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NO. 17.

Original Story.

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

BY CARLYLE PETERSILEA,

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

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CHAPTER XVI-CONTINUED.

"I have tried to bring him to his senses," said Capt Daking, "but have not yet succeeded. He confounds me with the cruel captain of the ship from which he was lost overboard in a fearful gale, being swept from the rigging. The captain had forced him aloft to furl the sail with kicks and blows, and, when he could reach him no longer, with a pointed revolver. Poor child! he is past all his troubles if he could be made to understand it.'

The boy was again screaming for his mother. I could bear it no longer. Oh! my dear reader! I was a mother myself, the mother of three beautiful boys, and Joey was nearly as old as this little fellow. Oh! would my two precious orphans on earth ever go, to sea? They might, for they would suppose themselves motherless. Would their fate be like this poor child's? I shuddered to think that they might have to pass through an ordeal similar to the one this child had—one he was living over and over again within his frightened mind or spirit. I could bear it no longer, but glided softly to the hammock in which he lay. I put my arms about him, and folded him to my heart, murmuring sweet words to him.

"Poor little boy! poor little boy!" I said. "Look at me, darling. See! Am I not like your mother? Will I not do?" placing my hand on his burning brow, and kissing his cold lips. "Oh! my poor boy! my poor boy!" again pressing him to my breast, holding him there for some time; when I again laid him back he was calm, opening his large blue eyes, and looking at me with returning reason. Annie

"Your motherly magnetism is bringing him round."

And when the little nervous hands commenced to claw slightly, I held them fast in mine, and fixed his wandering eyes with a loving look; soon he lay as calm as an infant, gazing at me with a pleased smile, as though it were an angel, although at that time I was but a spirit. Shortly he said, in a weak voice:

"Who are you, lady? You are not my mother, and how did you come to be aboard this ship?"

"My dear little boy," I replied, "you are not on board that dreadful ship now, but are all safe in a nice home where there is no cruel captain to send you aloft with kicks and blows.

"How did I get here?" he asked. "Was I washed ashore on an island? We were near some islands, I remember. How cold the water was," he continued, with a shudder, "and then I forget everything, the water choked me so," and he gurgled slightly.

"Yes, darling! you are safe and sound on an island." I answered. "Look about you, dear; see what a lovely place you are in!"

"But I want to see my mother," he said, with a sob.

"You shall see your mother by-and-by," I replied, not yet daring to tell him he was dead. "Look about you now, dear boy, and see what a lovely place you have found; and look! here is a little boy very nearly as large as yourself." child's acceptance. The little weary hands grasped the old, old man, lady, and I am starving!" flowers, and then the childish eyes fastened themselves on

"Oh! my eyes!" he said. "What a fine little gentleman you be! Be you the cap'n's little boy? He'd never kick you aloft, I know, and my mother loved me just as well as he loves you, only she was poor, and father he went away and left her. He used to get drunk, you know. That's why she was poor. She only had me and two little girls. They could n't do anything, you know, 'cause they was little, and I had growed so big I thought I'd run away and go to sea, and earn some money to help poor mother; but she didn't want me to go, she didn't. Oh! I want to see my

"I am not that captain's boy," said Joey, "but this lady is my mother, and you shall be my brother, and have my mamma for your mamma, and in a little while we will take you to see your own mamma. You are on an island now, and this is a nice home for little sailor boys. Come, do n't you want to get up, and run about with me, and play?"

The child started up, and stared about him amazedly. "By Jingo!" he exclaimed. "This beats all! Why, it makes me think of the Arabian Nights, and I have read all about Aladdin, too. Oh! crackey! aint this fine! Your name's Jo, is it? and mine's Bill. Willie, mother calls me, and your mamma calls you Joey, but then it's Jo and Bill all the same, you know. Jiminy! that floor 's a nice place to play marbles on. Say, Jo! have you got any marbles? The cap'n throwed mine all overboard, or he told the second mate to do it; all the same, you know. But where's my pants?"

He glanced at his limbs, then his eyes roved slowly all over his form. Again his great blue eyes stared into mine. "They was all wet," he said, "so I suppose you took 'em off?"

Capt, Daking now came forward, holding out a little blouse of blue, together with short white pants and a little sailor hat something like Joey's.

"Madam," he said, "I will dress the child in these, and you can join your sister while I do so."

Ldid as he requested, and presently Joey led little Willie up to where we were sitting. The child was very handsome, and but a half-head taller than Joey.

"Lady," he said, "I do n't know what to make of all this, but I feel very funny. I am so light that I can hardly keep myself down. Seems as though I should go right up through that ourious ceiling where them ships be. Guess I must be dreaming, and all of you look so funny, too, You do n't

people do when I dream. Say, Jo; we're all so funny, aint any way that an old man could. But this time the captain we? Yet we're folks, aint we now?" And his great eyes looked strangely puzzled. Guess this ere's some furrin land," he continued.

"P'raps it's Italy or Venice, or some such place that I've

could fly, and I know I could if I tried. Now look here! I'll bet I'm dead! I'll bet I was drownded, and you're all cheating me and making me think I 'm alive; now, aint yer?" he asked, gazing intently at me. "Oh! what'll my poor mother do? She'll cry her eyes out and die of grief, and my poor little sisters'll never see Billy no more. Yes; I know I'm dead; I know I'm drownded, and never was washed ashore, 'cause them islands didn't have any but niggers on 'em: the cap'n and all the crew said so."

He stooped and examined his limbs, and then his hands and arms.

"By Jiminy!" he exclaimed, "I aint got no bones; that's why I'm so light. Now I know I'm dead, but I guess it's jolly after all, that is, if I'm not sent to hell. Do you think I'll be sent to hell? for you know I sweared sometimes: but I didn't do much else that was wicked, and I loved my mother and little sisters. Say, are you going to take me to God? Is that why you've dressed me so fine? Guess I don't want to see God, 'cause I sweared so much, and he'll look awful at me, but then I loved my mother and little sisters. you know; p'raps God will forgive me?'

"Billy," said Annie, "how would you like to go to a nice chool with little Joey's teacher," she went on, pointing to Herman; "and after you have been there a few days you shall go and see your mother and sisters."

"Oh, I'd like that, bully!" said Billy. "Then I'm dead,

"Yes, Willie," I answered. "You were lost at sea: you fell from the rigging and were drowned." "Well, that cap'n 'll never kick and cuff me no more, will

he?" "No; never any more," I replied. "You are to be a good

and happy little boy, be placed in a school where you will learn a great deal.' "And may n't I have some marbles?" he asked. "Do

you think the teacher will whip me much and the boys call me bad names?" "You shall never be whipped at all," said Herman, "and

my boys call no bad names; do they, Joey?' "That they do not, sir," replied Joey. "Come, Billy, let

us go out and play. "Crackey! Can we play some?" asked Billy, of Herman. "You may play as much as you like," replied the pro-

"Oh, I guess it's nice to be dead, after all!" said Billy, as he left the room with little Jo, on play intent.

CHAPTER XVII.

A POOR OLD TRAMP.

exacts I looked toward the hammock on which the old man. "Yes," I replied, "it is a refuge for sailors." man lay, I saw a movement of his hand; presently his eyes opened, roved around from one face to another, and at length slowly wandered about the beautiful room with its exquisite appointments; then, with considerable difficulty, he raised himself to a sitting posture.

I was standing in front of his bammock, but a few feet from him. Sigismund, Annie and Herman were seated on the divan, while the Captain was in a far part of the room, with his back toward us, busy about something.

The old man's eyes rested on mine with a wondering stare, his lips moved, and he spoke, but in a very faint

voice "Madam," he said, "for the love of heaven, give me something to eat. I am starving, actually starving to death. I am too old and feeble to work, too proud to beg, but save my life, madam, whoever you are; do n't let me

starve, and I will serve you in some way or other; although I am very old, nearly ninety, yet I could do many an errand for you, enough to earn what little I may eat, surely." He stretched his hands out toward me in a supplicating

manner. "Lady," he went on, "believe me; I am no beggar. once had plenty and to spare. Time has robbed me of all things-home, friends, wife and children. My present con-Joey came up to us holding out a beautiful bouquet for the | dition is not my own fault, but the fault of time. I am an

> He sank back with a moan, but soon started un again. 'Where am I?" he asked. "I must have fainted with hunger and exposure. Did you find me insensible by the roadside, and in your kindness fetch me hither? Oh, lady! give me a morsel and a sup, and I shall gain strength to

> arise and serve you." Once more he stretched forth his hands pleadingly. A little table stood near me, which I had not previously noticed, and upon, it were bread, fruit and wine. I poured some wine from the decanter into a dainty goblet, and held it to the old man's lips. He drank eagerly. Replac ing the glass, I offered him the bread and fruit. He ate of the bread ravenously, while tears streamed down his withered, sunken, pallid cheeks. When his hunger was somewhat appeased, and he had drunk a little more wine, he continued to eat of the luscious fruit, but more daintily; and now he poured forth his thanks.

> "Thanks! a thousand thanks, dear lady," he said. "How very, very good of you to allow me, whom everybody calls an old tramp and beggar, to stay in this beautiful room with you, and those other elegant people. Yet, madam, I never begged until this very moment. To tramp I am obliged, for I have no home. Madam, you are so kind to

> me I will tell you all. "Many years ago-perhaps ten, for I was very old at that time, too old to sustain my rights, and keep that which l had been years in laying by for my old age—I lost all that I possessed through the dishonesty of one in the legal profession, whom I had employed as my lawyer. Dear madam, law, which is supposed to be justice, robbed me of all I had in the world, after I had become too old to earn more, and sent me forth, if not a beggar, a homeless tramp, to be abused, insulted, scoffed at, and often to find lodging in a police station, arrested for vagrancy; an old man whom they had first robbed, compelling vagrancy because too old to work; ragged, as I am, because I have no money to buy clothes. Madam, I was once decent and respectable. once had a wife and children-but, oh! so many, many years ago, for I am nearly ninety. My troubles are almost over, I think. Surely, one as old as myself cannot live much

longer. I have thought many times, when I have been cold and hungry, that I was dying. I have slept in haystacks. crawled into barns, outhouses, and as a last best resort have smuggled myself on board sailing vessels, hidden in some remote corner where I would not be discovered until the open sea was gained; often I have been long voyages in this way, for when the sailors found me I would plead with any of you look like real flesh and blood, but just like the them to allow me to remain, and I would serve them in would not have me, and they put me ashore on a small island. It was not inhabited, and so I must have been insensible with hunger when you found me."

Thus far I had not spoken, not knowing what to say. It

that he was dead. How should I break it to him? While I was trying to think of some pleasant way, he began to examine his hammock, to gaze about the room once more, then at the curious and beautiful dome, at me and the spirit. others, his countenance all the while expressing more and still more surprise.

"Madam," he said, at last, "will you kindly tell me where I am, and how I came here? Surely, I never saw anything like this before. I am a very old man, and have seen a great deal of the world, besides many countries in it, but this place is not like anything which I ever saw."

He stared at the floor of beaten gold, at the sparkling lewels within the meshes of the hammock, and at the clothing we wore; he put both hands to his head, looking more and more bewildered. For some reason I could not open my lips to tell him where he was; the others seemed unwilling to lend me any assistance, and I knew they were acting for the best, also that they were wiser in such matters than myself, and as it was impossible to answer him I kept silent.

"Either I must be dreaming." he went on, "or the wine has made me drunk. It has been a very long time since wine has passed my lips. Lady, I have never been a drunkard.'

Then he fell to examining his hands and his limbs

"Yes," he murmured, "I must be dreaming, and pres ently I shall awake to starvation and suffering, as I have done many times before, after having delightful dreams Oh! that I might never awake! I would that I were dead! Strange that I should live to be so old while the young and the happy die-die in their beautiful homes, surrounded by luxury and plenty. Oh! God; take my soul to thyself, before I awake to want and misery."

He threw himself back, closed his eyes, and folded his hands as if in prayer.

"Dear God, thou hast looked on my misery long enough, he prayed; "now, dear Savior, take me to thyself; let me not awake, and I will praise thee evermore! Would that this beautiful lady of my dream were an angel sent to escort me home.'

I approached him, laying my hand on his folded ones.

Look at me," I said. "You are not dreaming; it is all so. I am a real woman, and have given you to eat and to drink. Look at these other people here; they are not visions, but persons. They are my sister and her husband; my own darling little boy has but just left the room, and that gentleman is his teacher," pointing to Herman the other gentleman is Captain Daking, who has charge of this beautiful place."

"Is this a hospital, or home for sailors?" asked the old

"On what island or in what country is it?"

I raised my finger to my lips somewhat solicitously. "It is on an island within the heavens," I at length found courage to say; "and this is one of God's mansions for poor lost sailors: a refuge within the heavens for the outcast, the forlorn, the tramp, and the beggar: one of God's provisions for man's inhumanity to man: here the weary find rest, the hungry are fed, and the homeless find

a home.' The old man started up once more.

really dead? This is heaven, and you are an angel; but worthy of heaven, and the beautiful room resounded with where is God, where the great white throne, and the golden | the joyful strains. streets? Of course, I am yet to be judged. Perhaps he will say, 'Depart, ye cursed!' for I have been cursed by man for these many years."

"God is not a God of cursing," I said, "but a God of wisdom and love. Wisdom and love curse not, neither do they bid any depart, but invite all to drink at the everlasting fount, and none who desire are ever turned away."

"Then I shall not be turned away into everlasting torment with the devil and his angels, shall not be obliged to flee from the wrath of God? for this I have always fully be-

Sigismund now approached, saying:

"There is no torment which endures forever. Torment is a thing of time, not of eternity, and your torment, my dear sir, has come to an end: as for the devil and his angels, they are usually found lurking within the minds of ignorant, unprincipled men and women on earth; such ones as rob an old man, then cast him adrift; such ones as arrest the old and helpless as vagrants, after making them so by their foolish and unjust laws; such ones as have not the milk of human kindness within their breasts; such ones as preach hell fire, the devil and his angels, and God's wrath. The devil and the wrath and the hell-fire are within them, and are not found within the heavens."

The old man's face took on a pleased, bright expression. "And my days of want, decrepitude and suffering are

really over at last?" He raised himself out of the hammock, placed his feet on the golden floor, and stood erect: he threw back his shoulders, and one could see the wrinkles slowly disappearing as the bright, hopeful look grew brighter and more hopeful still, filling out the marks which despair and misery had

"This is the first time I have been able to stand perfectly straight for many years," he said, "and the pain and rheumatism are all gone. I feel so light I think I could fly with ease. Yes, it is really myself," he continued, "but as though I were made all over new. I think I can now understand the true meaning of the words within the Bible: And there shall be a new song put into their mouths.' No; I can never sing the old song again. It is all new, entirely

"'And there shall be a new heaven and a new earth," quoted Sigismund. "Friend, look about you. Behold the new heaven and the new earth! There is a natural body, and a spiritual body. The natural or material body thou hast left or laid aside. Behold! all things have become new, bright and clean, without spot or blemish. Friend, thou wast formerly clothed in filthy rags, but the rags and filth were merely upon the surface; they did not penetrate nor permeate thy spiritual body, neither did they affect thy soul. 'And their raiment shall be as white as snow, and a crown shall be given them, likewise a harp of gold.'

And as Sigismund thus murmured softly, Capt. Daking came forward; over one arm was thrown a misty white robe, in one hand he carried a crown sparkling with jewels, in the other a golden harp. Sigismund took the crown, Annie the harp, Capt. Daking placed the robe in my hands.

in other words, spiritual bread, and given him to drink of the wine of heaven, for he was an hungered and athirst: 'if thou hast done it unto the least of my children, thou hast done it unto me,'" still quoted Sigismund, as he made gentle passes with his hands over the entire form of him who shortly before had been an outcast and tramp, who, like many other sons of men, had not where to lay his head;

Thou hast fed this our brother with the bread of heaven.

read about in my georgerfy; but, then, I did n't know they | was evident that this old man had not the least suspicion | with each movement of Sigismund's hands, all that was dark, doubtful, undefined, not quite perfect or straight and symmetrical, gradually faded and dropped away from the old man, and he stood before us a grand, noble-looking

"'And the lame shall walk, the blind shall see, and the crooked shall be made straight," quoted Sigismund, mus-ingly; "and the things which I do, ye shall do also." Mary, clothe this our friend in white raiment."

Whereupon I threw the robe about him. Capt. Daking drew a cord of gold around the waist, Sigismund placed the sparkling crown upon his head, and Annie reached him the harp of gold.

Thou wert a ripened sheaf, and filled with many years, therefore be thou crowned, and may thy soul be attuned like unto this golden harp, wherewith thou shalt discourse sweet music. And now, our friend and brother, go thou and do likewise unto the spirits in prison, for thou wert imprisoned for many years within a worn and feeble natural body; thou couldst not see, for thou wert blind to the truth; thy prison doors have been opened, and now thou art free. Praise thou the Lord!"

The old man now stood before us, a vision of grandeur and beauty. His blue eves shone like stars. His hair and beard had been left to remain in snowy whiteness, long and flowing, at his own request; and within a large mirror, not far from us, he beheld the reflection of himself.

"You have bidden me to praise the Lord," he said. "I am afraid I do not quite understand your meaning. My soul is filled with love and thankfulness toward you, my saviors and benefactors, but the Lord I have not yet seen."

"Brother, open thine eyes-the eyes of thine understanding; for lo! the Lord of Hosts stands before you.'

Still the old man looked somewhat puzzled. "Brother," said Sigismund, "I will explain my words. It is not a person to whom you must sing praises, or to whom you must bow down and worship, but the great eternal principles of love and wisdom, from which spring forth justice and truth. If Jesus of Nazareth stood before you this moment, and you were to bow down and worship him, he would say to you as he said to those who followed him on earth: 'See that thou doest it not. Am I not a spirit like unto thyself?' No, my friend; your worshipful thanks belong to the great principles of love and wisdom, justice and truth, that flow down through our souls to you: you are our brother, therefore we love you, and is it not wisdom to clothe and protect our brother? Friend, nature forever strikes a balance. On earth, for a season, you were naked, cold and hungry; now the balance is struck, which means strict justice; and eternal truth stands invitingly before you; therefore, sing praises to whom they rightfully belong-the eternal principles which govern all heavens and all earths."

"Well," said the old man, whose name, when on earth, had been Erricson; "in my younger days I was accustomed to play on the harpsichord, and my wife and I would sing sweet hymns of praise together to its accompaniment. Ah! many of those hymns come now to my memory.'

"Play them upon your harp of gold, my friend, and we will sing."

Whereupon Errieson struck the strings of his harp with "Then it is all over at last?" he questioned, "and I am a masterful hand; the music was an anthem of praise, well

To be continued.

OUR SPIRIT-FRIENDS AND THE SPIRIT-WORLD.

To the Editors of the Banner of Light:

A DVERTISEMENT of the intended consideration of A the above subject by the Rev. Dr. William Lloyd, the popular pastor of the Central Congregational Church, Eighth Avenue and 57th street, New York City, attracted to the church a very large and influential audience on Sunday evening, June 4th. Naturally such a topic is of universal interest, and any

speculation or testimony regarding it, whether poetical, biblical, or personal, profoundly appeals to all classes of people. The Rev. gentleman for a long time has chosen similar important themes; and whether or not he himself possesses any of the Pauline "spiritual gifts," or is an unconscious psychic for latter-day inspiration, he always treats his subject in a fervent, scholarly, progressive and hopeful manner. By request of other hearers I beg leave to offer THE BANNER an abstract, in which may be recognized many thoughts (such as the continuity of life and growth, without eternal finality of fate at death,) which usually emanate only from a spiritual rostrum, but which, irrespective of personal phenomenal experiences, are quietly permeating pulpits and pews throughout the world.

J. F. SNIPES.

The Rev. Thomas T. Lynch, one of the sweetest souls it was ever my privilege to know, either personally or through the medium of their works, and one of the first men in London to voice the larger hope and to give to life beyond the grave some grander significance than a life of selfish case and ceaseless psalmody, says in one of his

"Oh, for a nearer insight into Heaven,
More knowledge of the glory and the joy
Which there unto the happy souls is given
Their intercourse, their worship, their employ?
For it is past belief that Christ has died
Only that we unending psalms may sing,
That all the gain Death's awful currains hide
Is an eternity of antheming."

Strains voice a desire which is universal and unquench

These strains voice a desire which is universal and unquenchable. In the literature of all nations which have risen out of the crudest barbarism we find some expressions of this eager desire of the human mind to penetrate the shadows that seem to hang over the life that lies behind the veil. Men have always shrunk from the thought that the grave was altogether the "bourne from which no traveler returns," the eternal dwelling-place of the dead, and have gladly given heed to anything, whether dreams or visions of the night, or the pictured imaginations of the poet, which seemed to throw any light on the question. The ancient Egyptian believed that when he died his soul was carried over the dark river to Amenti, the land of the dead. There it appeared before Osiris, and was compelled to confess its sins. The good and the evil of its life were there weighed in the balances of justice, and reward or penalty meted out according to its deeds.

The mythologies of Greece abound with references to the life beyond the grave, and their poets sang of Elysian fields where amid fadeless flowers and everlasting streams the spirits of the departed heroes and sages wandered in perfect felicity. Philosophers, such as Plato and Socrates, saw in these poetic fancies the parables and symbols of eternal truths, and were never weary of bringing before

their disciples arguments in favor of immortal life. Oldero asserts that for at least souls of superior mold there will be an immortality of growth and development, in which the wise and good will converse and instruct each other, and looks forward to

again meeting his beloved Cato in that great land. And the said parties That the greatest among them felt deeply the need of some fuller revelation than had been received is evident from the touching

words of Socrates: "One must pass the stormy sea of life on the fragments of truth

The longing of intelligent heathendom for light upon the Beyond is expressed in the words of a sage of early Rugland to the king when Paulinus the missionary went among them:

went among them:

"The present life of man, O King, seems to me, in comparison of that time whilch is unknown to us, like the swift flight of a sparrow through a room where you sit at supper in winter with your commanders and ministers, with a good fire in the midst, whilst the storms of snow and rain prevail all around. The sparrow, I say, flying in at one door and immediately out at another, whilst he is within is safe from the wintry storm: but after a short space of fair weather he immediately vanishes out of your sight into the dark winter from which he had emerged. So this life of man appears for a short space; but of what went before, or of what is to follow, we are utterly ignorant. If, therefore, this new doctrine contains something more certain, it seems justly to deserve to be followed."

This desire to know something of the character of

This desire to know something of the character of the life into which our friends pass at death makes human affection more spiritual than physical; it makes the rending of the chords of love more agonizing, when we have to face the dread moment when some one dearer than life itself is borne out of our sight. Instantly an apparently impenetrable veil seems to drop between us and them, and with eyes dim with tears we try to penetrate its dark folds. We cannot help asking: Are they gone from us altogether? Have they forgotten us forever? Do they ever long for us as passionately as we long for them? Do they know what we are doing, and suffering, with what pangs of blended love and grief we think of them, how we cry out to them to come back, and tell us we are forgiven for all our former unkindness?

It is this passionate longing which gives to all works, whether of poetry or romance, that touch upon the unseen, an irresistible fascination. From the visions of the great Danté, upon whose brow seemed to linger the mingled lights and shadows of the Heaven and Hell his spirit had explored, to Cardinal Newman's "Dream of Gerontus," Mr. E. H. Beckersteth's "Yesterday, To day and Forever," and such spiritual romances as the "Gates Ajar" and the 'Little Pilgrim," attempts have been made to meet this insatiable eagerness of men to get a nearer insight into Heaven. The little response to this desire even in the scriptures, often bewilders and saddens us.... But because we cannot know fully, shall we not seek, by that which is said or hinted at, to know in part? Are we forced to the conclusion that the veil which hides the unseen is like that of Isls in the Temple of Sals, one which no man has ever lifted? Has He who "brought life and immortality to light left us still in clouds and darkness as to the conditions of that immortality?

The first thought I gather from the few rays of light furnished by Scripture is, that those who have departed this life have a conscious existence. I can find no statement in the teachings of Christ or of his apostles that can be made to imply, still less assert, that death is a suspension of consciousness. The distinct trend of their teaching is to the contrary. Take the parable of the rich man and Lazarus (if it be a parable and not a history) and can there be a more striking declaration of the continuity of consciousness and of personal identity, and the cognate truth of recognition in the life to come? The scene in a moment changes from the earthly to the spiritual state, and we see at once that character, and character only, determines destiny. Tremendous as was the change, it did not cause any break in personal memories of earth. If that story teaches anything, it is the continulty of consciousness after death. If it does not mean that, then it is an idle fancy, a meaningless fantasy, without either doctrinal or practical significance

And what other meaning can you attach to the words of Christ to the Sadducees when he spoke of the patriarchs as not dead but living? When the repentant robber prayed for remembrance, the answer was: "This day thou shalt be with me in Paradise." Whether the word Paradise meant a state or a local ity is immaterial, so long as he understood that the moment he ended the anguish of his shameful crucifixion, and death closed his eyes and stilled his throbbing heart, he would be consciously living again, freed from stain and pain. Stephen, lying on the ground, his life being beaten out by cruel hands, cries out: "Receive my spirit." Paul asserts this permanence of consciousness untouched by death in one of the grandest of all his writings: "For we know." etc. (II. Cor. v: 1 to 8.) St. John assumes it throughout the Apocalypse.

It was but natural, looking upon the calm face of the dead, men should say: "After life's fitful fever he sleeps well." And in default of revelation to the contrary, to them it might seem the sleep was eternal. "But." says Dean Plumptre, "even within the limits of our experience sleep is a modification, not a suspension of the continuity of consciousness." Sleep ends for man the cares and toils of the day, soothes the fever and the fret of daily life, then with new vigor we wake to a new day. So, death is not what it seems, a loss and horror, entombment, corruption and unconsciousness, but only the closing of the eyes here, and their opening in the morning of the new and grander life. Between this belief in unimpaired and unimpeded consciousness and the materialism which makes thought and consciousness only a function of our animal organism, I can find no standing ground I prefer Bible Spiritualism to scientific Materialism

Again, assuming the continuance of consciousness the continuance of identity follows. One of the strongest proofs of continued identity is the action of memory. It links the present and the past, and we know that external changes have not touched the interior self. And can we for a moment think that death can destroy that identity which has withstood all the shock and waste of years? Have you ever thought of the suggestion in the fact that Christ called on the dead Lazarus by name, his familiar household name? Does it not show that love reaches beyond death, and the old identity continues? Lazarus in spirit-life was all that he was in earth-life. Death leaves our personality untouched; death is evolution.

Starting, then, from the continuity of consciousness and personal identity, we may now ask, What are the departed doing in the state into which death has ushered them? Here we are left largely to inference. But may we not think that the new conditions of the life after death will be favorable for growth in intellectual and spiritual knowledge? "We shall know as we are known, when the mists have cleared away." The veils of prejudice and misjudgment and bigotry and intolerance will there be lifted, and men will see each other with clearer vision.

Partial knowledge shall grow into fuller knowledge. Those whose life has been spent in mutual bitterness. or ceaseless controversy, or cankering distrust, or pitiless persecution, or denunciation of others as blasphemers, infidels or heretics, there may find themselves in the wrong, and dwell together in unity. There the eyes that saw dimly shall see clearly, the deaf ears shall be unstopped, and the tongue of the stammerer made to speak plainly. We shall see how much larger, how much more comprehensive God's kingdom of Truth is than the little fenced in fields of

our pet theology. May not this growth in knowledge be extended to other domains than that of religion? May not the scientist see then more clearly the workings and purposes of the laws of nature, the artist body forth dreams that in this life only floated phantom-like in his fancy, mocking his imperfect powers, and the poet sing, and the musician set to music, nobler strains than they could ever conceive in the body? Shall a Newton, a Milton, a Handel, a Keats, find that death cuts off all growth of thought and imagination, or shall

it not rather enlarge these powers?

As Dean Plumptre suggests, "with the vast majority who pass out of this life with the merest elements of human or divine knowledge, stunted, enfeebled, almost in the stage of child-like ignorance, it is manifest that, if they are to be fitted for the apprehension of the truth in its completeness, there must be (I say not how) a development of capacities that are now latent. as well as the extension of the range of action of capacities that are now vigorous and strong." In the Father's house are many mansions, which he is preparing for all, according to their character and capacities. May there not be in the activities of this spiritual state room for work for man, as well as for individual growth in knowledge? The sainted Frederick Maurice, when told that his earth-work must be re- power, instead of banishing the raps, the raps mas-

that remain to us as on a little boat, unless we be garded as ended, that he would never preach again, given some surer way, such as a divine promise, a revelation which would be to us a vessel in which we find the worlds." Have not people in their thoughts might brave the tempest."

The temperature of the tempest." dwelt too much on endless halfelulalis, ceaseless hymns, victor palms and golden harps? Do these raptures call out the noblest part of our nature? John says of the glorified: "They serve him day and night in his temple." Can we limit that service to standing like a great chorus and orchestra round a throne sounding forth the praise of the King? If the highest bliss of life here is found in comforting the sorrowful, teaching the unlearned, leading the wanderers home, must all this be given up when we pass within the veil? The faithful servant was made ruler over ten cities because he had been true in a smaller sphere. It is not an ignoble hope, or a fancy bred in the region of cloudland and delusion...

There are many other thoughts in this connection as for instance the continued interest of the departed in this life, and in those who are still in its maeistroms of sin and sorrow, thoughts which we cannot now touch, but may at some future time. This we have declared as our belief: That death does not break the continuity of life. Those who have passed from us are the same in their personal identity, in their love for us, as when we could clasp their hands, and read the sweet truth in their eyes. They are there, the dear ones who have gone before, in their beautiful radiant forms, already glorious, already blessed. Perhaps even now they are the ministering spirits who tend us, who help our endeavors, who kindle our aspi rations, and contend with us against our foes. If it is humanity that lives on, then homes live on, and love

Original Essay.

SPIRIT RAPPINGS.

Written for and read during the 31st of March Anniversary Exercises at Cassadaga Camp, N. Y., BY MRS. S. M. CARROLL.

T is said that far back as the history of the world extends, records are found showing that in some manner, however crude, a belief in the survival of the soul of man after death existed.

Many and varied were the beliefs, but they all aimed o prove the immortality of the soul or spirit. Some believed in the transmigration of souls, as Pythagoras taught, and a similar doctrine is found in the teach ings of Theosophy to-day. Some believed the soul remained with the body for an indefinite period after death, consequently food was placed at the tomb-sacred ceremonies were performed, and banquets given. that the souls might feast and be glad.

As we all know, the aborigines of this country have the same belief, and provide food for the spirit before

it goes to the "happy hunting-grounds." Ancient writers have portrayed those strange customs among nations of the old world; how shrines and altars were erected to their holy ones, and signs and symbols governed their religious rites. They were sincere in their devotions, showing that the oracles and soothsayers of antiquity were not all impostors. Learned professors say there never was a time when spirit phenomena of some kind, closely resembling those of to-day, were not known. In his "Seers of the Ages" J. M. Peebles says there were thousands of Spiritualists in India thousands of years ago. Some form of Spiritualism was the universal belief of Egypt in her palmy days. One of her most ancient seers said the earth was surrounded by aerial circles of ether, and in the ether regions the souls of the departed lived and guarded mortals. Chinese, Greeks, Romans, Persians, and all, had their visions, apparttions, prophets and seers.

It is interesting to read of all these things. Socrates believed in spirit influence, and seemed familiar with one particular spirit, or diemon (as the old Greek called it), that he thought was with him often. On one occasion, when pleased with the progress of his pupil Ion, he said: "Oh! Ion, thou art influenced by Homer!

The German philosopher, Immanuel Kant, is credited with predicting more than a century ago that there would come a time when it would be demon strated as never before that the human soul through out its terrestrial existence lives in communion actual and indissoluble with the world of spirits; and "that world acts upon our own, through influences and impressions of which man has no consciousness to-day. but which he will recognize at some future time. How fully the old philosopher's predictions have been

We all know that through the Old and New Testa ments, angels, spirits, prophets, seers and mediums figure and flourish. All along down the ages are records of spirit demonstrations, though through the parrowness of warring creeds the hearts of mankind became callous and material; dogmas of various kinds developed, dissensions and contentions prevailed until the spiritual nature was quite lost sight of; but still spirit demonstrations were occasionally noted, and raps recognized as an outside power-as, for instance, the demonstrations in the Wesley families, etc.

To-day we are assembled to celebrate the advent of what are known as "Spirit Raps," given in this great country of ours: Here in this hall, so tastefully dec orated and beautifully arranged by deft and willing hands, on this pretty island with which Nature has

generously dealt, and Art has given from her store. The cottages, hotels, parks and walks are well ap pointed and pleasant to view; the Public Library is well stored with standard works and desirable literature of various kinds; the laws and regulations gov erning the place are just and well defined; intoxicating drinks have no abiding place here; owing to the indefatigable efforts of our worthy ex-President, Mr. Skidmore, the liquor-venders are barred from plying their nefarious business in village or townshiponsequently quiet and harmony reign:

All interested here are indirectly actuated by the echoes of those soul-stirring raps, that burst upon the listening ears of the world forty-five years ago. These spirit raps! How opportune! They came when thinking people were fast losing faith in creeds and dogmas, and the more enlightened portion of humanity was rapidly passing into skepticism and unbelief. Voltaire, Volney, Kepler, Hume and others had dealt the dogmatic theology of the Old World hard blows, under which it writhed in vengeful distress. Brave, patriotic, truth-loving Thomas Paine had given the creeds and dogmas of our own land a shock from which they have never recovered; losing faith in old, time-honored beliefs, people were at sea, and material-ism seizing the opportunity and putting on a bold front declared there was no God-no Heaven-no soul-no hereafter, and thousands were ready to accept the dismal ultimatum. What could they do-the old dogmas being no longer their prop and stay-but sit on the shore of the stream of time, with hearts full of love and despair, see their dear ones sicken and die. borne away in the merciless waters of death and annihilation? Not a ray of hope, not a gleam of sunshine!

Hark! Listen! What intonations are those that are waited upon the breeze? A message from the spirit-world! a voice from the other side, saying "Man has a living soul." "He never dies." "There is a hereafter." What a glorious revelation! and what a revolution it has wrought! In the little hamlet of Hydesville; in the humble home of the little Fox girls, Leah, Margaret and Kate, came raps, raps, raps! Questions were asked, and answers given; the sounds grew louder and stronger, attracing attention far and near. Editors, lawyers, doctors and sejentists visited the place. Horace Greeley and others took glass plates and put under the chairs upon which the little girls sat, to see if the current of electricity, or whatever it was, could be shut off. It was of no use. On thundered the raps, and the editor and his friends returned to the city, silent, puzzled men. "Ting raps," as they have been called. History tells of none half so loud! Those raps have shaken the world There is scarcely a place where their echoes have not been heard. Entering the apartments of Judge Ed monds and the laboratories of the famous chemists Mapes, Hare, Crookes and Wallace, attention has

been demanded and conviction assured. While at the outset the "wise ones" of earth stopped their ears and turned away in disgust, or thought chemical experiments would put a quietus on the

tered them. Literary lights, statesmen, scientists and philosophers, distinguished men and women-Garri son, Lincoln, Gerritt Smith, Zülner, Varley, Fichte Mrs. Browning, Catherine Beecher and her sister Isa bella, Phobo Cary, Margaret Fuller and many others listened, reasoned and became convinced of the truth of spirit-return.

The attention of the noted agnostics, B. F. Underwood and his talented wife, was unexpectedly called to the marvelous power, in their own private study; W. T. Stead, the far famed editor with the many claims on his literary genius, gave heed and ear to the powerful force.

M. Camille Flammarion, the distinguished astrono mer, while sweeping the heavens with his great telescope, to seize some new item of discovery for the waiting world, was suddenly made to pause and listen. In wonder and surprise he turned from the worlds made visible by his powerful glass to read messages given by an invisible power, from an invisible world, from which, in all his researches, he had ever heard before.

All phases of spirit demonstrations evolved from those mighty world stirring raps. Churches were shaken, teachers and preachers appalled, skeptics con-

Bigots howled, but investigators rejoiced! The angelic work went steadily on, till millions followed the angel-trail which does not always lead along rose strewn paths.

The low, cunning, wily ways of wicked men now eek to raise bars and bulwarks to stop the tide and turn back the spirit power; into city councils and legislative halls plous bigots sneak with their infamous bills to persecute and brush aside this heavenly force. Their unholy attempts may harass and annoy for a time, but will eventually only serve to add thousands more to the great army of bright, happy, intelligent, heaven-bound Spiritualists in this and all other lands!

Written for the Banner of Light. TRUE AND FALSE FRIENDSHIP.

BY DR. G. W. BABCOCK.

As on a bank I dreaming lay, I heard a gentle spirit say: Poor child of life's eventful day! I'll teach thy mind, However long or dark the way, To be resigned.

Fair spirit! then my soul replied, For peace of mind I long have sighed: Give back fresh feelings that have dled, The sun of youth,

The friends who loved and ne'er decried

Nor laughed at truth. Make real the pictures fancy drew, When life was young and griefs were few, When joys like springtide blossoms grew,

To cheer my breast, So fragrant, varied, lovely, new, That each seemed best.

Oh. give me back real friendship's smile! That light of kindness, vold of guile, That guardian from the proud and vile, That hand of brother,

As full of love and free from wile As heart of mother! Restore from God's high-seated throne

What 's kind for kindness' sake alone, That makes of God and goodness one. Nor fails nor falters;

But builds, in hearts thus made its own, Divinest altars!

Bid genuine friendship's self revive; The substance, not the shadow, give; That sentiment that's sure to live When fortune dies:

That stays and grieves with those who grieve, When falsehood flies; That human god, who closest clings

When frail love spreads her farewell wings. Who closes all the wounds and springs Of blootl and tears; Who bliss and balm for sorrow brings And faith for fears. Oh, summon to my bleeding side

Each good Samaritan and guide Who passed not by, or I had dled, In times of yore: By grateful memory sanctified,

And here no more! Alas! dark change from their dear grace, Value substitute and low disgrace! Foul counterfeits usurp their place,

In fashion's hall and folly's race They meet my eyes False friends! Your only god is self; Your only heaven is paltry pelf;

You lay bright honor on the shelf. For Mammon's stores; And every fickle, heartless elf, My soul abhors!

Your smiles are like the firefly's glow, Or moonlight on the freezing snow; Gilt vials filled with pois'nous woe Cold. treach'rous, fair As ocean's breast within, below,

Deceit, despair! Ye rogues and rovers, custom's slaves! Methinks my ruffled soul but raves. By likening you to ocean's waves, A semblance small; For seas yield good as well as graves, But you cheat all!

Like phantom ships with phantom crews, Like hollow echoes, ye abuse The sense of him who hears or views Your empty fraud! I look for ill luck or ill news

When you applaud. I only mourn when from you free. And fashion's false society, Real friendship comes not nigh to me As it was wont: To water life's autumnal tree From truth's pure font!

As thus I sighed, the gentle sprite Held up a cross before my sight, With more than mortal brightness bright; And on my breast,

The truest friend man ever had Has pity for both good and bad; Life's pictures seem to thee but sad, The angel said; But let not falsehood drive thee mad,

Nor bow thy head.

With starlike smile and pressure light,

She let it rest.

Love suffers, but is paid for loss: Vice bears by far the heavier cross, It wears the serpent's guilt and gloss, Its badge of shame; And shudders 'neath its load of dross, At Virtue's name.

The spirit ceased; my dream was o'er; But such sweet peace my bosom bore, I thought 't was folly to deplore False friendship's end; For joys do not grow less, but more, To misery's friend.

Most blest are those beneath the sun Whose lives like singing waters run; When pilgrim sorrows goal is won Mid perfume banks; And he for them, when thirst is done, Lifts prayers and thanks.

Crying Babies. Some people do not love them. They should use the Gail Borden Eagle Brand Coudensed Milk, a perfect infant food. A million American babies have been raised to man and womanhood on the Eagle brand. Grocers and Druggists. Fairer Worlds than Ours. BY CAMILLE FLAMMARION,

An Outspoken Spiritualist, The splendor with which Venus sparkles above us, the studies which have been made of the length of the rotation of this planet, the discoveries regarding our neighbor the planet Mars, the progress realized in the spectroscope and celestial photography, all seem to concur to direct the attention of astronomers, philosophers, naturalists and even poets toward the supreme question placed before the human mind by the spectacle of the universe-What is there in those distant abodes? Have we sufficient reason for admitting that these other worlds are peopled like ours? And if life has appeared in these lands of the skies as in our sub-lunar country, has it any resemblance to our own? In a word, are these other worlds inhabited, and if they are, do their citizens re-semble us?

The question is much more serious, more vast, more complex than some minds, even scientific ones, seem to believe. Without doubt one can dispense absolutely with any interest in it, for it is of no practical utility, and the actual generations are brought up in Interest in it, for it is of no practical utility, and the actual generations are brought up in the belief in material interests, and in the opinion that the exercise of the intelligence should consist, above all, in "money-making"; that the mass of humanity can and should live without occupying itself in any degree, however small, with the marvels of creation. Why raise the eyes to heaven? Why admire a sunset? Why contemplate a landscape bathed in the white light of the moon? Why listen to the whisper of the wind in the trees? Why love the silence of midnight? Why breathe the perfume of the rose? Nothing of that brings, money. Time is money! Business! Business! Human beings, my brethren, that suffices you.

Business! Human beings, my brethren, that suffices you.

But there is an intellectual minority for whom native ignorance does not suffice. There are beings curious of the unknown. There are souls which think, which act, which seek. And this spiritual minority constitutes alone the glory of humanity. It is to it that we owe the progress of the sciences, letters and the arts; it is to its labors, to its aspirations, to its conquests that we are indebted for being no longer too nearly related to the gorilla and the chimpanzee, and for having raised Paris on the site of the ancient tertiary forests.

However, all those who think do not think alike, even on the special subject which is the object of this article. The greater number even judge it much too superficially. We wish to show here that the latest advances of science lead us to extend to the entire universe, to the infinite, the principles of life of which the earth represents only a migute application: that on represents only a minute application; that, on the one hand, terrestrial manifestations of life do not limit possible forms, and, on the other hand, that the actual epoch is but a wave on the ocean of ages.

But this is very serious for a newspaper arti-

cle! It seems so, however, without really being so. The question is quite as worldly as if we were about to study in detail and from life the

were about to study in detail and from life the not uninteresting bodies of Aspasia, of Phryne, of Cleopatra, of Agnes Sorel, of Diane de Poltiers, or of Lucrezia Borgia.

Our first object in studying other worlds is to know if they resemble ours. When we observe the moon, or Venus, Mars or Jupiter with the telescope, we naturally and instinctively seek first for analogies with the world. with the telescope, we naturally and instinctively seek first for analogies with the world which we inhabit. We seek to determine the conditions of inhabitancy, the climate, the length of night and day, the meteorology of each world, with the preconvinced idea that the degree of probability in favor of the existence of life is proportionate to the degree of resemblance to the planet which we inhabit

semblance to the planet which we inhabit.

We certainly have some right to reason in this way, because in what concerns life we know only that which exists around us. The direct observation of terrestrial facts leads us to think that an atmosphere identical with ours is necessary to life, that it requires also water identical with ours, a temperature neither too deficial with ours, a temperature neither too cold nor too hot, materials neither too dense nor too light, years neither too short nor too long—in a word, conditions identical or at least very analogous to ours. A world destitute of oxygen, for example, is judged by us radically uninhabitable, for the reason that if oxygen disappeared entirely from the terrestrial world humanity entire world parish instantaneously. humanity entire would perish instantaneously. In the same way a world deprived of water—I mean of our chemical water composed of two parts of hydrogen and one of oxygen—is de-clared uninhabitable by the savants of the earth.

ed with sunlight talking together. Fishes understand one another very well despite their apparent muteness. One of them, who has more than once been nearly taken by the net, but who with a certain cunning recognizes fishermen at once, assures his comrade that there is a world outside of the water. This one, perfectly familiar with the conditions of fish life and on the functions of the gills, easily crushes his enlightened adversary with the weight of his scientific arguments. "Live out of the water! What sensible fish would believe such a chatter for a moment! Come, now! An oyster would not believe such tales. The shadows that we see passing on the banks cannot be living. They are optical illusions. Live out of the water! What a joke! Why, water is essential to life, and good, fresh water, in spite of what that old salmon trout said the other day about

water! What a joke! Why, water is essential to life, and good, fresh water, in spite of what that old salmon trout said the other day about journeying to the ocean and finding real fishes living in that salt water! Fie!"

A doctor of the Sorbonne could not have been more logical nor more concise in his argument, although, doubtless, he would have expressed it in more elevated language. However, it is but just to admit that we are excusable for judging in this manner. We have studied the conditions of life on the earth and their limitations, and we do not readily divine how life can exist under other conditions.

However, a glance at the entirety of the terrestrial world warns us not to inclose our horizon in too narrow a circle. At the outset the immense difference between aquatic life and aerial life indicates the infinite resources of nature. Formerly, indeed, short sighted naturalists taught that the depths of the ocean contained no organic life, on account of the enormous pressure in those depths, which would be sufficient to cause the discharge of a cannon and also because of the obscurity which would prevent all molecular work. A curious person, wishing to have the last word, let down a plumb weight 1,000, 2,000, 3,000 yards, and drew it up covered with living marvels, with ravishing mollusks of extreme delicacy, with graceful butterfly-like beings which lived there in perfect equilibrium in the mighty depths, playing the game of life in a light that they made for themselves, being phosphorescent! What a contradiction! What a lesson!

Life! life! It radiates everywhere on the globe, from the black depths of the ocean to the white summits of the eternal snows; it trembles in the ray of sunlight; swarms in a drop of water; it fills the air with microbes; it multiples parasites upon parasites to the detriment of life itself; it envelopes all the globe with an endless net which constantly alters and improves itself; it shows itself in the earth, in the vater, in the air, in the plant, in the animal, devouring

hat we are!
By what right shall we say to the vital en-

ergy that radiates in the universe, "So far shalt thou come and no further"? In the name of science? A complete error. The known is a tiny isle in the midst of the ocean of the un-known. The depths of the sea, which seemed a barrier, show themselves peopled with a spe

a barrier, show themselves peopled with a special life.
"But," comes the objection, "there is air, oxygen there also. Oxygen is indispensable. A world without oxygen is a world vowed to death, a desert eternally sterile."
Why? Because we have not yet seen beings breathing without air, living without oxygen? Another error. Even if we did not know of any, that would not prove that none exist. But

we do know of some. They are the annerobles.

we do know of some. They are the anaerobies. These beings live without air, without oxygen. Still more, oxygen kills them!

In properly interpreting the spectacle of terrestrial life, and the positive data furnished by study, it is plainly evident that we should enlarge the circle of our conceptions and of our judgments, and not limit planetary existences to a servile image of what exists here below. The terrestrial organic forms are due to the local causes of our planet. The chemical constitution of water and of the atmosphere, temperature, light, density, weight, are so many elements which have served to make our bodies. Our flesh is composed of carbon, azote, hydrogen and oxygen, combined with the state of water, and of some other elements, among which we may mention chloride of sodium. The flesh of animals is not chemically different from ours. It all comes from water and air, and will return to them. The same elements in small quantities make up every living being. The ox, which eats the grass, forms the same kind of flesh as man who eats the ox. All terrestrial organic matter is only carbon, combined in varing proportions with hydrogen.

kind of flesh as man who eats the ox. All terrestrial organic matter is only carbon, combined in varying proportions with hydrogen, azote, oxygon, etc.

But we liave no right to forbid nature to act otherwise in worlds where carbon does not exist. A world, for example, where silica would replace carbon, silic acid, carbonle acid—could it not be inhabited by beings of an organism altogether different from those existing on the earth, different not only in form but also in substance? In a world where chloride would dominate would we not find chloric acid and all the fertile family of the chlorides fulfilling an important part in the functions of life? And bromide, could it not be associated with other formations? And why should we stop at terrestrial chemistry? Who has proven to us that these elements are really simple? Hydrogen, oxygen, carbon, azote, sultation was about the terms of the proposed? Their ple? Hydrogen, oxygen, carbon, azote, sul-phur, why should not they be compound? Their equivalents are the multiples of a first:—1, 6, 8, 14, 32. And is hydrogen really the most simple of the elements? Is not its molecule formed

of the elements? Is not its molecule former
of primitive atoms, whose geometrical groupings and varied associations constitute the
molecule that we call simple?

One thing certain is that the marvelous revelations of the spectrum analysis do not argue
in favor of unity of chemical constitution in
the different celestial bodies, nor of an absolute unity armon themselves; far from it lute unity among themselves; far from it. In our own solar system we find essential differences between certain planets. In the spectrum of Jupiter, for example, we find an unknown substance which manifests itself by unknown substance which manifests itself by a strong absorption of certain red rays. This gas, which does not exist on the earth, shows itself even more strongly in the atmosphere of Saturn and of Uranus. On this last planet the atmosphere even appears, if we leave aqueous vapor out of consideration, to have no analogy with ours. Moreover, in the solar spectrum itself, we find a substance to which has been given the name of helium, and which we have never found on the earth.

never found on the earth.

The relationship of the planets among them-selves is an undeniable fact, since they are all daughters of one father. But they differ among themselves, not only by location, position, volume, mass, density, temperature, atmosphere but still more by their physical and chemica constitution. And the point to which we call attention here is that this diversity should not be considered as an obstacle to the manifestations of life, but, on the contrary, as a new field open to the infinite fecundity of the universal

When, then, our thought takes flight not only toward our neighbors the moon, Venus, Mars, Jupiter, Saturn, but even to the myriads of un-known worlds which gravitate about the suns scattered in space, we have no plausible reason for imagining that the inhabitants of these other worlds of the skies resemble us in any particular, whether in form or in organic sub-stance. The form of the terrestrial human body is due to the elements of our planet, nota-bly carbon. The terrestrial human form is derived from ancestral animals, from which it has gradually elevated itself by the continued progress of the transformation of beings. Be-yond doubt, it seems to us that to be a man or a woman there must be a head, a heart, lungs, two legs, two arms, etc. Nothing is less clear-ly demonstrated. If we are constituted as we are it is simply because the prosimians had also a head, a heart, lungs, legs, arms, not by any means as elegant as yours, madam, but still of the same anatomy. And little by little we go back easily to-day by means of paleontology to the origin of beings. Thus it is certain that the bird has developed from the repulie by a process of organic avolution reades it is certain. process of organic evolution, so also it is certain that terrestrial humanity represents the summit of an immense genealogical tree, of which all the branches are brothers, and the roots of which plunge into the very rudiments of the The same exclusion would apply to a world destitute of carbon, etc.

Well! This reasoning of savants is the reasoning of fishes. Imagine for a moment two silvery whitebait at the bottom of a river flood-

forms should people the multitude of worlds. Terrestrial man is endowed with five senses, or rather, with six. Why should nature have stopped there? Why, for example, should she not have endowed certain mortals with an electric sense? with a magnetic sense? with a sense of locality? with an organ capable of perceiving ethereal vibrations, of infra rouge and of ulira-violet? of a sense permitting one to hear at a distance, to see through the walls? We eat and digest like the grosser animals. Do there not exist worlds where the nutritive atmosphere dispenses its inhabitants from so atmosphere dispenses its inhabitants from so ridiculous a burden? The smallest swallow, the dusky bat itself, has the advantage over us of flying through the air. Is not our world, where the man of the greatest genius, the most exquisite woman, finds himself or herself nailed to the earth like the common caterpilar before its metamorphosis a very intiction. lar before its metamorphosis, a very inferior

Well! Would it be so disagreeable to inhabit a world of perfume and voluptuousness, where the flowers would be animated? Where suns the flowers would be animated? Where suns of many colors—the diamond joined to the ruby, garnet to the emeraid and to the sapphire—would shine night and day—blue nights, scarlet days—in the glory of an eternal spring-time; many-colored moons sleeping on the mirror of the waters, phosphorescent mountains, aerial inhabitants, men, women and perhaps other sexes, perfect in their forms, endowed with multiplied sensibilities, luminous at will, incombustible as asbestos, immortal, perhaps? At least, Liliputian atoms that we are, once for all let us be convinced that all our imagination is but sterility in the midst of the infinite, scarcely seen through the telescope.

the ininite, scarcely seen through the telescope.

And in the beautiful nights when Venus
sparkles with all her brilliancy in the midst of
the sublime spectacle of the night, when we
think of the unknown worlds that people space,
let us be assured that they are, have been or
will be inhabited—their vital cycle not being
necessarily identical with our own- but that
an infinite diversity reigns in the fields of the
heavens as in the gardens of the earth. There
are humanities there which must be incomparheavens as in the gardens of the earth. There are humanities there which must be incomparably further advanced on the road to perfection than we are. Our earth, with all its political, religious and social history, is only a minute; only a poor ant-hill; only the flutter in a ray of sunlight—of a gnat that lives a day.



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One dusk, long summers gone, the white-cheeked moon lielield this valley ree! with war. But now Where yon still hamlet's windows redly glow At eye the housewives gossip or else croon Soft lullables. Through the long afternoon The children gambol in the vale below; The histrous lilies at their moorings blow; The howers move with seythes in merry tune; Chime faintly far from out the white church spire Those evening bells; slow move the creaking wains Down purple glens ablaze with sunset fire, And low necked kine trudge home through thickleafed lanes.

Sweet vale, the only sword now there that's seen Is the moon's scimiter in skies serene.

—James S. Sullivan.

Banner Correspondence.

New York.

NEW YORK CITY .- "H." writes, June 7th: "Do many of your readers know of the existence of such a place as Heart's Island? Your correspondent did not until at a meeting of the First Spiritualist Society a prominent member, Mrs. Stimpson Smith, proposed that a service of love and sympathetic remembrance be under-taken by the Ladies' Aid for a portion of humanity unable to provide for themselves a final resting place for the tenement of clay, and hence interred at this place, provided for them

by the city.
Accordingly a delegation of ladies of the Aid (with a gentleman interspersed here and there as a necessary accessory to success of many enterprises) on the last of the beautiful mornings terprises) on the last of the beautiful mornings of May embarked on a steamer, under special permit from the Commissioners, to visit the Island, located in Long Island Sound about two hours' sail from New York.

The Island is but a few miles in extent, and exhibits one of nature's choicest diversified designs; it is devoted to the confinement of the living unfeaturate generated of high primare.

designs; it is devoted to the confinement of the living unfortunate, convicted of high crimes and misdemeanors, by their perhaps no less guilty comrades, and the burial of the unfortunate dead—inmates of hospitals or asylums in the city, with no friends to provide otherwise, or the poor anywhere dependent upon city aid.

A large tract of land is devoted to the latter

purpose, about one third of which is already filled. A plot of the desired size is allotted to any Society desiring to render loving tribute to the friendless by tender care and watchfulness of their place of last repose. The G. A. R. Camps have their selected areas, which were memorialized in beauty and fragrance the day

A corner was selected by the ladies on this

A corner was selected by the ladies on this occasion and the service of dedication of the spot to their charge was opened by Mrs. Smith outlining the object for which they were gathered, the work to be done and the associations connected with it as suggesting avenues for labor with and for the living unfortunate. An invocation by Mrs. Smith followed her earnest, impressive address.

Dr. G. C. Beckwith Ewell, an honorary mem ber of the Ladies' Aid, was next called on. His address, which was all through rife with tender feeling and power of thought, closed with a richly-inspired improvised poem pertinent to the occasion. Immediately after, in behitting language, the Doctor rendered a form of dedication of the plot: 'To Thine Unfortunate Own,' which was unanimously agreed upon as the fitting inscription to be placed upon the structure ting inscription to be placed upon the structure to be raised to designate the spot as the select-ed charge of the First Spiritualist Society of

ew York. Mrs. M. Sutor, a member of the Aid, and a fine medium, contributed gems of thought to

The music was of the congregational order, and flowers were generously provided and be

District of Columbia.

WASHINGTON .- Alexander Campbell says "Spiritualism in Washington, as elsewhere, is drawing the attention of many of our orthodox friends, as seen by the numbers attending the meetings, and also the circles held by local mediums. My visit here was quite unexpected to me, for when I left Rochester it was to meet my brother from Scotland in New York City

my brother from Scotland in New York City. I met him, and before going home he proposed to visit the Capital, which he had heard so much of; and to say we have enjoyed our visit is only stating it mildly.

Being a Spiritualist, and a stanch one at that, I could not leave Washington without at tending some circles or meetings; on the other hand, my brother, being a Presbyterian, had no interest in Spiritualism. We finally came to an agreement that I would go to church with him if he would attend a Spiritualist meeting with me. Sunday morning found us in the church corner 5th and I streets, listening to the Rev. G. O. Little; when service was over, my brother asked how I enjoyed the sermon; I replied, 'Not as well as I used to when of the same belief'; but my brother was delighted with the preacher's eloquence. Evening came, and found us seated in the Spiritualist Temple of G street, the medium for the occasion being Mrs. M. Weiter Grabens, band heard as a spiritual to the standard of the subject was "Karma—or the Law of 'Destiny.'"

She said, in substance:

"The word Karma is one which has not been used hitherto to any great extent among Spiritualists.

Every earthy experience leaves its impress upon the spiritual body—the atmosphere which envelopes the spiritual result of material activity.

Rarma means the spiritual result of material activity.

Back of the deed always lies the motive, and the motive is the ball which rolls us into the environment best adapted to our further development. These

evening; like ourselves, they were attracted to hear this remarkably gifted medium; the tests hear this remarkably gifted medium; the tests she gave, with full names, descriptions and peculiarities of the spirits, were truly wonderful—calling forth applause from every part of the hall! My brother was puzzled; at the close I asked him the same question he asked me in the morning; in reply he said he could have remained the whole night listening to her tests.

Next morning he visited her for a private sitting (unknown to me), which caused him to wonder. He said to me: 'She told me somewonder. He said to me: She told me something that occurred just before I left Glasgow for America, that it was impossible for her, or any one in America, to know.

Now he enjoys the meetings as well as myself, and when I return home it will be with

pleasure to know that my brother has 'got the true light' - the knowledge of immortality! How much good could be done for the Cause if Spiritualists would work individually, and try to bring (possible) inquirers to the meetings."

Massachusetts.

LOWELL.-Ed. S. Varney writes: "With her countenance all aglow with a noble desire to comfort others as she had been comforted, a friend once said in my hearing: 'I wish that everybody was a Spiritualist!' The remark set me thinking. Would it be well for everybody, at this moment, to become a Spiritualist?' I hardly feel that it would. To those sufficiently ripened, mentally and spiritually, it would be the most blessed event that could become to them. But to those precessed of happen to them. But to those possessed of overweening self conceit it would not be advisoverweening self conceit it would not be advis-able, for they would endeavor to make of our free, boundless Spiritualism a crystallized creed, with themselves as its unquestioned oracles. So it is better that the progress of our true and beautiful angel philosophy in gaining converts should be 'slow but sure.' Such a method avoids mistakes and insures durability. Beside, it is better for the indi-vidual to come into a knowledge of the truth when the heavenly revelation and the earthly understanding can sympathetically fit each understanding can sympathetically fit each

There are men and women so peculiarly organized, so morally deadened, so mentally pur-blind, so spiritually lethardic, that the bright sunlight of our peerless religion would prove too powerful for them; they could n't endure it; and even if they accepted it, it would do

it; and even if they accepted it, it would do
them no good.

But as fast, in the natural order of development, as Spiritualism wins a needed acceptation, just so often will it prove a most blessed
gift, a 'pearl of great price,' completely renovating the whole nature, and planting in the
sunshiny soil of the heart the flowers of immortal love and hope and knowledge that
'never will fade away.'

Not only does Spiritualism bless those fitted
to receive its baptism, but it is in the very air;
it infiltrates not only the church, but the outside body politic. It is an unconscious, spirit
ually atmospheric influence, which softens

The meetings thus far

harsh creeds and tends to liberalize, to humanize all thought pertaining to man's higher relations. Theologically, it may be termed the sweet leaven which is leavening the whole

lump.

In the 'Coming Age' everybody will be Spiritualists, for they will ripen to it; they will accept it as naturally as they do a mother's love; the rough burr of materiality will then burst open, disclosing the sweet kernel. In that bright day that is certain to come, yea, that is even now approaching, the soul will be uppermost; in its grand universality 'spiritual things will be spiritually discerned.'"

Louisiana.

NEW ORLEANS. - From an extended report by Mabel Kline, our correspondent in the "Crescent City," we condense the following: The intelligent and scientific class of people here witnessed on Wednesday night, June 14th, at Odd Fellows Hall, an exhibition of the great at Odd Fellows Hall, an exhibition of the great hypnotic powers of Prof. Gregorowitsch of Moscow, Russia. The entertainment was a complimentary one, and about two hundred people were present, the majority being ladies and physicians of high standing. After an interesting prologue he (Prof. G.) invited ladies and gentlemen from the audience to come forward and occupy the dozen chairs on the platform, and he would endeavor to ascertain if they were fit subjects for hypnotism. Ladies not volunteering, gentlemen filled the chairs—the Professor finding seven sensitives in the number. The usual feats attending such exhibitions proceeded with marked success—the audience being most of the time in an uproar of satisfaction.

andience being most of the time in an uproar of satisfaction.

The exhibitions of power puzzled the observers, and one, a very striking example of the scope of "hypnotic suggestion," caused much excitement. One example of the power of the Professor was shown when he took three chairs, and requested a subject (Mr. Salle) to sit on one, place his head on the other, and put his feet on the third, which he did. "The Professor then began to straighten his (S.'s) body out, and to pass his hand over it geveral times, but did not touch it. Soon the body looked very stiff and rigid. The Professor requested two gentlemen to steady the two chairs under the head and feet of the subject: he then removed the and feet of the subject: he then removed the center chair holding the body. The subject did not move in the least, but laid as rigid and straight as if he were on a board. The Professor then informed us that the subject was in a cataleptic state. Low murmurs of wonder and surprise went up from the audience, which

and surprise went up from the audience, which still increased when they saw the Professor standing on the chest, of the young man."

Prof. Gregorowitsch was presented with two floral offerings by a gentleman from the audience. Our correspondent says, in closing, "It is well to state here that Dr. Gregorowitsch's subjects were all perfect strangers to him and had met him on that night for the him, and had met him on that night for the first time."

Illinois.

CHICAGO. - F. E. Ormsby writes: "The regular annual meeting of the First Society of Spiritualists, Washington Boulevard and Og-Spiritualists, Washington Boulevard and Ogden Avenue, Chicago, for the election of officers and reception of new members, was held June 4th, with the following results: President, Dr. Louis Bushnell; Vice-President, Abram J. Hoffman; Secretary, F. E. Ormsby; Treasurer, Mrs. Hattie Peet; Trustees, Dr. R. Greer, Mrs. C. Catlin, Mr. E. F. Slocum.

Fifteen new members were added to the roll, and it was shown by the reports from the different officers that the year just closed was the most successful, socially, financially and spiritually, that the society has experienced in seventeen years.

teen years.
A call was extended to Mrs. Cora L. V. Richmond to continue in the work, to which the guides responded in a short speech of acceptance: which guarantees to the society some of the most instructive, most spiritual and elevat-ing discourses to be heard anywhere upon the

Karma-or the Law of "Destiny." Fo the Editors of the Banner of Light:

Mrs. H. S. Lake, pastor of the Cleveland Spiritual Alliance, gave the closing lecture for the season, at Army and Navy Hall, before a large and appreciative

and found us seated in the Spiritualist Temple of G street, the medium for the occasion being Mrs. M. Waite, of whom I had heard so much through The Banner.

After the singing of a hymn Mrs. Waite stood up and explained, for the benefit of strangers, how she gave her tests. A great number of people were in the hall—which made it rather uncomfortable on account of the heat of the proprint like overselves they were attracted to our further development. These states, printed upon the atmosphere, are the results we find awaiting us in spirit-life. The review and application of these lessons determines resmbodiments.

No affliction is sent us. In the last analysis, suffering is caused by the discharge of Karmic duties—obligations lineurred in relationships on various planes. motive is the ball which rolls us into the environment states, printed upon the atmosphere, are the results

of being, remote or near. It is the will of the spirit to acquaint itself with the experiences which earth life affords. By and by we shall see that the darkest hours of material being have, somehow, led us slowly toward the light. Let us pray that we may learn the lessons readily.

gations incurred in relationships on various plane

Ill-whether in mind or body-means being out of harmony with one's environment. To secure ease the environment must change to fit the need, or the individual must conform to the condition.

If you would reap spiritually in the eternal spheres you must sow spiritually on the material plane. It is because we cannot exercise our highest soul func tions that we suffer.

There is a state where there is neither disease nor death, and 'destiny' urges us thitherward. We draw death to us because we believe in it. We invite accident and disaster by dark 'Karma,' and the feeling that these conditions must continue to endure.

Every obstacle that we conquer nerves us for greater effort—for more rapid progress. Is there any soul here who hopes to escape the

struggle by sulcide? Beware! you are bringing upon yourself a collection of Karmie states which will one day hurl you back to learn the lesson you do not mas Your prisons are filled with those whose states give

evidence of the Karmic condition of society, and of government. We could not realize what life means did we not, somewhere, learn of the experience you call death.

.What is your 'destiny'? To escape from the inharmonles by learning and applying the higher laws which these inharmonies reveal.

There is no inharmony which may not sometime find its cure. Raise the tide of your spiritual life, and you grade

your Karma upward. It is the unfailing law. There is not a false state on your planet Earth, which might not be overcome by spirituality. The time will be when by your spirit-force you may hold nature in abevance.

Certain influences-planetary and other-are ofttimes said to be malefic. Remember, there are no malefics to the soul.

Build around you a spiritual atmosphere. Make your Karma such that the environment upon which you enter, when you cast aside the garment of the flesh, will be harmonious with your highest aspirations. Do your noblest and quicken within the human race the law of spiritual existence."

The lecture was listened to attentively, and much

The Alliance will resume meetings the second Sunday of September, Mrs. H. S. Lake, who is to speak at Lake Brady, Cassadaga and Parkland, returning to us. She will be warmly welcomed by her charge, many of whom have enrolled themselves on the membership book and will be ready for active cooperation

The meetings thus far have been much enlivened

by the excellent singing of the Russell family and others, the congregation uniting. Much praise is due our active President, Thos. A. Black, our efficient Corresponding Secretary, Thos. Lees, and our enthuslastic co-worker, Coulson Turnbull, for the success of our present enterprise. EDITH BLADE. Cleveland, O.

Dedication of a New Home.

To the Editors of the Banner of Light: Many of your patrons have read of the place, and not a few have seen it, which opened some twelve years since on the west bank of the Housatonic, known as Rocky Rest, two and one half miles from Birming

as Rocky Rest, two and one half miles from Birmingham, Conn.

The location was selected and a large hall and cottage built under spirit control and guidance. Several building sites were secured by those who came, saw and were obliged to yield to nature's enchantments, and here and there cottages of more than usual size and elegance were erected for summer homes.

Here the cottagers held, sweet converse with the Universal Spirit, enjoyed most delightful intercourse with each other, with their departed friends and with hitherto unknown intelligences, who ministered to them as teachers. But changes came, untimely death invaded the home of the prime mover of the settlement, seriously deranging home conditions, and for four years many of the cottages have been closed, or but partially occupied.

This season beholds a redpening of some of the houses with the old occupants, who have brought many new ones. The place has lost none of its pristine attractions, but rather gained in favor by comparison with a variety of summer resorts.

Sunday, June 4th, witnessed a reunion, formal opening and dedication of a small cottage on the summit of Rocky Rest Heights, built some eight years since for free accommodation of guests not otherwise provided with a summer home, who stood in dire need of rest and recreation. It is occupied by the owner, at whose luvitation Dr. G. C. Beckwith Ewell of New York City was a guest over Sunday, with other friends from the metropolis, and he conducted services of deep interest to all privileged to be present.

The peculiar inspiration of the place made its visible effect upon the enthusiastic speaker, and his eloquence in invocation, address and improvisation was of a marked character.

At the close of the address a little interim was taken to allow the speaker rest, and give opportunity to assembled cottagers to express their devout graditude and joy, that after a suspension of meetings for so long they could again meet and receive such rich service from one who was but a child among them in for

former days.
The earliest control of Dr. Ewell in the lecture field,

The earliest control of Dr. Ewell in the lecture field, the Rev. Dr. Alexander McArthur, soon announced his presence, and, taking his stand in front of the library, in impressive tone and manner pronounced a beautiful form of dedication of the cottage to the highest service man could render humanity, invoking the blessing, protection and help of the ever-loving Universal Father, and bestowed a name upon the place hitherto unspoken. "The Temple of Ararat."

Thus closed an auspicious summer day at Rocky Rest Consecrated as it has ever been to communion with the angel-world, marvelously preserved by them from the establishment of hostile influences, it is hoped enough of the faithful and true will be found and gathered to assist them in carrying out their beneficent purposes for the highest possible advancement of humanity, incarnate or excarnate. S. J. H.

To restore gray hair to its natural color as in youth, cause it to grow abundant and strong, there is no better preparation than Hall's Hair Renewer.

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Immortality gilds the present, and gives promise to the future.

The sweetest chimes are those of an approving, harnonious nature.

We may stultify reason, ignore cravings, but the soul cannot grow apart from Nature He or she who has contributed one fact to science

or one good deed to humanity, has not lived in vain. Store up every gem of thought or experience for consolation, and an impetus, when we may need them.

The highest, truest art is the ability of recognizing and utilizing every object and circumstance about us, that will contribute to the beauty and excellence of

The world's history is resplendent in its records of chivalry and science, but its brightest, noblest deeds are as yet recorded only by the angels! ELLA LUCY MERRIAM. Los Angeles, Cal.

World's Fair Tickets.

World's Fair Tickets.

The Baltmore & Ohio R. R. announces that it has placed on sale at its Boston office, 211 Washington street, tickets to Chicago and return reading via Philadelphia and Washington, with privilege of returning via Niagara Falls, at the very low rate of \$30.40. Persons intending to visit Chicago this summer are thus enabled at the same time to visit Washington, the Capital of the country, and enjoy the beautiful scenery of the Alleghany Mountains on the outward trip, and returning will have an opportunity to view the far-famed Niagara Falls without additional cost. The facilities of the Baltimore & Ohio R. R. for handling Chicago business is greatly increased by its new time schedule, which went into effect Sunday, May 14th. Berths may be engaged and time tables and other information obtained by addressing A. J. Simmons, New England obtained by addressing A. J. Simmons, New England Passenger Agent, 211 Washington street, Boston.

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ing age."

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Das luch glebt Auskunft über Manches, was bisher noch in Dunkel gehüllt war, und beweist klar den Spruch, dass es mehr Dinge giebt zur ber Himmel und Erde, als unsere Schulereisheit sich träumen lätzt.
Für Vieles, das als übernatürlich selther betrachtet wurde, finden wir de natürliche Erklärung, und dadurch wird ein neues Feld der Forschung eroffnet, welches ein Begen für die Menschheit zu werden verspricht. Das Fortbesteben des golstigen Lobens nach dem Tode ist klar und vernunft gemiss, ja sogar an der Hand völlig materiellen Wissens, unwiderleglich bewiesen und so wird das Werkschen zum reichsten Schatze, zu einer Festgabe für Gemüth und Verstand, bestimmt, uns über die Plackereien des täglichen Lebens zu erheben. Es glebt uns mehr als die Roffnung, es giebt uns die Gweissheit eines ewigen Lebens und gewährt uns einen Blick in jenes geistige Reich, welches wir das ewige nennen.

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

THE BANNER will present its readers next week No. XXIV. of the sterling series of "SPIRITUAL FACTS," which Dr. F. L. H. Willis has been for some time past furnishing to its columns. The subject of the present sketch

"John Murray, the Founder of Universalism."

Man's "Redemption" through Experience.

One of the most thoughtful, thoroughly reasoned, humane, and truly loving little books of the time was published in England twentyseven years ago by Dr. James Hinton, a retired physician and metaphysician, entitled "The Mystery of Pain," and at the time of its republication in this country was noticed in these columns with appropriate comment and ardent approval. We return to it at this time. after a fresh perusal of its prolific pages, to put into brief form for the readers of THE BAN-NER the argument of the author, who regarded human life as practically an inverted one, to be set right only through experience. He con-Maring grief loss. of love, the supreme element in the universe of God. And as pain is absorbed and thus subdued by joy, there is really nothing painful in our experience, but all becomes happiness and constant gain.

If man's nature needs a change, and if some fact of which we are not conscious is the cause of our experience, then why is not this fact the working of that very change in us? Our experience is the working out of a change in man, or the carrying out of man's upward elevation. Once accept this thought as the truth, and it would fulfill the conditions for a complete change in our thought of life. Connecting our experience with such an end, namely, an uplifting, enables us to read it entirely anew. Then we give to our sufferings and trials a place of use and of necessity, and do not centre them on ourselves but extend them to able cures he had effected, simply by the proothers, and indeed see them affecting others chiefly, as existing for and essential to God's great work in the world; if we give such a place to our painful experience, its whole aspect is altered for us. Then it becomes a pain that is capable of being the instrument of joy. For we are so made as to rejoice in others' good, to find in it our highest joy, to rejoice above all in serving it. Something is accomplished in our experience which is unseen by us, and sacrifice for others is a good. The unseen work done through us is something done for others. In all our experience there is some unseen relation to spiritual things, to a spiritnal work in man. We do not, we know we cannot, see the whole. Scientific knowledge consists in regarding the unseen, in looking at things which are in one sense invisible; and it is consequently true because it fulfills this evident condition for the attainment of the truth. And so, when it is said that all human experience is the working out of the advancement of the world and the restoration and perfecting of man's being, it is no evidence to the contrary that it is not visibly so.

The uses of pain and suffering in this world are threefold: bodily pain prompts to many actions that are necessary for the maintenance or security of life, and as a warning against things that are hurtful; pain serves as a punishment for sin, following wrong doing, in the forms of bodily disease or want, of mental anguish or social vengeance. Suffering is the minister of justice. And, thirdly, pain disciplines and corrects the erring, chastens and subdues the proud, weans from false pleasures, teaches true wisdom. But some other source and reason must be found for suffering than the moral benefit it visibly brings the sufferer. All these reasons taken together do not furnish the one sufficient reason for its existence. There are pains innumerable which benefit neither the body nor the soul; which punish no moral wrong, and vindicate no material law against voluntary breach. A light breaks on us when we recognize that there are, | present "psychic societies" are professedly (?) | isters, see our third page.

in pain, ends unseen by us, not confined within the circle of our own interests.

Love, when it is strong, can banish pain and suffering; like all strong emotions, it possesses their quality; but it is peculiar in its power of making what is ordinarily painful a source of joy, and joy of the highest and most exquisite kind. We are all not only willing, but we rejoice, to bear an ordinarily painful thing for the benefit or the pleasure of one we intensely love. Bearing pain for such an end is a privilege to be sought, not a sorrow to be shunned. When we consider this, do we not see that our natural feelings mislead us when they pronounce pleasant things to be the good ones, and the painful ones evil? So far from this being the case, things that we call painful, that are painful in our ordinary state, are essential conditions of our highest good. To us there could not be love without them. We could never have felt the joy, never have had even the idea of love, if sacrifice had been impossible to us. Pain, we may say, is latent in our highest state. It lies hidden and unfelt in the form of devoted sacrifice; but it is there, and it would make itself felt as pain, if the love which finds joy in bearing it were absent. In our best happiness, then, what we otherwise term pain is swallowed up; it is embodied and mixed up in the joy. Remembering this, what are we to consider the presence of pain in the world to mean? What, but that there is a want in man by which that becomes painful which should be joy? What, but that a world in which so much of pain is present, is adapted to be the scene of an overpowering, an absorbing love? One element of the best happiness s given, namely, sacrifice; it implies that the other, which is love, should be present too.

Now if we recognize a want in our nature, a condition like that of disease, making us feel pain in that which should be joyful, we feel at once the need of a deliverance, of a cure. And seeing that this condition of want or disease affects not only individuals but the whole race, then we feel that man needs a restoration, a perfecting of his life. His nature, appearing as diseased, claims a restorer; appearing as the victim of a perverted feeling, which subjects it to evil, it needs to be redeemed from this. That redemption is the raising up of man from the evil condition in which he feels sacrifice as pain, into a condition in which it is felt as joy-a condition of high health and true and perfect life. This is the change which man's nature needs, the change which it is continually receiving. The redemption of man means this change; it is a change not only of his feelings and will, but of his actual state. All our experience bears relation to this work; the glory of our pains and the consolation of our griefs are to be found in the part which they bear in it. For if this work is being done, it is necessarily being done in all human experience; in other words, this experience of ours is that very work itself. These events which bring us joy or sorrow, perplexity or pleasure, gain or loss, these things (even the apparently disconnected and insignificant ones) in which we are actively engaged or which are passively inflicted on us, are the carrying out of this work in man.

A Roxbury "Miracle" Considered.

It appears to be a singular fact all through the life-mortal that whenever intuitive minds take in from the higher life-intelligences and impart to this world what is given to them for the benefit of our common humanity, a set of cunning individuals-in the church and out of it-use or attempt to use the knowledge thus obtained for their own selfish purposes.

We are led to make these remarks at the present time in consequence of the trend things are assuming in all directions-Theology, Spiritualism, Infidelity, Theosophy, Astrology, and ment into joy, through the powerful alembic the most important of all, Mesmerism, which we have fully understood and practiced in healing the sick for over forty years! We have made many remarkable cures by simply the laying on of hands, and subsequently by receiving perfect diagnoses of disease and of receiving proper prescriptions from spirit-physicians.

Since our first induction into the occult, we have been doing an important work by and through our knowledge of Mesmerism, but in a private way, to be sure, yet a potent one, as we can even now bring forward living witnesses to prove the fact.

For a long time the medical faculty all over the world repudiated Mesmerism as a factor in the cure of disease, until the French medical fraternity throughly canvassed the subject-as they had healing mediums in their midst-for instance, the Zouave Jacob, who suddenly became celebrated in consequence of the remarkcess of the "laying on of hands." But the bigoted authorities had him arrested as a fraud. This stirred up the regular medicos, and they held secret meetings in Paris for the purpose of ascertaining the truth in regard to Mesmerism. It was not long, however, before they were first astonished, and then fully convinced that it was a grand fact, as they had found a physician in their very midst who was a powerful operator, but who dared not use his mesmeric (magnetic) gift for fear of losing caste among his peers. When the medical faculty, however, learned that "hypnotism" had been established by proof, it published its knowledge to the world. This they were obliged in all honesty to do, as heretofore they had unequivocally condemned Mesmerism as unworthy of the least consideration.

The news flew over to London at first, and soon reached the American continent, stirring up our medicos to an unwonted degree, they asseverating that the "French fraud" must be put down by law in this country, else their occupation as physicians would be seriously imperilled.

But another phase of psychologic power in the healing process - which the church denominates "a miracle]"-has just come to light, in a Catholic church in Roxbury, where a class of honest, sincere, harmonious Catholics have been praying for some time for the healing of a poor cripple boy. It seems, according to the daily press, they have succeeded in curing the invalid-"by prayer." He was cured by no such method. On the contrary, it was accomplished by the combined magnetic forces of those sincere people, who believe in miracles. when the fact is natural law was the sole factor in the premises. But it is all well enough that those good people should think as they do, otherwise in their ignorance nothing of the kind would result.

Now, then, here is an opportunity for sci-ENTISTS to step in and, outside of prejudice, sift the whole matter to the bottom, which the

doing in London and America, but whose members - those we have conversed with in this country - have but a very slight idea of what they think they know upon the subject We have repeatedly told them so in plain terms, and consequently are at present receiving the "cold shoulder" from these psuedoscientists.

But time has silenced the combined junto that did an immense injury to the progress of the Cause, although the ashes of the smouldering ruins still occasionally emit a smoky atmo-

sphere from its dying embers.

Food in the East.

At the World's Congress in Chicago, Alice B. Stockham, M. D., delivered an address giving a description of life, instruction, and food, and describing the manners of the people. She stated that the religions, as well as the nations, of the Orient present interesting food studies. Buddhists, who outnumber all other relig ions, while refusing to partake of animal food as a rule, nevertheless do use both fish and flesh. But in general they live on rice and cereals. The more reflective of them assert that the highest state for a man to attain is to be indifferent to what he eats; that when his mind or spirit is trained into a mastery of his body, the latter will be nourished properly, even if special kinds of food are wanting. One of them, a person of distinction, said he was quite certain that we really need ask no questions about what we eat. The introduction of animal food in their diet is due to the advent of other nations. The Mohammedans, the Portuguese, the Dutch and the English have each carried their national habit into the country called India. But though the people of Burmah, of Siam, of Japan, of China, of Coylon, Java and all the islands of the East, occasionally partake of meat, they cannot be said to be flesh-eaters. The staple food of these countries and of all India is rice, as ours is wheat and corn. All Hindus come to feel that to be a slave to bodily wants is not only deplorable but despicable. Live, said the speaker, live the higher life; compel the body to obey you. We may outgrow the natural law in our effort to attain the spiritual.

A Reserve of Consciousness in the Hypnotized.

We observed in a recent issue of a daily contemporary of Boston a remark to the effect that if hypnotism is to be pushed to its extreme limit, and modern theology is ready to accept it in order to, as it thinks, form an explanation and intelligent understanding of spiritual phenomena, it did not see why the Salem witchcraft episode was not likely to return again, administered by Church and State together as it was two centuries ago. The remark of course assumes that an accused person may lay the responsibility for his guilt at the door of one whom he or she chooses to charge with having hypnotized him or her, and thus escape the penalty of one's own act while throwing it over upon another and an innocent person.

Prof. A. E. Carpenter, the justly-celebrated exponent and expounder of mesmerism in this country, in one of his profoundly-considered articles on hypnotism published recently in THE BANNER, asserts, however, and demonstrates beyond all rational doubt, that there is an accumulated reserve force in each person's consciousness that renders it impossible for the hypnotizer to compel his subject to transgress the limits of right and justice in the hypnotized state, and work evil with the former's will at his dictation and pleasure. All the nonsense and rubbish that was so powerful in witchcraft days, therefore, are not likely to be repeated in these times when the laws of spirit influence and mental culture are so much better understood than they ever were before.

Cause for Hope rather than Despond-

The New York Evangelist having complained that, in the name of science, it is demanded that in our theory of education nature should take the place of "the humanities" and the old order be reversed, the New York Herald regards the view advanced as a pessimistic one, and, expressing its own opinion on the subject, says there has been no time in recent years when people listened more attentively than now to a discussion of the question-"Is man immortal?" Glancing at its table of pub lications for review, as they are regularly received from this country, England, France and Germany, it expresses its surprise at the scores of volumes on topics involving the dual nature of man which come from the press. Not infrequently, the book that has the largest sale, and therefore the largest number of readers, is one that treats of just these matters. And it is consequently led to indulge in the reflection that, instead of complaining that the current thought tends in the direction of materialism. the professedly religious papers of the time ought to congratulate themselves on the very general interest in such higher subjects which s so characteristic of the day. But we would add, that is not it at all; what they really complain of is that religious thought is fast passing beyond their control and out of the bounds of theology into the free fields of illuminating

Hon: Sidney Dean

Is one of the most talented lecturers in the ranks of Modern Spiritualism in this country to-day. He wrote some years ago an elaborate work on banking—a volume that was, and still is, highly appreciated by all bankers. This gentleman is a fine medium, and should be employed by Spiritualistic Societies everywhere. He will promptly answer calls to lecture. His post office address is No. 93 Bird street, Roxbury, Mass.

Spirit-Message Verified.

At the close of the Public Free Circle, June 16th, a gentleman in the audience, Mr. Swett. stated that he recognized the message of Henry Towle, of Portland, Me., who communicated on that afternoon. - Other messages are endorsed as correct by correspondents on our sixth page.

Spiritualists visiting the ONSET BAY CAMP MEETING this summer should bear in mind that THE BANNER OF LIGHT will be for sale at the Headquarters Building during the season; and copies of the Books published by Col.BY & Rich of Bostons may be had at our various kinds to close the World's Fair on Sunday, to God, the fountain of life." Branch Bookstore, which is in charge of MRS. H. E. Jones.

ANNUAL MEETING .- For report of the First Society of Spiritualists, Chicago, Ill., to which Mrs. Cora L. V. Richmond so acceptably min-

The Bauner of Light

Again calls attention to its extensive collection of publications in regard to the Spiritual Philosophy-which works embody the cultured reasoning and experimentally-acquired facts of the most competent minds in the New and the Old World upon the subject. These volumes should be at this time especially in the hands of new converts to the Spiritual Cause, and all other classes of readers as well.

THE BANNER OF LIGHT BOOKSTORE is filled not only with Books, Magazines and Pamphlets devoted to The Cause of SPIRITUALISM, but it has upon its shelves other works highly interesting upon various Reformatory Subjects, such as the liberal-minded denizens of earth should carefully peruse, to the end that independent, human, thought may expand and that Bigotry, entrenched behind Ignorance, be dislodged from its stronghold.

At this time, when many ministers (though the fact is unknown to their superstitiouslysubservient parishioners,) are really preaching spiritual doctrines from their pulpits, Christian people eminently need just such books as THE BANNER PUBLISHING HOUSE (that has more than twenty thousand dollars' worth of stereotype plates in its vault,) has to offer, in order that they may obtain the facts at first

Our firm has been subjected to very heavy expenses for many years to promote the interests of the Cause nearest the heart of every true Spiritualist-we having expended large sums of money to accomplish the advancement of what we believe to be the Truth among men; and the friends of the New Revelation everywhere should sustain us financially in the good work, to which we were called so long ago by the band of spirits that inaugurated THE BANNER's publication. We need their aid now more than ever, in order to extend the circulation of THE BANNER in every way possi-

Elder Evans.

The many friends of noble Elder Frederic W. Evans, who are readers of THE BANNER, will be gratified to learn that a most appropriate and felicitous little book has been compiled as a memorial to his character and supreme worth, entitled, "Immortalized: Elder Frederic W Evans," an early copy of which has been kindly sent to THE BANNER by Elder Offord.

We have read it with unusual interest and pleasure. The little volume, prefixed with a full-page likeness of Elder Frederic, is bound in cloth and paper covers, and is mailed at a nominal price by addressing Elder Daniel Offord, Mt. Lebanon, Columbia Co., N. Y. Every one who reveres the memory of the man whom it treats will desire a copy at least as a valued keepsake.

After the introduction is a biographical After the introduction is a biographical sketch, including extracts from "The Autobi-ography of a Shaker," published in Glasgow, Scotland, in 1888; an obituary notice; an ac-count of the funeral services on the 9th of March tokens of friendship from cherished friends; and gleanings from all parts of the world. It is a timely and deserving tribute to one who for sixty-three years past stood forth as prophet,

we had a prolonged and somewhat intimate acquaintance personally with Elder Evans, and never ended an interview with him when he made us a visit without feeling the rare power of his pure character impressed still more deeply on all our thoughts and purposes. He was not one to be easily forgotten, after He was not one to be easily forgotten after listening to his exalted conversation. a Spiritualist from the first, and continued to be such to the last. He believed wholly and unreservedly in spirit-communion, and accepted with eager earnestness the teachings and principles of the Spiritual Philosophy. To once know him was to know a real disseminator of truth, who never wearled in his efforts lighten the burden of others, to show them the right way, to bring joy instead of mourning into their lives, and to proclaim freedom to all who would no longer acknowledge the yoke of servitude of any kind.

"Borderland."

We announced in our latest issue that a new Quarterly Magazine bearing the above title was about to be brought out in London, Eng., by W. T. Stead (editor of the Review of Reviews). We then wished success - which we now repeat-to the new-Quarterly, and are real money-service should never be exposed to overglad to note its reception at the hands of the work or ill treatment in his old age, but should be shot friends in England - The Two Worlds, Manchester, saving in this regard:

"It will be an Occult Review of Reviews, and will notice the magazines and weekly papers devoted to that subject.

devoted to that subject.

Mr. Stead will be personally responsible for the production and editing of his magazine, aided by a lady, who, in the papers of the Psychical Research Society, is referred to as Miss X. She is one of the most trustworthy, careful and exact of all their inquirers. Mrs. Besant and Mr. J. J. Morse have also promised coöperation, counsel and assistance. Borderland, the happy title of which, Mr. Stead says, was suggested by Mr. Morse, will be eighteenpence per quarter, and will be published at the office of the Review of Reviews.

We hall Mr. Stead's endeavor with sympathy

the office of the Review of Reviews.

We hall Mr. Stead's endeavor with sympathy and wish him every success. Everything which leads to greater knowledge and tends to draw together the scattered forces of the army of pioneers will have our hearty coöperation. Unity, federation and brotherhood are the needs of the age. Believing that Mr. Stead's magazine is a step in the right direction, a sign of the times, in fact, we wish him God-speed, and will do our level best to assist his efforts to enable others to see over the Borderland to enable others to see over the Borderland into the Bright Beyond."

We regret to learn that M. Leymarie has severed his connection with Revue Spirite, of Paris, France, of which he has been the editor for many years.

While the New York Voice does not look will pecial favor on the opening of the World's Fair gates on Sunday, we are still indebted to it for one of the closest "summings up" we have yet seen of the legal points involved in the case, to wit:

points involved in the case, to wit:

"The World's Fair will remain open on Sundays. The courts of Illinois have decided that Congress did not provide for the management of the Fair, and that this management is vested in the State and mu nicipality. Congress, or the Attorney General acting for Congress, may still bring suit for the recovery of \$2,500,000 granuted on the condition of Sunday closing, the contract having been broken. But such a proceeding, while it may and probably would result in the recovery of the money, will not result in the closing of the Fair. The legal right of the Directory to do as it pleases cannot therefore be denied."

Since the final decision of Chief Justice Fuller dverse to the efforts of certain plous associations of and the exhibition of childish pettiness on the part of some to vainly wish to withdraw their offerings altogether from the exhibition on that account, a healthier tone of feeling on the subject begins to been all along hostile to Sunday opening, instead of continuing their denunciations, confess to the common sense of the matter as it finally stands.

Appeal in Behalf of Dr. T. A. Bland.

To the Publishers of the Banner of Light: GENTLEMEN: The undersigned desire to appeal to your generosity and philanthropy in a most meritoyour generosity and philanthropy in a most meritorious case. You know something about the philantinopic spirit that inspired Dr. T. A. Bland to take up the cause of the injured and oppressed red man on the death of Col. A. B. Meacham in 1882. You also know, in part at least, how earnestly, faithfully and unselfishly he has labored to secure justice for the Indians, and how religiously he has guarded their interests before the Departments of the Government for more than ten years. But you caunot know or understand it as his friends here do, that have been associated with him in brighter days, who have witnessed his devotion and self sacrifice in his noble hospitality, his generous efforts, his long, expensive and wearisome journeys (not always without personal peril), and who have appreciated as others cannot do, his invaluable services in the cause of equity and fair dealing with the wasting aborigines of this country, the has by his writings and publications, as well as by his personal influence with members of Congress and officers of the Government, defeated legislation that would have defrauded certain tribes of millions of dollars, and secured just treaties instead of unjust. Yet in no instance has he ever asked a dollar of compensation for the enormous amount of philanthropic work which he has thus accomplished. He might have obtained large fees as a Claim Agent, but he declined to place himself in such a relation to those defenseless men who were being despoiled of their rightful heritage. His refusal to rest his work for the Indians on any mercenary basis gave him an influence with public men which he could not otherwise have gained.

But by pursuing this unselfash course he finds kimrious case. You know something about the philan-

ence with public men which he could not otherwise have gained.

But by pursuing this unselfish course he finds himself, at the age of sixty-three, with impaired health, and enibarrassed by debts aggregating the sum of one thousand dollars. It is easy to conceive the auxiety of a sensitive and honorable nature under-elicumstances like these. It is proposed that an effort should be made to relieve him of this burden; and the undersigned hereby most earnestly commends the case to the friends of justice of both races, asking them to promptly contribute to a fund for this purpose whatever sum they may feel able to give. One hundred and seventy five dollars are already secured to this fund from men who know and appreciate his work. My earnest prayer is that this noble philanthropist may be speedily relieved by his hosts of friends, and that this cloud of misfortune shall no longer hang over the sunset of his life. the sunset of his life.

he sunset of his life. BYRON SUNDERLAND,

Pastor First Presbyterian Church.

328 C street, N. W., Washington, D. C., } June 15th. 1893.

With full knowledge of the facts I most heartily endorse the foregoing appeal. ALEX. KENT, Pres. N. I. D. A.

We have known DR. BLAND for years, and are fully aware of the philanthropic spirit of the man, and the vast amount of work he has accomplished by his voice and pen in behalf of the aboriginal wards of the general government. It pains us to learn of his present impaired health and financial embarrassment, and we therefore endorse the call for aid from the friends of the Indian race, as set forth in the above appeal. Any funds forwarded to this office in behalf of DR. BLAND, the Indian's Friend, will be duly acknowledged and promptly remitted to this worthy but unfortunate brother.

Colby & Rich.....\$5.00 Who next?

The Memorial Association of the District of Columbia has issued an illustrated pamphlet bro. chure. called "Historic Washington," for the purpose of attracting attention to its worthy special design to preserve the most noteworthy houses of the capital that have been made historic by the residence of the greatest men of the nation; also, of suitably marking, by tablets or otherwise, the houses and places throughout the city of chief interest to its residents. and to the multitudes of Americans and foreigners who annually visit the capital; and of thus cultivating that historic spirit and reverence for the memories of the founders and leaders of the Republic upon which an intelligent and abiding patriotism so largely depends. The present pamphlet is preliminary to others that are to follow. The list of contents includes, with illustrations, Suter's Tavern, Washington in 1813, The Capitol in 1827, The White House in 1800, David Burns's Cabin and the Van Ness House, besides sketches of the Executive Departments, the Octagon House, the Decatur House, the Kalorama, the Cosmos Club House, the Blaine House, Linthicum Place. Tudor Place, the Union Hotel, the Oldest School House, Arlington House, and the Washington Monument. All patriotic Americans should zealously cooperate in such a plan as this. Among the names of the Association members occur those of Chief Justice Fuller, J. C. Bancroft Davis, John Hay, John M. Schofield and A. R. Spofford.

Not even the owners of horses stop to think of the real value of a horse by casting up the account with him fairly on the debtor and creditor sides. The editor of the Boston Beacon treats the subject in the dollar and cent manner it deserves. He wants to know what a good horse that has seen long and honorable service is really worth. It is the question recently answered by a practical merchant of Boston. Mr. F. A. Walker. He computes the money cost of his horse, for seventeen years, to be \$18,450, and his earnings for the same time from delivering packages, numbering fifty per day at fifteen cents each, to be \$38,250-a difference in favor of the faithful animal of \$19,800. And he insists that the balance would have been much greater in his favor if the horse had been used for driving purposes, even reckoning far below the average rates of the livery stable. Therefore he concluded that an animal that had done him so much and buried when its days of usefulness were past. The example is a wholly humane one, and well worthy of a benevolent nature, for what is harder for a sympathetic heart than to see—as may be witnessed every day in our city streets-poor, age weary animals toiling hopelessly toward death in the hands of those who were total strangers to them in the days of their youthful powers and values.

Rev. C. A. Dinsmore, of the Congregational church at Willimantic, Conn., preached, on a recent Sunday morning, a discourse bearing on the case of Dr. Briggs, in which, as published in full in The Journal of that young city, occurred many liberal expressions of fearless thought that entitle it to a very large share of praise. This preacher illustrated the present case of Presbyterian bigotry and persecution by citing history and its lessons freely; he asserted that history shows that zealous men, who have labored hard to pull out the tares from the growing wheat, have invariably plucked up the wheat and left the tares. Give men perfect freedom of thought, said the preacher, and the truth will vindicate itself. Why cannot men, he asked, learn that this is a progressive world, that knowledge is ever broadening and deepening, that God is revealing himself more and more, and that we are moving on toward a goal glorious beyond our highest thoughts? True enough!

"What shall the harvest be?" is always a fair question. It is as well to wait and see how a man is going to turn out. One year, or two, is not enough to tell the real story. The tares should be left to grow up with the wheat, lest both be pulled up together in an attempt to separate them. The harvest will best tell the real story. Truth will stand, however frequent the shocks it is called to encounter. Error must fall, for it is its nature. So better leave them alone to struggle with one another. Truth is sure to become stronger for the encounter, while error cannot fall to grow weaker continually.

Said ex-Gov. John D. Long, in his Memorial Day oration at Dorchester—" In the beautiful restingplace of the dead whom we thought sleeping under the springing turi, they are not there, but with us. They throng these aisles and cluster and sit with you; and the blessed faith [knowledge?] of immortality unites the historic past, the living present and the qxpanding hereafter in one common, universal heartpeat, thrilling in all our breasts and answering back

Tomp-Meeting officers and managers should at this time remember the long and arduous services of the BANNER OF LIGHT make its appearance, and certain ministers who have and exert their influence to extend its circu-Intion, thus widening the circle of its usefulThe Fourth of July

Occurring this year on Tuesday, THE BANNER forms will be put to press on Monday afternoon, July 8d. Correspondents will please bear this fact in mind, and act accordingly.

Those having advertisements on our seventh page, which they wish to have renewed for THE BANNER of July 8th, must have them at this office on Friday, June 30th, instead of Saturday, July 1st.

The BANNER OF LIGHT Establishment will as usual remain closed during the national holiday.

John Wadsworth, an Indian descendant of the famous Pottawottamie tribe that once occupied the present site of Chicago, is reputed to have said: "A new hope has dawned for the Indian race." While in New York he said he had met many people who had been organizing a new movement which promises more for the Indians than any yet begun in their behalf. It is based on the statement that the land question is at the root of the Indian problem, and that the problem will settle itself if the lands are divided on the proper basis. The Indian Land Adjustment League is the title of the new movement, and Mr. Wadsworth said he didn't know an Indian who will not favor and support it. The vital point of the system is that while it insures the possession and useleases—of certain portions of the land individually and separately, it does not destroy the rights of all in the land, thus carrying out the white man's principle of eminent domain by the State. The chief reason given for the system of allotment in severalty is that hitherto the opponents of it have not been able to offer a substitute in its place. But the Land Adjustment League proposes the above substitute in the application of the rental principle to the lands. The League is opposed to allotment in severalty, as being opposed to the Indian's idea of justice, without which he can never be civilized. The division of property by labor he can understand, but land is to him the gift of the Great Spirit to mankind, and cannot be divided without impairing the equal rights of all.

Europe had 6,950,000 soldiers in all in 1869, and 22 248,000 in 1892: of which number France had 1,350,-000 in 1869, and 4,350,000 in 1892; Germany, 1,300,000 in 1869 and 5.000,000 in 1892; Russia 1,100,000 in 1869 and 4,000,000 in 1892; Austria, 750,000 in 1869 and 1,900,000 in 1892; Italy, 750,000 in 1869 and 2,236,000 in 1892; England, 450,000 in 1869 and 602,000 in 1892; Spain, 450,000 in 1869 and 800,000 in 1892; and Turkey, 320,000 in 1869 and 1,150,000 in 1892. Now, countries that profess to be able to support armies of these dimensions ought to be in a state of high and increasing prosperity, since these men are almost altogether non-producers and dependent on the resources of the industry of their several countries; but, instead of that, the popula tions have left their homes by the thousands and tens of thousands annually, and migrated to our own favored country. And at length the war taxes have become so heavy that it takes the full power of the different governments to extort the necessary taxes from the people. This threatening condition of affairs cannot, in the nature of things, last always, nor can it long. Disarmament is the inevitable outcome; let it be brought about—as it will.

Prof. Watson's "Middletown, Ct.," letter next

"CRISP" PARAGRAPHS.

BY LACONIC.

There are of late years, I find, quite a number of as piring persons in the common walks of life, men and women, who have the mistaken idea that they are literary geniuses, when the genuine fact is that they are only litter-ary individuals. But they possess a superabundance of "cheek," and are assiduously endeavoring to make the public think they are uncom monly well educated people, and therefore embrace every opportunity to impress the regular newspaper and magazine editors that their productions should appear with commendatory notices in print. But practical editors fully comprehend these crafty individuals, and treat them accordingly. Why Laconic adverts to this class of presumptuous people at the present time is because they are rapidly increasing in number, as well as presumption.

The sober good sense of the American business community seems to have triumphed over the efforts of a few sensation-mongers to create a panic. The business and financial outlook for the summer is as satisfactory as it well could be under our present laws. This is what the bankers say.

An Open Letter

TO THE PROPRIETORS OF THE BANNER OF LIGHT. MESSRS COLBY & RICH:

DEAR FRIENDS: As the time approaches for the closing, not only of my present season's work in your Free Circle-Room, but of my regular service as a medium in your establishment, I feel that I cannot adequately express to you, and to the patrons of THE cupy as high a place as possible in art, business or BANNER, my appreciation of all the kindly words and thoughts that have been extended to me and to my if she is married, and she can neither buy nor sell work by each one of you.

As has been intimated to you, my dear friends, by the spirit-band that has so long directed the work of the BANNER MESSAGE DEPARTMENT, my guides have decided that, after fourteen years of service in your establishment, I am in need of a radical change of environment and of labor, and therefore they have counseled me to withdraw from my present field of activity at the close of this season, which is now at hand. Recognizing this counsel to be wise, and that the advised change of scene and association will prove beneficial to my physical and medial powers, I heartily acquiesce in the decision of those beloved though invisible co-workers and attendants, who, through many years, have guided my steps and directed my work.

But while I feel the need of such a change, it cannot be without a feeling of regret and tenderness that I thus sever the associations and the connections that had become a part of my life, as many happy hours have been spent in the pursuance of my work at the Banner Circle-Room.

Through the pages of our honored paper I have kept in weekly touch with thousands of kindly hearts, whose sympathies I have felt reaching my life and encheering me to its work without the aid of uttered thought. All these I shall miss; but I go out happy in the thought that when my esteemed husband and myself turn our faces and steps westward we shall still be attended by our angel helpers and guides, and that their ministration and care will never fail.

I also feel assured, dear friends, that the BANNER OF LIGHT will continue to fulfill its blessed mission, and continue to carry the tidings of immortal life to mourning hearts. Other mediums will come forward to fill the place that has been occupied by myself and my predecessors. I have no doubt that it will be worthily filled, and that the Spirit Message Department will continue to voice its consolations and its truths to humanity, for it was inaugurated many years ago by the Angel World, which is all-powerful to accomplish its mission to earth; and whoever shall be selected as my successor to voice the messages given by returning spirits at that Circle, will hold my best sympathy and

good-will. In closing, dear friends, allow me to once more express my gratitude and appreciation to yourselves, and to all who have shown me kindness and sympathy in my work, and to assure you I shall ever maintain the deepest interest in the BANNER OF LIGHT and its work, and continue to hold the friendliest and most harmonious relations with its proprietors and those connected in its management and welfare on both sides Cordially yours, M. T. LONGLEY. Boston, June 22d, 1893.

To the Editors of the Banner of Light:

To the Editors of the Banner of Light:

I feel to say through your columns, in answer to the many letters of inquiry concerning Mrs. Smith's health, that she has been yery much' worse for the past few weeks, and if there is not some change for the better soon, I greatly fear she can live but a short time longer.

E. A. Smith.

Brandon, Vt., June 25th, 1893.

We are both a gittin' ready fur the big Chicago fair, We are goin', me an' Mandy, fur the sights they're showin' there. There haint a thing ter bother us 'bout elegance or

NEWSY NOTES AND PITHY POINTS.

There maint taking ter bother us bout elegance or style,

We're a-goin cos we're auxious to improve our minds awhile,

We kin buy admission tickets an' we've got the railroad fare,

An' the only question now is as to livin' when we're there;

We can sleep in modest quarters, an' of lunch we're not afraid.

not afraid,
'Cos we'll git along on peanuts an' a glass o' lemonnde, — Washington Star.

"No, Maud, dear, a resident of Paris is not a parasite."—While there is an office in sight the ward leader expects to be rewarded .-- Here to day and gone to morrow—the man who borrowed a five dollar bill from you. — There is a language of flowers. Hence, perhaps, the way the roses blow about June. - News comes from Chicago that whiskey has gone down a cent. It never went down without a scent -Perhaps some expert in color effects can explain how it is that a man often looks bluest when he is in a brown study.—The time is at hand when the vegetarian must commune with his inner self as to how he stands on the cucumber question.

"Do you allow drunken people on the train?" asked a clergyman at a railroad station one day lately. "Sometimes, when they are not awful drunk," replied the brakeman; "just take a seat near the middle of the car and keep quiet, and you'll be all right."

Hartford Journal —Hartford Journal.

Those who know about the heat in Washington, D. C., can assert that it does not depart in the evening, but is incessant, leaving the mercury as high at eleven o'clock at night as at three o'clock in the

The date for the opening of the Hollis Street Theatre, Boston, has been definitely settled upon as Sept. 4th, and the attraction presented will be Mr. Joseph Arthur's well-known and popular play, "Blue Jeans." "The Fencing Master" will follow, Miss Katherine Germaine, who has achieved no small amount of success in comic opera, assuming the role previously taken by Marie Tempest. "The Fencing Master" is under the management of Mr. J. M. Hill. The Hollis-Street Theatre has been provided by Manager Isaac B. Rich with a list of attractions for the coming season that is thoroughly in keeping with the high standard always maintained at that house.

> SHE IS HERE AGAIN. July's gay banners flaunt the air, Now freely flows the perspiration, And maidens to the beach repair For summer bathing and filrtation.

Now grander is the flowery plain Than stately halls or splendid palaces— The summer girl is out again In crimson, pink and yellow gallowses.

A NAVAL CALAMITY. -- By a mistake of signals, while a fleet of British men-of war were, June 22d, drilling at squadron evolutions near the island of Cyprus in the Mediterranean, the Victoria was struck by the Camperdown's ram, and the access of water into the hold on the broken side, assisted by the tremendous weight of the ship's armament on deck, overset her in a short time. She sank in eighty fathoms of water, and by this cruei stroke of fate nearly four hundred officers and men (the great majority of her complement) were drowned -some of the unfortunate marines being chewed into fragments by the great steamer's twin screws, which drew the floating men toward them in a frightful vortex, as the ship went down. Among the drowned was Vice Admiral Sir George Tryon.

There is nothing in the created universe which has not correspondence with something of man, not only with his affections and thoughts, but also with the organs and viscers of his body—not with them as substances, but with them as uses, - Swedenborg

Thirteen men came over in the Viking; but this would have been a small crew in the days of Thorfinn, and, as a matter of fact, there are on board many more shields and oars than that. When Eric-the-Red came over to Providence, R. I., in such a craft, centuries before Columbus, he had, it is believed, a much larger number of men with him, and his boat must have been loaded down to the gunwale. This raises the question where his sailor fighters stowed their armor, for the skeleton in armor dug up in Rhode Island, which furnished the subject for Longfellow's poem, is believed to have been one belonging to that

The Pennsylvania Legislature has passed a bill, holiday compulsory for all seasons of the year. New York already has such a law.

BROOKLYN, N. Y., June 26th.—The friends of the late Henry Ward Beecher assembled last night to commemorate the eightleth anniversary of the dead preacher's birthday. The widow of Mr. Beecher sat preacher's birthday. The widow of Mr. Beecher sai n a front pew beside the wife of the Rev. Dr. Abbott.

A French woman may become a doctor, a lawyer, a member of the Board of Education; she may even be decorated with the cross of the Legion of Honor. But she may not witness a legal document. She may occommerce; but she cannot possess her own earnings property without her husband's consent.

The German government has a majority of thirteen against it (it is said) in the new Reichstag.

MANLIKE AND WOMANLIKE.—He—"Now that our little quarrel is all made up, I would ask you to take a good cigar, if you were a man." She—"And if you were a woman I should ask you to join me in a real good cry."—Indianapolis Journal.

Between 1859 and 1889, thirty years, or less than half one lifetime, India has absorbed £117,000,000 in gold to be taken down by ladders from the bulged walls at and £227,000,000 in silver, or £344,000,000 in all. What | the rear." has become of the silver we do not exactly know,

though it is certain that a great proportion of it is hoarded as fixed and visible wealth, but about the destination of the gold there is no doubt whatever. India is a treasure-house of gold, yet a man may live fifty years in the British provinces and never see an

A general overflow of the Misalssippi is feared in Louisiana. In the meantime the Western forest fires are raging unabated. If mother Nature will accept our suggestion, and turn her surplus Mississippi water upon those forest fires, she will perform a useful and popular act.—Boston Globe.

In Chill there are two women doctors and two women lawyers. A great many women are employed at the post and telegraph offices, even in high posi-At the Santiago University women are admitted on the same terms as men, and in a number of the schools coëducation prevails.

The hucksters, with their mournful songs,
The icemen, with their clanging tongs
That sound at early dawn;
The men who sell "quick death to flies,"
Rainmakers poisoning the skies,
Proclaim that summer onward hies,
And that the spring is gone.

A neat brochure is brought out by Thos. J. Crowe, Detroit, Mich.-price by mail, in flexible cloth cover. ten cents-which is designed for the vest pocket, containing all the rules of ordinary parliamentary practices, so arranged as to admit of ready reference while a question is before a meeting, and requiring an imme-

For a bad cough boil a tablespoonful of flaxseed ten or fifteen minutes in a pint of water. Strain, add the juice of a lemon, sweeten to taste, and drink a few spoonfuls at a time every few minutes.

This decision means to a certainty that the World's Fair will be kept open on Sunday, and settles the case for all time, as an appeal would have to go to the Supreme Court of the United States, which does not meet till October, when the Fair will be ended.—Ea

Dr. Allan McLane Hamilton has written an article on "Mental Medicine" for the July Century, in which he discusses the future possibilities of "the treatment of disease by suggestion." The same idea is em bodied in Henry Wood's fine work, "Ideal Suggestion through Mental Photography," for sale by Colby

"LIT OUT FOR THE FAIR."-The proprietors of a country exchange announce thusly: "Before this will be read by many of our readers we will be in Chicago taking in the Fair as only greenhorns can.'

FROM WHENCE THIS PRESENTI-MENT?

BY GEORGE A. BACON.

All the country knows of the horror which occurred in Washington, D. C., on Friday morning, June 9th, when more than twenty men, old soldiers and clerks, were crushed to death by the falling in of the interior of the building formerly known as Ford's Theatre but for several years past owned by the Government, and occupied by the Records and Pension Division of the War Department. It will be remembered it was in this building that President Lincoln was assassi nated on the evening of April 14th, 1865; and by the strangest of coincidences it was on this fateful Friday that the funeral of Edwin Booth took place, when his body was laid to rest amid the hallowed memories which cluster around beautiful Mount Auburn.

I have but just learned of the following pronounced case of "forewarning" to Mr. J. B. Gage, one of the unfortunate ones of that sad disaster, and which, if he had but heeded, his life would have been saved. It was told me by our old friend, Dr. N. Frank White, whom all the older readers of THE BANNER will pleasantly remember as one of the earliest and most popular lecturers on our platform. He was one of the clerks connected with that Division, but managed to escape with his life. He thus writes:

"At your request, Bro. Bacon, I send, in pencil lines, a brief statement of what I have already told you, in part, about Mr. Gage's presentiment on that horrible morning, just before that fearful mass of men, desks, chairs, girders, bricks and plastering, came upon us without a moment's warning crushing our floor, with another mass of growing humanity, to the first floor, and still again down into the pit (the 'death trap,' as we had called it) below. This scene I can never efface from my memory. I am still too nervous to write about it, and too sick and lame from my final jump, from which I begin to fear I will never fully recover, with my age against me. &c.

"Friend Gage-(he was a Liberalist, formerly from which you and I know so well)-met me outside the building as we were going in, just before nine o'clock and said: 'Come here, Doc., and look at that deathtrap.' We looked in under the building where the men were digging. 'This whole thing will suddenly come down with all of us five hundred in it,' he said, with no little solemnity in his voice. 'We are going into danger,' I remarked, 'but we have both faced death under orders before, and what can we do? It is bread and butter for me and those dependent upon me in my old age.' 'The same with me,' he remarked -and we went in. As we slowly climbed the stairs. and just at the top, he stopped before me and said, Doc., I feel that I am going to my death this morn ing.' 'More than any other morning?' I asked. 'Yes,' he replied, 'I can't get away from it.' 'For God's sake, Gage,' I said, 'don't frighten me any more: I am timid enough all the time now; but if you have such a strong presentiment, go back—it is not too late. I would, if I felt as you do.' 'I believe I will,' he said, and turned back; but almost immediately exclaimed, 'Oh, pshaw!' and returned. In less than an hour the horror came, and he went down a few feet from me, crushed to his death, while I jumped back,

Washington, D. C., June 20th, 1893.

Graduation Mementos Parian Statuary.

By steamer "Pavonia" we have landed English Parlan, adding to our Parlan Department, busts and statuettes of the following Poets, Musical Composers and Statesmen:

Longfellow, Sumner, Holmes, Milton, Garfield,

Lincoln, Grant, Cleveland, Beethoven,
Gov. Andrew, Gladstone, Cobden, Bright, Collyer,
Mendelssohn, Emerson, Dickens, Thackeray,
Handel, Shakspeare, Goethe,
Wagner Haydn, Mozart, Ten Wagner, Haydn, Mozart, Tennyson, Schiller, Phillips, and others.

Costing from \$3 to \$25 each.

Also mythical subjects in the following:

Clytie, Flora, Lesbia, Una, Juno, Jupiter, Ariadne, Aurora, etc.

Parian is practically unglazed China, and can be washed always to look as new.
This composition was declared by Mr. Gibson, R. A., the eminent sculptor, to be decidedly the best material next to marble.
We invite attention also to our stock of **Rogers Groups**. Having been appointed to represent the manufacturer of Rogers statuary in Boston, we invite those seeking complimentary gift pieces to the above department.
The new subjects are "Columbus," "Faust," "Romeo and Juliet," "First Ride," "Othello,"

hylook," etc. In the Glass Department will be seen new designs in Gilded Vienna Glass, as well as Do-

mestic Cut Glass. On the main floor will be seen new Jardinières and Piazza Seats, from Burmantoft, Minton

and Canton China. In the Dinner Set Department will be seen the largest variety of decorated stock patterns, which can always be matched, and from the low cost set at \$8 up to the costly decorations at

Jones, McDuffee & Stratton, CHINA AND GLASS MERCHANTS. (SEVEN FLOORS.)

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

Mrs. Jennie B. Hagan-Jackson will be at the campmetings as usual this year—Lake Brady, O., Cassadaga, N. Y., Onset Bay, Harwich, Mass., and Liberal, Mo. She informs us that she will not be at Pine Lake or Hasiett Park, Mich. She is ready to arrange for fall and winter engagements for 1803-04. Address her 309 South Lafayette street, Grand Rapids, Mich.

After July 1st Mrs. A. E. Cunningham will be at Lake Pleasant, Mass. She would be pleased to make engagements for fall and winter as a platform test medium. Address 247 Columbus Avenue, Suite 8, Boston, or Lake Pleasant, Mass.

Walter Howell has a few open dates for the season of '93-'94, for which he will be pleased to negotiate with societies within easy distance of New York. Particulars will be furnished on application. Address 258 West 55th street, New York City.

258 West 55th street, New York City.

Mrs. Ida P. A. Whitlock spoke in New York City
June 4th; Greenwich, Mass., June 11th; West Sumner, Me., June 18th; Somersville, Conn., June 25th
and July 2d; July 27th she will speak at Onset; Aug.
6th and 13th in Saratoga, N. Y.; and the last two
weeks of the month she will be at Queen City Park,
Vt. She has a few Sundays of 1833-94 which she would
like to fill. Societies desiring her services would do
well to correspond with her. Address at 38 Milford
street, Boston, Mass.

T. Grimshaw is located at Onset for the summer, where he may be addressed for engagements for sea

son '93 and '94. July 16th Edgar W. Emerson will be at Onset Camp-Meeting, speaking there that date and the 23d; he is always highly appreciated wherever he lectures.

always highly appreciated wherever he lectures.

Dr. S. N. Gould, West Randolph, Vt., writes us, July 25th, that "Lucius Colburn is filling an engagement of five Sundays at Troy, Vt., with great accept ance. He spoke with good success two Sundays in the month of May in Starksboro, Vt., an old Baptist town. In June he lectured for the Lincoln Society. He is to speak again for that Society July 23d—the next Sunday after he goes to Queen City Park for the whole time of the meeting.—The Spiritualists and others of Troy, Vt., are to hold a Fourth of July picnic at Herbert Anger's; a grand good time expected."

The Archdeacon of Manchester did good service at the late meeting of the Crematorium Company. He wisely said that on reflection it was obvious that Cremation, though people shrank from it as something dreadful, was less shocking than burial. He also repudiated the notion of the resurrection of the body, and thought it would be a gain to faith to entirely separate the thought of the continuance of the life from the fate of the earth body. He thought that death was putting off the flesh like clothes, and he preferred that the offensive garment should be speedily and effectually destroyed .- The Coming Day, London,

[This is good common sense.]

Spiritualist Camp-Meetings for 1893.

The reader will find subjoined a list of the localities and time of session where these Convocations are to be held. As THEBANNER is always ready and willing to give all the Spiritualist Camp-Meeting proceedings free of cost to those interested in these pleasant gatherings, we hope they will ear in mind the importance of freely circulating it among the visitors as fully as possible, and that the platform speakers will not fail to call attention to it as occasion may offerthus cooperating in efforts to increase its circulation, there by strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates Onset Bay, Mass.—Meeting from July 9th to Aug. 27th. Week-day trains on Old Colony Railroad leave Boston at 8:15 A. M., 9 A. M., 1 P. M., 3:32 P. M. and 4:15 P. M., Sunday trains leave Boston at 7:30 A. M. and 8:15 P. M.

I.ake Pleasant, Mass. — The annual camp-meeting will be held July 30th to Aug. 27th inclusive. Onpe Cod Camp-Meeting, Mass. (Ocean Grove, Harwich Port).—July 18th to July 30th.

Queen City Park (So. Burlington, Vt.) -July 30th to Sept. 3d. Cassadaga, N. Y.—(Annual summer assembly of the Cassadaga Lake Free Association, Lily Dale, Chautauqua Co., N. Y.) July 21st to Aug. 27th.

Lake George, N. W.—Camp ground to be dedicated uly 20th. Lake Brady, O .- Formally opens July 2d.

Sunapee Lake, N. H.—(Not yet announced.) Verona Park, Me.—Commences Aug. 13th, closes Aug. Temple Heights, Me.-(Not yet announced.) Etna, Me. (First Maine Association). — Commencing or. 18th. closing Sept. 3d—including three Sundays.

Haslett Park, Mich.-From July 27th to Aug. 28th. Ashley, O.—Opens Aug. 20th, closes Sept. 4th.

Indiana Camp-Meeting (State Association, near Anterson, Ind.).—July 20th to Aug. 14th, inclusive. Merrimac Island, Minn. (Northwestern Association) Closes July 2d.

Olinton, In. (Mt. Pleasant Park).—Opens July 30th, closes Chesterfield, Ind. - Commences July 20th and continues to Aug. 14th.

July. 1893 Su. | Mo. | Tu. | We. | Th. | Fri. | Sat. 9 | 10 | 11 | 12 | 13 | 14 | 15 16 | 17 | 18 | 19 | 20 | 21 | 22 23 | 24 | 25 | 26 | 27 | 28 | 29 30 | 31

Subscribers' Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. Subscribers who wish their paper continued will avoid inconvenience by remitting before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important COLBY & RICH, Publishers.

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

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copy, 10 cents.
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ST Send for our Free Catalogue of Spiritual Books—it contains the finest assortment of spiritualistic works in

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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 those who have used it, giving a forty-page history and all particulars about this remarkable water, to

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The Twenty-Seventh Annual Meeting of Spiritualists and Liberals will convene in their beautiful Grove by the ocean shore from July 18th to 30th, 1883. Lots for sale. Board and Lodging accommodations in pleasant Cottages.

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Message Department.

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

This our earnest desirs that those who recognize the messages of their spirit-friends will verify them by informing the publishers of the fact for publication.

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

Report of Public Séance held March 17th, 1893. Spirit Invocation.

Oh! then Omilpotent and Divine Spirit, then most Hely Presence, in whom we live and move and have our being. thou who art the Infinite Source of all Life and Intelligence. give unto us at this hour some new gleam of inspiration that shall stimulate our minds to new thought, that shall elevate our spirits to a higher plane of aspiration and love. May each human being present feel the baptism of holy truth, become free in thought and soul to rise through the various conditions and atmospheres toward that which is high and sweet and holy, and seek for the spiritual gifts of light and peace. May those who come to us from the heav-nly world be so filled with power as to bring into the external atmosphere that strength and spiritual love which shall be felt, that instruction which shall illuminate the minds of all that it reaches, and so give to them a new conception of life, its duties and significance.

We are toiling along the valleys seeking for understanding of the holy truths of existence. Sometimes we feel that there is strength and power above, but we can grasp it only faintly. Oh! may we come to realize that the experience of life are intended for wise purposes, even though they nay lie amid the shadows, and we may not always behold the clear, full light of prosperity. This discipline we know is sent by thy wise thought and law, and it must be for useful ends; therefore may we learn to pass onward under the

humanity; that our own souls may be illuminated with compassionate tenderness; that we may sympathize more fully with our brothers and sisters, and seek to live in fraternal relationship with each other, not criticising the errors of others with cold and distrustful eye, but kindly desirous of extending to all that love and mercy which shall surely win its way and cause those who are in the Valley of Despondency to rise to the summit of Hope and High Endeavor. We ask thy blessing to rest with each one at all

QUESTION AND ANSWER.

CONTROLLING SPIRIT.—Your queries are now in order, Mr. Chairman.

in order, Mr. Chairman.

QUES.—["Boston" writes:] Recently in Texas a negro was tortured and burned at the stake, for having committed a crime; we do not question the fiendishness of the outrage he committed, nor that it merited retribution; but in view of the fact that the act of vengeance was vereaked upon him in a so-called Christian community, by a so-called Christian people, the negro himself claiming to be a Christian, I would like to know from the spiritual standpoint if this method of revenge on the part of the people is in accordance with the spirit of Christ?

Ans.—The law which the Man of Nazareth.

with the spirit of Christ?

ANS.—The law which the Man of Nazareth, the Christ-messenger of peace and good will, came to advocate and if possible to establish among the people of earth, was one of love and of divine compassion. The old Mosaic law of vengeance had long operated upon the earth, but it had not brought a better condition of things or state of society. "An eye for an eye and a tooth for a tooth" had long been the law among the people, and yet murder, rapine and all sorts of dissolute practices had been the rule. The Man of Nazareth, humble in origin, but full of spiritual power and inspiration.

rule. The Man of Nazareth, humble in origin, but full of spiritual power and inspiration, came to bring that which might be as a balm of healing to the nations, the spirit of love and good will.

Various forms of religious observances have sprung up in the world since the days of the Nazarene, and these have been professedly copied from the rules and teachings of Jesus the Christian than any of Nazarene, and these have been proposed from the rules and teachings of Jesus the Christ; but we find that, in the name of the Christian religion for many centuries, were practiced various kinds of torture which certainly had no kinship with the moral teachings of this man. Of such a character as these is the case mentioned by your questioner, where the angry mob not only demanded the life of the ignorant negro for his crime, but in the spirit of revenge cried out for the infliction of torture and anguish. Such a spectacle in place of giving a moral lesson to the world for all thinking people, all pure-minded indi-viduals, cannot but condemn and deplore the which so exercised the minds of those who thus dealt with this man. All who are right-minded feel that here is not exhibited the spirit of the Christ-principle, but rather the spirit which dominated the criminal himself when he compiled. when he committed the crime for which he was condemned.

We believe in proper punishment, certainly. We believe in systems of restraint which shall prevent the wrong-doer from exercising his evil nature, or which will restrain him in any sense from cultivating that passionate nature and giving it expression; but these systems of restraint must be governed by the dictates of justice and wisdom, and those who are wise and just will seek to enact laws for the prevention of crime and the restraint of criminals which look to the very best interests of not only the people at large, of society, as it is called, but also to the moral instruction and training of the criminal class itself.

We do not and never have believed in capital punishment of any sort, and much less do we endorse the practice of what is called lynch law. We believe that the higher instincts of human beings, when given an opportunity to exercise themselves, will certainly frame laws and establish systems of restraint and punishment which will not only bring the needed ret ribution to the slayer of human life, but also work upon his inner nature daily and hourly, giving him a clear understanding of the enormity of the deed he has done, and so in time

regenerate his whole being. In relation to this special case which your questioner mentions, Mr. Chairman, we are glad to say that the press of the country, secular as well as religious, has been plain in its denunciation and condemnation of the outrage committed by the citizens of that community upon the criminal. It has not been indorsed, upon the criminal. It has not been indorsed, we believe, to any extent whatever, in any part of the land. All have been horrified at its perpetration, and we do not think it would be repeated, even if the same provocation were given, by those who claim to be civilized Christian beings. Perhaps they needed a lesson which would not only outline to them that which humanity as a whole considers the higher law of retribution and of punishment, but also picture to them their own passionate impulses and vindictive natures. They may not have understood this at first, but after a impulses and vindictive natures. They mannot have understood this at first, but after period of sober reflection they have undoubtedly come to be ashamed of the part they took in the horrible affair, and no doubt a needed instructive force has been exercised for all concerned.

INDIVIDUAL MESSAGES.

Paulina Wright Davis.

How many returning spirits, I wonder, Mr. Chairman, have a fond affection for your circle-room, which is an open avenue of communication between their life and this of earth and its people? I know of many who have availed themselves of this channel to reach their friends room, which is an open avenue of communication between their life and this of earth and its people? I know of many who have availed themselves of this channel to reach their friends of earth with a comforting word and thought. I know of many of the old workers in our beloved Cause of Spiritualism who are gratful for the Circle-Room of the Banner of Light, and all that it has afforded to the spirit-world for over thirty-six years; and I am one of the thankful ones, for more than once I have been privileged to feel that I am still a co-worker practically and substantially with the dear brothers and sisters of earth who are doing their best to disseminate the truths of immor-

tal life, and to bring some helpful word or in-fluence to their friends on earth because of this office and the opportunity it has given me in

office and the opportunity it has given me in times past.

I say practically and substantially do I feel that I am a co-worker with the brothers and sisters of earth when I reach out to them through some such channel as this, because then I take a vital hold upon the forces that belong to the external life. Many times I come in contact with mediumistic persons to whom I can give a thought, or perhaps in whose minds I see the germ that has not gained expression, and I can bring to that germ a stimulating power from the magnetic atmosphere of spiritual life which causes it to burst into bloom; but it may be that I do not express my individuality or in any way manifest my own thought and life. When, however, I control a medium to speak to my friends in my own personality. I feel that I am in direct contact with the outward life, and with those who worked with me along the avenues of time and sense in days along the avenues of time and sense in days past, and I seek to inoculate them with that influx of spiritual light and magnetism which we have known and felt in times past coming to us from the spiritual world of intelligence and

us from the spiritual world of intelligence and power.

To-day I find the way open to me. It is long since I have spoken, but I would tell my friends who are journeying along the earthly pathway that I am with them in sympathy and love. I know of their work and the efforts they make to continue bringing the glad tidings of spiritual joy to human souls. I know that some of them sometimes feel that the pathway is very long and the struggle hard to maintain the open way between the two worlds, that knowledge may be brought to mortals from their spirit-friends; but I would give them a word of spirit-friends; but I would give them a word of good cheer, and assure them that every effort they make and every thought they give to this great work is recorded in our homes of light. There they shall read them by-and-by with a new understanding and keen delight, for their good works will return to them in richest measurements. ure the satisfaction and peace which is of more worth than worldly possessions, however great,

rod, seeking for newer light and greater understanding of spiritual things from day to day.

We ask that we may be receptive to the divine influx of angelic love; that we may feel the atmosphere of purity which angels bring in their destre to be friend and uplift the old workers from the spirit-side join with heart and soul, and every thought attuned to harmony, with the workers of earth who are doing their duty and living in accordance with the revelations of truth. I shall be with my friends in their work and in their rejoicing. I shall blend my influence with theirs, and other friends from the spirit-side will join in our labor of love. I know that a grand, a good, a beautiful effect will be left upon the world. It may not be realized in the present day or year. may not be realized in the present day or year, but this spiritual rejoicing will leave an influence which will make its way and be felt in the lives of humanity, in the homes of new investigators, and bring forward good results after a time.

I give my greeting, Mr. Chairman, to all my friends, not only in Rhode Island, but in various parts of the country, for I feel that I have friends and sympathizers in many places, each

ous parts of the country, for I feet that I have friends and sympathizers in many places, each one of whom is working with heart and soul for the advancement of human liberty and right.

One dear co-worker of mine, who feels that her hands are falling helpless by her side and that the work is slipping away from her because of other duties, and also because physical frailties have encroached upon her life, sometimes asks herself: "Why is it that I am left here to linger along, an idler in the field where once I labored so well?" I would say to that dear sister: "Your friends in the spiritworld know of your condition; they bring you peace and comfort, and whisper to your inner sense, 'Be of good cheer; you are not hopeless nor helpless, for from your life even now goes forth a magnetic force that is helpful to many, and when you join your friends and co-laborers in the spirit-world, and the results of your labors are gathered up and counted on the further side, a glorious sum will appear to your credit.'" Paulina Wright Davis.

Rev. George G. Ingersoll.

[To the Chairman:] An old minister of the gospel appears before you, seeking to give exgospel appears before you, seeking to give expression to his thought in such way as perhaps may carry a little power unto those who have known of his previous life and works. It may not be, sir, that I shall be accepted by relative, by friend, or by any who have known of me in past years as coming from a spirit-country with a word or message, because many do not believe that the grave can open and

rience among the various people of the ages, or I may return into contact with the narrow or I may return into contact with the narrow limits of earthly expression, and gather some idea of what is taking place with men upon this mortal plane. So do I feel that mine is an enlarged field of study and observation, and I should be recreant to my duty, sir, did I not seek to give utterance to this thought of glorious freedom for the soul, which appeals to me more and more set the years go by me more and more as the years go by.

Looking back to the earth-life with its expe-

Looking back to the earth-life with its experiences, it seems as if it were truly only a narrow span, a little piece of roadway environed by limitations of every sort, but which leads outward and onward to broader fields and

grander scenes for the advancing spirit.

I feel and acknowledge the great and universal love of the Divine Father. I realize that from that great central soul of all being must come the ever broadening intelligence of man and the infinite love which is not only exercised through diverse ways for the benefit of all life, but which animates the heart of hu-manity and reaches out in various directions, through little as well as grand intimations and impulses of sympathy and affection.

and impulses of sympathy and affection.

Not only to the good people of Keene, but also to other souls in different parts of New Hampshire, my thought and word are directed. I am from a family of stanch patriots who, in the days that tried men's souls, stood fast by that which they believed to be right, and maintained honesty and independence of spirit in governmental affairs, as well as in religious observances. I am glad to say that I have met many of those fearless souls on the spiritual side. They do not now altogether hold the opinions which were theirs when here concerning the religious life of man and his future, for they have grown, and I have grown since I went out of the body into the superior world. But I have many lessons yet to gain. I feel But I have many lessons yet to gain. I feel that I am weak, that truly I have many obstacles to overcome before my ignorance of life will become largely lessened, and I shall be able to behold the true significance of being as able to behold the true signineance of being as I hope to do, and as I see exalted souls do beyond me in the eternal world. The great and beautiful conception of continued advancement, and of no standing still, is more of encouragement to me than anything else in life can be. I would read the lesson to those who are here to seek diligently, and without ceasing for the twich is born of truth and as they are nere to seek diligently, and without ceasing, for that which is born of truth, and as they continue to seek they will no longer falter along the valley of error, for the clear sunlight of divine strength will pour upon them from the mountains of knowledge, and give them warmth, and power, and light.

George G. Ingersoll.

Ellen Dennin.

[To the Chairman: I felt bad, I felt awful to the Charman: I felt bad, I felt awar bad before I got up into the light, and when I came here to day near by you, I began to feel just the same way; but that good man touched me on the shoulder, and told me to come right along, that there was nothing to mind, and so I did.

I we hear thinking a good while that I ought

and to make me understand the spiritual conditions better. The little one was in need of love and care, so I've taken chare of it. I've lived out in the sunshine with it, among the flowers, and I've been growing, just as the little one has been doing.

I want to tell my friends in Newark, N. J., that I could come to them, I think, if they would find me a place where I could speak, and I would like to very much, because I feel that they have been very kind, and I want to tell them of this other life. I send my love to Con. and say that I shall be glad to meet him and his people when they come to the spiritworld, but while they stay here I am going to try to do all I can to make their life pleasant.

I wish I had known about these things before I went away, but I did not. I am glad that I can learn so much now, and I feel that every day and year only bring something more that is helpful to me as a spirit.

I am Ellen Dennin.

Frank M. Bowers.

I see that you have all classes here, Mr. Chairman, making themselves known as best Chairman, making themselves known as best they can to the friends who are on earth, for I behold the lady of culture and the doctor of divinity, the humble workingwoman and many others standing about, giving tight messages, or waiting to give them. So I make bold to step in at this time and speak a few words, with the hope of directing the attention of my relatives and friends to this great subject of the continuity of life.

the continuity of life.

I was a man of business, the senior member of a firm that carried on its manufacturing with what I may call success; but I did not live here long to enjoy the results of business life, at least it seems so to me now, for I be-hold many men of practical experience passing through seventy-five and eighty years of mor-tal life, while I was cut off before I had roundtal life, while I was cut off before I had rounded out a half century on earth. At first I wondered why this should have been so, and demurred a little because of it, but I know it was all in accordance with law. I went out of the body very suddenly. I used up my vital forces too rapidly, so the machinery had to stop and I was sent out into an unknown country to begin again in the pathway of experience, but I hope to learn some lessons from the life of the past.

I have very dear friends on this side that I

I have very dear friends on this side that I would be pleased to reach, and if I can come to them through private averties and give them something from my own heart and memory, I shall truly count myself a fortunate

man.

My home was in Brooklyn, N. Y., on Congress street. I had many pleasant associations there, and also in the city across the river. To all friends I give kindly greeting and affectionate remembrances, and I would tell them that I am always ready to give the grasp of the hand and the warm spiritual love of my heart to those who are near and dear to me. Frank M. Bowers.

T. J. Evans.

I am proud to say that it is my privilege at times to enter the atmosphere of this earth-life, particularly that of those who have been friendly with me in past days; and there are times when I can gather up the thoughts and also the speech of individuals here and understand their

It was not long since that I heard a conversa-It was not long since that I heard a conversa-tion between some parties upon this earthly side, and I heard one ask the believer in this Spiritual Philosophy, "If spirits can come back, why is it that none ever come to that BANNER circle who lived in Killingly?" (That is in Con-necticut.) That, I thought, was a very perti-nent question, and I asked myself, Why cannot I go to that office and manifest, even if I only succeed in giving my name, and try to convince my friends of the truth of this spirit return? That is practically what brings me here to-day. That is practically what brings me here to-day, although this is not my first attempt at reaching this place to present myself before the tribunal of your opinion, and I find that now is the hour and the opportunity for the presentation of my claim.

the hour and the opportunity for the presenta-tion of my claim.

I do not quite understand the modus operandi of this law which brings the two worlds en rap-port and enables a mind excarnated to express itself to the outer world by operating upon mind incarnated; but I shall give this subject my strict attention, and perhaps at some future time I may be enabled to return and express more clearly my ideas concerning this great and time I may be enabled to return and express more clearly my ideas concerning this great and stupendous law. However, I am here seeking to give to my friends such earmarks of my identity as will at least cause them to pause and consider the subject, and to question if it may not be possible for one who has parted with the physical body to still know what is of interest in the active world here, and to project a thought from his mind upon the atmosphere that may be understood by mortals.

There are so many, many objects of interest, study and observation in this spiritual world that I am sometimes lost in amazement at the

that I am sometimes lost in amazement at the wonders of life. I feel like one who is standwonders of life. I feel like one who is standing in the vestibule of a great and glorious temple which contains so many beautiful objects for admiration and study that he hardly dares to advance, but stands gazing into the inner sanctuary lost in thought, and yet knowing that he is free to enter and to make these beauties the subject of his consideration. So I stand before the wonders and mysteries of the spiritual world—mysteries to me because I have been ignorant of them and of their laws; but as I seek to penetrate them with my scrutiny and understanding, I find that the mystery van-ishes before the clear light of revelation.

Now, sir, I humbly come to ask my friends to give thought to this subject, not to overwhelm them with facts from my past experience hurled at their heads, but merely to give sug-gestions of that which has been and that which is before me. If any exhibit a disposition to look into the subject and to investigate its claims for their own satisfaction, I will be one of the first from the spirit-side to step prompt-ly forward and give them that which I have

gained.

I lived in Killingly, Conn. I do not come with title or prefix to-day. I am plain T. J.

Carrie Spooner.

I come from the far South, and I was a long time making up my mind to come so far away; but spirit-friends advised me to do so, because they said I probably would never have the opportunity of reaching our friends nearer home. So I am here, not with a long speech, but just to give a few words that I have been longing to express for years.

express for years.

I know that years have passed since I left the form, and changes have taken place in Charleston, where I once had pleasant associa-Charleston, where I once had pleasant associations and experiences; but there are still those in the old place who, I am sure, remember me sometimes with a thought of love, and think it a pity that I passed from earth. Oh! no; it is not, for it is well with me, and has been so from the hour when I laid down the frail body and slipped into the spiritual world, where I had more scope and freedom and power to breathe, and where I could feel that I was well and strong.

breathe, and where I could feel that I was well and strong.

Some of my friends have gone through shadowy places and have had burdens to bear. My love and sympathy have been with them through it all, and I have tried hard to make them know that their spirit-friends love them and watch over them. The shadows have lifted some now, and a little more brightness has come; but the sense of bereavement and loss returns to them, and I thought if they could know that those who have passed from the know that those who have passed from the body are not dead, but alive to all the blessings around them, it would truly prove a blessing to them. My name is Carrie Spooner.

know that those who have passed from the body are not dead, but alive to all the blessings around them, it would truly prove a blessing to them. My name is Carrie Spooner.

J. L. Williams.

A good, kind soul who, when on earth, took an interest in old Cornell and its students, and who, from the spiritual world, exercises a beneficent influence over many of those who are struggling along with the hardships of this outward life, has advised me time and again to come to your meeting, and to seek an opportunity of making myself heard. I have shrunk from doing so, because I had little desire to enter the earthly atmosphere, which had become to depressing to me before I left the body, and take upon myself the old conditions and thoughts of life; but this grand good soul of beneficence and power, who has gained so much of exaltation in the spirit, told me that I could of exaltation in the s

best become freed from certain befogging con-

best become freed from certain befogging conditions or sensations that sometimes rush upon
me when I am trying to outwork those hopes
and plans that are still within my soul.
I was a hard worker here. I studied closely.
I labored with hands as well as with brain, and
I know that was the cause of my despondency,
and of the breaking down condition generally.
I would like my friends of earth to know that
this depression or fogginess which I sometimes
feel comes over me now only when I try to
communicate at such places as this where I
come in connection with this external life.
I have been enabled to enter grand schools of
learning on the spirit side. I have not been
obliged to pass through any narrow lane of

obliged to pass through any narrow lane of torture or of pain in reaching those higher classes, but I try to take hold of my studies with a strong will, and I intend to gain all that I can, because there are higher and higher branches of study and thought beyond me that I wish to take up, and that I feel will do much

branches of study and thought beyond me that I wish to take up, and that I feel will do much for my mind.

I send my love to all the good friends on this side. Tell them not to mourn for me. Tell them not to feel that I am cut off from hope and beauty in life. It is not so, for I am full of hope, and there is much of beauty and grandeur around me. I am basking in the light of the other life, and feel myself invigorated and made stronger by its elevating power.

Once or twice I came in contact with a person in Oneida County that was mediumistic, not at the old place in Higginsville, but at New York Mills. I found myself becoming at tached to his atmosphere, and almost getting himself and myself into a state of depression which I did not desire to reach or to have any one else reach. Then it was that the beneficent soul connected with old Cornell and its interests sought me out, because I think he recognized me as one who claims that institution as my alma mater, and brought me to this place, hoping that I would get benefit myself and get some knowledge how to reach out in this way, if I chose to do so, without in the least doing harm to any human being.

I have love and kindly feeling for all. I wish I could help every one who is struggling along the ways of this life, trying to get a footing or to get knowledge that will be a power to them by and-by. I shall try to do this, as well as to improve myself in personal ways, because I feel that I must be of use if I would become truly spiritual.

I am J. L. Williams. I hardly know whether

ruly spiritual.

I am J. L. Williams. I hardly know whether I have expressed myself clearly or not. This is the first time I have come, and I feel very grateful for the opportunity. I am from Higginsville, Oneida County, N. Y.

INDIVIDUAL SPIRIT MESSAGER

March 21.—Dr. Charles North, Frank Hackett, Marion Lane, Willard Perkins, Franklin Gage, Alfred Terry, George Richardson, Moses Gage, Mrs. A. E. Prouty, George Pierson, Elizabeth Walker, Robert Graham, Carrle Hall. (These were all given by the Guide.)

Messages here noticed as having been given will appear in due course according to routine date. June 16.—Charles E. Lester; Louis R. Howe; Maria Clapp Mr. Isabel A. Bristow; Ezra M. Gay; Henry Towle; Mr. Helen Stottler.

June 20.—Thomas S. Field; Dr. John L. Alexander; R. G. Stevens; Anna Louisa Carpenter; Eugene F. Brennan; W. L. Taylor; Mrs. Albina R. Britten.

Spiritualist Camps.

Opening of the Camp Season at Lake Brady, 0. To the Editors of the Banner of Light:

The formal opening of the Camp-Meetings at Lake Brady, O., will take place Sunday, July 2d, with great eclat. The address of welcome by President B. P. Lee, who has done such wonders in bringing success out of what one time in the past seemed improbable if not almost impossible, will make all Ohio Spiritualists feel proud over past successes, and prouder still of those anticipated at Lake Brady's second annual

of those anticipated at Lake Brady's second annual gathering. The natural beauty of the grounds has been greatly improved by the skill of artistic hands, and the visitors this season will find more conveniences and comforts than last year.

The oratorical honors at the opening sessions will be divided between Mr. Lyman C. Howe and Mrs. Cora L. V. Richmond—the former a trance, and the latter an inspirational medium—both well known and noted among the many eloquent exponents of spiritualistic platform work. The music this season will be again furnished by Humphrey's Great Western Band and Symphony Orchestra, which added so much to the pleasure and harmony of the meetings last year. Dr. J. C. Street of Boston will preside as Chairman during the entire season's meetings; the doctor being bright, genial and a good judge of human nature, possesses the happy faculty of imparting a harmonious feeling to his audiences, and making the utmost stranger feel at home in his presence, and with each other. Among the twenty five or thirty first-class speakers engaged this season are many never heard before in Ohio, speakers of note, too, some of whom are ministers from the churches that have outgrown creeds and evoluted into earnest Spiritualists, and some are from foreign countries. From the long and varied list of

Ohio, speakers of note, too. some of whom are ministers from the churches that have outgrown creeds and evoluted into earnest Spiritualists, and some are from foreign countries. From the long and varied list of spiritual celebrities, touching, as they will, all sides of our Grand Philosophy, it will be strange indeed if all visitors are not pleased and satisfied with the mental feast prepared this season. The physical phenomena of nearly every phase will be presented through some of the most noted mediums; among those new to Clevelanders are Miss Maggie Gaule, Harry W. Archer, Prof. Fred P. Evans, M. A. Campbell, A. Willis, et. al. The visitors to the Lake Brady meetings this year will be gladdened to meet once more the genial, humorous and eloquent speaker and old-time friend, O. P. Kellogg—so long lost sight of and unheard hereabouts. Mr. K. returns to Ohio after about five years with the prefix Hon. to his name, being now Speaker of the House of Legislature in Wyoming. At the good old-fashioned celebration of Independence Day at Lake Brady on July 4th, Bro. Kellogg is to be the orator of the day, and those who have not heard him and "the eagle" scream on such a gala occasion, have a surprise and treat in store. Mr. Kellogg will remain at the Lake about two weeks.

Let every Spiritualist who can, rally at this most pleasant and soon to be most popular of all campgrounds.

Lake Brady is situated midway between Kent and

Lake Brady is situated midway between Kent and Ravenna, and can easily be reached by the C. and P., N. Y. P. and O. and C. C. and S. R. railroads from cities and towns in Ohio, at one and one third rate for round-trip tickets.

Ample accommodation this year is made for all visitors. For full particulars of this beautiful summer resort, with complete list of speakers and mediums engaged, apply to Captain B. F. Lee, Lake Brady, via Kent, O.

The officers this year are. Posteric T.

Kent, O.

The officers this year are: Benjamin F. Lee, President; Chas. Thomas, First Vice-President; I. W. Pope Second do.; Dr. Edwin Fowler, Treasurer, Louis Ransom, Secretary; Charles Palmer, J. P., Assistant-Secretary. Thomas Lees, Special Cor.

For Education and Protection. To the Editors of the Banner of Light:

At a meeting of a number of mediums and Spiritual ists at LILY DALE CAMP, N. Y., in August, the neces sity of a Mutual Protective Association was discussed, and it was determined to attempt to perfect such an or ganization. A committee of seven was appointed to prepare Resolutions, and a form of organization. At a subsequent meeting it was decided to enlarge somewhat on the original idea and embrace all Spirit

At a subsequent meeting it was decided to enlarge somewhat on the original idea and embrase all Spiritualists in the Society.

At the final meeting the following Preamble and Resolution were adopted:

Whereas, We being believers in Spiritualism, and knowing of the presence of the spirits of the so-called dead; and realizing that they are endeavoring, through various phases of mediumship, to help the people of earth in the attainment of health, happiness, knowledge and the general progress of the human race; and being desirous to assist them in this most important work; be it therefore

Resolved, That we will organize ourselves into a Society, the object of which shall be to bring about a fraternal union of brotherly love to assist, protect and defend Spiritualists, their mediums and healers, against liegal and unjust attacks of any nature, to endeavor to obtain the repeal of present laws that are of this nature, and to prevent the enactment in the future, by State or National Government, of proposed laws that will be unjust to, or the tendency of which will be to injure, Spiritualists, their mediums, or the cause they represent.

It was then decided to form a temporary organiza-

etc., will forward such plans to the Chairman. It is designed to incorporate the Society, when duly organized, in some State.

Mrs. Jackson's address is: JENNIE HAGAN-JACKSON, 300 So. Lafayette Street, Grand Rapids, Kent Co., Mich.

Haslett Park, Mich.

The camp meeting at this point will commence Wednesday, July 27th, and close Monday, August 28th, including five Sundays. The following speakers and mediums have been en-

28th, including five Sundays.

The following speakers and mediums have been engaged:

July.—Address of Welcome, Mr. G. H. Brooks, Sunday, 30th; Mrs. A. L. Robinson, speaker and tests, Sunday, 30th; Mrs. A. L. Robinson, speaker and tests, Sunday, 30th.

August.—1st and 2d, Mrs. A. L. Robinson; 3d and 4th, Mrs. A. E. Sheets; 5th, Children's Lyceum (A. M.), Hon. L. V. Moulton (P. M.); 6th and 8th, Lyman O. Howe; 6th, Prof. Silas W. Edmunds; 10th, Memorial Day, Mrs. R. S. Lillie, Lyman O. Howe; 11th, Dr. Sarah Allen; 12th, Children's Lyceum (A. M.), Mrs. R. S. Lillie, (P. M.); 13th, Mrs. R. S. Lillie; 15th and 17th, Mrs. E. C. Woodruff; 16th, Woman's Day, Mrs. Mary L. Doe, Mrs. Martha E. Root, Mr. Melvin E. Root; 18th, Mr. D. P. Dewey; 10th, Children's Lyceum (A. M.), Edgar W. Emerson, the noted test medium (P. M.); 20th, Edgar W. Emerson; 22d, Rev. W. F. Dickerman; 23d is Ploneer Day; 24th, Organization, (A. M.) Dr. C. A. Andrus. (P. M.); 25th and 27th, Hon. A. B. French; 26th, Children's Lyceum (A. M.), Mrs. Julia A. Walton (P. M.).

The Board of Directors are constantly making efforts for better entertainment in all directions.

A member of the reception committee will meet all trains and care for strangers.

Visitors and campers to insure their mail arriving at the camp-grounds must have their matter addressed as follows: Haslett Park, Ingham Co., Mich., care of Haslett Park Camp.

An express office has been established at the Park, which will be an accommodation to all campers sending packages to Haslett Park, Ingham Co., Mich., care of Haslett Park Camp.

An express office has been established at the Park, which will be an accommodation to all campers sending packages to Haslett Park.

The Children's Lyceum is one of the especial features, and is now thoroughly organized, and will be much better equipped for work than ever before.

Board of Directors.—James H. White, President and Treasurer, Port Huron, Mich.; Dr. A. B. Spinney, Vice-President, Detroit; Dr. A. W. Edson, Secretary and Manager, Lansing; John Hu

Indiana Association of Spiritualists.

Our Third Annual Camp-Meeting will be held at Chesterfield, near Anderson, Ind., commencing July 20th, and continuing until Aug. 14th, 1893. The speakers engaged are Willard J. Hull, Mrs.

The speakers engaged are Willard J. Hull, Mrs. Colby Luther, J. Clegg Wright, Mrs. Ada Sheehan, and others. Two lectures each day.

Mediums for all phases in attendance. Good hotel, natural gas, and sparkling spring water on the grounds; also fine cottages.

Spiritualists of Ohio, Illinois and Michigan, come and join us, to make this the "Cassadaga" of the West.

Miss Flora Hardin, Sec'y.

J. W. Westerfield. Pres't.

Address Anderson, Ind.

Verifications of Spirit-Messages.

I saw in THE BANNER of May 27th last a message from the spirit Felix Thomas of Saratoga, N. Y. I knew Mr. Thomas wellcalled on him several times-and I perceive the message gives direct evidence of his personality. It reads as he talked to me.

RILEY M. ADAMS.

Vineland, N. J., June 10th, 1893.

I have had the pleasure of reading in your paper for June 17th, 1893, the communication of Rev. A. J. BARRETT of Rochester, N. Y.—the verity of which message I recognize.

MRS. E. G. KEMBLE.

Clifton Springs, N. Y., June 19th, 1893.

Ayer's Sarsaparilla, operating through the blood, eradicates the scrofulous taint.

Passed to Spirit-Life.

From his home in Malden, Mass., June 15th, Charles Wing, aged 80 years 7 months and 29 days.

Both Mr. and Mrs. Wing have been sick for some time, and she may not stay long, nor does she desire to. They have been enterest Spiritualists for many years, and so educated their dear children in the philosophy that they are not mourners. Many years ago they requested the writer to officiate at their funerals, should they go first. Beautiful fruits of a beautiful religion.

M. S. WOOD.

(Obituary Notices not over treasity lines in length are pub-lished yratuitously. Where exceeding that number, twenty cents for each additional line will be charged. The words on a aver-age make a line. No poetry admitted under the above heading.

SPIRITUALIST MEETINGS. Lynn, Mass.—Spiritual Fraternity holds meetings at Bodwell's Hall, 84 Munroe street, Sundays at 2½ and 7½ r. im. Mrs. E. I. Webster, President, Mrs. E. B. Merrill, Sec'y. Children's Lyccum meets Sundays, 12 m., at Exchange Hall, 14 Market street. T. J. Troye, Conductor; Miss S. S. Collyer, (18 Smith street) Sec'y.

(18 Smith street) Sec'y.

Worcester, Mass.—Association of Spiritualists, Arcanum Hall, 566 Main street. Lectures at 2 and 7 P. M. Children's Progressive Lyceum at 12. Geo. A. Fuller, M. D., President, Woodbury C. Smith, Vice-President; W. C. Keyes, Recording Secretary; Mrs. L. E. Dodge, Treasurer; Mrs.

Recording Secretary; Mrs. L. E. Dodge, Treasurer; Mrs. Georgia D. Fuller, Corresponding Secretary.

Springfield, Mass.—The First Spiritualist Society, C. I. Leonard, President, Worthington street. The First Spiritualist Ladies Aid Society, Mrs. T. M. Holcomb, President, Mrs. E. B. Wood, Secretary, Florida street. Meetings at the hall in Foot's Block, corner Main and State streets, every Sunday at 2 and 7 P. M. Sociables Thursdays, afternoon and evening.

North Scituate, Mass.—Children's Progressive Ly-ceum holds sessions at Gannett Hall at 2 p. m. each Sunday. Chicago, I.i.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10% A.M. and 7% P.M. Speaker, Mrs. Cora L. V. Richmond.

Cleveland, O.—The Children's Progressive Lycoum meets regularly every Sunday, 10% A.M., in Royal League Hall. Everybody welcome. Charles Collier, Conductor; Edward Mapes, Secretary, 120 Dare street. Cleveland, O.—The Spiritual Alliance holds regular Sunday evening meetings free at Army and Navy Hall, at 7½ o'clock. Mrs. H. S. Lake, permanent speaker. Everybody invited. Thomas A. Black, Chairman.

Buffalo, N.Y. First Spiritualist Society meets Sun days in A. O. U. W. Hall, corner Court and Main streets, at 2½ and 7½ F. M. Henry Van Buskirk, President; L. O. Beesling, Secretary, 846 Prospect Avenue.

Jersey City Heights, N. J.—Meetings every Sunday evening at 84 Waverley street, for the discussion of Spiritualism and cognate themes.

Baltimore, Md.—The Religio-Philosophical Society meets every Sunday at 11 A.M. and 8 P. M. at Raines Hall, corner Baltimore street and Post Office Avenue. Edwin W. Wright, 1314 North Broadway, Secretary.

Providence, W. Y.—The Spiritualist Association holds.

w. Wright, 1314 North Broadway, Secretary.

Proydence, H. I.—The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2½ and 1½ P. M. Progressive School at 1 P. M.

Pittsburgh, Pn.—First Church of Spiritualists, 6 Sixth street. Meetings Sunday, at 10½ A. M. and 7½ P. M.; Thursday, 7½ P. M. Nicolaus Schenkel, President; J. H. Lohmeyer, Becretary.

er, Secretary.

Grand Rapids, Mich.—Spiritual Association holds public meetings every Sunday at 10½ A. M. and 7½ F. M., also Thursdays at 8 F. M., in Lincoln Hall, 64 Pearl street. L. D. Sanborn, Secretary, 205 North Lafayette street. Grand Rapids, Mich.—Progressive Spiritualists' Society, Elks' Hall, Ionia street. Meetings Sundays, 18'4 A. M. and 7'8 P. M.; Thursdays, 3 P. M. and 8 P. M. Airs. Effic F. Josselyn, President.

Dayton, O.—The Spiritualists' Library Association holds mootings every Sunday at 7½ P. M. at its hall in Central Block second floor, corner 8th and Jefferson streets. J. 6. Cox, Cor. Secretary.

Cox, Cor. Secretary.

Detroit, Mich.—Fraternity Hall: Mrs. Minnie Carpenter gives lectures and tests Sundays at 2% r. M. Colorado Oity, Col.—Meetings are held in Woodman Hall, Sundays, at 2 o'clock.

Hall, Sundays, at 7 o'clock.

Springfield, III.—The Social Wheel of Progressior, or First Society of Sprintists, will hold public worship every Sunday at 7% F. M. in G. A. R. Hall, on 5th street, between Monroe and Adams. Rev. Anna B. Lepper, speaker. D. N. Lepper, President; Miss H. A. Thayer, Secretary.

Norwich, Cenn.—First Sprittual Union holds services in Grand Army Hall every Sunday at 1% and 7% F. M. Children's Progressive Lyceum meets every Sunday at 11% A. M. in the same hall. Mrs. F. M. Marcy, Conductor.

St. Louis, Mo.—Sprittual Association holds meetings every Sunday at 10% A. M. and 7% F. M. at Howard Hall, 3001 Olive street. A welcome extended to all. M. S. Beckwith, President.

Mashville, 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 601/4 Church street. Mediams with remarkable gifts efficiate. O. H. Stockell, President.

New Orleans, Ln.—Association of Spiritualists meets every Sunday, 7½ P. M., at its hall, No. 59 Camp street. Geo. P. Bonson, Fresident.

The Reviewer.

A Remarkable Book.

ZENIA, THE VESTAL; or, The Problem of Vibrations. By Margaret B. Peeke, author of "Born of Flame," etc. Assisted by the Broth-erhood, and by Order of the Hierophant Egyptian and Alcantra of Granada, under the direction of the Algerine. Boston: Arena Publishing Co. 1893. pp. 355.

The literature of today, especially that portion

which treats of matters pertaining to the psychic, its powers, disclosures and possibilities, and the great eternal realm of the spiritual existence, is new, marked and peculiar as compared with former years. The old, dry dogmatic essay, theory, theology or religious philosophy is not now stated, argued and en-forced by the old methods of the schools, with an iner-rant Bible as an unappealable basis of all authority and the inexorable logic of the learned theological schoolman as its warp and woof; confined to the dry, didactic style in embodiment; but supplanting that old style the imagination is called into action, a story or plot is arranged, characters created, scenes and incidents planned and prepared, so that through and by these the peculiar views, theories, speculations and reasonings of the author can find disclosure, and impress the reader while his mind and heart are under the charm of the story.

A statement of alleged fact, a theory or a philosophy, stripped of all accessories and standing naked before the reason, may meet with sharp, exhaustive and adverse criticism, if it happens to be in antagonism to old established dogmas and beliefs; but the same statement from the lips of an impassioned lover to the idol of his imagination and heart-a vision of loveliness so pure, so spiritual and ethereal that he questions whether she is more angelic than humancreates such a change in the environment of the rea son as to disarm analysis and criticism, sugar-coat the theory or philosophy, and give it lodgment in the mind of the reader. Religious fiction, of the Rev. A. P. Roe style of imaginative intensity, led in this de-parture from the old methods, so illy adapted to youthful minds, and as a counter-influence to the pernicious, yellow covered, sensational and debasing literature which was flooding the land.

This story of Zenia is a remarkable one; brilliant in conception, pure in style, and charmingly written Its characters are ideal, not real, nor can they ever materialize while humanity occupies its present plane. The opening chapter introduces the two leading characters in the gifted wife and daughter of an American clergyman as visitors in Paris during the late World's Exposition in that gay capital. The mother, cultured, refined, spiritual, with a deep metaphysical trend of mind and heart; a profound conviction of the truth of the more mystic, intricate, supra natural and higher spiritual teachings of the Bible, and especially the New Testament, as interpreted by modern spiritual disclosures and ancient Oriental philosophy and phe nomena; a medium for the excarnate world of intelligences; a believer in astrology and palmistry; some thing of a fatalist, but a highly cultured, noble nature religiously believing and devoutly seeking the unfold-ment of her nature and life under the claims, laws and uses of the occult. The daughter, Zenia, the vestal, born from such a

matrix, more ethereal, spiritual, more thoroughly consecrated to a spiritual life, its laws and uses, than the mother even; with a highly intelligent countenance, radiant with an intense spiritual light and glory; with a sylph-like form, the perfection of grace in rest, or in the "poetry of motion"; the bosom companion, intimate and twin, in a pure friendship, with her mother; just the sweet girl-woman to excite human love in one of the refined of the opposite sex, and to raise the sacred flame to the height of spiritual idolatry, she is the heroine of the story. The two characters are purely ideal, drawn by the hand of a master in descriptive delineation, and by the same gift woven into the ordinary and extraordinary affairs of the mundane life, and made the mediums of certain occult teach ings, forces, manifestations and philosophies.

To these women appear, in natural order, two young men; one of whom falls in love with the daughter consecrating heart and life to the attainment of her as a wife, and following her untiringly, only to find that his companion and friend becomes an equally enthuslastic lover. We shall not dampen the interest of the reader by tracing the story further, but simply refer to some of the teachings of the book.

Interesting illustrations are given of what is known as mind-reading, or thought-transference, between the mother and daughter, and the old theory, adopted by modern Theosophists, concerning the repeated rearnations of the individual ego, asserted, and illus trated by assertion, in the case of the daughter, and others who figure in the story.

Recent scientific teachings concerning the fact, the law and the uses of vibrations as connected with all living matter, all atoms and their combinations, are treated in extenso, and the sphere of their application enlarged to embrace all spirit existence and action. Vibrations and their laws are treated as a part, a necessary and essential part, of the entire cosmos of existence-a law of thinking and emotion, of mind and soul, as well as a law of all material things. It is taught as a primary law of all action, mental, spiritual and material. We have space only for a single extract. It is the mother speaking:

extract. It is the mother speaking:

"It [vibrations] is a subject that has fascinated me ever since I was six years old, when I saw the first snake. My sister was with me. It lay by a fence, and when I first looked it was spotted, but after a little it became a living rainbow, and I could not remove my eyes. My sister seized me, and carried me off, and long years after I was told it was all due to vibrations. The interest has steadily increased, as I find all phenomena reducible to its laws. It will be but a short time before it will be recognized as a practicable force, as electricity is now, chained to do our bidding. Light is vibration; electricity a higher vibration, and life itself, with all its emotions, is but a still higher mode of vibration. When once this is believed and understood sickness must be banished; unhappiness must be abolished, and the radiance of pure emotion, as manifested in the vision of St. John, will ever produce harmony in the life, the home, the community and the world."...

"Unless there is a truth underlying vibration, as broad as humanity and as deep as the race, we shall give it no place. Unless marriage, business, society, politics, all are found capable of transformations through its laws, it will avail nothing. A certain learned man says all love is electricity, but I would say all love, all accomplishment, is vibration."

It is also a charming book of travels, the varied accomplishment, is vibration."

It is also a charming book of travels, the varied scenery photographed by the eye of an artist. In Paris, Geneva, Chamouni and the Alps; in the island of Maderia; in Egypt and in the crypts of Memnon and smid the ruins of long-elapsed centuries of art, the scenes of the story are outworked. Amid them all the neophyte is made to blossom into the higher and deeper mystic experience, as Vestal Virgin. The two had learned even more than the crude teachings and speculations of Modern Theosophy could impart; had communed with, received instructions from and rested under the vocal blessings of the old, refucarnated masters; they had been spiritually anointed, so that on their return to native land and home, "Zenia, the vestal of Egypt, took up her daily life as Zenia the Burden-bearer, the Helper, the Beloved. in whom was seen the power of the living God."

Thoroughout the whole book there are references to the many mystic words and sentences of the Bible. particularly of the New Testament and the spiritual teachings of Jesus and his apostles, while a portion of the first chapter of the Second Epistle of Peter closes the volume. It is a strange, fascinating and original book, as full of thought-suggestions as it is of mysteries.

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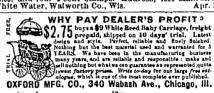
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Panner of Pight.

BOSTON, SATURDAY, JULY 1, 1803.

June Meeting at Sturgis, Mich. To the Editors of the Banner of Light:

It might prove uninteresting to the readers of THE BANNER were I, in this notice of the recent anniver-sary meetings at the Spiritual Church, to adopt the ordinary method of newspaper reporters and give the proceedings of the three days in their regular order; but I deem it more suitable in a short notice of this kind to give such particulars as seem most note-

but I deem it more suitable in a short notice of this kind to give such particulars as seem most noteworthy.

This has been one of the most profitable and enjoy able series of meetings which has ever been held to commemorate the building of the first Spiritual Church of the world thirty-six years ago!

Talking to my readers heart to heart as a man talks to his friend, I shall simply say that at the June meeting of 1893 there were but two regular speakers, Mrs. Lillie, who is well known to, and appreciated by, Sturgis audiences, and Prof. J. Frank Baxter of Boston, Mass., who was not known to them at all.

Dr. F. L. H. Willis, of Glenora, N. Y., was in attendance, but only as a visitor, he having stopped over on his way to or from Chicago to spend a few hours with his old friends, and once more enjoy the intellectual treats, and obtain spiritual profit at the provorbial June meeting. In days long passed away Dr. Willis himself had helped to render those meetings celebrated, and all were glad to meet him. But he has oldened, his hair has become white, and although he does not need to lean heavily on his gold-headed "magic staff." he nevertheless bears on his erect and classical physique the evidence that Father Time has laid his gentle hand on him since I last saw him, nearly thirty years ago.

Miss Judson, daughter of the late but well-remembered Baptist missionary, was also present, and took part at one of the meetings.

classical physique the evidence that Father Time has laid his gentle hand on him since I last saw him, nearly thirty years ago.

Miss Judson, daughter of the late but well-remembered Baptist missionary, was also present, and took part at one of the meetings.

It is of course needless to say that the lectures of Mrs. Lillie were interesting and forcibly delivered, and met with a hearty and sympathetic appreciation. Her first lecture, which was on the subject "The Good Spiritualism Has Done for the World," was replete with thoughtful suggestions and spiced with a variety of facts.

The lectures of Mr. Baxter were scholarly and highly appreciated. His delineations, it is safe to say, were the most interesting, convincing and generally creditable of anything of a mediumistic character which has yet appeared in Sturgis. Mr. B. is a gentleman of education and culture. The faxibility and delicate intonation of his very fine voice, both in speaking and singing, his classical deportment on the rostrum, and his complete command of a self-suistained and self-reliant manhood, convey the impression at once that their possessor is a man of great firmness allied to sensibility and gentleness—strong but kind, brave but merciful, one who inflicts only to heal, breaks only to unite more firmly. The professor's rendition at the organ of such musical pleeses as "Golden Years," "Beckoning Hands," "Life is Real," etc., was very fine. He was his own "choir." his own "preacher" and his own "medium," as well as the spirit's medium, all rolled together in one.

Amongst the old people present was Father Kelly, who is now over ninety years of age and totally blind. He was the oldest of the old in the house, and a tear trembled on our eyelids when Mr. Baxter approached the venerable man at the conclusion of one of his lectures and said: "There is an old lady here with you—she seldom leaves you now; she has her arm around you and one hand rests on your shoulder; she says, 'Harrison, we shall also reap the reward together. It won't be long,

igan.
Notwithstanding the solemnity of the occasion, and Notwithstanding the solemnity of the occasion, and the serious character of the proceedings, there were one or two incidents which were almost amusing. On Friday evening he described a plain, rather rough, outspoken, careless sort of person; he told about his horses, and how fond he had been of one old horse of his; and then, after a pause, he said, in a loud voice, "This man says, 'Baxter, tell 'em I'm old Dave French.'" The audience could not hold in, but burst out into a hearty laugh, it was so characteristic of our old tellow townsman.

old fellow townsman.

The explanations of Mr. Baxter in reference to lessensations, and so forth, when under this mysterious influence, were as lucid as it is possible for language to make them. We all know the difficulties under which a man labors who endeavors to elucidate in language the occult qualifies of the human soul. While expatiating one evening on the above subject he turned suddenly on the platform and facing the writer of this report said: "There is a spirit here who knows and has come to you. He gives the mame of William Harding. I'll give him my attention in a few moments." He then proceeded with what he had been saying. I thought to myself, "If there is anything in it this must be my father, or possibly my cousin, both of whom were Williams and the only Williams I can remember to have been in our family." Pretty soon Mr. Baxter stepped down from the platform, and standing in front of me said: "Willie Harding!—do n't you remember little Willie? He is a full-grown man now, but he was a child when he passed over. Do n't you recollect how you used to carry him on your shoulder, like this, and spin around and gallop about the room with him? And ohi how he used to enjoy it! He laughed! he laughed! and when he died how bad you felt! Oh! you thought you never could get over that, because Willie loved you so. But in long years afterward the big Indian came; he opened the way, and then little Willie and others came. Four name is Thomas, and up to that time you had been a doubting Thomas, but you became a believing Thomas then." Every movement of the speaker while uttering the above, and much more, was to me wonderfully suggestive. He clasped his hands about his own neck; this act alone was sufficient to bring tears to my eyes: It brought back in vivid coloring the scenes of my early life, forty years ago and over, when my second child, Willie, would manifest his extreme foudness of me by clasping his little thin arms about my neck and press and squeeze me, and would not let me go. How often I said, how ca d fellow townsman. The explanations of Mr. Baxter in reference to his

Compounce Lake. Ct.

To the Editors of the Banner of Light: The annual gathering of the Western Connecticut Spiritualists-who on the 21st met for the twenty ninth Anniversary Picnic at Compounce Lake-is now a matter of the past, and many who there gathered will

now flit away to the various camps for the season. Though the morning gave us a little rain, yet a goodly company came in on the early trains from New Haven, Hartford, Meriden, Waterbury, and the surrounding towns, and as the clouds dispelled we had in the alternoon a large audience of interested hearers to listen to the soul-inspiring music of Mrs. Ida Buntin (Hartford), and the services conducted by our various mediums and speakers—Mr. Joseph D. Stiles of Weymouth, Mass., being the invited speaker of the afternoon. Like all others who visit this charming retreat, nestled under the beetling brow of Wolcott Mountain range, while looking out on to that little charming lucid sheet of water he, too, caught the inspiration of the hour, and was controlled by the Indian brave Compounce, under the title of "Red Rover," who improvised a poem, picturing scenes of other Though the morning gave us a little rain, yet a who improvised a poem, picturing scenes of other days when the red man trod this, his own dear home

and soil.

In speaking with Mr. Stiles after the close of the lecture, I told him there was a legend in connection with the lake that an Indian named "Compounce" stole an iron kettle from I presume the early settlers; he got into it to use as a boat, and started to paddle across the water, and when midway of the pond it capsized, and kettle and Indian both disappeared beneath its surface. He (S.) replied that, while speaking, he clairvoyantly saw an Indian go down out in midwater, and did not know its meaning.

Mr. Stiles's theme was "The Religion of Spiritual.

ism." His lecture easily held his listeners until the hour of tests to be given had arrived; then his wonderful mediumship for giving names, messages, etc., created the profoundest interest. Spirits manifesting were recognized by some one present, but I feel it a duty I owe to some of them to give their names publicly, that they may be heard from by friends at a distance:

licify, that they may be heard from by friends at a distance:

Charles Stocie, Wallace Barnes, Joseph Ward, John E. Ward (brother died out West), Edgar Norton, Divinity street, Bristol, Ct.; Josse Baldwin, Uncle Norman Beach, Win. Androws, Cheshire, Ct.; Watson Davis, Mary Neal (wife of Billings Neale), Mrs. Gardiner Nowberry, Mrs. Fannic Langdon Bristol, Capt. Julius D. Bristol, Mrs. M. Woodruff, Aunt Patty Lowis, Ellaworth Wright, Southington, Ct.; Augustus North, Ellen Stanley North, Emory Parker, Einlee Stebbins, New Britain; Dea. David Campbell and Thomas Campbell (brothers), from Vermont; Dr. Stebbins Smith (wife), Vermont; Ellsha Welch, Forestville; Andrew Fuller Atkins (son-in-law), Bristol (had found Edand Elisha Ingraham); Rodger S. Newell, Sam. Newell (son), Bristol; Justin P. Hali, Theodore Crowell, Danbury; Enos Foot, Edward Brooks, Dr. Henry J. Bradley, New Haven; Elizabeth Andrews, Edmund R. Swift, Mary Carter Swift, New Britain; Norman Allen, Edwin Bunnell, Forestville; E. D. Hall, Wm. Crampton and Esther his wife, John Spear, Meridon; M. W. Smith, Frank Smith, Birmingham; Austen and Elizabeth Bliss, Austen Park, Minnie McCarthier, David Long, Jennie Blanchard, Allen Goodale. Trevette Rhodes, James Master, Jim Chase, Mosse, Harry and Susan Breed.

We adjourned, to meet again the third Wednesday

Moses, harry and Susan Breed.
We adjourned, to meet again the third Wednesday
of June, 1894.
Officers for the coming year (remaining without
change): President, Mrs. J. E. B. Dillon, Hartford, Ct.;
Vice-President, Mrs. J. E. B. Dillon, Hartford, Ct.;
Secretary, Mrs. N. H. Fogg, Southington, Ct.; Treasurer, Gad Norton, Bristol, Ct.
Mrs. N. H. Fogg, Sec'y.

MRs. N. H. Fogg, Sec'y. Southington, Conn., June 22d, 1893.

Lake Pleasant.

[From our Regular Correspondent.]

The month of June has been an exceptionally pleas ant one here; and with a general clearing up and put-ting in order, the camp is inviting. Nature has done her best this year, and the groves about this summer city are regal in appearance. Notwithstanding a full month intervenes before the

opening of the session, arrivals are frequent, and July 1st will see a large number of people here. The Indications are more than favorable for a convocation which shall equal in interest any previous one.

NOTES.

In addition to the published program, Mrs. Carrie E. S. Twing will speak Aug. 10th and 24th. Mrs. Twing has been one of the shining lights of Lake Pleasant for many years, and the securing of her services for the coming session will be a welcome announcement.

nouncement.

The Treasurer of the Association, Mr. Fred Haslam of Brooklyn, N. Y., believes in the future of Lake Pleasant. He has had a number of acada trees planted about his fine residence on Turner street. Mrs. Haslam is building another cottage equal in size to that which they now occupy.

Recent visitors in Camp—J. B. Harvey and Mr. Daufarth of Roston.

Danforth of Boston.

John W. Wheeler, Esq., of New Home Sewing Machine fame, is enlarging his cottage on Montague

chine fame, is emarging in street.

From best information obtainable, excursion tickets to this place will be on sale at all points. The train service to Lake Pleasant this year is all that could be desired.

We shall have our full share of entertainments in Association Hall this season. Several novelties are

We shall have our full share of entertainments in Association Hall this season. Several novalities are being arranged for. Variety will be a leading feature. Mother Ripiey, as she was familiarly known here, passed to spirit-life at the ripe old age of ninety-two, on Thursday, June 22d. She had been a reader of the Banner of Light for many years, and was sound in the Philosophy. We knew her as a kindhearted lady, who always had a pleasant smile and cheery word for everybody. The change was one of infinite peace.

infinite peace.

A new steamer upon the lake early in July is among the probabilities.

Mr. E. W. Clark and family, of Nashua, N. H., have

Mr, E. W. Clark and family, of Nashua, N. H., have been here for a few days.
Capt. A. W. Caswell of Gardner, one of the Directors of the Association, is at his cottage on Broadway. Capt. Caswell was an efficient officer in the civil war, and is equally efficient here.
Our best compliments are hereby extended to those members of the fraternity who write up the other Camps. Dr. H. B. Storer says journalists are "recording angels." He probably understands that in writing up a report it is one thing how to say it, and quite another thing how not to say it.

Lake Picasant, Mass., June 24th, 1893.

Cassadaga, N. Y.

To the Editors of the Banner of Light: The work at Lilly Dale (Cassadaga Camp) is pro gressing finely. The chief interest is now centred in the School of Psychic Science, which is flourishing, with constantly increasing attendance.

New faces are seen on the grounds dally, and though

with constantly increasing attendance.

New faces are seen on the grounds daily, and though the hole! and cottages could comfortably accommonate more guests, there is no lack of life in camp, and no paneity of attendance at lectures.

Among treent events worth recording I will mention the fine entertainment given by Mrs. Andrews on Tuesday evening, June 20th (the forty sixth anniversary of Victoria's accession to the throne of Great Britain. Mrs. Andrews (wife of the genial proprietor of the Grand Hotel) is one of the very finest dramatic readers to whom I have ever listened; her beautiful face lights up with fine spiritual expression as her selections change from grave to gay, or humorous to sublime; her voice is clear, sweet, and exceedingly expressive of the varied emotions she portrays; her gestures are very graceful, and always appropriate; altogether she is an expressionist of rare power and subtle charm; in "Aux Italiens." by Owen Meredith, she scored her greatest triumph. She was ably assisted by Prof. Geo. W. Morris, who is delighting everybody with his fine music; both as organist and planist he proves himself a true master of harmony. Mr. J. T. Lillie also alded—who never falls to please when he lifts his voice in song.

Mrs. Tillinghast, who is an ideal Lyceum conductor and librarian, has been cordaily welcomed back to the scene of her well tried and justly appreciated efforts to edify and instruct the children, (who all love her.) and assist the literary endeavors of those of riper years.

I send this week a pretty complete report of a lec-

her.) and assist the interary enucavors of these striper years.

I send this week a pretty complete report of a lecture given recently at the Octagon. [Report will appear hereafter. Theme, "How the Soul Controls the Body."—EDS.]

I could have sold twice as many copies of the Banner of Light containing the lecture on the World's Fair as I could procure, notwithstanding I received a

Fair as I could product, as large consignment.
The people at Cassadaga this summer take a deep interest in the platform utterances, and eagerly purchase papers containing reports to send home to W. J. COLVILLE.

Lake Brady, O.

See announcement (on our sixth page) by our special correspondent, Thomas Lees, concerning the preparations made at this popular camp, which formally opens Sunday, July 2d.

Anderson, Ind.

For announcement of the Third Annual Camp-Meeting of the Indiana Association of Spiritualists see sixth page.

Haslett Park, Mich. On the sixth page, present issue, will be found list of speakers, etc., and notes of this camp.

For Deranged Nervous System Use Horsford's Acid Phosphate.

Dr. Chas. Woodhouse, Rutland, Vt., says:
"I have used it considerably, and can testify to
its great value in functional derangements of
the nervous system."

VERMONT.

Stowe.-Tuesday evening, June 13th, Mr. Edgar W. Emerson held a meeting in the school-house at Moscow-a district two miles from the centre of the town. The house was filled with a very attentive audience, to most of whom his teachings were a some

dience, to most of whom his teachings were a something never heard before. The lecture was well
adapted to minds just beginning to reach out for more
light. The tests after the lecture were many and very
satisfactory.

On Wednesday evening he held a meeting in the
Town Hall in the village, where a large and intelligent audience were gathered. He answered questions which were handed him in a very clear and
comprehensive manner. The test seance was one of
Mr. Emerson's best, and all who have ever listened to
him will understand what that means. To those who
have never had the pleasure, I would say embrace,
the first opportunity to do so and you will never regret it.

K. F. S.

MEETINGS IN BOSTON.

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

Engle Hall, G16 Washington Street.—Sundays at il A. M., 2% and 7% P. M., also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Engle Hall, G04 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at il A. M., 2% and 3% P. M. (7% P. M. meeting to Commer of Incellund.—Spiritual meetings every Sunday at il A. M., 2% and 3% P. M. (7% P. M. meeting in Commer of March 18 P. M. (18 P. M. M. meeting in Commer of March 18 P. M. (18 P. M. M. meeting in Commer of March 18 P

ner of Kneedland.—Spiritual meetings every Sunday at il A. M., 3½ and 7½ P. M. (7½ P. M. meeting in Commercial Hall) Thursday at 3½ P. M. N. P. Smith, Chairman.

Harmony Hall, 724 Washington Street.—Meetings are held every Sunday at il A. M., 2½ and 7½ P. M.; also Tuesday and Thursday at il P. M. Dr. F. W. Mathews, Conductor. America Hall, 724 Washington Street.—Meetings undays at 10% A.M. and 2% and 7% P.M. Eben Cobb. Con-luctor.

Ladies' Aid Parlors, 1031 Washington Street
—Meetings every Sunday during July at 10%, 2% and 7%
Mr. Badger, Chairman.

America Hall .- The meetings in this hall were well attended last Sunday, showing that everybody has not gone from Boston. The afternoon meeting was opened with "Shadow Land," very finely rendered by Mrs. Mary F. Lovering and Mr. L. W. Baxter. Mrs. Lovering was the leader of the music at Mr. Cobb's meetings several years ago, and has sung at nearly all the public meetings in Boston since; she has returned to this old field of work, and furnishes axcellent music for all the sessions.

nearly all the public meetings in Boston since; she has returned to this old field of work, and furnishes excellent music for all the sessions.

Mr. Cobb said, in opening, that whichever way we turn we meet the "shadow land." Evolution was gradually making the animal world more refined, and a higher unfoldment was brought to pass in the human. The more we investigate the past the more are we in the shadows, but our Spiritualism comes in to dispel the shadows, and shed the light of eternal truth over the world so long in creedal bondage. Unlike that of the superstition-based dogmas of the past, the "faith" of the Spiritualist is founded upon knowledge, and there is no "shadow land" to obscure the mind that has been instructed by spiritual law.

At every tick of the pendulum of eternity souls pass into the future, waking in the bright glare of the other life, there to meet whatever this life may have prepared for them, and reparation is the great spiritual law.

Mrs. Lovering sare "It am Walting". Mass Ado

prepared for them, and reparation is the great spiritual law.

Mrs. Lovering sang, "I am Waiting"; Miss Affie Peabody followed, who gave several psychometric readings—all understood. Mr. and Mrs. Anderson furnished excellent music and gave tests from spirits present. Miss Sadie Lamb sang very finely, "Hear My Prayer," and Dr. S. H. Nelke spoke earnestly against the "Death Punishment," following with recognized tests. Mrs. Nettle Holt Harding gave a description of her work in Rockland, Me. Mrs. Davis closed the meeting with remarks and tests.

In the evening we attended the meeting at Park Square Hall, Mrs. M. Adeline Wilkinson, President. The services opened with congregational singing.

dent. The services opened with congregational singing.

Prof. J. W. Kenyon of Onset was the speaker of the evening. He read two questions: First, "If we possess an independent spiritual body of what usels the physical body?" The spirit, he said, only announces itself until it leaves the animal organism. There can be no physical organization unless there is a mentality behind it. The physical being has been in process of evolution for a long time, and its use is to develop the spiritual body. We cannot talk of immortality without mental capacity, and we have this capacity to develop and unfold.

The second question, "Does the spiritual form exist before the physical?" was answered to some length, and in the direction that "the spirit did not exist as a form, but the elements composing it have always existed." The lecture was listened to with deep interest and often applanded. Prof. Kenyon followed the lecture with some of the best illustrations of psychometric power we ever witnessed.

This closes the public services in this city, and Mrs. Wilkinson will open meetings in the Hook and Ladder Hall at Onset, Mass.: about the middle of July.

F. Alexis Heatin.

The People's Spiritual Meeting closed its three months' term June 25th with interesting exer, cises. Morning circle harmonious and spiritually up-

cises. Morning circle harmonious and spiritually upliffing.

Afternoon: Chairman read a selection, "Our Spirit-Homes"; solo, Mrs. Judkins; remarks, Mr. Morrell, Jacob Edson, Dr. Magoon; essay by Dr. Adaline W. Wildes, theme, "Divine Revelations," closing with an original poem.

Evening, opened with congregational singing; reading by Mrs. Judkins, "He Shall Give His Angels Charge Over Thee"; Miss Bertha Judkins recited "The Actor," and, by request, "Papa's Letter"; Miss Jessie Judkins sang "Good-by, My Boy, Goodby," and "The Stowaway"—both finely rendered. Remarks by Dr. Waterhouse, Peter McKenzie, Mr. Gillette, Mr. White and others closed this series of meetings.

meetings.

The Conductor desires to express thanks to the many friends who have contributed of their talents to assist in the making these meetings a success.

Frank W. Jones, Conductor. 73 Hanover street, Room 6.

Engle Hall .- Wednesday afternoon, June 21st, excellent attendance; recognized tests and readings Miss A. Hanson, Mrs. J. K. D. Conant, Mrs. W. H.

MISS A. Hanson, MFS. J. K. D. Conant, Mrs. W. H.
H. Burt, Mrs. J. E. Nutter, Mrs. G. M. Hughes, Mr.
E. H. Tuttle.
Sanday, June 25th, morning devoloping circle was
large and successful.

Afternoon.—Invocation, chairman; good remarks,
Mrs. J. K. D. Conant; fine tests and readings, Mrs. J.
E. Nutter, Mrs. W. H. H. Burt, Mrs. S. F. Davis, Mrs.
J. K. D. Conant, Dr. O. F. Stiles, Mr. C. W. Quimby,
Mr. E. H. Tuttle.

Evening.—Invocation; remarks and tests, Mrs. Net.

Mr. E. H. Tuttle.

Evening.—Invocation: remarks and tests, Mrs. Nettie Holt Harding; solo. Mr. W. S. Anderson; excellent readings and tests, Dr. M. E. Saunders, Mr. E. H. Tuttle, Mrs. Dr. Bell, Miss L. E. Smith, Mrs. J. E. Nutter, Mrs. Robbins.

The meetings throughout the day were of a nature to give satisfaction to all. Musical selections, Dr. J. S. Bean.

Meetings in this hall Sundays, 11 A. M., 2:30 and 7:30 . M.; also Wednesday afternoons. BANNER OF LIGHT for sale at each session.

Commercial Hall .- 11 A. M., Mrs. M. Irwin, Mrs. A. Woodbury, Miss Mary A. Cherry, Mr. C. O. Gridley,

2:30 P. M., Mrs. A. Woodbury gave readings; Miss Mary A. Cherry (Franklin, Mass.) made excellent remarks, supplemented with tests. Mr. David Brown gave interesting tests; Dr. M. B. Saunders and Mrs. J. Woods. psychometric readings; Dr. Will Lathrop an eloquent address.

7:30 P. M., Mr. A. H. Quint, remarks; Mrs. E. C. Dickinson, Mrs. M. E. Soule and Mrs. A. Woodbury, psychometric readings; Josephine Webster, inspiration and tests. Mrs. Trenton furnished acceptable music.

N. P. SMITH, Chairman.

Harmony Hall .- 11 A. M., June 25th. Developing circle led by Dr. Willis, assisted by others. 2:30 P. M., after song by Mrs. Fields and Mrs. Carleton,

Dr. Saunders gave many readings in a pleasing man-ner; Dr. Willis and Mr. Hall gave readings, tests, etc., Mr. Martin acting chairman.

7:30, Service of song, Mrs. Moody, Mrs. Fields, Mrs. Carleton and Mr. Hall; invocation and reading by Mrs. Chase; Mrs. Dr. Bell gave readings; Mrs. Wilson-Hill messages from loving friends. Mrs. Georgia Hughes gave many readings. Dr. Saunders occupied the closing half hour.—making a most interesting evening to all.

weening to all.

Meetings in this hall Sundays, 11 A. M., 2:30, 7:30
P. M. Tuesdays 2:45 P. M. Music, Mrs. Nellie Carleton.

F. W. MATHEWS, Conductor. Ludies' Aid Parlor,-On Friday evening, June

3d, the test seance given in this place by Mrs. Edith E. R. Nickless was well attended, and judging from the number of tests given and recognized, it was a successful séance. She will give another séance in the same place Friday evening, June 30th.

RHODE ISLAND.

Providence .- Wednesday, June 21st, the Progressive Aid Society met at Columbia Hall. Instead of the usual conference in the evening, the children, under their teacher, Mrs. C. M. Whipple, gave a pleasing entertainment. The children, in turn, were entertained by songs, given by several gentlemen belonging to the Society. Dr. F. H. Roscoe and Mr. Spencer gave gratifying tests, after which a social hour was spent, cream and strawberries being served.

MRS. M. L. PORTERY Sec. y.

The Recyclera Statistical Assettion year in Co.

MRS. M. L. PORTEN Sec'y.

The Providence Spiritualist Association met in Columbia Hall on Sunday. June 25th, at 7:30 P. M. Mr.
Edwin S. Straight of East Providence occupied our platform. His subject was, "Spiritualism, and What is Our Foundation?" He, spoke well and earnestly.

Mrs. Sarah E. Humes of this city (under control of "Sunlight") followed with tests that were clear and correct. correct.

Sunday, July 2d, our platform will be supplied by local talent.

95 Daboll street.

MAINE.

West Sumner.-Mrs. Ida P. A. Whitlock of Boston lectured and gave psychometric readings at the Universalist church in this village on Sunday, June 18th, at 10 and 2 o'clock, under the auspices of the First Spiritualist Society of Summer. The church was well filled with attentive listeners from this and adjoining towns. All seemed interested, and many, after the lectures, expressed their satisfaction. That she is an able exponent of the Spiritual Philosophy seems to be the opinion of the people. ISRAEL A. FLETCHER.

MEETINGS IN NEW YORK.

Mnickerbocker Hall, 44 West 14th Street.— Meetings of the Kinical Spiritualists Society each Sunday. Mrs. Helen Temple Brigham, speaker. Arcanum Hall, corner 25th Street and 6th Avenue.—Meetings every Sunday at 3 and 3—Mr. Tatlow; also public circle at 94. All are welcome. Soul Communion Meeting on Friday of each week, 5 P. N.—doors close at \$14-at \$10 West 28th street. Mrs. Mary C. Morrell, Conductor.

Carnegic Hall .- The closing Sunday (June 25th) of the highly successful season of the First Society of Spiritualists has passed.

Spiritualists has passed.

In the morning Walter Howell, of England, occupied the platform most acceptably, speaking upon subjects presented by the audience: "Our Children—Where is their place among us?" "Is a soul ever lost?" The entire address was full of thought, and appealed strongly to the hearts of all present.

In the afternoon, besides the usual meeting for phenomena, we were favored by a concert by the Cochrane sisters that was fairly wonderful. Miss Adele touched the plano with a magic hand and brought forth harmony that was soulful in its expression. She also played inspirationally—taking subjects from the audience.

also played inspirationally—taking subjects from the audience.

Baby Olio played the violin like a veritable expert; indeed, one who did not look at her could have no idea that a child was managing the instrument. These sensitive sisters are clearly, touched by our angelworld, and may they be ever able to answer to its rough.

power. Mr. Price gave an experience that was interesting Mr. Price gave an experience that was interesting to all.

Join Slater of California was in the audience, and upon being called to the platform, demonstrated his marvelous gifts in a way that fairly startled and more than pleased all present. Remarks were made by Dr. G. C. B. Ewell, Mrs. Stimpson Smith and others.

In the evening Dr. G. C. B. Ewell occupied our platform, and after a short address relative to psychometry, gave readings and tests that were fully convincing and clearly satisfactory. He closed with an impromptu poem, subject presented by the audience, that was a gem of thought and power.

So we close the season for our Society till the second Sunday of September, when Dr. G. C. B. Ewell will open our fall course, to be followed by Walter Howell, Willard J. Hull and others who stand foremost in our ranks as advocates of the Truth.

At a meeting of the Society June 11th, 1893, Dr. G. C. B. Ewell was ordained a minister of the gospel by our organization, as a recognition of his successful work among us through the season. The certificate presented him reads as follows:

At a meeting of the First Society of Spiritualists, held

At a meeting of the First Society of Spiritualists, held at Carnegie Hall, in the city of New York, June 11th, 1393, Dr. G. C. Beckwith Ewell was appointed a minister of the gospel of peace and good-will to men, with full authority to perform all such acts as other ministers may perform by virtue of the laws of the State New York.

In witness whereof we have caused this certificate to be signed by the President and Secretary of said Society.

MARY A. NEWTON, Sec.y.

H. J. NEWTON, Pres.

We hope to do a good and successful work in the coming season for the Cause.

To the BANNER OF LIGHT we would extend our thanks for its weekly reports of our meetings, and wish it a pleasant journey through the camps, where all will greet it as an old friend.

R.

MEETINGS IN MASSACHUSETTS.

Haverhill .- Mrs. Edith E. R. Nickless of California was our speaker Sunday, June 25th, afternoon and evening. Her discourses were interesting, and were listened to with rapt attention. Her delineations and tests were remarkably clear and lucid, and were recognized promptly.

She was assisted by Dr. C. Edgar Slegars, who gave many tests, all of which were acknowledged as cor-

many tests, all of which were acknowledged as correct.

It was voted unanimously to hold meetings next Sunday; Mrs. Nickless will be with us on that date, together with Dr. Slegars.

E. W. H., Sec'y.

E. P. H. also writes: "The regular lecture course hefore the Spiritual Union in Brittan Hall, ending May 31st, has been supplemented thus far by a series of June meetings. Mrs. Nickless was received with much favor last Sunday, and speaks here again July 2d."

Lynn. - Sunday, June 25th, at Cadet Hall, the afternoon service opened with a song, "In heaven we'll know our own," by Miss Amanda Bailey of

we'll know our own," by Miss Amanda Balley of Salem; then Mrs. M. A. Stone's control gave an original poem; song, "Peace, be still," by Miss Balley, followed by an invocation by Mrs. M. C. Chase; song, Mr. W. M. Waundy's control gave fine remarks and good tests, as also did Mrs. Chase.

**Frentag: A song, "Shall we know each other there?" by Miss Balley; poem by Mrs. Stone's control, "The River of Life"; invocation, Mrs. Chase; song, Miss Balley and Mrs. Hayes; Mrs. Dr. M. K. Dowland made excellent remarks; song, Miss Balley and Mrs. Hayes; Dr. Arthur Hodges gave one of his séances, which was grand and wonderful. Many excellent tests were presented and a large number of perfect descriptions of spirit friends—all recognized.

These services closed our meetings until the first Sunday in September. The Society has engaged the following named for the season of 1893 and 1894: Mrs. Edith E. R. Nickless, Dr. F. H. Roscoe, Dr. George A. Fuller, Mrs. R. S. Lillie, Rev. Minot J. Savage, Mr. J. Frank Baxter, Hon. Sidney Dean, Mr. F. A. Wiggin, Mrs. Carrle F. Loring, Rev. E. A. Titus, Mr. Joseph D. Stiles, Mrs. Ida P. A. Whitlock, Mr. Edgar W. Kmerson, Mrs. A. H. Luther, Mrs. Maggie Walte, and others.

**Egywill.—Sunday June 25th our Society held the

Lowell.-Sunday, June 25th, our Society held the usual meetings.

The session of the Lyceum at noon was of unusual interest—the main features being a beautiful piano selection by Miss Winona Day, a spicy poem read by Miss Florence F. Pickup, a short essay on "The Music and the Poetry of Spiritualism," by Ed. S. Varney, and a fine address upon "The Inception and the Progress of Modern Spiritualism," by Mr. Albert B. Pilmpton, who for over forty years has been the most prominent exponent of the Cause in the city of Lowell. In the afternoon and evening, in the presence of large and appreciative audiences, Dr. Willis Edwards lectured and gave convincing tests. His theme at the two o'clock service was "Woman"; in the evening, "Progress in the Nineteenth Century." Mr. George N. Churchill of Lowell (formerly of Lynn) and Mr. Jackson of this city have added much to the interest of the meetings during the past few weeks by their fine tenor solos. ATTENDANT.

E. Pickup, Honorable Secretary, also informs us that "next Sunday, July 2d, Dr. Edwards will occupy our rostrum." The session of the Lyceum at noon was of unusua

our rostrum."

Worcester.-Our meetings closed Sunday, June 25th, with large attendance. Mr. Edgar W. Emerson was at his best, and many were the hearts made glad through his grand phase of mediumship.

Thanks are due to Mrs. Helen E. Smith, Mrs. Celia C. Prentiss, Mrs. Hattle W. Hildreth, Mrs. Buswell, Mrs. Belcher and many others for their generous donations of flowers during the season Report of annual business meeting next week. The Mason street. Georgia D. Fuller, Cor. Sec'y.

OH10.

OHIO,

Findlay.—The Arena Club of Findlay is an organization of unhampered thinkers, whose object is to discuss and sift all questions of vital importance held up by any reform, political, religious or other party, and thus to enable each, so far as possible, to come to a better individual understanding and conclusion. To this end it invites and employs representatives minds and exemplars to present the claims and demonstrations of their respective propositions, theories, religious beliefs and special issues.

As one of the representatives of Spiritualism and certain phases of mediumship, Mr. J. Frank Baxter was secured for Monday evening, June 19th, he coming from Toledo during the day. The audience was a large one for a hot June night, and, too, a representative one, notwithstanding the fact that the College Commencement exercises, so eventful and attractive annually in this city, began on the same evening.

Mr. Baxter captivated his audience with his songand poem as preliminary, and gave a most clear and worthy presentation of "The Status and Tendency of Spiritual Science and Thought." It was an eye-opener to many, and agitated much-inquiry and interest in the subject of Spiritualism, particularly educing many questions from materialists. The latter were met by the speaker most admirably, and all saw that he was well equipped and ready for the fray.

When he exhibited his mediumship, by describing and naming spirits, the interest became intense, and so striking was the exercise that all present were silent, with their eyes fixed on the medium, their lips tightly closed, and wonderment was depicted on their faces.

This medial exercise continued for an hour. Great discussion followed and many and an hour.

silent, with their eyes fixed on the medium, their tips tightly closed, and wonderment was depicted on their faces.

This medial exercise continued for an hour. Great discussion followed, and many a materialist was open in declaring his position that death ended all was shaken. Mr. Baxter was urgently desired to stay a few evenings more, so great was the interest. This he could not do and meet his other appointments, but promised other evenings in the future, and did add Tuesday evening, 20th, to this occasion.

On this Tuesday evening again he lectured, sang and gave a scance, and with far greater results in Spiritualism's victory. The lecture was a grand one on the works consciously and unconsciously enacted among men as a direct result of Modern Spiritualism. The descriptive scance which followed was remarkable to a great degree, both in the unmistakable mediumship displayed and the powerful effect in breaking down long-standing materialistic barriers, and letting the cheering, sunny rays of spiritual light into many a gloomy heart.

Mr. Baxter has left much food for thinkers to digest, and many hard nuts as dessert for them to crack and action. His counter has hear most opportune, and

and many hard nuts as dessert for them to crack and enjoy. His coming has been most opportune, and large, though critical, audiences are assured to him when he shall next season give a series of lectures and seances before the Club.

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