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Original Story. MARY ANNE CAREW WIFE, MOTHER, SPIRIT, ANGEL.

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CHAPTER XIV-CONTINUED.

"The gentleman whom Mrs. Evans calls husband is thus kept in error and unhappiness: his natural inclination is to accept things as he finds them: although somewhat mild and slow of perception, yet but for her he would rise into wisdom and happiness very readily: she holds him back from heaven, and keeps him by her side in hell. Do you think, dear lady, that it is right for one soul to hold another in unhappiness or hell?" "Certainly not!" I replied. "But, perhaps, the hus-

band may lead his wife into happiness or heaven.'

"No," said Ursula; "for her mind dominates his, and holds it in subjection. A soul held in bondage is held in unhappiness or hell. Bondage of any kind is error and wrong. All captives should go free."

"Why need he remain in captivity?" I asked. "Why does he not leave her, and seek wisdom and happiness where it may be found?"

"Because she compels him to think that, as they were married by the laws of earth, they must remain married for all time: but, lady, they never were married according to heavenly laws; he was bound to her as a captive is bound to a tyrant, not married in sweet, heavenly union. True marriage should be a mutual blending of souls, should be reciprocal, giving and taking equally; neither one nor the other should be in any kind of bondage."

'How is it possible for one so young, one who has never been married, to understand such things so well?" I asked.

"I have been taught the true principles which govern marriage at the school for young ladies which I entered ou coming to this life, it being one of the principal subjects treated of in that school."

"My sweet sister Annie and her husband seem to be very happy together," I said. "Theirs must be a heavenly union.'

'Yes," she replied. "Annie was taught, like myself, just how to marry-just who her true mate was-and the result is harmony, happiness or heaven; it is the true union of love and wisdom. Are love and wisdom united in Mr. Evans's case? Does he represent wisdom and his wife love?" "Surely not," was my reply.

"Then it is not marriage, but bondage," she said. "Mr

as I ever was when in the earth-life. Once or twice, during wide apart, expressing great depth and intelligence. He the apparent night, I awoke. The gentle stillness, the soft | had a prominent, well-formed nose, with delicate nostrils. twilight, the sound of the water falling from the spraying His lips were sweet, but firmly set; his teeth, even, white fountains, lulled me back to repose. Surely, my dreams of and strong. A dark silken beard was just making its appearparadise were more than realized.

I should judge that we thus rested for at least ten hours. It was not dark night, such as there is on earth, and, really, l do not think it was dark at all outside of this beautiful little house; it was, merely, that we all needed rest, and by go sailing with him in his boat, and Herman said the boat closing the doors we obtained it. As for me, I could not get along, at this time, without rest corresponding with earth's night.

At length we heard Ursula moving about in the main room. I arose, bathed my face in the reservoir of the fountain; my little ones did the same. I smoothed out my hair and theirs, then we joined Ursula in the school-room. Soon all the children were there. We breakfasted, as we had supped, on fruit; and shortly afterward, Annie and Sigismund came in. When our fond greetings were over, Annie said:

"Sister, we will now go and visit Joey. We had better leave your little girls here to receive their morning lessons.'

And so, bidding Ursula and the children adieu, we went forth to pay my eldest boy a visit. Annie said that his schoolroom was near the banks of the other lake, the twin to this. We floated on until the corresponding lake came into view, and soon we paused before a small house, somewhat different instyle from the one we had left: instead of being circular in form it was square; yet it was surmounted by a golden dome, and, instead of a spire, there stood at its apex a bronze statue representing Hercules, with hammer upraised in his right hand; in the left he carried a flagstaffs and from it floated a beautiful flag of white satin, bordered with green and gold.

This building had the appearance of polished granite, with four large plate-glass windows; the entrance was arched, and the large key-stone was a brilliant diamond; the arch was deep, and within its recess was a door which appeared like solid oak. Seven steps ran up to this door: the first of granite, the second of marble, the third of gold, the fourth of pearl, the fifth of silver, the sixth of amber, the seventh a diamond. The door was entirely surrounded by stained glass windows, and there was an ebony knocker upon it. The house boasted no veranda, and stood even with what seemed to be a sidewalk of curious and very

beautiful tiles. This lake appeared very different from the other-its twin: instead of fairy-like boats it was covered with various kinds of shipping, and singular, but exceedingly beau-

tiful nalace boats, that seemed to be moving ranidly without any apparent means of locomotion. Sigismund pointed to these boats with a smile, saving :

"Mary, do you see those beautiful boats moving so swiftly through the water?"

"Yes," I replied, "and am curious to know by what means they are propelled."

"Electricity is the motive power."

"Electricity?" I exclaimed, in surprise. He assented, smilingly. I observed that all the boats on moves this little boat in the same way."

Agnes kissed me good night, and I was soon as fast asleep | of a graceful war horse: his eyes were bright hazel, large, ance. He was clothed in black velvet, with soft white ruffies at his wrists and on his breast. He wore nothing on his the wore nothing on his the bad but just stepped from the house. We were say standing in front of it. Joey insisted that mamma should was, indeed, large enough to hold us all. Annie and Sigismund thought we had better do as Joey wished, for I had not taken a sail yet on spiritual waters. The motive power of Joey's boat was electricity, so they told me. Joey was delighted, and ran on ahead, we following; and now I must describe the boat.

It was in form like a large skiff, and appeared to be composed entirely of mother of pearl. The inside of the boat, together with the seats, was lined with pink satin, and strewn with fresh white roses, whose perfume was most exģuisite.

Little Joey gave me his hand, assisting me into the boat with much gallantry.

"I knew you were coming, mamma," he said, "and so had Margarita all prepared for your reception : Margarita is the name of my boat," and he pointed toward the bow, where a figure head, veiled in misty white lace, held within its hand a wreath of flowers, and, as I observed them more closely, the small white daisies which composed the wreath formed letters, which spelled the word, "Margarita."

The boat was, by this time, skimming rapidly over the bosom of the placid lake, and I asked Joey to show me how it was moved by electricity.

"Mamma," said he, "I will it to go with my mind." "With your mind?" I repeated in some surprise. thought you said the motive power was electricity."

"And so it is," he replied; "but I am learning how to control electricity with my mind; still, mamma, Herman can explain it more fully than I can, for I am only a little boy yet, and can do things better than I can explain them.'

"Madam," said Herman, "will you please tell me what causes a bird to fly in the air? It certainly flies more swiftly than this little boat sails." "To be sure!" I replied. "Really, it seems so natural

for a bird to fly, I have never thought what caused it to fly." "Yet, there certainly is a cause, or the bird could not fly.'

And as he said this, a large white gull alighted on the stern of the boat, and eyed us without manifesting fear. Well, madam," continued Herman, "the bird's mind or will power causes it to fly. In earth-life it has a heavy material body, therefore it must be supplied with a material battery, and electric wires running to every part of its frame. The material battery is its brain, and its nerves are the wires. The battery-its brain-is worked by its mind or will-power, which sends currents of electricity all along the different sets of wires-its nerves-which it desires to move, and when it is flying the motive power is electricity; therefore, the motive power which causes it to fly is electricity, and so'of all motion whatever. Joey

CHAPTER XVI.

SAILORS' REFUGE.

SPOEY ran ahead, we following, until we came near a building. This building was not remarkable for its beauty of architecture: it looked more like a hospital than anything else, yet, not quite like the hospitals of earth.

The main body of the structure was similar to a round house, about ten feet in height, completely arched by a dome, as nearly all the buildings were in this beautiful world. There were four arched entrances-one north, one south, one east, one west-and these entrances had each two windows, one on either side, which made four doors and eight windows. The windows were also arched like the doors.

The body of the house was like pearl; the dome like very thick sea-green glass; and, stamped upon the glass, at equal distances apart, were four large vessels under full sail; and I perceived that the very thick glass appeared like the waves of the ocean. A tall flag-staff of shining gold ran up from the centre of the dome, from which floated a large white flag, the one I had seen hoisted at the time Sigismund waved his hat, previous to our landing.

We were walking leisurely, which gave me time to observe groves of palm trees, intersected with bread-fruit and cocoa-nut trees, dates, oranges and many other kinds of tropical fruit trees. The island was gorgeous with bright-colored birds of various kinds, brilliant flowers and tropical vegetation generally.

As we drew near, a man came forth to meet us. Joey an up to him with extended hand.

'How do you do, Captain?" he said; then, taking off his little sailor hat, he gave the regular seaman's salute. Sigismund and Herman did the same. Annie led me forward with a smile.

'Allow me to introduce my sister Mary," she said.

I raised my eyes to his and gave him my hand. He bowed over my hand and kissed it.

"Welcome, madam," he said. "All are welcome who desire to visit this home for lost sailors." "Have you any new ones to day?" asked Annie.

"Two were brought in a short time since," he replied. One, a young boy, the other, an old man. The old man still sleeps; the boy awoke a short time ago, and is calling piteously for his mother.'

The captain, as he was called, was a large man, and looked about forty. He was dressed in silver-gray trousers, together with a blouse, tied around the waist by a cord and tassels of gold; he wore sandals of sandal-wood; his dark brown hair waved gently to his shoulders; his handsome, noble countenance was extremely benign; the expression of his eyes mild and pitiful. They called him Daking-Captain Daking-and Annie whispered to me that he had not been here long himself, having been lost at sea a few months previous, but was much interested in the work of assisting lost sailors.

"One might easily associate him with the story of Robinson Crusoe, might one not?" she asked. "And he has an assistant who might well pass for good man Friday; but Friday is away just now, hunting for more lost sailors."

We now entered the building. Its lofty beauty surprised and pleased me greatly, for it was very large; the dome simply immense, and the pale green light which it shed over all things inside gave to them a peculiar charm; and as I looked at the pictured vessels, they appeared so real one could hardly believe them to be pictures. The interior of the building was even more beautiful than its exterior. The windows were curtained with rose colored silken draperies; the circular wall, which was some ten feet high before it joined the dome, was of frosted work, but of a very singular kind, which had the appearance of waving seagrasses, inlaid with all manner of beautiful shells, alternating with fishes, crabs, lobsters, and occasionally a great whale, together with pornoises and seals, while overlaying all was a sparkling work like hoar frost, glinting and glistening in the beautiful pale green light of the dome.

Evans has, in reality, been his wife's slave, during all their so-called married life, instead of her husband."

My eyes opened wide with surprise.

"Her slave?" I questioned. "Surely, you cannot mean just what you say."

"I mean precisely what I say," she replied. "Did not the law bind Mr. Evans to his wife when they were on earth?"

"Certainly; they were bound by the law together in mar riage."

"But when there is no marriage, what, then, must we call such a bond? There never existed between Mr. and Mrs. Evans mutual or conjugal love. Their marriage at first was one of convenience. Mrs. Evans's mind even at that time dominated his. She desired to own him, together with his estates, and the marriage bond made him her slave. She then considered that she owned him body and soul, and she treated him accordingly. Her strong will and stubborn mind made him as much her slave as ever Ponto was, about the only difference being that she could not have him whipped, and his higher position kept him from being obliged to perform very hard labor; but the relation which the two souls held toward each other was that of mistress and slave: his mind yielded always to hers, not from love, but fear. Her mind governed his, not because she loved him, but hecause she desired to bind him to herself for the benefit which might accrue to her personally. Now, the earthly marriage bond ceases at the death of the body: the bond which held Ponto her slave ceased at his death, and Mr. Evans is now as free as Ponto. The former wife and mistress has now neither husband nor slave: according to soul laws she has never had a husband, and he has never had a wife. How long her mind may be able to hold his in bondage I cannot say, but I think not very long. If their marriage had been a true one, or a marriage of souls, it would have continued forever. The death of the body releases thousands upon thousands of human beings from terrible bondage and unjust slavery in some of its manifold forms."

CHAPTER XV. REST.

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UPPER was now over. The St. Bernard, Faithful, entered the room with dignified slowness, and went then to Ursula, before whom he stood longer than he did to the others, as though he well comprehended that she was

"Good-night, old Faithful! Guard us well, my good dog, while we sleep!"

He then passed before me, gazing into my eyes as though he would have said, if the power of speech had been his:

You are a stranger here, yet I think you may be trusted."

Then he walked out and laid himself down by the gate, and Ursula said that no creature could pass that gate until she had given Faithful the morning signal. The outer doors were now closed, which gave the interior of this beautiful building the appearance of twilight, because of its heavily stained windows, and after we had all joined in singing a soft anthem of praise the little girls entered those beautiful compartments, two in each room : Ursula pointed to one which was vacant, saying that one of the couches I might occupy with my youngest child, while the other was for Agnes.

I was quite weary; the apparent day had been a very long one; I had seen a great deal for one day, and was very glad to rest. 当時に行われた。

the lake were quite small, yet very perfect, and all the boats were manned by boys, who appeared to be having a glorious time.

"These boys are at play," said Sigismund; "and yet their play is work of the most learned and scientific kind. All those boats which you see have been built within the minds continually."

This lake was surrounded by other houses, no two alike, yet all were beautiful in design and architecture. One of the little boats now glided up to a wharf that ran out into the water, and presently Joey came bounding toward us. To-day he was dressed in a sailor suit-a little jacket of blue, white satin breeches reaching to the knees, a straw hat with a golden band embroidered in stars, together with an anchor in each flying end of the ribbon. His little shirt and rolling collar were of pale blue satin. He wore ambercolored silk stockings, and his slippers were embroidered with pearls. His sunny hair floated nearly to his waist. He doffed his little hat, as he came toward us, waving it around his head as a salute, and then, running up to me, he cried:

"Oh, mamma! How glad I am that you are here to visit me! I shall show you all my toys, and all my inventions. The professor says I am getting along bravely. Oh, mamma, mammal I knew you would come here sometime, and I have tried to learn all I could, that I might have much to show you; and now you are here; you shall see all my treasures." Istooped and pressed my beautiful boy to my beart. Surely, grief could never come to me more! My little children, who were dead, were all preserved alive and happy-happy and beautiful as any of my dreams of heaven could be, merely a little different, but far more natural and useful. Sigismund's penetrating eyes seemed to read my thought, for he said:

"Mary, that which men call God is far wiser than any man or church has eyer dreamed. If spiritual beings had nothing else to do but to worship and praise, very little would be accomplished, either on earth or in the heavens. No doubt you have often heard the phrase about making one hand wash the other, and this is true of all life, either material or spiritual. One hand washes the other throughout all nature; the spiritual spheres are all busy-learning, imparting, reasoning, cultivating the arts and scienceseach mind following out the bent of its inclination; and then these hands turn and wash the others: that is, each mind turns its acquired knowledge to good account by giv-

to allow beings merely to spend their time in worship and praise: they must all work and acquire wisdom, that they may turn about and give to their brothers and sisters, their fathers, their mothers, their children, their friends and lovers, that all may be benefited, and at last made happy. Ah! here is the professor, or the teacher and guide of the school in which your little Joey is studying. Herman, al-low me to introduce Mary—the mother of little Joey here, and sister of my Annie--to your notice. She has but very lately come to this life, and this is her first visit to a school for little boys."

Herman took my hand kindly.

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Welcome, madam," he said, "most welcome; and I shall be very glad to show you our method here of teaching boys." Herman appeared a young man of perhaps twenty years, and a very remarkable young man, he looked. His figure was tall, upright, broad shouldered, and commanding: his hands, large, powerful, and, well-shaped: his, arms, indeed, were heroulean: his head was round, large, and massive, covered with short, dark ourls, and set on a neck like that

But the boat is a separate thing from Joey, while a bird's body is its own."

"This spiritual boat is not a separate thing from Joey, at the present time," replied Herman. "He is able to disengage himself from it at his pleasure, and put himself in communication with it when he pleases. This boat is an of those little lads, and they are inventing and building outgrowth of Joey's mind, and, therefore, a part of Joey, and when he connects the electric wires between his mind and the boat, he is able to move it as you see."

"But the boat has no nerves, like the wing of a bird."

"No; and an oar, such as men use for propelling small boats in the earth-life, has no nerves; yet it is moved by an arm that has, and the oar in its turn moves the boat; yet there is no mind, or nerves, within the oar; but the boat, the oar, and the man's arm, are all connected in such a way that the boat is propelled by electricity-the electricity running on the nerves, or wires, of the arm of the man, and his mind, or will-power, governs it, and every independent motion which the boat makes: but it is the resisting power of the water which propels the boat, after all; for without that the boat would not move, despite the efforts

which the man puts forth. Now, the resisting force in this case is not the water, but the atmosphere, the spiritual atmosphere, which is ether. Ether, or the ethereal atmos phere, which is the spiritual atmosphere, resists or retards electricity, or electric rays. Now, observe Joey's skiff, how it rolls lightly on a golden rudder, which acts like a scull Now, Joey shoots the electric rays from his mind, or willpower, ahead; the ethereal atmosphere acts just as water does on earth, resists the rays. Joey is in communication with the boat through the rudder, and thus we are propelled. All locomotives and steamers on the earth will presently be propelled by electricity; but there they will be obliged to use a material battery, which will move paddles, wheels and oars, yet all must be connected with the battery by electric wires. Soon all great weights will be lifted by electricity. Magnetism and electricity are the motive powers which move all the worlds in space, as well as the cause of all light and heat."

Herman was very learned, no doubt, but I was not yet able to fully understand all that he desired to teach me; yet I comprehended much of it. Joey's eyes were fixed intently on some object in the distance: observing this, I said :

"Dear child, what are you so earnestly looking at?"

"Do you see that little island in the distance, mamma?" he asked, pointing in the same direction in which the boat was being propelled.

"Yes; I do see something that looks like an island, and as we move on it appears more distinctly."

"We boys here named that island Robinson Crusoe's island," said 'Joey, with sparkling eyes. "I am going to and there. Oh! we have great fun on the island," he continued. "I think we like to play there better than anywhere else. All the boys in my school have clubbed together and we have built a refuge, or home for lost sailors, Oh mammal we do good as well as have fun. It is really work which we do, but we make our work here all play. I built this boat, but then, it's my play-boat. Don't you think it a very nice boat, mamma?'

"The nicest and most beautiful I ever saw," was my reply; "but I feel intensely interested in that island. Shall we get there soon?"

The floor appeared like a hard, dry beach of beaten gold. In the center of the room was a round divan of rose colored velvet. There were easy-chairs of the same material. There were harps, violins, horns, bugles, a grand piano, and other musical instruments; also small tables, covered with music, books and flowers.

About three feet distant from the beautiful wall were posts equally apart, between which hung hammocks, low down; these hammocks sparkled with jewels shining between all their meshes, and each had a pillow of white satin, embroidered in pale blue and gold. Two of these hammocks were occupied, one by an old man still asleep; by this I mean he had not yet awoke to consciousness since being drowned, but his disenthralled spirit had been received by Captain Daking's assistant, and fetched hither to be cared for until he should awake. In the other hammock lay a wild eyed boy, about twelve years of age, moaning piteously, and calling for his mother. One could readily see that he was not yet conscious of his whereabouts or surroundings: that he was not even aware that his spirit was out of his mortal body.

"Oh! Cap'n!" he moaned, "do n't send me aloft in this gale. I don't feel strong; I'm not used to it. I shall fall -I know I shall! Oh, Cap'n! Cap'n! I can't go! Just hear how the wind blows! We can't even keep our feet on deck. Oh! Cap'n, spare me-spare me! Oh! my mothermy mother-my poor, poor mother! She will die if I am drowned. My mother told me just how it would be. She did n't want me to come to sea, but I would n't mind her, and ran away from home. Oh, Cap'n! Cap'n! let me live and go home once more. I want to see my mother! Oh, mother! mother! I will never go to sea again-nevernever!"

Then he would catch his breath with a gasping, shudder= ing scream, and grasp and claw with his hands and feet, as though trying to climb the rigging of a pitching, tossing vessel, all the while crying:

"Oh, Cap'n I Cap'n I do n't-do n't kick mel Oh, it hurts awfully! I am only a little boy; I don't feel strong enough. can't do it; I shall fall and be drownded!"

Then would come more gasping, gurgling, struggling and soreaming; again his poor little hands and feet would claw wildly at the supposed rigging, then once more he would ory out:

"Oh! Cap'n, Cap'n, do n'tshoot! do n't shoot! I'm goin'! I'm goin'!"

And he would claw fiercely, with starting eyeballs and frightened, agonized features; then his hands and feet "In about five or six minutes," replied Joey. Herman smiled benignly, Sigismund waved his sailor hat toward the island, and as he did so I saw a white fiag hoisted highin air, although I could not distinctly see the building, from which it was waving. Soon our little boat touched the shore, and we'all landed.

BANNER LIGHT. OF

Original Essays. THE IMPRESSIBILITY OF MIND.



HE more we contemplate the active manifestations of the human mind the better satisfied we become that we know but little concerning the more hid-

den sources of thought, or where to find a dividing line between our natural and spiritual realizations. The organic functions of the intellect, soul or spirit are so nicely attuned to the objects and uses of life that we seldom consider how easy it is to think from the force of interior causes, or the more common motives resulting from normal contact and intelligence.

Mind is a very pliant instrument of ideas, feelings and impulses. Its ordinary activities are largely prompted by the senses of sight and sound, but its greater needs are often supplied by the unperceived imposition of extraneous influences. All outward things tend to engender reflection within the sphere of mental consciousness, and yet the varied sensibilities of the soul may be set in motion by the process of psychological command.

In its natural condition and action mind is affected by the motions and movements, size and shape of all objects, their grace, beauty and quality of form and life. Everything tends to impress its susceptible faculties with images of pleasant or disagreeable thought, just as a mirror reflects the forms of things that appear before it. We are not altogether responsible for our conceptions and characteristics; they are the product of unsolicited causes, inward elements and material operations. The intellect grinds out the grist that is brought to it. The eye, which is the central organ of the senses, receives its ever-varying lessons; the ear bears constant witness in support of the uninvited yet acceptable gift of being; mind is the recipient of expected and unexpected intimations and suggestions. Spiritual as well as material things attract its attention, and govern its purposes and interests.

We cannot refuse to take on impressions or object to the reception of sense-emotions and the employment of reason, even if we would. and yet we may object to any unwise use or acceptance of them. We are virtually placed between the influences of two worlds, of two conditions of life-the seen and the unseen. It is not external things alone that we look upon or contemplate with pleasure and profit. Human ideas, efforts and ambitions are not alto gether dependent upon the verities of a repetitious and visible state of existence. Mind is a spiritual entity, and seeks a knowledge of higher attainments and opportunities. It is, likewise, a very accommodating servant of will-power, and is moved and controlled by the desires and wisdom of others. Reflections, sensations, feelings, tendencies and purposes seize upon our hearts and actuating intelligence, and we inadvertently obey their silent, swerving and persuasive demands. The dead ho less than the living, may be instrumental

in imparting to our consciousness a sense of justice, happiness or misery. We may feel the shock of aversion, or the genial sympathy of attraction. We may receive a needful warning when danger approaches or life is in peril. We may enjoy the normal benefits of manhood and life, or we may take on the urgent convictions, intuitive and happy fancies that come to us from the more exalted sources of spiritual light, guidance and knowledge. While we are oreatures of the mundane world, and are supposed to act, as a general thing, from the force of self-evolved views and the necessities of outward existence, we may not presume to avoid the more potent powers that are frequently and secretly employed to aid us in the unceasing struggles and trials of life. Very few persons justly consider or properly comprehend the real nature or value of the psychical forces and aids that are incessantly gifts were ample, and that he used them to very utilized in the promotion of human interests and welfare. There are those who realize the nearness of some prompting and admonishing intelligence, but the great majority of mankind are quite unaware of the use of or the benefit derived by them from the secret service of occult and concealed instrumentalities. Of course, as already suggested, it is generally supposed and believed that all of our reflections. purposes, motives and acts proceed from the inciting causes that repose in nature, and our own organic functions of mind; that all our personal opinions and realizations belong to and originate within the sphere of our own mental aptitudes and aspirations. Without psychical knowledge, without spiritual insight and exaltation, it could not be otherwise. Living on the material plane of being, our finer sensibilities are unavoidably dull and inapprehensive. We cannot easily appreciate the wisdom of inviting helps and aids, in the pursuit of happiness and life, of or concerning which we know but little. To be cautious is the first impulse of reflection, but there are those who swerve to the spiritual side of being and experience as inevitably as water runs down hill-They are by birth and inclination always in close sympathy with hidden things, and in this respect, and for this reason, more likely to be specially gifted than others. The measure of spirit contact and control is governed altogether by personal circumstances and disposition. Every one is more or less receptive of spirit ual impressions and guidance, but it is only in the better development or awakening of our mental faculties, thoughts, feelings and emotions that we are enabled to deal with the finer figures, images and ideas that come to us, frequently and unexpectedly, from interior and silent sources. The difference between our ordinary psychical experiences, those that are common to everybody and in which we all have questionable confidence, and the deeper and stronger inspirations that awaken within us both a sense of conviction and satisfaction, is clearly marked and unmistakable. The first are suggestive of timely hints and imposed assistance, while the other reminds us of the possibility, if not certainty, of conscious aid from and direct mental intercourse with the departed. There is as much difference between these two conditions of mental receptivity and of spiritual purpose and interest as there is between the picture in outline and and it is equally as unsafe to make excessive the finished work of the artist. But we cannot say that psychical impressions relate strictly to the higher action of mind. They apply equally as well to every sense of feeling and to every object of desire and will. A case in illustration of the above may be

mughter of William L. Marcy, formerly Gov. | could hear the characters of his novels speakernor of the State of New York. This young ing to him and to each other. Robert Louis the time of her father's death, which occurred stories in dreams, and that the "Brownles" on the fourth of July, 1857. In the midst of her ald him in all his literary work. A French joys and pleasures on that memorable day, it writer declared that while he was composing was noticed by her companions that she suddenly became very cheerless, sad and despond- another he had the taste of arsenic in his ent, and all efforts made by them to arouse her from her unhappy state of mind were unsuccessful. When asked the cause of her singular conduct, she said: "I feel unaccountably impressed with the fear that some signal calamity has overtaken our family." So firm was she in her belief in the truth of her conviction that she threw her handkerchief over her face, and, weeping like a child in the agony of grief, left the company in which she had been enjoying herself, and retired to a room where she could give free expression to her sense of sorrow. It was subsequently learned

away at the very time of this occurrence. There was not the least knowledge or suspicion of the death of the great statesman in possession of his daughter or her friends at the time mentioned, yet the impression of sadness was as deep and the expression of grief as strong as usually accompanies actual knowledge and understanding, although it is safe to assume that they were purely psychical in their origin-the product of mental contact with some departed relative who felt an interest in the welfare of the family, however unconscious the sensitive girl might have been of

that Governor Marcy very unexpectedly passed

angelic nearness. influence and care. Such instances of spiritual perceptivity and foreknowledge are not uncommon. They occur among all people and in all countries. In them we can easily discern something of the delicacy, kind assurance and tender affection with which our invisible friends and protectors admonish us, and govern our movements, thoughts and purposes in life. But such are not always the methods of the watchers above. It is somewhat otherwise where a person has actual knowledge of the things of the future, or where the human mind has been educated up to the standard of spiritual light and understanding. Positive information is often

and quickly given to the seer from spiritual

sources, and that when the recipient is enjoying full consciousness of mind. It is said of Apollonius, the Tyanian sage, born about the beginning of the Christian era, that while he was engaged in addressing an audience at Ephesus, he suddenly stopped short in his discourse, as if in great surprise, and, looking around, exclaimed in a changed voice and manner: "Well done, Stephen! Take heart! Kill the tyrant!" Then, after a moment's pause, he again remarked: "Domitian is dead! He is killed this very hour!" It was subsequently ascertained that the Emperor of Rome, who was a cruel and remorseless ruler, had been killed by a dagger in the hand of a conspirator at the very moment Apollonius had so strangely mentioned it. In this case we have a very direct and emphatic instance of spirit-influence and communion. Swedenborg described a fire raging in Stockholm

when he was a hundred miles away, the truth

of which was confirmed by a courier, who arrived a few hours later, in every particular. The ministrations of the departed are usually given to correspond to the state of the beneficiary's mind. The medium is known to the invisible guardian in the full measure of his or her situation, understanding and needs. It was an easy matter for the gifted Nazarene to tell the woman at the well certain facts connected with her personal history, for the reason that the "still small voice" of his unseen angel attendant could impart them to his interior hearing, and all he had to do was to repoat them in open speech. He was, also, easily enabled to tell the fishermen where to cast their nets in order to be successful on the same principle or by the same method, and he did so. He was a true seer, and in thought-interwith his immortal from childhood. While his aims and counsels, his doctrines and teachings might not have embraced the highest degree of wisdom at all times, it must be admitted that his spiritual good advantage on many occasions. There is but one law governing the psychological action of the human mind, and that law is applied and graduated to meet the demands of needful use in its application to individual wants and requirements in life. Some persons are more easily guided by the process of mesmeric control than others. Some are not susceptible to such influences to any appreciable extent, and probably live and die without them. Among the ancient seers, Daniel, the Hebrew prophet, was a most noted example of what is called in our day a "sensitive." He was, really, the most distinguished and the best accepted of all the Babylonish soothsayers. He was born with a leaning to the spiritual side of mentality and experience, and he cultivated this natural bent of mind by habits of temperance and moderation. Like Jesus of Nazareth, he prayed and fasted, and was in every way full of sturdy, spiritual principles. Monsus, the celebrated sage of Ionia, was another subject of clear psychical impressions and asseverations. In his time no one could give more substantial evidence of discerning wisdom, inspiration or foreknowledge. When asked by Calchas, a rival seer, how many figs there were upon a certain tree, he at once replied, "Ten thousand and one." The figs were gathered and counted, and his answer was found to be correct. Mopsus was unerring in his predictions, but it was not so with many cotemporary prophets, and we are well aware that most modern seers have made mistakes. Infallibility does not belong to man, and hence it will not do to cast aside forethought and reason in our examination or acceptance of psychical experiences and phe-

lady was visiting friends in the city of Troy at | Stevenson tells us he receives the plots for his the description of a person who had poisoned mouth as distinctly as if he himself had been poisoned. The poet, Alexander Pope, who was a very nervous yet resolute man, saw an arm coming through a stone wall to greet him. He accosted its owner, whom he could not see, but the uncivil member at once melted away. Dr. Johnson says he heard his mother call him in a clear voice, though she was at the time in another city far away. These men were conscious of the possession of great intellectual gifts, of strange feelings, emotions and sensations; but, probably, were not aware of the direct mental influence of the angel monitors under whose care they labored and from whom they received in some measure their remarkable impressions and talents.

Our psychical ideas and inspirations often bring us into very close relation to the departed without our knowing it, and men and women of vital temperament and studious habits are quite likely to invite these abnormal and often peculiar consequences. But such is not always the case. Daniel McCartney, the great prodigy of memory, had his gift without any apparent concentration or effort of mind. He remembered facts and data without any seeming limit, yet never learned anything from books. His mathematical calculations were marvelous in the extreme. Napier's Logarithms cost years of study and great intellectual genius and power of calculation. McCartney did not need these tables. The deductions that cost Napier years of wearisome toll and research. McCartney solved at once without paper, pencil or mistake. When asked by Prof. Merick how he was enabled to arrive at such off-hand and correct answers to difficult problems, he simply replied : "I just know 'em, that's all." It was clearly shown, however, from replies he gave to questions propounded by Prof. Perkins, the astronomer, and others, that there was strong reasoning power exer cised somewhere or somehow behind these wonderful mental manifestations. The same phenomenon presented itself in the case of Blind Tom, the extraordinary negro musician. He not only improvised music, but repeated the works of the most noted musical composers after once hearing them, doing so at any time for years afterward, and seldom missed a note.

Mind may be psychologically pinioned and guided, like the needle of a compass. It is always subject to the stronger will-force, and easily moved and directed by the wisdom of higher intelligences. The chasm between ordinary impressibility of mind and what may be termed telemental or voiced speech of the spirit, is very narrow, and yet, for ulterior reasons, the latter is seldom realized or enjoyed. Socrates, Neema, Plotinus and Porphyry are all said to have held auditive intercourse with "familiar spirits," or "tutelary demons." Swedenborg enjoyed the same privilege during the last twenty-seven years of his life. An drew Jackson Davis has named this gift "clairaudience "-clear hearing-in contradistinction to "clairvoyance"-clear seeing-a state of mind which he has exalted above all others under the broad title of the "superior condition.'

Socrates recognized the state of "visions," but avowed his disbelief in the value or responsibility of seeing mediumship. He thought that such experiences were purely subjective, a negative product of mental action; a state in which the individual could exercise no discriminating judgment or determine the question of the verity of things observed. With him the "angel voice" was the only desirable means of communion with the departed, and even that method was given as opportune and suggestive rather than ory or familiar. He is very earnest and explicit in telling us that he was seldom mistaken when he followed the Dæmon's unparticularized counsel. Even after much experience and long acquaintance with occult phenomena, men and women of mediumistic susceptibilities have differed in their ideas and conclusions in regard to "spiritual gifts," their significance, value and actuating cause. Some have believed them to be of but little account, the result of supernatural laws, of irrational religiouszeal, a rare and inexplicable expression of overdone functions and faculties of mind-those that usually lie dormant and inaccessible, or, otherwise, some morbid and demoniacal inclination. There are others who look upon them as of divine origin and import, and maintain that they are intended as a special favor to those who habitually sacrifice life's joys and pleasures to advance the moral and religious welfars of mankind. Most of the old time prophets assert the God-given origin of all forms of mental and physical phenomena. Samuel, the last Judge of Israel, says: "The Spirit of the Lord spake by me, and his word was in my tongue." The Lord is said to have conversed with Moses many times, and Joshua, his successor, was guided by divine counsels in the government of his people. The Scriptures are replete with evidences of strange personal impressions and inspirations; and the only point of difference between ancient and modern spiritual developments and gifts consists in the definition of words, and the explanations given by various authors to specific forms of manifestation and personal experience.

year. Medicine had been administered all this time, prescriptions being changed frequently, shelves in the pantry looked like a young apoththe had suffered many things of many physi- stir the heart like a clarion. His familiarity clans, AND HAD SPENT ALL THAT SHE HAD, and was nothing bettered, but rather grew worse.' So the patient became restive; there were no good results, nothing but swallowing medicine day after day. The situation became so abso lutely monotonous, that one day he suggested that it might be best to change, and try another doctor. "Oh! no," said the M. D. 'hold on; do n't get discouraged; I 'll fetch you honesty at the outset, and not tormented the patient a year, and bled his pocket?

The next move was to call in a woman-a clairvoyant. She sat down, told him his feelings very minutely, described the development of the disease and its progress, in the end assuring him that he could be speedily cured. She administered medicine, the patient declaring he could feel peculiar symptoms all through the system, a prickly sensation even to the ends of his fingers and toes. Possibly there was a "reaction" where the medicine met with the poison drugs distributed all through the tissues. Medicine was left; with directions; there was a mending process observable in a day or two, and in less than a week there was voided a double handful of gall-stones. He was a changed man, and in a week more resumed his work, as he himself expressed it, "rugged as a bear."

The world is full of similar cases, yet the Regular doctors have the supreme impudence to enter our halls of legislation every now and then, and demand that their system shall have the exclusive sanction of law!

WILLIAM FOSTER, JR. Providence, 16 Peace street.

WI-NE-MA, THE MODOC INDIAN HEROINE. BY J. JAY WATSON. To the Editors of the Banner of Light:

The clipping from the San Francisco Examiner, entitled "The Modoc Pocahontas," which was so kindly sent to me from your office a short time ago, calls up so many vivid recollections, it occurs to me that a letter to THE BANNER, reciting a few of my experiences with some of the Modoc Indians shortly after the terrible baptism of blood in which Major-General Canby and the Rev. Dr. Thomas met their sad fate, would be interesting-especially Interesting to the readers of your widely-circulated journal, because it was through the promptings of the great sympathetic heart of its senior editor, Bro. Colby, assisted by a few others, that the unfortunate Indians I refer to were enabled to return to their homes in the far West, after a sad and almost cruel experience among the Eastern philanthropists :

One day in March, 1875, I happened to notice in the columns of one of the daily papers that several of the Modoc Indians who took part in the terrible "Modoc" war, were about to be placed upon exhibition in a public hall in New York City. I had read pretty carefully various accounts about these Indians, and their noble endeavors in defending their wives and chil-dren and homes from the encronomments of the white man; and I therefore resolved to be present at the first meeting, or I should perhaps call it an entertaipment; for the Indians were advertised to show their dexterity in the use of the bow and arrow, and Col. A. B.

fords a marvelous instance of fidelity to principio, against every tomptation and injury. occasionally a five dollar one, till one of the Brilliant and graphic in description; exceedingly happy in his choice of topics; his lightest ecary shop. He was much like the young illustrations have always a meaning which woman mentioned in Mark v: 20, where it is said cannot be misunderstood, while his appeals with the Indian tribes, their old and young, their moods, wants, wrongs' and ambitions, makes his lectures of peculiar interest, and cannot fail to give the American people a better understanding of a question involving the nation's honor, and do much toward a correct solution of the 'vexed problem.'"

The lecture referred to, and over which Wendell Phillips presided with so much diground all right." In about a week the patient | nity and honor, was delivered in Park-street took in the situation, and peremptorily dis ohurch, Boston, Mass., on the evening of May missed the doctor, telling him that as things 24th, 1875, by request of Wendell Phillips, were going death could not be far off, and the | Stacy Baxter of Harvard University, and other event would be too expensive if he continued distinguished gentlemen. Col. Meacham dehis services. Then said the doctor, "I've done livered this lecture one hundred times in the the best I could. To tell the truth, I really don't various oities and towns of New England know what ails you." Why not have exhibited alone. In his book entitled "Wi-ne-ma and her People," Col. Meacham graphically describes his experience on the dreadful day of the Modoc tragedy; the death of Maj. Gen. Canby and the Rev. Dr. Thomas; the horrid mutilation of his own body and the superhuman acts of Wi-ne-ma, who, at the risk of her own life, saved his as well as those of others, and whose_name will live in history as one of the greatest heroines of modern times. Simultaneously with the attack on Gen. Canby and Dr. Thomas, an Indian by the name of Schonchin sprang to his feet, and, drawing both a knife and a pistol, shouted "Chocke la ' (blood), pointed the pistol at Meacham's head and discharged the weapon, the bullet tearing through the collar of his coat and vest. Before the next shot, Wi-ne-ma was between Schon-

> arms and pleading for Meacham's life. Col. Meacham staggered backward some forty yards, while the heroic Wi-ne-ma struggled vigorously to save him. At this juncture Schacknasty Jim joined Schonchin in the attack, and Wi-ne-ma, running from one to the other, continued to turn aside the pistols aimed at the colonel until he went down. After he had fallen he raised his head above a rock, and at that instant Schonchin again shot at him, this time with so much precision that the ball struck him exactly between his eyes, but the blow being a glancing one, simply tore open the scalp without killing him. Another shot from Schacknasty Jim struck the colonel on the right side of his head over his ear. This bullet stunned him, and he became unconscious. Stripping the apparently dead man of his coat, pants and vest, the Indians left him, saying to Wi-ne-ma, "Take care of your white brother."

> chin and his victim, grasping Schonchin's

Col. Meacham in his own language then proceeds: "Wi-ne-ma wiped the blood from my face and straightened my limbs, believing me dead. It was her who was among the first to kneel beside the mattress whereon I lay in the great tent among the wounded; in company with her brave husband, day after day and night after night, she faithfully watched over me; and while a three days' battle was raging, this Pocahontas of the lava-beds became a Florence Nightingale in the army hospital, among the victims of her cousin's bullets, bathing the burning brows and administering nourishment, prepared by her own hands, to the wounded and dying. The soldiers were assured of her fidelity, and with united voices declared her to be a ministering angel." One of the objects dearest to Col. Meacham's heart was the hope that he might live long enough to in some way prove his gratitude to this noble Indian woman, who had not only saved his life by her unparalleled courage and persistency, but by her efforts had repeatedly prevented outbreaks which would have resulted in death and devastation. Col. Meacham's earnest'desire, which he constantly expressed to me, was to purchase for Wi-ne-ma and her ittle family a modest home, in whi

nomena. It may seem desirable that the recipients of heavenly favors should be always reliable in word and judgment, but any one who has made the laws of mind a study, or weighed the evidences of history in the balance of reflection, must have concluded that error is common in dealing with spiritual as well as material things. The claims of the seers, mediums and abnormalists, of every grade and class, need to be looked upon and inspected in the light of scientific research and studious thought. Unstinted zeal in any cause is a sign of haste, folly and danger. It is unwise to be too confident in obscure and doubtful matters, demands upon the unseen visitants who see fit to look after our many urgent wants and interests in life.

We are often benefited without asking for aid, and the means employed to that end are,

TRUTH STRANGER THAN FICTION. AN ALLOPATHIC NUGGET.

To the Editors of the Banner of Light:

The letter of Mrs. Phelps of Springfield, Ill. in No. 1V. of Prof. J. Jay Watson's "Experiences," reminds me of an incident occurring in the city of Providence a year or two ago, in the practice of an allopathic physician. All such things should go on record, as an offset to the efforts of the M. D.s to establish a medical monopoly, and enthrone themselves as the czars of the century.

A mechanic, residing in the north part of our city, somewhat limited as to his means, was ailing. He was losing strength, feeling badly all through. Toward night every afternoon he became so tired and weak that he could hardly financial embarrassment, among comparative keep up. So he dragged along day after day; three mouths to fill, pairs of feet to shoe, backs to be covered at home. He knew the good wife could not meat the emergency if he gave out. So he wearily labored, till at length nature could go no further.

He kept about house, and in a day or two called in a dootor, a regular, sheep skinned allopathic M. D., who had the poor fellow on his many times, strange and variable. Charles back in less than a week. Days passed, weeks

acham, in whose charge they were, was to deliver a lecture showing that there were two sides to the Indian question.

Arriving at the hall, to my great surprise there was not a score of persons present! Col. Meacham came upon the platform, and, in a few well-chosen words, introduced the following-mentioned persons: Mr. Frank Riddle and his wife Wine ma, the famous Modoc woman, who had, by her noble daring, saved his own life and those of several white settlers; their littleson, Jefferson Riddle, Col. O. C. Applegate, and seven Indians, whose names were George Harney and wife (Cylet Indians), Scar-Faced Charley, Steamboat Frank, Schacknasty Jim (Modocs), and David Hill, otherwise known as Tecumseh (a Klamath Indian). The paucity of the audience seemed to act as a pall upon brave Col. Meacham, as well as his party. Mr. Robinson, the owner of the place in which the exhibition occurred, at this juncture kindly informed Col. Meacham that he could use the hall gratuitously. The performance was a most interesting one, and Col. Meacham's eloquence soon captured the hearts of all present. He gave a most graphic and thrilling account of his experience with the downtrodden children of the forest, and although suffering at the moment from the effects of no less than twenty-three serious and almost fatal wounds. this self-sacrificing hero could still tell truthfully both sides of the question. The world at large little realizes the terrible sufferings and privations endured by this Christian martyr during the years he was battling for the rights of the Indian. His untimely death at Washington; Feb. 16th, 1882, cast a gloom over many hearts, both in the homes of civilization and red man's wigwam.

At the close of the entertainment I succeeded in raising a little money, which I handed to the good Colonel, and also accompanied himself and the Indians to their hotel. A remarkable com. bination of circumstances threw Col. Meacham and myself constantly into each other's society, and during his sojourn in New York he was an almost daily visitor at my house, often accompanied by some of the Indians whom he had brought with him, for the high and holy purpose of aiding them in telling the "palefaces" their side of the question which had been so long-and still is-so sadly misrepresented and misunderstood. Covered with wounds inflicted with the knife and bullet of the Indian, in constant physical pain and strangers, this brave and heroic soul could still face popular prejudice, do justice by and demand justice for a race at whose hands he had suffered as no other man ever did and live. That great and immortal advocate of human rights, Wendell Phillips, in presenting Col. Meacham to an audience in Boston, said: "Never before have we had such a witness upon the stand. Suffering with pain and wounds at their hands, that he should yet lift olsed from the experience of Miss Mary Maroy, Dickens used to say to his friends that he rolled into months, till they measured near a up his voice in the behalf of the Indians, af-

might pass her days in that peace and quiet to which she is so justly entitled.

A few days ago I received a letter from Mr. Frank Riddle, the husband of Wine-ma, accompanied by the manuscript of a book which he is about to publish, giving a full description of the terrible tragedy of the lava-beds. have read the manuscript discursively, and find it full of the most soul-stirring events, many of them almost surpassing belief. Wine-ma Riddle, her husband and her son are now living at Clear Lake, Modoc Co., Cal. It seems most remarkable that our Government should not in some tangible way acknowledge the noble services of the brave Wine-ma, who, all things considered, has proved herself beyond question among the bravest of the brave.

I have occasionally endeavored to interest our American women in behalf of this extraordinary woman, but with little success. A hundred years hence a monument will undoubtedly be erected to her memory, and the future historian will faithfully chronicle the great valor of Wine-ma. Why not make her heart glad now while she is still with us?

255 West 43d street, New York City.

DARWINISM VS. IMMORTALITY.

The believer in man's immortality who has accepted Darwin's theory of the "Descent of Man" as true or probable, and sufficient of itself to account for the product of an immortal being, must have overlooked or solved for himself- difficulties that to me appear insuperable.

The laws of natural selection and environment can do no more than gradually unfold and finally perfect in a subsequent series something existing potentially in the original pattern. But a theory of embryonic immortality subject to such a law is inconceivable. It follows, therefore, that if man is immortal, either his primal ancestor, the fish, say, was or is immortal, or that immortality was conferred by the Creator either directly or through the agency of some higher or supernatural law upon man or upon one of his prototypes subsequent to the fish.

That our little finny progenitor was or is immortal (except as to fame) is a theory that no modern thinker accepts or can accept. But if immortality was subsequently added to or implanted in man, or in one of the species in. tervening between him and his original type, whether by the agency of some higher law or by a direct act of the creative spirit, then at that point the chain of natural evolution suffers total disruption.

In Darwin's theory of the "Descent of Man," then, there appears to me to be no basis whatever upon which the doctrine of man's immortality can rest. STACEY J. OFFORD. Helena, Mont., 1893,

No other blood medicine so utilizes the results of scientific inquiry as Ayer's Sarsaparilla.

BANNER OF LIGHT.

Banner of Bight. BOSTON, SATURDAY, JUNE 24, 1898.

The Lost Atlantist or the Antediluviun World.

A strikingly elaborate and ingeniously meritorious paper on the above theme, long one of profound interest to poet and geographer, was read by MEREDITH B. LITTLE last February before the Glens Falls (N. Y.) Lyceum, the outline and salient points of which the readers of THE BANNER will, we are sure, thank us sincerely for presenting to them in its columns. They will not fall to be deeply interested both in the peru sal and in the reflections which it will excite. The story of the Lost Atlantis has, until a very recent date, been treated simply as a romantic fable. Vessels and cities and an ocean have been named from the sunken Island by those who little knew they were using the honored nam+ of a real continent, covered with ruined citles, and that the surging billows of a restless sea now roll more than a thousand fathoms above the homes and graves of a buried nation. For a thousand years the legends of the buried cities of Pompell and Herculaneum were treated as myths, and they were spoken of as the "fabulous cities"; the an tiquarian of the present century has demonstrated their existence. And the story of Lost Atlantis has shared no better fate, for until a very recent date it it has been treated simply as a romantic fable. It is within the period of a century that the theory of the great age of our planet has attracted the attention of people, although proven by nature's own statement engraved on the everlasting rocks. Myths and legend ary traditions, gradually attached to the great religions of the world, are and always have been a serious impediment to an unprejudiced consideration of truths discovered or theories advanced by the scientist, the historian, the geologist, and the antiquarian. The work of the archieologist has proven many of the statements of Herodotus, "the father of history," and the intellectual world has restored him to respecta bility; while the Jewish chronology is now discarded by scholars as unreliable and worthless. Herodotus repeated the statement of the Egyptian priests who claimed to possess a record of ancestors whose lives antedated Jewish, or, as it is sometimes called, Bible chronology.

The dvidences exist that there once existed a large island located in the Atlantic Ocean, outside of the Straits of Gibraitar, the west coast of France, Spain, and Portugal, and the northwestern coast of Africa. it being probably the remnant of a great continent that once extended far down the centre of the Atlantic. Plato, in his "Dialogues," relates of Solon, the great law-giver of Athens, who visited Egypt six hundred ÿears before the Christian era, that the Egyptian priests said to him: "You (the Athenians) have no autiquity of history nor history of autiquity." These priests acquainted Solon with the fact that they possessed records of "many great and wonderful deeds performed by the Athenians some nine thousand years before his time, the greatest of them all being their resistance to a mighty power aggressively wanton against the whole of Europe and Asia," to which the Athenians put an end. This power, they described, ' came forth out of the Atlantic Ocean from an island situated in front of the straits which you (Solon) call the columns of Heracles (Straits of Gibraltar), the island was larger than Libya (Northern Africa) and Asia (Minor) put together, and was the way to other islands; and from the islands you might pass through the whole of the opposite continent which surrounds the true ocean," probably referring to the continent of America. In this island of Atlantis there was, said the records, a great and wonderful empire, which ruled over that and several other islands, and over parts of the continent, and held in subjection the parts of Libya within the Columns of Heracles as far as Egypt and of Europe as far as Tyrrhenia. The ancient Athenians defeated the invaders and preserved from slavery those not yet subjected, and freely liberated all others who dwelt within the limits of Heracles, But afterward occurred violent earthquakes and floods, and in a single day and night of rain all the warlike men in a body sank into the earth, and the Island of Atlantis in like manner disappeared and was sunk beneath the sea.

The Empire of Atlantis was founded by Poseidon afterward deified as their ancestral God. He had five pairs of twin sons, and he gave the eldest, Atlas-after whom the island Atlantis and the surrounding ocean was pamed-the principal part of the island; giving

from the Pillars of Hercules, This is historical evidence gleaned from the Old

World, proving the existence of Atlantis. Now for the record of the New World in relation to it. This is the continent described in the foregoing as "lying toward the West." Dr. Plongeon, a distinguished American antiquarian, in the course of seventeen years' research in Yucatan, and other parts of Central America, lias made many startling and valuable discoveries among the ruins of ancient temples, palaces and cities, with which those countries abound. He discovered a key to decipher the inscriptions on the ancient buildings. He interpreted the famous Troauo inanuscript, supposed to have been written about the year 600 of the Christian era, being one of the few sacred books of the Mayas, as the ancient people of Yucatan were called, that escaped the destructive fury of the religious fanatic, Bishop Landa, who accompanied Cortez on his marauding expedition to Yucatan. The Spanish priests wantonly burned every book, and destroyed every record of a wonderful civilization dating back to a vast autiquity, that came into their hands. One chap ter in the Troano gives an account of the submersion of a great island called Mu, in the Atlantic Ocean, no doubt the same island known as Atlantis. Being twice upheaved, it says, the land suddenly disappeared during the night, the basin being continually shaken by volcanic forces. Being confined, these caused the land to sink and rise several times, and in various places. At last the surface gave way, and ten countries were torn asunder. Unable to stand the force of the seismic convulsions, they sank, with sixty-four millions of inhabitants, "8060 years before the writing of this book." The author of another Maya book known as "Codex Cortesianus," also describes the same cataclysm, agreeing with that in the Troano Dr. Plongeon says a poem in the Maya language is composed of the letters of the Greek alphabet, that describes whirlwinds, deluges and earthquakes during which the land of Mu was submerged and disappeared. He likewise found in Yucatan, carved in intaglio on the stone lintel over the interior doorway in the rooms on the south side of the sacred college of the learned priests of the ancient Mayas, a relation of the fear/ul cataclysm that overwhelmed the "land of Mu" (Atlantis), and the building is known to this day by the name of Akab clb, or the dark or terrible writing. In 1884, some workmen who were excavating upon the Carlbbean coast of Nicaragua unearthed a huge rock covered with sculptures and glyphs, that when deciphered were found to be a record of the submergence of a vast territory formerly existing in the expanse measured by the Central Atlantic and the Saragossa

Here we have the surviving records of the vicissitudes of a great antiquity, taken from two continents. separated by a vast expanse of sea, and inaccessible each other by any method of communication of which we have a record prior to the twelfth century. This is enough to show that these records are not coincidences of the fantastic imaginations of early writers on opposite sides of the Atlantic, practically agreeing in the most important facts narrated; but rather that they are founded upon actual occurrences perhaps imperfectly outlined, yet more natural and better defined than the average of other very old his torical statements, as we are obliged to view them through the hazy obscuration of a vast antiquity.

Science, too, has wrenched from the depths of the ocean her long hidden testimony, her long concealed evidence of the exact geographical locality of the sunken continent, the lost Atlantis, of which the Azores islands are but the mortuary remains. The ships of the United States, England and Germany have made deep-sea soundings and mapped out the bottom of the Atlantic. The result is the discovery of a great elevation of connected ridges reaching from a point on the coast of the British Isles south wardly to the coast of South America above the Amazon, thence southeastwardly across the ocean to the coast of Africa near the Gulf of Guinea, thence south wardly down the Central Atlantic. It rises about 9,000 feet above the great Atlantic depths around it and in the Azores, St. Paul's ridge, the Ascension and other islands, it reaches the ocean's surface. This is the backbone of the ancient continent which once oc cupied the whole of the Atlantic Ocean. These con necting ridges formed the pathway from the Old World to the New, by which the plants and animals of one continent travelled to the other, black men found their way from Africa to America, and red men from Amer ica to Africa. Near the northern extremity of this ridge is a great plateau, mapped as the "Dolphin Ridge," about 1,000 miles wide and nearly 3,000 miles in length, covering an area greater than the whole United States east of the Rocky Mountains. Its average depth below the surface of the ocean is less than two miles, and a much greater height above the surrounding ocean depths. The centre of this elevated land is opposite the "Pillars of Hercules," or Straits of Gibraltar. The Azores islands form the summits of its most lofty mountain peaks; these islands bear evidences of having been rent by tremendous volcanic convulsions, while around them, descending into the sea, were found great strata of lava, and the whole face of the sunken land was covered for thousands of miles with volcanic debris. The "Dolphin Ridge" is probably the now sunken Atlantis described by Plato. The other parts of the ridge may have gone down by a gradual process of sinking or in cataclysms such as are described in the ancient Central American books. Geological research furnishes abundant evidence of the possibility of the destruction of Atlantis by processes consistent with nature. We are in the midst of great changes and are scarcely conscious of it. The whole coast of South America has been seen by us to be lifted up bodily ten or fifteen feet and let down again in an hour. We have seen the Andes sink two hundred and twenty feet in seventy years, In the coast line of China yast transpositions have taken place. The ancient capital, doubtless located near the centre of the empire, has now become nearly surrounded by water, and its site is on the peninsula of Corea. The southeastern United States coast is gradually going down into the sea, and the coast of Greenland is sinking so rapidly that the inhabitants no longer build near the water's edge. The north of Europe and the Atlantic coast of South America are on the other hand, rapidly rising. Within five thousand years the shores of Denmark, Sweden and Norway have risen from two hundred to six hundred feet. At Ramsgate, on the west coast of England, are to be seen the ruins of aucient docks more than two miles from the sea. On the Ecuador coast at different points, ancient pottery, images and other articles made of terra cotta, gold and copper were taken from a stratum of ancient surface earth which was covered six feet deep with a marine deposit. This land, after occupation by men, had subsided and settled below the ocean, remained there long enough to accumulate the deposit and been elevated again to its former position above the sea level. It is now once more subsiding. The great anthracite coal fields of Pennsylvania afford the most striking demonstration of this continuous rising and sinking of the earth's surface. They furnish positive evidence of no less than twenty-three different changes of the level of the land during the formation of two thousand feet of rock and coal, cov ering vast areas embracing thousands of square miles. But great geographical changes are not always the result of gradual processes; they are at times caused by appalling seismic convulsions. The possibility of the great cataclysm described by Plato was doubted by the ancients, but they possessed limited geographical knowledge of the world. Now we possess the records of islands lifted above the waters, and of others sunk beneath the waves; accompanied by storms and earthquakes similar to those which marked the destruction of Atlantis. In 1783 a new island was thrown up from the sea by volcanic action near the coast of Iceland, and soon disappeared; on the main land twenty vil-lages were destroyed by fire and water, and nine thou-trai America; the grammatical forms and syntaxes of submerged by an earthquake, with two thousand square miles of territory. In 1815 a terrific eruption affirms that the aucient Maya hieratic alphabet dis occurred in the island of Sumbawa, near Java, and covered by him is as nearly like the ancient hieratic only twenty six persons out of a population of twelve thousand escaped. In 1775 the most tremondous earthquake of modern times occurred at Lisbon, the nearest lantis, an underground sound of thunder was imme-] The forms of many of the letters of the Mana, Phone

Islands situated in the Atlantic several thousand stadia the greater part of the city, and in six minutes sixty thousand persons perished. The marble quay, crowd-

ed with terror stricken people, suddenly sunk with all on it, and not a single dead body ever came to the surface. Where the quay went, down the water is now six hundred feet deep; Humboldt says a portion of the earth four times as large as Europe was simultaneously shaken. The earthquake was felt from the Baltic to the West Indies, and from Canada to Algiers. Near Morocco, five hundred miles from Lisbon, during the same convulsion, the ground opened and swall lowed up a village of fifteen thousand inhabitants, and closed again over them. The centre of the convulsion was probably in the bed of the Atlantic at or near the burled island of Atlantis.

The legendary traditions of deluges that destroyed the greater portion of the human race appear to have been, in the olden times, almost universal; and stripped of the mythical details woven around them by the superstitions of ages, there still remains the probability of one great cataclysm that was the foundation of ,all. In the East the deluge was attributed to cloud-bursts in the legends of races at a far distance from the ocean: while nations on the coast describe it as the sinking of land into the sea. The nations of the Old World preserved legends of a terrible destruction of human life by water, from which their ancestors, the founders of their particular nation, alone escaped. In the New World, the Aztecs, the Toltecs and the North American Indians respectively possessed legends of a deluge, of migrations from an island called "Aztlan" or "Atlan," and of the flight of their ancestors in escaping from an island in the east that sank into the sea. The Egyptians and the ancient Mayas alone had no traditions of a deluge. Why? Simply because both of these nations possessed historical records of one great convulsion of nature, the sinking of Atlantis, from which all the deluge traditions of other countries apparently have originated. These traditions began with the story of the terrified survivors who escaped from the sunker island.

The identity of animals and plants of the Old and New Worlds is likewise startlingly striking. All, or nearly all, belong to the same genera, while many even of the species are common to both continents. indicating that they radiated from a common centre after the Glacial Period. In the post-glacial deposits of Europe and America similar remains are found, testifying to their coming from a common centre and spreading over both continents alike. The fossil beds of Nebraska prove that the horse originated in an undeveloped form in America, while the fossil remains of the camel are found in India, Africa, South America and Kansas. The remains of domestic sheep are found in the débris of the Swiss lake-dwellings of the Stone Age, and the domestic horse, ass, hog and goat also date back to a like great antiquity. We have historical records seven thousand years old, and during all that period no similar domestication of a wild animal has been made. A majority of the three thousand and more plants catalogued from the fossil beds of Switzerland of the Miocene Age have migrated to America. In America and in Asia the principal domesticated tropical plants are represented by the same species. The inference is strong that the great cereals must have been first domesticated in a vast antiquity on some continent which has since disappeared, carrying the original wild plants with it, for none of them in their wild forms are known to exist at the present time.

The stage of civilization would never have been reached by man through his native energy alone; external influences and contact with other conditions have been necessary to his continuous progress and development. Food and shelter are his first necessitles; hence the bow and arrow, to secure sustenance were of greater importance than the steam engine and applied electricity are to-day. What we call material civilization becomes in time the common heritage of the human race. The Roman civilization was simply a development and perfection of the civilization possessed by all the European nations. We find on both sides of the Atlantic precisely the same arts, sciences, religlous beliefs, habits, customs and traditions, not separately reached by the same steps, but all drawn from a common source, possibly the lost Atlantis, or from countries within her empire. Plato tells us that the people of Atlantis possessed architecture, built temples, palaces, and walls; this art was found in Egypt and in Europe as well as in Peru and Central America. The Egyptian and Peruvian walls sloped inward, and the tops of their doors were narrower than at the bottom. Yucatan, says Dr. Plongeon, now nearly depopulated, anciently was densely peopled by a highly civilized nation, judging by the great number of large cities whose ruins are sown through the forests of the country, and indeing also by th fices that were once the temples of the gods or palaces of the kings and priests, their walls covered with inscriptions, bas reliefs, and other sculptures that equal in beauty of design and masterly execution those of Egypt and Babylon. The mounds of Europe and Asia were constructed in the same manner as the mounds of America; both were used as burial places for the dead. The pyramids of Egypt, Assyria and Phonicia had their duplicates in Mexico and Central America. The use of coment and the construction of the arch were known on both sides of the Atlantic and in both hemispheres the style of ornamentation was the same. The Atlanteans possessed the art of sculpture; so did the American and the Mediterranean nations. The Atlanteans mined ores and worked in metals, including tin, copper, bronze, gold and silver; all of these metals were possessed by the American nations. The working of metals probably originated in America or in some region to which it was tributary, perhaps Atlantis. Sailing vessels were known to the Peruvians and Central Americans; in 1502. at an island near Honduras, Columbus met a party of Mayas in a large sailing vessel equipped with sails. The American nations manufactured woolen and cotton goods; they made pottery as beautiful as the wares of Egypt; they manufactured glass, and engraved on precious stones. The Messiah of the Aztecs-Quetzalcotal-condemned all sacrifices but that of fruits and flowers: Plato records that the sacrifices of the Atlanteaus consisted of fruits and flowers; the first religion of Egypt was of the same character, and fruits and flowers were offered as sacrifices. The Egyptians and Peruvians alike believed in the immortality of the soul and the resurrection of the body; and, with the Aztecs, many of the nations of Central America, and the Indian tribes, they preserved the bodies of their dead by embalming. The Peruvians, Mexicans, Central Americans, Egyptians, Phomicians and Hebrews each had a powerful hereditary priesthood. The same customs existed on both sides of the Atlantic. Both peoples manufactured a fermented intoxicating drink from barley and maize. Both had the institution of marriage, a part of the ceremony being the joining of hands; and both recognized divorce. Both Americans and Europeans erected triumphal arches. Both Egyptians and Peruvians held agricultural fairs. Both took a consus of the people. The Peruvians, Egyptians and Chaldeans divided the year into twelve months, and the months into weeks. On both continents tattooing was practiced; European and American sailors preserve to this day an universal ancient custom: the war paint of the American savage reappeared on the stained body of the ancient Briton; and it has been suggested that the painted stripes of the clown are the survival of a custom once universal. The art of writing, or the use of the phonetic alphabet, is of exceedingly remote origin. Pliny says "letters were always in use." Strabe asserts that the inhabitants of Spain possessed records written before the deluge. Mittord, in his history of Greece, says, "nothing appears so probable as that it (the alphabet) was derived from the antediluvian world." A wonder ful similarity exists between the alphabets of Egypt tral America; the grammatical forms and syntaxes of sand people, one sixth of the population, perished. In the Maya and Egyptian tongues are almost identical, 1819, on the Indus, the fort and village of Sindree were while it is known that the Egyptian language has no cognate in either Asia or Africa; and Dr. Plongeon covered by him is as nearly like the ancient hieratic alphabet of the Egyptians as two alphabets can possibly be; showing that the Mayas and the Egyptians either learned the art of writing from the same masport on the European coast to the site of the lost At- | ters, or that the Egyptians learned from the Mayas.

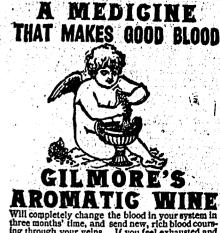
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hieratio Egyptian languages, and the inscription on the stone of Moab, all indicate a common origin.

Some stones have recently been discovered in the Canary Islands bearing soulptured symbols similar to those found on Lake Superior, leading to the conclu-sion that the first inhabitants of the Canaries and those of the West were one race. How is it to be explained, without Atlantis, that the early Egyptians depicted themselves as red men on their own monuments? Or how do we account for the representations of negroes on the monuments of Central America, or the carved heads of the elephant so freely used in the ornamentation of temples throughout anglent Mayax? And from whence came the originals for the sculptured heads representing minutely the features of several distinct races of Asia and Africa, found on the temples and palaces of Chichin Iiza and Uzmal? At the former, "the city of the sages," Dr. Stockwell says, "Here progressive Hindoos, Thibetians, Mongollans, Aryans, Chaldeans, Ethiopians, Egyptians, Iberians and Atlanteans met to worship at the same altars, and sat under the teachings and higher wisdom of the priests."

In the national museum in the City of Mexico may be found heads made of terra cotta representing Egyptian, Malayan, Mongolian, Hindoo and Aztec types, which were exhumed near the Mexican capital. The representation of lost Atlantis is a large head artistically cut from a block of green serpentine of the color of the ocean. The half closed eyes simulate in expression the eyes of a drowned person. It is covered with nautilus shells, and its mouth is covered with the imitation of an ornamented lock such as has been found in ancient Mexican ruins, made of bronze. It is considered the work of the Mayas. Many evidences in harmony with the records and with physical testimony are derived, also, from the persistent appearance of the phantom [spirit] forms of these antedlluvian people, which have attracted attention to this interesting land of romance.

These ancient Atlanteans express great confidence that a positive knowledge of their once powerful nation will yet be revealed to and recognized by the world of science. A venerable Atlantean philosopher in a materialized form wrote thus: " Under the grand law of periodicity one generation is superseded by another, and all is death and life and progress. Evolution follows evolution, and there is no hand that can stay the onward march of truth. It is by these laws of nature that kingdoms and empires, states and nations, rise and fall. The old must die and be superseded by the new. Behold the progress of art, science, literature and philosophy. Ah, yes. The wheels of knowledge are continually turning toward the earliest history of our nation, the same as that of all races who have inhabited the earth, and whose records now lie buried in oblivion. Soon there will be no mile of sky, no spot of earth, no knot of water, that will not be probed by the chemist, the astronomer, the geologist, the anatomist, or the explorer, May they prove in time the truth of the history of our lost race! Silent Atlantis! Thy ruins are under the flowing waters, grim skeletons of faded glory."



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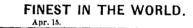


the remaining part together with the other islands and the continent lying to the west, to the other sons, which their descendants ruled for many successive generations. The country was described by the Egyptian priests to Solon as being of extraordinary fertility, with vast mineral resources. Kings and potentates never before held such an amount of wealth, by reason of the extent of the empire and the numerous contributions from foreign countries. They possessed horses, cattle and elephants. They constructed temples, palaces, docks and harbors. Three water and two land zones circumscribed the centre of their metropolis, connected with the sea by digging a canal six miles long, one hundred feet deep and three hundred feet wide. They built the palace on the central island, with its zones of land and water, ornamenting it for successive generations until it became a marvel of size and beauty. They constructed a Holy Temple in the centre of the interior of the citadel and ded:cated it to Cleito and Poseldon, which remained inaccessible and was in an enclosure of gold, and thither they brought the fruits of the earth in their season and sacrificed to each of these two gods. The outside of the temple was covered with sliver and the pinnacles with gold. The interior of the roof was ivory, with gold and silver adornments. Statues of gold stood in the temple, the god (Poseldon) himself standing in a chariot and touching the roof with his head. Around him were a hundred Nerelds riding on dolphins

The Atlanteans had fountains and baths of hot and cold water brought from natural springs. There was a race-course on the outside of the metropolis three hundred feet wide and seven miles long. The docks swarmed with vessels of war and were piled with naval stores. A circular wall enclosed the city forty five miles in extent, and habitations densely crowded the entire area. The canal and the largest harbor were full of vessels and alive with merchants coming from all parts, and multitudinous sound of human voices and din of all sorts was kept up night and day. A plain of seventy five thousand square miles adjoined the royal city, which was of great fertility, and had been cultivated for many ages by generations of kings. Around it was constructed a great canal six hundred feet wide, one hundred feet deep, and nearly twelve hundred miles long, through which, by transverse passage, the collected products of this feitile plain were conveyed to the city. They gathered the fruits of the earth twice in the year, having the benefit of the rains in winter and introducing the water of the canals in summer. This vast garden plain was densely populated. And there was likewise a vast multitude that peopled the mountains and the rest of the country. The laws as handed down were inscribed on a column at the temple and on it; walls.

Besides these records as set down by Plato, Proclus mentions islands in the further and outer sea, whose inhabitants preserved from their ancestors a remembrance of Atlantis, an extremely large island, that long held dominion over all the islands of the Atlantic Ocean. Stlenus, many centuries before Christ, reported the existence of a great continent beyond the Atlantic, larger than Asia, Europe and Libya together. They had great cliles, and were persuaded that their country alone was a continent. According to Tima genes, the Gauls possessed traditions on the subject of Atlantis; he speaks of one of the three distinct races that dwelt in Gaul as the invaders from a distant island, which he assumed to be Atlantis. Diodorus Siculus relates that the Phonicians discovered a large island in the Atlantic Ocean beyond the Pillars of Hercules, several days' sail from the coast of Africa, which abounded in all manner of riches, whose soil was ex ceedingly fertile, the scenery being diversified by rivers, mountains and forests, with a delicious climate, the trees bearing fruit at all seasons of the year. Homer, Plutarch, and other ancient writers, mention | diately followed by a violent shock that threw down | cian, Old Greek, Old Hebrew, Ethiopian, Irish, and

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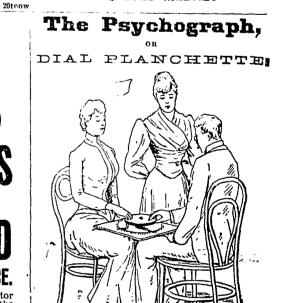
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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John Pierpont.

"Spirit Messages.

Without now specifying particular issues of THE BANNER, or selecting special messages of a given date to substantiate the assertion, it is not possible for the regular and reflecting readers of the Message Department of this paper to successfully dispute its supreme interest and value, or deny the increasing potency of its influence over the public mind. For, on the very face of it, here is positive proof of spirit-return and spirit-communication with mortals of this earth-life, and accompanying it is an uninterrupted current of spirit-intercourse and instruction, that combinedly avail to deeply impress the most casual readers with the reality of spirit-life and of continued existence after the transition which is commonly called death.

It is perfectly easy-nothing is more so-to dissemble the interest naturally excited by the unbroken stream of these messages. to discredit their asserted authorship and originality, and to decry the style and character in which they are presented in the faithful report of them; but that is nowise material to the real question at issue, since it is totally and radi cally erroneous to demand that any phenomena not yet clearly and thoroughly understood shall harmonize in all or any essential points with the free conceptions of the doubting reader or listener, or that the taught shall usurp the prerogative of the teacher and the learner take precedence of the lesson to be learnt.

than excites their hunger? The service actually performed for humanity by the steady stream of these spirit messages we fully realize it is impossible to calculate; it surpasses all conceptions of an ordinary character, let unbe- stated by the lecturer just briefly quoted, " the lievers and hostile religious partisans speak of it in terms however slightingly. Better far are these direct, self-convincing, proof-bearing messages from the invisibles, as religious teaching and preachings of the plain truth, than all the testimonies and experiences that were ever given in creedally-inspired meetings as a part of religious worship and the harmless idolatry of faith-holding conceit.

So keep on, readers of THE BANNER, perusing thoroughly, and in the truly religious spirit, these messages from the excarnated as they are given to all readers alike-and will continue to be given in these columns in coming years as in the past-and hold fast to the knowledge above all human knowledge they contain and offer as evidence of immortality.

Speak the Truth Only and Wholly. Hiding and keeping back the plain truth is so common a practice with some people that it would seem as if their main occupation was one of suppression. They appear to act as if they thought concealment was discretion raised to the level of a virtue. They industriously quote the well-worn maxim that "the truth is not to be spoken at all times." and so manage to utter it as rarely and in as small install ments as possible. It is a convenient way of answering their own ends, without any further trouble in vindication. If such a maxim is to be taken for universal application, it is easy to see that such a thing as simple truth will speedily go out of fashion and disappear from general uses. Who cannot understand the ultimate outcome of a habit of substituting expediency for intrinsic right, of shuffling and evading when open and unmistakable declarations are demanded, of suppression and concealment when the atmosphere only needs to be cleared by plain speech and candid dealing? The first fruits are obviously cowardice and deceitfulness; after these naturally follow the whole brood of viperous vices that threaten

the permanent disfigurement of individual character and social relations. To speak out as one thinks ought to be accepted as the highest rule for the governance of human utterances. And in place of such universal frankness be-

coming the undesirable parent of a bluntness of speech that is liable to outrun proper limit more rational to believe that it would beget rather such perfect sincerity as would finally clear the business and social atmosphere of all slanderous and backbiting propensities, by instructing people that there is absolutely no occasion to resort to these most odious and harmful weapons where there is nothing to be said or done surreptitiously or to conceal.

The mutual relations of men being once fixed and established on the basis of plain truthfulness, with no longer any motive left for prevarication and deceit, there would clearly remain no reason for giving utterance to exaggeration nor for practicing the suppression of what is incontrovertible. Plain, simple, unadulterated truth would become the effective clarifier of all speech, and what men and

women uttered to one another would be as pure as the ether that bounds the worlds in space and the light that beams with joy on its direct passage from its great illuminating source. It is truly inspiring to think what a marvelous change would be wrought in all human intercourse, if even for one short day all sneech were to become strictly a reflection of truth and the personal relations of men were to be conducted on the basis of pure integrity. Lord Bacon wisely speaks of "the inquiry of truth, which is the love-making or wooing of it; the knowledge of truth, which is the presence of it; and the belief of truth, which is the enjoying of it"; and he unhesitatingly pronounces it "the sovereign good of/ human nature." Can there be so much of a "sovereign good "that it needs suppression? Is it likely to become so far a sovereign evil as to suggest seriously the propriety of serving it up in fragments and after methods that practically transmute it into its opposite? Silence even is not permissible where the utterance of the truth is the one thing expected. Fidelity to the truth is to be esteemed the standard of all virtuous as well as all heroic action. There is but one way to grow perfect in approaching the standard of truth in speech and conduct; it is to discard all show of dissembling, to cease calculated temporizing, to seek to create a healthiness of thinking by conforming to morality, to adhere manfully and under all discouragements to truth for its own sake alone, to abandon the fluctuating and unreliable statutes of expediency, and to steer one's course steadily onward by this unchanging polar star.

their souls with that which satisfies rather all sides. Kindred as the peoples of the earth are as the children of a common Father, the facts and features of their differentiation are not less striking than are the variant characteristics in life everywhere that endlessly distinguish one individual from another. As opportunity to see and converse with all these different peoples is in itself a liberal education." Above all other things, and of chiefest interest to ourselves, we shall learn that the country of ours are by no means all, or mostly, of certain lines of descent—that no single strain of blood or character prevails in our national make-up; but that we are a fusing conglomeration of the raw elements of humanity, seemingly in a state of utter confusion and wholly without classification, awaiting and still cooperating in the process of amalgamation that is to make such a combined force of the qualities of human character as was never before displayed on the active theatre of human affairs as recorded in history.

Not nationally more than individually can we hope to escape the operation of this universal law of heredity. Working as it does and for generations will continue to do in the ultimates of the national character and temperament, we may confidently expect as its final result the establishment of a type of humanity entirely new and different from any yet known to the history of the race!

Cremation Again Endorsed.

This time it is the doctors who do it! The Mississippi Valley Medical Association, after duly discussing the question of burial or cre mation for the dead, has decided for the latter! It holds that the disposal of the dead should be founded on reason, and not on custom or sentiment; that interment was merely incidental to both the Jewish and Christian dispensations, and was never enforced by a stat ute; and that no law, human or divine, commands any such disposal of the dead as is prejudicial to the health and comfort of the living. The Association records its conviction that "the graveyard, as a constant menace to public health, should become a thing of the past, and that incineration is the method most in accordance with science, sanitation, reason, and religion."

That the proposed change is making its way in the general sense and conviction is quite apparent, though by no means so rapidly in this country as in Europe, and more especially in Italy. It must necessarily be a slow change at the best, since it involves sentiments and associations, closely inwoven with custom and tradition, the disturbance of which is almost equivalent to a revolution in the entire being. Such sentiments are become, in fact, so sacred to and degenerate at last into brutality, it is far | many as to be regarded as a part of religion itself.

> Nevertheless, the health of the community should be held in higher estimation than the mere voice of sentiment; it should be continually borne in mind that for a considerable period of time a decaying body in the earth is actively disseminating injurious influences around, according to the circumstances of the case. The extent and pervasiveness of the divisibility of matter is truly amazing. Musk and camphor furnish familiar illustrations. So also does a pressed rose. Yet these readily perceived odors are no more real or pervasive than those which find their way into the air from buried bodies, though the latter may be unnoticed. The number of the latter, too, being so much greater. must in consequence be proportionably extended in their influence.

> But the contamination is not in the air alone; it finds its sure way into the wells that contain our drinking water, and drains its deadly poison into the innumerable capillary channels which feed our springs and lakes and ponds that supply whole communities with their water in both a liquid and a congealed state Cases of fatality caused by this means of poisoning can be cited in a frightful array of numbers. Old graveyards have for generations been responsible for the pollution of water supply and thereby for the mysterious taking off of the living. A cemetery is now known to have been the cause of many deaths in Philadelphia, infecting as it did its water supply from the Schuylkill. All cemeteries near large towns and cities, though it may not be susnected, affect the health of the living injuriously.

The Banner of Light Bookstore.

Located at No. 0 Bosworth street, Boston, Contains all the works in print in Europe and America appertaining to MODERN SPIR-ITUALISM, embracing the most important of the lectures delivered from time to time of people of this great and rapidly expanding later years; also all the standard works treating on THEOSOPHY, ASTROLOGY, ROSIORU-CIANISM and kindred OCCULT subjects. These works are too numerous to be specified in this brief notice, but the reader will find full particulars in our Catalogue, which is sent free to any address.

Besides the volumes specially devoted to SPIRITUALISM, our patrons will find recorded in our Catalogue the titles of LIBERAL THOUGHT books of sterling merit on a great variety of subjects that the world at large to day should become familiar with.

These books will be forwarded, per order, to all parts of the world at the lowest possible price.

Other Bookstores in different parts of this country and the Old World will be supplied at discount prices.

Works not on our shelves will be supplied to order.

"The Borderland."

On our eighth page will be found No. 51 of . J. Morse's "Echoes from England." wherein our European agent chronicles much matter of spiritual interest.

Among the points stated he makes allusion to a new Quarterly Magazine which is about to be brought out in London, by W. T. Stead (editor Review of Reviews), regarding, essentially, the phenomena, their nature, lessons, etc. We have since received from Mr. Stead himself, a document concerning his new venture. The following paragraph from this prospectus may be regarded as epitomizing the aims of The Borderland, but we shall take opportunity to refer to the matter more fully ereafter:

"Every quarter there will be published a brief chronique, summarizing the progress which has been made in the preceding three months, calling attention to the more important developments, and giving the reader a bird's-eye view of the progress made in psychical research. This will be followed by a sketch or character-study of one whose character or psychical endowments entitle him to special study.'

It would seem that Mr. Stead possesses in marked degree requisites mental and spiritual which eminently fit him for the service he proposes to discharge.

A Valuable Work.

One of the very best books extant for the enlightenment of those seeking knowledge of Modern Spiritualism, its Phenomena and its Philosophy, is the grand work entitled

"IMMORTALITY DEMONSTRATED THROUGH THE MEDIUMSHIP OF MRS. J. H. CONANT,"

Who was a public medium at the BANNER OF LIGHT office for nineteen years.

Even the new generation of Spiritualists, who are more or less familiar with the phenomena, but have never read this book, will gain additional information by its perusal.

It is for sale at the Banner of Light Book store. Price \$1.25, postage 12 cents.

The Cherokee Indians by their representatives have come into Wall street for the ernment has no standing. Last Sunday the Fair was purpose of effecting a loan of six million dollars. The transaction in itself is so novel that it brings out the Indians in an entirely new

NEWSY NOTES AND PITHY POINTS.

JUNE 24, 1898.

JUNR.

A beauteous girl comes tripping on the stage, Artiess as Nature's self, nor bold nor shy, But filled with happy love and warbling forth A song as sweet as thrush in mating time,

Accepting as her due, yet blushing thanks, The rain of roses showered at her feet, She lingers a brief space to charm us more With smile and song, then bids us all adjeut W. A. Jones, in The Voice.

The friends of Dr. Briggs evidently mean to keep up the fight. They believe, despite the decision of the General Assembly, that nothing is ever settled that is n't settled right.

"Can't you settle this bill to-day, senator?" asked the tailor of the delinquent legislator. "No, Snip; it would n't be parliamentary. I've merely gianced over it, you know, and I can't pass a bill until after its third reading."—Judge.

By the result of the latest election a majority can be secured for the German army bill in the Reichstag.

> CRINOLINE. [From Punch.]

II. Thing to rouse a Bishop's spleen, Make a canon or a Dean Speak in language not serene, We must all be very green, And our senses not too keen. If we can't say what we mean, Write in paper, magazine, Send petitions to the Queen, Get the House to intervene. Paris fashion's transmarine— Let us stop by quarantine Catastrophic Crinoline! II.

When attacked by paipitation of the heart, lie down at once on the floor if no bed is at hand. Stretch out on the right side or partially on the face. In this position the heart will resume its action almost immediately.

"John," said the pastor's wife, "how many more times are you going to recite that sermon of yours?" "Do n't bother me, my dear, if you please," he replied. "I am practicing what I preach."—New York Sun.

" Umbrellas" instead of muskets celebrated the Seventeenth of June (the anniversary of the battle of Bunker Hill) this year.

"Going to the World's Fair, of course?" "Yes; self-protection." "How so?" "To stave off the fel-lows who will want to tell all about it for the rest of my natural life."-Puck.

The First New England Conference of Charities and Correction will hold a Conference at Newton, Mass., Oct. 24th, 25th and 26th, 1893. The Conference will assemble on the 24th, at 2 P. M., in Charning Church, and will hold six sessions, closing the 26th.

"Craig, the moderator of the recent Presbyterian Assembly at Washington, is to get his plum in the shape of a degree from the moss-backed theologians of Princeton. If it would not appear too meritorious it would be clever of the Andover 'doxists to give Prof. Briggs an extra shoulder strap for his clerical uni-form."—Ex.

At Washington, D. C., on June 19th, 1893, Col. Ainsworth, chief of the record and pension office, and in charge of the Ford's Theatre Building, Contractor Dant, Engineer Sasse and Superintendent Covert were found guilty of criminal negligence, and responsible for the Ford's Theatre disaster, by the coronor's jury, and held by the coroner for indictment for mauslaughter by the grand jury, the penaltyshould conviction ensue-being ten years in the penitentiary.

> [A SUMMER-TIDE QUERY.] Little drops of water, Little grains of sand Make the mighty ocean, So we understand. Yet there's something lacking; Is it quite a sin If we ask the question: "Where does the salt come in?"

The English government has refused to pardon a life convict for whom the plea of ill health and im pending dissolution is made. Investigation reveals the circumstance that the tribunal condemning him did so with the full and solemn consciousness that he could not live forever.

Chicago dispatches announce that the Court of Appeals has unanimously decided in favor of open Sundays at the World's Fair. Now let the "closing" bigots howl. The Court holds-and rightfully-that the local directory is in full control, and that the Govagain attended by large throngs of interested visitors -the paid admissions at the gate alone numbering 57,676; while large numbers of pass-holders were also on hand.

By no means the least satisfying of the reflections connected with the long-continued issue of THE BANNER is that respecting the wide, the vital and the permanent influence exerted by its Message Department. There in visible spirits of almost every grade of intelligence and all stages of development are freely permitted and invited to manifest their individuality in the way best suited to their condition and temper at the time of their voluntary presentation. It is not a matter of grammatical form nor always of courteous speech and manner, but first and last of fact and truth, of identity and reality, that carries conviction before exciting wonder, and captures the avenues to belief rather than provokes exclamations of surprise. Then the invocations that regularly recur in these Message reports are, in general, models of reverent supplication, touching, simple and direct, bathed in a flood of spirituality above all else, appealing unanswerably to both intellect and heart, to understanding and will, and exalting, purify- It is they, vastly more than the most cunning ing, converting and inspiring to the souls of works of their hands, that are the truest and hearers and readers equally. The individual messages are always pertinent to certain persons or neighborhoods, and do not fail to arouse a corresponding interest and awaken | will stand its possessor in good stead all through cooperative thought just where they ought. | the remainder of his mortal life. The rapid The answers to questions satisfy the speculative attitude and tendency of large numbers of mortal minds, to which they discourse with an impressiveness exceeding that of all known | which, the ordinary currents of thought are a W. Y. Star or high at preachers.

class-room, in what Sunday school or Bible studying each other's greatness, which could class, can instruction so full of nutriment for only be successfully done by placing the exthe human spirit be had for the search and the asking, as this which the Message Department of THE BANNER has freely and unreservedly | includes all nations in a common fraternity supplied to the public at large for a long course | and makes all peoples on the earth of kin." of years? Around what human teacher can mortals gather in the attitude of listening learners, in the hope of bringing away with of heredity, with familiar illustrations on every them anything like the restorative, invigorat- hand. The operation of this undeviating nat-

dish + Charles

The Mystery of Heredity.

One of the most interesting and important facts to keep uppermost in the mind on the oncasion of a visit to the World's Fair is, that the highest and greatest and most precious of all the products of the different nations of the world on exhibition are its men and women. completest proof of advancing civilization. Any study of them, however casual and hasty, will not fail to reward its pursuit with a fund of comparative yet practical knowledge that picture sketched by Mr. Colville in his recent inspirational lecture on the spiritual significance of the Fair is graphic and deeply impressive, and will provoke a line of reflection to stranger. The design of "bringing widely separated and often extremely discordant national Where, we would inquire, in what church or and parties together for the sole purpose of hibits of manifold countries side by side and letting all speak for themselves," is one born of no less large a sentiment than that which

Of the many impressive and valuable lessons taught by the great concourse of nations at the Fair, none will be more so than the lesson ing and inspirational fund for the feeding of | ural law will find its object-illustrations on | Cause.

.....

Locating and Healing Disease.

With all the research of modern science, the wonderful attainments in the medical and physiological world, men seem to be stumbling over some of the simple though perhaps little understood laws of nature, which have been derided and discarded because they cannot be scientifically explained by "the faculty."

We refer to the fact that instance upon instance of well'attested cases are on record. where persons given up by regular physicians of undoubted reputation have been restored to health by those having the wonderful power to perceive and understand the location and cause of the ailment, and how it should be treated; and this without a practical knowledge of Materia Medica, or Therapeutics.

Year after year this inexplicable phenomenon goes on, and no scientist, however eager he may be to grasp the idea as an addition to his store of knowledge, rises to explain.

MRS. WM. S. BUTLEB, who resides at No. 411 Marlboro' street, Boston, is well known as having this most wonderful gift, and notwithstanding her position in society, cannot refuse to exercise her mediumistic powers in locating disease, and pointing out the proper method of treatment, even in the most difficult cases requiring careful, well-directed surgical operations for the benefit of our common humanity.

"ELECTRICITY DOES NOT KILL."-THE BAN-NER incidentally referred, in a previous issue, to the declarations of a celebrated French savant, to the above effect. A very skillful condensation of his positions, made by the New Orleans (La.) Picayune, will be found on our sixth page, q. v.

BT Onset Camp Meeting Circulars, giving the time tables as to the running of the trains, can be had at this office? The week-day trains on the Old Colony Railroad leave Boston at 8:15 A. M., 9:00 A. M., 1:00 P. M., 8:32 P. M. and 4:15 P. M, The Sunday trains leave this city at 7:30 A. M. and 8:15 P. M.

BT All Spiritualistic Societies throughout the United States should keep the BANNER OF LIGHT for sale at their meetings, and thus materially aid in increasing its circulation-as it is acknowledged on all hands to be the best journal in existence representing the Spiritual

light before the country. This entitles them to be considered American citizens, if nothing else did. The fact is prominently brought out by it that a number of the Indian tribes have become largely interested in cattle-raising, and similar enterprises, and that they are dealing in business matters with just as much capability as the whites themselves show. A fair chance is all the Indian needs; and, if this is given him, he may generally be relied upon to make his way intelligently, and to keep his advance as fast as it is secured by him.

W. H. Stone will please receive our thanks for flowers donated to the Free Circle table.

So Our Free Public Circle-Room will be closed on Friday, June 30th.

Passed to Spirit-Life.

Mrs. Cordelia W. Cooper, wife of Dr. James Cooper, founder of the Vitapathic Institute, passed to spiritlife from her home in Bellefontaine, O., the 12th inst., at the age of seventy-three.

Mrs. Cooper was a woman of much intelligence, and was a true and noble wife and mother. She was a confirmed and ardent Spiritualist, and derived infinite solace throughout her life and during her illness from the Spiritualistic Philosophy.

The funeral occurred the following Wednesday, the services being conducted by R. R. Odor, of Rushcreek.

A recent issue of the Lewiston Daily Sun (Me.) contains a lengthy letter from Portland highly eulogistic of the marked ability of Mr. Andrew Cross of the latter city as a writer, student and Spiritualist lecturer. Referring to Mr. Cross's discourse delivered at the Anniversary celebration in that place, the writer said that "he brought to the consideration of his subject a ripe scholarship, and the result was a lecture that aroused thought, and that was heard with admiration by many who themselves do not hold his views." Mr. Cross, it is stated, has received a letter from a remote section of the country, asking for his dates for months ahead.

The Somerville (Mass.) druggists, backed by the citizens, will hereafter be allowed to dispose of soda and cigars "on the Sabbath day," although blue-lawed" by the Mayor, who finally allowed them to dispense their soda as formerly. But the recent law in Ohio prohibiting our mediums from exercising their gifts in healing the sick, even on week days, is still on the statute book of that State. They need another Ben Wade there to expunge that statute, as was done years ago when a similar law was passed which THE BANNER chronicled at the time.

It gives us great pleasure to recommend to the public attention that versatile and highly-interesting vocalist and wondefful exemplifier of individual character, our good friend and devoted Spiritualist, Charles W. Sullivan of this city. Spiritualistic societies everywhere should make it a point to secure his ser Address BANNER OF LIGHT office, No. 9 Bosvices worth street, Boston.

Charles H. Wing, a veteran in the Cause, and conductor of some of the earliest of the Spiritualist meetings in the vicinity of Boston, has passed to spiritlife. An obituary sketch will be given our readers hereafter. Telenant 125.11 grad presentities total

If aught obstruct thy course, yet stand not still, But wind about till thou hast topped the hill. -Denham

The Norwegian ship Viking, modeled after the old oaken ships of the time of "Eric the Red," arrived at New London, Conn., after a somewhat long voyage across the Atlantic. She is on her way to the World's Fair, where she will be on exhibition.

"Did you advise Howler to cultivate his voice?" "Yes." "Oh, mercy! What for?" "A rain produc-ing machine."—Chicago Inter-Ocean.

Water is devastating Louisiana, and flerce forest fires the West. The losses by these raging elements have aready involved millions of property and scores of lives.

To the Spiritualists of Massachusetts.

On Saturday afternoon, June 3d, a public reception was held by Mrs. Wm. S. Butler at her residence, No. 411 Marlboro street, at which was projected a Fair, to be held some time during the coming fall, for the purpose of raising a fund to be placed in the hands of responsible parties as trustees, and to be applied to the purchase of a suitable location for a building to be devoted to the interests and uses of any or all of the spiritualistic organizations of Boston, and which shall be known as a Spiritual Church and Temple, where the teachings of our beautiful Philosophy shall be promulgated, and where the different spiritual societies can secure ample accommodations for their several meetings at a minimum cost.

There was a good attendance at the reception, and sixty or more names were pledged to aid in the undertaking.

Let all who believe in this glorious truth come forward, and join hands to place our workers in the Cause in a position where they can more effectuallyreach the masses of hungry and thirsty souls who are reaching out for evidences of continued existence and for messages from the loved ones gono before.

There is no higher benevolence; the spirit-world asks for better facilities to reach suffering humanity, and our self sacrificing mediums are standing in the open doorway to hand down the proofs of immortality, to administer the balm of Gilead, and to utter those true principles upon which earth's children must build their future mansion if they would reach their highest possibilities here and hereafter.

Shall we plead in vain for your assistance? We trust no further argument may be necessary, and that such a list of names may be handed in as shall make success doubly sure.

Please send names to or call personally on MRS. WM. S. BUTLER, 411 Marlboro street, or Wood's Rubber Agency, 197 Tremont street, near Boylston street, under Hotel Pelham, Boston, Mass.

Alfred E. Giles, Esq., of Hyle Park, Mass., has returned from Chicago and is warm in his encomiums on the World's Fair now in progress ; like testimony is also borne by Geo, S. Bowen, Esq.--Our readers will find on the eighth page, present issue, a fine treatment of the Fair and its objects, from the pen of Mrs. Love M. Willis.

We are in receipt of an excellent photographic ikeness of Mrs. Mary Wakeman, test-medium of New York-concerning whose gifts Mr. J. F. Snipes bore witness in THE BANNEB for June 3d, 1893.

MARRIED .- Wednesday, June 7th, 1893, Mr.; Warren Tower of Cummington, to Miss M. J. Lavery of Northampton, Mass. The State States HE COMP

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JUNE 24, 1898.

Syiritualist Camps.

(For the Banner of Light.)

The June Pienic at Cassadaga Camp, Which virtually opened the season of 1803, was held June 9th, 10th and 11th, and was, in every sense of the word, a grand success.

It was our privilege to be present on Saturday and Sunday. It was like a family reunion: everybody was glad to see everybody; hand shaking and frater-nal gratulations were the order of the hour. The birds sang their happlest songs, and the trees and flowers seemed to beam with added brightness. Mrs. R. S. Lillie was the speaker in the morning, but at her kind suggestion the first half hour was de-

but at her kind suggestion the first half hour was de-voted to conference, and several very animated spreches were made. The meeting was opened by a sculful vocal and in-strumental duet by Mr. and Mrs. Lillie. Mr. J. W. Dennis of Buffalo made the first re-marks. He said he had been looking up Spiritual Camps, of which there are now thirty-three, all of them successful and well attended. It showed the progress Spiritualism was making. A few years ago it was very unpopular to be a Spiritualist, but in a few years more it will be decidedly unpopular not to be one.

it was very unpopular to be a Spirituality, but in a few years more it will be decidedly unpopular not to be one. Mr. Gregory of Lockport said he had been trying to show the people who attend church that they are being humbugged. He thought we were nearing an era when there would be no need of ministers, doctors, lawyers or saviors—an era wherein people would be sufficiently unfolded in the moral and spiritual faculties to be a *law* unto themselves, or, in other words, to live above the law. Mrs. Emma Train, the spiritual bard of North Collins, was called for, and gave utterance to a few choice sentences, though she said speaking was not her *forte*. Whatever was given her from the spirit side was given though her pen, as to one of old who entered the closet and prayed in secret. Bro. Lyman C. Howe was called to the rostrum, and was greeted enthusiastically. He said the had come to *listen*, not to talk, but was glad to stand up for justice and common Beso. He agreed with Bro. Gregory in the idea that we must save ourselves by our own individual efforts, that no second party can atone for our sins, but that we are all interdependent upon each ther, the life of each being interblended with that of every other, and that we should make poor steerage if we had not some other to be interested in us. If there were no lawyers or administrators of order and justice, if we were loced by asying that he was glad he was also briefly descanted upon, and he closed by saying that he was glad he was dist here as a dow, the words out of the doctor and minister was also briefly descanted upon, and he closed by asying that he was glad he was alwy one on the state would present a sorry makes. The weak apployed to the state would present moment. Mr. Howe said, appolection, which was, as she said, suggested by a vision given her at the present moment. Mr. Howe said, appolection, which was as also be that we as taken possesion of ya spirit, and a most becuriting pone was many state.

vlsed. Mr. W. J. Colville offered an inspiring invocation, and Mrs. Lillie proceeded with her discourse upon subjects submitted by the audience, the central idea being wrought from the following: "What is the Fu-ture of Spiritualism—will it Die Out?" The speaker

burg of Spiritualism—will it Die Out?" The speaker said, in substance: Spiritualism never had a beginning. Spirits who have passed beyond the gateway called death have always been making efforts to impress those left on this side of the portal. Their efforts have been suc-cessful just in accordance with the conditions of sus-ceptibility and their mundame environments. What is called Modern Spiritualism has assumed a distinctive form, and is challenging the attention of the *thinkers* of the age-the scientists, humanitarians and religionists who have outgrown the narrow creeds of the Church, and are hungry for something rational and soul-satisfying. The tendency of the age is to in-vestigate—to look over and under all things. Although the speaker made an earnest and ele-quent appeal for organization, she said that it was true that the distinctive and expansive character of Spiritualism is such that it is almost impossible to organize. But the success of the camp-meetings, which are virtually a species of organization, show how much more can be accomplished by concerted effort. The camp-meetings are the storehouses for the grain of truth which is to feed the multitudes. The gathering of assemblies and organization for business purposes in a manner similar to that of the Woman's Suffrage Movement was recommended, and many excellent and practical suggestions were given in the same line of thought. The discourse was Woman's Suffrage Movement was recommended, and many excellent and practical suggestions were given in the same line of thought. The discourse was summed up in the following words: "Will Spiritual-ism die out? No, it will not, and I believe before the six months of the World's Columbian Exhibition have expired it will be endorsed by every nation. There is no holier word lisped by the sons of men than the word Spiritualism. But if it were blotted out of ex-istence as a name, its essential underlying principles would still exist, for they are coëxistent with God himself, and are eternal. If the word were blotted out, in no time the ministers would be preaching its essential doctrines, and the spirit-world would find ways and means of reaching the mortal side of life." The exercises were closed with a song by Mr. John T. Lillie, and a benediction by the speaker. In the atternoon Mr. W. J. Colville occupied the rostrum. The following questions were submitted by the audience: "Is thought a real substance? "Can we think or imagine anything that does not exist?" Mrs. M. H. Skidmore submitted the following: "If organization is best, why this inability to organize?"

organization is best, why this inability to organize?" The first two subjects were treated by the speaker under one head, and a thorough and comprehensive analysis and elucidation of the same was given in Mr. Colvilie's own unique and scholarly manner, which needs to be heard in order to be fully comprehended The terms substance and matter were first defined. The terms substance and matter were first defined. Thought was said to be spiritual in its origin, mate-rial or physical in its expression, for there is a psychi-cal and a physical brain. The movement of thought is first through the psychic brain, thence through the physical. Thoughts set in action physical forces, and have form, color, flavor and sound; hence we use the expressions, "hard thoughts," "tender thoughts," "dark thoughts," bitter thoughts," "angular thoughts," etc. We cannot think or imagine any-thing that does not exist—nothing can be thought of that is an impossibility. In answer to the question concerning organization, the speaker said, in part: Spiritualism is *larger* than organization. The larger can contain the lesser, but the lesser cannot contain the larger; hence organiza-tion cannot be restricted if it take in spirit. The organ-ization of Spiritualism would subject the spirit world to the dictation of the mundane. As well might we attempt to organization has been because too much has been attempted, and because it has been too much in the hands of would-be leaders. We believe that elements of strength lie in con-certed action, and we approve of organization if it be not too presumptuous. There should be business beadquarters, bureaus of information, and meetings of societies for discussing ways and means of carry-ing out philanthropic work, etc.; and if we are slim-ply bound together as truth seekers, and make the Golden Rule our rule of action and thought, we can-not fail of being successful in the very largest and truest sense. Hon. A. B. Richmond of Maadrille, Pa., made a few and appreciated. The terms substance and matter were first defined. not fail of being successful in the very largest and truest sense. Hon. A. B. Richmond of Meadville, Pa., made a few pertinent remarks; and the very interesting and en-joyable day was closed by a fine dual inspirational poem by Mr. W. J. Colville and Mrs. R. S. Lillie. Saturday evening there was a large attendance at the dance, and all seemed newly inspired by the stir-ring music discoursed by the famous Northwestern Orobestra. Sunday, though rainy and dismal, there was a good attendance, and all seemed to enjoy the fine dis-courses given by Mr. W. J. Colville and Mrs. R. S. Lillie. The exercises of the morning were opened by an in-

never fade from the memory of stricken hearts, but be cherished throughout this life as a precious sou-venit of the Land of the Load. Or Monday afternoon we had the pleasure of attend-ing Mr. Coiville's class in Psychic Science, and wore charmed both will the substance of the lesson given, and with the simple, natural and convincing manner of instruction. Mr. Coiville's wonderful ability as a lecturer and teacher is a marvei to all who listen to him, and the school of Psychic Science, which is now in session and will continue into July, is a rare oppor-tunity for instruction in the subtle laws of life. Ho delivers two lectures daily, each complete in itself, on toples of vital interest, including lessons in psy-chie fore. Theosophy, mental science and healing. The Grand Hotel, which has been completely reju-venated by paint, paper and furnishings is now open. First-class board can be obtained at six dollars per week. Accommodations are also furnished for co-operative board, if desired. The attendance at the plcnic was fifty per cent. greater than hat year, and everything indicates a large and successful camp. ORPHAE.

Notes from Cassadaga.

After the large gatherings of Sunday, June 11th, which assembled in spite of the sudden and unexpected rain, there has been comparative quiet, though the number of regular attendants at W. J. Colville's daily lectures in the Octagon is steadily on the increase, and the interest manifested in the various and stirring subjects presented is continually rising.

There are at present many earnest workers and cultured visitors on the grounds, which are certainly extremely beautiful. Mirs. Pettengill of Cleveland, one of the wealthlest and most generous of Cassada-ga's benefators, has just completed a singularly beautiful villa close to the secretary's office at the entrance gates. This handsome edifice presents a homelike though rather imposing appearance, and elicits warm commendation from visitors whose tastes run in an artistic line. Mrs. Wheeler, a singularly gifted lady, who spe-cially represents the Buffalo papers, is an ideal re-porter; she is absolutely just and truthful in all her contributions to the press, and being at the same time a woman of genuine culture, her articles are always a literary treat as well as a source of genuine instruction to honest inquirers. As a poetexes she has marked talent, and though she claims no particular psychic gift, she will will wills most exquisite verses in perfect rhythm while attending a lecture, all the lead-ing points in which she will faithful y transcribe. On Wednesday, June 14th, at two F. M., in the Audi-torium, fumeral services were conducted over the remains of "Grandfather." Purple, as he was famil-iarly called, who passed to spiriclife at the advanced age of eighty years. Every one at Cassadaga knew and estoemed him. He had been alling for home time, and was quite ready to enter consciously the new state of life, in the reality of which he had i for many years the greatest confidence. Mirs. R. B. Lillie con-ducted the services, assisted by W. J. Colville, who gave a feeling invocation, and Mr. Lillie, who sang three beautiful and entering hang, and the services, heapi-the dead with firewerk plants, and the service were attended by mearing hang, and the service who as any consult and entertaining hoest and hocters, heapi-table and kind to all. Mirs. Andrews has a rar trifling expense, and no inconvenience, spend a few days at what is now regarded as a characteristic trining expense, and no inconventence, spend a rew days at what is now regarded as a characteristic American institution—a camp ground thoroughly well conducted, needing no policemen, and devoted to the study of the greatest questions which can possibly en-gage the attention of the human intellect. On Saturday, June 17th, the visitors to Cassadaga Camp, N. Y., swelled the audiences at the Octagon far beyond their usual proportions. Prof. Geo. W. Morris has arrived; he commenced his engagement as organist and planist, Sunday, June 18th, when the spacious Auditorium was nearly filled with residents and visitors. W. J. Colville's stirring morning discourse on "The Coming Parliament of Religions" (repeated at James-town in the evening) has been reported in full for the BANNER OF LIGHT. Nothing is more enjoyable than a summer Sunday at this beautiful resort, where every facility is afford-ed for combining pleasure with instruction. SPECIAL REPORTER.

ever known; that bond should be strengthened by our own efforts, and the sconer we place ourselves in the practical line of its work the sconer shall we behold the consummation so much desired. The spirit world requires human hands through which it can work, and there should be no jealousies, but all work together

OF

BANNER

requires human hands through which it can work, and there should be no jealousies, but all work together in harmony. Mr. Charles W. Sullivan same very finely Prof. Long-ley's "Only a Step," and was followed by Mr. G. D. Ford, a well-known elocutionist of lossion, who recited what he called "My First Political Speech," which convulsed the audience with langhter. Dr. Sara A. Hervey was next called, and said that Spiritualism takes in all religions. She passed the winter in Washington, and made the acquaintance of Miss Clara Barton, Mrs. Dr. Edson and many other prominent women, whom she found to be Spiritualism at heart, therefore we can say that our Spiritualism is becoming the vital power that is moving very reform of the day. She closed with an eartest appeal to the people of Onset in healt of the children, who should be gathered into a Children's Progressive Lyceum. Jr. Storer announced that Mrs. Butler proposed sometime during the season to bring the children of Boston Lyceum down here and give an entertainment in the Temple, and that prohably steps would be taken to form a Lyceum in this locality. Mr. Sullivan then sang "We Are Living in To day," and then Mr.'N. S. Greenleaf was introduced, who stated that the song filled his case completely, for he was glad that he was "living in to day," because it is a day of spiritual knowledge. His illustration of faith was one givon by a boy in the Sunday-school: "An ele-ment which enables us to believe what we know is not true," and that represents the orthodoxy of the past very well. He said that if it were possible to blot out everything in the line of mediumship, from the prophets of Jd, Jesus of Nazareth and his follow-ers to the mediums of to day, there would not be a thread of fabric upon which to predicate the continu-ity of life. We should make this not only an opening day but a closing day agalast every shadow and scan-dal of the past.

day but a closing day against every shadow and sound day but a closing day against every shadow and sound dal of the past. Mr. Eben Coob made the closing speech of the day, urging upon all to turn the microscope within and endeavor to eradicate all scandal and evil thoughts, then shall we be able to fulfill our mission and do something toward bringing about the good time com-ing when the mighty scope of Divine justice shall be fully realized. After another song from Mr. Sullivan the meeting of the opening day was closed, all feeling that it has been a complete success. FOINTS.

FOINTS. We notice that a great many improvements have been made in the grounds. The store of Ira C. Stuart & Son has been made over, and he anticipates a large summer trade. There are more persons upon the grounds than ever before at this season of the year. Mrs. Eugenie M. Beste has built a beautiful villa at the corner of Onset Avenue, opposite the post office, where she will give sittings by appointment for inde-pendent volces, spirit pictures and materialized forms. Mrs. H. B. Fay has bought a house upon Pleasant Avenue, where she intends to hold circles for materi-alization. Her leading cabinet spirit is known as "Aunty," and some of the manifestations have been truly wonderful. Mrs. H. V. Ross is located very pleasantly at her villa on the South Boulevard, and will give public séances every evening during the season. Mrs. Ross was the first-medium who came before an Onset audi-ence, and has been here every season since the Camp was opened fourteen years ago. Mrs. C. B. Bilss will also he at her villa on West

euce, and has been here every season since the Camp was opened fourteen years ago. Mrs. C. B. Bilss will also be at her villa on West Central Avenue, to give public and private scances for materialization. Her leading cabinet controls are too well known to need any description. She has just closed a prosperous season of seven months in Philadelphia, and many are coming from there to Onset the present season. Mrs. L. H. Parmenter of Lowell is at No. 6 Asso-ciation Cottage, and is ready for mediumistic work.

In runadeipnia, and many are coming from there to Onset the present season.
Mrs. I. H. Parmenter of Lowell is at No. 6 Association Cottage, and is ready for medilumistic work.
Mrs. Famnle Stratton of Roston has built a neat little cottage on Highland Avenue, which she calls "Red Clover Lodge," and she is also prepared to give private sittings.
Mrs. F. J. Miller has taken Shell Point Cottage.
Dr. C. T. Crandall gives magnetic and electric treatments at his office, 253 Highland Avenue.
Other mediums are expected.
Several owners of cottages have passed to the higher life within the past two years, among them Mr. Julius Carroll (of Pleasant Avenue), May Brinthal, Nrs. Dr. Keyes, Mr. Wright and son (of Montpeller). Dr. George Musso (of Union street), George Eddy (of Taunton) and his neighbor Chandler (of Durbury), Miss Bachelder and her sister Mrs. Trow (who were familiar faces at Onset). Mrs. W. W. Currier, Brother Robbins (of the Robbins' Nest), and Mrs. Reed (who was one of the first cottagers at Onset).
Over twenty new cottages and villas are in process of erection, and fifteen carpenters have been constantly employed since the close of last season.
There are about eighty families whose members are permanent residents; aud very nearly five hundred residences, the balance of which are occupied only during the summer.
Everything points to a successful season, and the managers are doing all in their power to pronote the welfare of those who come here.
The program contains a list of some of the best speakers in the field; music is to be furnished by the Bridgewater Band, R. M. Ferguson Director, and the celebrated vocalist, Mr. A. J. Maxham of Brattleboro', Vt.
For information on all matters relating to the grove application should be made to Maj. T. B. Griffith, Onset, Mass.

Application should be made to Maj. T. B. Grinth, Onset, Mass. Frequent entertainments are to be given during the season. Onset is clothed with all the beauties of na-ture, and is already one of the most popular summer resorts.

MEETINGS IN MASSACHUSETTS.

LIGHT.

Lowell .- "Correspondent" writes, under date of June 15th: "The Spiritualist meetings here are pro-

gressing finely, and the society has a goodly sum of money ahead. The principal speaker we have had money alicad. The principal speaker we have had during the past few months has been Dr. Willis Ed-wards, late of Lynn, but how located in Lowell. The doctor's lectures have been replete with spirituality of thought and beauty of sentiment, while there is some-thing about his personality that is pure and upilifting. As a test medium he has but few equals on the ros-trum. He is also a healer as well as a speaker and test medium. He gives sittings daily at his residence. Our Lyceum, though small in numbers, exerts a good social and spiritual influence."

Mrs. Edith E. R. Nickless, of California, lectured and gave tests here June 18th, to large and delighted audiences.—Next Sunday, 25th inst., Dr. Willis Ed-wards will occupy our ostrum. E. PICKUP, Hon. See'y.

Springfield.-Last Sunday evening W. H. Peck

delivered a profound and convincing lecture upon Evolution and Immortality," showing that man was the last physical evolution from the monad, and that the last physical evolution from the monad, and that early could produce nothing higher, hence he must be removed to a spiritual plane to continue the mental and spiritual evolution begun here. The meeting was well attended. Prof. Peck is a close student and a clear thinker. The Society will now take a vacation until October, when it is hoped Bro. Peck will open another course of lectures. He will speak in Saratoga, N. Y., the Sundays of July. The Lyceum Picnic will be held Saturday, the 24th, at Forest Park. The Society-including the Lyceum-is invited to visit Greenwich Village in this State next Sunday, the 24th, to attend the closing services of the "Indepen-dent Church," in the beautiful building erected by the generosity and devotion of Mr. Smith, of American Organ fame. They will go on Saturday evening.

Organ fame. They will go on Saturday evening. H. A. Budington.

Lynn.-At Cadet Hall the Synday afternoon ser-vice, June 18th, opened with a song by Miss Amanda Bailey (Salem), who rendered appropriate music afternoon and evening, assisted by Mrs. Hall, much to the noon and evening, assisted by Mrs. Hall, much to the delight of the audience. Mr. David Brown (Boston) delivered a grand address on "Life," which was well received, closing the services by giving a large num-ber of messages and tests from spirit friends, all of which were recognized as correct. In the evening Mrs. M. A. Brown (Boston) read a poem, "My Welcome Beyond," after which her control made excellent re-marks, followed by a large number of tests and com-munications from spirit friends, all correct. Dr. Arthur Hodges then gave guite a number of satisfac-tory tests and messages from spirit friends, which were pronounced wonderful by a large number of the audience.

Next Sunday Mrs. Dr. M. K. Dowland, Mrs. Butler, Dr. Arthur Hodges, Mr. Wonnda, Mr. Huot, Mr. Faler and others will take part, and Miss Amanda Balley will sing. T. H. B. JAMES.

Worcester .- Mr. Edgar W. Emerson, our speaker and medium on June 18th, will also be with us June 25th. Mr. Emerson is a favorite with Worcester audiences.

ences. The annual business meeting of the Worcester Association will be held at the residence of Mr. Peter Goulding, 67 Hanover street, on Wednesday evening, June 28th, at 8 o'clock. The annual business meeting of the Woman's Aux-iliary will be held at the residence of Miss M. E. Adams, 64 Hanover street, on Friday evening, June 30th. The Auxiliary will close the season with a strawberry supper at Mrs. Lamb's, 82 Portland street, Friday, June 23d. June 25th is our closing Sunday. Prosperity and harmony have been active factors this season. 7 Mason street. GEORGIA D. FULLER, Cor. Sec'y.

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

Mrs. Edith E. R. Nickless will hold a test séance in the Ladies' Aid Parlor, Boston, Mass., next Friday evening, June 23d, at 8 o'clock.

Societies wishing the services of A. E. Tisdale for November and December of 1803, also for February, March and May of 1894, may address him at 547 Bank street, New London, Conn. He is a fine speaker.

Dr. C. Edgar Slegars lectured and gave tests, as-sisted by Dr. Wills Edwards (Lowell), in Brittan Hall, Haverhill, June 18th. Dr. Slegars can be ad-dressed for engagements at 15 Washington Square, Haverhill, until further notice.

Prof. J. W. Kenyon, lecturer and test-medium, is engaged by the Society of Ethical and Spiritual Cul-ture, of Boston, for the season of '93 and '94, but with the privilege of engaging with societies in easy access of Boston, to a limited extent. Address him at his summer home, Onset Bay, Mass. ONSET BAY

Bishop A. Beals speaks at San Diego, Cal., the last two Sundays of June; and at Summerland Camp-Meeting the first three Sundays of July. All letters addressed at Summerland, Cal.

Mrs. E. M. Shirley is at present at Lake Pleasant, Mass., where parties wishing to engage her for plat-form work for the coming fall and winter can address

SEASON of 1883, commencing July 9th and continuing of daily until Aug. 27th. Excellent music, the best speak-ers and mediums. Write for Program to Dr. H. B. STORER, Onset, Mass. At all stations on Old Colony R. R. call for

BROOKE HALL SEMINARY

For Young Ladies,

MEDIA, DELAWARE CO., PA.

THIS Institution is hapily located, Media being a heauti-ful suburb 14 miles from Philadolphia, to which it has daily access by twomty-nine trains each way on the Fonasyl-vania Railroad, giving pupils the advantages of a great city while enjoying the refreshing and health-giving influences of a truth forme.

while enjoying the retreasing and heatth giving initiations of a ritral home. Brooke Hall is a commodious threastory stone building, with accommodations for sixty boarding pupils. The grounds are large and beautiful, and while convenient to the station, etc., are yet is or retred as to give a private and quiet home to the pupils. The health record has been for over thirty years without pression.

The health record has been for over thirty years without precedent.
 Its nearness to Philadelphia enables us to secure efficient and gifted professors in addition to the resident teachers. A theorem is nearness to Philadelphia enables us to secure efficient is nearness to Philadelphia enables us to secure efficient and gifted professors in addition to the resident teachers. A theorem is the intervention of the intervention is the intervention of the intervention is the intervention in addition to the resident teachers. A statematics, History, Science, Rhetoric, Literature, Menitor, Ital and Moral Philosophy, etc., is given by teachers of high merit. Pupils who are backward from lit health or other causes are given individual private instruction, in addition to class drill, without extra charge.
 Latin, French, German and Italian are under capable instructors. An accomplished European has charge of the French and Germann classes.
 Singing, Plano, Violin and other instruments, as well as all branches of the Fine Arts, including modeling and scupture, receive the highest attention from skilled specialists. The Principals, Misses Mary B, and Cassity E. Mason, are hadies who have had years of experience in female education. Everything is done to maintain the high standing which Brooke Hall has held for more than thirty years. The principals faithfully watch over the physical, mental and moral growth of their pupils, and parents can pince their children here with confidence that the trust will be fully desored.
 Special attention is called to the excellent work in Physical attention and the constant work in Physical attention work in the private and the constant work in Physical attention is called to the excellent work in Physical attention work in the constant work in Physical attention work in the physitention work in the physical attention there with constant wo

Special attention is called to the excellent work in Physi-served. Special attention is called to the excellent work in Physi-cal Culture and Elocution, for which (in classes) no extra charge is made. Exercises in Delaarto-Philosophy, the Ling System of Swedish dymnastics, the Sargent Drills, etc., will be found beneficial, especially to weak students. The terms for the year are \$400, with extra charges only for Art, Music, private Elocution and Danchug. The latter branch is in charge of Prof. 5. Asher. N. B.-Undesirable pupils are not solicited. For further particulars address

THE MISSES MASON,

Brooke Hall, Media, Pa.

My daughter, Maude, has attended the Brooke Hall Semi-nary during the past year, and has made remarkable pro-gress with her studies during that time. The discipline of the School is excellent, and the training which she has received has been most satisfactory. I can recommend the School bighty, and consider it one of the very best of its kind in the United States. BRACE B. RICH.

ISAAC B. RION REFERENCES.

REFERENCES. Right Rev. O. W. Whitsker, Philadelphia, Pa. Right Rev. O. W. Whitsker, Philadelphia, Pa. Right Rev. C. T. Quintard, Bewanee, Tenn. Dr. G. C. Savage, Vanderbilt University, Nashville, Tenn. Judge Wut. Charlton, Dallas, Texas. Liout. J. S. Mailory, San Antonio. Texas. Liout. J. S. Mailory, San Antonio. D. C. "B. A. Enloe, "" B. A. Enloe, "" B. A. Enloe, "" J. B. Fitzpairick, Winona, Miss. "Wm. Klein, Meniphis, Tenn. "Geo. Patterson, Memphis, Tenn. Mr. B. F. Hart, Philadelphis Pa. is June 3.

will cure you. It is known as

MEDICAL

If you need a medicine, pay attention to something which

The Water of Life,

And is adapted to curing, more especially, all forms of Stom-ach, Liver, Kidney and Bladder troubles. By injecting this Water, it will heat all sorts of inflammations of the interna-organs, such cases as Piles, Typhoid and other fevers, Bowei diseases, Uterine and other forms of *Pemale Complaintu*. It is a Blood Puryfer, and is an excellent remedy for Catarra and Lung and Throat inflammations. It will heat the nerves, restoring lost vigor of mind and body, creating a good ap-petite and producing sound sloep. It acts steadily upon the urine, cleansing the blood by means of the *Kidneys*, and acts mildly upon the bowels, thereby producing bodily habits which are so essential to good health. This

Water of Life

Is sold absolutely pure, as it is pumped from the spring, without the addition of any drug whatever. It is Nature's Remedy, pure and simple, and not a manufactured article. The success it has achieved has come mostly from its friends who have been cured by using it. Send for a pamphlet free, containing photo-engraved letters and recommendations from these who have used it, giving a forty page history and all particulars about this remarkable water, to

GROVE MEETINGS AT

J. R. PERRY, Manager, 34 South Main Street, Wilkesbarre, Pa.

attendance, and an seened to enjoy the met forms K.S. Lillie. The exercises of the morning were opened by an in-strumental and vocal piece by Mr. and Mrs. Lillie, which was enjoyed by all lovers of sweet and soulful music. Elizabeth M. Conner, Principal of the Buffalo School of Elocution and English Literature, gave a recitation which did her great credit. The following subjects were then submitted for Mr. Colville's discourse: "Space, Substance, Duration, Law is Eternal," "Theosophy and Spiritualism; Their Relation to Each Other," "Does Telepathy Prove Anything in Regard to Spiritualism?" We have reason to believe that this truly erudite and In-structive discourse will ero long be given to the read-ers of THE BANNE entire, honce we will forbear giv-ing any extracts from it, knowing that, at the best, they would give but a meagre idea of its excellence. The grand peroration, "Welcome to Truth," was a gem of beauty and eloquence. On account of the indemency of the day, the meet ing in the afternoon convened in Library Hall, which was packed to its utmost capacity. The Northwestern Orchestra rendered a fine selec-tion, Mr. W. J. Colville gave an invocation, and the following subjects were submitted for the considera, tion of Mrs, R. 8. Lillie or her inspirers; "Does Spir-tualism Make Life More Enjoyable?" "The Rela-tion of Our Responsibilities in this Life to the Subbath Question?" The subjects scemed to be just the ones to fouch the

The status from it, knowing that, at the best it is the provider of the status in the statu

Opening Day at Onset Bay Grove. To the Editors of the Banner of Light:

The Temple was very well filled at the opening ser vices, June 18th.

The Temple was very well filled at the opening ser-vices, June 18th. In the morning a brief speech of welcome was made by the President, Dr. H. B. Storer, who re-marked that those who had passed from us to the bet-ter land were as much interested in the services of the hour as were the living, adding that we are getting to be more spiritual and coming nearer together. It is the desire of the Association, said he, to receive every one who comes to Onset with the utmost kindness, especially those who are mediums for communication with the spirit-world, no matter what their phase of mediumship may be. We are becoming more chari-table as we learn from the spirit-world, and we trust that we shall grow into the divine nature and ever cultivate the best within us. Eben Cobb (Hyde Park) was the first speaker, and said that he loved the Cause of Spiritualism opens the heart, and deals with the material as well as with the spiritual. The creeds of the past have taught that our condi-tion might be even worse in the spirit than in the material, but we will let the heal of Theology go, as it has passed very nearly out of the creeds of the pres-ent. John Bunyan said, in substance, in one of his works: "Atter we have been there a thousand years, we shall sti in the same condition still and gaze with rapture into the face of him who died for us," etc. Spiritualism has no such state for us, but gives us work here and hereafter. Feeling the grand inspiration of the hour, I know that this Temple is full of the unseen and arisen spirits who have met with us in the years past. Spir-itualism points to the boyod, and I an just beginning to grasp it in its beauty. Standing by the open grave of Edwin Booth, the clergyman of his church lays away his body to remain until the resurrection; but could I have poured into the ears of mourning friends the truths of our beautiful Philosophy, they would have known that Edwin Booth was not in that grave, but standing among the living, though unseen by them.

Camp Progress Grove Association.

The managers of the North Shore Camp Progress Grove Association have changed their place of meeting from the grove on Spring Pond road to a very much better and more readily accessible location.

The new place of meeting is situated in Upper Swamp The new place of meeting is situated in Upper Swamp-scott, not far from the Lynn line. The Lynn and Sa-lem (via Upper Swampscott) electric cars pass the entrance every half hour each way. The alternate half hours the Upper Swampscott line of cars stop within less than ten minutes' walk, and the Swamp-scott station of the Boston and Maine is within five minutes' walk. Signs will be placed at the entrance to the grove before Sunday, June 25th, on which date we hold our first meeting in our new location. This grove has a splendid spring of water, and we shall provide better seating facilities than in the past. All are cordially welcome.

shall provide better seating facilities than in the past. All are cordially welcome. As we depend on voluntary contributions for our ex-penses, we shall not be able to engage regular talent as speakers, but hope all will come who can and help along the Cause. Mrs. J. P. Hayes will preside at the organ, and Miss Amanda Balley and the Salem Quartet will furnish the singing. Mrs. E. B. MERIFIL, Lynn, June 19th, 1893. For the Committee.

Lake George, N. Y. Fo the Editors of the Banner of Light:

A new Spiritual Camp in the State of New York, on the shore of the beautiful historic Lake George (located twenty-five miles north of Saratoga Springs, and

ed twenty-live miles north of Saratoga Springs, and now a noted summer resort, easy of access by rail and boat, will be dedicated by the Lake George Camp As-sociation on July 20th, 1893. J. Clegg Wright and other noted speakers will be present to dedicate the grounds. Henry J. Newton, the lifelong Spiritualist of New York City, is the Pres-ident—which is a guaranty of its success. Friends of the Cause are invited to be present. J. D. WHITE, Vice-Pres.

Grove Meeting.

There will be a Spiritual Meeting in J. E. MOORE'S GROVE, three and a half miles east and one mile north of Girard Centre, Sunday, June 25th, 1893.

Mrs. A. E. Sheets of Graud Ledge, Mich., is en-gaged as speaker, assisted by Mrs. Emily King. There will be two services: at 10:30 A. M. and 2:30 P. M. There will be no charges at the gate.

Butler, Branch Co., Mich.

Haslott Park, Mich.

The camp-meeting at this point will commence Wednesday, July 27th, and close Monday, August sth, including five Sundays." [The promised "further "Particulars" of last week are, through a preventive stress of matter, delayed till our next issue.]

Etua, Me.

The First Maine Spiritual Camp Association will hold its sixteenth annual meeting in Etna, Me., commencing August 18th, closing September 3d-includ-OLIVE EMERY. ing three Sundays.

Glenburn, Mo., June 17th, 1893.

Cape Cod Camp-Meeting.

By reference to the announcement on fifth page it will be seen that the meeting annually held at Ocean Grove, Harwich Port, Mass., will convene this year on July 16th-to continue to the 30th.

Lake Brady, O.

As stated elsewhere, Mrs. H. S. Lake speaks at the Auditorium, on this Camp Ground, next Sunday, on "The To-morrow of Death."

For Over Fifty Years

MRS. WINSLOW'S SOOTHING STRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind collo, and is the best remedy for Diarrhœa. Twenty-five cents a bottle,

Dennis, Buffalo, N. Y. (120-13th street), will

swer calls to lecture. Wm. A. Mansfield writes us from Orion, Mich., June joth, that he will be for the season at Cassadaga, N. Y., by which Association he is engaged.

The Finest on Wheels.

An Experienced Traveler Eulogizes the Finest Train in the Northwest.

Hon. T. B. Bryan, of Chicago, Vice-President of the World's Fair Commission, and a man of national reputation, in his address before the Real Estate Exchange of Minneapolis, at their banquet at the West Hotel on the evening of February 3d, made some pertinent suggestions that the people of Minneapolis will do well to follow. He said that no country in the world offered more elegant or luxurious trains in which to ride than he found in service between Chicago and Minneapolis on the Northwestern line. He cited the fact that for the last forty years he has been traveling constantly, and had probably ridden on every first-class train in the world; that he paid his fare like a man on his trip from the Windy City to the Flour City, and that he "intended giving no free puff" for the railroad he patronized, but that he felt a truthful statement from his lips was opportune, and so he wanted the gentlemen gathered around the board to know that he had never enjoyed such luxury, comfort or pleasure in any train as he had on the "Northwestern Limited" the night previous.

train as he had on the "Northwestern Limited " the night previous. "I cannot see how this wonderful train could be im-proved," said he, "for it is perfect now. It is the para-gon of railroad architecture, and is as perfect as man's fingers can make it. No king, no queen, no potentate - I venture the statement, gentlemen, that not even the czar of all the Russias could conceive to be built a more luxurious or complete a train than this one of which I speak. When our visitors from across the water see such luxury on wheels as that train between Chicago and as far remote a city to them as Minneap-olis, I imagine they will hold up their hands in very surprise. They will be astounded to discover such luxurious appointments on wheels in the 'far West,' ornate and elegant enough for royalty itself." Mr. Bryan also supplemented this remark with the comment that it was unfortunate that Eastern people who had exaggerated ideas of our Western civilization could not compare the luxury of traveling in the West on such a train as the "Northwestern Limited " with the accommodations found in the East. He had never seen such railroad magnificence in the United States or anywhere else, and be was sure no one else had either. The "Northwestern Limited" was a splendid drawing attraction for Minneapolis in more ways than one to fuduce World's Fair visitors to entor her gates next summer.—The Minneapolis Times, Feb. 18th, 1803.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 7.

Ninc-Boom Corner Cottage for sale or rent at Lake Pleasant. Apply to MRS. STOD-DARD-GRAY, 323 West 34th street, New York. June 17. 3w

J. J. Morse, 36 Monmouth Road, Bayswater, London, W., will got as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.



808 Tremont Street, For the treatment of Enlipsy, Paralysis, Brain and Nervous Diseases in all their forms. The only Paralytic Institute In the United States. Consultation free. Patients boarded, open daily from 9 A.M. to 4 P.M. 52W June 24. For sale by COLBY & RIOH

Cape Cod Camp-Meeting

Ocean Grove, Harwich Port, Mass.

THE Twenty. Seventh Annual Meeting of Spiritualists and Liberals will convene in their beautiful Grove by the ocean shore from July 16th to 30th, 1893. Lots for sale. Board and Lodging accommodations in pleasant Cottages. Speakers and Mediuma-Rev. S. L. Beal, L. K. Washburn, Jennie B. Hagan-Jackson, A. E. Tiskahe, Joseph D. Stilles, F. A. Wigdin, George A. Fuller, Dr. H. B. Storer. Rev. S. L. Beal will preside. Excursion tickets on Old Colony Railroad from Boston and return. Carriages meet every frain. 1820 June 24.

TO LET.

A Large Front Room in Banner of Light Build ing. For particulars and terms, apply at Bookstore No. 9 Bos worth street, Boston. Mass. Mar. 28



UNDER the influence of her Spirit-Band, will answer questions and give advice upon the development and care of mediumship, matters of spiritual interest, health, and business prospects. Will diagnose and pre-scribe for discase. Send leading symptom of patient. Fee §1.00. By mail only. Address 34 Sydney street, Dor-chester District, Boston, Mass. 13w⁺ Apr. 1.

Try Dr. Stansbury's Specifics. CLIMAX Catarrh Cure and Anti-Microbe Inhaler, 50 cts. Dyspensia Tablets, Aromatic, Bilmulant and Anti-Acid, Sc tz. Peycho-Hygienle Pills, regulate the Liver, act on the Kidneys, aid Direstion, 23 cts. Postpaid on receipt of price. Full list twolve Remedies, torns, etc., address DORN. BURGH & WASHBURNE, Oimstedville, N. Y. Agents wanted.

vanted. For sale by COLBY & RICH. is Feb. 4

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of Grenada; under direction of the Algerines.
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VOIN USHCH. Das Buch glebt Auskunft über Manches, was bisher noch in bunkel gehült war, und bowoist klar den Spruch, dass es mehr Diuge giebt zwischen Himmel und Erde, als unsere Schulweisheit sich träumen läszt. Für Vieles, das als übernatürlich seither betrachtet wur-de, finden wir de natürliche Erklärung, und dadurch wird ein neues Feld dor Forschung oröfnet, welches ein Begen für die Menschheit zu worden verspricht. Das Fortbestehen des gelstigen Lebens nach dem Tode ist klar und veraunft gomäss, ja sogar an der Hand völlig materiellen Wissons, unwiderlegilch bewiesen und so wird das Workschan zum rolchsten Schatze, zu einer Festgabe für Gemüth und Ver-stand, bestimmt, uns über die Plackereien des täglichen Lebens zu erhoben. Es glebt uns mehr als die Boffnung, es glebt uns die Gewissheit eines ewigen Lebons und gewährt uns eine Blick in jenes geistige Reich, welches wir das owige nennen. ewige nennen. Prois 81.00. Von COLBY & RICH zu haben

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Mlessage Department.

ON TUESDAYS AND FRIDAYS

Of each week Spiritual Meetings are held at the Hall of the Bauner of Light Establish-ment, free to the public, commencing at 8 o'clock P. H., J. A. Shel-

hamer, Chairman.

hamor, Chairman. At these Béances the spiritual guides of Mns. M. T. LONG-Law 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. Onestions forwarded to this office by mail or handed to the Chairman, will be presented to the presiding spirit for con-rideration. Besides, excarnated individuals anxious to send messages to their relatives and friends in the earth-life will have an opportunity to do so. The life begartment indicate that spirits carry with the much life begartment indicate that spirits carry with the much and the distinctly understood that the Messages published in this Department indicate that spirits carry with the much espiner in an undeveloped condition, event-nally progress to a higher state of existence. We ask the creader to receive no doctrine put forth by spirits in these columns that doet not comport with his or her reason. All express as much of truth as they perceive-no more.

express as much of truth as they perceive -- no more. T it is our earnest desire t.at those who recognize the messages of their spirit-friends will verify them by inform-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 COLBY & RICH.

Questions Answered and Spirit Messages GIVEN THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. M. T. Longley.

Report of Public Seance held March 14th, 1893. Spirit Invocation.

Oh! most Holy Presence, thou Infinite Spirit of life and love, we praise thee for the odor of sweet flowers and for the sumbline of spring days. We give unto these thanks for all the bounties and beauties of Nature, for we see that they are dispensed by thy hand and that all things are from they are dispensed by 15 hand and that the there is the the the the the second privileges of human life and activity, for the expanding character of mankind, for the intellectual and the affectional nature and all those qualities of heart and spirit that make man a progressive being, and that endear human beings to each other We consider that all things in life which make up its disci pline, whether resting in the shadow or out in the clear sunlight of prosperity and peace, are bleased and good, for we feel that it takes the sunshine and the shadow to make up the perfect picture, and that but for the darkness the light would not seem so beautiful and bricht to cor understanding

We realize that we are advancing souls groping through the shadows of ignorance and doubt, reaching outward for a guiding hand and light to lead us on our way: but we also feel that at every step onward we gain new power and an understanding of things belonging to the spiritual and also to the external universe. Thus do we praise thee for all that life has bestowed-for the achievements and for the failures, for the struggles and for the triumphs, realizing that after all the darkness and nain have disanneared there will still be countless blessings of personal experience fo

the human heart to enjoy. We ask that we may be permitted to receive visitation from bright souls who will minister unto each one according to his or her needs, that all may be benefited by the baptism of spiritual life and truth, and in passing from this place may feel and acknowledge that it has been good to be here.

QUESTION AND ANSWER.

CONTROLLING SPIRIT. - You may present your questions, Mr. Chairman.

QUES.-[By J. W. Birdwell, Gallatin, Tenn. Will the Controlling Intelligence of the Free Cir cle please enlighten us upon the subject of "the fall of man," his restoration, and the removal of "the curse," so-called? What was the sin which caused "the fall"?

ANS.-The old allegorical story of the fall of man was, undoubtedly, intended to teach hu-man beings the sin of disobedience, or the con-sequences of the violation of natural law, and was intended to apply not to one individual of historical record, but to the entire human race as individuals. The violation of law, physical or divine, always brings punishment as a result to the one who has been dischedient and that to the one who has been disobedient, and that, it seems to us, is the lesson which this story was designed to convey, not so much perhaps to the people of the present day as to those of ancient times, because the former can look over the history of mankind, whether that of it seems to us, is the lesson which this story was designed to convey, not so much perhaps to the people of the present day as to those of ancient times, because the former can look over the history of mankind, whether that of individuals, communities or nations, and trace out instances where willful violation of law has brought disaster and ruin. Intelligent minds of the present age can also realize from per-sonal observation and experience that this is just as true to day as it may have been six thousand years ago, or much further back in the history of human beings. We are all aware that there are certain laws which control and regulate the functions and activities of the physical body. We know that and give strength and vigor to the physical and give strength and vigor to the physical

and give strength and vigor to the physical structure, and that other substances taken into the system will only gradually destroy its lis-sues and impair its functions and activities. If an intelligent being takes into his system that which is calculated to build up and re-store that which has become depleted, then is he acting in accordance with the physical law of his being; but if he imbibes that which is destructive to the body, he is most certainly acting in violation of that law, and will sometime pay the penalty of such disobedience. And so in regard to the moral law. We are all aware that certain things are wrong, and that others are right; therefore if we willfully njure our neighbor, and try to overreach him in any way, we are violating the moral law, and we shall suffer sometime because of that disobedience. If we live impute lives, indulgbig the lower appetites, which balong to the carnal nature alone, we are building up for ourselves that which will fall about us, and dehroy our happiness and peace of mind by and by, because we are violating the high moral law of our beings Although this great truth was conveyed in a crude and imperfect manner to the minds of those seeking for light upon the subject of right living in ages past, the entire book of Genesis was penned undoubtedly by those who desired to teach these lessons in such a manner that they would reach the understanding of those who cared to consider them; but we know nothing of a veritable fall of man such as that recorded in the Bible, nor is there any history of such a case preserved in the annals of spiritual beings on the other side of life. It is true that in the spirit world there are archives in which are stored records of many wonderful occurrences in human life upon the planet earth-great events, national calamitics, and the histories of various races of people who are known here no more-but we have no record whatever of any fall of man or of any Garden of Eden so commonly understood and interpreted. We have records of various forms of violation of law and of disobedience which have brought ruin upon communities and nations as well as upon individuals; and if we can take this les-son to ourselves, if, when a divine command is son to ourselves, if, when a divine command is laid upon us, whether it comes intuitively to ourselves through the whispering of our own natures, or whether it comes as an in-spiration from intelligent life beyond, impress ing us with rules for our guidance or moral ethics for our advocacy, we live in obedience to that which we receive, then certainly are we living up to that which is true and which will give us light and peace and happiness as fair as was that recorded of those who inhabited the Garden of Eden. If, however, on the other hund, we live in violation of these high com-mands, knowing that they are for our best good, then surely will it seem to us that we have been driven forth from the garden of peace, happiness and self-respect, where flow-ers of beauty bloom:

from wrong doing, from that which will bring sorrow and disaster upon the spiritual nature, from that which is degrading and filled with gloom; "but a base example leads to death." or that which is lifeless, without animation and atrength, filled with the elements of cor-ruption, and leading downward toward all that is dark and unlovely. We speak of death as applying to human beings, but we make a mistake in thus, save as it applies to corrupt-ing principles which certainly brinz stagna-tion to the personal forces and coldness and gloom to the individual. How beautiful it is that those who cross the

mistake in that, save as it applies to corrupt ing principles which certainly brinz stagna-tion to the personal forces and coldness and gloom to the individual. How beautiful it is that those who cross the shining river with their harps attuned to the molodies of the spheres catch the inspirations of the world of song and cause them to swell out upon the brezze in the clear, glad refrain of "Life, eternal life for man1' and J faln would be one of those singers of the house of Israel who can catch the inspiration from im-mortal heights and send it back in vibrant tones of joy to the toilers along the waysides of this lower life. I would give them a song of encouragement and good cheer. It may be that they are struggling along amid the briers and those hurtful things that cling so closely, sometimes, as it were, and have hard work to make advancement because of the temptations down; but if they sense the danger and feel a desire to rise above it and reach out to grander truths the will be civen strength to make a desire to rise above it and reach out to grander down; but it they sense the danger and teer a desire to rise above it and reach out to grander truths, they will be given strength to make their way, even though slowly, and it seems to me that a word of cheer from the spiritual world to the poor, halting ones who are feeble and who find it difficult to speed along, will be of carries to them of service to them.

and who had it difficult to speed along, will be of service to them. I would have such as these know that there is hope beyond, that there is opportunity and joy and power for every faithful heart. I would have them know that we do not give our attention alone or mostly to those who are exalted in the world's opinion, who have won great distinction by personal prowess and ability, who have gained the heights of fame because of some inward talent and quality which raises them above their fellowmen. We revere and honor that which is grand and gifted, that which is glorious and sweet in the life of a human being, and the white soul ever stands out prominently among and above the dark ones that sit in gloom; but it is the white soul that can withstand temptation and put it aside, that can work for the benefit of man-kind and achieve great results. It is for those who grope in the darkness of ignorance, Mr. who grope in the darkness of ignorance, Mr. Chairman, that we should work, and to them we should send out our encouragement and words of hope, that they may catob a gleam of light from beyond the shadows, and gather new strength to press on amid the circum-stances that environ them.

This is as I feel to day and every day, and it is with this thought that I return at this time to try to make an influence felt amid the haunts of want and woe, and, perhaps, to let some little ray fall into a human heart that

I have a great regard for those who are work ing on the mortal side for the enlightenment and the blessing of their fellow beings. It matters not to me what be the creed or the for-mula of opinion and thought that they have adopted or subscribed to; it matters not to me whether they are Jews or Gentiles, bond or free, who speak a good word to their brother Iree, who speak a good word to their brother man, and give him some little ray of light and hope; I do not care if one walks in the robes of priestly habit or order, his head covered or uncovered; it is the spirit that shines through, and shows its work and growth; and if these are along the lines of helpful service to man-kind, I feel to honor that man or woman. We have much document on outward on

have paid too much attention to outward ob-servations, ceremonials and creeds; we have been prone to draw the line too closely. But why should we, when men and women are brothers and sisters, when all of life is free and the result of Divine Will, when all are children of a Universal Father, whose love reigns everywhere, and which must be shown n its wonderful strength and power in every life as it becomes perfected in the great be-yond?

omit some they might feel slighted, so I speak to them as a whole. A friend from the spirit-side, George, sends his magnetism out with mine. There is one on earth by the name of Turner that he would like to reach with helpful power, so I speak of him. Perhaps this will not be understood, but I think that by speaking of these things we sometimes open the way to better results and opportunities. opportunities. You can call me, sir, James Odgen. This is

my sister, and she has wondered what these strange movements and sounds were. She has sometimes got almost frightened because she could not find out what caused them. I did not come to do any harm, or to make any one afraid, but I have been so anxious to have the friends on earth know that I was alive, that I have been alive all these years, and have not

gone to dust, as they seem to think. Belle is in the spirit world, too. She is happy and well, and sends her love, with mine, to all her friends. She would like them to go some-where so that she can communicate with them. I also would be pleased to have my friends go to some medium, and give me the chance to speak or write, because I feel that it would do us all so much good. John, too, sends his greeting, and will do all

he can to make them understand that there is life beyond the grave.

John W. Bartlett.

[To the Chairman:] I understand, sir, that you give admittance to those who come from the spirit-life, and so I have made bold to enter and to announce myself as from North Wey-

and to announce myself as from North Wey-mouth, Mass., if you please. I can say that I have been very well known in that vicinity, because for many years I led an active life, and took part in the interests of town and other affairs, and I feel that I have been identified with them, not only in the post-office department, but in other capacities of public walfare. I shall not mention than all of public welfare. I shall not mention them all because they do not now concern me, and I only speak of them at all to let my friends know that I do not forget that which belongs to the

past. I feel that this life of the spirit is a grand im-provement upon the life of earth. Although many opportunities were given me here, and I had many things to be thankful for, yet to find that beyond the valley and the shadow of death there is continued activity and more of power and opportunity, that make one feel like a bird set free from a cage, is truly some-thing grand and beautiful, and I rejoice that this life belongs to us as human beings. Not but what it has its duties and responsibilities; not but what we must personally work out through avenues of expression those powers that we possess, for no man is given a beauti-ful home with glorious possessions and great ful home with glorious possessions and great enjoyments who does not earn them for him-self; and there are just as many different kinds of homes and of possessions in that spirit-world as we see here. Some have a very humble abiding-place, and poor, indeed, it looks, as if weather beaten and stained, showing that the inhabitant is shiftless and does not concern himself with the grand and beautiful things of life. There are homes of all grades, from such as this up to glorious possessions that are fair to see. I do not know but what when we sing of the "green fields and swelling floods" be-yond the river, some one may come to think that he has only to move there and take pos-session of a vast estate; but it is not true. He will go to just what is his own and he will

is Robert Endloott, and there is also a middle

is Robert Endicott, and there is also a middle name which we do not get. We see in this connection several older in-telligences. Some of them have been in the spirit-world a long time and others not so long. One is an elderly gentleman of active appear-ance, of a positive nature, full of life, and one who would make a success in almost any de-partment in which he was placed. His name is Robert Rantoul. With him is a fine, genial gentleman. We cannot tell exactly whether he belongs to the family of the younger people or not, but it seems as if he does, and his name is William. These all come together, and a little further off stands a beautiful lady of middle age, con-nected somewhere with these people, but not one of the family circle, we think. She has been in the spirit-world some years. We do not get her name, but she holds, a wreath of white flowers just over the head of the young gift. The lady is tail and slight, with fair hair and blow aves a year deline the heatiful hear

girl. The lady is tail and slight, with fair hair and blue eyes, a very delicate, beautiful being. These spirits are from Beverly, Mass.

Elizabeth Livingston.

Now, Mr. Chairman, we must speak of a lady who says her earthly home was in New York City, and tells of her people there whom she is anxious to reach. Her name is Elizabeth Liv-ingston. She seems to reach out to some one by the name of Francis on the earthly side, as well as to other friends. She has something very important to communicate if they will find her a private medium through whom she can come.

This lady has been in the spirit-world some years, and was a little under middle age when she passed away.

Isaac H. Robbins.

Isaac H. Robbins, of Monson, Mass., desires very earnestly to have his name mentioned as that of one who has come here to manifest. So strong is the desire that the positive magnet-ism comes to us from the spirit-world, though he stands a little outside of our special circle. This man wishes to come into communication with some one by the name of Newton, as well

with some one by the name of Newton, as well as with others, but particularly with this one, for he thinks he has something to make known which will be of use. He would also like to tell of his spiritual condition and home, as well as mention some material affairs connected with his life.

Clara Newland.

A young woman, not more than twenty years of age and perhaps not quite that when she passed away, gives us the name of Clara New-land, and tells us she has friends in Pawtucket, R. I. There seems to be some shadow resting upon some of her friends on this side connected with sickness and other trouble. She is desir-ous of hringing some comfort and strength to ous of bringing some comfort and strength to

ous of bringing some comfort and strength to those friends, and hopes to get power for doing so by coming here. This spirit has been gone some time, we think, for she has that appearance, but she has not been able to communicate in any way, though she has always wished to do so. She sends her love and would have the cathly sends her love, and would have the earthly friends know how well she has been provided for in the spirit-world.

John Hanson.

John Hanson, of Boston, reaches us with his name, and the desire to find Charles and Alfred on this side, who are connected with his fam-ily life, and who are in need of advice for their

wn good. This spirit, we should think, was a hard-This spirit, we should think, was a hard-working man when here, one who tried to do his best, but one who had many discourage-ments. On the other side of life he feels that he is more favored by conditions, and he would like to have some of the brightness reach the lives of those dear to him who are upon this mortal side.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

March 17.—Paulina Wright Davis; George G. Ingersoll: Ellen Dennin; Frank M. Bowers; T. J. Evans; Carrie Spoon-er; J. L. Williams.

Messages here noticed as having been given will appear in due course according to routine date. June 9. — Charles Struby; Benjamin Flanders; Lucy K. Beniley; Edward L. Baker; Charles Ide; Sarati B. Seymour; Daniel Samders. June 13. — Mrs. Nancy Hall; George W. Lord; Asahel San-born; Mrs. Electa Graves; Louisa Mills; Hezeklah Walker; Guide, for Anna Reberle.

SIGNS OF SUMMER.

THE CENTURY opons this month with a full-page trontispiece of "The Juno of Argos," discovered last year by the American School of Athens; "Caught on a Lee Shore" is a stirring skotch (illustrated) by Lieut. Wm. Henn, in ro a cruise on the coast of Florida; Archibald Forbes, the great war correspondent, tells of "The Death of the Prince Imperial" in Africa-the thrilling but sad story being illustrated with a full-page sprightly picture of the young Prince in the uniform of the artillery; "The White Islander" (Part I.), by Mary Hartwell Catherwood, is, like all her writings, full of sentences that arouse the heart and enchain the imagination; "With Tolstoy in the Russian Famine," (illustrated) by Jonas Stadling; "In Oowboy Land" (do.) by Theodore Roosevelt, and other fine articles are given : there are also poems, departments topical and " In Lighter Vein," etc., to assist in making this issue one of marked interest. The Century Co., publishers, Union Square, New York Olty.

THE GLOBE QUARTERLY REVIEW contains, among other interesting articles, the "Science of Comparative Religion," by Merwin-Marie Snell; "Huxley on Controverted Questions," by Thomas Whalen, and a criticism of "Durward's Epic of Columbus," by W. H. Thorne, etc. Anna Cox Stephens gives an entertaining "Chat about Art and Authors." 716 Title and Trust Building, Chicago.

THE PHRENOLOGICAL JOURNAL. - "Amory H. Bradford," frontispiece; sketch (illustrated with portrait) of Dr. Samuel George Howe-the celebrated friend of Greece, and of the blind; "Psychometry" (instances thereof); "A Phrenograph of Eliza Archer Conner": notes and editorials. Fowler & Wells Co. publishers, 27 East 21st street, New York City.

NOTES AND QUERIES, published by S. C. and L. M. Gould, in Manchester, N. H., is filled this month, as usual, with matter of special interest to the curious, and satisfaction to the scholar.

THE COTTAGE HEARTH .- " It Is the Season " is given as a frontispiece. "Them Twain," " A Desperate Device," "The River of a Thousand Ships," "Unto the Perfect Day," are among the chief attractions. W. A. Wilde & Co., 23 Bromfield street, Bos ton, publishers.

THE JOURNAL OF HYGIENE -" The Greater Temperance," by C. H. Shepard, M. D.; editorial "Notes Concerning Health"; "Experiments with Mesmerism"; "Reviews and Topics of the Month," etc. Dr. M. L. Holbrook, 46 East Twenty first street, New York City.

THE LITERARY NORTH WEST.-Frontispiece. full page, "Waagen's Horse Group," "World's Fair Sculpture," (lilustrated, finely) "A Greek Drama," (do.) "Cliff Dwellers," (do.) with other attractions D. D. Merrill Co., publishers, St. Paul, Minn.; (Merrill Building, 5th and St. Peter's streets.)

THE INDEPENDENT PULPIT-published in Waco. Tex., by J. D. Shaw-is, this month, as at all times, up to its title, and is a worthy exponent of liberal thought in its every phase.

THE HUMANITARIAN .- "Natural Law in Social Life," "Illusions of Great Men," "Ancestry," etc. Edited by Mrs. Victoria Woodhull Martin, published at 23 Abchurch Lane, London, E. C , Eng.

HALL'S JOURNAL OF HEALTH has for its piece de resistance, "Popular Fallacies," by James Hills, M. D.; "What is Cholera?" "Hot Milk as a Stimulant," "A Life Saving Thought," "Effect of Environment." etc. Published at 23 Park Row, New York City, and for sale at the Bookstore of Colby & Rich.

OTHER MAGAZINES RECEIVED AN: THE HOUSEHOLD.- 110 Boylston street Boston

Mass. VICK'S ILLUSTRATED MONTHLY MAGAZINE. -

Vick Publishing Co., Rochester, N. Y. THE ST. LOUIS MAGAZINE, 2819 Olive street, St. Louis, Mo.

THE SUNNY HOUR-(Published by a boy for boys and girls). Office 59 West 24th street, New York City.

IN MEMORIAM.

FREDERICK T. Moss, of Cleveland, O., aged sixtyone years, passed to spirit-life from his place of work Monday, June 5th, meeting an instantaneous death through being caught in the machinery.

Mr. Moss came to Cleveland with his wife Mary, the well-known medium, about eleven years ago, and was one of the most genial and pleasant members of the Spiritual Societies of this city—a thorough Spiritualist and zealous advocate of the new philosophy. The Cleveland Leader, in reporting the obsequies, said:

I was an old man, sir, a very old man when I vas called out of the body about a year ago. My dear companion comes with me here to day, not worn and tired with the burden of years, but strong and happy as I am to give our love and good wishes to our friends on earth. In death we were not divided, and we found a pleasant home prepared for our con-fort by the dear souls that had passed on before us and learned much about the spiritual condi-tion and kingdom. The home was pleasant and full of light, and in its sweet and gentle

atmosphere we have been renewing our forces and getting new lines of strength, so that life

seems full of power and usefulness to us. I thought, good sir, I would come back to your meeting and just send a few words of truth to our friends and tell them we are well. It is well with us all, and they can bide their time, because when the summons comes and their work is done on earth, they will find the dear ones who went before and be privileged to enter the homes of peace and contentnient upon the spirit-shore.

My name is David Doremus, and I lived in Closter, N. J.

James Ogden.

It gives me great satisfaction, Mr. Chairman, to come upon your platform and speak to my good friends in the earthly life. I have friends in various places. Sometimes they think of me and of my past work, and when they do I sense the theorebit in the work and when they do I sense the thought in the spirit-world.

Some of my friends have been wondering what I am engaged in on the other side. They feel that I am active and that I cannot be idle, but they want to know what the special occubut they want to know what the special occu-pation is that engages my time and mind. Well, I cannot say that I devote myself to one particular line of employment. There are sev-eral that are interesting to me, and by attending to them I can help to develop different qualities, powers and abilities of my mental nature. I am most strongly interested in the work of Spiritualism. I enjoyed it here, and I cer-tainly enjoy it now. I have not only visited different parts of the country and sought to assist in the manifestations of spirit-nower by

assist in the manifestations of spirit-power by helping other spirits to conserve their electri cal forces, and when the right time came to dispense them through such channels as would make effective results on the material plane; but I have also been privileged to attend cir-cles in the spirit-world where experiments are made with the forces of nature and the will of ment to see the whet whet could be produced when

made with the forces of nature and the will of man to see just what could be produced when this same line of thought and operation were taken up in connection with the physical forces of earth for the training and instruction of individuals here. I find that there is no physical medium on the earth attended by a band of spirits who produce movements of objects or sounds so as to give evidence of intelligent spirit presence but what has been visited by spirits from these circles in the other life where these experi-ments have first, been made. It pleases me to have the privilege of taking part in some of

life.

Controlling Spirit, for Thomas S. Hornby.

Mr. Chairman, we will now speak for a few spirits who would like to influence the medium personally, but who are unable to do so.

personally, but who are unable to do so. First we will mention one who was present at our last séance, and who is here again to-day. He is a man who lived about half a cen-tury on earth, we should judge, and his home was in Blackburn, Eng. This spirit hardly knows how he happened to go out of the body; he cannot really say whether it was by accident or intent, because there has been such a confused condition of the brain whenever he has come in contact with mortal

whenever he has come in contact with mortal life, and tried to gather up the threads of the past. He realizes what occurred before the last half hour of his earthly life, but around that time is clustered a confusion of elements that prevent him from grasping the true condi-tion. It is just as well, however, as far as any benefit to himself or his friends is concerned. He wishes us to say to his friends is concerned. spirit-world he is strong and sound. That is how he expresses it, and he wants us to give it in that way. He wishes them to know he re-

how he expresses it, and he wants us to give it in that way. He wishes them to know he re-alizes that had he remained on earth the trou-ble in his head would only have increased, and it would have been very much worse for him. We are told that his body was found in a very mutilated condition, but that the spirit had been taken away by friends on the other side before the news was brought to his people here. We also are told that the has cared more for her

We also are told that the name of his wife is Charlotte, and that he has cared more for her happiness and welfare than for anything else connected with this mortal state. We trust the friends of this spirit will learn of his communication through this paper, for we know he will be very much relieved there-by. We get his name as Thomas S. Hornby. With this spirit comes an older man, short in stature, and with a beard, who passed away some time previous, we think, to the first one, but who was attracted closely to his home-life. We do not get the whole name, only that of We do not get the whole name, only that of Robert, and also the name of James as belong-ing to another spirit who has assisted this first

one to rise out of his unhappy condition. We would say that the first spirit adds that he lived on the Acriton Road. He was a weaver. .

Helen Endicott.

Next we wish to mention a group of spirits who have been here several times this season. One, Mr. Chairman, is a beautiful young spirit who gave a communication through the medium last year, but with her came recently several other intelligences, and it seems that she is anxious that they should make them selves known to their mortal friends, not only for purposes of identification, but that they may send out influences of consolation and

- grims as they pass; Summer's come!

- When the dragon files are darting like winged jewels through the air, When the birds are singing sweetly to companions everywhere; When the mountains blend their grandeur into softly molded lines, And the rocks peep out in gladness from their drapery of these.

- of vines: When the streams laugh very softly to the willows as
- they pass, Where the flowers cluster gayly in their many tinted
- mass, While the velvet moss is spreading there its carpeting
- of green, And a fringe of bushes furnish perfect framing of the scene,

Summer's come!

- When the forest's cooling shadows tempt to rest at When the forest's cooling shadows tempt to rest at sultry noon,
 While the murmurs of the leaflets tempt to slumber with their tune;
 When the clouds are fleecy whiteness, when the atmosphere is bland,
 And the season spreads its gladness and its plenty o'er the land;
 When the lakelet drinks the sunshine—while its mirror d gold is still.

- When the lakelet drinks the sunshine—while its mir-rored gold is still— As it waits to clasp the streamlets dancing gayly 'down'the hill, While God's beauties, like soft blessings, permeate the earth and air. And unspoken benedictions meet our vision every-where, Summer's come!

Summer's come!

- When the air is perfume laden through the watches
- of the night; When the moonlight on the meadows is a glorified de-
- As it gilds the lake and river, as it softens rugged
- Scenes, With its lights and shadows shifting through a mil-lion feafy screens; Every pool a shinling wonder, every tree unstudied art, Every hill and valley making of its marvel work a
- part; Every day a dream of beauty, every night a new sur-
- prise; Every hour a tempting picture for our wonder haunted
- oyes; When all these are spread before us-each a gem with-
- out alloy-out alloy-When the soul responds in gladuess and the earth is drunk with Joy. While the heart intones its anthems, joining nature in
- her praise, And perfection meets perfection in a thousand won-
- drous ways, Summer's come!
 - -Chicago Inter Ocean.

June Magazines,

THE LADIES' HOME JOURNAL opens with a delightfully-interesting sketch of the domestic life of and the set of the set o Augusta Victoria, Empress of Germany, under the

•

i.

When the lark is singing carols from its viewiess place on high.
As the sunshine hangs its banners crimson-tinted o'er the sky;
When the hum of busy insects answers back the lin-net's song.
When the more busy insects answers back the lin-net's song.
When the more busy insects answers back the lin-net's song.
When the more busy insects answers back the lin-net's song.
When the more busy insects answers back the lin-net's song.
When the more busy insects answers back the lin-net's song.
When the more busy insects answers back the lin-net's song.
When the more busy insects answers back the lin-net's song.
When the sits have velied the mornings and the lovely days grow long;
When the leaves are all a-tremble 'neath the passion of the breaze.
And the grain fields change their shadows like the billows of the seas;
While each cricket chirps its challenge from its refuge in the grass.
While cach cricket chirps its challenge from its refuge
The terrible catastrophe, following the day after
The terrible catastrophe, following the day after

three little grandchildren." The terrible catastrophe, following the day after "Memorial Day." has cast a sad gloom over the friends that not even the philosophy of Spiritualism can lift. The heart broken widow and daughter have the sincere sympathy of a large circle of friends, and should have, if necessary, their material support.

MRS. C. H. LOOMIS-HALL on Saturday evening, June 3d, passed from her emaclated body into the life spirituel

June 3d, passed from her emaciated body into the life spiritual. As she was so well and favorably known to the Spir-itualists, a large number gathered for the last time to look upon her mortal form and to pay a well-deserved tribute for her faithful jabors in the Cause. She has now entered upon another stage of an up-ward and onward existence, with a work still to do. A husband and son, who still have an abiding knowl-edge of the truths of Spiritualism, know that she has only gone a little sconer to the world of spirits. May they look with composure upon the change, and feel that though the physical body has served its purpose, the spirit, the real person, will continue to assist and guide them. Services were conducted by Dr. H. B. Storer, which were opened by the Davis Sisters, who sung "Open the Pearly Gates." followed with a reading by Dr. Storer from the "Veteran Spiritualist' Union Burlal Service"; continued by the singing of "Safe at Home"; followed with remarks by Dr. Storer, who said in effect: This is not death, but life; how often have we sat in circles with our arisen sister to listen for some words of comfort from our friends invisible—and now again we join in another circle, but she is free from this house welcome is hers! Belections appropriate for such occasions were read by Alonzo Danifortil. Remarks by Dr. Hale, and closing with the singing of "Abide with Me"—after which all were given opportunity to look upon the temple which had been so many years the dwelling-place of our now ascended sister. Altonzo DANFORTH.

Electricity Does Not Kill.

Electricity Does Not Kill. M. D'Arsonval, a noted French electrical ex-pert, has recently published an elaborate arti-cle in the Moniteur Industrial on deaths and accidents caused by high tension currents, in which he maintains that the electric shock sel-dom really kills, but induces a suspended ani-mation, of which the subject may be restored to life by artificial respiration. In other words, the criminals who have been executed by elec-tricity were not killed by the ourrent, but by the knives of the surgeons who performed the autopsy. Electricity is shown to kill in two ways: First, by producing mechanical lesions of the vessels and nervous system; second, by inhibiting the great functions wholly or parti-ally (stoppage of respiration, of the heart, of the exchanges between the tissues and the blood, etc.). The first kind of death follows lightning, and the static discharge of powerful batteries, and other disruptive discharges. It is seldom encountered in cases of industrial fuguration. The second, on the contrary, is nearly always the rule. The practical distino-tion between the effect of the two shocks is that the first brings about definitive death; while ent death, from which the person may be made to revive by practicing artificial respiration im-mediately after the accident. In other words, the use of dynamic electricity produces in man a kind of anæsthesia, under cover of which he may be mangled alive, and must be so in order to become really a corpse.—New Orleans (La.) Whiskets that are prometively conduces in the may be mangled alive, and must be so in order M. D'Arsonval, a noted French electrical ex-



FORT WAYNE. - "Scribe" writes: "The Spiritual Society of this city has as its speaker during June Mr. Oscar A. Edgerly of Newbury-

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port, Mass. We find him to be a trance speaker of marked ability; the lectures given by his of marked ability; the lectures given by his guides are characterized by force, eloquence and logic—just such lectures as are calculated to carry conviction even to prejudiced minds. We feel that his work in our community will prove of real value. Mr. Edgerly being also a test medium, his tests prove a valuable adjunct

to his lectures. Our society is still young, only having been incorporated since last September, but it is our interior to employ first-class talent on our rostrum, and we expect by such means to give Spiritualism the popularity in our city that it merits, through the virtue of its grand truths."

Connecticut.

DANIELSONVILLE. - DeLoss Wood says: While in Hartford recently listening to a test being given through the medium E. W. Emerbeing given through the medium E. W. Emer-son, the intelligence said: 'I was a medium while on earth, and I am a medium now, in-telligences of higher spheres communicating through my organism now in just the same manner as they did when I occupied the phys-ical body.' This message illuminates one of the most important points concerning the future life, proving that life is eternal, and (to my mind) that transition after transition takes place through eternity. It is a thought worth considering, for even to many Spiritualists it is and has been a debatable question."

California.

LOS ANGELES. -- Dean Clarke, writing thence, says, under date of June 10th: "I spent the winter in the San Joaquin Valley doing missionary work, and have been here two months speaking to interested audiences. The Spiritualists of Los Angeles are, however, very much divided; many of them go to the liberal churches, so that lecturers who stand by their colors fail of the support they have a right to

expect. I shall speak a short time at Long Beach, a few miles from here, and then perhaps go to San Diego."

Maine.

4

GARDINER.- H. K. Morrill writes, June 12th: "I was pained to hear of the recent decease of my old friend, John S. Adams. He was as gentle and pure a man as I ever knew; genial; kind; sincere and intelligent. To know him was to love him—to lose is to mourn his loss; though as we all feel the transition must be bliss to him."

Passed to Spirit-Life.

Thursday morning, June 8th, 1893, Mrs. Susan Warren Monroe, the devoted and beloved wife of Mr. Nathaniel

Monroe of North Walpole, N. H. In hor death the neighborhood has lost one of its largest benefactors, friends have parted with a steadtast and true companion, and the family and husband a faithful and low-

ing presence. Mrs. Monroe was a firm believer in the philosophy of Spir-Ing presence. Mrs. Monroe was a firm believer in the philosophy of Spir-tuniism. In the days when her health permitted it was her dolight to attend the meetings, at which is he always gained an added interest in life hore and its realities bereafter. Sho was a lady of more than ordinary politity and actumen intellectually in the world and yst not of it. A great suffor-er, she was always patient, uncomplaining, calm. Auxiously and yst oyfully she awaited her change and freedom from, a naturally frail body. Bhe leaves a husband (with whom she lived fifty-one years in wedded life) and one daughter, Mrs. Annie E. Heald; her devotion to her mother and her constant care for hor in her litness knew no bounds. Interment took place at Walpole, N. H., Saturday, June Interment took place at Walpole, N. H., Saturday, June at 0 o'clook. A large number of friends were present from Bellows Falls, V., where she was well known and beloved. Mr.



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45

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Montion Post-Office and Express address, Prof. W. H. PEEKE, F. D., 4 Cedar St., New York. Dec. 31. 1900

Dr. C. E. Watkins

devolion to her mother and her constant care for her in her liness knew no bounds. Interment took place at Walpole, N. H., Baturday, June 10th. Bervices were held at the late home of the deceased at 10 o'clock. A large number of triends were present from Bellows Falls, Vt., where sho was well known and beloved. K. Coblinary Notices not over twenty lines in length are public the down of a line will be charged. Tes words on an ager age make a line. No poetry admitted under the above heading.



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KNOW THYSELF,

KNOW THYSELLF, Then he will know ALL, and have achieved victory not only over mental and physical disease, and all forms of earthly inharmony, but will have conquered man's last enemy as well, he will have become a conscious co-worker with Je-hovah. ALL have the Divine Sceret within; only prepare your Temple and the Manifestation will surely follow. We want YOU to see a copy of our magazine. Sample 10 cents. Subscription price \$1.00 per year. **ST. LOUIS MAGAZINE**, 2819 OLIVE ST., May 13. ow THE LYCEUM BANNER. A Monthly Jour-nal for Conductors, Leaders and Members of the Chil-dren's Progressive Lyceum. Relited and published by 3. J. MORSE, assisted by FLORENCE MORSE. Amorican sub-scription of cents per annum. U. S. postage stamps taken in payment. THE LYOEUM BANNER. A Monthly Jour-nel for Conductors, Leaders and Members of the Chil-dren's Progressive Lyceum. Relited and published by 3. J. MORSE, assisted by FLORENCE MORSE. Amorican sub-scription 40 cents per annum. U. S. postage stamps taken in payment. THE LYOEUM BANNER contains Inforesting Serials, Lyceum Recitations, Attractive Selections, Lyceum Notes, Our Monthly Chat, The Golden Group, Historical Sketches of our Lyceums, Lyceum Latter Box, Outlines of Lyceum Lessons, List of Lyceums And their Serie arise, No-tices of the Spiritualists' Lyceum Infon, etc. For Notes, Announcements, and all things that Lyceum Monthly, price 2 cents. Special Terms to Lyceums. The Progressive Literature Agency, 36 Monmouth Road, Bayswater, London, W., Eng land. TTHE WATCHMAN. An Eight-Page Month-

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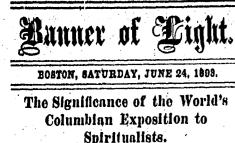
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BANNER OF LIGHT.



8

Spiritualists. BY MRS. LOVE M. WILLIB.

To the Editors of the Banner of Light :

The efforts to organize a commission to represent Spiritualism at the World's Fair having failed, we are led to believe that there is a higher purpose to be accomplished than an external expression of our living faith. It has long been prophesied to us that such a world's congress of nations should take place, and it is apparent what its effects must be. Peace is written in glowing letters over every booth, pavillon and exhibit. The broad, humanitarian spirit seems to be in the very air. All nationalities intermingle, and one is as likely to meet a smile of fraternal recognition from an Arab, a Turk, a Persian, or an East Indian, as from nearer and more kindred nations. The unity of the human race is felt on every side. The quiet order of the extensive grounds is something marvelous, and the at-one-ness of all human feeling is recognized in all places.

We believe it to be the duty of every earnest Spiritualist, for the sake of this feeling, to come to Chicago with a sense in his heart of the duty of adding to the spiritual force which is at work among all nations and races to open the avenues of good feeling, and bind in indissoluble bonds the whole human race.

It is interesting to watch the play of the features of the strange people that are gathered together here. An Indian brings his baby. He tosses it, plays with it, pets it, and is proud if you notice it; and the one-garmented little fellow looks out on the world like any baby. If the Spanish Princess smiles on you, it is with the same womanly smile that conquers the world. If the Arab writes your name in Arabic, he does it with high-toned recognition of the importance of pleasing you, and your appreciation seems as pleasant to him as if he had known you long.

Is there not within all this external harmony an inner spiritual bond that is to grow and strengthen until the brotherhood of man is something besides a formulated phrase on the tongue of the sectarian, whether that secta rian be a bigoted Calvinist or a bigoted Spirit ualist, Unitarian or Freethinker?

What the world wants is the vital force of harmonic conditions. Every man (or woman) who bears those conditions within him is one of the world's redeemers. He prepares the way for truth. He weaves one of the links that is to form the chain that is to unite every human soul to a condition of spiritual power.

Every one can come to the Fair who may command fifty dollars beside his fare to and from Chicago, and stay long enough to recognize the great truth that all men are brethren. He cannot come and indulge his physical body with excesses, but he can live simply, economically and comfortably, with prudence. Almost everything is free, excepting one's lodging and board; but there are cheap ways of living as well as dear, and it hurts no one to go into a grocer's and put up a lunch and eat it within the grounds, as the thousands do, rich and poor alike, on ample verandas in sight of the most marvelous buildings the world ever saw within such a space.

One injunction should be given: find a room within easy walking distance of one of the within easy walking distance of one of the gates, because thus you avoid the risks and expense of travel to and from the grounds by rail. Plenty of rooms are to be found without board on streets near the gates, and as far as we observe, most of the supply of material wants is carried in bags, boxes and baskets in a most democratic manner. Sterilized water is supplied free to all; and it is necessary to

Foreign Correspondence. ECHOES FROM ENGLAND. NUMBER FIFTY-ONE.

BY J. J. MORSE.

(Specially Prepared for the Banner of Light.)

Ever and anon there is flashed to us over here news of the doings pertaining to the great World's Fair, its sights, its multitudes and its glories, until one wishes for wings to fly the some four thousand miles, about, that stretch between it and us here, in that other world's fair, our ancient London, wherein are men and things of infinite variety, from all quarters of our planet. Chicago is upon our tongues, in our minds; in letter-press and pictures it greets us on all sides, and those whose duty it has been to "boom" the show have succeeded so well that even Mr. Barnum could have done no more, if as well. There is an old-world flavor about it, too, that somewhat appeals to a Brit-ou's love of oldness. The sailing of the Cara-val, the Spanish Grandees, the flavor of ohiv-alcy, romance and daring are mingled with the subject, and looming large is the figure of the Great Republic herself, fair, happy, prosperwonder over and admire! Undoubtedly the World's Fair will constitute a Congress of the World's and let it be hoped the usual result, that "when strangers meet they understand each other better," will prove true in this case, also.

But Chicago has only a one world's fair while we Spiritualists enjoy a two worlds' fair, a congress of the seen and the unseen. With infinite pains and patience we have builded up a congress of the seen and the unseen. With infinite pains and patience we have builded up the great union between the two worlds, aided in the assembling of our visitors from "over there"; and our innumerable "exhibits" of lives blessed and minds satisfied, by commu-nion with the departed, scattered throughout the world, are ample evidence that our Fair has not been by any means a failure! In look-ing over our progress and calculating the agen-cles thereof, upon the material side, one agent stands out in bold relief, at once a bureau of information for all the world, and an ever open door between humanity and the immortals— the BANNER OF LIGHT Establishment. There need be no cavil at the statement that more information, advice and literature have ema-nated from the one, and more spirits and mor-tals have been brought into renewed relation-ship by the other, than any two things our Cause has had at its disposal. The names of William White and Mrs. J. H. Conant will ever take a noble place in future histories of our work, for as a medial instrument, a truly "world's medium," Mrs. Conant had neither parallel nor superior. The present day genera-tion of Spiritualists really owe them a loving debt that should find its discharge in some ad-equate memorial of their lives and work and worth. True, they have "entered into their rest," worth.

worth. True, they have "entered into their rest," are as the things that have been, but The BANNER is with us still, as is the Free Cirole; and, like a sturdy champion, silver crowned, and as valiant as ever, we have Spiritualism's "grand old man," Luther Colby, the man faithful among them all, still at the post of duty, clear-brained and earnest as ever. How many years he has wielded the editorial pen! Ever watchful for assaults from without, or discords from within; ever keeping before us the cardinal facts of spirit-return, influence and direction upon our lives; ever champion-ing the cause of the medium workers in our ranks, foremost in their defense, slowest to condemn, and doing that more in sorrow than in anger, be has deserved well of us all, and in anger, he has deserved well of us all, and the faithful BANNER has, under his care, gained the faithful BANNER has, under his care, gained and kept a place no other journal has ever ob-tained. These are no mere praises, of the "puff pretentious" order. They are the honest sen-timents of a candid mind, for, in spite of all to the contrary, there is no denial of the truth that in Luther Colby, and the good old BANNER, the world has received knowledge and bless-ing beyond all estimate. May these poor bays find a place in the wreath that is justly due to honor so true and faithful a life. Why wait to praise your friend until he is "dead"? Let us be just to our fellows while they are with us, including Bro. Isaac B. Rich, who is still at the financial helm. But there, a warm heart in-

gentieman avers he is convinced they do: His experiences mainly consist of spirit-writing, and while quite familiar to Spiritualists, were, no doubt, quite startling to their recipient. Fimes have changed when publishers of good standing issue, and clergymen of the Estab-lished Church write, books admitting our claims are true. The reviewers treated the book considerately. In our own ranks there is claims are true. The reviewers treated the book considerately. In our own ranks there is just put forth a neat little booklet giving an outline of the "Rise and Progress of Modern Spiritualism in England," by Mr. James Rob-ertson, of Glasgow. It is a republication of that gentleman's series of papers lately pub-lished in the Two Worlds, and is excellent reading, giving much information pithily ex-pressed and concisely arranged within a com-mendably brief compass. There is about to ap-pear the prospectus of a new quarterly magapear the prospectus of a new quarterly maga zine and index, to be called Borderland, deal ing with all aspects of the occult, but for the purposes of classification and record, in the main. I have seen the proof sheets of the announcement, and feel sure a good thing will re-sult. It is to be issued and edited by Mr. W. T. Stead, and Borderland is the title selected at my suggestion. Spiritualism had its Forty-fifth Anniversary celebrated by a large and enthusiastic assem-bly in Manchester on Friday, March 31st. It bly in Manchester on Friday, March 31st. It was a notable gathering of workers, advocates and friends. Speeches, songs and music were the order of the day, your correspondent par-ticipating in the pleasures of the occasion with the rest. Ince then the Eighth Annual Conference of Lyceum Workers assembled at Burnley on Sunday, May 14th. The delegates held two sessions, discussed many points and projects in sessions, discussed many points and projects in connection with Lyceum work, held a large public meeting at night, and, so far as appear-ances lead one to judge, all had."a good time" generally. A full report is printed in the June number of the "Lyceum Banner," which will reach you, Mr. Editor, by the same mail as this. Once again let the writer acknowledge, with appreciative thanks, the various kindly words on behalf of his little monthly "Ban-ner" you have printed for it. But alas! like most spiritual journals, our little one involves not only labon, but loss as well, the last year's deficit being over sixty dollars! On Thursday evening, June 1st, the London to find how glorious is the proteoting power of an Infinite Life, and we urge all to lay aside fear, and seek to benefit themselves and hu-manity, and the hosts of waiting spirits, by a sympathetic study of the marvelous "World's Columbian Exposition." *Irats Parent*—"It's over an hour since I sent you back without themi" *Small Boy*—"It was such iong time before my turn came to be waited on that forgot what you wanted." *Irats Parent*—"Why did n't you come home to find out?" *Small Boy*—"'Fraid I'd lose my turn!"—Harper's Bazar.

nent planist and gifted inspirational writer, was there, and his beautiful instrumentation added not a little to the charms of the oven-ing's enjoyment. His powerful story, now run-ning in your columns, Mr. Editor, "Mary Anno Carew: Wife, Mother, Spirit, Angel," has been issued in book form here. His works are unique, and should be read by every one seek-ing to know what spirit-life is, as described by the spirits. Mr. Petersilea is a fine musician, a scholar and a gentleman.

the spirits. Mr. Petersilea is a fine musician, a soliolar and a gentleman. Time files and space is filled, so my pen must rest awhile. May loving angels bring baim to wounded hearts, and love's sacred flame light the upward path of every soul. In full meas-ure, dear friend and well-beloved brother of THE BANNER, may all these be thine. Monmouth House Hotel, 33 Monmouth Road, Bayswater, London, W., June 10th, 1893.

MEETINGS IN BOSTON.

Banner of Light Hall, 9 Bosworth Street.-piritual meetings are held every Tuesday and Friday af-eraoon, Mrs. M. T. Longley occupying the platform; J. A. shelhamer, Chairman. Free to the public.

scenamor, Unsirman. Free to the public. The American Spiritualists' Association has dis-continued its Monday evening meetings at the First Bpirit-ual 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' Bee'r, 14 Grenvillo Place, Boston, Mass. Engle Hall, Old Washington Street.-Sundays at 11 A. M. 3% and 7% r. M.; also Wednesdays at 3 r. M. E. Tuttle, Conductor.

Hathbone Hall, 694 Washington Street, cor-ner of Kneeland-Spiritusl meetings every Studdy at 11 A. M., 2% and 7% P. M. (7% P. M. meeting in Commer-cial Hall) Thursday at 2% F.M. N. P. Smith, Ohairman. Harmony Hall; 72& Washington Street.-Meet-ings are held every Sunday at 11 A. M., 2% and 7% F. M.; also Tuesday and Thursday at 3 P. M. Dr. F. W. Mathews, Con-ductor.

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

ductor. Park Square Mail, 7 Park Square. – Services every Sunday at 11 A. M., 2% and 7% r. M.: Class in Spiritual Sci-once at 11; paychic phenomena and tests at 2% r. M.; lecture and tests at 7% r. M. Friday, at 3 r. M.; meesings for tests, speaking and psychometric readings. M. Adelino Wilkinson, President; Dr. N. J. Morris, Secretary and Treas. The People's Spiritual Meeting, Ladies' Aid Parlors, 1031 Washington Street, every Sunday at 10%, 2% and 7%. Prominent and reliable mediums at all sossions. Frank W. Jones, Conductor.

No. 7 Park Square Hall, Society of Ethical and Spiritual Culture .- Prof. J. W. Kenyon was greeted by large audiences at 2:30 and 7:30 P. M. His eleguence was uplifting. His replies to questions were philosophical and logical, and his demonstrations of psychometry were indeed masterly. Owing to Prof. Kenchoinerry were indeed masteriy. Owing to Prof. Ken-yon's inspirations the audiences have been on a steady increase, notwithstanding the heated season. The facts which he gives are so pointed that none fail to recognize the accuracy of his descriptions. Those who do not attend the meetings at Park Square Hall are losing an opportunity that does not often present liself. Prof. K. is not only an excellent medium but a fine scholar who would grace any public platform. One of the striking features of his instructions is the high and noble eithical and moral life which he ex-horts his audiences to embrace. Next Sunday Prof. Kenyon will close the meetings in Park Square Hall for the season; and he will open them the first or second Sunday in September. He is expected to be the regular speaker for the season of '03 and '04. Friday afternoon at 2:45 Mrs. M. A. Wilkinson will hold a test circle in Park Square Hall; other good me-dlums will assist; social and dance in the evening. One week from next Friday evening the closing dance will be a "Mother Hubbard" party. An en-joyable time is expected. M. A. WILKINBON. President. yon's inspirations the audiences have been on a steady increase, notwithstanding the heated season. The

Joyable time is expected. M. A. WILKINBON, President. DR. N. J. MORRIS, Treas. and Sec'y.

The People's Spiritual Meetings were more than ordinarily instructive, intellectually and spiritually, on the 18th inst. Morning circle was enjoyable. In the atternoon Mrs. Judkins read a beautiful poem, In the afternoon Mrs. Judkins read a beautiful poem, with responsive singing by the audience; Jacob Edson made the opening remarks, and read selections from original and other poems; Mr. Grie ves followed with remarks; Adaline W. Wildes, M. D., read a fine essay on "The Reliability and Individuality of Spirit Con-trol," which was highly appreciated; James Magoon, M. D., and Mr. Morrell made closing remarks. In the evening the Chairman read Lizzle Doten's poem "Good in All"; Mrs. H. C. Mason songs, remarks and tests; Dr. Blackden, remarks; Miss Bertha Judkins, reading, "Papa's Letter"; Mrs. Judkins, solo. At our closing exercises, next Sunday, we shall be favored with reading and singing by the Judkins Si-ters-Jessie and Bertha-and extra talent for speakers and tests. 7. W. JONES, Conductor. 73 Hanover street, Boston.

Engle Hall .- Wednesday afternoon, June 14th, a good meeting was held. Readings and recognized tests were given by Miss A. Hanson, Mrs. A. M. Wil-kinson, Mrs. W. H. H. Burt, Mrs. G. M. Hughes and Mr. E. H. Tuttie; benediction by Dr. Morris. Sunday, June 18th, the morning developing circle was a suc-cess; invocation by Mrs. S. E. Pierce. Afternoon, in-vocation and poem by the chairman; pleasing remarks by Mrs. J. K. D. Conant, fine readings and tests by Mrs. J. E. Davis, Mrs. J. Woods, Mrs. G. M. Hughes and Mr. E. H. Tuttle. Evening, invocation and re-marks by the Chairman; excellent readings and tests by Dr. Wm. Franks, Dr. M. E. Saunders, Mrs. I. E. Downing, Mrs. J. R. Nutter, Mrs. J. Woods and Mr. E. H. Tuttle. The meetings throughout the day were full of interest and largely attended. Musical selec-tions were finely rendered by Mrs. M. A. Moody. Meetings in this hall Sundays at 11 A. M., 2:30 and 7:30 P. M., Wednesday afternoons at 2:45 P. M. BANNER OF LIGHT for sale each session. HARTWELL. tests were given by Miss A. Hanson, Mrs. A. M. Wil-

MEETINGS IN NEW YORK.

The First Society of Mpiritualists holds its meet-iugs in a new and spacious hall in the Carnegie Music Hall Building, between 65th and 67th stroots, on Beventh Ave-nue; entrance on Sith stroot. Bervices Bundays, 10% A.M. and M.F.N. Henry J. Newton, Prosident.

Knickerbocker Hall, 44 West 14th Street.-Meetings of the Ethical Spiritualists Boolety each Bunday. Mrs. Helen Templo Brigham, speaker.

Adelphi Hall, 53d Street and Broadway.-Lectures and clairvoyant tosts every Sunday at 3 and 82. M. Mr. John William Fiother, regular speaker. A. E. Willis, Secretary, 268 West 43d street.

The Faychical Society meets in Spencer Hall, 114 West 14th street, every Wednesday evening, 8 o'clock. Good peakers and mediumsalways present. Persons inforested in mental and spiritual philosophy and phenomena invited. J. F. Snipes, President, 28 Broadway.

Arcanum Hall, corner Sich Street and Gth Ave-nue.—Meetings every Sunday at 5 and 5-Mr. Tatlow; also public circle at 93... All arc welcome. Soul Communion Meeting on Friday of each week, Br.M.-Goora close at 34-at 310 West 26th street. Mrs. Mary O. Morrell, Conductor.

Address by Luther R. Marsh. To the Editors of the Banner of Light:

June 11th, 1893, at Carnegie Hall, we were favored by the presence of that grand and noble exponent of Spiritualism, Hon. Luther R. Marsh, who spoke for us

morning and evening for pure love of the Cause.

His voice and bearing were those of a man in the prime of life. In the morning he discoursed upon an article by John Burroughs in the American Review, in which the materialistic and agnostic views were extolled, and atheistic belief advanced. His criticism thereof was able and complete

and atheistic belief advanced. His criticism thereof was able and complete. In the evening he spoke upon the "Power of Spirit Over Matter,' and gave a highly interesting and prac-tical discourse. His efforts eminently attract the cul-tured and thoughtful among us. In the afternoon fine tests were given by Mrs. White, and other medlums. Mr. Newton was present, and presided morning and afternoon.

Carnegie Hall. - Walter Howell lectured on the norning of the 18th inst. upon "Biblical Criticism and its Relation to the Dr. Briggs Trial for Heresy." He took up the line of scholarly investigation and critical examination of the text of the Bible to ascertain the authorship as shown in literary and verbal style, and made clear to his hearers that a careful and experi-enced critic like Dr. Briggs could reach no other con-clusion than Dr. Briggs has, i.e., that many of the books are compilations, cdited by later devotees than the writers, and must therefore be pronounced errant. In the afternoon Mr. Howell, Mr. Price of Califor nia, and John W. Slater spoke of the work and the phenomena. Mr. Slater gave some of the clearest and finest tests ever presented in a public hall, and so pleased his hearers that he consented to be present and give tests next Sunday afternoon, it being our last meeting for this season. We anticipate a large audi-ence to greet Mr. Slater. The Cochrane children, Adele and Baby Olea, gave a number of beautiful selections upon the plano and violin-Baby Olea playing the latter with much ex-pression. The afternoon pert Sunday will be devoted to se its Relation to the Dr. Briggs Trial for Heresy."

Violin-Baby Olea playing the latter with much expression. The atternoon next Sunday will be devoted to a concert by these gifted children, and the tests to be given by Mr. Slater, and is for the benefit of the sisters. Mrs. White occupied the rostrum in the evening, giving a very helpful lecture on the spirit-world, its inhabitants and their occupations, etc.; also gave clear and recognized tests. Mrs. White is winning many friends here. She gives tests Wednesday evenings at the New York Psychical Boclety, 114 West Fourteenth street. Mr. Howeil speaks for us next Sunday morning, the last locture for this season. He also speaks in the evening at Newark, at Odd Fellows Hall, corner Market and Broad streets.

"Market and Broad Streets. E. F. Bullard writes of Carnegle Hall matters: "Henry J. Newton was appointed delegate to attend the convention to be called at Chicago next fall, with power'to appoint his substitute, and to appoint addi-tional delegates for this Society if more than one shall be called."

A correspondent, " Progress," writes: "Theodore F. Price is at present filling engagements in New York and vicinity, having spoken, on various occa-sions, before every society in the city. His discourses, brief or otherwise, always seem peculiarly adapted to the occasion. His interesting account of his personal experiences as a medium and speaker when first he was taken into the lecture field, given before the Psy-chical Society at Spencer Hall, proclaimed him one of that chosen number of agents of the spirit-world. There are many of our older mediums and speakers who were early in the field, when the experience of the exponents of Modern Spiritualism was much rougher than it is at the present day, who could (and quite frequently do) give parallel accounts of when they were, as E. V. Wilson was wont to express it, 'doing the work of the breaking-plow.' At the lavitation of Mrs. Nolle J. T. Brigham, in connection with her own beautiful discourse, Mr. Price spoke before the Ethical Society, Sunday mor-ing last, also with others in the afternoon at Carnegle Hall.' York and vicinity, having spoken, on various occa-

meeting of this Society, on Wednesday evening, June

DISTRICT OF COLUMBIA.

Washington. - The First National Association of Spiritualists of Washington closed its season May 28th, to commence again next October, having engaged the

Spiritualists of Washington closed its season May 28th, to commence again next October, having epgaged the following speakers: October, Moscs Hull, November, J. Frank linxter; December, Mrs. A. M. Glading; January, Dr. F. L. H. Willis; February and March, Mrs. Cora L. V. Hichmond; A pril, Edgar W. Emerson; closeing again in May with Mrs. A. H. Colby-Luther. Our season has been fairly prosperous; and now that we are permanently located in our new hall, we look forward to increased prosperity. The above list of speakers will give us the variety so necessary to picase all grades of Spiritualists—Mrs. Luther giving great pleasure to the more radical. During the past season we have had that wonderful medium, Miss Maggie Gaule of Baitimore. Md. to follow the ovening lectures with tests; Miss Gaule with her most reliable tests, and P. Li O. A. Keeler, the slate-writing medium, have been the means of bringing many to accept the truths of Spiritualism. We hope to have Miss Gaule for next season is the close her regular Friday night meetings on the 23d inst., as she is engaged for the summer at Cassadaga and other prominent Camps.
 We have a branch to our Association which was dedicated in April as No. 1 "Liberty Hall" by Mr, and Mrs. Moses Hull, which will keep up meetings during the summer at 205 6th street, S. E., where our local mediums, of which we have many good ones, will be present to disseminate the truth of Spiritualism.
 The dear BANNER OF LIGHT found ready sale at our meetings. I trust those who were its Sunday buyers and 17th, 1803.

RHODE ISLAND.

Providence .-- The Spiritualist Association met in Columbia Hall, No. 248 Weybosset street. Sunday, June 18th. Dr. C. H. Harding (Boston) occupied our June 18th. Dr. C. H. Harding (Boston) occupied our platform at 7:30 P. M., opening the services by invoca-tion and poem. The subject of the discourse was "Recompense." Dr. Harding is a fine speaker, and carries conviction with his words; the fests at the close of the lecture were all acknowledged as correct. Sunday, June 22th, our platform will be supplied by local talent. SARAH D. C. AMES, Sec'y. No. 95 Daboll street.

WASHINGTON.

Tacoma .- Spiritualism is making rapid strides in this city of the far West, and to Spiritualists all is bright. Inspirational and normal lectures are deliv-

bright. Inspirational and normal fectures are deliv-ered every Sunday afternoon in Raiph's Hall, and in the evening a public circle is held. Private circles take place all over the city, and a large number of fine mediums are being developed in every phase of mediumship. One person is being developed for violin playing, and although he has been sitting for only a short time, he surprises all who hear him. CHAS. A. LUNAN.

OHIO.

Cleveland .- The meetings of the Cleveland Spirital Alliance, conducted by Mrs. H. S. Lake, pastor, will close for this season, on Sunday, June 25th, the last service being transferred to the Camp Ground at Lake Brady; on which occasion Mrs. Lake will speak upon "The To-morrow of Death." Her lec-tures have been most cordially received, and interest in the work has more than met the expectation of its promoters, who will resume in September, at Army and Navy Hall. T. A. B.

KANSAS.

Cherryvale .-- A correspondent writes: " Prof. J. Madison Allen, who has recently been a guest of E. N. Price in this place, gave a very interesting and in-Instructive lecture at the Allance Hall on 'Two Worlds and their Mutuai Relations.' There was a good attendance, and the clear cut and logical remarks of the speaker—in which he showed conclusively the existence of a spiritual as well as a material world, and a spiritual body as well as a material body—were much admired."

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BABY'S Skin and Scalp purified and beautific .! BABY'S by OUTIOURA BOAP. Absolutely pure.

The New York Psychical Society .-- The next

is supplied free to all; and it is necessary to spend but little money unless one desires it.

The Fair Commission has been generous almost to a fault. The States have been generous in providing elegant homes through the day for their own sons and daughters, where rest and refreshment can be taken on broad piazzas, and nature has been prodigal with lagoon, island, beach, plaza, the broad sky, the pure air, and the verdant grass.

A visit to the Fair is a liberal education to an earnest man or woman. It is a place to study the world, and to the young it is worth many months in schools or college.

As far as our experience goes, there is no extortion anywhere within the grounds. At the restaurants you have your bill of fare to choose from, with prices to suit your purse; and the prices are no higher than in any large city. When one visits the Midway Plaisance, if he desires more direct communication with nationalities, he must pay his quarters of a dollar; but as the Plaisance is not under control of the World's Fair, although it opens from it without extra charge, one pays willingly, for the reward is great. To enter a reproduction of a street in Cairo, to be able to ride on a camel's back, to visit a tomb in Egypt, to attend service in an Egyptian temple, and hear the monotonous chants, to see Arabic writing done, is certainly worth twenty-five cents: besides all this, you see the natives in their attire, and hear their language spoken, and see them at work at several trades.

One must be proud of his country as he wanders through these streets, and feels how far from their almost barbaric customs is modern civilization. And yet, as we said before, the great benefit to be derived is in the quickened sense of the humanitarian spirit. It is a place to find how glorlous is the protecting power of

)

Harmony Hall .- Sunday morning, June 18th, 11 K. M., successful circle, led by Dr. Willis; physical manifestations fine.

Afternoon.-At 2:30, service of song; Mr. Sanders opened with invocation, followed by readings by him-self, also Mrs. Hughes, Mrs. Nutter and Miss Knox-Mr. Martin acting as Chairman in the absence of F. W. Mathews, who is still confined to his house by slowness sickness

sickness. Evening, 7:30.-Mr. Martin in the chair. Short ser-vice of song; invocation and tests. Mrs. Georgie Hughes; readings by Dr. Sanders, Mrs. Nutter, Mr. Hall; music by Mrs. Neille Carleton. F. W. MATHEWS, Conductor.

Commercial Hall .- At 11 A. M. Mrs. J. Woods Mrs. A. Woodbury, Mrs. M. Irwin, Mr. C. O. Gridley gave readings and tests. 2:30 P. M., Mrs. Jennie Co

gave readings and tests, 2:30 P. M., Mrs. Semine Co-Dant, remarks and readings; Mrs. M. E. Soule, tests and readings; Mrs. E. C. Dickenson gave illustrations in psychometry; Mr. C. O. Gridley and Mrs. A. Wood-bury, tests. 7:30, Mr. C. O. Gridley, Miss Ednah K. Abbott, Mrs. A. Woodbury, Mrs. M. Irwin, the chair-man, Mr. N. P. Smith, also gave psychometric delin-eations; Mrs. M. E. Soule furnished acceptable music. N. P. S. N. P. S.

NEW YORK.

Buffale.- Our Society is holding meetings through June, something that has not been done in the past ten years before.

The program for the next season of 1893-94 has been pretty well filled at this date. Mrs. Ida P. A. Whitlock pretty well filled at this date. Mrs. Ida P. A. Whitlock will come to us in September, 1893; Mrs. Carrie E. S. Twing in October; Mrs. Celia M. Nickerson for the most of the next season, except that Oscar Edgerly will fill the month of January, 1894. Mrs. Nicker-son is to be our regularly installed speaker, and contemplates moving from New England and making it her home with us for the year, at least. She will be open for other engagements also during that time, and her address for the present will be, care of 120 Thirteenth street, especially for letters pertaining to engagements near Buffalo. Mrs. Nickerson has proved herself a good speaker and test medium, or she would not have secured so good an engagement from our Society.

she would not have secured so good an engagement from our Society. Mrs. Carrie Twing has just closed a very successful six weeks' engagement with us and secured a month for this fail. The balance or last half of Jnne will be taken up with our local talent. our old and always ready and reliable worker J. W. Dennis, leading off with a lecture on Theosophy, on Sunday the 18th; on the 25th, one of the old time workers will entertain us with remarks upon the "Beauties of Spiritualism." Mr. Robbins's Spiritualism dates back for nearly forty years, and his old time revelations are always inter-esting.

esting. Our Lyceum, under the guiding care of J. J. Grant, Esq., contains a goodly number of good boys and girls who attend regularly. Many of our people attended Cassadaga's Pienle at Lily Dale, where they enjoyed themselves to the utmost.

To Correspondents.

MISS L. D. O., AMOSKEAG, N. H .- We understand that the highly attractive and thoughtful story by Prof. Peterslies, which THE BANNER is now placing before its readers, purports to be the embodiment of the real experiences on earth and in the spirit spheres of his own mother; and as such is of special interest to all."

Nashville, Tenn.-The First Spiritualist Church holds meetings every Sunday at 11 A. M. and 8 P. M., and every Monday for spirit communion at 8 P. M., at 601% Oliurch street. Mediams with remarkable gifts officiate. O. H. Stockell, President. 12.5

The New York Perchical Society.--The next meeting of this Society, on Wednesday evening, June 28th, at 114 W, 14th street, will be the last for the sum-mer, and will fittingly finish its fifth year, in all which time it has missed but one evening. On this occa-sion the hall will be decorated and foralized for a cheerful farewell. Among the talent for vocal and instrumental music, short addresses, humorous recitals and spirit tests will be Professors Phillips, Wilson, Brownold, An-drews and Keenan, Judge Cross, General Parsons, Morrison, Mrs. Florence White, Mrs. Tingley and others of public ability. The musical and literary exercises will be concluded with cooling refresh-ment. Let us have a rousing valedictory, before we hie to the mountains and streams of earthly inspira-tion, in hope of a happy relinion in the coming fail. In reviewing the past we have great cause for gen-eral congratulation on the good work done for the greatest of truths through the different agencies em-ployed. A large number of people of thought and character, once entire strangers to us and to the Spiritual Philosophy and Phenomena, have here re-ceived their first insight into both under the control-ling influences of intelligence, sociability, energy, common sense and fact. Our various mediums have mainly satisfied all rea-sonable investigators of their sincerity and worth in publio and in private; and our unselfish aim during all this time has been to furnish, without monetary projit or debt, a permanent and reliable home for the spirit-ually hungry. In this we have been entirely success-ful. J. F. SNIPES, President.

ful. J. F. SNIPES, President.

26 Broadway.

Too Many

To print; that is why we never use testimonials in our advertising. We are constantly receiving them from all parts of the world. The Gail Borden Eagle Brand Condensed Milk is the best infant's food. Grocers and Decenter Druggists.

Concerning "The Problem of Life." To the Editors of the Banner of Light:

To the Editors of the Banner of Light: I desire to thank you not only for inserting my card June 10th, but also for a cordial editorial mention of the magazine which I edit, June 17th. I now wish to say that the temporary suspension was of exceedingly short duration, and subscribers may expect regular visits from The Problem of Life in future. I am receiving new subscriptions, and renew-als of old ones, every day, and see no reason why there should be any future delays on the part of the publishers to send out all copies regularly. The BAN-NER OF LIGHT, \$2.50 per year (weekly), and Problem of Life, \$1 per year (monthly), can be taken together for \$3. My new work. "World's Fair Text-Book of Mental

for g5. My new work. "World's Fair Text-Book of Mental Therapeutics," has just left the press, and can be ob tained at the Banner of Light Bookstore at to cents per copy; it contains one hundied and fify pages of solid reading matter, substantially bound in leather-ette. W. J. COLVILLE.

World's Fair Tickets.

World's Fair Tickets. The Baltimore & Ohio R. R. announces that it has placed on sale at its Boston office, 211 Washington street, tickets to Chicago and return reading via Phila-delphia and Washington, with privilege of returning via Niagara Falls, at the very low rate of \$3.40. Per-sons intending to visit Ohicago this summer are tilus enabled at the same time to visit Washington, the Capi-tal of the country, and enjoy the beautiful scenery of the Alleghany Mountains on the outward trip, and return-ing will have an opportunity to view the far-famedi Niagara Falls without additional cost. The facilities of the Baltimore & Ohio R. R. for handling Chicago business is greatly increased by its new time sched-ule, which went into effect Sunday, May 14th. Berths may be engaged and time tables and other information obtained by addressing X. J. Simmons, New England Passenger Agent, 211 Washington street, Boston.

What Shall we Drink?

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