as the atmosphere is around the earth. He believes that man enters it by being disrobed of the flesh. and not by journeying into space, by transformation and not by translation. He believes it to be a friendly world, full of God's good ministry, and receiving all who leave this world. without exception, the strong and the weak the wise and the ignorant, the good and the bad, Christians and Pagans. He believes the process of evolution sweeps on through the centuries toward the final goal of good. He cannot emphatically say "No" to the inquiry if those who go into that world ever manifest themselves to kindred and friends in this world. Nor, on the other hand, can he answer "Yes." While inclined to think that they sometimes do, he is not sure, for he has not yet had conclusive proof.

But he has no doubt of the genuineness of the phenomena in a large measure. The question, he thinks, would be very much simplified if we thoroughly understood our own nature; recent psychological studies, especially in the line of clairvoyance and telepathy and double consclousness, have shown what a marvelous thing our life is. We are a mystery to ourselves. Within each self there is a hidden self, with impressions, possibilities and activities of which we are ordinarily wholly unconscious. Then he inquires whether it is not possible "that the phenomena of Spiritualism commonly issue from the unexplored depths of our own being." Yet, he repeats, he does not know just what they do mean. And when multitudes of people, including many careful observers and discriminating investigators, find in some of them what is to them conclusive proof of spirit intercourse, he bends to their conviction enough to believe that it may be so. Still he must ory, "Help thou mine

Rev. Mr. Parshley, Baptist, launchesout with the common assertion that the bible is "God's word," that beligvers are "God's children,"

should repudiate its claims, and everywhere view its work with aversion, is practical proof | He says: to him that it" is not from God," and is not "a friend to man." The most of the exceedingly dogmatic statement of this most surely knowing gentleman consists of the usual church slang, and the bitter phraseology of self-rightcousness. Instead of going to the merits of the question, he goes on to dwell upon the opposition of Christ's disciples to Spiritualism, being most intense where the churches are in the most elevated spiritual condition-a sheer impossibility; "where prayer is a lost art, and evangelism an obsolete practice. there," he says, "Spiritualism finds the great-est leniency." But he declares that "the testimony of God's hosts has been remarkably unanimous and persistent against the practices and beliefs of Spiritualism." A truly fine way to dispose of the Christian character of other people who are not, like himself, wholly "hard shell!" His strong hold, it will be noted, is numbers—he cares chiefly to be on the side of the majority. An intensely spiritual frame of mind this.

The churches, says he, (in the course of his rant,) have ever been in collision with those who deal in scances and spirit-converse, etc. That is just the size of it with men of this gauge of mind and spirit. Perhaps he can tell us of any new thing looking toward the enlightenment of mankind, which has not felt the opposition of "the church" of its time! Right here in New England the church-Puritan, in Boston-banished to practical death in the then howling wildernesses of Connecticut and Rhode Island certain sectarists who refused to agree with its views - and if we mistake not the Baptists were specially singled out for this persecution. Does he view this historic event as an argument against the truth and verity of the Baptist church? Was it not, rather, a demonstration of human narrowness and bigotry with which such men as himself have a special affili-

The Tribune for May 13th contains another nstallment of ministerial views on the New Dispensation, but as has often been remarked in the past concerning the judgment of learned Reverends or trained scientists, their opinions. when applied to Spiritualism, are worth no more than those of ordinary every-day observers; any man, if he will patiently use the faculties with which Nature has endowed him, can weigh for himself the facts that are presented by those senses for his mental cognition. What these writers state, therefore, are their own personal ideas on a theme which they have evidently never made the object of careful and practical investigation-and so should be only given the same weight in this direction to be accorded on any other subject to those who are ill-informed or prejudiced regarding that subject.

The Rev. J. H. Moody, of St. Peter's Episcopal Church, in this second installment, after some preliminary skirmishing as to whether Spiritualism contains "any element of truth not already revealed by Christianity," etc., makes a discovery of the very first importance, which will certainly be news to our readers, as it is to us:

"As far as 1 can understand the position of the Spiritualist, 'he claims to be more directly en rapport with God than one who communicates with him by the winding processes of nature, conscience or even Holy Scripture.' He has a kind of private wire that connects him with the Supreme Mind."

Just exactly where Mr. Moody got this interesting information (?) we are utterly at a loss to know. Spiritualism claims no private method of any kind in dealing with matters eschatological (that has always been the claimed special prerogative of theology in the past); its ways are open and clear to all men who dare to look upon them, and afterward to follow where they lead. We do not claim that the divine Father of this great human brotherhood ersonal attention: we believe that he works through agents, and that these agents are our excarnated loved ones. What this Reverend has to say about Spiritualism's obscuring the moral sense is directly controverted every week on our sixth page-if Mr. Moody will take the trouble to read the messages regularly printed there. Spirits unanimously teach that the life lived—not the professions made or faith held—while on earth decides the spirit's status on entering the new state of being; so that if there is any: "obscuring of the moral sense" in the premises it is certainly done by the clergy, who teach that conduct is nothing—that all ill effects of wrong doing on earth can be washed white as wool" from the spirit in a vicarious fountain filled with blood."

His other conception, to the effect that Spiftualism sweeps away with "one wave of the hand" all sense of a supreme power, etc., will be found to be erroneous if he will but peruse the soulful invocations given through our medium on the same page.

Rev. Richard W. Jenkyn (Congregationalist) quotes from the scriptures in proof that "the barriers between us and that [spiritual] world and its inhabitants have been successfully and graciously passed," and then, thinks that the phenomenon of intelligent communication, as demonstrated in our day, is not to be accredited. [By the way, we should judge that his knowledge of spirit-return, by his language, is confined to what he has encountered in materialization alone.] Why is it "begging the question" (as he says) for Spiritualists to claim that those who experienced the wonderful things recorded in scripture-time were mediums? and what proof has he other than bare assertion that the olden occurrences took place at "His [God's] command," while the modern ones transpire "at the beck and call of individ-

"Modern Spiritualism would substitute sight for faith, and is therefore open to suspicion,' says Mr. Jenkyn; yes, in thousands of happy homes and hearts to day that substitution has been successfully effected; faith has given place to sight, and the realization of this fact is the true cause of all these "ministerial matter supplied by the organs of digestion and tears."

What he thinks may be conveyed in two sentences, in his own language, and will satisfy all reflecting readers that he himself furnishes a direct and clear example of the would be blind men whom he so spitefully pictures:

"Of Spiritualism the less said the better! It is, in my humble opinion, after personal investigation; humburgery pure and simple.... But when people have resolved to shut their eyes, or to look only on one side, it is of little consequence how good their eyes may

The Rev. Richard W. Phelan (of St. Bernard's Catholic Church)—while his language is calm

be uniformly distrustful of Spiritualism, and some of these reverend writers-imeribes Spiritualism proper to the action of evil spirits.

"The Church has never contended that spirits do not exist, neither does she deny that they have influence over the human mind and body. On the contrary, it has been her constant teaching that there are god and bad angels who exert a daily influence over us, and that their power is manifest in every community. How far they are allowed to interfere with the order of the universe is not so absolutely certain."

His argument found on that humathesis

His argument, founded on that hypothesis, doubtlessly satisfies himself, but we might be pardoned for asking why, if "good and bad angels" (spirits) are allowed to exert a daily influence over men, and their power is manicredit for their work at his hands; or is it a case. in his mind where the "good" spirits work only within the church fold, while the "bad" ones operate outside?

Rev. F. S. Bickford (of the Baptist Church at Norway) considers that:

"The subject of Spiritualism is worthy of discussion in a serious and reverent manner, whether one adheres to that faith or opposes it. . . Even if for the system itself I have no love, I am aware that it is the religion and hope of a great multitude, among whom are persons of as much intelligence and refinement as are found in any other connections."

(The italics are our own.)

He then proceeds to furnish an essay which is thoughtful in tone, and—from his standpoint -argumentative in matter. His own conclusions are "that the utterances of spiritualistic mediums cannot be those of disembodied human spirits."

Within this phrase "disembodied human spirits" is ensconsed the pith of his objec-

"There is a natural impossibility [he says] that a human spirit which could not retain possession of its own body should obtain the mastery of another person, soul and body. . . A complete human being must have a body. Now the action of the will and perceptions are evident in the utterances of a spiritualistic medium as they could not be in a disembodied human spirit."

We would first state that Spiritualists do not claim that a "disembodied" spirit does or can do anything! The term "disembodied," adopted in the early days of the movement (and even employed to some extent now) to indicate a spirit which has become freed from the flesh, is really a misleading term, and fails to clearly define the state it seeks to denominate.

There are no "disembodied spirits." A human intelligence who has passed from the mortal body may be called an "excarnated" or a "decarnated" spirit, but he has a spiritual body, corresponding to the physical one he had on earth-so clairvoyants clearly see and trance mediums declare; a body fitted for the new order of experiences in a world just as natural to it as this one is to us now.sojourning in mortality.

His argument that bodies are the bridges by which one individual consciousness passes over to the cognition of others, and that the spirit he refers to having no body could not know that a "medium" was ready for it to "possess," and that hence "the spirit that takes possession of a medium must be differently constituted from ours, for it is aware of its surrounding spiritual circumstances before it enters into the medium"-ergo, that such spirit cannot be that of a disembodied human spiritis an ingenious one, but falls to the ground because "the natural system of things" provides that spirit with a spiritual body, and breaks up the complete "insulation" which he describes.

Spirit communion -- we would say in closingmay be compared with and is akin to what is now popularly known as hypnotism, in degree. Two men being in the mortal body, the one the operator, the other the subject, there is nothing 'miraculous" in the exhibition of the power of one intelligence to mesmerize or subdue the action of the other; now remove the physical body from the operator, and the subject, the medium, yet in mortal, gives forth the will or the words is the centre of some stupendous telegraphic of the unseen operator who is in possession of a mediums are sensitives, and require to be system to which he gives his undivided and spirit-body, and lo! we have spiritual commucontaining in itself per se-notwithstanding what the clergy may say-nothing "malevolent," "miraculous," or outside the domain of Natural Law!

#### An Invisible Human Intelligence.

It is altogether safe to say that not until a person's mental condition and attitude qualify him to receive the truths of communion with invisible intelligences, will he arrive at a state of conviction on the subject, and not even then by the application of argument however forcible, but only by personal investigation and seeking. The required conditions are not only physical in their nature, but they constitute a matter of intellectual development as well. That the same invisible power has been at work throughout all time is obvious from historic traces of the manifestation of the phenomena that now engage the attention of our most learned scientists, who still are unable to offer any reasonable explanation of them. The question frequently asked, "Is there an invisible human intelligence?" may be readily answered by another, "If it is not an invisible human intelligence, then what is it, and how are the phenomena to be explained?" Inasmuch as no other way has been discovered for meeting the question, and all the facts combine to point in but one direction, we are forced to accept the testimony of our own senses instend of the many baseless suppositions which are one after another glying way before the advancing march of facts undeniable.

Materialists have, tried to account for memory as a brain function by supposing that sensual impressions cause vibrations of the mole cules of the nerves and brain; and that the act of recalling an impression causes the mole cules of the brain to place themselves in a certain position, and that this precise position is again assumed when thinking of that partic ular object. The theory is clearly an untenable one from the fact that, these molecules are continually changing, the material composing them. They will not be exactly the same to morrow that they are to day. Effete, used-up material is thrown out, to be replaced by fresh assimilation; and this exchange, in which the whole body equally with the brain participates Rev. John Pettingill (of the Free Baptist is carried on at such a rate as that a few years Church) next steps forward with a frown. hence we shall all literally have new bodies, not a particle of what now constitutes them being left. Nevertheless with new brains we still retain the same old ideas, and the most able to recall scenes and events of the long pressed on a material surface, would have been effaced long ago.

Thus it is conclusively demonstrated that one of the principal materialistic theories is etc. etc. That" God's saints in Ohrist" should and without the heated temper displayed by be in this ceaseless change of the molecules there are, unfortunately, too lew of them.

that compose the body, a something within us that does not bhange, and that, though apparently developing with the body, is nevertheless thoroughly distinct from it. Is it at all improbable, then, on the observed facts of the case, that an organized intelligent material power should exist, though we may not be able to see or perceive it with our natural or physical senses? Are we not convincingly aware that the most powerful agencies are those which are unseen? The fluid which we call electricity is invisible; so are many of the most powerful gases; we cannot even behold the animaloula world without the microscope, fest in every community—why cannot the pure and were ignorant of their very existence beangelic spirits as well as the "evil" receive fore that wonderful instrument was invented. Scientists are now photographing gases that cannot be descried by the human eye, but which, by the aid of chemicals, are photographed by the camera and appear on the plates.

Now if these agents possess such power or force, why is it at all unreasonable to infer a material-spiritual intelligence? We know that this intelligence does respond to our inquiries. It is refined or spiritualized matter because it is invisible to all except to the interior vision of the clairvoyant.

#### Open on Sunday!

Despite the heated demands and the doleful prophecies of self-righteous bigots and ecclesiastical agitators the great International Fair opened its gates on Sunday, May 28th-in answer to the pressure brought to bear on the Directors by the united voice of the people and papers in Chicago, and out of it.

The attendance on Sunday last has been set as high as two hundred thousand persons, and among the crowds that were present on that date the humble toilers of the land, so long debarred from the privilege by the hand of the clergy, were generously represented.

Now that the "Columbus ship" has been fairly launched, with all sails set, it only remains for its officers and crew to bring it into the port of Financial Success at the appointed time, and receive the approval and commendation of the great majority of the people of the United States.

#### Verification of Spirit Message.

A gentleman who visited the Public Free Circle, May 23d, stated that, although he did not care to give his name for publication, he desired to attest to the correctness in every particular of a communication by ICHABOD TANNER, of Portage, Wis., which appeared in the Message Department of The Banner April 29th, 1893. Mr. Tanner, who speaks of his great years old when he passed away. (See seventh page for other verifications.)

Regarding wills-it is much wiser to depend on oneself, without reference to speculative assistance of any sort whatever. The faculties developed in us by use of our energies increase our stock in trade; while hope of assistance from others depreciates our own personal resources. This is the reason a friend of ours is depleting his treasury-philanthropically we have reason to know; but he seems to ignore THE BANNER'S "God's Poor Fund" for reasons we are at loss to conjecture. That do n't get any of his surplus revenue. This world is filled, however, with an immense variety of singular human beings-which we suppose is a necessity of life, else Divine Intelligence would not allow such a contingency to exist.

Editor Burns of the London Medium and Daybreak is very severe on the alleged shortcomings of certain mediums in England. He do n't believe in the "mercenary abuse' of the gift of mediumship. No true Spiritualist does. He wants some one to light the torch of Truth, and put a sudden end to spiritualistic | You'll hear th' bluebirds singin', just as happy as kin abuses, he says. But our brother forgets that guarded by high-minded, conscientious devotees of our Cause, in order to attain the exalted position our angel visitants so earnestly desire they should. Until this is done such abuse will crop out in spite of all we can do to the contrary.

Prof. Felix Adler delivered a lecture on The Sabbath and the World's Fair," before the Society for Ethical Culture at Chickering Hall. Boston, recently, in which he voices what he believes to be the truly conservative sentiment on the subject; and that is, he asks for the opening of the Fair on Sunday, more especially for the sake of the working people who are dependent on their daily earnings, and who cannot always make their convenience fit their opportunities. This is a common sense view of the case, notwithstanding the rampage to the contrary made by theological bigots.

The life service and recent transition to the spirit spheres of Mrs. Blair-Murdock, one of the veterans among our public workers, find hands of Mrs. Juliette Yeaw on our sixth page. Many Spiritualists of twenty-five years ago or more will appreciatively remember her "Mrs. Blair," the (blindfold) painting me-

Reader, if you wish to peruse some of the very best spiritualistic poetic books extant, buy of Colby & Rich MISS LIZZIE DOTEN'S standard works, which are now sold at reduced rates.-For other entertaining and instructive publications, send for their pamphlet Catalogue, which is forwarded free to any ad-

A long-time patron of THE BANNER, in enewing his yearly subscription, says: "Your paper is improving from year to year, and I

Peruse Spirit Dr. John Taylor Gilman ike's remarks on our sixth page. They boil over with facts the whole world should know.

Read "Profit-Sharing," second page, by Geo. A. Bacon, of Washington. The lesson it conveys is patent to all property sport bear

The condition of the roads of our country has a irect influence on the cost of farm products and the farmer's profits. No subject is of more vital interest than the relation of roads to the country's agricultural interests, and it is, therefore, of the first importance that the Senate Committee on Agriculture and prominent features of character, and are easily of the agricultural interests of the country, should make a thorough investigation into this branch of the gone past, which if they were but plotures im. subject. The press of the country has manifested a pressed on a material surface, would have been most intelligent interest in it, with results that are highly cheering and substantially encouraging. Congress has likewise made an appropriation to enable the Agricultural Department to investigate the best methods of road-making, and to prepare suitable pubinconsistent and wholly inadmissible. An or-lications for distribution on the subject. Good roads dinary intellect can readily see that there must

#### NEWSY NOTES AND PITHY POINTS.

The Bauner this week is everflowing with good things. All its friends should make endenvors to increase its circulation.

NEWSPAPER TOOTS .- The average college student needs less toot and more tutor.—It is not unusual for a high-tempered person to make curs-ory statements.—The fact that a man's mind is "made up" is no sigh that his conclusions are artificial.—A horse's age is told by its teeth; a woman's age is told -well, it is not told at all .-- Whatever happens to John himself, the Chinese fire crackers will "go off" successfully just the same on the Fourth.

> POUR LES DAMES. [Yarmouth Register.] NO. VL.

In time the train became the style, And every woman wore it: In fact the fashion for a while Swept everything before it. [To be continued.]

There is always plenty of gas in the English House of Commons, remarks one of our contemporaries. No doubt. But there is just as much, if not more, in our national House of Representatives. If there had n't been they never would have passed the unconstitutional anti-Chinese bill; neither would they have voted \$2,500,000 in aid of the International Fair, with a creedal "pig-tall" clause attached to it.

POST ACROSTIC. Bless you, look at the Post, how it Heralds the News— On the Globe there's no Journal can with it compete; Search over its Record as much as you choose, There's no Chronicle made of a Courier so fleet.. Only a Post; yet 't is up to the Times, Not lacking in Enterprise, courage or right;

Paying its Advertisers dollars for dimes,
On deck as a Traveller, with Banner of Light.
Such is its Standard—as a Transcript of all
That is worthy of Free Press the Post has the call.
F. M. T.

At a meeting of the Finance Committee of the City Government of Lawrence, Mass., held on the evening of May 26th, it was unanimously voted to recommend to the City Council the purchase of one of the Brown Developing Company's crematories.

JUNE, SWEET JUNE. In the scented soft June breezes '
Forests don their kirtles green:
Now it's time to stop our sneezes,
'Mid our flushing auroral sheen.

The World's Fair post-office business has increased enormously since the opening, and additional help is demanded from Washington. The accounts for one day show money orders issued for \$2500; money orders paid, \$105, and postage stamps sold, \$150.

THE THEOSOPHIST .- The May number opens with a continuation of "Old Diary Leaves," by H. S. Olcott, in which he gives an interesting account of the production of "Isis Unveiled." "The Story of Sikhidwaja " is concluded, and is followed by the fifth number of "True Welsh Ghost Stories." "The Hindu Theory of Vibrations, as the Producers of Sounds, Colors and Forms," by C. Kotayya, F. T. S., is an ably written age in his message, was nearly one hundred article; while the first part of "Sorcery-Mediaval and Modern," a paper read by W. R. Old before the Blavatsky Lodge, London, is of exceeding interest. 8. V. Edge discusses the origin of the Nile in an article entitled, "To Whom Honor is Due," and "Education in Ceylon," by A. S. K. Sastri-which considers the part the natives must hereafter take in this important field-concludes the table of contents, which is especially good this month. For sale by Colby &

> Human care and human sorrow Come to pass with every morrow. When we think we're solid fix'd, The first we know we're sadly mix'd! Every plan with cunning fraught, Taketh wings and comes to naught.

Beware when the great God lets loose a thinker on this planet. Then all things are at risk.—Emorson.

BIGOTRY ON WHEELS .- " Before a large congregation in the Warren Street M. E. Church, Roxbury, last evening," says The News of May 20th, "the pastor, Rev. John Galbraith, preached on the theme, 'The Nation's Disgrace at Chicago," and defined the opening of the World's Fair on Sunday as a " New Rebellion"

WHEN THE CIRCUS COMES TO TOWN. The spring is comin' round ag'in, and soon on every

be;
The frogs are pipin' in the lane, and on the big board fence
They've pasted up some lithographs about the circus tents—
Of elephants a dancin' with a funny white-faced

clown, And you'd better b'lleve I'm goin' When

The Circus

Comes

Ten thousand persons in North-Eastern Louisiana bave been made homeless by the floods, and great damage done in adjoining States.

NEW OCCASIONS.—The first issue of this magazine, devoted to the interests of social and industrial progress, and edited by B. F. Underwood, produces a favorable impression with its clear print and goodly array of timely topics, ably discussed by well-known writers. "The Democracy," by Dr. Edmund Montgomery, treats of the social and industrial revolution which we are at present engaged, and is followed by Dr. Lewis G. Janes, in an article on "Penological Reform in America." "The Qualification of Principle," by George Jacob Holyoake, and "Clerical Auxiliaries." by M. C. O'Byrne, are two thoughtful articles. "Two Kinds of Fences" are described in a sympathetic tribute and chronicling at the bright, attractive style by Capt. R. C. Adams. Several short articles and a poem by Nelly Booth Simmons are admirable, and are followed by the editor on "Occasions and Duties," in which he discusses government, labor and capital, taking the ground that labor and capital are mutually dependent. 175 Munroe street, Chicago: Charles H. Kerr & Company.

A writer in the Lowell Citizen, queting Rev. Claude Raboteau in a recent Sunday evening sermon, who said in regard to the influx of foreigners to our shores-" We want them to understand that here there is no State and no Church working together," remarks that while it is fortunately true that there is no union of Church and State in this country, it is nevertheless true that there is a strong element in Protestant Chris. tianity which is working unceasingly in the interest of Sunday legislation, and religious encroachment upon civil liberty. To illustrate: One of the main objects of the National Reform Association and its satelhope your subscription list will keep pace with lite, the American Sabbath Union, is to secure an amendment to the United States Constitution declaring that Jesus Christ is the civil ruler of all nations. and that the bible is his revealed will. To speak mildly, such an enactment would tend strongly to ithat union of Church and State so much deplored by

The leading manufacturer of bicycles utters a vigorous protest against the assessment of a tax on them, on the ground that it would be equally reasonsble to tax-every other machine, device or tool which increases the amount of work that may be performed by muscular effort. And it would be as manifestly unjust to have a fixed sum; as a tax on all sorts of these nachines, irrespective of their value. Mr. A. A. Pope says it would be better for the assessors to search out Forestry, in their work of investigating the condition the ownership of the stocks, bonds and other personal property of the rich, than to spend their time barass. ing the poor man who possesses a bleycle as a means of locomotion from his home to his workshop.

Mrs. Mott Knight, independent slate-writer, has left Boston, and is now located at 123 West 28th street, New York City,

To make the hair grow a natural color, prevent baldness, and keep the scalp healthy. Hall's Hair Renewer was invented, and has proved itself successful, who

#### MEETINGS IN BOSTON.

Bunner of Light Hall, 9 Hosworth Street.—

Spiritual meetings are held every Treeday and Friday afteracon, Mrs. M. T. Longley compying the platform; J. A.

Shelhamer, Chairman. Free to the public.

First Spiritual Temple, corner Newbury and
Exeter Streets.—Spiritual Fraternity Society: Lecture
every Sunday at 14. Other public meetings announced
from platform. T. H. Dunham, Jr., Secretary.

The American Spiritualists Association meets
Monday evenings at 7% o'clock in the First Spiritual Tomple. Medianus, Spiritualists and investigators welcomed.
Those desiring services of mediums for meetings, etc., in
New England, are invited to correspond with Parker C.
Marsh, Gen'l Socy, Hyde Park, Mass.

Engle Hall, 616 Washington Street.—Sundays at
il A. M., 2% and 7% P. M.; also Wednesdays at 3 P. M. E.

Tuttle, Conductor.

Veteran Spiritualists' Union.—Meetings are held

Veteran Spiritualists Union.—Meetings are held the first Tuesday of every month in the Bauner of Light Free Circle-Room, No. 8% Bosworth street, at 7% P. M. Dr. H. B. Storer, President.

Ruthbone Hall, 604 Washington Street, cor-er of Kneeland.—Spiritual meetings every Sunday at I.A. M., 214 and 714 P. M. (714 P. M. meeting in Commer-ial Hall.) Thursday at 214 P. M. N. P. Smith, Chairman. Park Square Hall, 7 Park Square.—Services every Sunday at 11 A.M., 2½ and 7½ P.M.; Class in Spiritual Science at 11; psychic phenomena and tests at 2½ P.M.; lecture and tests at 7½ P.M. Tuesday, at 2½ P.M.; neetings for tests, speaking and psychometric readings. M. Adeline Wilkinson, President; Dr. N. J. Morris, Secretary and Treas. First Spiritualist Ladies' Aid Society, 1081
Washington Street. — Business meetings Fridays, at 4
Public meeting at 7% P. M. Mrs. A. E. Barnes, President.

Harmony Hall, 724 Washington Street.—Meetings are held every Sunday at 11 A. M., 2% and 7% P. M.; also Tuesday and Thursday at 3 P. M. Dr. F. W. Mathews, Conductor

America Hall, 724 Washington Street.—Meetings undays at 10% A.M. and 2% and 7% P.M. Eben Cobb, Con-

The People's Spiritual Meeting, Ladies' Ald Parlors, 1031 Washington Street, every Sunday at 04, 2½ and 7½. Prominent and reliable mediums at all essions. Frank W. Jones, Conductor.

Lincoln Hall; 102½ Warren Street, Charles-own District.—Meetings held each Sunday at 2½ and ½ P. M.; developing circle in A. M.

Pilgrim Hall, Chelsen.—Spiritual meetings held Sundays; developing circle at 2½; evening meeting at 7½. Mr. W. Anderson, Chairman.

The Spiritualist Ladies Aid Society meets at Pilgrim Hall (Hawthorn street) first and third Tuesdays of each month, P. M. and evo. Mrs. Adams, President; Miss G. A. Dodge, Secretary (61 Tudor street). Society Hall, Everett.—Sunday meetings 11 A. N., 2½ and 7½ P. M. A. D. Haynes, Chairman.

Boston Spiritual Temple.-At the morning service last Sunday President James H. Lewis spoke of the earnestness among the people to obtain an

of the earnestness among the people to obtain an "ideal," and that everything was bearing directly toward the ideal sought.

The service opened with a vocal duet by Misses Maude M. and Bertha Davis of Aliston, and an invocation by Mrs. Sarah A. Byrnes, whe was the speaker of the day. After another song by Miss Bertha Davis, Mrs. Byrnes said that all through our country there was a conflict going on that was bringing people nearer together, and the suggestion of the hour was to review the past and see what has been accomplished. So would we review the progress of Spirit ualism. There is a great difference between an enthuslastic and a logical Spiritualist; and while enthuslasm any be all right, yet we need to look upon the stern facts which have controlled the theory and advance of spiritual truth. Progress is the universal law, and hence Spiritualism came to us. Has it made you better by coming? This is a pertinent question, and unless our review shall demonstrate or answer this question affirmatively, of what use is all the labor bestowed?

Some Spiritualists argue: "I exist for a purpose.

Some Spiritualists argue: "I exist for a purpose. Some Spiritualists argue: "I exist for a purpose. This body serves me now, and a future life awaits me where I shall finish the work of my life." This is only a part of the truth. We should carry our theory into practice here. What is the marked difference between Spiritualism and Orthodoxy? Both have their belief in a future state. The one sees entirely by the eye of faith, while the other adds to his faith a positive knowledge of continued existence in the great heavond.

seye of faith, while the other adds to his faith a positive knowledge of continued existence in the great beyond.

When I find any one just entering upon the investigation of Spiritualism, I ask where have you been all your lives? Look at our Institute of Technology, and see what a grand work has been done by the genius of our young men, aided no doubt by the spirit-world. Did you ever think that the grand lessons of the past forty years should be brought in review before our minds that we may know what the demands of duty are, and be manly enough to do what we can in our own way to advance our Cause?

Mrs. Byrnes closed her critical remarks with an earnest commendation of the late platform work of Mrs. R. S. Lillie at the Boston Spiritual Temple.

The evening service opened with a song by Miss Maude M. Davis, accompanied by Miss Bertha Davis upon the plano, and an invocation was given by Mrs. Byrnes, who announced her subject as "The Solid Things of Spiritualism." Some think that Spiritualism, she said, is dying out; but an attention to its solid facts will demonstrate the contrary. The phenomena of Spiritualism constitute in their entirety one of the solid things upon which it is based. The first hint we had came from the "thy rap," and science has not yet been able to explain it. Underlying the rap there was and is a manifest intelligence.

We want to impress upon you the fact that the spirit-world is not far away; and another of the solid facts is the method of communication between us and the denizens of that world. The phenomena give character to Spiritualism, and we are carried by them into a higher realm of thought. Clairvoyance has existed for many years, and belongs to all classes of mind.

What is the highest phase of mediumship? We re-

character to Spiritualism, and we are carried by them into a higher realm of thought. Clairvoyance has existed for many years, and belongs to all classes of mind.

What is the highest phase of mediumship? We reply that all phases are of equal value. The gift of healing, of speaking in different tongues, of foretelling the future, are among the solid facts of Spiritualism.

Let us go back to forty years ago, and we shall discover that in the good city of Boston mediumship has advanced steadily up to the present time.

There should be no intolerance; but we must accept these solid facts, and be liberal in the broadest sense. We are upon the threshold of an impending crisis, and the signs of the times predict the overthrow of religious intolerance. If we defend the truth the Great Giver of all good will lead us into a realm of higher spirituality.

[The meetings of Boston Spiritual Temple are supported by voluntary contributions and subscriptions, its members subscribing from five to two hundred and fifty dollars—per year in order to make the meeting free to all who desire to listen to spiritual truths. Dr. U. K. Mayo's subscription alone amounts to seven dollars for every Sunday—one dollar per day during the season. Mr. William Boyce pays over three dollars per Sunday, while other subscriptions, varying from one to two dollars each Sunday, secures a fund that enables the Temple to employ the best speakers in our ranks—Mrs. R. Shepard Lillie being the regular speaker, with J. Frank Baxter, Willard J. Hull, Dr. H. B. Storer, Mrs. C. Fannie Allyn, Mrs. Nellie J. T. Brigham and Mrs. Sarah A. Byrnes to assist in the development of our Spiritual Philosophy.]

This closes the public services for the present season, to be renewed the first Sunday in October, with Mrs. Nellie J. T. Brigham as the speaker.

The Helping Hand Society held its regular meeting May 24th at 3 Boylston Place, Mr. Jaqob Edson Chairman for the evening. The meeting opened with Chairman for the evening. The meeting opened with a duet by Miss Amanda Bailey and Mrs. Mary F. Lovering; reading by Mrs. Piper, followed with song by Amanda Bailey; remarks by Mrs. Abble N. Burnham, Mr. Edwards, Mr. Shaw and Dr. Mayo.

I. M. JACOBS, Sec'y.

At the Spiritual Temple. - On Wednesday even ing, May 24th, a delightful sacred concert was given at the Spiritual Temple, corner of Exeter and New bury streets, by Prof. Geo. W. Morris, Mrs. Lovejoy and W. J. Colville. There was a large and deeplyinterested audience, and the applause was hearty and

interested audience, and the applause was hearty and frequent.

The exercises opened with a brief address on "The Spiritual Origin and Nature of Music" by W. J. Colville, who introduced some interesting facts: concerning the great composer, Sebastian Bach, who has been called the "Father of Music" in the eighteenth century. Mr. Morris then rendered a Bach fugue on the grand organ. Handel, Haydn, Mozart, Beethoven, Mendelssohn and Wagner were similarly introduced to the audience in a brief address, and their works illustrated by the organist: During the eventing Mrs. Loveloy, who has a magnificent soprano voice, sang "He Shall Feed His Flock," "Come Unto Him," from the "Messiah," and "With Verdure Clad," from the "Greation." W. J. Colville sang "Angels Ever Bright and Fair," from "Theodora," and "Ohl Rest in the Lord," from "Hiljah." He also gave a fine inspirational poem on "The Music of the Future." followed by the grand march from "Tannhauser," with which the concert ended.

Prof. Morris, although quite a young man, is a superb organist, and is equally successful as a pianist. The organ in the Temple is one of the largest and finest in Boston, and under the touch of Mr. Morris's skillful fingers it told the Back Bay public, as well as the numerous visitors from all parts of the city and suburbs, something of what may be expected in fliture in the way of delightful musical evenings at the Spiritual Temple.

No admission fee was charged, and the proceeds of the voluntary offering were generously given to the artists by the management of the Temple (at least for the present) to an uncommonly large audience during the atternoon service. The subject, which was appropriate to Memorial Sunday, was "The Military Organizations of the Past Contrasted with the Peaceful Industrial Army of the Future." The lecturer said in brief that we give too much homage to soldiers. Boys are altogether too much jelven to playing soldiers, and in affirming that when they are men hey will enjoy a soldier's life better than any other car

battles where nearly everybody gets killed. Such teaching is not elevating, and it must be superseded by something immensely higher.

All animals fight, but it is the glory of man that he need not fight. Man's predminence over the beast consists in the fact that he possesses a nature so sublimely rational that, by the force of pure intelligence united with the divinest affection, he can queil disputes, quench the fires of passion, dethrone injustice and establish equity.

Many military commanders and many private soldiers have exhibited sterling virtues, and these excellences we must ever commend; but it is a grievous mistake to infer that all these noble qualities which have made their possessors glorious cannot be exercised better in peace than in war. The world asks to-day not for military schools, but for schools where industrial education shall be fully carried out; and as woman's influence has always a refining effect upon man, the schemes of cocducation now in force are doing more than words can toll to hasten the advent of the happy state so long forctold, when warfare will have become totally obsolete and the world will be ruled by an enlightened cobperative sentiment, taking form in an industrial order, adapted to the requirements of the approaching age of gold.

Speaking of the difficulty of carrying out cooperative plans in actual practice, the speaker said that the obstacles were greatly overrated. While to-day there are many kinds of employment decidedly disagreeable to refined tastes, and education tends to make people in a sense fastidious, the day is so near that we may almost say it has come when it may be said, concerning all these lower kinds of occupation, "You press the button, electricity does the rest."

The World's Fair is educating the people mainly in the arts of peace; and although there are war relies to be seen, and Libby Prison is hard by, the enlightened electing of this day is toward an industrial army emulating all the strength and order of the old military organizations, but b

The First Spiritualist Ladies' Aid Society will hold memorial services, June 4th, at 1031 Wash ington street.

The following speakers will be present: Dr. H. B. Storer. Mrs. Alice Waterhouse, Mrs. Sarah A. Byrnes, Mrs. M. T. Longley, Mrs. N. J. Willis, Mrs. Carrie F. Loring, Mrs. Wm. S. Butler, Mrs. C. Fannie Allyn. Test mediums: Mrs. E. Nickless, Mrs. Shackley, Mrs. Hurd Webster, Mrs. M. A. Brown, Mrs. Hattle Mason and others. Music by Miss Amanda Bailey, Prof. Longley Mr. and Mrs. Hatch, Mrs. Clapp accompanist.

Longley Mr. and Mrs. Hatch, Mrs. Clapp accompanist.

Afternoon service at 2:30, evening at 7 o'clock Mrs. A. E. Barnes, President.

Mrs. E. D. Mayo, Sec'y.

The aboye Ladles' Society met May 26th at 1031 Washington street. At the close of the business meeting a circle was formed for spiritual communications. Mrs. M. F. Lovering, planist; invocation by Mrs. Logan; test mediums who contributed to the exercises were Mrs. Logan, Mrs. A. Waterhouse, Mrs. Shackley, Mrs. Chamberlain, Mrs. M. A. Brown, Mrs. Cushman and Mrs. Nickless, A large number were present, and the communications very satisfactory.

The evening exercises consisted of a half hour service of song, led by the inimitable Charles W. Sullivan. The magnetic enthusiasm which he infuses into whatever he engages in is well known, and was fully demonstrated on this occasion. Miss Amanda Balley sang several songs very finely. Remarks and tests by Mrs. Nickless; psychometric readings by Mrs. M. F. Butler; explanatory remarks by Mr. W. C. Tailman with reference to a test given him by Mrs. Nickless. Next meeting will be held June 2d, and the last of the season June 9th.

Ed. D. Mayo, Sec'y.

Eagle Hall. - Wednesday, May 24th, a good neeting. Remarks, readings and tests, Mrs. W. H. H. Burt, Mrs. G. E. Hughes, Mr. O. F. Gridley, Mr. E.

H. Burt, Mrs. G. E. Hughes, Mr. O. F. Gridley, Mr. E. H. Tuttle; factal readings, Mrs. Stratton.
Sunday, May 28th, morning, developing circle was large, interesting and successful.
Afternoon, invocation and remarks, chairman; Mrs. J. E. Davis made pleasing remarks and gave correct tests; good readings and tests were also given by Mrs. W. H. H. Burt, Mrs. J. Woods, Mrs. Nutter, Dr. O. F. Stiles, Mr. E. H. Tuttle; musical selections, Mrs. A. Sterling.
Evening, singing, Mrs. A. Sterling; remarks, Mrs. M. W. Leslie; recognized readings and tests, Dr. Wm. Franks, Mr. C. W. Quimby, Mr. E. H. Tuttle, Mrs. M. W. Leslie, Mrs. G. E. Hughes, Mrs. Nutter. Banner of Light for sale each session.

HARTWELL.

HARTWELL.

Park Square Hall—Society of Ethical Spiritual Culture.-Last Sunday W. J. Colville gave an eloquent Memorial address in the morning. Prof. J. W. Kenyon lectured in the afternoon and evening to large and thoughtful audiences. His psychometric readings were truly remarkable.

Prof. Kenyon will be with us again next Sunday, both afternoon and evening.

M. ADELINE WILKINSON, President.

DR. N. J. MORRIS, Sec'y and Treas.

Harmony Hall.-Meetings held in this hall Tuesday and Thursday afternoous were of the usual character and luterest.

Sunday morning, May 28th, developing and healing circle, attended by goodly numbers, was successful. Drs. Blackden, Slight and Shute participated. Afternoon services, singing "America," led by Mrs.

Nollie Carleton; invocation and remarks by Dr. Blackden; Dr. Banders offered remarks and gave pyschometrior endings; remarks relating to "Memorial Day" were made by Mr. Graves (Haverhill), Mr. Simon Wing, and acting Chairman, Dr. Blackden.

Evening, song service; invocation and address by Dr. Blackden; remarks and readings, Dr. C. L. Willis and Mrs. Georgia M. Hughes.

Meetings will be held in this hall Tuesday and Thursday at 3. P. M.; Sunday at 11 A. M., 2:30 and 7:30 P. M.

The People's Meeting .- Mr. Jacob Edson read a recently written "Open Letter to a Minister" in the afternoon, and was followed with well-timed and peratternoon, and was followed with well-timed and pertinent remarks by Mesdames Chandler, Nickless,
Waterhouse, Royal, James Magoon, M. D.—and Adaline W. Wildes, M. D., who recited an original poem.
Peter McKenzie inade a few remarks, and gave recognized tests.

At the opening of the evening session the Conductor
read a poem "The Charmed Life"; Mrs. E. E. R.
Nickless gave an address full of good prophecies for
the future, followed by clear and forcible spirit descriptions. The sessions were more than ordinarily
interesting.

steresting. These meetings will continue through June. F. W. Jones.

America Hall (724 Washington street). - Full and interesting meetings were held Sunday last. Eben Cobb opened with a strong discourse upon " Body and Cobb opened with a strong discourse upon "Body and Soul." Instructive remarks and convincing tests were given by the following speakers and mediums: Miss A. Peabody; Father Locke; Mrs. H. Lovering; Mr. C. Chaapel; Mr. P. McKenzle; Mrs. J. Woods; Miss Williams; Mrs. F. Stratton; Mrs. A. Forrester; Mr. Fernald; Mr. Byron Haskell; Mrs. Julia Davis; Mrs. Layton (Brockton). Music by Mrs. M. Lovering and Mr. Baxter; song, by Mrs., L. Rockwell; Prof. Rimbach, cornet solo; recitation, Mrs. Piper.

The Ladies' Industrial Society closed its seaion's meetings Thursday evening, May 25th, with a strawberry festival and dance-which was much enstrawberry restival and dance—which was the joyed by all present. A special meeting of the members was called for June 8th at 71 Chandler street, at 7 r. M. As business of importance is to come before the meeting it is desired that all members be present.

H. E. JONES, Sec'y.

#### Memorial Services

Of the Children's Lyceum were held in this city in Horticultural Hall, Sunday, May 28th, the program

Memorial Services

Of the Children's Lyceum were held in this city in Horticultural Hall, Sunday, May 28th, the program on that occasion being appropriate to the day, and consisted of the following interesting numbers, each of which received hearty and well merited recognition from the many visitors present.

An orchestra of five pieces opened with choice selections, after which the singing of "America" by the school was followed by an invocation from the Rev. E. A. Locke of Warren-Street Chapel. The reading of the morning lesson by the Guardian and pupils preceded an explanation of its subject-Conditions for Securing Spirit-Messages—in lucid terms, also a farewell address to the school by Mrs. M. T. Longley.

The grand march was finely executed, and called forth enthusiastic plaudits. Conductor J. B. Hatch, Jr., made excellent and well-timed remarks. Rectartions of beautiful peems appropriate to Memorial Day and its work were rendered with grace and spirit by Carl Loc Root, Willie Sheldon, Florence Bethine, Zola Pratt, Mabel Hall, Alice Irdiand. Master Eddie Hatch recited finely a poem written expressly for him by Mrs. Longley. Helen Higgins executed a brilliant plano solo. Louise Hornor delighted all with her several vocal selections. Baby Lou, Little Eddie, Gracie Scales, Mabel Walte, Eddie Ransom, Juliette Caze, Winnie Irdiand, Millie Smith and Alice Barnes each sang a beautiful song with sweetness and expression. Assistant-Conductor C. T. Wood read a touching poem and made eloquent remarks. He and J. B. Hatch, Sr., were clad in their uniform of the G. A. R. The latter gentleman—Mr. Hatch—took charge of a portion of the service, which he made most impressive by calling upon Miss Horner, who sang with exquisite pathos. "The Vacant Chair." Willie Sheldon followed with the reading of "The Flag that Betsey Made." Miss Amanda Balley, with flag in hand, then sang "Emblem of Sweet Liberty" with marked effect, which was followed by a forcible address by Mr. Hatch, Sr. and the farewell strains of the Grand Army buri

W. J. Colville lectured in Brockton, Mass., at 7 P. M., May 28th, and went for a second visit to East Jaffrey, N. H., on Monday, May 29th. His lectures on Spiritual Science at 18 Huntington Avenue (Suite 4) will end Friday, June 2d, 7:45 P.M., and Saturday, Juno 3d, at 2:30 P. M.

The taint of scrofula in your blood can be wholly eradicated by Ayer's Sarsaparilla.

# June Weddings.

By Steamer "Angloman," from Liverpool, we have landed 75 packages; by the "Sagamore," 109; by the "Pavonia," 112; by the "Ottoman," 48 packages.

By Steamship "Hermann," from Antwerp, 99 packages; by the "Colonia," from Hamburg, 6; by the "Xenia," from Hong Kong, 4 packages; and by the "Florida," from Hong Kong, 133 packages, all within the present month, affording us an extraordinary stock of rare and desirable specimens of useful and ornamental Pottery, gleaned from original sources in England, France, Germany and China. With them we have also specimens from the best domestic Potteries and Glass Factories.

Among the latest designs in cut glass may be seen Salad Bowls, Fruit Bowls, Sherbet Cups and Plates, Appolinaris Pitchers, Sugars and Creams, Celery Trays, Caraffes, Handled Bon Bons, Tall Rose Vases, Decanters, Ice Tubs, Handled Lemonades, Salad Olls, Water Pitchers, and complete table services, of which one just finished and now on view costs over eight hundred dollars.

Patrons requiring old pieces matched will inquire for Mr. LAPHAM or Mr. SOUTHER (formerly with the Boston and Sandwich Glass Co.) in our Glass Department.

Glass Co.) in our Glass Department.

ENGAGEMENT CUPS AND SAUCERS.—
An extraordinary display (Art Pottery Rooms) of new shapes, and exquisite decoration, recently received from the Coalport, Royal Worcester, Dresden, Derby, Mintons, costing from the low cost up to \$10 each. Some genuine specimens from the Sevres Pottery (near Paris), costing \$30 for a cup and saucer. Also some line egg-shell specimens of Tranton China.

DRESDEN CHINA CABINETS, quite new, with the Watteau China medallions having the new "empire green" decoration. Exquisite productions, costing from \$15 to \$90, now on view in our Art Pottery Rooms. OHOCOLAT AND COCOA POTS.—Hand-some new models and decorations; new cup and saucer for lawn tennis parties saucer modeled to hold the cup from sliding:

CUT CRYSTAL GLASS, of the clearest and most brilliant, new designs of exquisite outting, exclusively our own; costly pieces or sets.

PLANT POTS AND PEDESTALS, from Mintons, Burmantofts, Doultons and German potteries, including the leafage decorations tons, Burmantofts, Doultons and German potteries, including the leafage decorations from Lambeth, all grades and sizes, from the small for table decorations to the large and very large Jardinières to take in hydrangeas and other greenhouse plants with or without

OLD BLUE CANTON CHINA.—Vases, Pilgrim Bottles, Tea Jars, Punch Bowls, Biscuit Jars, pieces for Sideboard and Mantels, Antique specimens just landed by ship Xenia and the Florida. Genuine Camphor Wood Chests, with brass corners, from Hong Kong, for storing furs and woolens, costing from \$15 to \$17 each.

UMBRELLA HOLDERS. More than 50 kinds to choose from. Chinese, Doultons, Mintons, Bootes, Burmantofts, Bonn, Kobe, etc., cost-ing from \$2.00 each up to \$40.00.

PARIAN STATUARY. Just landed from steamer Roman, the new large LIBRARY BUSTS of Wagner, busts of Beethoven; also the STATUETTES of Young Columbus, and medium size of Clytie. As parian is practi-cally hard fired unglazed China it can always be washed to look new.

We have also the sale of ROGERS GROUPS for Boston. New studies, together with the old models, now on exhibition (main floor).

DINNER SET DEPARTMENT, on third floor, has an extensive variety of new shapes and decorations from the low cost to the expen-sive decorations, in sets or parts of sets as re-

Never at this season of the year were our various departments so comprehesive as now. We invite inspection.

# Jones, McDuffee & Stratton, CHINA, GLASS AND LAMPS,

120 FRANKLIN STREET, BOSTON.

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

Mr. J. Frank Baxter will return from the West this week, and will lecture Sunday, June 4th, afternoon and evening, in Lawrence, Mass.

W. L. Jack writes: "In compliance to the many urgent inquiries concerning my resuming business, I would state that due notice will be given when I will again commence through the columns of the BANNER OF LIGHT."

F. A. Wilstin Galax.

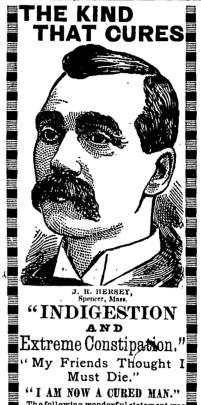
OF LIGHT."

F. A. Wiggin (Salem, Mass.) speaks in Salem June 4th; in Sutton, N. H., June 11th, and in Cummington, Mass., the last two Sundays of June. Societies desiring the services of Mr. Wiggin for the month of June should address him at Salem. No unengaged Sundays until June, 1804. Would like to correspond with societies in Massachusetts and Connecticut for week-evening engagements during the month of November, 1803. W. J. Colville goes to Cassadaga to commence work there on Wednesday, June 7th. Address all letters, etc., in care Cassadaga Lake Free Association, Llly Dale, N. Y.

The china shops are busy at this season selling wedding gifts, cut glass and fine porcelains being an important factor in the modern bride's souvenirs of the occasion. Jones, McDuffee & Stratton's exhibit is extraordinary in extent and attractiveness.

#### Special to Brooklyn Readers.

W. J. Colville will lecture in Conservatory Hall, Fulton street and Bedford Avenue, Sunday, June 4th, at 3 and 7:45 P. M.; also in Kingston Hall; Kingston and Atlantic. Avenues, Monday, June 5th, at 3 and 8



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#### NOTICE.

THE ANNUAL MEETING of the BOSTON SPIR-RTUAL TEMPLE will be held at No. 52 Rutland Square, at 7:30 P. M., Tuesday, June 6th, to elect officers and to transact any other business that may be logally brought before the meeting. Per Order, GEO. 8. McCRILLIS, SECRETARY. May 13.

SPECIAL NOTICES.

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

J.J. Morse, 36 Monmouth Road, Bayswater, London, W., will act as agent in England for the Banner of Light and the publications of

James Burns, 15 Southampton Row, London, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the *Universal Postal Union*. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

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# Message Department!

ON TUESDAYS AND FRIDAYS each week Spiritual Meetings are held a the Hall of the Banner of Light Establishment, free to the public, commencing at 8 o'clock P. M., J. A. Shefhamor, Chairman

hamor, Chairman.

At these Béances the spiritual guides of Mns. M. T. LongLay will occupy the platform for the purpose of answering
questions propounded by inquirers, having practical bearing
upon human life in its departments of thought or labor.
Questions forwarded to this office by mail, or handed to the
Chairman, will be presented to the presiding spirit for consideration. Besides, excarnated individuals anxious to send
messages to their relatives and friends in the earth-life will
have an opportunity to do so.

It should be distinctly understood that the Messages
published in this Department indicate that spirits carry with
them to the life beyond the characteristics of their earthly
lives—whether of good or evil; that those who pass from
the mundane sphere in an undeveloped condition, eventnally progress to a higher state of existence. We ask the
reader to receive no doctrine put forth by spirits in these
columns that doet not comport with his or her reason. All
express as much of truth as they perceive—no more.

It is pur earnest desire that those who recognize the
messages of their spirit-friends will verify them by informing the publishers of the fact for publication.

Natural flowers are gratefully appreciated by our
angel visitants, therefore we solicit donations of such from
the friends in earth-life who may feel that it is a pleasure
Letters of inquiry in regard to this Department
Oolnyk Biok.

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#### Spirit Messages

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF Mrs. M. T. Longley.

[Report of Séance held Feb. 24th continued.]

#### Amy Phenix.

I do not know what it is that brings me here, unless it is my great anxiety to tell the good friends of the earthly state of this glorious immortality. I am anxious to do so that they may be brought to see the truth shining upon the world with its clear light, and realize that there is a future state of usefulness and peace for those who pass through the shadow and the valley of death,

It was so sweet to me to open my eyes in the spiritual kingdom, and see my husband William standing in the grace and youth of a renewed life to give me greeting and take me home; and when he led me, with the other dear ones who had come to join us, to that bright place whereas weet little garden bloomed and where the fragrance and beauty of summer surrounded me, instead of the chilly winds of late autumn that swept over the land when I left the body, I shought that truly the Father had done all things well.

[To the Chairman:] I wanted to tell the friends on earth all blat had come to me, and some one told me of this place, where I might come and send a little love and remembrance, and say that I was not dead; and so, good sir, It was so sweet to me to open my eyes in the

and say that I was not dead; and so, good sir, after some time of trying to speak here, I come and realize that it is a privilege indeed. If you will tell my good and dear friends at Mendham, N. J., that I have come back just to remember them with love, I will be very thankful to you.

My name, sir, is Amy Phonix.

#### Thomas Hughes.

[To the Chairman:] They told me first of all I'd better give my name. It is Thomas Hughes; and, sir, I hail from Syracuse, N. Y., where I was known by quite a good many that I hope will not be sorry to have me come in this sort of a way. I did not feel that I was old enough to go out

of the body. I still had my energies and taculties in use, and I was capable of following my line of dealing in drugs, when I met with an accident, a fall upon the sidewalk, which injured my brain, I suppose—anyhow, in a very few hours I went out of the body as a conse-

I did not feel at all satisfied at first. Those of you who think a spirit is satisfied when he passes out of the body do not understand affairs at all. A good many are satisfied, I suppose, but some are not, and I was one of those that are not. I am all right now, sir, and I don't know as I want to come back, though sometimes when I look at it it seems as if my place is on this side. I don't feel that I want to work through any medium or come back to work through any medium or come back and enter a new body, but I want to begin just where I left off and work in the same old

Tell my people and friends that this country over here is a great place. There's plenty of room in it for every one. I don't see any crowding or pushing, or one trying to get ahead of another; but every one has room to stand in and to move around, and every one has some work to do, too. There's plenty to be done, and we all have to take a hand at it.

I am very anxious to talk with some of my people in a private way. I have got some things I would like to say about my affairs on earth that, of course, were left in a different manner from what they would bave been if ! manner from what they would have been it I had realized my time was so short, and then I have other matters to talk over concerning those here. I would like also to say many things of the spiritual world and the friends I have found there. If any one is disposed to look me up a place where I can come and talk as I am talking here, I will be very glad, and will down you.

will do my part.

I believe it is over two years now since I went out of the body, in the third year, if I am not mistaken, of my life on the spirit-side, and I thought it was quite time to have a word to say in this line.

#### Susan Warren.

I am here with the hope and desire of reach into the heart-life of friends of mine in Pitts-burgh, Pa. I do not know of any way to get to them nearer home, though I have been told of spiritual meetings and of people interested in your Philosophy at that place; but I have never had any opportunity of giving anything that would be satisfactory, and so I have not tried to communicate there.

My name is Susan Warren, and I have been in the spirit world some years. This is my first attempt at coming in this way to speak, and I will do the best I can.

I want to say that certain affairs connected with my life which were not settled before my death, and which puzzled some of my friends, were after a while arranged in a manner not altogether pleasing to those most vitally concerned: but I saw from the spirit life that nothcerned; but I saw from the spirit-life that nothing else could be done, and so I did not feel disturbed, nor did I think any wrong had been

Because of the anxiety and feeling of one person on this side I have wished that I could speak son on this side I have wished that I could speak of this affair and say that I really think all was for the best. If I had stayed here I might have thought differently, but as it was, and I had to go to the spirit-world, I think all was rightly arranged, and I have no regret over the things of the past. Indeed, such a time has gone by since I had any particular concern with material things that I have lost my hold upon them. They are of no account to me now only as they affect the personal happiness of my earthly friends.

friends.

My work and thought are in the spirit world, and concern those things which tend to develop the inner powers of life and make them strong

for useful results. I feel that if my friends on earth could get light on spiritual things they would see differ-ently regarding the affairs of this mortal life. Not that I would have them give up these tem-poral things and have them feel that they are of no account, but I would have them blend with their interest in the affairs of this world a desire to know and understand that which belongs to the spiritual life, because there are two or three living here who will pass from the body before many years have gone by.

#### Edward O'Hara.

Well, it is only a little while since I went out of the body—answered the last call, as far as this earthly life goes—but I am glad to get back. I do n't mean that I do n't like the spirit-world and its surroundings, because I do, and I'm very sure it is as good as we have on this side, and I do n't know but what it is a little better. What I 've seen of it is firstrate, and I'm going to take hold and be a worker there. I have n't any idea that I 've got to lay up and be of no use.

make a report of myself, and let it be known that I have got a body that is as well off as the one lieft, and I think some better. I thought I'd like to come and tell my people that I'm not dead, and I don't want any one to feel that I'm in a bad state over there. I'm pretty well off, with the chance of getting to be a good deal better off. I think that's not anything to be sneezed at, and I'm happy to make such a report.

Port.
I'd like the boys of the old hook and ladder Port.

I'd like the boys of the old hook and ladder company to know that I haven't forgotten them or the times we've had, and I don't intend to lose sight of them, either, for I can come back, and look around and see what's going on. I want to give my thanks to all who showed so much feeling and kindness around my cold form, and gave me a tender thought and a beautiful flower, because I was n't cold and stiff if the body was. I know just exactly all the thoughts and feelings, and they shine like so many lights to me. I'm very sure that I shall meet them by and by in the world above, for there I have seen some that I used to know on earth who have gone on, and I know that those I left will come on after awhile, and we shall see them.

Tell the friends that Ned is all right, and that he has a kind feeling for every one; and if he can do any good in any way by helping them up the hills of life he will be on hand.

I would like to have my words sent to Holliston, Mass. That is where I'm from. I'm Edward O'Hara.

Before we close, Mr. Chairman, we would say that there is a spirit here who seems very much disturbed or filled with anxiety to impress some thought upon an individual in this audience. She comes with an atmosphere of affection and sympathy which goes out to some one in the body not present, who is suffering, we should think, from ill health, but possibly also with mental trouble. There is likewise anxiety concerning worldly affairs.

This spirit lady is tall, not very stout, but rather slender, has a delicate face and solt brown hair, which is worn plain. This is a very sweet spirit, and we should think she had been in the spirit world quite a while, but that does not come clearly.

The spirit desires to have the friend on earth know that many friends in the spirit world Controlling Spirit for Sarah Sylvester.

know that many friends in the spirit world are doing their very best to lighten affairs and brighten external conditions so as to bring comfort and strength to the waping powers on earth. We think that some one who is in the body that this spirit is interested in will pass to the spirit-life within a year, and that the friends on the other side are attending the suf-ferer, and preparing conditions so that the transition to the other life may be beautiful and calm. We see that the one on earth is an

elderly person.

Now, Mr. Chairman, we do not know whether the name we get belongs to the spirit or not, but, we should think it might. She is attracted by some one to whom she brings a magnetic atmosphere, and this attraction also gives the The name given to us is Sarah Sylvester. We also get the name of Jennie in connection with the other, and this latter belongs to a spirit,

#### Report of Public Séance held Feb. 28th, 1893.

Spirit Invocation. Oh! thou Omnipotent Spirit, thou Divine Presence, in whom we live and move and have our being, we realize nore consciously this hour than ever before that we do ndeed gather from thee all the forces and the strength of our existence, and that without thee there would be no annimation, but with thee, as a living, moving presence, we feel the powers of being quicken within us and the energies of life pulsating and reaching out toward active expression. Yet while we become conscious of thy power and that thou art a part and, indeed, the whole of this great, moving life, we would learn something more of thy aws and of thy nature, for we grope blindly amid the shadows of ignorance and error. We feel that there are great truths sweeping through the universe, and we would grasp and understand them, that we may become quickened in perception and power. Oh! give unto us a stimulus from the higher life, that we may seek more and more those things which speak of divinity, and come to comprehend their character and the source whence they come.

Oh! thou who art the All-in-All of Intelligence, give unto as as companions the bright and beautiful intelligences from the spiritual world. Let us receive from their minis trations such things as will spiritualize our natures and assist us in our efforts to grow and to gain wisdom. Yet we know, oh! Divine Spirit, that unless we aspire and desire to reach out for that which is of the divine, we shall not be fitted for the companionship of the pure and good from the higher life. Therefore do we seek carnestly for knowledge; therefore do we yearn for spiritual strength, that we may overcome our weaknesses, that the shadows may be swept from about us, and that we may be willing to gird on the armor of truth and perform the labor pressing upon us with willing hands and heart; and having reached this condition, we may, perhaps, be fitted for the association of sweet and pure souls whose influences shall guide and instruct us from day to day. We ask that these blessings may come to us, and that they may come unto all humanity forevermore. [\*]

#### INDIVIDUAL MESSAGES.

#### S. B. Brittan.

Referring to the song rendered by the organist, he said: The stirring strains of the song strike a responsive chord in my soul, and it is with a feeling of joy and gratitude for the privilege of standing forth as one of the workers who strike for truth that I step forward once again upon your platform, Mr. Chairman, to speak as the spirit giveth utterance.

To my mind there is no altar so holy as that of truth. Upon it burns an unquenchable fire which neither the scoffs and jeers of any man, nor the brawling ignorance of the multitude, can in any degree deaden. It flames upward

can in any degree deaden. It flames upward and heavenward, reaching with its illumina-tion throughout the entire universe, confined not to this planet earth, which man has been wont to consider the all in-all of importance and power, but sending its grand revealments and radiance throughout all worlds in space;

and radiance throughout all worlds in space; and this grand, unquenchable truth is, to my mind, the electric force and potentiality of intelligent life, which is the Supreme Spirit.

I gaze over the years of our labor and effort in the cause of Spiritualism, when we, as a body of workers, sought faithfully and long to disseminate among the multitude such gleams and fragments of this mighty truth as had been revealed to our finite understanding, and I remember the uphill toil and struggle, the hard and severe climbing, the cutting away of unand severe climbing, the cutting away of un-derbrush, and the clearing of rubbish that hid our path. I remember how sweet to our souls were the sympathy and love tokens from hearts who understood something of our efforts, but

who understood something of our efforts, but who did not, or could not, take part in our toil. I recall with tender memory the sweet glances and the helpful ministration of kindly eyes and hands stretched out toward us who were laboring along the path, and I believe had it not been for their affection and their watchful friendship we might have fallen by the way. I trace the history of Spiritualism, Mr. Chairman, from its first days of usefulness to the present time, and I behold a clear track of shining light illuminating not only the heavens above but the earth beneath, and in its rays I see countless hosts of angelle souls going about doing good, ministering unto the needy and sad, bringing consolation to the mourning heart, imparting healing, strength mourning heart, imparting healing, strength and magnetic forces to the suffering and weary upon their couches of pain, giving only blessing unto all who need, and receiving many times in return only scorn, contumely and coldness that would chill the choicest flower. But I also behold the grateful smiles and happy tears of thousands of human beings who have been consciously blessed by this same ministration of angelic friends from the spirit world, and I fould that the world and the first the state of th and I feel that the race during the last forty years and more has been lifted immeasurably higher toward that lofty altitude of purity and peace than it could have ever been without the glorious grace and ministration of Spirit-

Why do I speak in this strain, Mr. Chairman, on my visit to your office to day? Because I feel that there is need of recalling to the minds of many of our old time workers just what has been done and what the mission of Spiritualism is. It is one of consolation and

there. I have n't any idea that I 've got to lay up and be of no use.

I'm glad to come back, because I like to don't even begin to do so.]

ministration. Spiritualism comes to earth as the Nazarene came, not to be glorified on earth, not to be given great power and temporal fame, not to be held by the masses as an agent to bring great riches and authority, but to be a blessed helpfulness and to render service to suffering humanity, to lighten the darkened pathway of those who are stumbling blindly along, to soothe the wounded hearts sorely stricken by the blow of bereavement, to bring the physical touch even that would head the diseased body, give strength to the weak ened vitality of human beings, to minister unto the physical, the mental and spiritual natures of humanity, and so prove a very Christ-principle of love and peace to all the world. I say to our workers in the field who, at the present time, feel worn, and greatly in need of strength and assistance: "Cast not your eyes down to the earth, and behold only the darkness and the clouds which stretch about you, but rather raise them to the bending side, and see with clear vision the immortal light of truth and love which shineth beyond every cloud, and which will eventually tinge the mists with the golden beauty born of the spirit.

Tell the friends that Alonzo D. White has

mists with the golden beauty born of the spirit here.

Tell the friends that Alonzo D. White has

Oh! there are very many to whom I would like to reach out and extend my heartfelt love and sympathy, but I cannot speak to them in and sympathy, but I cannot speak to them individually, and so I would have each one feel to him and his friends on earth, and to give that my words are directly applied to him or greeting and remembrances to the old-time life. her, the old-time pioneers and workers who have fought the good fight and won the victory, and who very soon shall wear the crown. S. B. Brittan.

#### Dr. J. T. Gilman Pike.

Occasionally, Mr. Chairman, I have, during the years of your administration upon this platform, been privileged to visit the circle as a spectator and student, although unseen and unknown by the physical sense of any who has come into your Circle-Room, whether old time friend of mine or stranger. I have sometimes made up a part of the spirit circle, and sought to understand more of the laws controlling this direct spirit communication with the mortal life.

I knew something of this subject long before my passage from the physical body. I studied its laws closely in connection with the mediums that I became associated with, and I felt that I knew much of Spiritualism; but when I entered the other life, and found what a yast array of that he have week for me to study and array of truth there was for me to study and to understand which I had never dreamed of as existing, I realized that the knowledge I had attained on the mundane side was very

nad attained on the mundane side was very slight indeed.

Many of my earthly friends who have dwelt in the flesh during all these years that have passed since I ascended, have inquired mental.

passed since I ascended, have inquired mentally, and sometimes verbally, concerning my work and my condition in the spirit world. They wonder why I do not come back and express myself through mediumistic lips; and I thought, Mr. Chairman, to-day I would step forward and say a few words to my friends. In the first place I must tell them that, having entered a field of study and of operation so vast and limitless as is that of the spirit-world, I have felt that it needs must take all my time and thought to try to comprehend these things of the spirit that I might make good use of my personal powers, and retrieve whatever mistakes I had made in professional life or otherwise during the sojourn of the spirit amid the wise during the sojourn of the spirit amid the objects and conditions of matter. Then, again, it has occurred to me that there were many hungry souls needing the experience of coming back into contact with their friends on earth, and giving such expression to their minds as they could, and that it was not for me to take their time or place, but rather that it were better for me to become reacquainted with my dear ones on the spiritside, and to familiarize myself with all that concerns their interests and my own in the line of spiritual development and labor. These are among the reasons why I have not announced myself positively, and yet I take as vital an interest in the affairs of Spiritualism, in the unfoldments of medium istic usefulness, in all that pertains to the growth of humanity along these lines of thought, as I ever did on earth, and perhaps

more so.

I bring my greeting to my good friends, and assure them that I am not without an occupation in the spirit-world. I have drifted to my own place, and am seeking diligently to exercise my energies and magnetic forces through such avenues of expression as will accomplish the greatest good. However, I do not confine myself in this way to the spirit-world, but accomplined leaves in center with considerations. sometimes I come in contact with sensitives on earth whose powers I can employ in order to reach out into external life with some active

forces.

I bring also many happy greetings from dear souls who are with me in the spiritual body. Abbie, [his wife] and Fannie, [Mrs. J. H. Conant] and many others who have been sweet and loving workers on the earth plane and are and loving workers on the earth-plane, and are still at work on the spiritual plane of life. They do not forget any of the friends struggling along here, and are waiting for the time when the shadows of this life shall pass away for them, and the glories of the immortal world open before the vision of their awakened souls.

Announce me, sir, as Dr. J. T. Gilman Pike.

Innistered to my needs. I have only a bless ing to those loved ones who are here, and I wish them to know that the clear light of the spirit world shines all around them.

Father comes with me from the eternal world open before the vision of their awakened souls.

Announce me, sir, as Dr. J. T. Gilman Pike.

#### Isabel Läwrence.

I lived in Waltham, Mass., and I had business connections as well as social associations there. connections as well as social associations there. I feel as if, although a woman, I have had a vital hold upon my surroundings and the vicinity in which I dwelt; and, although having passed to the spirit-world in what you might call the prime of life, and having been obliged to let go, in a measure, of the external affairs in which I was interested, yet I still think I have enough of attraction toward the old time and its associations to bring me back with the effort to reach my friends and give them advices. effort to reach my friends and give them advice and information not only concerning that new life I have entered upon, but also concerning their own surroundings on this outward plane.

I still have many things to learn, but I have gathered up quite a few ideas and some knowledge of life since I found myself in the spirit-world. There were so, many to give me great. range of life since 1 found myself in the spirit-world. There were so many to give me greet-ing, so many of the Lawrence family that had passed on before me, and some with strong, positive minds and active energies, who knew just how to take hold of life and make it suc-cessful, that I felt at home almost at once, cessful, that I felt at home almost at once, although much about me was very strange and unfamiliar. With such good teachers and friends to give me an insight into that life, I would have been a dull scholar indeed not by this time to have gathered some information and gained knowledge of that which belongs

and other business lines of life that directly concerned me, care to hear something from the spirit side that may be of benefit to them spiritually and materially, and will try to give me an opportunity of coming to them in private, I will be very glad indeed, and I will do what I can to enlighten them upon such things as are best for them to know; for, although there are, and best do the control with the state before many things that I do not as I said before, many things that I do not know, yet I have found some things that are not known to my mortal friends, and that, I think, would be of use to them if I could give them expression.

I bring my regards and greetings to all who care to receive them. I will not express myself now concerning the settlement of material matters in which I was connected; I prefer to do that quietly; but I will say that, had I known what I know now, I would, during the last few years of my life, even though I did not expect to ness away at such an are have arranged mot pass away at such an age, have arranged mat-ters that would have been for the lasting good and the spiritual blessing of some of my kind. My name is Isabel Lawrence.

#### Alongo D. White.

[To the Chairman:] Will you kindly tell me what date this is? [Feb. 28th, 1893.] Then, sir, I have been in the spirit world about two years and a few days, for it was in February that I passed out of the body about two years since. I lived on this side for about sixty five years; so, compared with my life on earth, my life in the spirit-world is as that of a mere child. From some points of view I can say that it has given me more experience than I had here through all the years, yet I had much discipline and varied experience on this side of life.

Your Spirit President kindly permits me to speak through our dear medium, as I have a mission toward one who is in the body, a faith-pline and varied experience on this side of life.

Years ago, in Portland, Me., I expended spiritual world.

returned from the spirit-world, not to bring material wealth and jewels, but to express his

#### Edward F. Reilly.

[To the Chairman:] Do you admit those who have been politicians and workers in the public field, as well as others? [Every one is welcome.] That is very good of you, and I feel that I am privileged.

Perhaps my old friends will not believe that I have come, sir, and perhaps those associates of years back in the Sixth New York District and at the office where I performed my work.

and at the office where I performed my work and discharged my duties will not believe that a spirit can come, or if they do think it possible for the dead to speak in intelligent tones, they may say that Ed. would not come in any such way as this. However, I am here, and I am very proud to be here, whether I am expected or not on this mortal side.

am very proud to be here, whether I am expected or not on this mortal side.

I would like to tell the boys that I see this world differently from what I did here, and that the other life is head and shoulders, brain and mind above this outside life. I have been studying hard, and it has been a hard pull to try to get a clear understanding of the laws of the spiritual life. I do not know that I have

studying hard, and it has been a hard pull to try to get a clear understanding of the laws of the spiritual life. I do not know that I have got a very clear comprehension of them, but, as I said, I have studied away long enough to feel that I have studied away long enough to feel that I have some of those things that belong to the interior state, and that I shall not be swept on beyond the point where I can come in contact with the affairs of mortal life. I have heard the spirits talking from our side of life and expressing the desire to be heard privately. That is what I most wish—that I may have an opportunity given me in New York City by friends to come back quietly and make myself known, for I have a deal to say. I feel that something of it ought to be said by way of caution and also by way of instruction. I was a comparatively young man when I passed away. It seemed that I ought to have had years of life before me, years in which I might push on and carve out a career, but we can never tell. Instead of being given years on the earthly side to work out my energies, I was cut off and sent into the spirit-world as ignorant as a child concerning its laws and conditions. I said before and I say now that I have had a hard and a long pull in trying to get hold of the things belonging to the spirit. have had a hard and a long pull in trying to get hold of the things belonging to the spirit. I do not want to come back and take up the old lines of life, but I am glad to come back, sir, to try to help my friends, give them a word of counsel or of affectionate remembrance, and to do what I can for them in any way that may present itself.

I was of the office of County Clerk of New York (1988)

York City, and you may be sure I have been pretty well known in my district. I feel that those who have known and cared for me may perhaps be interested in knowing that there is a possibility of hearing from me as a spirit, and of getting a word or so in private from the memories which I have stirred up within m. I am Edward F. Reilly.

#### Mrs. Clarissa Maguire.

[To the Chairman:] I was a very old lady, sir, when called to the higher life. Oh! years and years have passed over my head. I saw more than eighty-four summers rise on this side of life, and sometimes during my days on earth I saw trying experiences, and sorrow and care; but the days came and went, loved companions and friends passed over the river, and all things seemed to draw me to the unseen

It was well, and I am happy to know that there is a great life for those that are bent with age and experience here. But my days, sir, were made pleasant for me by dear ones who ministered to my needs. ninistered to my needs. I have only a bless

are here in the mortal.

I would like to say that something of these great truths that belong to the spirit-side will be known by and by, before many years, among my children. I feel that the light is to break in upon them and shine with blesse power.

It was a good day when I passed home to the

higher world, the blessed Sabbath day of peace and holiness, and it brought to me a sweet and uplifting calm that left no place for fear or unhappiness.
Sir, I lived in Jérsey City Heights, and I am

Mrs. Clarissa Maguire

#### Clark Davis.

I have only a few words to repeat, Mr. Chairman, and they are sent out to friends in Providence, R. I. I have reason to believe that my message will be seen in your paper by some of those friends to whom I direct it, and so I shall not hesitate to speak as well as I can without making myself too public.

The matters that I wish to touch upon are

connected partly with the daily affairs of my friends now in the present year, and have been connected or rather have been the out-growth of concerns of my own in past years when I was on earth.

It may be thought by mortals that the spirit who is done with material life has no business to concern himself with them further; but I can hardly feel that way, because it seems to to the spiritual state.

If my friends on earth, especially those who have shaped affairs, brought are connected with those real estate interests and other business lines of life that directly way as to have them useful perhaps to others, have stepned they have stepned they have stepned to the state of the spiritual state.

If my friends on earth, especially those who have shaped affairs, brought them into condition, and left them in such a state of the spiritual state.

them into condition, and left them in such a way as to have them useful perhaps to others, have a right, even though they have stepped out of the body, to say something in relation to those matters if they see the need.

Now, I would say to my friends: "You have not been moving in the direction in which I would have advised for your own future good. I think you have done what you thought was wise, but it seems to me that had you moved otherwise, you would, at least in a year or two from now, have seen more and better results than you will be likely to as it is now. Nor is it too late to retrieve the mistakes and set about in that line of work, which you must under-

too late to retrieve the mistakes and set about in that line of work, which you must understand when I say it is the opposite of that which has been followed.

I want a certain friend, whom I shall call by his first name, Henry, to remember a promise that he made not to me, but to others, a few years ago, that if he succeeded in certain lines he would faithfully set aside a portion of his means every year for an especial work that was to benefit humanity. Now I think that he has succeeded, perhaps not according to his full idea, but I think he can fairly be said to have prospered, and it seems that the spirit of the promise should be kept. I hope he remembers it, but if not I desire to give his memory a jog.

a jog.
Please say, Mr. Chairman, that Clark Davis
comes to express himself to his friends in the
city I have mentioned.

Katie A. Kiusey.

Your Spirit President kindly permits me to speak through our dear medium, as I have a mission toward one who is in the body, a faith-

I would say to that dear friend: How happy it makes me to know that I have been privi-leged by the divine will to come close into your atmosphere, and bring you such influences of affection and of spiritual light as I could bear to you from my heavenly home. Oh! yes, dear Raiph, it has truly been a source of exaltation and of inspiration to my spirit to feel that I and of inspiration to my spirit to feel that I could gather up from my surroundings in the Immortal life such elements and magnetic forces as would be of use here and bring them to your atmosphere to enlarge your understanding of life on both sides, to add in a little measure to your own spiritual influence, and to lead your thoughts away from the external alone toward that which is abiding and spiritual. You have been a busy toiler in the field of life, doing useful work; you have labored hard; yet you have given time and thought to the spiritual world, and we are happy. Not myself alone, but others also of the old-time association who have known you in the past and who have mingled their social life with yours, send you our greeting and love. Estelle and Algernon and many others on the spirit-side bring affectionate thought and influence that you may realize the guardianship of wise soule sections to the lard the selection of the order of the order of the spirit-side bring affectionate thought and influence that you may realize the guardianship of wise soule sections to the lard the spirit side the spirit and the spirit side sp

influence that you may realize the guardian-ship of wise souls seeking to lead those of earth onward and upward toward that realm

above.

I would say to my friend that as he continues to sit for spirit-assistance and instruction his mind will be illuminated and the way made his mind will be illuminated and the way made clear concerning the outward affairs of material life as well as the spiritual. Although we may not be able to produce the materialized form or outer covering, yet he will grow into a consciousness of the presence and influence of his spirit friends and realize that we have a purpose in coming closely to him and guiding him along the ways of life. I believe the time will come before he passes from the body when he will see the opportunity and find the way of will come before he passes from the body when he will see the opportunity and find the way of doing much good to others, of sending out a spiritual, helpful power and magnetic life to those on earth who are in need of material and spiritual assistance, and I also believe that he will, when the time comes, avail himself of the opportunity and accomplish good works for others, which will lead him closer and still closer to the spiritual life and love of his friends on earth and in spirit.

My friend is in St. Joseph, Mo., and he will see my message.

I am Katie A. Kinsey of Cincinnati.

#### INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK

TO BE PUBLISHED NEAT WEED.

Morch 3.— Emily Chace; Deacon Alden Harlow; M. O.
Mott; Cora Wyman; James Connors; Isadore, wife of Geo.

A. Ordway; John A. Goodwin.

March 7.— James N. Stanford; Ed. Hurd; Charlotte
Thayer; F. O. Fuller; Sophia Atwood; H. B. Spofford.

Messages here noticed as having been given will appear in due course according to routine date. May 19.—Daniel Corwin; William Farnsworth; Edwin C. Prindle; John English; Ernest Lee; Lucy Holt; Mary Messenger.

\*\*Alay 2. —Ellen Harrod; Henry Tileston; Martin Sampson;
\*\*Nellie M. Browning; Maria Hall; Daniel Chandler; Henry
\*\*M. Shreve; Agnes Brown.

#### Serious Railway Accident.

Milk train in collision; no milkman turns up; disappointed house keepers; coffee without cream. A petty annoyance resulting from a neglect to keep the Gali Borden Eagle Brand Condensed Milk in the house. Order now for future exigencies from Grocer or Druggiet

#### In Memoriam.

In the early morning of May 16th, with but slight warning of the approaching change, the spirit of LUTIE M. (BLAIR) MURDOCK left the mortal form to

warning of the approaching change, the spirit of LUTIE M. (BLAIR) MURDOCK left the mortal form to seek the beautiful land/from which she had brought consolation to hundreds of sorrowing hearts.

Throughout the land, in years gone by, the name of this wonderful medium has been as a household word. Upon the walls of many and many a home hang the floral wreaths she has painted through spirit guidance. Born into life with but one arm, the one tireless hand has unceasingly wrought for earth and spiritile, and under the pressure of many cares and duties she has cheerfully "faced the sunshine."

In her mediumistic work she is better known to the public as Lutle M. Blair. Dec. 25th, 1876, she was married to Mr. Charles N. Murdock of Rockbottom, Mass., whose family then consisted of his venerable mother, his two motherless children, and half brother. Into this pleasant country home came "Lutle" with her great heart full of love for all its inmates. She was the faithful wife, loving mother, kind daughter and sister, and here she found soul rest and cheer after the long, weary years.

The host and hostess of this model home opened wide their doors to receive with hearty welcome their friends far and near, and still the spirit artists continued, through her, to paint for many in the vicinity beautiful landscapes and flowers. The years went on, and the aged mother, loved and cherished, passed away; the boys, growing to manhood, left the homeshelter to fit themselves through a collegiate course for the duties of life.

Seven years ago Mr. Murdock fell backward from a load of hay, sustaining a spinal injury, which has resulted in an enteebled and partially paralyzed condition. Three years ago, from a pin thrust in her hand, Mrs. Murdock became afflieted with blood polsouing, of so serious a nature that it necessitated amputation of one finger, while the thumb and another finger were much impaired.

of so serious a nature that it necessitated amputation of so serious a nature that it necessitated amputation of one finger, while the thumb and another finger were much impaired.

None of these disheartening circumstances disturbed the serenity of this heroic woman. With the one crippled hand she continued until the day of her transition to accomplish wonders, and was the staff and stay of her beloved companion in his increasing fee-bleness.

bleness.

Nobly at all times, in all places, has she performed her life work, and her fifty two years have had crowded lato them the work of more than three score years

and ten.

The funeral took place on the afternoon of May 18th,

The funeral took place on the afternoon of May 18th,

The funeral took place on the afternoon of May 18th, The funeral took place on the afternoon of May 18th, the services being performed by the writer. The body was encased in a handsome casket, which was covered with flowers rare and beautiful. Around the casket and underneath it were grouped many more, and around the form and on the breast were such as she loved the best. The expression of the face was litelike and suggestive of sweet rest. A quarter rendered fine selections. Many-relatives, neighbors and old friends from a distance were present.

The burlai took place in Stow, and at the grave a service was holden by the Grange, of which she was a member, conducted by the Unitarian minister of Stow.

Stow.

Bereft indeed is her companion. "His house is left unto him desolate." The hearts of his sons turn to him in his sorrow with reverential tenderness, but they have found their spheres of labor far from their childhood's home. May this angel wife comfort her

own.
Gladly, for the sake of many friends who loved this faithful and glited medium, is this imperfect tribute laid upon the altar of grateful remembrance by her sister medium.

JULIETTE YEAW.

From his old homestead in Monroe, Ashtabula Co., O., May 6th, 1893, JOHN HOWARD, aged eighty four years and three months.

He was born in New Hampshire, from which State he migrated to Obio in 1841. He had previously mar-ried Rebecca Brooks, who preceded him to spirit-life

he migrated to Onio in 1831. He had previously married Rebecca Brooks, who preceded him to spirit-life
in 1885

The deceased had accepted the phenomena and
philosophy of Spiritualism for thirty years, having
become convinced under the ministrations of Joel
Tiffany. For many years his home was the stopplingplace for various speakers and mediums. His belief
was worth something to him financially, for he always
paid liberally for its promulgation. He had an excellent mind and a kind-heart, and was spoken of as an
exemplary citizen. During his liness he was conscious of the presence of his spirit-wife and brother.

Obedient to the wishes of his two some—the only,
surviving members of the family—the writer was
called to officiate at the funeral services, which were
held in the Universalist church near his-home, and,
were attended by nelghbors and friends of all denominations, uniting in this last token of remembrance
and respect. The family have the sincere sympathy
of these in their bereavement. Mrs.-H. S. Lake.

#### THE WORLD'S FAIR.

## Final Arrangements for the Sale of Tickets via the B. &O. R. R.

via the H. & O. R. B.

For the benefit of those destring to attend the World's Fair the Baltimore & Ohlo Railroad will sell Excursion tickets to Chicago and return, at all stations on its line, at low rates. Tickets will be on sale until November 1st, and will be valid for return journey until November 15th, 1893. They provide for a reduction of 20 percent, below regular rates. These tickets will be valid only for continuous journey. Tickets at higher rates will be sold that will permit holders to stop over at Baltimore, Washington, or any other point, going and returning.

Baltimore, Washington, or any other point, going and returning.

Besides the opportunity of visiting Washington, a privilege afforded by no other route, tourists via the Baltimore & Ohio Railroad will traverse the historic Polomac Valley, the theatre of the war between the States. At Cumberland they will be offered a choloe of routes, via Fittsburgh, or across the Allegheny mountains, 3000 feet above the level of the sea, and via Derr Park and Oakland, the famous summer resorts. The scenery along the Baltimore & Ohio route is the most picturesque in America. Pullman accommodations may be reserved in advance of journey. For rates and information apply to nearest B. & O. ticket Agent, or Chas. O. Schill, General Passenger Agent, Baltimore, Md.

Verifications of Spirit-Messages. Inf. THE BANNER of Aug. 20th, 1802, I read a message purporting to come from Spirit WM. H. DUNBAR.

I. DUNIIAR.

I was not personally acquainted with this man, although I had seen him on a few occasions and knew him by sight. He was a tack manufacturer, of the well known firm of Dunbar, Hobart & Whidden of Whitman, Mass. I knew he went to Santa Barbara, Cal., for his health, from which place he passed to spiritlife about a year later, as he said.

I think he was a Swedenborgian.

In a previous BANNER was a message voiced by the Controlling Spirit purporting to come from Spirit DAVID FOSTER. I knew him well. He was a former townsman of mine.

In his message he says: "There is a change to come soon in my family. All will be made ready for it." At this time his grandson (a young man) was about to have one of his legs amputated, and it was thought by most people that he would not survive the operation. He did, however, live through it, but after awhile it was necessary to perform another operation, which proved fatal.

In The BANNER of Dec. 3d, 1892, is a message purporting to come from Oliver Dec.

which proved fatal.

In The Banner of Dec. 3d, 1892, is a message purporting to come from Oliver D. Reed.

I was not acquainted with him, but knew the circumstances of his going out. He was drowned in Hobart Pond, as he said.

I believe all these messages come from the spirits purporting to communicate.

A. JOSSELYN.

Crescent City, Fla., March 21st, 1893.

I take pleasure in recognizing the identity of L. JUDD PARDEE, as one of the old time worlers in the spiritual vineyard; and his message in THE BANNER of May 13th is characteristic

in THE BANNER of May 13th is characteristic of the man when on earth:

"I have no regard for plutocracy, or that grasping monopoly which gathers millions of dollars representing the brawn of the masses; but I have a genuine respect for honest labor well exercised and conscientiously expended, whether it is the capital of the hod carrier, or whether it belongs to the most brilliant thinker in our scientific circles of investigation."

I heard L. Judd Pardee lecture in Cincinnati thirty years ago. He is still a power for good.

Yours fraternally, C. H. MATHEWS.

New Philadelphia, O., May 18th, 1893.

In THE BANNER just received (March 18th) I read the communication of NEHEMIAH T. ADAMS of Jewett City, Conn.

I was intimately acquainted with him. I first knew him when he was superintendent of a cotton mill in which I worked, situated in the town of Pomfret, and called Pomfret Factory Village, but now Putnam, Conn. He has

always been engaged in manufacturing, and was an energetic man.

In 1863 he was a member of the Senate of the State of Connecticut. I was a member of the House at the same time, and served on the War Committee with him, where I found him the same energetic man that he was when I worked under him in a cotton factor. He worked under him in a cotton factory. He passed away about two years ago at Jewett City, Conn. He was a member of a Congregational church.

I have no doubt that the communication

comes from him. Fraternally thine,
LUCIAN CARPENTER.

140 Cransion street, Providence, R. I.,

March 16th, 1893.

In THE BANNER of Oct. 8th a message from Spirit Calvin Hall attracted my attention. About 1856 or 1857 he boarded with us for About 1856 or 1857 he boarded with us for nearly a year, healing the sick free of charge, furnishing medicine or money to get it. He was a subscriber to THE BANNER, and first introduced it into our home. He helped the Spiritualists in getting established in this place. I have waited hoping some one would publicly recognize his message. It is very much like him, always in earnest, "up and doing," striving to assist all, and making friends in all his walks of life. He comes to me now as I write, and says:

his walks of life. He comes to me now as I write, and says:

"I did not mean to come with a wail, fearing the Cause would die. Spiritualism will never die. But I see some of my friends have become so doubtful that they have lost some of the best truths of the faith. The spirit world is very near, and more in sympathy with mortals than they understand. It gives us great satisfaction to be recognized. More confidence in your mediums will enable us to give better and more satisfactory messages. One word to Brother Colby: You have been standing at the helm through storms and calm. Your motto, Justice, truth and charity. Be of good cheer; you will leave the world better than you found Justice, truth and charity. Be of good cheer; you will leave the world better than you found it. The BANNER OF LIGHT has done a grand work in its day. Thousands have found light through reading its pages. Bless you to day for the help they have found to banish forever the fear of death. Sad partings must come, but the chain of memory cannot be dissolved, and glad reunions of kindred and friends will be in order in spirit-life."

MRS. S. H. MELONY.

826 Main street, Willimantic, Conn.

I recognize the message from Foster Beach, published in the BANNER OF LIGHT March 4th, 1893, as coming from a young man who passed out from this town with consumption several months ago. He left a wife and two small children in straitened circumstances, and it indeed seemed, as he says, that his work was

needed here.

As far as I know, he had no knowledge of the Spiritual Philosophy previous to his passing out.

FLORENCE SAMPSON.

Worthington, Mass., March 28th, 1893.

In the BANNER OF LIGHT of Feb. 18th we read a message from H. S. Brown of Milwaukee, Wis. We knew him intimately for a number of years, and think the communication very characteristic of him. He was quite a literary man, and did much to promulgate liberal ideas in the sphere in which he moved. He

lived to a ripe old age.

Fraternally yours,
T. J. AND S. E. FREEMAN.

Sioux Falls, March 7th, 1893.

In THE BANNER of Feb. 18th, on the sixth page, there is a message from H. S. BROWN. I wish to state I fully recognize it, and I was associated with him more or less during the last twenty-five years. He was always devoted to the cause of Spiritualism, and a good honest man. PROF. A. B. SEVERANCE. Milwaukee, Wis., Feb. 22d, 1893.

### Passed to Spirit-Life.

From Dorchester, Mass., Sunday, May 21st, Rac, only child of Nettle and the late Chas. W. Drake, aged two and a half

consisting of an address and prayer, replete Services—consisting of an address and prayer, represent the truths and consolations of Spiritualism—were conducted over the remains of this lovely babe at Cedar Grove Gemetery, Milton, on Tuesday A. M. May 23d, by Mrs. M. T. Longley. The golden kunshine and blooming flowers of a sweet May morning seemed to typify the glorious spiritual life of the arison one, and to breathe hope and comfort into mourning hearts, as the inapired ulterances of the speaker fell softly upon listening cars.

[Obitwary Notices not over twenty lines in length are pub tined by atuliously. When exceeding that sumber twenty cent or ear hadditional line will be charged. The woords on a were uge make a line. No poetry admitted under the above heading.

The Quarterly Convention Of the Vermont State Spiritualist Association will be held at Morrisville Friday, Saturday and Sunday, June 9th, 10th

The Convention opens at 20'clock P. M. Friday in the Town The Convention opens at 2 o'clock F. M. Friday in the Town Hall. In addition to the State speakers, the manager's have engaged Mrs. Clara Hanks of Boston, a very talented speaker, who will also lecture for the Equal Rights Association Saturday F. M. They have also engaged Edgar W. Emerson of Manchester, N. H., a fine test medium, who will give tests from the platform.

Good muste will be furnished.

Hoard at Randall's Hotel St. 00 per day.

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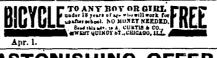
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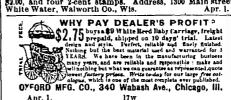
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BOSTON, SATURDAY, JUNE 3, 1893.

A Votorau Passed to his Reward; Decease of John S. Adams, of Boston, Mass.; Ills Conversion to Spiritualism; Opens Public Meetings; Judge John W. Edmonds in Boston: Writings in the Spiritual Press, Etc.

We stated last week that Mr. John S. Adams (long connected with the working staff of this paper) passed to spirit-life from his home on LaGrange street, West Roxbury, Mass., on Friday, May 19th, having attained the ripe age of seventy years (in his seventy first). The burial occurred at his home on Sunday, May 21st.

In 1850 Mr. Adams was the traveling companion and general literary adviser of Kah-ge ga-gah-bowh. an educated chief of the Objibway tribe of North American Indians, who at that time was lecturing in the United States in behalf of his race, his intention being to visit with Mr. Adams all the tribes in the northwest and lay before them such measures as the United States Government might propose for a betterment of their condition and the establishment of permanent amicable relations. Prominent members of Congress favored this, and promised their aid, and philanthropic ladies and gentlemen in various States did likewise.

It was when on their way to Washington, that, during a brief stay in New York City, the Olibway Chief and Mr. Adams passed an evening at the residence of a family interested in the proposed effort. In the course of conversation the gentleman of the house remarked concerning sounds as of rapping that had occurred in Hydesville, a small village adjoining Rochester, N. Y., and had given rise to much speculative discussion because of the intelligence they manifested, and the claim made by that intelligence that they were produced by spirits who once inhabited human bodies and dwelt on earth: in a word, friends and relatives of those who questioned them. The gentleman avowed his firm belief in the truthfulness of this claim, and set forth in glowing terms what it was predicted would be the result of this opening of communication between this and the world of spirits.

Some people began to gather, until about twenty had assembled, and a circle was formed. Mr. Adams and his friend having been informed of what was required to enable the spirits to make their presence manifest by rappings. A lady medium was expected, and white waiting her arrival, the gentleman before mentioned resumed his interesting details of what he and others had experienced. Upon the arrival of the medium raps were distinctly heard; several questions were propounded and promptly and intelligently responded to by them. The next day, Jan. 2d, 1851, Mr. Adams sent a report of the proceedings to a Boston paper of which he was a correspondent. In it he said: "The matter is most assuredly worthy of serious and careful consideration."

It was not until the autumn of 1851 that Mr. Adams had an opportunity to study the subject by means of

It was not until the autumn of 1851 that Mr. Adams had an opportunity to study the subject by means of personal experience with the phenomena. At that time, with Benj. P. Shillaber, Dr. J. H. Robinson and Mrs. Adams, he attended a séance at the home of Dr. R. There were eight or ten persons present, who, after sitting quietly about half an hour, had the satisfaction at the end of that time to hear the raps; and what pen can describe the thrilling sensation with which they were then heard; for, though no message might have been received, the fact of being signaled from an unseen world by friends whom this world called "dead," they whom we were taught to believe "knew not anything," was an event with which none other could bear comparison.

In the summer of 1852 Mr. and Mrs. Adams passed a few weeks in Gardiner, Maine, the native place of the latter and the residence of many of her relatives, one of whom was Henry L. Weston, then editor of the local paper, who had, without any special wish of his own, been developed as an automatic writing medium. He was much with Mr. and Mrs. Adams, and the trio theorized and speculated about the spirit manifestations, which then consisted almost wholly of rappings, impressional and automatic writing and tipping of ta bles. Though they were all more or less disposed to treat the subject as a trivial matter, as many now do planchette, there was in each an inner current of wishing that it might be true and something of an impression that it was.

Mr. and Mrs. Adams subsequently returned to their

to them.

The spirit phenomena which occurred at the home of Mr. Adams the first two years of his investigation, consisted of nearly every form that now takes place, the omission being materialization, which has been of slow development, and was not until fitteen or twenty years after that time of magnitude sufficient to attract much attention. After the first year all that occurred was through the medial agency of Mrs. Adams. Among those who participated in the early investigations and experiences of Mr. and Mrs. Adams were Dr. J. H. Robinson and his wife, Mary E., both authors of note in their day, and both now in spirit-life. Soon after Mr. Adams became acquainted with Dr. R. the latter became developed as a speaking medium, Soon after Mr. Adams became acquainted with Dr. R. the latter became developed as a speaking medium, and under the inspiration of his spirit guides delivered excellent lectures upon religious, philosophical and scientific subjects. Being convinced that his lectures were worthy of larger audiences than could convene in private residences. Mr. Adams, in the spring of 1853, hired Institute Hall in Chapman place, leading from School street, Boston, of Mr. Amos Baker, principal of a private school for boys held in the building, for Sunday meetings. The hall was not a large one neither were the audiences; but those who attended were deeply interested and instructed. They were the first regular public meetings of Spiritualists held in Boston.

The audiences largely increased, and in July of the same year Mr. Adams rented a much larger place and

same year Mr. Adams rented a much larger place and transferred them to Cochituate Hall, then at the rear of a family hotel on Tremont street known as "The Parillon"

than the Orbitale Hall, the aupleces of the filter of a family hole on Tremout street known as "The Favillon."

The Favillon. The Hallon is the theory of the theory of the Hallon. The Hallon is the present of a family hole of the theory of the Hallon. The Ha

Mr. Adams, in addition to his work to further the public advocacy of Spiritualism, was a prolife writer of press and poerry looking toward the service and good of the New Dispensation, and is known to many as an author of several standard works on the subject.

public advices of spiritualism, was a profile witer of prose and nearly looking toward the service and good of the New Dispensation, and is known to many as an author of several standard works on the subject. It the summer of 1850 Mr. Adams prepared a book of words and music, arranged as psalms, hymns, chants and anthems, embodying the spiritual progressive and reformatory sentiment of the age, by far the hruces work of its kid published before or since. It was entitled 'The Prathis of Life.' The book was published the latter part of the year by Ollyro Disson & Co., a volume of 222 tzmo piges, and contained 522 hymns, chants and anthems, the words of twenty of them heims written by Mr. Adams, Mrs. Adams also contributing a few.

Early in the year 1857, when Luther Colby & Co. launched the Banner of Light upon the troubled waters that then spread out before the disciples of the New Revelation. Mr. Adams was employed as an editorial writer on Lills paper.

"On the afternoon preceding that relic of New England Puritualism known as 'Fast Day,' in 1857,' wrote Mr. Adams to one who requested, years since, some reminiscences of the early days of Modern Spiritualism in Boston, "I went with Mr. Berry to the printing office of Johu Ji. Eastburn, on State street, to look over with him the press proof of the first number of the Banner of the God of this world, six days of every week, grudgingly giving one day to the God of all worlds in at least a form of worship. But the advance guard of an army commissioned to overthrow the materialism of the church and the world, and do its work for humanity; and that it did this may be in some degree realized by any one who will compare the prevailing sentiment concerning the duties and privileges vouch-safed to all mankind in this life, and the certainty and happiness of all the beyond, with that of 1857."

This he did for some time in connection with his arduous duties in the employment of Messrs. Colby & Co. Prior

sound argument, it can be safely said that while such argument may be weakened and the truth it seeks to argument may be weakened and the truth it seeks to sustain seemingly destroyed by keen sophistry, at least for the time being, the contents of our Museum are stubborn facts, which no system of false reasoning can set aside or weaken the force of; hence, in contributing to it, Spiritualists aid in saving from destruction the most palpable evidence that can possibly be presented to all people at all times of the truth, as a sequence, the stability of the foundation upon which our Cause rests."

rests."

He was a strong advocate of form materialization having witnessed many times this class of manifesta-tion of spirit-power- and strenuously contended for it as a bona fide fact up to the very time of his last ill-ness.

ness.

Upon the first of February, 1880, at the request of Mr. Luther Colby, Mr. Adams became again connected with The Banner staff, whereon he was employed until the time of his decease—May 19th, 1893. He has closed a long and useful life in the mortal, and now entered upon the restful side of being, "bringing his sheaves with him."

#### A Grand Reception

In honor of Mr. and Mrs. C. P. Longley was tendered to these well-known workers in the Spiritual Cause by the Children's Progressive Lyceum Association, and the Lyceum Ladies' Aid, at 514 Tremont

of planchette, there was in each an inner current of wishing that it might be true and something of an impression that it was.

Mr. and Mrs. Adams subsequently returned to their home in Chelsea, Mass, and time brought them added experiences as investigators.

[Mrs. Harriet A. Adams, better known to the public as Mrs. J. S. Adams, because of having adopted in her mediumship and writings the initials of her husband. John S. Adams, was one of the earliest mediums in New England. Its inception being in 1852. It the spring of that year, becoming interested in the subject, sine sat with a medium, and was addressed, in a message written automatically, as follows: "You are a medium, and your mediumship will be like writing on rice paper—the more light you expose it to the easier can you read and understand it." Commenting upon this a writer in the BANNEL of Fichert, six years later, said, "This prophecy has proved true of communications given through Mrs. A., for the more weread, examine and criticise them in the sunlight of truth, the more significant, truthful and beautiful they appear."]

Mr. and Mrs. A. E. Newton, the former one of the most intelligent and comprehensive expositors of the ethics of Spiritualism, the latter one of the hoest medium for the BANNEL of Eloffer one of the groups of the Children's Progressive Lyceum Association, and the Lyceum Asides Adams and the banded the program of speeches, music and song—took place in Red Men's Hall; and the banquet which followed the intellectual part of the feast, was served in Dwight Hall below.

This recherche affair, under the personal supervision of Mrs. V. S. Butler and the ladies of the Lyceum had been arranged for this special date, as the popular extended trip to the vest after the close of her presentations given through Mrs. A., is also present term of work. This lady—who has been well-known as the medium for the BANNEL of Light about the same stage of investigation.

The spirit phenomena which occurred at the home of Mr. Andams withdrew from orthodox chu recipients.

The exercises of the evening consisted of brilliant

press their esteem on this occasion to these worthy recipients.

The exercises of the evening consisted of brilliant vocal selections by Louise Horner; a plano solo by Mass Georgianna Watson; singing by Maudie Scott; readings of a humorous character by the infinitable Lucette Webster; songs by Charles W. Suilivan; remarks by Mrs. W. S. Butter; the sweetest of singing by Miss Amanda Bailey, whose voice and spirit remain forever young; able and eloquent speeches, each replete with commendations of the work and character of the feted guests in whose honor the meeting was held, by C. Fannie Allyn—who closed her address with a beautiful impromptu poem—Sarah A. Byrnes, Mrs. N. J. Willis, and Mr. J. W. Day of the BANNER OF Light—who referred feelingly to his continued association with Mrs. Longley as a co-worker and a friend, and of his interest in and recognition of the work of the Indian spirits who gave us love and ministrations through their mediums—citing Lotela as one of his particular friends, whom he recognized as a personality, and as a valued worker in the Cause.

J. B. Hatch, Sen., Past Conductor of Lyceums, and Mr. C. T. Wood, Assistant-Conductor of the Boston Lyceum, each made forcible and eloquent remarks. The tributes of praise of each of the above speakers, and the voicing of their wishes of God-speed, a happy journey and pleasant return, directed toward Mr. and Mrs. Longley, rang with a depth of feeling that no pencan describe, and that attested to the warmth of esteem in which these workers are held.

A beautiful feature of the evening was the presentation of a set-of tableaux, representing wintry scenes, by the ten young ladies—clothed in sparkling, shimmering white—who depicted and executed the winter dance at the late Mry festival in Music Hall. At the conclusion of these scenes, Miss Stella Churchill stepped forward, and in a few musical lines gracefully presented Mrs. Longley with an elegant basket of flowers from the ladies and all concerned in their offering, not only for the basket of flowers

tending toward the advancement of Spiritual Truth and the demendration of immertality.

The lady felt herself to be a veteran in mediumably, she having but a short time before observed the twenty filth anniversary of her work in that department of experience; and although she realizes that her spirit guides had hever been able to use, her medial powers to greater fullness and in stronger measure than they guides had hever been able to use, her medial powers to greater fullness and in stronger measure than they guides had hever been able to use, her medial powers to greater fullness and in stronger measure than they guides had hever been able to use, her medial powers to greater fullness and in stronger measure than they do at the present time, she can recognize the wisdom of their course in advising a respite and change of continuous activity of her mediumship, that in the future more effective work may be accomplished.

At the conclusion of the lengthy program—and Mrs. Butter, who presided, announced it impossible to call upon all the prominent and talented speakers present who would gladly add their word to the pleasure of the occasion—line entire company (of over two hundred) was invited to the hall below to partake of the Lycoum. During this most enjoyable hour Mrs. Butler alled for Lotela, who soon took possession of the dainty vlands generously supplied by the ladies of the deales of the deales of the deales of the dainty vlands generously supplied by the ladies of the deales of the deale of the latter of the lengthy program—and Mrs. Butler alled for Lotela, who soon took possession of the dainty vlands generously supplied by the ladies of the deale of the state of the deale of the lengthy program. The distribution of the formation of the lengthy program and the latter of the lengthy program and the latter of the lengthy program and the latter of the lengthy program. The distribution of the formation of the lengthy program and the latter of the lengthy program and the latter of the lengthy program and the

#### Mr. Baxter in Kausas and Missouri.

To the Editors of the Banner of Light: J. Frank Baxter, whose labors in Kansas and Missouri during May have been so appreciatively received, particularly in Kansas City, continued his ser-

sould during May have been so appreciatively received, particularly in Kansas City, continued his services on Sunday, May 21st, by delivering two fine lectures, one in the atternoon on "The Facts and Philosophy of Modern Spiritualism," which made grand tood for reflection for the Spiritualists; and one in the evening on "The Practical Good from Spiritualism," which made deep impression on the large audience assembled.

Mr. Baxter has proved himself the equal, if not the superior, when his versatility of talent is considered, of any advocate or medium appearing on the spiritual platform in Kansas City. His songs have been appropriate; his poems prefacing his lectures, always a propos, have been sermons in themselves; his discourses most valuable, and forcefully delivered, and most admirably adapted to the audiences assembled, and his mediumship wonderful in the extreme.

On this specially named Sunday evening, at the close of his lecture, for one hour and a quarter he held his audience as if chained to the place, so intense was the interest from the start. Rising from the organ he advanced under influence to the Chairman, repeating the lines from Miss Doten's poem, simply altering one word, viz:

"With regsebuds in my band,
Fresh from the Summer-Land
Father, I come and stand
Close by your side;
You may not see me here,
Or feel my presence near,
And yet your' Lula' dear
Never has died."

He then continued, "I see a young lady who has her apron filled with rosebuds, who has impelled me

And yet your 'Lula' dear Never has died."

He then continued, "I see a young lady who has her apron filled with rosebuds, who has impelled me to repeat these words, and now asks, 'Father, has it occurred to you what day it is to-morrow?" "Why, Monday," answered the chairman. In mystery, "but what of it?" Mr. Baxter said: "The young lady is your daughter." "Yes," was the response. "My daughter in spirit is named Lula." "She now," continued the medium, "counts out her roses in clusters of six at a time, and arranges them before you, till nine clusters are arranged in one bouquet." The chairman still mystified, the spirit moved Mr. Baxter to say, "How many are nine times six? I was born on April 1st, you know. Papa, what day is it to-morrow?" "Oh!" said the chairman, starting in surprise, "it's my birthday, the 22d of May. Yes, my child was born on April 1st, and we often joked over the fact. Yes, I see, I see; I shall be fifty-four (nine times six) years old to-morrow!" "I come to celebrate the occasion; to give my love to you and to mother, and all, and to open this scance to-night." said Mr. Baxter for the spirit. The audience, although requested during descriptions not to applaud, broke out rapturously.

Mr. Baxter, it is announced, will continue one more Sunday. Also that a large reception will be tendered him before he shall depart.

His work has been productive of grand results throughout the city.

#### Lake Pleasant. [From our Regular Correspondent.]

The twentieth annual convocation of the New England Spiritualists' Camp-Meeting Association will

open here July 30th, continuing to Aug. 28th.

The list of speakers includes Hon. A. H. Dalley of Brooklyn, N. Y .- President of the Association-who will give the opening address of welcome; followed by Mrs. Sarah A. Byrnes of Bostob, and then on: Mrs. R. S. Lillie, Glies B. Stebbins (Detroit, Mich.), Willard J. Hull (Buffalo, N. Y.), Hon. A. B. French (Clyde, O.), Mrs. T. Reynolds (Troy), J. Frank Baxter (Chel-

sea).

John Slater (San Francisco), the noted platform medium, has been engaged for the entire session.

The Battery B Band of Worcester, E. D. Ingraham, Leader, will be present July 22d to Aug. 28th, glving concerts deliv concerts dally.

NOTES.

There are, at this writing, some twenty-four families

There are, at this writing, some twenty-four families on the grounds.

The cottage of President Dailey has been enlarged and very much improved. It is one of the finest on the "Bluft."

The veteran in the ranks, J. J. Gurney of California, has arrived.

Hon. A. C. Carey, as usual, is basking in the sunlight of the Highlands.

The emporium of A. Fales is open. His new block adds much to Montague street.

Mrs. Burns and Mrs. Rounseville of Boston are here. The Arnold cottage, recently purchased by Mrs. 8.

S. Brown of Athel, has been remodelled, which (with a considerable addition of frimming) renders it one of the handsomest on Lyman street.

The Greenwood cottage on the Highlands is open by Mrs. Robinson of Syracuse, N. Y.

Miss Emma Raymond of Hoosick Falls, N. Y., has built a new cottage on Montague street.

Recent arrivals: Mr. and Mrs. Battles of Athol; Mrs. Sylvester, Geo. Sparrow of, Boston, Miss Greeley.

Mr. John D. Bacon, who has been ill the past winter, is improving.

Mr. John D. Bacon, who has been me pass wheel, is improving.
The annual circular is out; send for a copy.
The Bannen of Light is for sale at headquarters.
Call in, everybody.

Lake Pleasant, Mass., May 26th, 1893.

#### Opening of Lake Brady (0.) Camp-Grounds.

This delightful summer resort, for which Nature has done and art is doing so much, will be open for excur. sions and picnics from and after June 1st, 1893.

The Camp Meeting proper will be opened Sunday, July 2d, with Mrs. Cora L. V. Richmond (of Chicago, Ill.) and Mr. Lyman C. Howe (of Fredonia, N. Y.).

Thos. Lees, Special Correspondent.

Memorial Services in Cleveland, O. The Tenth Annual Memorial Services will be held by the C. P. L. in Royal, League Hall Sunday morning, June 4th, conducted by Mr. Thomas Lees; and in Army and Navy Hall Sunday evening, conducted by Mrs. H. S. Lake, under the auspices of the Cleveland Spiritual Alliance. Meetings free. Friends and

the Saint's Heaven."

Dr. George A. Fulier will be our speaker for June 2d and oth.

Mr. Louis F. Jones is spending a few weeks in this city, and has already drawn several spirit portraits for sitters. He may be found at 64 Florence street.

About fifty persons assembled at the meeting of the Woman's Auxiliary on the afternoon and evening of May 26th, at the residence of Dr. George A. Fulier, After a bountiful supper the guests chatted sociably until the President, Mrs. Georgia D. Fuller, announced the exercises of the evening. The following speakers and mediums made the ceasion a most enjoyable one: Rev. E. Andrus Titus, Mr. Louis F. Jones, Mrs. Jennie J. Clark, Mrs. Delia Lowe, Mr. W. C. Smith, Mrs. S. A. Sweet, Dr. George A. Fuller, and Mr. Levi Wiggin.

GEORGIA D. FULLER, Cor. Sec'y.

7 Mason street. Salem .- Our meetings in Cate's Hall close for the season next Sunday, June 4th, when Mr. F. A. Wiggin of Salem will address us. Our society, together

with the Lynn Lyceum, will hold meetings during the summer at "Camp Progress," South Peabody.

The following officers have been elected for the ensuing year: President, Mr. Herbert P. Knowls; Vice President, Mr. W. A. Peterson; Second do., Mr. N. H. Gardiner; Secretary, Mrs. N. H. Gardiner; Treasurer, Mr. F. Connant; Directors, Mr. C. Holden, Mrs. E. Hall and Mrs. A. Tyler; Musical Director, Miss Amanda Balley.

Mrs. N. H. GARDINER, Sec'y. Lynn.-At. Cadet Hall, May 28th, services opened

with song by Mrs. Delia L. Gallagher of Tapleyville, who rendered appropriate music afternoon and evening. Dr. Geo. A. Fuller of Worcester gave two masterly and interesting lectures, which were well received by the large audience.

Next Sunday Rev. E. Andrus Titus will occupy the platform at 2:30 and 7:30 r. M. Mrs. Gallagher and others will furnish music.

T. H. B. James.

Malden .- The closing meeting of the season was held last Sunday, and was opened by a poem from May E. Thompson, followed by a lecture by Dr. Dris ko of Lynn, who is much liked as a speaker here. Our meetings have been well attended, and an increas-ing interest is manifested. MARY E. THOMPSON. 3 Orient street.

Lawrence.-At Pythian Hall, Sunday afternoon and evening, Mrs. E. C. Kimball gave two fine lectures. Her tests were excellent, and were recognized In nearly every instance.

Next Sunday we shall have with us J. Frank Baxter of Chelsea.

L. E. Goss, Sec y.

Cummington.- The meetings of the Progressive Society here opened on Sunday, May 21st, with lecture afternoon and evening by Mrs. Clara Banks. To mention Mrs. Banks as speaker always means that we have a stirring and eloquent lecture on whatever subject may be introduced. FLORENCE SAMPSON.

USE DANA'S SARSAPARILLA. IT'S "THE KIND THAT CURES."

#### MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in a new and spacious hall in the Carnegle Music Hall Building, between 56th and 57th streets, on Seventh Avenue; entrance on 57th street. Services Sundays, 10% A.M. and 7% P.M. Henry J. Newton, President.

Kulckerbocker Hall, 44 West 14th Street.—
Meetings of the Ethical Spiritualists' Society each Sunday.
Mrs. Helen Temple Brigham, speaker.

Adelphi Hall, 52d Street and Brondway.—
Lectures and clairvoyant tests every Sunday at 3 and 8 P. M.
Mr. John William Fletcher, regular speaker. A. E. Willis,
Sccretary, 268 West 43d street.

The Psychical Society meets in Spencer Hall, 114 West 14th street, every Wednesday evening, 80'clock. Good speakers and mediums always present. Persons interested in mental and spiritual philosophy and phenomena invited. J. F. Snipes, President, 26 Broadway.

Arcanum Hall, corner 25th Street and 6th Avenue.—Meetings every Sunday at 3 and 8 p. M. Good mediums and speakers present.

Soul Communion Meeting on Friday of each week, 3 p. M.—doors close at 34—at 210 West 26th street. Mrs. Mary C. Morrell, Conductor. Carnegie Hall .- GEN. BULLARD, from the Com-

mittee appointed by the First Society of Spiritualists of New York City, to consider the published recommendations of Washington Spiritualists, with a view to an early formation of a National Organization of Spiritualists, reported as follows:

Spiritualists, reported as follows:

"Your Committee so far approves of the proposed Convention to be held in Chicago, as suggested by the Spiritualists of Washington, D. C., as to recommend that this Society select one or more proper delegates to attend such Convention.

If such a meeting shall bring together wise and discreet representatives of the great spiritual movement we may expect results therefrom which will advance the cause of humanity.

We are opposed to any organization founded merely on belief, but are willing to so far consolidate public opinion as to protect all persons in the divine right of free thought.

The details of any plan to be adopted should be left to the Convention when it shall be organized, but we fully realize that in union there is strength."

The report was discussed by Dr. Ewell, Mr. Gustaffson, Mr. Snipes, Gen. Parsons, and others, and was unalmously adopted. It was also voted to subscribe twenty dollars toward the initial fund, on the conditions stated in the Circular of the Washington Committee.

New York Man 21st, 1893. mittee. New York, May 21st, 1893.

The New York Psychical Society, 114 West 14th street, still calls together large and interested audiences, and will so continue until June 28th. This will afford extended enjoyment of agreeable company, views philosophical and facts phenomenal until the best time for decamping to the woods, the World's Fair, foreign climes, Saratoga cottages, or city back

Mrs. Florence Rich White, the trance medium, is arts. Florence from white, the trance medium, is engaged by this Society for the rest of the season, and is doing a grand work in an unpretentious, honest, truthful way. Although a stranger to our people, her many pointed tests under spirit control are most remarkable and soul-satisfying.

J. F. S.

Adelphi Hall .- Mr. Fletcher gave a very brilliant lecture last Sunday afternoon upon "Spiritualism and its Obligations." In the evening suitable me morial exercises were held. Beautiful floral offerings

morial exercises were heid. Beautiful notal observings adorned the stage, and many tests were given.

Next Sunday Mrs. O'Niel lectures at 3 P. M., subject, "Do the Planets Affect the Destiny of Man?" in the evening Mr. Fletcher will speak and give tests, as usual.

A. E. Willis, Sec'y.

# **SKINS ON FIRE**

With agonizing Ecremas and other Itching, Burning, Bleeding, Scaly, Blotchy, and Pimply Skin and Scalp Diseases are instantly relieved and speedily cured by the CUTICURA REMEDIES, consisting of OUTIOURA, the great-skin cure, sisting of OUTIOURA, the great skin oure,

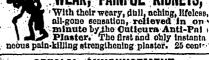
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BOAT, an exquisite skin purifier and beautifier, and OUTIOURA Reserved dies. This is strong language, but every word is true, as provent by thousands of grateful testimor nials. OUTIOURA REMEDIES are beyond all doubt, the greatest Skin odern times. Sold everywhere.

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#### SPECIAL ANNOUNCEMENT.

Until further notice the undersigned will accept Clubs of six yearly subscriptions to the Banner of Light for \$12.00. Weask for the united efforts of all good and true Spiritualists in its and our behalf. COLBY & RICH, Publishers.

#### CONNECTICUT.

Norwich .- Mrs. Holon Stuart Highings closed her engagement with the Spiritual Union Sunday, May

28th.

Our chalrman, Dr. W. W. Clapp, said that while the services of the day concluded our series of Sunday lectures as arranged for the season, Willard J. Hull (having been disappointed in his June engagement) would speak in G. A. H. Hall next Sunday.

Mrs. Richings prefaced her afternoon address with choice selections à propos to the subject "Our Children in the Spirit world." In opening, the speaker said that nothing indicates more clearly the progress of the world-religiously, than the growing rejection of the old-time idea of the condition of children passing from this life without being baptized. Spiritual beings teach us that all children are cared for and taught to face bravely all trials and temptations, thus growing strong in wisdom and love.

Mrs. Richings spoke eloquently in the evening upon "Miracles." Good audiences have attended her ministrations; her work is of a high order and is well appreciated. She goes from here to Minneapolis, thence to Camps in the West. The best wishes of her Norwich friends go with her.

Mrs. J. A. Chapman, Sec'y.

#### LOUISIANA.

New Orleans .- "After Death, What?" was the subject of the lecture delivered Sunday night, May 21st, by Senator Smith. The discourse proved to be

Subject Subject Smith. The discourse proven to be very interesting and instructive.

Wednesday evening, May 17th, the Children's May Festival, which was given by the Ladles' Auxiliary, came off and proved a grand success. The whole affair was managed and conducted by children—the oldest not being over eleven. Little Miss Eva Irion, age two years, recited a recitation entitled "How High?" and for an encore she gave a solo, and the accompaniment was played by a child of eight.

The tableaux were very picturesque.

MARIEL KLINE.

#### MINNESOTA.

St. Paul.-Frank T. Ripley has just closed a most successful period of labor—a three months' engage-ment—in this city; and his guides have given entire

ment—in this city; and his guides have given entire satisfaction to all. His lectures were well received, and his tests were marvelous.

Mr. Ripley now goes East toward Boston. He can be engaged for the fall and winter months for lectures and platform tests, commencing in September. We cheerfully recommend him to all societies desiring a good lecturer and platform test medium.

J. H. Johnson, Sec'y.

#### OHIO.

Cieveland .- The Press of May 22d records that Mrs. H. S. Lake is having good success in her pastorate with the Spiritual Alliance; the audience on the 21st was good, and her remarks were "listened to with marked attention. The flowers, which are always an imposing and refreshing feature on the rostrum of the Alliance, were donated to the Women's and Chil-dren's Hospital."

What Science Has Done For Deafness.

Transmitting Sound to the Ear by the Use of a Simple Device.

There is little doubt but that the treatment There is little doubt but that the treatment of deafness has been revolutionized by the invention of Sound Discs. The development and growth of the use of this device is phenomenal, and is well worthy the attention it has received in medical circles, where it has been widely discussed and most heartily approved. A prominent physician has gone so far as to estimate that fully three quarters of all the deafness which has been relieved in the United States during the past two years has been by the ald of this instrument; and he considers it an easy triumph over this most distressing affliction. affliction.

While the idea of such an instrument is not strictly new, yet the restoration of such a large number of desperate and abandoned cases by its use has proven it to be of vastly more importance than was at first supposed. A recent interview with the inventor of the instrument, Mr. H. A. Wales, at his office in Ashland Block, Chicago, discloses how the idea of such an ingenious instrument occurred to him. It was learned that it was first suggested from the fact that most people who suffer from defective hearing, hear better in a noise, or on a moving train, which is caused by the increased vibration of the ear. From this Mr. Wales said he was confident that he could invent a device which could be worn with comfort by the patient, and which would focus the smaller waves of sound on the drumhead, thus increasing its vibration, and enabling the patient to hear While the idea of such an instrument is not of sound on the drumeau, thus increasing its vibration, and enabling the patient to hear ordinary conversation and public speaking.

After many experiments the final outcome of this happy thought has been the present device, which must be an ideal one, as it is worn in the ear out of sight for months at a time.

# It is only necessary

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Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 2½ F.M. S. Wheeler, President, 472 N. 8th street.