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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 XII-CONTINUED.

"I am quite happy," I said, replying to the gentleman. "This world is exceedingly beautiful to me; besides, the joy of finding my three lovely children, and they so beautiful and happy, how can one be otherwise than happy with them? I am quite happy, but cannot say that I am content: I am eager to see more of this life, and learn as rapidly as possible. My sweet sister, whom I also have found here, tells me that heaven and happiness extend forever before us: the more wisdom we obtain, the nearer heaven we are; that it is love and wisdom which make heaven; that it is ignorance and error which make hell or unhappiness. Sir. you must pardon my boldness, for I am yet but a babe in wisdom; nevertheless I feel like applying the test to your wife's condition and your own. Why are you both in hell or unhappiness? Mrs. Evans somewhat deeper in the flames than yourself."

Mr. Evans raised his eyes to mine with a look of great interest, yet they were sad and inquiring.

Well, madam," he said, "I believe if Kate was happy and loved me, I should be as happy as you seem to be. We are here together, and our baby is also with us. You tell me, as does Miss Ursula, that love and wisdom make heaven. It is love which I need, and if I had love I believe I should soon obtain wisdom."

When love and wisdom meet and join hands," said Ursula, "the gates of heaven are wide open to them.'

'But Kate will never love me," he continued, despairingly. "She never has, she never will, and without love I can never be happy."

"Very true," said Ursula; "but, Mr. Evans, you need not remain without love, and therefore need not be unhappy.'

What is that vile hussy saying to you?" cried Mrs. Evans.

Mr. Evans looked guilty and frightened. I noticed that he trembled violently.

'I knew you were a vile, bad girl," screamed Mrs. Evans; "aiding my husband to be false to his marriage vows and to me! What do you mean, you wretched creature? Leave this house instantly, or I will call a servant and have you thrust forth!"

In her wrath she had for earthly habit asserted itself.

"You forget yourself, Mrs. Evans," replied Ursula "This is not your house; it belongs to your former slave, Ponto, an abode of his constructing, and I think he has done remarkably well, considering the few advantages he has had in his past life. Madam, this house belongs to Ponto; and if he bids me go I shall be happy to

obey, but if not I shall remain a short time longer." Mrs. Evans covered her face with her hands and scream ed hysterically :-

"Oh! wretched-wretched woman that I am! Oh! Lord. open thine ears to my cry! Oh! Lord, open the gates of heaven that thine handmaiden may enter in! Oh! Lord, take me to thyself, for I am humbled even into the dust!"

"Mrs. Evans," said Ursula, with some severity, "you may keep on screaming in that style throughout eternity, and it will not do the least good; you will never enter heaven until you become wise and loving. If you would cease your screaming and praying, turn about and love your little child and your husband, recognize the goodness and generosity of your former slave, and accept the teachings of those who have been in this world longer than you have. allowing your former errors to drop away from you, as this lady has done," turning to me, "you would begin to see the gates of heaven standing ajar, and before long you would be able to squeeze through.

"Oh! leave me, leave me, you emissary of Satan!" screamed the wretched woman. "Leave me, or I shall go mad-mad-mad!" and she rushed back into the room which she had left, and we could hear her sobbing and cry-

ing with hysterical violence. Little Katy could not be prevailed upon to go near her mamma again. Mr. Evans looked more despairing than ever, and Ponto appeared disgusted.

"It'll neber do any good, Miss Suly," he said; "it'll

neber do any good."

"There is where you make a mistake, Ponto," replied Ursula. "Mrs. Evans will never forget what we have said to her, and when her natural stubbornness has become exhausted, better and higher resolves will take its place, and your mistress will yet be bright and happy. But we must leave you now. The children need me, and we must be go-Cheer up, Mr. Evans; cheer up, Ponto. All will yet be well. Shall we leave Katy, or take her back with us?"

'You had better take her with you," answered Mr. Evans, "until Katherine is better fitted to care for her." And so we bade them adieu, and taking little Katy we started on our way back to the happy little school of girls.

> CHAPTER XIII. AN ELECTRIC CLOCK.

HE little ones came forth to meet us with glad smiles and sweet kisses. I raised my youngest in my arms; her little hands clasped my neck, whilst Agnes linked her hand within mine. The young Theresa welcomed Ursula joyously, and all the children were delighted to see the baby Katy back with them again, for they had thought she would remain with her mamma, and thereby they should lose her from among them. We all entered the

This was the first time I had been inside the little Pagoda, if one may be allowed so to call it, for it resembled a Pagoda more than anything else, but much larger than they usually are.

My readers may be interested in a description of this unique school-room within one of the heavenly spheres. It will be remembered that the building was circular, with four large oriel windows of elegantly stained glass,

uncurtained. There were pearly partitions between each | thing and the reason why we call it our clock is, that it is | people of earth, and all the colors with which one desires to window, running out into the room about six feet, forming, all the time we know anything about: that is our only dial. compartments, and over each hung elegant lace draperies woven in the most beautiful patterns; these draperies ran entirely around the room, which of course was circular, the compartments taking in the doors the same as the windows, and the curtains hanging the same over the door compartments, forming vestibules. Each window compartment contained a small round table of ebony with marble top, and each table was adorned with a basket of fragrant cut-flowers. Two wicker chairs stood one on either side of the table; they were light and exquisitely beautiful. A knot of bright ribbon was tied on each one.

Close to the pearly partitions, on each side of a compartment, were couches spread with white satin counterpanes, together with downy pillows covered by the softest of lace. The window ledges were in the form of basins, about a

foot in width, the same in depth, running the entire length of the window-ledge. In the centre of each rose silver fountains, throwing up jets of water, which, curving back, fell into the basins in soft spray; the basins were always nearly full of water, and the bottom of each was covered with little shells, snails, pearls, bright pebbles of various colors, pieces of coral, and many other beautiful infinitesimal things, too numerous to mention.

In the centre of the main apartment stood a large round table of ebony, inlaid with pearl, and grouped about the table were ten small chairs, similar to those within the compartments, besides larger chairs. This main room was quite spacious-large enough for all that was needed by the children and their teacher, or guide. There were two pianos in this room, two or three harps and a couple of violins; also two or three easels, sustaining pictures not yet finished. Upon the large table were many books, together with sheets of music. The door of this lovely room usually stood wide open, a soft breeze just swaying the lace curtains. The ceiling was a complete azure dome, and this dome was the most remarkable part of the whole building.

When I had seated myself in one of the larger chairs and Ursula had taken the other, and the children had all run out into the garden to play, I fixed my eyes intently on this wonderful dome. Ursula sat, a dreamy smile just parting her beautiful lips.

"Ah!" she sighed, "how nice to be at home once more. Do you like my pretty home, dear lady?"

"Like it? It is exquisitely beautiful! and that dome is simply wonderful! Really, I must study it."

"Do, dear lady," she said; "and if you find anything which you do not understand I may be able to explain it to you. That dome is our clock. I venture to say it is the first clock of the kind that you ever saw.'

"A clock!" I exclaimed in great surprise. "No, surely I never saw a clock like that before. Does that mark your time?-and, now I think of it, what a long day this must be! Is there no night here at all?"

"Not exactly," she replied. "You will learn all about our habits here in good time."

I now began to study the clock with great curiosity. The entire dome was filled by small revolving globes of various colors and sizes; the largest globe of all was black as jet, and streaming from what appeared to be every pore were rays of golden light. This globe was revolving in a pathway which ran completely around the dome, and directly opposite to it was another globe of nearly the same size, revolving in the same pathway, and at exactly the same rate of speed, so that it was always just opposite the first globe this latter globe was spectral and transparent: one could see directly through it. It appeared somewhat like a thin, vapory, globular cloud, yet it was, if anything, more real and active than any of the others. Now, as these two globes thus revolved, there seemed to be a strange interblending or play between them. As the pale globe revolved, it absorbed every ray of light from the globe of jet; at the same time it appeared to eliminate wave upon wave of its pale substance, and as the jet globe revolved, these waves were like an ocean in which it bathed; and as it rolled it absorbed the waves, which seemed to be the food or fuel which caused the rays of light to leap forth.

"That is a very strange kind of clock," I remarked. Please explain it to me a little, Ursula."

"Well," she replied, roguishly, "that is an electric clock or, at least, those two large globes form an electric battery which runs the clock, and the small globes mark the time. I presume you have seen a battery and understand some thing about electricity?"

"Oh! yes," I answered.

"Well," she continued, "those rays of light which the jet globe throws out are electrical; those amber waves which the transparent globe throws off are magnetic; those two globes form a complete battery, each discharging its force for the other's benefit."

"Really," I said; "how strange!" "Lady," said she, "those two globes exactly represent

the sun, and the true cause of light: by those I teach the children the central law of light.'

These globes were all quite small, the one representing the sun not being larger than a good sized orange. It was, of course, necessary that they should be small, in order that

they might have space in this comparatively small dome. "You will observe," continued Ursula, "that there i but one system of worlds represented by our clock, and that system is the one to which the earth, where you and I had our birth, belongs. My little class of girls are not yet old enough to understand much more than, they can learn by this one clock, or system of worlds."

"But why do you call it a clock?" I inquired.
"Because," she replied, "it is our only way of reckoning

time here in this world. You must bear in mind, dear lady, that we are outside of time; that we are not on the earth, which turns over every twenty-four hours, and the light of the sun is not the light of the spiritual world. Our light is pure magnetism, and the electric light of the sun does not

Again my attention was fixed on this very interesting clock. All the other globes' names appearing near them, they all revolved within the space between the one which represented the sun and the pale, magnetic globe, the sun's counterpart. There was Uranus, lying nearest the pale globe; then came Saturn, with her seven smaller satellites and rings; next, Jupiter, with his four satellites; then the Earth, with her one satellite; then Venus, Mars and Mercury; they were all revolving, just as they really do within the heavens. Certainly, it was the most attractive sight that I had ever seen. Uranus was about the size of an egg; Saturn as large as an English walnut, and her moons like small peas; Jupiter as large as a common walnut, and his moons like pins' heads; Venus was as large as a good-sized current; the others like smaller ones.

I will not trouble you with the figuring of our time, but you (an readily see that time is merely relative. The time on Uranus is very different from the time on the other planets; each one's time being according to its size. You will observe that it takes Jupiter much longer to revolve completely over than it does Mercury, Mars or the Earth, and that each planet marks its own time according to its size. If we did not have this clock, the children here could get no idea of time. Time, to us, is merely from one event to another; but, dear lady, this one system is only a clock for children. As you go on in wisdom, the vastness of the astronomical heavens will be shown you, with its countless systems of worlds, and will be the clock which you will study; the gates of heaven will gradually be thrown wide open for your inspection. Lady, heaven has neither beginning nor end. You may go on forever and forever, be wiser and happier at every step you take. You can, as soon as you are qualified, visit each one of the planets which these toys represent, and learn all about them. You can be as sotive as you like throughout eternity, and yet there will be more to learn. Lady, you live forever within heaven and God; and as much of God and heaven lives within

"If there is no night here," I asked, "why do you have those little apartments and couches that appear so much like beautiful sleeping-rooms?

you as you are capable of holding; the more one grows, the

greater one's capacity, the more of God and heaven one

"They are sleeping rooms," she replied. "These little children must sleep. They left earth as unfinished buds; they can never blossom until they have passed through all the different stages of life, obtained the knowledge and experience that earth would have given them had they remained there; therefore, they eat, sleep, play, study, and from little, unfinished buds they thus gradually unfold into the perfect flower.'

"Do children grow here and become men and women?"

"Certainly," she replied. "If they did not, they would have great reason to complain of injustice, and justice is the perfect law: that which appears to the finite mind as injustice is the law of justice not yet fulfilled, and when injustice becomes strict justice in anything, or with any creature here or on the earth, when the law is perfected happiness is attained. If a little child that passed from earth in its ignorance was obliged to remain ignorant and heigless forever, how could it ever know anything of wisdom or truth? How could a helpless, crying infant ever become wise or happy? Madam, a greater number of infants and children come to this life than adults or old people, and the first spheres surrounding the earth are largely made up of children, consequently they are filled with schools and classes of all kinds and grades.

CHAPTER XIV.

PAINTING, SINGING, AND SUPPER.

RSULA now rang a little silver bell, which she took from the table, and the children readily obeyed the summons; they entered the room quietly, and took seats in the little wicker chairs.

Children," said she, sing, I am sure."

She then went to one of the pianos, and began to play a pretty, simple prelude, then the children commenced to sing a sweet song, all joining their voices, even to little Katy and my own youngest girl; these two little ones could not sing very. well, of course, but Ursula said they could learn in no other way except by joining with those somewhat older and further advanced than themselves. Ursula led the children with her own sweet voice and the piano; presently she arose, and Theresa took her place; again they sang another sweet song, then she gave place to the next in age, and so on until every child had played and led in the singing, according to its ability. Now came Katy and my own little one. Ursula placed each in turn at the piano, and they played the major scale, while all the children sang (', D, E, F, G, A, B, C.'

This greatly delighted the little creatures, and Katy ex-

claimed in great glee: 'Me tan sin' now, tan't me, Suly?"

"Yes, darling," replied Ursula; "you can sing and play

too, in your own little class, and one of these days you will be able to play the harp, and sing to your mamma; but, baby, you will have to learn how first, and you are getting along very nicely."

One of the little girls now played a sweet, simple air on the violin, while the others remained silent, and listened with great attention.

"This little girl," said Ursula, "has an especial talent for composing music, and she loves the violin better than any other musical instrument. She has composed many pieces already, and that sweet air which she has just performed is one of her compositions. Whenever I find a child has a particular gift, I encourage, and give every opportunity for

"Now we will have some pictures," she continued, and a ittle girl seated herself in front of an easel. It was one on which there was no picture; but, instead of a canvas being stretched on a frame, there was a shitting surface of palest blue, oval in form. The little girl sat for a short time with rapt, thoughtful face, and motionless, gazing intently at the oval frame, or, rather, its shining surface. This surprised me, for I had expected her to use brushes and pallet. resently she arose with a smile, and turned the easel so that we could all see the picture which she had transferred to the oval plate, and it was a very beautiful picture indeed. As Annie had drawn pictures for me in the same way, I un derstood how it was done, or comprehended it in part.

"We draw, or transfer, all our pictures here, upon a sensitive plate, by the use of magnetism and electricity," explained Ursula. "Our clock is run in the same way. That plate is merely a thin plate of silver. First, it is magnetized, and we keep a number of them on hand, which have previously been magnetized, ready for use, as the younger children do not as yet understand how to magnetize a silver plate. This process is accomplished by those more advanced than we are—by angels who understand scientific processes better than we do-and we transfer a picture to the prepared plates by fixing the mind intently on the plate, at the same time forming the picture with great distinctness within our minds; the picture is thus transferred to the magnetic plate by the electric rays of light shooting from our minds directly/upon the plate, and the picture is fixed there by the combination of magnetism and electricity; or rather, when the rays of electric light strike the magnetic plate, the magnetism is changed into the various shades and colors requisite for the picture. You know, dear lady, "The motion of these globes," said Ursula, "is the only method that I have for teaching the children all about cloud at a certain angle, a rainbow appears visible to the

paint a picture reside within the electric rays which are disclosed by a rainbow. Now that magnetized, sensitive plate is opaque, the same as the cloud is; and when that little girl casts the electric rays from her mind, or spirit, at a certain angle on that plate, it forms the picture that she has drawn in her mind; precisely as a rainbow is formed in the clouds of earth, or the principle is the same."

All the little girls, in turn, now painted a picture. It did not take each one but a few seconds, and every girl formed a picture according to her age and ability; at last it was Katy's turn. My baby was too young for this, but Katy was just commencing.

"Now," said Ursula, "can Katy make a little picture?" "Dess me tan," said Katy, pursing up her sweet lips. Now you all keep still while me finks.

And Katy fixed her dewy eyes on the prepared plate. Presently she clapped her little hands in glee. Ursula turned the easel toward us, and there, in bold relief, stood the white heifer, with the wreath of dandelions around her

"Well done, Katy!" said Ursula. "You shall paint nuother one as a reward."

She placed another plate on the easel; Katy fixed her eyes on it intently with a sort of scared expression, and soon turned away. Ursula moved the easel toward us, and there with scowling, angry features was Mrs. Evans, her hand upraised just in the act of throwing the goblet at l'onto's head, while the negro was showing all his ivories.

All acts are pictures which remain within the mind of the beholder forever," said Ursula, with a sigh, "Would that this child's mother had not left such a picture within her little daughter's soul, never to be erased while the ages roll onward. All the world is a picture, painted by the electric rays from the sun, as they strike sensitive, opaque substance; for when there is no light there is no picture; nothing is visible. So, think it not strange that we here paint our pictures from the electricity, which resides within us, upon magnetized plates.

'Now," continued Ursula, "we must have our supper, and then retire. Theresa, you, Addie and Jennie, may go,

this time, and gather fruit for our supper.'

The three little girls each took a light tray, and started forth with bright eyes and rosy cheeks. As they passed the open doors, they presented a beautiful picture, with their gauzy robes, waving locks and graceful, dancing steps; three other little girls were now required to lay the table, which they seemed well pleased to do. From a dresser near by they brought plates which looked like rare china, together with what appeared to be silver forks, crystal goblets, and, lastly, two large silver fruit dishes. A plate was set for each, together with knife, fork and goblet; the books and music were removed from the table, and Ursula placed in the center of it a silver fountain. Two little girls ran out, and presently returned, each bringing a beautiful bouquet of flowers, which Ursula placed in a couple of lovely vases on the table. A dainty white napkin was put on each plate by little Katy, every child seeming desirous of doing something toward preparing the supper, and by the time that all was ready the three little girls returned, their trays filled with luscious fruit: peaches, pears, apples, plums, oranges, bananas, strawberries, and many other kinds. Ursula heaped the silver fruit dishes, and we all seated ourselves at the table. Ursula filled our goblets with sparkling water from the fountain, and heaped our plates with the fruit; we commenced our supper, or, rather, feast. The little girls chatted and laughed; told little stories about things which they had seen on and within the lake, and the different flowers and fruits which they had observed on the land; told anecdotes about playful pet animals and birds.

How beautiful they were, with their little bright, happy faces, their rippling laughter, their lovely attire and sweet contentment.

Agnes was seated at my right and my little one at my left. Theresa had a place at Ursula's right and Katy at her left. The others were seated after an orderly and pretty way. While the little girls chatted and laughed, in their more childish way, Ursula conversed with me.

"How strange it would seem to the people on the earth if we could tell them that there was fruit in heaven, and that the spirits eat and drink," I said, rather thoughtfully. "Yes; very strange," she replied. "It is surprising how

little they really know about this life; but all the fruit we have here comes from the earth. This fruit which we are eating is the spirit of the fruit, which decays in the earthlife, just as your spirit and mine are the same spirits that were once within bodies which decayed, or are dead at the present time; and yet we are here, more alive than before, eating of this spiritual fruit that has decayed, or is dead at the present time, on earth. The great law of spiritual life holds good in all things. How barren and desolate this world would be if it did not. If the earth was ages in preparing itself for man, the spiritual world has been as long preparing itself for the spirits of mankind to find a habitation, when they shall leave their natural bodies."

"My dear young lady, did you construct this beautiful building?"

"Oh, no!" she replied. "The angels constructed it for a school-room. I was marrely sent here to take charge of this

"My dear young lady, did you construct this beautiful building?"

"Oh, no!" she replied. "The angels constructed it for a school-room. I was merely sent here to take charge of this little class, from a school for young ladies in which I had been for some time: the lady-superior of that school thought I had become qualified to teach this little class."

"And she was right," I said. "Do you know who constructed the electric clock which interests me so much?"

"That clock was constructed by Sir William Herschel, with the assistance of other famous astronomical personages: those great minds are following out their studies here on a much grander scale than they did on earth, without the impediment of the flesh. I think that the restless souls of many of the greatest men who have ever lived on earth would find it very hard and extremely unjust if, when at the death of their material bodies—which they had found such weights and clogs to the aspiring mind, thirsting for greater knowledge than it was possible for it to attain while within a body—they were to find after leaving them no progress, no way of attaining more exalted wisdom, merely finding such a heaven as Mrs. Evans and many others believe in, and if they could do nothing else throughout eternity but sing praises to a personal God in the form of a man. The true way to serve God is to serve at the feet of wisdom, to get as much wisdom as one possibly can on all subjects. The souls of great, men and women delight in discovering all which they could not find out when on earth and within a body which hindered them; and, dear lady, eternity is not only vast enough to hold all that may be known, but vast enough for the angelic soul to attain all that may be attained. Light thrown on any, subject gives back truth and beauty, but under the cover of darkness, error and ignorance hide their hideous heads. Sir William Herschel, by earnestly seeking wisdom in the light of truth, has raised himself into heavenly heights, Mrs. Evans, by hidding herself in the darkness of e

To be continued.

THE MODERN PREACHER.

He discusses occult mystery.
He narrates Assyrian history.
And he grapples altruistic themes with zest.
He maintains the rules of logic.
With an art most praagogic;
But he never helps the weary sont and rest.

He ascends the Mount Parnassus, Where only gods can pass us;
And his eloquence is strong, enchanting, apt;
From his diaphragms o plastic,
Aif the gamut swells clastic,
But you hear no music of a soul enrapt.

He'd a twelve thousand dollar
Call to preach and screech and holler;
He's ordained to draw his salary every week;
They throw in a brown front dwelling—
It gives zest to all his yelling—
And he claims to be'a "Tollower" poor and meek.
— Yankee Blade.

The Presbyterian General Assembly Resume of its Doings. HERESY TRIAL OF DR. BRIGGS.

BY GEORGE A. BACON.

To the Editors of the Banner of Light: All of your readers may not know, and some, perhaps, do not specially care, that the One Hundred and Fifth Presbyterian General Assembly was in daily session in this city from the 18th ult. to the 2d inst. discussing matters that pertain to Presbyterlanism in this country. The Assembly was composed of leading representatives of this Church, to the number of nearly

six hundred delegates-commissioners as they are

called-from thirty or forty States of the Union. As several of the questions that came up before it for consideration are of general interest even to a public that has but little sympathy or concern with Presbyterianism as such. I have sought to epitomize the doings of this representative body of ecclesiastics -one of the foremost religious organizations in America-voicing its highest expressions and most authoritative affirmations. Holding rigidly to the exact wording of the law, to the letter of the Bible and yet ignoring its spirit, this Assembly succeeded in making ecclesiastical history which will at no distant day rise up to shame itself.

In its legislative capacity it duly considered the various subjects reported by the committees-Temperance, Education, Theological Seminaries, the Church at Home and Abroad, Missions, Ministerial Relief. Church Unity and Cooperation, etc.

The discussion which followed the report on this last-mentioned topic-Church Unity and Cooperation -was notably significant. The report itself considered the relation existing between the Episcopal and Presbyterian churches, and rehearsed the efforts made through correspondence between the Assembly committee and the Commission of the Protestant Episcopal Church toward bringing these two great bodies of Christians nearer together-into closer and more harmonious relation.

To the great scandal of Christian fellowship, it is known that these two leading Church organizations, each claiming to represent the Christ of Christendom, professing to make Jesus their great exemplar, and while holding each other's religious creed to be thoroughly orthodox-these two of the most prominent Christian churches in this and other lands have, all through the hundreds of years of their church history, refused to extend to each other reciprocity of Christian fellowship! In all church action they hold themselves aloof as if they were strangers-as they are.

By churchal laws and ecclesiastical polity these followers of Jesus are prohibited to exchange pulpits with each other. Is it not high time that there should be some evidence of church unity and cooperation?

Verily the inharmony and disagreement among Orthodox Christians discounts that among certain lib eral bodies, great and lamentable as this is known to

Think of the Episcopal representatives writing in this wise to their Presbyterian brethren:

"If personal intercourse could in some way be pro-moted, however informally: if they could be brought together for the promotion of common ends: if the spiritual union which already exists could find some practical expression; if they could be enlisted together by some common cause, they would appreciate each other better and would yearn for a closer union."

And these Presyntarium representatives in their co-And these Presbyterian representatives, in their ca-

pacity as a committee, thus responding to their Episcopal friends and co-religionists, remark:

This committee "notes with pleasure a growing conformity between the politics of the Episcopal and Presbyterian Churches, and it expresses its readiness to coöperate with the general convention of the Protestant Episcopal Church, in all scriptural measures for the promotion of closer fellowship between the two churches. Especially should it delight in ministerial reciprocity under regulations satisfactory to both parties?

What degree of unity, cooperative toleration, does all this indicate on the part of members of a common faith, when after two thousand years of Christianity these followers of Jesus cannot associate together in Church union! Than the simple mention of the fact itself no comment on this condition of affairs can be half so condemnatory.

But the one "plece of resistance" before this Presbyterian Assembly was, of course, the trial of Dr. Chas. A. Briggs for heresy. Forever in the annals of ecclesiastical courts will this case prove to be a memorable one une cause celèbre. And for various reasons: The representative character, position and acknowledged scholarship of Dr. Briggs-an Orthodox Professor of Theology for twenty years; the particularly mild form of his "heresy"; his having been once tried on the same charges and acquitted; the manifest sympathy with the defendant of the more liberal element in this cast iron denomination, etc. The trial evoked a veritable battle of belief, in which the higher criticism, the broader view and more liberal interpretations of biblical history were pitted against those of the rigid strict-constructionists, the old-time, creedbound Presbyterian conservatives, and the latter outnumbered the former three to one. It was a foregone conclusion that the heretic be doomed; this being predetermined, wherever practicable the commissioners were apparently selected with this in view; being regarded as dangerous to Presbyterlan faith. Dr. Bilggs must be sacrificed upon the altar of religious bigotry. A reverent spirit, special learning, logical argument, sound reason, and Scripture, were no offset to fradition, prejudice and blind conservatism.

Be it remembered that Dr. Briggs was put on trial for holding and teaching views contrary to the Confession of Faith of the Presbyterian Church:

1. As to Inspiration of the Bible. 2. That Reason and the Church were fountains of authority as well as the Bible. 3. Progressive sanctification after death.

4. Inerrancy of the scriptures. On being transferred to the chair of Biblical History in Union Theological Seminary, N. Y., several years ago, he delivered an inaugural address, to portions of which some of his brethren took exceptions

and made:

1. Complaint to New York Presbytery.
2. Complaint declared insufficient and dismissed.
3. Complaint to General Assembly at Oregon against Presbytery of New York for dismissing complaint.
4. General Assembly entertain complaint and order New York Presbytery to try the case.
5. New York Presbytery to try the case.
5. New York Presbytery try the case and acquit Dr. Eriggs.
6. Committee of prosecution appeal from this judgment to the General Assembly at Washington.
7. General Assembly at Washington.
7. General Assembly entertain the appeal, and 8. Try the case, and suspend Dr. Briggs from the plaistry of the Presbyterian Church.

Dr. Briggs defended himself, in a masterly manner, speaking some five hours against the appeal, and five or six hours against the charges.

Some of the three minute speeches by members of the Assembly in the minority, just before taking the

supreme court of our church: We are sitting here to review the judgment of a lower judicatory. That judgment comes to us presumably correct; the prosumption is in favor of it, not against it; and if we are to everturn the verdict of the court below, the prosecution must show beyond all doubt that some error has been committed which justifies the overthrow of that verdict. Unless we are convinced that such an error has been committed, we should give the benefit of the doubt in favor of sustaining the Presbytery of New York. I am not willing to admit that the Presbyterian Church is so small that is cannot contain even so big a man as Dr. Briggs."

Rev. Dr. Wm. W. Halloway said:

"If I can understand language, and can take the

Rev. Dr. Wm. W. Halloway said:

"If I can understand lauguage, and can take the word of Christian men who stand unchallenged before the world, then Dr. Briggs holds the Bible as dear as any man in this house or in the Presbyterian Church; and he holds it to be the infallible rule of faith and practice; and he believes it to be inspired from beginning to end. I have not only his evidence to this fact, but I have the evidence of students whom he has taught. These young men have told me that they have never regarded the Bible so clearly, never loved it so much, as they have since they have been under his teachings. With regard to the special opinions which Dr. Briggs may have, I do not hold myself ready or competent to judge of their truth or faisty. The New York Presbytery said they were not competent, and I do not believe the General Assembly is competent to do so. Those matters must be left to scholarship to decide. I am not afraid to let scholarship to decide them."

Mr. Robert A. Bryant said:

Mr. Robert A. Bryant sald:

"The question is not what effect these teachings may have upon our young people or upon the public. If this were so, much might be said upon both sides. The press is to-day criticising, as it will to morrow, the action of this Assembly. But the real question is this: Are these statements of Dr. Briggs sufficient to warrant his condemnation for heresy; not whether we may or may not agree with him, but whether those statements contradict a proper interpretation of the Confession and of the Bible? If any reasonable doubt exists in our minds, we are to give the benefit of that doubt to the defendant; we are to accept his own declaration and his own interpretation of his utterances. The accused is acknowledged to be one of the great scholars of the age. For twenty years or more he has been carefully, devoutly studying these great questions. I cannot conscientiously put myself on record as voting to restrict what I believe to be within constitutional limits."

Jared T. Newman said: "The question is not what effect these teachings

Jared T. Newman said:

"I speak from the point of view of one not brought up in the church, but who, after reaching mature years, has come to it from without. Is my testimony worthiess, when I say to you that I was led to accept the Bible through the channel of the 'reason'? It is with inexpressible sadness that I think of the effect of these proceedings upon the men who stand where I stood fifteen years ago. Tell me that the teachings of Dr. Briggs produce skepticism! It may be given as the excuse of the frivolous; but I assert with all the earnestness that I can master, and in the light of my past experience, that it is not the teachings of Dr. Briggs that make skeptics, but the intolerance that says to the honest seeker after truth, even though you accept all the verities of the gospel, unless you follow the exact line of traditional belief, you have no place with us. Who is it that puts our laith in jeopardy? Is it he who says that though there may be, and probably are, immaterial errors, yet the infallibility of the Bible does not rest upon verbal inerrancy; or he who says that the discovery of a single verbal inaccuracy is fatal? Which is the safer position? Do not confound as an attack upon God's word an attack upon traditional and unessential defenses of that word, which in the light of the scholarship of our time and of coming time may prove uncertain.

Brethren, is the case so plain, are you so sure you Jared T. Newman said:

Brethren, is the case so plain, are you so sure you Brethren, is the case so plain, are you so sure you are right, that you care nothing for our protest, when the voice comes up from a thousand churches in our communion that if the action of this Assembly were to be taken as the final word—which God forbid—it would allenate from us some of the godliest men in our membership; and not only allenate, but drive into the so called liberal churches or entirely without, some of the brightest and noblest of those whom we are trying to reach outside?

Brethren, I plead in the Master's name for tolerance. If these things be-not true they cannot survive; if they are true no act of ours can suppress them."

Mr. Chas. Kesley says:

Mr. Chas. Kesley says:

"I regret that this great Assembly should use its time in discussing technicalities. The time that should have been given to the consideration of great moral themes has been given to a heresy trial based on technicalities. You all know the old definition of orthodoxy and heterodoxy: Orthodoxy is my doxy and heterodoxy is your doxy. If you sustain this appeal you interfere with the rights of conscience as set forth in our book of government, book 1, chapter 1, preliminary principle 1: 'God alone is Lord of the conscience, and hath left if free from the doctrine and commandments of men, which are in anything contrary to his Word, or beside it in matters of faith or worship. Therefore they consider the rights of private judgment in all matters that respect religion as universal and unalienable.'"

Rev. H. Milton Shilelds remarks:

Rev. H. Milton Shields remarks:

universal and unalienable."

Rev. H. Milton Shields remarks:
"Although the youngest man in this Assembly by six years, and the youngest alumnus of Union Seminary by one full year. I make no apology for speaking. I wear the badge. I must vote:

J. The deliverance of the last General Assembly, proclaiming that the Holy Scriptures, as they originally came from God, were without error, admits there are errors therein now. Dr. Briggs does not go so Tar as the General Assembly in its work of supererogation, for he says only that there are errors now, but will not say anything as to the original auto graphs. It is his right not to speak if he wills. He is not a heretic for that, and the Presbyterian Church cannot, dare not, before onlooking God, angels and men, step down from the pedestal built at the last Assembly long enough to condemn a great scholar for heresy, and then step back again.

JI. The Bible, church and reason—Are you aware that, historically, the reason defined by Dr. Briggs as the moral being in man is the first fountain or 'channel' (Webster makes the two synonymous; will this Assembly condemn both Briggs and Webster) of divine authority? Adam had no Bible or church, but he believed in God and loved him as Father. Abel instituted church worship, but he had no Bible. There was none as yet. Moses had moral nature and church as channels of divine authority long before his pen fell to the first line of the Bible, if, indeed, he did write or edit the Hexateuch.

The cannon of the Scriptures was not completed till long after the Christian church was organized. That is historically true.

1. Historically the reason, church and Bible are three great fountains of divine authority, with the Bible at the very apex of truth's pyramid, and God himself under all.

2. The biblical word for sanctification means not only purification of heart but physical separation for agretically true.

himself under all.

2. The biblical word for sanctification means not only purification of heart but physical separation for service. The latter has been lost sight of in all this controversy. Our truest service to God will begin with the resurrection, when, with qualified natures and immortal bodies, we awake, with his likeness, satisfied.

And infinitely bodies, we awake, with his likeness, satisfied.

You condemn all who follow Union theology when you condemn Dr. Briggs. We will walk under the blue flag as long as it is nalled to the top of the cross. Do n't issue a heresy trial on mere words."

B. W. D. Bryant said:

"This is a criminal trial; we have a prosecuting committee, an accuser, an indictment. an offense charged, a ulea of not guilty by the accused. The only question before us now is, Did the lower court commit error in the trial or in the judgment in which it declared that the accused was not guilty of the offenses charged? The accused was then and is now entitled to the benefit of every reasonable doubt. A great many seem to think that the church is on trial or the Bible is on trial or the standards of the church are on trial. This is not the case. The only thing on trial is a man. It may be that great disturbance will result in the church by a refusal of this court to declare that the lower court made any mistake in the trial of the case. But we have no right as honest men to wrongfully condemn a man on such grounds. It may be unfortunate that we as a court are placed in the position where we ought to vote for acquittal while we disavow Dr. Briggs's views. But it is not our fault. The difficulty is with the prosecuting committee. If they had properly prepared the indictment we would not be in this unfortunate position.

Many of the speakers want you to do Dr. Briggs a manifest injustice in order to correct the blunders of the prosecuting committee. This should not be done. We ought, at all hazards, to preserve the rights of Dr. Briggs. He is admittedly the ablest as a scholar and a critic of our ministry; he is a true Christian, a pure man, with his whole endeavor to advance the cause of Christ and the interests of the Presbyterian Church, Shali we condemn such a man unless the charges are clearly proved? Shall we go outside the record? Shall we allow any consideration not raised by the pleadings to control our judgment? Let us remember we are sitting as a court, not as a legislative body. We are to decide not what the Presbyterian Church believes, but whether the Presbyterian Church believes, but whether the Presbytery of New York erred in deciding that Dr. Briggs was not guilty of the of R. W. D. Bryant said:

Rev. W. R. Taylor said:

Rey. W. R. Taylor said:

"There is a logical fallacy which in my estimation is playing a very important part in this case, so far a statement, compact argument, illustrative pertinency and breadth of liberal sentiment, as grand and beautiful as they were able, unexpected and significant. Let me give a few condensed specimens: Rev. Mr. Garretson, New Jersey, said:

"Though by birth, education and inclination I am a conservative of conservatives, I take it that loyalty to the Scriptures, there is nothing in them upon which we can rest with certainty. 'Where will you draw the line?' is an argument that appears to many to be conclusive. But it is not conclusive. On the standards of the Presbyterian Church, the current one now living upon the earth has ever seen, which no one now living upon the earth has ever seen, and about which we know nothing."

Elder George M. Baker, New Jersey, said:

"I cannot hold my peace in the face of what seems of there as purties to this case, nor as advocates for either of those parties. We are here as judges of the

men we are, and which give us our direction toward the highest good or the basest evil... Have Dr. lirings's views of the Bible weakened his confidence in the Bible, or his reverence for it? Have they led him to neglect it? Have they spoiled his spiritual life? Has the Presbyterian Church no room for such a man? Is he too far wrong for us to keep company with? Must we put the stigma of heretic upon him? God forbid."

Rev. Dr. Raymond of New York said:

Nust we put the stigma of heretic upon num? Gou forbid."

Rev. Dr. Raymond of New York said:

"I want a Bible that I can trust. If the theory is true that errors of any sort in the Bible invalidate its teachings in matters of religion and ethics then I have no such Bible, for the only Bible I have is the one which every one admits is not without some error, and no man can give mea Bible absolutely flawless. What am I to do? If you vote that the Word of God must of necessity be without flaw, of any kind, then you take away the only Word of God I have or can have. If it is the desire of this Assembly to stamp out what seems to be false doctrine, I want to ask, When has false doctrine ever been stamped out by judicial decision? Truth outvoted crushes error. The only way to meet the conclusions of scholarship is by the conclusions of better scholarship.

I stand here representing the men who have lost the habitual belief concerning the Bible, but to whom the Bible has been brought back by reverent scholarship, dearer, holier, more emphatically the Word of God than ever. I was trained in the school of traditionalism. I never had a doubt till I left the seminary, and then when I began to think for myself, the foundations of my fatth began to give way; at last they fell. I hope and pray that none of your sons may know such darkness as I have known; then every day I debated the question whether or not I should leave the ministry; but if they do come into that darkness. I pray God that they may have some man like Dr. Briggs to lead them out into the clearest light of certainty. To-day I believe in the Bible as the Word of God as I never believed in the before, with a faith that nothing on earth or in hell can shake. Brethren, those of you who have never doubted the Scripture can never know what this discussion means to some of us.

Say what we may, thousands of young men are watching the papers to day to see, as they will express it, whether the Presbyterian Church is or is not afraid to submit the Word of God to all th

Rev. Dr. Chas. A. Dickey said: "We should keep two facts prominently in mind:

1. Dr. Briggs must be judged by our standards and God's Word, and not by our interpretations, nor should he be condemned for contradicting the opticions of individuals. We should give Dr. Briggs the whole benefit of his declaration that he supposed himself to he according to his misinterpretation within whole benefit of his declaration that he supposed himself to be, according to his misinterpretation, within the standards and the Word of God. If Dr. Briggs had defiantly planted himself outside the standards and the Scriptures, then he would be guilty of rebellion. But cannot a great church be charitable? For these combinations, and also for the peace of the church, I plead for a distinct and full plank declaration of doctrine and for a finding that shall regard the high character and earnest avowals of the defendant, and, accepting such, it may still be possible for Dr. Briggs to be saved in a peaceful church."

Prof. John Meigs of Pennsylvania said:

Prof. John Meigs of Pennsylvania said:

"I shall vote against entertaining the appeal, because the issues involved affect not the foundations of faith and practice, but the opinions of consecrated and constructive scholarship.

Dr. Briggs has submitted no such extreme postulate as that reason may and does savingly enlighten the general assembly of the Presbyterian Church. Would to God that this channel were open to the inrushing tide of the mind that was in Christ. We must not balance pyramids of doctring upon the gner of single ance pyramids of doctrine upon the apex of single texts."

Rev. Edward M. Haymaker said:

Rev. Edward M. Haymaker said:

"It has been taken for granted in to day's discussion that to condemn Dr. Briggs is to decide that we have in our possession an inerrant Bible. I call your attention to the fact that the best Bible that we can get at to-day is an errant translation of errant manuscript, and therefore is errant, whether the original autographs were errant or not. As skepticism since the time of King James has not deprived the King James version for practical purposes of its character and authority as the very Word of God, I believe that the original autographs will not suffer in similar circumstances. Again, it is said, let us condemn Dr. Briggs, and give peace to the church. But will that give peace? If we condemn Dr. Briggs, one of two things must result—either that all who accept Dr. Briggs's ideas in whole or in part must withdraw from our communion, or they must remain in our communion. If they withdraw, you will have the peace of schism. Is that peace? If they remain, we oblige ourselves in all consistency to put them out, too, f. e., to condemn Dr. Briggs commits us either to schism or a series of heresy trials that may rend the church to pieces, and paralyze her life and activities for years to come.

Let us not deceive ourselves. This discussion will

Let us not deceive ourselves. This discussion will

Let us not deceive ourselves. This discussion will not stop here. The only thing that can stop it is, that one side or the other be defeated in the world of thought and letters, and by those learned men to whom it belongs in the economy of our church work to discuss and settle them.

I have unlimited confidence in the power of the truth, and especially in God's truth, to defend itself. If Dr. Briggs is wrong, it will appear in due time. If he is right, we may condemn him now, but in so doing we will but condemn ourselves. Truth will conquer, and it would be shameful and wloked for us to believe and to confess before the world 'that we believe that Dr. Briggs has got eternal truth and the eternal author of Briggs has got eternal truth and the eternal author of

rescue."

Elder E. M. McPherson of Boston, said: The errors which Dr. Briggs asserted might exist in the Bible were not essential, and did not affect the Bible as the infallible rule of faith and practice. As a Sunday school teacher he had seen no injurious effects from Dr. Briggs's utterances, but he had seen injurious effects from the dismal doctrine of fatalism taught in their Confession. their Confession

their Confession.
Rev. Jas. T. Garvin, missionary, held that the inerrancy of the Scriptures was but a theory, and he would not limit its sphere of usefulness by circumscribing it with such a theory. Its value was not limited by the question of errancy or inerrancy.
Dr. N. B. Remick said that believing Dr. Briggs was a worthy disciple of the Master, and in love for the church, he would vote to sustain him.
Rev. H. W. Condon thought that the question of inerrancy was largely whether inspired men in writing could have made mistakes when recording matters of fact.

Rev. C. H. Wilson did not believe a man had ever been led astray by Dr. Briggs. His own confidence in the Bible was due to Dr. Briggs more than to any other man.
Elder O. P. Scovell did not believe that the ministry

man.

Elder O. P. Scovell did not believe that the ministry could be bound down by an iron rule, but must have some liberty of thought and action.

Elder S. B. Ives took for the subject of his three-minute talk the verse, "Let him who is without sin cast the first stone."

Rev. L. Van Schoonhoven said that they were asked by the prosecuting committee to condemn as a heretic the man who was preminent in the land as a scholar, and hand him over to the devil. Christ himself had said that the truth was in him more than in the Scriptures. A devoted Christian had searched the Scriptures, and found Christ, and for this the Assembly was asked to convict him.

Rev. J. Lovejoy Robertson, New York, did not believe it necessary to hedge the Scriptures about against the studies of loving and reverent friends. He was not content with his vote to lay condemnation upon one who was living so near to God as Qr. Briggs's words showed he did.

Rev. Jas. D. Williamson said that many men had entertained the same views as Dr. Briggs, and yet had not been charged with heresy.

This is not all, but it is all sufficient in this connection, while abridgement has done injustice to many

tion, while abridgement has done injustice to many of these speakers. I have collated these utterances for the general read-

er, regarding them myself as specially worthy of perusal, and valuable as a contribution to church history. The other side was also represented by many of the oldest and ablest ministers of the church, while the chairman of the prosecuting committee was a recognized lawyer, strong in all the arts of special plead ing, etc.

The conservatives greatly preponderated. When the question was finally taken the vote stood to sustain the prosecution, 298; to sustain in part, 85-total 383. Not to sustain, 116.

The moderator's selection of a committee to frame the verdict or judgment of the Assembly against Dr. Briggs consisted entirely of those who had been most prominently instrumental in his condemnation-a proceeding regarded as extremely reprehensible. Unlike

points involved in the trial-an "explanatory statement," so termed, which was also adopted.

The following vigorous protest was presented by Rev. Dr. E. P. Sprague, numerously signed by the minority, in regard to the sentence against Dr. Briggs:

"We, the undersigned, ministers and elders in the Presbyterian Church in the United States of America, declare our hearty belief in, and love for, the Holy Scriptures of the Old and New Testaments, and our entire loyalty to the principles of the Presbyterian Church, and desire respectfully to record our solemn protest against the verdict, of the Case against the Rev. Charles A. Briggs, D. D., in the General Assembly of 1803. First—Asinvolving, in our judgment, acts of doubtful constitutionality. Becond—As seeming to abridge the liberty of opinion hitherto enjoyed under our standards by office bearers in the church. Third—Tending, we believe, to the discouragement of the thorough study of the Bible and reverent advance in apprehension and divine truth; and Fourth—As inflicting what we cannot but feel is an injustice on a Christian scholar of acknowledged high char acter and learning, as well as on the Presbytery of New York, which has fully acquitted him of the charges alleged against him." nority, in regard to the sentence against Dr. Briggs:

Dr. Herrick Johnson, who, throughout this prolonged trial, was one of Dr. Briggs's stanchest supporters, also submitted a protest, in behalf of himself and others, respecting the doctrine of inspiration as affirmed by the Assembly:

and others, respecting the doctrine of inspiration as affirmed by the Assembly:

"The undersigned enter respectful and earnest protest against the action of the Assembly which declares the inerrancy of the original autographs of Scripture to be the latth of the church.

We protest against this action—

1. Because it is insisting upon a certain theory of inspiration, when our standards have hitherto only emphasized the fact of inspiration. So far as the original manuscript came from God, undoubtedly it was without error. But we have no means of determining how far God controlled the penmen in transcribing from documents matters purely circumstantial;

2. Because it is dogmatizing on a matter of which necessarily we have no positive knowledge.

3. Because it is insisting upon an interpratation of our standards which they never have borne, and which on their face is impossible. Wo man in subscribing to his belief in the Scripture as the Word of God, the only infallible rule of faith and practice, has his mind on the 'original autographs.'

4. Because it is seiting up an imaginary Bible as a test of Orthodoxy; if an inerrant original Bible is vital to faith, we cannot escape the conclusion that an inerrant present Bible is vital to faith.

5. Because it is disparaging the Bible we have, and endangering its authority, under the pressure of a prevalent hostile criticism. It seems like flying for shelter to an original autograph, when the Bible we have in our hands to-day is an impregnable defense.

Belleving the present Scripture to be 'the very Word of God,' and 'immediately inspired by God,' 'kept pure in all ages,' and 'our only infallible rule of faith and practice,' notwithstanding some apparent discrepancies in matters purely circumstantial, we earnestly protest against the thrusting of this new interpretation of our standards upon the church to bind men's consciences by enforced inscription to its terms."

This protest being largely signed, was deemed so effective and important as to require a committee to

This protest being largely signed, was deemed so effective and important as to require a committee to reply to it.

The Assembly reported its disapproval of the action of Lane Seminary in retaining Prof. Henry Preserved Smith, who had been suspended for unsoundness of faith; and disavowed all responsibility for the teachings of Union Theological Seminary, and will decline to receive any report from its directors until satisfactory relations are established.

It also voted to withdraw the Presbyterian Exhibit from the World's Fair, if the gates of the Fair were to

be opened on Sunday.

Certain anomalies connect themselves with the action of this ecclesiastical trial, which the ordinary reader cannot fall to notice:

That an Assembly of this kind, when considering matters of doctrine, forms itself into a High Judicial Court, from whose decisions, to those who are subject to its authority, there is no appeal save that of public opinion.

That in such judicial trials, the accusers serve as prosecutors, judges and jurors, while the accused is his own attorney.

And further, one is led to inquire, What is the status of those ministers in the same denomination who affirmed that they held to similar views for which I)r. Briggs stood suspended?

It will be remembered that in the previous General Assembly (1892) Dr. Briggs had about fifty supporter-, while in that of this year he had three times as many. If this proportion continues for a year or two longer, Dr. Briggs may soon be able to suspend those who suspended him, if not the General Assembly itself.

To suppose that biblical criticism will cease by any such action, or that the best scholarship of the century will not continue to call in question every extraordinary claim, and subject every statement to its last analysis, such know but little of the spirit of mental liberty which is abroad.

Washington, D. C., June 4th, 1893.

June Magazines.

THE ARENA for this month opens Vol. VIII., and in honor of the event its publishers give to their pa trons an issue in which one hundred and forty-four pages of sterling literary matter are backed by twenty pages on reviews by eminent writers, covering a wide range of present day literature, as far as books are concerned. Among the articles which will specially attract the reader's eye and the thinker's mind are: 'The Liberal Churches and Skepticism." by Rev. Marion D. Shutter, D.D., "Save the American Home," by I. E. Dean, "Islam, Past and Present," Prof. F. W. Sanders. A. M., the beautiful "Symposium, where in some eight popular writers unite in recommendations for the adoption of Malze as "our National Flower," and " Parislan Fashionable Folly vs. Ameri can Common Sense," by the editor, B. O. Flower, which latter paper is copiously illustrated, that important ideas regarding reform in female attire may receive additional emphasis thereby. Mrs. Frances E. Russell, Chairman of the Dress Committee of the National Council of Women of America, also has a paper urging "Freedom in Dress." Arena Publishing Company, Boston, Mass.

McClure's Magazine.-This is No. 1 of Volume I. of a new candidate for popular favor. It opens a sterling list of attractions with a half-length likeness of Prof. Henry Drummond, whose spiritually elevated lectures in Boston recently have, as it were, introduced him to all classes of our citizens; Gen. Lew Wallace, known to thousands as the author of the classic "Ben Hur," and to the nation as a military officer of value in the past, receives four pictorial delineations-Howells, the novelist, Alphonse Daudet, and Hjalmar Hjorth Boyesen have several-in illustration of a taking paper, "Human Documents"; "The Edge of the Future" (by E. J. Edwards); "A Day With Gladstone" (by H. W. Massingham of the London Chronicle); "Where Man Got his Ears" (by Prof. Henry Drummond), and "Europe at the Present Moment" (by M. DeBlowitz, Paris Correspondent London Times), are of wonderful interest. This magazine steps at once into the front rank of the profession. 8. McClure, 743-745 Broadway, New York, publisher.

WIDE AWAKE'S frontispiece entitled, "In the Stratford Woodlands," (Eng.) well shows the purport of the pastoral "Will O'Stratford" (Shakspere), by Anna R. Brown, which follows it; "A Little Evangeline of To-day," by Lucia Chase Bell, is full of the beauty and breeziness (in picture and letterpress) of Northern Idaho; "The Heroes of No. 4," by Willis B. Allen, is a bold sketch of New Hampshire's early struggles with the French and their native allies; "Hints for Yatchtsmen," Capt. J. A. Palmer, jr., is full of practical information. These are but few of the nice things which are given this month for the boys and girls who await the coming of this magazine with marked interest. D. Lothrop Co., publishers, Boston.

BLUE AND GRAY .- This issue is much superior to its predecessors, and, indeed, to any class of monthly publication which has been attempted in the field it specially occupies. Its illustrations are good, and give point to much matter of historical importance, personal narrative and attractive fiction. Patriotic Publishing Co., Philadelphia, Pa. THE ATLANTIC MONTHLY opens its table of con-

tents with the relation of some "New Facts Concerning the Pantheon," Rome, by Rodolfo Lanciani; the "Reminiscences of Dr. Schliemann," by J. Irving Manatt, are full of matter of a personal interest, as the author knew the great "Trojan" unearther well: Justin Winsor treats of "The Future of Local Libraries;" "The Pigmies of Africa," by Judge Caton, is very interesting; there are other articles, papers, poems, etc., not here mentioned which blend

with the foregoing and the regular departments in making a number of permanent interest. Houghton,

Mifflin & Co., Hoston, publishers, OUR LITTLE ONES for this month is filled-ass usual-with pictures which have a literary setting of

overy-day benefit to the class for whose use it is in-

tended. Get a copy and see if we are not right. The

Russell Publishing Co., 196 Summer street, Boston.

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

A. S. Pease, Buskink, N. Y.

Miss. Myra F. Paine, Pulnesville, O.

Prop. W. F. Pear, 213 Uber Place, Philadelphia, Pa.

Caleb Prenties, 10 Hudson street. Lynn, Mass.

Miss Jinnie Rinto, 1060 Washington street, Boston, Mass.

Miss Jinnie Rinto, 1060 Washington street, Boston, Mass.

Miss Jinnie Rinto, 1060 Washington street, Chicago, Ill.

Miss. J. H. Randal, 259 California street, Chicago, Ill.

J. William Royle, Trenton, N. J.

J. H. Randal, 259 California street, Chicago, Ill.

J. William Royle, Trenton, N. J.

Dr. F. H. Roscoe, Isl Broadway, Providence, R. L.

Dr. H. B. Storer, 466 Shawmut Avenue, Boston, Mass.

Miss. Fannie Davis Smith, Brandon, Vt.

Miss. Steebins, 107 Henry street, Deston, Mass.

Dr. Margurite St. Omer, Fitchburg, Mass.

Gilles B. Steebins, 107 Henry street, Detroit, Mich.

Juliat H. Severiance, M. D., 2 Warren Ave., Chicago, Ill.

Miss. Almha, W. Smith, Portland, Me.

Miss. Almha, W. Smith, Portland, Me.

Miss. Almha, W. Sankon, Scranton, Pa.

JOSEPH D. Stiles, Weymouth, Mass.

Austen, E. Silmons, Woodstock, Vt.

E. W. Elosson, Alburgh, Franklin Co., N. Y.

Miss Hattie Smart, Chelsen, Mass.

Miss. H. T. Steakns, Cassadaga, N. Y.

Miss Hattie Smart, Chelsen, Mass.

Miss. E. M. Shirih, Hotel Cabe, Appleton street, Boston,

Miss. E. M. Shirh, Morris, N. Y.

Dr. J. C. Street, 181 Tremont street, Worcester, Ms.

Miss. Nellie M. Smith, 12 Summer street, Cleveland, O.

Hudbon Tuttle, Berlin Heights, O. (telegraph via Ceylon.)*

Geo. W. Taylor, Lawton's Station, Eric Co., N. Y.

Mrs. Julia C. Smith, 100 Hissis street, Somerville, Mass.

Oarrie E. S. Twino, Westfield, N. Y.

A. E. Tisdale, South Ablington, Mass.

Dr. L. H. Willis, Glenora, Yates Co., N. Y.

Elizabeth L. Watson, P. O. Box 240, Santa Clara, Cal.

Sanuel Wheeler, 10 Douglass street, Cambridgoport, Mass.

Mas, Lilliam, L. Wood, 701 Jefforson street, Boston, Mass.

Mas, Lilliam, L. Wood, 701 Jefforson street, Philade

* Will also attend funerals.

USE DANA'S SARSAPARILLA, IT'S

Old Subscriber (to Editor)—"Can you lend me five dollars?" Editor—"We cannot." Old Subscriber—"Paper not doin' much, eh?" Editor—"Well, we're holdin' our own."—Atlanta Constitution.



the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILY It has more than three times

Sold by Grocers everywhere. W. BAKER & CO., Dorchester, Mass. Jan. 14. 001728t

Bunner Correspondence.

Massachusetts.

PLYMOUTH. -- A correspondent writes: "The Pilgrim Progressive Spiritualist Association has had a good measure of success during the season just closed. The closing meetings evinced a desire upon the part of the people here to know more in regard to this Philosophy which links heart to heart in the great

ophy which links heart to heart in the great brotherhood of humanity.

On Sunday, May 28th, our meeting was held in Odd Fellows Opera House, and was well attended, the test-medium being Mrs. May Scannell Pepper of Providence, R. I.

Her control, 'Bright Eyes,' in her positive way gave sixty-seven tests, all but one or two being recognized. We consider her one of the finest test-mediums upon the platform to-day. It was decided several weeks ago to hold memorial services on May 28th, and Odd Fellows Hall had been engaged. Collingwood Post, G. A. R. and W. R. C., had received an invitation to attend, and accepted. About two weeks before the time arrived the Universalist Society, through its pastor, Rev. Mr. Gledhill, ety, through its pastor, Rev. Mr. Gledhill, proffered the use of the church for these services, and the Association accepted it.

The church was decorated with flags and

flowers by the members for the occasion. On Sunday afternoon these services were held, conducted by that interesting speaker, Mrs. C.

Fannie Allyn.

The church was filled to its utmost seating capacity, and all present listened very attentively to the exercises, which continued about two hours, and were as follows: Reading, Memorial Hymn, by Mrs. Allyn—the choir responding to each verse by singing one verse of a companion piece, both composed by the reader; Singing, Memorial Hymn, original, by Mrs. Allyn; exercise by thirteen children—1776–1861; singing of another original hymn; address. The remarks of the speaker were naturally upon the war and how much more the urally upon the war and how much more the outcome was and is than those engaged in it had any idea of; it gave greater freedom in every way, broadening out the people in all directions.

The address gave complete satisfaction to all

Singing, "Tenting on the New Camp Ground" (original by a member of our society), followed; then a few remarks by Rev. Mr. Gledhill; closed with the singing of America. Rev. Mr. Gledhill sat upon the platform dur-ing the exercises and expressed great pleasure with them. This is said by Grand Army men to have been the best memorial service ever held in Plymouth."

MARLBORO .- "M. H. G." writes: "The Ladies' Progressive Society of Marlboro held a very pleasant sociable at the home of Mr. and a very pleasant sociable at the home of Mr. and Mrs. Geo. H. Morse Tuesday afternoon and evening. A large number of ladies and gentlemen were present. Two surprises awaited Mr. and Mrs. K. D. Childs, who had been very active in connection with the meetings of the Society, viz., the presence of Mrs. Clara H. Banks (Haydenville), one of our most talented inspirational speakers, and the presentation of an elegant writing desk—Mrs. I. F. Scripture tendering the desk to Mr. and Mrs. Childs in behalf of the Society with a well-worded address.

Mr. Childs responded feelingly, expressing his high appreciation of the gift, and the presence of the speaker, whose utterances himself and Mrs. Childs had so much admired on pre-

and Mrs. Childs had so much admired on previous occasions.

Mrs. Banks made a very able and eloquent address; Mrs. Henry Cady gave readings, which were received with hearty applause; Mrs. Alvin Howe rendered fine music on piano: refreshments were dispensed, and the company said their farewells at a seasonable hour, feeling that a pleasant and profitable evening had been enjoyed."

Illinois.

ELGIN.-G. H. Brooks writes: "After my engagement closed in Kansas City, I went to Topeka, Kan., for the month of March, where I had not been for some six years to do any spiritualistic work. Of course during that time there had been many changes. Many of the friends had been called to the 'inner life,' and others had moved away; but for all that there were a goodly number left to cause one to feel he was still among old-time friends and acquaintances. quaintances.

quaintances.
F. P. Baker, with a few others, organized a club in the fall, rented the G. A. R. Hall, and secured the services of Mrs. L. Wood, who remained with them some six months, when she went to California on a visit. It was for this club that I lectured. The meetings were well attended, and I had a most enjoyable time. I closed my engagement there the last Sunday in March with the services celebrating the Anniversary appropriately.

March with the services celebrating the Anniversary appropriately.
During the two last weeks of my stay Dr. Henry Slade came to Topeka, and began his work. His agent, a Mr. Smith of Sioux City, Ia., claimed that Dr. Slade's powers were stronger than they had been for a long time. Mrs. Brooks and I accepted an invitation to have a sitting with him, and the results were excellent. Dr. Slade also lectured while there

have a sitting with him, and the results were excellent. Dr. Slade also lectured while there. From Topeka I returned home with Mrs. B., although I could remain but a day, and left the 31st for St. Louis, Mo., where I had an engagement for the month of April. I was expected to be there to take part in the Anniversary exercises, but the train was a little late, and I had time to make only a few remarks.

It had been nine years since I was in St.

It had been nine years since I was in St. Louis to do any work, and I found still greater Louis to do any work, and I found still greater changes there than anywhere else. The society was in good condition. The meetings were held in one of the best halls in the city, and were under most excellent management. The were under most excellent management. The music was superb, the best I have had at any meeting for a long time. I found a good Ladies?
Aid Society. The members were full of enthusiasm, and, were working to build a temple.
They had quite a little sum in the bank with that end in view.

I tried to start a Children's Lyceum, but was unable to do so. One cannot recomplish your

unable to do so. One cannot accomplish very much in that direction in one month.

One great drawback to many of our societies is the fact that those who take the greatest interest are elderly people, whose children are all grown up or are away from home; still, if the older ones would but fall into line, the children would come from various sources outside, perhaps. I trust the day is not far in the future when our people everywhere will see the great necessity of establishing lyceums for their children, so that they will not be swallowed up by orthodoxy; and as long as I speak on the spiritual platform, I shall work with this end

My stay in St. Louis was very pleasant; I met some of my old acquaintances, and formed

new ones. There are quite a number of meetings in that

There are quite a number of meetings in that city, and all are doing good work.

The mediums, under the leadership of Mr. Johnson, a home medium, have organized a mediums' meeting, such a one as every city should have, for it assists the Cause in many ways. People are still hungry for tests, and should have a chance to obtain that kind of food.

I went from St. Louis to Nebreska of which

I went from St. Louis to Nebraska, of which place I will speak more fully in my next letter."

Connecticut.

DANIELSONVILLE. - DeLoss Wood writes: "I went to Hartford on Monday evening, June 5th, and listened to Edgar W. Emerson, who spoke to a good audience in Melodeon Hall spoke to a good audience in Melodeon Hall with excellent success—giving marked and satisfactory tests, as he always does wherever he speaks. Mr. Emerson informed me that he had spoken seven times during the week, officiating the night before in Winsted. He left for Springfield, Mass., that night, to enable him to reach home on an early train the following day.

him to reach home on an early train the lollowing day.

On my return home I stopped ovey one train
in Willimantic, and had a pleasant talk with
Bro. Taft; an enthusiastic Spiritualist. Mr.
Taft informed me that the Willimantic Society
held meetings only a part of the time, which
course he thought would cause lack of interest. He also favored the employment of test

mediums, as well as speakers or lecturers, by sooletica—and I heartily agree with him. The Society in Willimantic is a good one; it owns, free of debt, its own church. There are enough in number to fill that church. Let the brethren employ test mediums like Emerson, Baxter, Stiles, and others' that could be named, and advertise their meetings fully, and I am sure they would call together one of the strongest accieties in New England.

I mentioned to Mr. Taft the Annual Pionic, which the Norwich Society holds at Alexander's Lake, and he was of the opinion that the Willimantic Society would join with them—which I hope is the case, as these occasions are very pleasant indeed.

Mr. Emerson will speak here at my home, June 20th, at a select circle I have arranged for. I have been able to create a great deal of interest here through his fine mediumship."

Maine.

BUCKSPORT .- Dr. C. F. Ware writes: "We are again reminded by the sound of the hammer actively making preparation at Verona Park that in a few weeks we shall again assemble at our annual gathering at this beautiful spot. Those owning cottages are busily at work painting and repairing for the season of '93. I have just finished a beautiful new cottage for Mrs. Lucy Dresser, of Putnam, Conn. The Association has received plank for planking the wharf; and everything indicates activity all along the line. One of the most successful meetings we have ever had in the history of Verona Park is confidently expected.

Our tenth annual meeting commences Aug. 13th and closes Aug. 27th. We have fine talent engaged, and every arrangement fully completed for the entire meeting. Our boarding ble at our annual gathering at this beautiful

engaged, and every arrangement fully completed for the entire meeting. Our boarding house will be conducted by the popular caterer, Mrs. Gilley; all were delighted with her table last year. Already we are receiving letters of inquiry for board and cottages.

Each season evidence is apparent that Spiritualism is broadening out, and where we little thought a seed has been sown which is springing up. The narrow opinions of the Rockland clergy in regard to our beautiful philosophy are doing wonders for us; these men think they have seen all; and their evident ignorance of the real facts, while trying to ridicule and misrepresent our beautiful Cause, only works to their own disadvantage. We have no fears of our Cause—it is in good hands."

California.

SAN FRANCISCO.-W. H. B. Edwards writes in commendation of Mrs. Kate R. Stiles and the good work she is doing for the Cause in floral California. She remained in San Francisco a little over six weeks, prior to her departure for San Diego, and during her brief sojourn he says "her inspirational ora tory and the gens of thought and spiritual truths and teachings she expressed to and thrilled her audiences with, at Washington and other halls, were grand, and harmonized sweetly with the motherly and womanly grace of her cheerful spirit and the rich beauty of

Washington.

SPOKANE .- G. B. Johnson writes: "Mrs. Bartholmes, platform test medium, gave a séance here in Odd Fellows Hall to a crowded house on a recent Sunday evening; and it was eminently successful. She comes from Denver, Col., where she is well known as a spiritual worker. The people here are well pleased with her, and we hope to be able to induce her to remain for some time."

> For the Banner of Light. THE SHIPS OF TWO SEAS.

BY BELLE BUSH.

I watch beside the sounding sea, The tide is coming in: Down sinks to rest within my breast The world's remembered din.

I look out o'er the restless waves. And 'long the horizon's rim I see the tips of freighted ships

Rise spectre-like and dim. I see them skim along the main With sails unfurl'd in air, Till in the blue they fade from view,

And other ships are there. Fairest of all these ships at sea Is one that parts the wave

As sunset finds a grave. With sails of purple and gold full set, She speeds away from sight,

Ride up the ships of Night. With the crescent moon for her signal lamp, And a banner set with stars, She salleth west till her shadows rest

And o'er the deep, with a solemn sweep,

With lights hung high o'er sea and sky, She sails for the silent shore. And hopes she brought and deeds she wrought

Shall come to us no more. Oh! fair indeed and freighted well Are the ships of Day and Night, And they bear us on till the port is won

Under the flame of Mars.

That never fades from sight. Their buiden for some is life and light. And the joys that they invest;

For others cares and sinful snares Are the ships that meet abreast.

In others rideth the spectre death, A grim and terrible guest! With tears for some, and for some a home "Where the weary are at rest."

Oh! oft I dream by the sounding sea. And think as the tide comes in, Of another sea, a wonderful sea,

"And ships that its roadstead win." Oh! fair, brave ships, oh! royal ships, Freighted with souls of men, What do ye bear from this land of care

That the heart shall find again? Oh! when we stand on the further shore, And watch by the sounding sea For our ships to come from our earthly home,

Will they well freighted be? Will they bear rich treasure of hope and love, A soul from the world set free?

A heart of youth, and the light of truth, To guide us over the sea? Or will they vanish away in air.

Those ships from over the sea, As a phantom sall, or a spectre pale, And oh! will they empty be? Will they be burdened with doubt and fear,

Or freighted deep with sin? Or shall we rejoice with an answering voice When the ships of our life come in? Only the good we do on earth,

Only the truths we gain, Shall bring us peace, and the large increase Of joys that give no pain.

Only the "love of the pure in heart" Gaineth the shores of rest, For death and life are ever at strife In the ships that meet abreast.

Only the good we do survives The journey over the sea; Oh! souls, take heed, else poor indeed, Or empty your ships will be.

Glints from our Foreign Exchanges.

Specially translated for the BANNER OF LIGHT by

W. N. EAYRS.

Curious Spirit Phenomena in Tunis. Recent numbers of La Lumière contain reports of spirit phenomena occurring at Tunis, which are not only of great interest but quite out of the usual order. M. de Courteville, from whom the reports come, says:

"We in Tunis have cause to praise and thank God for great favors vouchsafed to us, for we are in receipt daily of evidence of the power and goodness of the spirits who are near us; this evidence is in the form of very curious phenomena.

It is our custom to meet for spiritual sittings at the residence of M. Caccinotola. This gentleman recently decided to set apart and consecrate to the use of the good spirits who visit and assist us a room in his house, and to make of it a temple for our communion with them. It was his intention to make this room especially beautiful, and in the carrying out of this plan he wished to have the walls painted blue. Now you must know that in this country it is not the custom to adorn the walls of apartments in any way; a simple coat of whitewash is considered sufficient. To give to the walls of this room such an adornment was consequently to offer to our good spirit friends exceptional evidence of our honor and venera-

M. Caccinotola summoned a painter to carry out his design, but all his efforts to paint the walls blue were of no effect. Coaf after coat was applied, but the walls, when dry, remained white. A second painter was called, but with no better result. Again and again was the room painted, and as often did the walls refuse to retain the color. This extraordinary occurrence created the greatest excitement in the community.

Finally tired of his repeated failures, and convinced that to make any further attempt would be useless, M. Caccinotola reluctantly abandoned his purpose. Then, to the amazement of us all, upon the walls that had so stubbornly refused to be painted, there began to appear in blue color upon the white ground mysterious characters. Had the invisibles been intentionally absorbing this color, in order to make use of it later for our delight and instruction?

However this may be, the fact remains that in a short time the walls were covered with these strange characters; parallel lines drawn with regularity, precision and great delicacy; maps of countries not known by us, cities, lakes, railways, mountains. As the days went by these geographical figures were changed to forms of men and animals, which, though imperfectly drawn, are not the less remarkable.

Among the many figures that gradually appeared while we were looking on in wonder were a little bird, resembling a pigeon, which, with extended neck and open bill, is receiving from its mother, who is perched upon the rim of a cup, a bit of food; two miniature heads, one representing a Neapolitan fisherman, the other the head of an Eastern woman, whose hair is dressed to form a diadem; a camel pursuing a man who is fleeing, his head partly turned, as if to measure the distance which separates him from the beast, and the figure of an Egyptian, bearing upon his head a statuette

that the promise will be fulfilled, for each sit ting brings to each one of us new favors and consolation."

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I'm Called to the Better Land.

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Over There.

Passed On.

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Banner of Pight.

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

The Spiritual is the Eternal!

A gentleman who is a well-known religious teacher in Boston having remarked to Rev. Mr. Savage that he was not able to imagine any conditions of a future life that seemed to him either possible or desirable, the latter has improved the occasion to preach a public discourse on the possible conditions of a future life. The real matter to be considered in the gentleman's remark is the inability to imagine any rational conditions in the midst of which a future life could be lived.

Mr. Savage reminds us that no such difficulty existed in the olden times, when the earth was conceived to be a vast plain, with a cavern named Sheol just beneath the surface. an underground world for the reception of the souls of the dead. Nobody then went to heaven, however good he might be. There was at some time to be a reunion of these souls with their resurrected bodies, and perhaps here on this renovated earth they would enter upon another and an endless existence. In the Ptolemaic world there were none of the difficulties referred to in the remark above quoted. But Mr. Savage declined to raise the question as to whether there is another life. He would not attempt to prove that we live after death. He believed that that point is being practically and scientifically settled for us. He only other life, Mr. Savage spoke thus in reference not thus be bereft of its native birthright. If sought to outline what seemed to him possible conditions, rational conditions, reasonable the. after truth; the love for and the search after ories about a possible future life, assuming | beauty; that love of the heart which binds us that it exists.

He only wished to show that the man who believes in continued existence to-day need encounter no difficulties touching the possible conditions of that future life. We all of us, who have lost friends by death, ask where they are, what kind of lives they are leading, what they are engaged about, if they remember us, if they are interested in our present experiences, our joys and sorrows; whether they are able to help us, if their happiness is destroyed by knowing that we are not happy, and a hundred similar questions. The changed conception of the universe, from the old Ptolemaic to the modern Copernican, has converted all the ancient localities of the other world into antiquarianism. Yet it is a difficult matter for us to rid ourselves of implications springing from the Ptolemaic system of the universe. We are only half Copernican now, though Copernicus was born more than four hundred years ago. We still talk of the sun's "rising" and "setting," though we well know it does nothing of the kind. We only half realize that these terms so commonly used have no meaning. If we follow along the line of the equator, there is no conceivable spot in space around the whole circle that at some time during the twenty-four hours is not up, and is not also down. So there is no up in which we can locate any heaven, and no down in which we can locate any hell. Where, then, have those gone who used to walk the earth with us? "My friends," replied the preacher, "there is no reason to suppose that they go away very far from this fair, sweet, lovely old earth of ours." And he quoted the familiar words of Milton respecting the millions of shiritual beings that walk the earth unseen, both when we wake and when we sleep.

There is nothing in science, said Mr. Savage, to make it unreasonable, and he believed that this spirit-world wraps this planet of ours round like an atmosphere. There is no reason in the nature of things why the spirit-world should not fold this world round, why our friends should not be close beside us, or at least so near that they can come to us whenever they will. The reason why we do not see them and hear them is because we are to so large an extent the fools of our eyes and ears; we imagine a certain thing cannot exist and does not exist because we do not see it, or because we do not hear it. But we know, as the result of scientific research, that it is the smallest fragment of the reality of things that we elther see or hear. But the universe, which exists on the one side and the other, beyond the range of our vision, is not put out because we cannot see, the sun's light is not put out when we wink. Science, then, has nothing to urge against the possibility of those who walk the earth, embodied as we are now, living and resident (* 1865) 18 julius - Archief Francisco (* 1866) 18 september - Archief Francisco (* 1866)

'real folks," just as they were here, when they get over there, the speaker said he did should change a person one particle, so far as character, predominant taste, tendency, disposition, inner and inherent nature are concerned. A person falls into the swoon of death, passes through it, and wakes precisely the person that he was when he fell asleep.

A great many persons, even radical thinkers, cannot get rid of inherited old ideas sufficiently to think of their departed friends as being real human people, just as they were here. They urge against the possibility of receiving any message from the other land, that it could not be such a simple human message as that apof our present ideas. Mr. Savage for himself thought of as just as simple and real and natural as this world. He did not believe its inhab- ters in a full clothing of sanctimonious profesitants were thin, unreal, ghastly, ghostly, unimhalf thought through. Why, said he, we know enough about this old universe of which we are a part, right here, to understand that the mightlest, the enduring forces are the invisible ones, the intangible ones. It is the so-called "eternal hills" that are tossed up and flung down by every convulsion of the crust of the earth. It is the big bowlders that the invisible forces create, and then puff away like a bit of smoke as they Titanically play with them. It is these hard facts that we talk about which are the changing things, never twice the same. And it is, he added, the invisible, the spiritual, the intangible things that are back of all these, that create them and uncreate them, and play with them and change them at will. And it is these—the invisible and intangible—that are eternal. This spirit-world unreal? If there is any question of unreality about it either way, this is the unreal world and that the real.

Therefore he believed it is a real life on which our friends have entered-more real. more intense in every way than anything we have ever dreamed of here. Nevertheless. many say they cannot imagine their friends to be near enough to know what is going on here, for in such a case they could not be happy. Does one desire, when he dies, to go off into some Eden or palace and be surrounded with a nameless kind of bliss, and never know what one's friends are going through here? A strange kind of love it would be in a departed spirit to prefer to be absorbed in its own selfish bliss away off somewhere to knowing what | ing, they will effectually set aside those who kind of experience its friends are going through here. But, more than all, people forget that if | and sinew of the country from doing so. And this earth-life is only a school from which we graduate into eternal conditions, when we reach that higher level and look back we shall be able to estimate rightly these sorrows and sufferings here, and, knowing that they were temporary and educational, and that soul-culture and soul-life are developed through these experiences, that we shall not feel so very badly at seeing our friends suffer. Probably a spirit who sees us passing through these trying | triumph in this contest with bigotry we al experiences would not, as a friend, take us out of these conditions if he could, because he sees that just these conditions and experiences are what are needful for us in order to fit us for what is to come hereafter. How, then, is the heaven of our spirit-friends destroyed by seeing and knowing our trying experiences? Let their heaven be destroyed, then, if it is a corner of selfish enjoyment only. But this conception of the other life is not only irrational, it is puerile.

When he came to consider the very common question of what our friends are doing in the manity to attain to the largest freedom. It will The love for and the search to those that are true; that sympathy which links us to those that need or can be helped: All these mental soul-faculties are untouched by the experience we call death; and there is no reason why all of these faculties should not expand a thousand, a million-fold as the ages go on, and find employment in science, in philosophy, in literature, in music, in art, in all these directions in which we have begun to train ourselves here. I see nothing unreasonable in supposing a magnificent, an ever-increasing civilization, in so full a sense that that word means almost nothing to us here in comparison with the possible and increasing, growing, world-embracing civilization of men and women, real people, who have passed through this experience, and entered upon this higher and grander kind of life." It seems absolutely rational to dream of a life of intense activity, a life of progress, a life of discovery, a life of invention, a life in which all social joys should find their freest play, and a life, too, opening endless fields for education and for sympathy. There will be plenty of people to help over

Take, now, a man who has spent his whole life in a selfish kind of existence, entirely neglecting the cultivation of his higher spiritual faculties, not cultivating his thought nor his sympathies nor his higher feelings, his sense of justice, not caring to find out the truth of things, with no interest in literature or arttake him and let him suddenly pass through the experience called death, and he is in a land that he is not trained to be at home in. He would hardly know what to do with himself. All the things he used to love and care for would be behind him. This in itself contains so deep and so high a truth as to challenge the attention and mold the conduct of us all. We are simply here in a preparatory stage. Death does not change us. Over there is opportunity for endless study and advance. But we shall find ourselves in conditions of weakness, of helplessness, of keen, acute sorrow, according as we have lived and trained ourselves, or failed to train ourselves, in the culture of mind and heart and soul here. The important difference between this present hope of an advanced creed and that of the older faiths is, the belief that there is no dead-line, over which the soul can never cross. But God cannot make an undeveloped soul happy like a developed one, neither can he develop it by miraculous, process. There must be a natural unfolding of all things that grow. By our thinking and feeling, by our deeds and speech, by our whole manner of life-selfish or unselfish, high or low, noble or ignoble, loving or hating-we are making ourselves, fitting or unfitting ourselves for the next stage in our eternal career.

THE BANNER gives its earnest endorsement chaff from the wheat.

A. A. S. 1988

peopling the atmosphere of the interplanetary to the views of this eminently spiritual divine, spaces in any direction. As to their being | who has in a greater degree than he realizes. perhaps, "added to [his] faith knowledge." We would only premise, however, that Modern not know anything in the nature of death that | Spiritualism has removed the necessity for the use of the word "dream" in this connection, and has demonstrated in our age the existence of just such a world and just such a life beyond the change called death as this learned and liberal gentleman has so eloquently por-

What is in the Air To-day.

The question is sometimes asked-What are Trusts? They are combinations of capital for the purpose of defying competition, thereby securing such profits as best suit their selfish desires. In the great majority of cases, all socalled financial trusts are purely selfish compeared to be, because they could not reconcile | binations of classes of men of intellect, who it with their ideas of what kind of a being their take advantage of the poor unsophisticated friend had become. This serves to illustrate classes whose innate honesty and superstitious how these old inherited notions make so many | religious proclivities give them the opportunity to ride over them. Sometimes it is titled docbelieved that the other world of spirits may be | tors with diplomas, sometimes learned lawyers with their studied briefs, or sometimes minission, that constitute the trust, and ride over aginable. Again we are easily fooled with ideas | their fellow-citizens in the humble walks of life by holding out delusive promises to them to invest what little they may have saved in all kinds of "trusts" that seldom or never reach any adequate results.

Thanks to the free press of the civilized world, however, these class-legislation trusts are rapidly loosening their hold on the minds of the great body politic. The motive of their establishment is too plain to be mistaken. The new spiritual and philosophical epoch, however, will bear legitimate fruit upon the opening up of the twentieth century. All these past abnormal conditions-of ignorance, supersti tion and bigotry-will cease to be any longer a

factor in the disposal of earth's affairs. The great spirit-world intelligences, in congress assembled, have come to the unanimous conclusion that those in the mundane sphere must speedily come upon a spiritual plane doing away with gross selfishness; otherwise the money changers, by their unsated cupidity and their sensual gratifications, would soon work the destruction of the whole social system and convert this beautiful world into a pande monium. The breaking up of ecclesiastical combinations is the key-note to awaken man kind to a sense of their theological fatalities, that human hearts and intellects and souls may be opened, that are now suffering from the deep-seated selfishness of those in authority.

It is not to be disputed that momentous things are in the air, and intuitive minds alone drink the meaning of them in. Such are bound to think for themselves; and, so think are sedulously at work to prevent the bone this is the reason why high-toned bigots are appealing to the law to put down liberal thought and its free expression. Could anything be more daring and dastardly? But they find they are too late. They have reckoned without their host. The powers of the spiritworld, although unseen by mortal eyes, are be hind the mundane throne, alive to and urging on the coming crisis. That they are bound to ready know beyond the shadow of a doubt.

Modern Spiritualism is the high-sounding note of the bugle of reform, which is eventually to bring light out of darkness, and peace and happiness to the entire human family. Here is the domain of free thought; here opinion works out its forces without restraint; here all the sweets of charity and the riches of mutual love find their congenial atmosphere and productive soil. But in the nower of love such as Sniritualism contains there will be found an explosive force that will successfully resist all these endeavors to suppress the natural efforts of huviolence ensues, the responsibility will be with those who would rule and curtail and restrain. If revolution comes, upon the heads of the conspirators be the weight of the folly and the

Feeding is the Foundation.

Food being the chief factor in living, not more for the animal than the vegetable creation, the most important question of human existence would appear to be the quality of what is selected for nutrition, and the methods adopted in its preparation. It is at least a certainty that we must thrive physically as the first condition of the best results from both physical and mental exertion. Nor indeed can individual morals be maintained at any standard recognized as such, if the sustenance for the body be poor and meagre, if its quality is such as to forbid ready assimilation, or if eating practically proves no better than fasting. We all ought to know at least this much: that muscular fibre must be made from what we eat, and that a certain amount of fat must be stored up, to be mainly consumed in keeping up the heat of the body. The foods that fail to answer these two constant requirements, no matter how great their abundance, are but the allies of starvation, and a snare and delusion to those who for any reason trust in them.

Our foods are the foundation of our continued life. It is mainly through and by them that our hereditary temperament works out, in our progressive experience, the problems of our physical, mental and spiritual being. One would therefore suppose their selection and preparation deserved far more thought and care than the rations we daily dispense to our animals, rather than the reverse. But humanity is content, and yet discontented, to stumble blindly on without much dietary thought or calculation, wrestling with the deficiencies and distresses of its careless and unintelligent nutrition, inviting physical ills, and enduring nervous horrors, defying the warnings of disorder in all the departments of the being, and worrying through a foreshortened life. It is a very dear penalty paid for an inattention and inconsiderateness for which there can be found neither motive nor excuse:

Notice.

Mrs. M. T. Longley requests us to state that she will suspend all mediumistic work by mail after July 10th; that those who desire to avail themselves of her services-should correspond with her before that date. Her advertisement on fifth page will not be renewed after July 1st.

Sometimes correspondents whom we know and have faith in recommend certain mediums in their cities as reliable and satisfactory, and under these circumstances, if they prove otherwise, THE BANNER should not be

Hypercritical Spiritualists.

Modern Spiritualism is beset with a certain class of men and women, who, while affecting to despise its plain and indisputable phenomena, which clearly establish the fact of spirit communication with mortals, nevertheless would use the phenomena as the ladder on which to exhibit themselves to the modern world as spiritual philosophers and prophets, whose voices are to be heard above the silent and searching whispers conveyed to the spirits of mortals by the simple, direct and personal phenomena. 🤜

All great, and especially all new causes, are sure to be surrounded sooner or later with those who would make them subordinate to their individual views and aims. They do not seem to be canable of looking at a new subject unconsciously, but all things must be turned to their private account. They would be quoted as illuminati, while yet they are not themselves illuminated by that which they would be thought to teach. They wholly forget that through humility alone the spirit is instructed in the higher truth, and that any assumption of knowledge is a bar to further entrance into the realm of all knowledge beyond.

Woman Suffrage Extending.

Full municipal suffrage for women has now been secured in the State of Michigan. Its establishment there is regarded as the greatest triumph yet achieved for this most noble and elevating cause. Woman suffrage in municipalities has for many years been the law in Kansas, and Wyoming has been a woman suffrage State for the past three years. Michigan is different from either, being in a sense an Eastern State-in general make-up and prevailing opinion resembling Massachusetts and New York. The requirement for voting is ability to read the State Constitution in English; and the laws prescribing the qualifications of voters at school, village and city elections in the State are to apply to women, who shall enjoy all the rights, privileges and immunities, and be subject to all the penalties prescribed for voters of such elections. The new suffrage law is reported to be favorably received by the people of the State, the educational clause serving to quell all fears of illiteracy from women voters. This year, too, a municipal woman suffrage bill passed the California legislature, and was vetoed by the Governor on technical grounds. It has come very near to adoption in Minnesota and Arkansas. It is slowly making its way in Massachusetts as well as in the national conventions.

The Summer Camp-Meetings.

The season is close at hand when the Spiritualists of this country will hie them to camp, to grove and to shore, there to set up their altars and hold communion with spirits in the earthly form as well as the excarnated. The promise of a full attendance at each of the stated places of summer rest and recreation was never better than this year. Summer has burst upon us full-fledged, with no hyphen of a spring to separate it from dreary winter, hence the customary preparations to meet the requirements of its weather will be made in somewhat more than the usual haste and despatch. But everybody will get there just the same. What genuine, healthy experiences are in store for those who thus take their season's outing in camp.

[A private word to secretaries of the various camp-meetings: Send THE BANNER reports of the services. They will be welcome. And to the managers we would hint that they send Ads. to us early, as to the time the cars start and

The Seventeenth of June,

A legal holiday, occurs on Saturday of this week-therefore the BANNER OF LIGHT Es-TABLISHMENT will remain closed on that date.

local directory are having a legal "fencing match" of injunction and supersedeas over the Sunday closing or opening of the Chicago Fair. Three Sabbaths the gates have been open, to the delight of the people, who have most liberally availed themselves of the opportunity to attend, and have given a practical answer to the Sunday closing bigots, as to the really good effects to be derived from the act. Only the narrowest adherent to theocratic views can see any advantage in closing the Fair on Sunday for the benefit of the saloon-keepers, side-shows. -and the church! It is said the matter will be decided "for good and all" before June 18th. Come, Uncle Samuel, take your clergy-guided hands from off the Fair doors, and let the peo-

We shall publish hereafter a review of the work entitled, "Zenia, the Vestal; or, The Problem of Vibrations," which professes to give the pith of the true occult law. For particulars see Ad. in another column. The work is for sale at our Bookstore.

While some scientists furnish notable and highouled examples to the contrary, yet science mainly is purely and exclusively material. It deals only with material laws, and recognizes no spiritual phenomena in the universe whatever. Frequently it does not recognize the existence of the spirit. Theology has foined hands with science, steadily declining from the prophets and seers, recognizing the gifts of the spirit only in the past, and most determinedly opposing every manifestation of spirit power. Theology has traversed the other side of the circle, meeting science and declaring spiritual manifestations an impossibility. The modern sorcerers (the Herrmans and Kellars, et. al.,) say on the one side to science, "Of course there can be no manifestations of the spirit; I can do everything that spiritual mediums claim to do." Then they say to theology on the other side, "Of course there can be no spiritual prophecy to-day: We can imitate all the tricks of the clairvoyant." And so this trio-scientist, theologian, and ' prestigigitator -live in a spiritless, soulless, prophetiess world."

The proceedings at the recent Presbyterian 'heresy trial" at the capital of the nation have been synopticized by the facile pen of Mr. GRORGE A. BACON of Washington (who has closely watched the whole controversy), and will be found on our second page. THE BANNER puts this matter on record for reference at a time - which the future will surely bring-when the religious fanatics who have ostra cised the Rev. Dr. Briggs as a heretic will be heartly ashamed of their narrow and bigoted action.

W. J. Colville announced in our issue for June 10th the temporary suspension of his magazine, The Problem of Life; but we are just in receipt of a copy of a "Special World's Fair Edition" of that publica-tion. It contains much matter of interest, "World's Fair Notes" (lilustrated), "Lessons" from the same; "The Science of Dreaming True," by Mr. Colville, and other attractions.

The attention of our German readers, and those familiar with the poetic_language of the "Fa-therland," is called to the advertisement, on our fifth page, of the new work, "Das Gebuude der Wahrheit," which has recently been issued from the press of the blamed, as it endeavors at all times to sift the enthusiastic and earnest Spiritualistic publisher. Franz Melohers, Charleston, S. C.

Annie Lord Chamberlain.

We have received since our last report the following amounts in aid of Mrs. Chamberlain. We have also received, under date of June 11th, a letter of cordial thanks from her to the donors in which she further acknowledges the receipt, direct, of other aid,

to wit: "On account of THE BANNER'S call, Mrs. Fowler of Lynn very kindly sent me \$2 and Mr. and Mrs. Bur-rows of New York \$1."

Friend\$1.00 J. C. L. 1.00

Evan Jones 1.00

W. E. Hurst 1.00

H. S. 500 H. S. 5.00

Mrs. J. F. Holland,-desirous of aiding Mrs. Annie Lord Chamberiain financially—forwards us a Souvenir Spoon, to be sold for the benefit of the fund in question. The spoon is of solid silver, with "California" in raised letters along the upper side of the handle, while in the interior of the bowl is a fine piece of engraving in petto, illustrative of "Mount Diablo." The spoon is offered at \$5. Who will purchase it, and aid THE BANNER'S Annie Lord Chamberlain Fund by that amount?

Rev. Dr. Hale insists that the question what a man is, not what he has, is the test of all religion. He would have the child grow up in companionship with God, love the world God has made, read God's handwriting, and listen for God's whisper... He would let him know what the words "Our Father" mean; then he will ask, and he will receive, more life, and more with every hour; he will never be found begging for this or that cold bread for which he cannot pay. John or James or Andrew says, when in true or confidential mood: "Do not ask me to pray. I have tried it, just as I was bidden. I prayed with agony that my child might recover from scarlet fever, and the next week I buried him in the ground. I wrestled with God when my vessel was late in her voyage; I prayed as earnestly as a man can pray that she might come safely home. And do you know when we heard of her loss, we found that it was in that very hour that the storm was grinding her on the rocks. Do not ask me to pray again after such experiment." Nevertheless, the Nazarene steadily replies: "Ask and you shall receive, seek and you shall find, knock and it shall be opened.' And when you read, or open your eyes to see, you find that he never bade you ask for the things which perish. This is beggary, not prayer. He told you that these must adjust themselves in God's infinite order.

War has "had its innings;" now comes Peace -and let us hope that peace it is likely to be for a good many years to come. War has won all its trophies and worn all its glories. Its gala day is over. The world drips with blood in consequence of its prevalence. It could not thus continue always, not if the law of advancement is to operate universally. If nothing else will convert the people to peace, the cost of war by its necessary financial support of tremendous armaments on land and sea, and its very destruction of life and property, will do it. Economy will cooperate with humanity in staying the hand of violence.

"HEAVEN'S GREETING TO COLUMBIA" IS the title of a sermon in song delivered before the First Society of Spiritualists at Chicago, Ill., by the well-known trance medium, Mrs. Cora L. V. Richmond, and now published in neat pamphlet form. A soulful invocation is followed by an inspiring poem; and sentiments from the sphere of Longfellow, Whittier, Tennyson and Whitman, breathing the purest patriotism and prophesying a glorious future for Columbia, are embodied in stirring and musical verse, which will be read with great interest by all who have listened to the grandly inspired utterances of this gifted lady.

In a recent sermon, Bishop Jaggar of Ohio remarked with truth that " No life can disentangle itself from the obligations of the past. Our individual lives are only single threads in the fabric, and we can only be true and useful in the relation we bear to other lives. We hold within ourselves certain forces which reproduce themselves for good or bad. That fact there is no denying. No man dieth in himself or lives for himself alone." The principles of heredity are herein clearly stated, whether the bishop would desire to be thus understood or no!

A correspondent writes that the advertisement in THE BANNER does not mention the hour the Old Colony trains leave the dépôt for Onset on the Opening Day, June 17th, and requests us to state the exact time. Not having been informed by President Storer we are unable to gratify our correspondent, and have n't the time to communicate with him just as we are going to press; but we suppose all the regular The United States government and the trains that daily pass Onset will have instructions to stop at the Onset depôt on the 17th.

A MIDNIGHT VISIT TO HOLYROOD, by the Count ess of Calthuess, combines historical allusions, esoterical revelations, harmonious word-paintings and pleasant narrative with a lecture on the "Coming of the Kingdom of God," delivered by W. J. Colville at the residence of the Countess in Paris. Colby & Rich, No. 9 Bosworth street, Boston, have the book on sale, Price \$1.50.

We received a pleasant call recently from Mr. J. M. Robinson, editor of The Review at Portage La Prairie. Manitoba. This gentleman is in Boston temporarily, from the Canadian Northwest, and is giving some attention to spiritual inquiry.

A correspondent informs us that a pronounced interest in the Cause of Spiritualism is being awakened in West Superior, Wis., and the services of a good test medium are much desired there.

Mrs. Mary A. Fisher of South Deerfield, Mass., will please accept our thanks for a box of Mayflowers and mountain pinks for our Circle-Room table.

"CRISP" PARAGRAPHS.

BY LACONIC.

The tendency of the times seems to be a better acquaintance of the nationalities of the earth in this end of the nineteenth century; and if it were not for the edicts and influence of OLD THEOLOGY-which have kept the different races at loggerheads for thousands of years, and are still trying to do so, to benefit the few at the expense of the many-the great law of mental evolution in matters national would soon take its perfect course." There is a tendency toward an entirely new order of things in the immediate future, under which the creedist and the monarch will be known no more, and all mortals will stand on an equal footing in the grand total of Hu. manity.

Self-glorification All over this nation Is getting to be quite a fad; The pork-and bean ovations Are very slim rations, And make decent people feel and. He who praises himself Has an eye for the pelf; That's only part of the story-For those who are in it. Every hour and minute; Are after both cash and glory.

Copies of Banner for Circulation.

We frequently have calls for copies of the BANNER OF LIGHT for circulation, and in order to accommodate friends who may desire them. we will send to any one who will place them in the hands of appreciative readers a parcel of twenty-five or more back numbers which have accumulated—on receipt of ten cents to cover 17 Back

We will be much obliged to our friends everywhere if they will send us the names and full addresses of such Spiritualists in their immediate localities as are not regular subscribers to THE BANNER,

NEWSY NOTES AND PITHY POINTS.

JUNE, A dewy kiss of fragrant lips Upon the budding roses' tips; A shower of sunshine falling slow Upon the lily's breast of snow;

A touch of languor on the air,
A living poem everywhere;
A song of birds in sweet attune
With earth and sky—and this is June.
—W. Tumpton, in June Godey's.

An Irish explorer was telling of a virgin forest into whose recesses he had penetrated, when a dull-witted auditor interrupted him to ask what a virgin forest "A virgin forest, sor," said Hibernious, eyeing the questioner with a glance of ineffable disdain; "a virgin forest is a stretch of timber where the hand of man has never set fut!"

Dr. Lyman Abbott does not believe that the Word of God and the Bible are synonymous terms. Reduced to a practical illustration, he would maintain that the Word of God might have come to Samuel without Bibles coming to him. Touching the infallibility of the Bible Dr. Abbott is not only skeptical, but absolutely denies that such a thing is possible. It may be remarked that Dr. Abbott is not a Presbyterian.—The Commercial Advertiser, (N. Y.)

The postal note is to be succeeded by the postal scrip. A sheet calling for amounts from one cent to \$3 has been prepared, from which, on the payment of one cent, the amount is to be torn off about the same as an express order. There will be no writing on it of any kind by the post office officials, the sender endorsing the check or draft.

A MATTER OF IDIOM.—"Have you been long in New York, Count?" "No, Mistaire Parslow, I have been very short in New York. America is one great expense."—Harper's Monthly.

Edwin Booth, the widely-famed actor, died at the Players' Club, New York City, Wednesday morning, June 7th, at 1:17, aged sixty years. The interment was at Mount Auburn, Mass. He was born in Baltimore, Md., Nov. 13th, 1833, and was the son of the great tragedian Junius Brutus Booth.

It is said that the assets of H. H. Warner, the millionaire medicine man of Rochester, N. Y., will not much exceed fifty thousand dollars. Practically this whole estate has been swallowed up in syndicate and mining speculations.—The Hartford (Ct.) Times.

June 7th-8th the city of Fargo, North Dakota, was more than half consumed by a terrible conflagration. which was fanned to fury by high winds; houses and stores were swept away; but one bank and one hotel survived the wreck; three thousand people were rendered homeless, and a property loss of \$3,000,000 was

> CRINOLINE. [From Punch.]

Vilest garment ever seen!
Form unknown in things terrene;
Even monsters pilocene
Were not so ill-shaped, I ween.
Women wearing this machine,
Be they fat or be they lean—
Small as Wordsworth's celandine,
Large as sail that's called lateen,
Simply aween the navenant clean. Simply sweep the pavement clean; Hapless man is crushed between, Flat as any tinned sardine.

NEW THOUGHT opens with an article on " Death and Its To-Morrow," by Moses Hull; a portrait of John Brown, Sen., known as "the medium of the Rockies," accompanies a sketch of his life and mediumistic experience; D. W. Hull discusses the question Do Animals Talk?" taking the ground that they communicate by means of "instinctive psychometry" two short poems are contributed by E. N. Beebe and Mattle E. Hull. 29 Chicago Terrace, Chicago: Moses

We should not call only what is unknown divine, as if ignorance were the stamp of divinity.—Prof. Drum-

"An Open Letter to an Interrogating Clergyman, Involving a Bird's Eye View of the Dawning Day," by Jacob Edson—which appeared in a recent issue of THE BANNER-has now been brought out as a leaflet; copies of which can be secured at a nominal price by addressing Miss W. B. Knowles, 36 Forest street, or H. S. Luscomb, 17 Yarmouth street, Boston, Mass.

AN OCTOGENARIAN ANTI-VACCINATOR.—An old man of eighty five years complained to the magistrate at Marylebone that he had been compelled to leave the local workhouse, because he objected to obey an order that all the officers and inmates should be revaccinated. An officer of the workhouse attended the court, and said, although such an order had been issued, the applicant need not have left, and might return at once. The magistrate asked if he must be vaccinated if he went back, and the officer replied, "Certainly not."—Weekly Times, London.

"They say" "that in Kentucky he is called 'Col. Umbus.'

> [HAVE A SLICE?] The whip-poor-wills are singing,
> And shrieks the Georgia snipe;
> By vale and hill their song is still:
> "Ripe, the meions—ripe!"
> —Atlanta Constitution.

Prof. Wiggin announces his retirement from the weather-prophet" business-says it does n't pay What has become of Lieut. Totten? He prophesied "hard times," indeed-of a theologico-mundane nature-which luckily did n't come.

A "religious" organization is said to be forcing a crusade in favor of the most extraordinary piety by complaints to the police in our neighboring city of Somerville, Mass. Barbers may no longer shave cus tomers there on Sunday; druggists cannot sell the festive candy on that day, etc. How plous!

Don Carlos, when he visited Uncle Sam, took along an "official" historian, who on getting back to Spain is alleged to have stated, in his work, that the favorite drink before dinner in Boston was a "ilmcontale."

The Bancroft Company, Publishers, Chicago, are about to issue a "Book of the Fair." in twenty-five parts, by Hubert Howe Bancroft, which will be a permanent and illustrated chronicle of the exhibits. Specimens of the typographical and pictorial work recelved are excellent.

> ON THE OTHER SIDE OF THE DIALECT. They 're werry curious, that they be, These literary folk; These literary folk;
> They hung around to get from me
> The very words I spoke;
> 'N when I spoke from my own head
> They laft'd and called me "boor,"
> But when they 'd written wot I said,
> They called it "literatoor."
> —Kate Field's Washington.

Friday, June 9th, Ford's old theatre-occupied by the United States government Pension Departmentcollapsed (through alleged undernining of the founda tions); some twenty-four government clerks were

killed, and a large number injured. Mr. Stead put the case very happily when he said that "the theory of life for women is to feed them on the plum-pudding of Chivairy, but all thoughtful women desire instead the coarse but nutritious brown loaf of Justice."—Ex.

It is reported that in the West and Southwest a dis cussion is in progress as to the advisability of introducing the kangaroo into the less desirable regions there. The animal is valuable for its flesh, its fur and its skin; it breeds very rapidly, and would soon afford a big game, which would supply huntsmen with a good substitute for the buffalo.

> A BECKLESS ACT. A BECKLESS AGE.
>
> He ran for a moving trolley car,
> This man whom naught could scare,
> He made a jump to reach the step—
> stair!

climbed , golden

-Brooklyn Eagle.

Connoisseurs of ceramics have been attracted in the past week to the exhibit of old blue delft underglaze, or rather reproductions of it, in placques, tiles, etc. imported by Jones, McDuffee & Stratton from Hol-

The cowboy race on ponies from Nebraska to Chicago is being arranged in spite of the protests, but President Angell's offer of a reward to the man who puts a stop to it still holds good,—Boston Herald.

MEETINGS IN BOSTON.

Banner of Light Hall, 9 Bosworth Street.—
Spiritual meetings are held every Tuesday and Friday attendon, Mrs. M. T. Longtoy occupying the platform; J. A.
Shelhamer, Uniarman. Free to the public.

The American Spiritualists' Association has discontinued its Monday evening meetings at the First Spiritual Temple until the first Monday in October next. Those desiring services of mediums for meetings, etc., in New England, are invited to correspond with Parker O. Marsh, Gen'l Scov, 14 Grenville Place, Boston, Mass.

Excle Hall. 616 Washington Street.—Rundays at

Eagle Hall, 616 Washington Street.—Sundays at it a. M., 2½ and 7½ P. M.; also Wednesdays at S P. N. E. Tuttle, Conductor.

Veteran Spiritualists' Union.—Meetings are held the first Tuesday of every month in the Banner of Light Free Circle-Room, No. 8½ Bosworth street, at 7½ P. N. Dr. H. B. Storer, President.

Rathbare West.

H.B. Storer, resident.

Rathlyone Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 11 A.M., 32 and 7% P. W. (7% P. M. meeting in Commercial Hall) (Thursday at 2% P.M. N. P. Smith, Chairman.

Harmony Hall, 724 Washington Street.—Meetings are held every Sunday at 11 A.M., 2½ and 7½ P.M.; also Tuesday and Thursday at 3 P.M./ Dr. F. W. Mathews, Conductor.

America Hall, 784 Washington Street.—Meetings Sundays at 10% A. M. and 2% and 7% P. M. Eben Cobb, Con-ductor. ductor.

Park Square Hall, 7 Park Square.—Services every Sunday at Il A.M., 2% and 7% P.M.: Class in Spiritual Science at Il; psychio phonomena and tests at 2% P.M.; lecture and tests at 7% P.M. Friday, at 3 P.M., meetings for tests, speaking and psychometric readings. M. Adeline Wilkinson, President; Dr. N. J. Morris, Secretary and Treas.

The People's Spiritual Meeting, Ladies' Aid Parlors, 1031 Washington Street, every Sunday at 10½, 2½ and 1½. Prominent and reliable mediums at all seesions. Frank W. Jones, Conductor.

Harmony Hall. - The meeting Tuesday afternoon was of interest, and enjoyed by those participat.

Sunday morning developing and healing circle was success; Drs. Willis, Blackden and Shute partici-

a success; Drs. Willis, Blackden and Shute participated.

Afternobn: Opened with singing by Mrs. Neilie Carleton and the audience; invocation and remarks were made by Dr. Blackden, after which tests and psychometric readings were given by Mrs. J. E. Nutter, Mr. Wright and Mrs. Georgia M. Hughes.

Evening: Opened with song service, Mrs. Moody presiding at the organ; Dr. C. L. Willis delivered invocation and made remarks, followed by psychometric tests. Tests were given also by Mrs. J. E. Nutter, Dr. Sanders and Mr. C. W. Quimby, interspersed with music by Mrs. Carleton. The closing remarks were by Dr. Blackden.

Tuesday afternoon and Sunday meetings to be continued.

First Spiritualist Ladies' Aid Society held its last meeting for the season at 1031 Washington street, Friday, June 9th, President Mrs. A. E. Barnes presid-

Engle Hall .- Wednesday, June 7th, good re marks, tests and readings, Miss A. Hanson, Mrs. J. K. D. Conant, Mrs. G. M. Hughes, Mrs. J. E. Davis,

K. D. Conant, Mrs. G. M. Hughes, Mrs. J. E. Davis, Mr. E. H. Tuttle.
Sunday, June 11th, morning, developing circle large and successful. Afternoon, singing, Mrs. A. Sterling; invocation, Chairman; excellent tests and readings, Mrs. J. E. Davis, Mrs. J. Woods, Miss A. Hanson, Mrs. J. E. Nutter, Mr. C. W. Quimby, Mr. E. H. Tuttle; remarks, Mrs. W. H. H. Burt.
Kvening, invocation and poem, Chairman; readings and tests of a high order by Dr. Wm. Franks, Mrs. J. Woods, Mrs. J. E. Nutter, Mr. E. H. Tuttle; musical selections finely rendered, Mrs. A. Sterling.
Meetings in this hall Sundays 11 A. Mr. 2:30 and 7:30 P. M.; also Wednesday afternoons at 2:45.
BANNER OF LIGHT for sale each session.

Commercial Hall.-11 A. M. Mrs. M. Erwin, Mrs. M. Foss, Mr. C. O. Gridley, Mrs. J. Woods partici-

2:30 P. M. Mrs. A. Hanson opened the meeting with remarks and readings; David Brown followed with tests; Dr. N. B. Landers, Mrs. A. Woodbury, Mr. C. O. Gridley gave psychometric delineations.
7:30 P. M. Mrs. C. A. Butterman gave tests and impersonations; Mr. A. H. Quint made interesting remarks; Mr. C. O. Gridley and the chairman gave readings; Miss Jessie A. Callahan furnished acceptable music.

N. P. SMITH, Chairman.

Pawtucket .- Sunday evening, June 11th, was observed by the Spiritual Association in a memorial service to the late Mrs. C. W. Clough, and was a very beautiful and satisfactory event. The altar and plat-form presented a neat and attractive appearance, being tastefully decorated with flowers and potted plants. Dr. C. H. Harding of Boston, Mass., delivered the discourse, and was listened to very intently by a large and appreciative audience. The doctor has many warm friends and admirers during visits here. F. A. THOMAS.

Society of Ethical and Spiritual Culture, short addresses both afternoon and evening, after short addresses both afternoon and evening, after which he gave very satisfactory psychometric readings. He will speak there again next Sunday.

Prof. Kenyon while lecturing often takes up an article from the stand belonging to some one present, and is able to come so thoroughly en rapport with the owner, that he walks down among the audience and goes straight to that individual, bringing such information as is intended for him.

MRS. M. A. WILKINSON, President.

DR. N. J. MORRIS, Secretary and Treasurer.

The People's Spiritual Meeting, 11th inst., was addressed by Dr. James Magoon, Jacob Edson, Mrs. Dade, F. W. Jones and others in the afternoon, and Mrs. Dr. Waterhouse in the evening, who also gave a large number of good tests.

This meeting will adjourn for the season, June 25th.

The meeting will follow the season of the sea

Ludies' Industrial Society-Special Notice -The members are requested to meet at 71 Chandler street, June 22d, at 7 P. M., to consider the matter of eet, June 22d, at 7 P. M., to comming an incorporate body. H. E. Jones, Sec'y.

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

CONNECTICUT.

Winsted .- Mr. Edgar W. Emerson was with us June 4th, giving two fine discourses, supplemented with many tests, all of which were received with universal satisfaction. Mr. Emerson brings out as large audiences as any speaker who comes here; and all are well pleased with him. We hope to have him here again before "snow files." A. B. P.

The Norwich Spiritual Union will pienie at Alexander's Lake, June 27th. A special invitation is extended to Willimantic, Worcester and Putnam Spiritualists to attend. It is sincerely desired that every Spiritualist in these three places will make an effort to be present. Let the occasion be a grand refunion.

DELOSS WOOD.

New Haven .- M. A. Holmes writes: " I have been greatly interested in Hon. Sidney Dean's experiences in the occult, which I read in THE BANNER, perhaps more especially so as his first pastorate charge was over our little Methodist church of Salem, Conn. I was baptized and received the right hand of fellowship from him. Mr. Henry J. Newton, then of Salem, but now of New York City, and myself, are the only surviving members of that little Methodist church."

Hartford.-Meetings have been conducted in this lace since last October by Mr. and Mrs. Joseph Storrs. They have been mostly carried on by home talent-Mrs. Storrs, Mrs. Nora Dowd, Mr. Merriam, Mrs. A. E. Pierce and Dr. A. H. Bullard taking active part. For outside talent we have had such speakers as Mr. A. E. Tisdale, Mrs. Clara Banks, Mrs. H. G. Holcombe; two Sunday, Mrs. Clara Banas, Mrs. H. G. Holcombe; two Sundays in April, also the 5th of June, we were favored by listening to Mr. Edgar W. Emerson, who lectured and gave tests to crowded houses—his control, "Sun-beam," bringing the golden rays of sunlight to many hearts. June 18th we have with us Joseph D. Stiles of Weymouth, Mass.

To Correspondents.

M. W. H., NORTHWOOD, N. H.-We know nothing of the men mentioned in your letter; but we doubt their ability to produce the same manifestations that are given by our gonu-ing spirit mediums without the aid of paraphernalis and apparatus of any kind.

Starved to Death

In midst of pienty. Unfortunate, unflecessary, yet we hear of it often. Infants thrive physically and mentally when properly fed. The Gild Borden Eagle Brand Condensed Milk, is undoubtedly the safest and best infant food obtainable. Grocers and Druggists.

onio.

Cleveland .- In remembrance of departed friends, memorial services were held in Cleveland Bunday, June 4th, at Royal League and Army and Navy Halls, morning and evening. Both halls were beautifully decorated with flowers and banners, and a roll of early mediums was placed upon the walls, to be held in special remembrance.

In the evening, Mrs. Lake, pastor, delivered an eloquent and soulful inspirational address:

"The human race is a brotherhood, a family. Its members are scattered far and wide. What strange and mysterious laws underlie this unity! And who better than we Spiritualists understand their work-

and mysterious laws underlie this unity! And who better than we Spiritualists understand their workings, and realize this kinship of all mankind? There are few in this assemblage who, during this last year, have not lost some friend or comrade. Mediums are the highways over which these, and other vast numbers, make their way to the mundane plane. Man, woman and child—the coarse and refined—may all find this open way; and none here, realizing the blessed service that mediums have and are rendering, can fall to respond with 'glad heart in this thank-offering to those who, though they have cast off the garment of fiesh, still know our gratitude or neglect.

Among the early mediums that have passed out we all remember those little ploneers, through whose organisms came that immortal rap that woke the world from its slumber to a blessed realization of Spiritualism. They were little girls then—these Fox Sisters—but they grew to womanhood—and with them, and since their time, what a mighty movement has developed from that comparative humble occurrence. Was it chance that Spiritualism: first manifested itself through lowly channels, in free America, and in the Empire State—yes, and through the mediumship of delicate little girls? I can imagine what must have been the circumstances that enveloped them, fitting them for the service they were to perform. They were to work with an unknown quality, and to explore an unknown country.

Spiritualism has revolutionized the world. Mediumship conquers sorrow. In the Civil War, Abraham Llucoin received messages through a medium of high order. The spirits of those that died to free our country are watching this Republic. When we strew flowers upon their graves they stand and watch us—grateful for the loving thought, but gladder that they set us free.

Does any one who has passed the Border Line regret having done his duty here? Ab! none are sorry

Does any one who has passed the Border Line re-gret having done his duty here? Ah! none are sorry they have died, but grieve that they did not better

Does any one who has passed the Border Line regret having done his duty here? Ah! none are sorry they have died, but grieve that they did not better live.

And what is death? According to the materialist, it is the cessation of life; to the theologian it is the 'will of God'; to the Spiritualist it is the law of nature! Death is the sundering of the tie that holds the soul to material work. It comes when the body is no longer needed. It may be that we need the expressions of love of that body, but nature does not desire to soften our pains. She knows both Spring and Autumn, Summer and Winter. Oil, nature is a mystery, a power so vast, it is not strange that we may not know how she changes! How much do we see of this change called death? We know there is a fluttering at the heart, a glazing of the eyes, a film gathering near the brain; we know there was an interim of semi-unconsciousness, a gasp—and the mystery of death has been performed under nature's divine law. The soul did not suffer if it had worn its body worthly; nothing held it back save that sliver thread of love of those whose hearts it had won. It was ready to go. It was the time best adapted to its development. Shall we grieve for this?

The mystery was no more mysterious than birth. In the wondrous storehouse of the spirit there is ample room for all. Clairaudient ears will catch the tones of love vibrating to us through the ambient air, and the mourner shall be comforted.

I remember Henry Kiddle of New York, a man who had the courage to stand by his belief when he found, to his pain, that the world instead of readily accepting new thought and helping it onward, only crushes with rude hand the delicate instrument that first dares utter its convictions! With what pathos that noble life ended! He had lived his highest truth—upheld by none. "Do you regret your espousal of the truth, oh! Henry Kiddle?" I have often wondered; I hear the response now for the fivers. Lay those flowers where suffering eyes cannot see the verdure of the beautiful earth. Go

Hall's Vegetable Sicilian Hair Renewer has restored gray hair to its original color and prevented baldness in thousands of cases. It will do so to you.

RHODE ISLAND.

Providence.-The Spiritualist Association met on Sunday, June 11th, at 2:30 P. M. The annual meeting was held for the election of officers, with the follow was held for the election of officers, with the following result: Mrs. C. M. Whipple, President; Mrs. E. Proctor, Vice-President; Sarah D. C. Ames, Secretary; Mr. C. E. Bliss, Treasurer; 1. Committee, Miss S. M. King; 2. Committee, Miss Josie M. Wood; 3. Mrs. C. M. Whipple.

At 7:30 P. M. services were conducted by local talent. Mrs. S. A. Gorton, Mr. E. S. Straight, Mrs. Mary A. Goodrich and Mr. T. J. Fales took part in the exceptions.

Sunday, June 18th, services at 7:30, conducted by local talent.

SARAH D. C. AMES, Sec'y.

Admirers of the Old Blue Decorations will find some beautiful specimens, just landed by Jones, McDuffee & Stratton, in Dinner Ware for seashore and mountain houses.

The Old Blue "Sylvan,"

Reproduced from the old Mayflower China in shape and pattern; sets of 145 pieces cost-

The Dresden Blue Onion.

Genuine Dresden China with the crossed swords brand, from the Royal Pottery at Meissen. We have also the same pattern with the Meissen stamp only, which we sell at less

The Old Blue Canton China. In sets costing \$45.00 to \$65.00.

The Old Blue Willow.

In sets costing from \$12.00 upward, according

to number of pieces.

Any of the above can always be readily matched by us, and are sold in sets or separate pieces. We have also Dinner Sets costing much lower and much higher, displayed in our Dinner Set department, to which we invite persons interested in seeing the new productions of the potter's art.

Old Blue Fitzhugh Piazza Seats, new Jardinières (for plant pots), Camphor-wood Chests, just landed from Hong Kong, China Umbrella Holders, elegant specimens of Cut Glass for Wedding Gifts.

Jones, McDuffee & Stratton, OHINA AND GLASS MERCHANTS,

120 Franklin Street, Boston.

Veteran Spiritualists' Union. To the Editors of the Banner of Light:

Meeting of the Directors June oth at 7 o'clock P. M. at the Banner of Light Circle Room, Dr. Storer in the at the Banner of Light Circle Room, Dr. Storer in the clast; the clerk being absent on account of illness, M. T. Dole was appointed clerk proton. Records read and approved. On motion of Mr. Edson it was voted that the sum of five dollars be appropriated to the Margaret Fox-Kane fund. to be disbursed under the direction of Titus Merritt, Esq., of New York City; that the sum of fifty dollars be donated to Annie Lord Chamberlain, to be paid in ten monthly installments of five dollars each. Mr. Edson then moved that when we adjourn it be to meet at Oaset Bay during the Campmeeting season, the date to be announced later.

It was subsequently voted that the treasurer be authorized to take charge of all articles in our phenomenal museum, and preserve and store the same in some safe place; after which the regular session was convened.

thorized to take charge of all articles in our phenomenal museum, and preserve and store the same in some safe place; after which the regular session was convened.

The decease of Mrs. C. H. Loomis-Hall was announced, and after remarks from members it was ordered to be entered on our records. Eight books on "Life in the Stone Age" were received from Mr. and Mrs. U. G. Figley of Byron. Ohio, in payment of two memberships in the Union, as voted at last meeting. Remarks were made on the general subject of Spiritualism by Messrs. M. T. Dole, C. M. A. Twitchell, Dr. Storer, Mr. Edson and others. The President said that as Mrs. Longley, the Corresponding Secretary, was about to leave us for a protracted visit to a distant part of the country, he proposed that we should express our thanks for the able manner in which she had performed the duties of her office—which was done by formal vote. She feelingly responded, thanking the Association for the kind expressions of its confidence, and pledging her best efforts to promote the interests of the Union.

At the suggestion of Dr. Storer, Spirit Tather Pierpont expressed his approval of the work of the Veteran Spiritualists' Union, and of its efforts to alleviate the sufferings of the needy by administering to their wants, and in their work of promulgating the truths of Spiritualism. He announced the presence of our recently ascended brother, and late Historian, John S. Adams, who wished us to think of him not as having left us, but as with us still, and interested and active in the work of the Veteran Spiritualists' Union.

On motion of Mr. Dole, it was voted that, as Mrs. Longley was about to leave us for other fields of labor, she be requested to use her influence wherever she goes to form associations similar to the Veteran Spiritualists' Union, said amount to be paid to Mrs. M. A. Leyon, of No. 9 Vernon street, Newburyport, in twelve monthly installments of \$5.00 each. A gitt of \$100 has also been received, to be paid to Mrs. John S. Adams, widow of our late Historian.

devoted labors for many years in the cause of Modern Spiritualism.

Yoted to suspend our public hall meetings until the first Tuesday in October.

MOSES T. DOLE, Sec'y Pro Tem.

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

Mrs. Ida P. A. Whitlock spoke in New York City, May 28th and June 4th; Greenwich, Mass. June 11th. She will be at West Sumner, Me., June 18th; Somerstille, Conn., June 25th and July 2d. She would like to correspond with societies desiring her services for the season of 1893-94. She has a few dates yet untaken. She may be addressed for the present at 38 Millord street, Boston, Mass.

MILITOR Street, Boston, Mass.

Mr. J. Frank Baxter will lecture Friday, Saturday and Sunday, June 16th, 17th and 18th, at the annual gatherings in Sturgis, Mich.; and the week following arrangements are making for his lecturing in the Opera House at Findiay, O. Sunday, June 25th, he will lecture for the society at Winsted, Conn. He has a few open dates in next season, owing to certain recently necessitated cancellation. Address him at 181 Wainut street, Chelsea, Mass.

Walnut street, Chelsea, Mass.

Dr. Willis Edwards has just filled a three weeks' engagement at Lowell, and will close the season there June 20th. Parties destring his services at campmeetings, or for societies, can address him 81 Andover street, Lowell, Mass.

Mrs. Mary F. Lovering's present address is No. 66 Highland Avenue, Highland Hotel, Suite 4, Somerville, Mass.

Prof. J. W. Kenyon lectured and gave tests before the Society of Ethical and Spiritual Culture, 7 Park Square Hall, Boston, Sunday, June 11th. He speaks at Onset Bay Camp Aug. 10th. He is engaged by the above named society in Boston for the reason of '93 and '94, as regular speaker and test-medium. Address Onset, Mass.

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

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

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to the pupils.

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of Grenada; under direction of the Algerines.

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Für Vieles, das als übernatürlich seither betrachtht wurde, finden wir de natürliche Erklärung, und dadurch wird ein neues Feld der Forschung eröffnet, welches ein Segen für die Menschlielt zu werden verspricht. Das Fortbostehen des gelstigen Lebons nach dem Tode ist klar und vernunft gemäss, ja sogar an der Hand völlig materiellem Wissens, unwiderleglich bewiesen und so wird das Werkschen zum reichsten Schatze, zu einer Festgabe für Gemüth und Verstand, bestimmt, uns über die Plackereien des täglichen Lebens zu erheben. Es giebt uns mehr als die Boffnung, es glebt uns die Gewischeit eines ewigen Lebens und gewährt; uns einen Blick in jenes gelstige Reich, welchas, wir das ewigen nehnen.

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Message Department.

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

At these Béances the spiritual guides of Mrs. M. T. Long-Lay will occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing apon 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 con-sideration. Besides, excarnated individuals anxious to sond messages to their relatives and friends in the earth-life will have an opportunity to do so.

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, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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

ing 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 to place upon the altar of Spirituality their floral offerings.

Letters of inquiry in regard to this Department must be addressed to

OLBY & RICH.

Questions Answered and Spirit Messages GIVEN THROUGH THE TRANCE MEDIUMSHIP OF Mrs. M. T. Longley.

Report of Séance held March 7th continued. Charlotte Thayer.

My name is Charlotte Thayer. I have tried many times to manifest through mediumship, because I have felt that my friends on earth would be pleased and interested if they could get something from the spirit-world, and because, also, I have felt that it would do me good to so, in avereince in this way. I have good to gain an experience in this way. I have not only tried here but at other places where mediums meet, but have not succeeded in giving anything tangible, or in satisfying myself

To-day I send my love to my friends, and tell them that we who have gone from their homes into the spirit-world are safe and well. We have our duties and we have our pleasures. Sometimes we have discouragements because we cannot do as well as we would like. Some-times we see others who attempt to accomplish much and who succeed: then we feel that we are not as powerful or perhaps as talented, and it makes us sad. So you must not think that everything is smooth and beautiful in our life any more than it always is here. We have many things that are sweet, and when we get discouraged it does not take long for that feeling to pass away and for us to gain new spirit.

ing to pass away and for us to gain new spiritual strength to press on with greater effort to do more as we are fitted to do.

Julia is with me, but she does not wish to communicate. She desires only to send her love, for she says that she feels as if it would be a suit to be a love, for she says that she feels as if it would make her ill to fasten on to the magnetic force of the medium and send out her magnetism into the mortal world, where she was always a sensitive because of her peculiar organism. She says she feels as if she did not belong to this outward world when here, and I do not think she did, for she always has the same sentation when coming in contact with this life. sation when coming in contact with this life. She would like the friends on earth to know that she is happy and strong in the spirit-world, that she remembers them with affection and sympathy, and is looking forward to the time when they will come to us in our own home and find their welcome there.

My friends are in Williamsburgh, and I think they will see my words

they will see my words.

F. O. Fuller.

[To the Chairman:] About seven years ago, sir, I passed into the spiritual world, leaving behind me very dear ones in whom my affections and interests were centered, but not leaving behind me all there was of light and joy and comfort, because I opened my spiritual sight upon a world of energy and labor, and beheld my good father with his strong magnetism and spirit of encouragement waiting to give me greeting and to conduct me to his well acquired home. The years have passed, and I have all the while been fully alive to the passing events of time, principally, perhaps, to those in the spirit-world, but more or less to those here on the mortal side. tions and interests were centered, but not leav-

here on the mortal side.

I come here to your far-off Circle-Room to send my dispatch of love and remembrance and good cheer to the dear ones in California. I have, sir, friends in San Francisco who are interested in the spiritual movement, and who give a good share of their thought and influence to its welfare and benefit. From them and from others not in that city have I gathered forces at times which have been of great use to me in my spiritual condition, and I feel free to mention it here, and to say that the dear ones who are in the spirit-world—those who pre-ceded me and those who have come since I passed on—all join in sending a wave of magnetic love to the good friends who are still toiling along the mortal way. We are all happy, happy because we can be busy and useful. We would not be content if we had nothing to do, if there was no effort to make, no aspiration to send out, no desire to learn, and no knowledge to gain on the spirit side; but as all these things are open to us we find contentment in the life that is ours.

You can call me F. O. Fuller. Tell those who

are to hear from me or our family in the spirit-world that we take great pleasure in sending anything from our lives to them, if it be only a breath of influence, only a thought impressed upon a susceptible mind; but if we can give an intelligent word or sentiment, or make some manifestation that can be witnessed and understood in the external life of our friends, we are all the more happy. Yet whatever we do we feel that a part of our life and magnetism belongs to the dear ones here.

Sophia Atwood.

My home and my friends were in Boston, and In a product the sand my friends were in Boston, and I have relatives and friends right here in this city, and in places near by, who are still gaining their experiences, and, I presume, wondering what there is after this life of earth.

I know I used to ask what could there be beyond, for I was not entirely satisfied with the their that we might if we were deemed good.

wond, but was not entirely statistic with the idea that we might, if we were deemed good enough, ascend to some place where we should always be idle, even if we were continually giving praise to the Creator. I did not think that was exactly what intelligent men and women would care for. It might be very pleasant for a little while to rest in that way, and to mingle with angelic souls, but to have it last for years, or for eternity, could not fill up the measure of my aspiration. So I wondered what there could be, if anything, beyond the grave for human beings. I was not a Spiritualist, nor do I think I was altogether an Infidel or a Materialist. I did accept somewhat the teachings of the church. I did feel that there must be some sort of an existence outside the material life, because it seemed to me that I had aspirations and desires and qualities which did not belong to the physical state, but which must have come from or been born of some higher condition. idea that we might if we were deemed good

He B. Spofford.

How wondrous is this great, infinite life, surging and pulsating throughout the spheres! In earthly existence we are prone to think of this active, electrifying energy which moves man to perform wonderful deeds as belonging to this physical state alone; but it is not so. What you gather here upon the mortal plane is nonly a fragment of that superior force which surges throughout the universe and vitalizes every world and every human being.

Mr. Chairman, I lived quite a time upon the earth, coming in contact with various individuals and gaining many experiences. I felt the spirit of song beat its caged wings within my soul, and sometimes it would burst forth in a little melodious strain that may have pleased

soul, and sometimes it would burst forth in a little melodious strain that may have pleased the careless throng, or perhaps it struck upon a listening ear calling forth responses of deeper harmony from within that kindred soul. Whatever little fragments of melody may have burst forth spontaneously from that impressing spirit, they never satisfied my life, they never gave adequate expression to that which surged within, seeking for a manifestation of its powers.

In the spirit world I feel less hindered by limitations and environments. This outward life of earth cramps even the strongest mind and prevents it from giving full expression to and prevents it from giving full expression to its powers; but over yonder there is more freedom and less of that spirit of criticism and cold distrust which the sensitive soul feels in seeking to give vent to his inner qualities, less of that carping condition which holds man down to earth when his spirit would soar aloft to higher and more glorious altitudes, and so, one feeling the power within can there give to it a grander scope and deeper expression.

I mention this because it is true of myself and true of many others who are more glitted

and true of many others who are more gifted than I can claim to be, and because it may be as a word of encouragement to those who are here upon the mortal plane singing in the val-ley their songs of courage and truth, and striking with blows which they feel to be but feeble for liberty and right. I know that they accom-plish much even with the limitations of earth; but what may they not perform when these limitations are removed and their spirits are

limitations are removed and their spirits are free to soar aloft?

Tell the good friends of the Granite State that H. B. Spofford has returned, not to sing any special song to day, but to send a word to his mortal friends and to give them loving greeting from the higher life.

Tell the good friends among the green hills of Vermont that I am here not only to send a word of good cheer to those who are still in Clarendon, but also over the hills and through the valleys to every listening ear and sympa-

the valleys to every listening ear and sympathetic heart that remembers me.

About four years have passed since I was summoned by the trumpet call of the angelworld, but I return the same as I have been in the past, myself still.

Report of Public Seance held March 10th, 1893. Spirit Invocation.

Oh! thou Supreme and Omnipotent Spirit, thou Divine One, whose law is changeless, whose ways are just and full of love; thou whom we consider our tender Parent, the Author of all being, the Ordainer of all law, we turn to thee in aspiration this hour, seeking for that light which shall illuminate our understanding and quicken our spiritual perceptions. We ask that we may be given that experience and discipline which is best for us in order that our souls may be unfolded, and that our inner faculties, those belonging to the higher nature, may be quickened and filled with fire and energy. We ask also that we may see and comprehend the wisdom and the justice of such discipline, that we may not murmur against it, even though at times it seems bitter and hard to bear. We desire to grow in spirit; to reach out for that which is ennobling to the en with our fellows, not only to rejoice with them when their lives are filled with the sunshine of prosperity, pleasure and peace, but to mourn with them when their hearts are sad and the way seems full of shadows and pain. Not only would we rejoice with those who are full of joy and grieve with those who are sad, but we desire also to be able to send forth a ministering influence that shall prove a blessing, through helpful service, to those who are in need. May we extend to them the hand of fellowship and of cor dial sympathy, that they may feel strengthened and uplifted throughout their entire beings, and realize something of the beauty of human companionship and aid.

To this end, oh! thou Divine Spirit, we ask that we may be favored with the ministration of bright and beautiful angel friends-those who have passed through the experiences of a mortal life; those who have conquered the conditions of self and risen above those limitations which, in material ways, hedge the bounding and aspiring soul; those who have gained wisdom and knowledge and strength through their own endeavors, through failures and triumphs, and so understand how to sympathize with poor suffering, struggling humanity. From such as these w would ask assistance. We desire their influence, and we seek for their atmosphere of peace to infill our lives that we may gather strength from their example, and grow wiser and better because of their companionship

QUESTION AND ANSWER.

CONTROLLING SPIRIT.—We will now consider your questions, Mr. Chairman.

sider your questions, Mr. Chairman.
QUES.—[By "Justice."] The editor of the
"Popular Science Monthly;" says: "The world
is still waiting for the very first message of any
practical importance coming from a well-authenticated ghost; and, considering ghosts, such as
they are, have been coming for some thousands of
years, it is high time, if they have anything to
say, that they said it." And the editor of a Boston daily continues, in an article upon the above
subject: "The modern ghost is not a whit wiser
than the ancient one, the Boston ghost is not a
bit more rational than the Fiil Island one. These bit more rational than the Fiji Island one. These are facts that call for explanation from believers in occultism." What have our spiritfriends to say in regard to it?

friends to say in regard to it?

Ans.—Whatever the devotees of occultism, or any other "ism," may do, certainly the advocates and followers of Spiritualism do not deal with any such shadowy and vague appearances as ghosts, or the "shells" of those who once lived on earth, but with the living spirit, that which is the real man or woman, substantial in character, and filled with intellectual vigor, and the capacity of expressing the same. Therefore we do not at all consider that the manifestations of spirit intelligence, and of the presence of individualized entities, as given through the mediumship of Modern Spiritualism, apply to that consideration of ghosts which the editor of the Popular Science Monthly has been supposed to give the subject, or to that still further on given by the editor of the Boston daily, for their remarks apply to the vague legends of the past as connected with folk lore, with the appearances of various unsubstantial beings, with those traditions of untenable communications, so to speak, with unseen beings, or even with those alleged manifestations of modern times with which various psychic students are dealing. They certainly in the content of the subject to the subject are dealing. They certainly in the post apply to those communications of a propsychic students are dealing. They certainly do not apply to those communications of a pro-

clently to keep track of their doings, and help them sometimes in their journeyings aloug this mortal way. So I come, sending my greeting to any who may have known me. I am quite ready to come in private at any time, and will do my part in making the truth known to them if they will find me an avenue of communication.

My name is Sophia Atwood.

H. B. Spofford.

How wondrous is this great, infinite life, surging and pulsating throughout the spheres! In earthly existence we are prone to think of this active, electrifying energy which moves man to perform wonderful deeds as belonging to this physical state alone; but it is not so. What you gather here upon the mortal plane is only a fragment of that superior force which surges throughout the universe and vitalizes every world and every human being.

Mr. Chairman, I lived quite a time upon the they yet have not strength of mind sufficient to make the truth known to the public.

to make the truth known to the public.

We know that this is merely an assertion on our part which will not be considered by those whom we are discussing to-day, but nevertheless it is true. We ask our critical friends, however—those who desire to know why these so-called ghosts do not accomplish any practical work in the domain of science, art, literature or religion—to go over the entire field thoroughly, look up and read the various histories of that which has been known and recorded in the annals of Modern Spiritualism, come in contact which has been known and recorded in the an-nals of Modern Spiritualism, come in contact with some of its mediums, learn of their expe-riences and of the experiences of those other individuals who have been favored with com-munications and manifestations through those medial agencies, inform themselves upon the entire subject as any analytical scientist would do upon any subject that he thought worthy of his consideration, and then, and not till then, give their conclusions to the world.

INDIVIDUAL MESSAGES.

Rev. A. J. Barrett.

[To the Chairman:] I feel that I am but a tranger here in the midst of that which seems stranger here in the midst of that which seems almost mysterious to me, so profound is this great subject of spirit communion. I have not fathomed its secrets, nor have I been enabled as yet to understand the operations of its laws; but I find that it is a reality, stretching from the earth-life to the great immortal world, with its various footpaths leading from every human heart on earth, and all verging into the great field of spiritual love beyond the vale. It is a grand and a glorious fact that this great highway is onen and free to those who have It is a grand and a glorious fact that this great highway is open and free to those who have been divested of the flesh and have gained the heights of immortality. It is, sir, a study to me, one that I never weary of pursuing, one that ever opens out to my mind something new and marvelous, pointing to the wisdom of the great Creator in thus providing for the wants of his human children. It seems to me, as I view this subject from the other life, that this provision made for the spiritual wants is grander and more glorious than any bountiful supply that has been made for the needs of the physical man. sical man.

supply that has been made for the needs of the physical man.

I hardly know, my good sir, what induces me to return over this highway and seek to stretch forth a hand to those who linger on the mortal plane, for I really do not know as I shall be received with favor. Could I appear among my people in the mortal form they would flock around me and seek for my word of instruction or of information as I dispensed it to their understanding in simple forms of speech; but should I appear among them from the dead, I fear they would hang back and say: "We will not have anything of him; he is not our former pastor and beloved friend. The dead cannot return." Yet I make the venture, and I extend the hand of fellowship to my friends on the earthly side, assuring them that, as true as God is God and light is light, just so true is it that those who become dispossessed of the clay yet live in forms of power and usefulness which enable them to give their ideas external expression in speech, mayhap, or in some objective fashion, and to show their creative skill and vital energy through various avenues of tive fashion, and to show their creative skill and vital energy through various avenues of manifestation; and that these excarnated souls also have the power and the opportunity of returning into contact with mortality and of projecting their thoughts upon the atmosphere in waves that reach those who are akin to them in a spiritual sense.

I trust that my thought will be caught up and accepted by loving hearts on earth, that I may feel I am not put away from them, but that I am regarded as a living entity close to their lives still.

I have no word to preach of the saving grace of the Redeemer; I have no formula of belief or creed to teach now that I come from the spirit world. Mine eyes were blind, and I could not see the clear light when I was here, for then did I walk amid the shadows, and it was as if looking through a glass darkly that I was as if looking through a glass darkly that I viewed the great eternal prospect and thought of immortal life; but now the shadows have been dispersed, and I can see face to face those dear ones who have joined the circle of love on high. I realize now that it was only in snatches that the eternal truth came to me, and but faintly, and only by feeble gleams did I gain a conception of that which lies beyond, for the great reality was velled from me. So I come to day asking my people and my own come to day asking my people and my own dear ones to seek earnestly for the truth, that it may illuminate their lives with a flood of light, and that it may sink deep into their souls and give them strength to meet that great change which will bear them beyond the

great change which will bear them beyond the valley into a world that is alive with power and thought.

I passed out, sir, very suddenly. There came a swift rush of the vital fluid to the brain, an overwhelming condition that seemed to cause a collapse of my entire being, and I quickly found myself standing outside of the body, viewing the cold remains, and becoming conscious of the shock which had come to my beloved friends.

loved friends.

Now, as an awakened spirit, as one who has been traveling along the pathway of progress and studying under the tuition of wiser minds than his own during the last few years, I return to speak my word. My people and friends in Rochester, N. Y., will not deny that I lived among them and labored in the Baptist church, trying to do my best for what I believed to be the truth.

When I passed to the spirit-life an old friend, whom I was surprised to meet in such vigor and strength of manhood, said to me: "Judson, you have come into the light; you have been walking amid the shadows; the light was all around you, but you kept your eyes closed loved friends.

all around you, but you kept your eyes closed to its glory: now you must recognize it and take it into your heart," and I feel that I have done so to a certain extent.

1 am A. J. Barrett.

Robert Page.

Robert Page.

[To the Chairman:] You don't object to an old soldier's following the minister, do you? [Not at all.] Well, you hear it said and preached that the high and the low meet together, the rich and the poor; and so as I look over the different ones who are here in spirit, and see some of the lowly and meek and some of the exalted and wise, I think that is a true idea, and there is no distinction made between them by the great Overruling Spirit.

I haven't come to preach; I leave that for the ministers. I've just come to say a few words to the friends in South Portland and near places of Maine. My wife, Harriet, was there, and sometimes, since I've been in the spirit, I've come very close, and sometimes I haven't been so near. Sometimes I've got right by the side of my friends, and then at other times I'd be away off at arm's length; but I've kept pretty well informed as to the state of things.

I thought I'd just come back and send a few words of remembrance to the good friends, and tell them that the old soldier feels all strong

because it seemed to me that I had aspirations and desires and qualities which did not belong to the physical state, but which must have come from or been born of some higher conditions of a proposed of the control of the physical state, but which must have come from or been born of some higher conditions of a proposed of the control of the physical state, but which must have come from or been born of some higher conditions of a proposed of the physical state, but which must have come from or been born of some higher conditions of the physical state, but which must have come into the physical state, but which must have come into a full knowledge of supir-tecommunication, because in the period of the physical state, but which were the proposed of the physical state, but which must have come into a full knowledge of supir-tecommunication, because in the period physical state, but which were proposed to the physical state, but which must have come into a full knowledge of supir-tecommunication, because in the period physical state, but which were proposed to the proposed that he has been able to go the some many presence.

It is a great privilege to me to come here, although you are strangers to me, because it has a possible of the physical state, but the proposed to the proposed that the history of how presence in the proposed that the history of how presence in the proposed to the proposed that the history of how presence in the proposed that the history of the proposed that the history of the proposed to the proposed that the history of the proposed that the

I want to send lots of love, and say I've been having a good time. I've been growing, and I'm going to be a man pretty soon. I was a little fellow when I went away. I felt bad for a little while, and mamma and papa felt bad 'cause I was feeling bad, but I'm all right now. I'm a high how now. I'm about mis warreld.

cause I was feeling bad, but I'm all right now.
I'm a big boy now; I'm about nine years old,
and that's big, is u't it?
Please say I go to school, and learn ever so
many things about the stars, and other big
worlds. Some of the people that live in some
of those worlds come to see us sometimes, they
do, 'cause there were two people come to our
school—one was a great, big man, and he was
handsome, and the other was alady with a star
over her forehead, and the pacher said they
were visitants—oh! that's a great word—from
another world. She wouldn't tell a wrong
story, would she? [No.] We learn about the
worlds, about the people that go from our world
to some higher world; and we learn about the
flowers, the trees, the shells, and all those
things, and we're going to keep on learning
forever.

forever.

[Referring to the flowers on the table:] I like the roses. My mamma likes flowers, and sometimes I've brought lots of beautiful flowers from the angel-world to make the people here feel stronger when they were sick, and make them feel better when they were sad. Aint that right? [Yes.] I'm going to do so every time I can.

that right? [Yes.] I'm going to do so every time I can.

My name is Henry Fletcher, and my papa's name is Henry, too. I've got another name, and it commences with a big V. Do you want to know my mamma's name? [Yes.] I can tell you. It's Nellie, and she 's a lovely mamma, yes, she is. I want to tell, too, that I've got in the spirit-world just the loveliest teacher. She 's just as good as she can be, and she never gets cross with the little boys and girls. She takes us on great, long visits to different parts where they have the beautiful concerts and the big pictures, and the men and women that make the music and the pictures talk to us, and tell us how we can grow to be like them, and I think it's nice.

Did I tell you where I lived? [No.] It's in

Did I tell you where I lived? [No.] It's in Belmont. [Belmont, Mass.?] Yes, I guess so. It's not far off. They said 1 was coming to Boston, and that was near home.

Fannie Parnell.

My friend Agnes M. Moore and I visited your circle, Mr. President, some little time ago to watch proceedings, and also, if possible, to gain instruction concerning these wonderful laws of spirit-communication. Not but what I have dealt with them a little since I passed from the body, but I feel my weakness and ignorance when attempting to reach out into external life toward those who, I feel, need my encouragement and assistance; and as I desire to become fitted to instruct others in the spirit world who seek for knowledge on these points, I have come occasionally, as I would attend a school, although I have never commu-

attend a school, although I have never communicated through your medium.

As I was saying, my friend and I came, and we felt at the time that it would truly be a pleasure to us if we could send through your instrument a ray of love and light to hearts that are here beating slowly because of their burden of sorrow. To day I have the privilege of stepping into the atmospheric circle that guards your medium, and thus reaching out more clearly toward those whom I trust will see my words, and feel that they are brought with a power of love that cannot be dimmed.

My friend desires me to give her greeting and affectionate remembrance to the friends on this side, and to express our sympathy with

this side, and to express our sympathy with them. I may say, in passing, that she sings even sweeter songs than when she was environed by the physical conditions of mortal life. I believe the world will yet hear from her in behalf of the oppressed and those who are without a country and home, for she feels the same interest and affection for them that

she did when here.

In relation to my own affairs and pursuits, I will only say that I have not lost one particle of interest or affection for those to whom I gave my services and my attention. Indeed, the spiritual being has only been quickened by the great power which has come to it from the the great power which has come to it from the eternal world, and which gives it an impetus to work more positively, more earnestly and continuously for those who are oppressed, asking that justice be done, and that only love and consideration shall be extended to them. We believe that it is our right to ask for this, and we believe that the heavens and the earth will continue to cry out for justice until men. and we believe that the heavens and the earth will continue to cry out for justice until man shall become awakened by the tone and respond out of the fullness of his heart. We believe that there will be no cessation of attempt and endeavor, of interest and personal power, exercised from both sides of life, until those who have been crushed and made to suffer by the iron hand of despotism shall be raised and the despot made to feel the scourge of his own rod smiting blow for blow. rod smiting blow for blow.

My brother is at work, earnestly and sin-

cerely pushing his forces, arousing new energy by his influence in minds on earth that have been partly dormant, and making his power felt in place after place more than he could on self in place after place more than he could on earth, because mortals are confined to the boundaries that hedge in their bodies, but on the spirit-side intelligence sends out its thought that flies swift as an arrow to its mark and may reach various minds in different directions almost at a single bound. I would tell his friends that he is not idle, but he is at work, and the time will come when his power will be felt as a strong, overwhelming force, even if its source is not known.

Fannie Parnell. Fannie Parnell.

Amos W. Webb.

Amos W. Webb.

Mr. Chairman: Perhaps it will be said that I belong to the past, so many years have gone by since I went from earth-life. My taking off was rather sudden to us all, being caused by an accident that sent me from the body and from the earth-conditions to an extent. Yet I did not altogether leave my family and friends, for I had dear, precious ones that held my love and my regard for many years, even though I was in the spirit-world.

Times have changed since then; dear ones have joined me on the other side; affairs are not what they were when I was here; but I take an interest in the outward life, in the friends who remain on earth, in the children

we're all like a family of comrades, and we just pitch in and work together, and get along harmoniously and in the best style.

I'm not going to stop any longer. I see others that want to say a word, and I won't take their time.

I'm Robert Page, and sometime I'm going to come again. I don't know as I'll come to you, but to some place where I can do work that will be felt and known by the friends that I've been with in the past.

Henry V. Fletcher.

[To the Chairman:] Hello, Mister! Do you know who I am? [No; I think not.] Would you like to know? [Yes.] Well, I'll tell you, but I want to send my love home. May I'll [Certainly.] You're real good, and I'll give you a big apple. You don't think we have apples in the spirit-world, do you? Well, we do; we have nice big ones, and they aint all wormy, as those you give two or three cents for here.

I want to send lots of love, and say I've been having a good time. I've been growing, and I'm going to be a man pretty soon. I was a little fellow when I went away. I felt bad for a little while, and mamma and papa felt bad 'cause I was feeling bad, but I'm all right now. I'm a big boy now; I'm about nine years old.

I am Amos W. Webb, the same man now that the world is a good world, that Spiritual-ism embraces a broad field of action, and that it reaches down into human lives for benefit to the man of authority and power in his palace.

ace.
I am Amos W. Webb, the same man now that Lever was, only broadened out in mind, as one must who for many years comes in contact with enlarged minds on the spirit-side.

Rose Clark.

My name is Rose Clark, and I have hurried, or I feel as if I had, I was so afraid I would not get here to-day, and leave my words of greeting and love to the friends who are here.

I have friends in Poughkeepsie, N. Y., and some of them need a word just about this time, and will through the spring months, because they are passing through deep waters. There is hereavement in their hearts and in their homes.

they are passing through deep waters. There is bereavement in their hearts and in their homes over a trial which has come to them. I thought if I could only say a few words of consolation it might do them some good, and I knew it would take a burden off my heart, because I feel the shadow that is resting on my dear friends. They are not relatives, but my love and sympathy go out to them, for they are passing through a period of suffering, and if I could only bring an influence to lighten their load I should be happy indeed.

should be happy indeed.
I would also say to other friends: I come because I love you, and I bring you not only tidings of the dear ones in the spirit-world, but also such influences and sweet flowers as I feel

also such influences and sweet flowers as I feel may perhaps brighten and perfume your way. To the dear ones with the shadows falling over their lives I would say: Oh! if you could behold your darling as I do in the spirit-life, free and full of the signs of release from suffering, surrounded by the sunshine of that beautiful world, by the sweetness of loving ministration, and in the companionship of kind and congenial friends, you would not grieve as you have done, for this grief of yours throws a shadow over the life of your loved one, and that I know you would not desire to do. I feel that it is best the change came as it did, even if unexpectedly, because it brought so much more of power and service and strength into that life which could not gain these energies here.

Sometime I think my friends will know more of this Spiritualism, and it will be of great usefulness to their lives. I know some of them are mediumistic. We can touch their natures with a gentle influence and impression from the other life, and we intend to continue in that work of trying to reach them with evidences of our coming until something resitive. dences of our coming until something positive has been gained.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

March 14.—Hosea Ballou; David Doremus; James Ogden; Sarah Conley; John W. Bartlett; Guide, for the following spirits: Thomas S. Hornby; Robert, and James comes with him: Helen Endicett, with her Robert Endicott, also Rob-ert Rantoul and William; Elizabeth Livingston; Isaac H. Robbins; Clara Newland; John Hanson.

Messages here noticed as having been given will appear in due course according to routine date. June 2.—Major William McKee Dunn; Casper Whiteman; Mrs. M. F. Beobe; Carrie Burgess; John Miller; Charles Cohn; John H. W. Toohey June 6.—William Ellery Channing; Donald W. Bain; Ben Elder; Hattle Clark; James C. Converse; Sarah E. Toucey; John Fullord.

Verifications of Spirit-Messages.

Through the kindness of a subscriber in Bridgeport I read in the BANNER OF LIGHT of Feb. 18th the greeting E. M. STURGES sends to his friends in a message given at the public se-ance held Dec. 13th, 1892.

I was his nearest and dearest friend and com-

panion for eighteen years. My mind has never been at rest since he passed away, nor am I to this day reconciled to his death. He left his home about eleven o'clock in the morning, in nealth and spirits, to enjoy a few hours' gunning with two companions. Before one o'clock the terrible accident happened, and I never saw him alive again.

He was a very smart, energetic business man. He never believed in Spiritualism, and had no faith in so-called mediums or messages from the spirit-world.

It is comforting to think all is well with him.

I remain very respectfully.

MRS. E. M. STURGES.

558 East Main street, Bridgeport, Conn.,

Feb. 27th, 1893.

I noticed in THE BANNER of Feb. 4th, sent me by a friend, a message declared by the spirit communicating to be from George W. Jew-

The facts known by me and others, mentioned in the communication, and the characteristic import of the latter, convince me that it is from a son who passed to the spirit-world at the time stated. There are other circumstances connected with the message which confirm that only in a subject to the spirit world. firm that opinion, and which convince me the knowledge was not obtained from obituary notices, or any other mundane source.
Yours very truly, J. R. JEWETT.
Lyons, Mich., March 3d, 1893.

Many, many thanks to Mrs. Longley, and all

connected with the dear Banner of Light Free Circle, for the message published in THE BAN-NER of April 15th from CHARLES HILL (we always called him Charlie), in answer to the earnways called him Charlie), in answer to the earnest desire of his mother's lonely heart. The manner of passing out and all the circumstances are correctly stated. I hope he will come again, and that his dear father and many other dear friends will come also.

May the blessings of heaven rest upon the Free Circle, that is doing so much to spread the light of truth, which is mighty and will prevail.

MRS. J. Q. A. HILL.

West Newfield, Me., April 27th, 1893.

I am very much pleased to acknowledge a communication in the BANNER OF LIGHT of

May 20th, from my father, Joseph Snow of North Brookfield, Mass. It is very characteristic, and is correct in every particular.

He promised me before passing away that he would come to the Circle as soon as possible, and I am very much pleased that he has been able to keep his word.

Yours truly,

EVALYN DEVO.

having lived in that town myself for over forty years, until less than a year since. I knew him well by sight, also two or three of his brothers, who are now in spirit-life, but I did not know his immediate family. Sanford Taylou. East Walpole, Mass., March 28th, 1803

On reading your valuable paper of March 25th I discovered, with pleasure, a communicatlon from my uncle, SILAS SAWYER. The message is like him, and correct in every par-

message is the mill, and the paper to Clinton, Mass., I will forward the paper to Clinton, Mass., where his son resides, trusting it may prove a comfort to the family.

Yours respectfully,
MRS. E. A. WILLARD.

50 Orange street, Worcester, Mass., April 25th, 1893.

I find in the Message Department of THE BANNER of April 1st a communication claiming to come from Col. N. B. DIBBLE of Danbury, Ct., and am pleased to say the message is recognized by friends and acquaintances in this city as correct in all particulars, and thoroughly characteristic of the man. There seems to be no possible doubt of its origin. We certainly regard it here as very substantial proof of spirit-return and the continued conscious existence of the human soul.

Danbury, Ct. Henry Perry. HENRY PERRY. Danbury, Ct.

THE CLIMAX OF AVARICE.

In summer's heat and winter's cold Most human beings strive for gold.
This serried host of "sharps" and "cranks" Water their stocks and swindle banks. The more they strive the worse they grow, As all their dealings plainly show; But worse than all, neglect their health While gath'ring in and hoarding wealth; And thus they pass their numbered days With slight eclat, and slighter praise, Till Death steps in and calls a halt-Their only record is "DEFAULT"! While on this earth they are forgot, Paupers in spirit is their lot. L. C.

· Brokers

IN MEMORIAM.

Our Brother and President, MR. B. K. AMES, passed to the Life Everlasting on Tuesday morning, May 30th. His funeral took place on Friday, June 2d, from his late residence, 25 Daboll street, Elmwood; it was attended by a large circle of relatives and friends. The interment was at Foxboro, Mass. Dr. C. H. Harding, of Boston, officiated; his remarks were eloquent and appropriate. Singing by the choir: "Sleep, loved one, sleep, thy work is done," and "We shall meet beyond the river."

steep, thy work is done," and " We shall meet beyond the river."

Thus the harvesting is going on and the reaper is gathering in ripened sheaves. President Ames was a man strong and true to his convictions of right; steadfast in purpose, just in action, honest in all his dealings—thereby gaining the respect and esteem of those with whom he came in contact.

As President of, our Society for two years he was faithful in all the duties which devolved upon him, and always at his post. He was a firm believer in and advocate of the great cause of Modern Spiritualism.

As a Society and people we shall deeply miss the hearty hand-shake and welcome words of him we have been associated with; but our loss is fraught with eternal gain to him.

been associated with; but our loss is fraught with eternal gain to him.

The following REBOLUTIONS were adopted by our Association, Progressive Aid Society, and School, in memory of his faithfulness:

Resolved. That a great loss has been sustained by us all in the transition from the mortal of Bro. B. K. AMES; and that in the home, where peace and harmony ever reigned, his presence will be specially missed and mourned by those he field so dear.

Resolved. That we extend to his wife and family our sympathy and love in their bereavement, hoping they will be sustained by the knowledge and assurance that cometh from the spirit, that no bond has been broken—only severed for a time; that again in unison they will meet where there will be no more parting.

Resolved. That a copy of these Resolutions be sent to the family, and also inscribed on the records of our Society.

Mis. C. M. Whipplee. Vice-President

MRS. C. M. WHIPPLE, Vice-President
Providence, R. I., Spiritualist Association.
MR. CORNELIUS BLISS.
MRS. MARY PROCTOR,
Committee.

Passed to Spirit-Life,

From Green Bay, Wis., June 3d, Mr. John B. Lefebyre, at the age of 61 years and 9 months.

He was a kind and benevolent man. A true Spiritualist for a number of years, he was the treasurer of the Green Bay Spiritualist Association, of which he was one of the first members. He was universally regarded with respect and esteem by the large circle of relatives and acquaint-specs.

and esteem by the large circle of relatives and acquaint-ances.

Those endearing traits of character made him a kind husband, wise and tender father. The devoted wife and children—who have ministered their loving care to him— aithough grief-stricken, are consoled by the thought of his painless release, and the hope of his continually attending, watchful love.

A very large attendance of friends and neighbors testified.

watchful love.

A very large attendance of friends and neighbors testified at the obsequies to the high esteem in which he was held by all who knew him. Appropriate exercises were conducted by our inspired medium, Mr. J. B. Evraets, June 5th, 1893.

Jos. P. FRANCOIS, Sec'y.

From Painesville, O., on the morning of May 29th, 1893,

From Painesville, O., on the motoring of the Reuben Burnham.

The deceased had counted the years of his earth pilgrimage up to eighty eight—having enjoyed the conjugal companionship of his early chosen helpmet; for sixty-three years, and leaving her to finish her journey in patience, and to follow on to a reunion in that land where soul-ties are never sovered.

A mean of marked individuality and positive convictions, his neighbors pronounce him one of the best and kindesthearted individuals that ever lived.

Funeral services were conducted by the writer.

MYRA F. PAINE.

From her home in Pawtucket, R. I., May 25th, Mrs. Mary

J. Clough, wife of Chas. W. Clough, in the 47th year of her age.

Mrs. Clough had been in ill beaith for several years, but the immediate cause of her decease was pneumonia. She was one of the foremost workers in the Spiritual Cause, and (with her husband) the first to establish the Pawtucket Spiritual Association, which organization has been holding meetings for three years with good success. She was the heart and soul of the Society, and it was through her and her alone (almost) that the people of this city were brought to a knowledge of the now light.

She will be sadly missed not only by members of the Society, but by many outside the Association, for she was generally beloved, and had a kind word for all.

Her funeral took place on Sunday, May 28th, and was very largely attended. The floral offerings were exceedingly beautiful and numerous. The services were ably conducted by Dr. C. H. Harding, of Boston, Mass.

On Tuesday, May 20th, Wm. H. Burroughs.

On Tuesday, May 30th, Wm. H. Burroughs. On Adesday, any 30th, with it. Burroughs.

He has in the new state of being rejoined the beloved companion who was called home on January 17th last, and with whom he had lived in blessed communion here for over fifty-six years. What a blessed meeting was theirs in their happy spirit home.

Larchmont Manor, N. Y., June 4th, 1893.

May 27th, Stephen C. Davis, aged 64 years.

Ho had been a strong believer in Spiritualism for thirty, seven years, and tried to live up to its teachings. He had been a subscriber to the BANNER OF LIGHT for twenty-six years.

He was an affectionate and indulgent husband and father, a kind brother and good citizen. He was ever ready to help the sick and afflicted.

MRS. STEPHEN C. DAVIS.

Bryant's Pond, Me., June 5th, 1893.

From his home in Westfield, N. Y., May 28th, William B

Hawley.

He had been a Spiritualist for over thirty years, and a subscriber for the Banner of Light for nearly that length of time; he took a great deal of comfort in reading the messages on the sixth page. He leaves a widow and one child.

M. A. H.

'From the residence of her daughter, Mrs. David Glaisher in Leverett, Mass., June 4th, 1893, Mrs. Susan Starkey, widow of Prootor Starkey, aged 64 years.

The deceased had long been a great sufferer from cancer of the stomach. She was a firm Spiritualist, and the old campers at Lake Pleasant will miss her; she hold in kindly remembrance the dear ones she met there from year to year.

year.
The funieral, on Tuesday, June 8th, was attended by Rev. J. Harry Holden, paster of the Amherst church (Universalist).
MRS. M. M. WITTERS.

From Petaluma, Cal., March 18th, 1893, of Bright's disease

From Petaluma, Cal., March 18th, 1893, of Bright's disease, Ohester P. Hatch, aged 78 years and 9 months.

Himself and his estimable wife were firm believers in Spiritualism; for over forty years they have been devoted Spiritualists, and were ever ready to assist and promote that Cause with means and influence. Mr. and Mrs. Hatch were much beloved and respected in the community where they lived; several times during his sickness he saw spirit relatives come into his room, and called their names as they passed by.

MARY JAMES.

passed by. MARY JAMES.
From Aberdeen, S. D., May 23d, 1893, Charles B, Bach, at

From Aberdeon, S. D., May 23d, 1893, Charles B., Bren, at the age of 28 years.

He was conscious and talking rationally within ten minutes of his transition, and passed away in the full knowledge of the truths of Spiritualism. He was asked shorily before his death if he was afraid to die, and answered "Not a bit"; adding shortly after that he was conscious of the presence of spirit friends with him, and was filled with peace. His passage was instantaneous and painless, Within twenty-four hours of his transition his spiritual presence was made known to us, and we had the pleasure of gratifying a request that he made.

The funeral services were conducted by Mrs. Carrie Tryon of Minneapolis. He was the son of E. Bach, President of the N. W. Spiritualist Association, and my brother.

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1 52teow

Dr. C. E. Watkins

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Mediums in Boston.

Mrs. S. S. Martin.

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DR. JAMES R.COCKE,

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Miss A. Peabody,

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Mrs. Hattie A. Young, TRANCE, Business and Developing Medium. Sittings daily. Ladies 25c., 50c. and 3l. Gentlemen 50c. and 3l. 22 Winter street, Room 16, Boston. 4w* May 27.

Miss A. J. Webster,

TRANCE MEDIUM for Diagnosis of Disease, Business and Tests. No. 8% Bosworth street, Room 7, Boston. May 6.

Mrs. M. E. Johnson, BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Circles Thursday and Sunday evenings, 8 o'clock, 14 Winter street, Room 6, Boston. June 17.

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June 3

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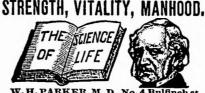
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Apr. 1.

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Apr. 29.

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6w* May 20.

May 20.

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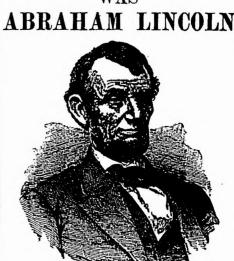
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Consumption and Rheumatism.

Banner of Light.

BOSTON, SATURDAY, JUNE 17, 1893.

Cleveland (O.) Notes.

To the Editors of the Banner of Light:
The summer season is fairly open; excursions, picnics and open air meetings are the order of the day,

The summer season is fairly open; excursions, picnics and open air meetings are the order of the day, and but one more Sunday remains (18th) before the O. P. L. and the Cleveland Spiritual Alliance adjourn for vacation—then Ho! for Lake Brady, where Capt. Lee, the president, is busy preparing for the grand opening the first Sunday in July.

Memorial Sunday.—The Ninth Annual Memorial Day, the first Sunday in June, took place in this city on the 4th, and was generally observed by the different societies here. The Children's Progressive Lyceum, that first inaugurated annual memorial services in monor of the irlends and co-workers in spirilife, held unusually interesting services—your humble correspondent presiding on invitation. Royal League Hall was made beautiful with flowers, plants and other decorations, thanks to the committee of ladies. A large soroll containing the names of nearly three hundred who have passed to spirit-life from this city, decorated the wall by the speaker's stand; and a very pretty banner was displayed, on which was inscribed: "The Lyccum's floral offering of love, in memory of the three worthy workers recently passed to spirit-life—Mrs. Zade Mickey, Mrs. Nellia Ackerson, Mrs. Emma R. Morris"—around which the children gathered as they marched into the hall and laid their floral offerings. The services opened with remarks from the presiding officer, followed by a mustical reading. After appropriate mottoes, and the reading of a "Silver Chain," brief addresses were made by Thos. Lees, Arthur I. King, Mrs. Carrie Hopkins (the Guardiau), Chas. Collier (ex-conductor), Mrs. Effic Moss, Chas. L. Watson, Mrs. Mary Moss, Mrr. Tillie V. Cooke, Thomas A. Black and Mrs. H. S. Lake, who made a short but thrilling address, closing with a musical invocation in which all joined. The West Side Society held similar services in Wieber's Hall in the afternoon, as did The Cleveland Alliance at Army and Navy Hall in the evening, the pastor, Mrs. Lake, elucidating the philosophy of death from the spiritualistic

work.

Our New Conductor.—The Ad. in last "Notes" for a new Lyceum Conductor was answered by Mr. Arthur I. King, a gentleman who is believed to possess all the requirements for such an important position. Mr. K. assumes his new position on the 11th, and although a new-comer (from Massachusetts) he has won many friends by his earnestness in the work during his stay amongst us

friends by his earnestness in the work during his stay amongst us.

Passed to Spirit-Life—Frederick T. Moss, the husband of Mrs. Mary A. Moss, the well-known local medium of this city. It is seldom our duty to chronicle a transition so sudden and sad as this. Bro. Moss was present at the Hall last Sunday in memory of the spirit friends, and to-day he is with them in spirit-life—beling overtaken by instantaneous death. [Obituary will appear next week.]

Grore-Meeting at Lake Brady.—The East and West Side Lyceum will hold their Annual Union Grove Meeting the last Sunday of this month (the 25th) at the beautiful camp-grounds at Lake Brady; full particulars later. Mrs. H. S. Lake will in all probability be the speaker of the day.

The Donation Fair and Entertainment, June 2d, arranged by Mrs. Effle Moss and other ladies, for the benefit of the C. P. L., was a financial and social success, netting quite a handsome sum for the Lyceum.

Fraternally yours, Thomas Lees.

WISCONSIN.

Milwaukee .- As Mrs. Ada Foye has completed with us her engagement for the month of May, it may be of interest to her friends and spiritual societies to learn something of her success and of the estimation in which she is held by a critical Spiritualist public. As President of the Milwaukee Progressive Society I feel confident that I express the sentiment of the Spir itualist public here in saying that Mrs. Foye stands among the very best of those who have ministered to our people from the Spiritualist rostrum. Our Society, feeling grateful for the good she has rendered us, expressed the sentiments entertained by the Resolution offered her as appended: offered her as appended:

offered her as appended:

PREAMBLE.—Whereas, As the engagement of Mrs. Ada Foye with this Society terminates to-day, and we desire to express in some manner our gratitude for the valuable services we feel she has rendered this Society and the public generally while with us; therefore,

Resolved, That a rising vote of thanks be given her—It being the sentiments of those who are ready to recognize her ability as a wonderful medium and benefactor, and true exponent of Spiritualism; believing as we do that she has no peer as a test medium, that the good she is accomplishing by her work is of priceiess value to the Cause and mankind in general. By the aid of her powerful mediumship honest converts are gathered into this belief and consoled by absolute proofs afforded such as no other religion can ofter. Her departure is deeply regretted by us all; she has made many friends while with us; consolation is only found in the happy anticipation of her return. She carries the best wishes for her happiness and success with her until we shall greet her again.

We have had very successful meetings; many at-

we have had very successful meetings; many attended regularly who had never before heard a spiritual lecturer. Mrs. Foye's guides have the happy faculty of sifting the wheat from the tares, and feeding hungry souls upon spiritual truths, no matter where they find them.

The Progressive Society has some splendid workers, and rare elements of intellectual and spiritual refinement. The number of such competent and earnest workers taking hold of the Cause and carrying it forward and unward seems to be rapidly increasing. ward and upward seems to be rapidly increasing.
With greatest pleasure I endorse sister Foye, and recommend her to all societies.

H. C. Nick.

CALIFORNIA. -

San Francisco.-Anna Danforth Loucks, the medium seer of the volume " Visions of the Beyond," has at length herself passed on to that higher life with at length herself passed on to that higher life with which, during her later years, she was much of the time in the closest of mortal relation. She was made comfortable in her last days by faithful friends whose contributions secured her a refuge in "King's Daughters" Home, from which her final departure took place, concerning which event the matron of the Home under date of May 25th, '93, thus writes: "Mrs. Loucks passed away Sunday evening, and was burled on Tuesday. She had a shock five or six weeks ago, from which she never recovered. She was very quiet and uncomplaining, and her death was entirely peaceful."

MAINE.

Rockland .- The last two weeks of our lecture course were filled by Mrs. M. J. Wentworth of Knox, Me. This good lady has been before the public twentyfive years, and is very careful, conscientions and honest in all her movements and utterances. She gives fine, clear, philosophical discourses, and improvises personal poems for parties present, which are very much admired, and occasionally she gives excellent tests.

F. W. SMITH.

lot griddle cakes,

Spiritunlist Camps.

Notes from Cassadaga.

On Wednesday, June 7th, it was my good fortune to find everything in readiness for the opening exercises of the Summer School of Psychle Science in the Octa-gon Building, two sessions of which were held on the first day and two on the day following.

first day and two on the day following.

Many great improvements have been made since last summer, among which must be noted the refurnishing of the Grand Hotel, the erection and opening of many new and beautiful cottages, new seats in the parks, which are also far better wooded and more resplendently abound with lovely flowers than ever before, and—most significant of all—the complete system of electric lighting, which now illumines the grounds and Auditorium to perfection.

The weather has been superb; consequently visitors are plentiful, and all express unbounded delight with the enchanting prospect which greets the eye on every hand.

with the enchanting prospect which greets the eye on every hand.

On Wednesday, June 7th, at 2 p. m., the formal opening exercises were held, and consisted of a brief introductory address by Prof. Barrett, who officiated as President in his well known amiable and genial manner; a song by Mr. and Mrs. Lillie; invocation by W. J. Colville; song by Mr. Lillie; addresses by Mrs. Lillie and W. J. Colville; hymn by congregation, and an original poem, in alternate stanzas, delivered impromptu by both speakers on themes given by members of the audience. Both addresses alluded to the past and future of Cassadaga, also to the World's Pair, and its mission to humanity. The attendance at these exercises was large, and deep interest was manifested.

At 7.45 p. M., W. J. Colville addressed a select and

At 7 45 P. M., W. J. Colville addressed a select and quite extensive audience in the Octagon on "Memory and Intuition," followed by answers to several perti-

quite extensive audience in the Octagon on "Memory and Intuition," followed by answers to several pertinent questions.

The hotel now accommodates guests at one dollar per day, and upward, according to size and location of room, by the week, till July 20th, after which date the rates will be necessarily higher. First-class board and room is offered at five dollars per week, which, considering the very superior entertainment offered, is amazingly cheap.

Excursions are already running from Dunkirk, and other neighboring places, and every facility is furnished to induce a large influx of visitors. The present number of people located on the grounds is about three hundred. There is a well-attended school for children, and indeed every requisite for instruction and comfort.

The first great crowd came on Saturday, June 10th, when there were public exercises in the Auditorium at 10:30 A. M. and 2 P. M., and a ball in the evening. The Northwestern Orchestra discoursed very fine music, and the day was truly a "Red Letter" day. The morning exercises consisted of music, and and dresses by Mr. Dennis of Buffalo, Lyman C. Howe and others, during the conference which preceded Mrs. Lillie's lecture, which was delivered with great force and earnestness.

In the afternoon "Organization" was the leading

Lillie's lecture, which was delivered with great force and earnestness.

In the afternoon "Organization" was the leading topic of thought. W. J. Colville was the announced speaker, but his lecture was supplemented by pertinent remarks from Mrs. Lillie and Hon. A. B. Richmond. Organization is certainly on the tapis at present, and though diverse views are expressed by different speakers, the root idea seems to be that organization on a limited scale is both practical and desirable, but in the endeavor to assume too great responsibilities a the endeavor to assume too great responsibilities a

the endeavor to assume too great responsibilities a danger lies.

The BANNER OF LIGHT had a very large sale from the platform after both meetings.

In the evening W. J. Colville lectured in the Octagon to a full house on "The True Relations Between Soul and Body."

The dance at the Auditorium was liberally patronized, and so was the meeting for the exercise of psychometry and palmistry held by Mrs. H. Danforth of New York.

ized, and so was the income.

chometry and paimistry held by Mrs. H. Danforth of New York.

Mediums for all phases of phenomena are settled for the season on the grounds, and a Scripture text may well be addressed to the inquiring public: "Come, for all things are now ready."

Sunday, June 11th, dawned very brightly, and the morning train brought a host of excursionists and new arrivals. Both gatherings at the Auditorium were colossal. The speakers were the same as on the day previous, but the audiences were far larger.

Public meetings are now held daily; at 2 P. M., Tues days and Thursdays, and Saturdays at 10 A. M.; Mondays, Wednesdays and Fridays at 7:45 P. M., is the present schedule; Sundays at 10:30 A. M. and 2 P. M. Intending sistors are respectfully informed that at no time of the year is Cassadaga quite so lovely as in the early summer; do not delay your advent, but come at once.

Queen City Park, Vt.

Opens July 30th and closes Sept. 3d. On the first Sunday (July 30th) Mrs. A. W. Crossett speaks; Aug. 1st, Lucius Colburn; Aug. 2d, 4th, 5th, 6th, A. E. Tisdale; Aug. 3d, Mrs. Sarah A. Wiley; Aug. 6th, 8th, 10th, J. Frank Baxter; Aug. 9th, 11th, 12th, 13th, Dr. George A. Fuller; Aug. 13th, Mrs. Emma Paul; Aug. 15th, 16th, 17th, 18th, J. Clegg Wright; Aug. 19th, 20th, F. A. Wiggin; Aug. 20th, 24th, 25th, 26th, 27th, Mrs. Cora L. V. Richmond; Aug. 22d, 23d, Hon. A. B. French; Aug. 27th, 31st, Mrs. Clara Banks; Aug. 30th, Sept. 1st, Mrs. 1da P. A. Whitlock; Aug. 31st, Mrs. Clara Banks; Sept. 2d, Mrs. Carrie E. S. Twing; Sept. 3d. not announced.

Circulars can be obtained by sending postal card to Dr. E. A. Smith, Brandon, Vt., or Hon. A. E. Stanley, Leicester, Vt. 1st, Lucius Colburn; Aug. 2d, 4th, 5th, 6th, A. E. Tis

Lake Pleasant.

[From our Regular Correspondent.]

The Twentieth Annual Convocation of Spiritualists is to be held here in a few weeks, of which due notice of the opening has been made. That it will be a notaole gathering is already assured. For the past nine-

ble gathering is already assured. For the past nineteen seasons, in each recurring August, an immense
concourse of people have gathered in these groves.
They have come from many localities and from different
climes. The first session is said to have been an experiment, suggested at a séance held in a neighboring
town, in which it was stated that the movement would
be a success, and that its influence would extend far
and wide. It has, indeed, been more than that.

Of the ploneers of this movement, the noble men
and women who planned and worked and watched
and waited—a few with hair silvered with that frost
which never melts, remain, with footsteps nearing the
sunset on this side and the sunrise on the other, "so
soon to view, so soon." Others, "earth's fitful fever
o'er," have passed to the "better land," there to
meet, not their belief, not their profession, but their
life-record; their good deeds sent before. It is expected that the session of this year will exceed all
previous ones in interest, for the stone which the
builders rejected is last becoming the chief cornerstone of the structure. NOTES.

The annual circular is out. Send for several copies The annual circular is out to be to be to be for your friends.

The Banner of Light is for sale at headquarters, also all publications of Colby & Rich; also many other books worthy of a place in the best library in the

world.

The train service for getting to Lake Pleasant is the most efficient we have had for many years. Thanks, gentlemen of the Fitchburg Railroad.

"The Headquarters" is open, and everybody is cordially invited to come in and take a big chair. The register is for your use.

Mr. William Washburn and son of Brockton are stopping at Mr. Jackson's.

Mr. H. C. Bennett of Chelsea is building a fine cottage on the corner of 6th Avenue and Montague street.

Recent Arrivals.—Mrs. Tozier and daughter, Mrs.

waffles and muffins are

delicious

some when made with Veland's Baking Powder Absolutely the Best's Powder

and whole-

Seaman and Mrs. Selleck, Mrs. Baldwin, all of Brook-iyn, N. Y.; Noble Hopkins of Ution; Mr. and Mrs. T. B. Battle, Athol; Miss Greeley, Templeton; Miss F. Hull, Mr. and Mrs. H. G. Amidon, of Thomaston, Ct. George James, Boston; Mrs. H. M. Flint, Boston; Mr. and Mrs. Shirley, Worcester; Miss J. A. Wilkin-son, Syracuse, N. Y.; Mrs. Sweetzer, Mrs. Neal, New York.

Ron, Syracuse, N. Y.; Mrs. Sweetzer, Mrs. Aven. York.
Mr. Fred. Haslam and Mrs. Haslam of Brooklyn, have been at their cottage on the Highlands for a few days. They will be here permanently July 1st.
The grounds have been cleared of debris, and put in good condition. The general appearance of the groves is better than at any time for ten years.
Expected Scon.—Dr. Frank B. Woodbury of Roxbury. His emporium—with that of Mrs. Chapman of Norwich—is looking finely; but the cottages should be open.

open. Lake Pleasant, Mass., June 10th, 1893.

Additional. The Ashby (O.) Spiritualist Camp opens Aug. 20th, and closes Sept. 4th.

The Clinton (Ill.) Camp-Meeting commences July 30th, and closes Aug. 28th.

The Orion Camp-Meeting, Island Park, Mich., closes June 19th.

The North Star Camp-Meeting, at Prospect Park, near Minneapolis, Minn., closes July 8th.

The Eleventh Annual Camp-Meeting of the Haslett Park, Mich., Association will be held at "Haslett Park," commencing Wednesday, July 27th, and closing Monday, August 28th, including five Sundays. Further particulars next week.

The Lake George (N. Y.) Camp Association grounds will—we understand—be dedicated July 20th.

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 68th and 57th streets, on Beventh Avenue; entrance on 57th street. Bervices Sundays, 10% A.M. and 7% P.M. Henry J. Newton, President. Knickerbocker Hail, 44 West 14th Street.— Meetings of the Ethical Spiritualists Society each Sunday. Mrs. Helen Temple Brigham, speaker.

Adelphi Hall, 52d Street and Broadway.— ectures and clairvoyant tests every Sunday at 3 and 8 P. M. dr. John William Fjetcher, regular speaker. A. E. Willis, lecretary, 283 West 13d 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—Mr. Tatlow; also public circle at 9½. All are welcome. Soul Communion Meeting on Friday of each week, 3 P. M.—doors close at 34—at 710 West 26th street. Mrs. Mary C. Morrell, Conductor.

Conservatory Hall .- Theodore F. Price lectured at this place, Sunday morning, June 11th, his subject "Is Death the End?" The lecture, which being: was strong and able, demonstrated from a scientific standpoint more particularly the existence of the spirit body and the spirit world; many new discoveries in relation to the occult forces recently brought to light being presented. Reasons were also given, from the spirits' point of view, as to why they strive so persistently to have their teachings disseminated among mortals.

Mr. Price's subject at the same hall in the evening

mortals.

Mr. Price's subject at the same hall in the evening was: "Is Presbyterianism Dying?" The present and the future status of that somewhat dogmatic denomination were dwelt upon, and a sharp parallel was drawn between its arbitrary teachings and the incontrovertible revelations of modern science.

The speaker said the "Mene, mene, tekel-upharsin" of Presbyterianism had been written in letters of fire upon the walls of her temples; that her creeds had been weighed in the balance and found wanting; Spiritualism was the modern Cyrus that had been besieging the Babylonian stronghold of Orthodoxy for forty five years, or ever since the first raps at Hydesville, and the white-robed hosts would soon be in possession of the citadel.

The church need not think that unchurching Dr. Briggs would stop the spread of heresy; the preachers would be obliged to keep pace with the progress of free thought, or their congregations would get away from them. The speaker was frequently applauded. Clairvoyant tests and readings were given after both the morning and evening lecture by Mrs. A. L. Albright of Philadelphia, and in every instance recognized.

The New York Park Park Haller Herbert Wedners.

The New York Psychical Society.-Wednesday evening, June 7th, the meeting was largely attended. After singing, the President presented an

tended. After singing, the President presented an abstract of a spiritual "sermon" by the Rev. Dr. William Lloyd, on the Sunday previous.

Mr. Glies B. Stebbins delivered a brief and learned address, and Mr. Geo. S. Bowen moved the addition of Mr. Stebbins and Mr. Luther R. Marsh to the delegates to the Psychical Congress in Chicago in September. The representatives, therefore, of the New York Psychical Society, are Mr. Marsh, Mr. Bowen, Mr. Stebbins, Mr. Price, General Parsons, and Mrs. Rich White—parties well-known and well able to illustrate the philosophy and facts.

Mr. Kempstre, the late graduate from Methodism into mediumship, under control delivered some admirable lessons of the relative influence and duties of spirits and mortals.

Mrs. Morrison recited a poem and presided at the plano. Mrs. Florence White then devoted the remainder of the evening to entrancement and tests, to the great satisfaction of the several receivers and their friends.

J. F. SNIPES.

Adelphi Hall. - Mr. Fletcher's closing lecture After singing by Miss McCarthy, he proceeded to

After singing by Miss McCarthy, he proceeded to sketch the work of the past two years, and the position taken by the guides upon the important questions of the day. From the beginning to the end it was a terse and comprehensive effort, and elicited round after round of applause.

Mr. Fletcher then gave a number of pointed tests, after which he held a largely-attended reception at the Albany Flats, where he resides. Mr. Fletcher will not close his office until July 1st, when he goes to the Adirondacks for the season. He speaks in Conservatory Hall, Brooklyn, for the next two Sunday evenings.

A. E. WILLIS, Sec'y. 268 West 43d street.

Arcanum Hall .- In the afternoon Mr. Tatlow (675 Dekalb Avenue, Brooklyn) gave proofs of spiritpresence by his gifts of clairvoyance and psychometry. In the evening, in the absence of Mr. Tatlow several articles were placed on the table, and he gave eighteen clear readings (some being remarkable) without one failure. Mrs. Lewis gave several clairvoyant descriptions, etc. Messrs. Moorey, Ostrander, Laidlaw and Mrs. Miguerey also aided with their medial gifts. It is our desire to keep the hall open during the summer. Flowers will be gratefully received.

MEETINGS IN MASSACHUSETTS.

North Scituate .- Mr. J. Frank Baxter paid his annual visit to Plymouth County on Sunday last, June 11th, rendering valuable service under the auspices of the Spiritualists in Gannett Hall, both afternoon

of the Spiritualists in Gannett Hall, both afternoon and evening. The day attendance was rather small, owing to the intense heat and a misunderstanding, but the evening audience was a very fair one, and noteworthy in its excellent quality. Several were present from surrounding towns, a number in the afternoon from Hingham, among them ex Postmaster. Edwin Wilder, and in the evening several actors from their summer homes at "the harbor."

The afternoon address, was practical and timely, and none of the Spiritualists hearing it could have been otherwise than profited.

In the evening Mr. Baxter by circumstances was forced to abandon manuageript, and he gave a meritorious discourse on the "Facts of Spiritualism." It was pronounced freely by the many who have heard the speaker often to be the best lecture he has ever given hereabouts. He had his audience with him, and this harmonious condition led to one of the finest seances ever given in the hall. Many descriptions were given, and the several spirits fully identified in such a way as to offer indisputable tests of Mr. Baxter's powers as a medium.

The Children's Lycenum, meeting each Sunday in

such a way as to otter indisputation.

ter's powers as a medium.

The Children's Lyceum, meeting each Sunday in this hall, suspended its session on this occasion, and will close its season with the Sundays of this month.

OLD COLONY.

Malden.-The First Spiritualist Society closed its meetings for the season on Sunday, May 28th, 1893; and on Thursday evening, June 1st, held its annual and on Thursday evening, June 1st, held its annual meeting, electing officers for the coming season. Mr. Frank Yaughn was chosen President; Mr. J. R. Snow Vice-President; Mr. S. O. Newhall, Treasurer; Mrs. S. E. Whittier, Becretary; and an Executive Committee chosen for the purpose of providing speakers for the Sunday evening meetings commencing Oct, 1st, 1893. The last season was the second year of the Society's existence, and proved (with the assistance of the Ladies' Aid) to be on the whole quite successful. Speakers having dates unfilled for any Sunday commencing Oct, 1st, 1893, to the end of the season, are requested to address John R. Snow,

Lynn.-The services at Cadet Hall Sunday afternoon opened with a song by Miss Amanda Balley (Salem), after which Mr. L. L. Whitlock spoke on the "Science of Spiritualism." A song by Miss Balley
was followed by remarks by Mrs. Dr. M. K. Dowlands under control, which were well received.
Another song was rendered by Miss Balley, then the
Rev. E. Falles addressed the audience.
The well-known medium, Mrs. Wm. S. Butler (Boston), who is always welcome to the Spiritualists of
Lynn, made a few remarks, and gave a large number

of tests and messages from spirit friends, which were all recognized, and were very convincing to the andictone. Mr. F. A. A. Heath made excellent remarks.

Evening services opened with a song by Miss Amanda Bailey's Quartet of Salem. Mr. Whitlook (Roston) then stepped forward and presented the President, in behalf of his many friends, with a roll-top desk and bookcase combined, which was received in an appreciative manner.

The Hon. Sidney Dean of Rhodo Island delivered one of his abic and instructive lectures, which was listened to with close attention throughout.

His thene was an analysis of Faith as received by the churches for so many hundreds of years. Reason had been held in close subordination to theologic dogma in the past, but the speaker proceeded to delineate the spread of its fearless, intelligent exercise in our day; one of its most prominent outcomes being found in the discussion and subsequent action in Washington, whereby Rev. Dr. Briggs was officially condemned by his brethren for using his reason regarding Faith.

After a song by the quartet, the wonderful test me-

garding Faith.

After a song by the quartet, the wonderful test medium, Joseph D. Stiles, held one of his very best soances, giving over one hundred names, all of which were recognized as correct.

Next Sunday good talent at 2:30 and 7:30.

T. H. B. JAMES.

South Deerfield!-Mrs. Mary A. Fisher writes: Since camp last summer we have had eight fine lec-

tures; one by Mrs. Clara H. Banks, two by Mrs. tures; one by Mrs. Clara H. Banks, two by Mrs. Holen T. Brigham, and two by Mrs. Tillie Reynolds—all of which gave great satisfaction. The two psychometric readings by Mrs. H. G. Holcomb (Springfield) were enjoyed very much, and the last lecture of the season was by Mr. Edgar W. Emerson, given Wednesday evening, May 3ist, when the largest audience that ever assembled on such an occasion was in attendance, many coming from adjoining towns. Both the lecture and the tests were fine, and it is the wish of the people that in the fall they may all come again, and many more."

Melrose Highlands .- It has been my privilege to make the acquaintance of Mr. D. E. Caswell and his estimable wife since he commenced meetings in their lovely home at Melrose Highlands, and I wish to express my appreciation of their noble, generous

work.

The teachings given through Mr. Caswell's instrumentality are all from the love realm, and comfort, encourage, elevate and strengthen the souls of those who listen; so that they are made more sympathetic, more charitable, and go away truly better men and women.

M. S. Wood. Stoneham, June 8th, 1893.

Worcester .- Dr. Geo. A. Fuller, our regular speaker for the past two seasons, closed his engagement June 11th. Dr. Fuller deeply appreciates the

ment June 11th. Dr. Fuller deeply appreciates the kindly feeling manifested by the Association.

Mr. Edgar W. Emerson will be with us June 18th and 25th—the latter date closing the season of meetings until September.

There was a large attendance at the Woman's Auxillary on Friday evening, June 9th. Mrs. Helen E. Smith, Mrs. Jennie J. Clark, Mrs. Amanda Brown and Mr. Levi Wiggin were the mediums officiating.

GEORGIA D. FULLER, Cor. Sec'y. 7 Mason street.

Lowell. - Dr. Drisco (Lynn) lectured, and Mr. James Bloomfield (of England) gave tests to good audiences, June 11th.—Next Sunday, Mrs. Edith E. R. Nickless (of California) will lecture and give tests. E. Pickup, Hon. See'y.

Growth of the Use of the Sound Discs for Deafness.

Question Raised or Doubts Entertained in Medical Circles as to Their Efficiency.

In a number of Medical Journals there have recently appeared several interesting articles as to the value and practicability of the Sound Discs invented by H. A. Wales, who has an office at 605 Ashland Block, Chicago. From data collected from men who may be looked upon each as an expert in the treatment of diseases of ear, it is learned that the Sound Discs are applicable only to cases of partial deafness, and do not in any way take the place of an ear trumpet, but that in those cases where the heartrumper, but that in those cases where the hearing is but partially defective they have been very successfully used. As there can be no harmful effects from their use, they are considered an important addition to the medical profession. Aurists have been the first to feel the beneficial results of this invention, and in view of such facts they consider it a part of wisdom to say nothing to discourage their uses at ode to say nothing to discourage their use, as to do so would ultimately be a great impediment to the progress already made toward the relief of this most obstinate affliction. The public themselves are most profoundly interested in the progress and success that has already followed the use of this simple invention.

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The Advance Conference meets at Mrs. Walton's, 436 Carleton Avenue, every Tuesday evening; 8 o'clock: Admission free. Emily B. Ruggles, Secretary.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at Girard Assembly Hall, Ninth street and Girard Avenue (entrance at Hutchinson street). President, Bent, P. Benner; Vice-President, James Marlor; Secretary, Frank H. Morrill, 221 Chestnut street; Treasurer, James H. Marvin. Services at 10½ A.M. and 7½ P.M. Lyceum at 2½ P.M. Spiritual Conference Association meets at the northeast corner of 6th and Spring Garden streets every Sunday at 2½ P.M. S. Wheeler, President, 472 N. 8th street.