

gains accruing from their exercise. The medium who looks upon his divine gifts as exclusively for his own selfish purposes, who permits himself to degenerate into a mere hireling, with no thought of, or concern for, the divine origin and sacred purpose of his endowments, thus allowing the mercenary spirit in his nature to contaminate these glorious gifts of God and making what was intended for an opening for the angels of the supernal spheres to shed light upon the world, merely the means for unprincipled and unclean spirits to satisfy their persistent earthly passions, must incur a fearful penalty of remorse and sorrow in the world of inevitable retribution.

I, however, no less believe that mediumship is for the elevation of the lower orders of spirits as well as an instrument for the higher; and through it, without doubt, much good has been done in the spirit-world itself; but there is a vast difference between the employment of a medium for a beneficent purpose and the employment of a medium for the gratification of the passions and the gratification of the passions. It is greatly to be regretted, and it is unqualifiedly condemned, that any of our mediums should degrade themselves to the level of the low fortune-tellers and diviners who have, in every age of the world, whatever their cunning or clairvoyance, been placed among the offscouring of humanity. With all such a really spiritual movement can have no possible affiliation, and can take no interest in them except to reject them and elevate them above their unfortunous and degrading environment.

And, correlatively, we cannot but consider that those who make use of such persons, thus rendering themselves parties to this unholy degradation, place themselves upon the same degraded level. As there cannot possibly be anything spiritual in such practices, or in any form of what is called "business mediumship," so these things can have no real connection with Spiritualism, belonging exclusively to the realm of the material, the laws of all enlightened nations have been more or less condemned, and which is, indeed, more incriminated.

comes a time, in every age, when even religious takes on the pomps and vanities of the material life, and when "worldliness and other-worldliness"—to use George Eliot's expressive phrase—become almost synonymous. I trust the spiritual element in this modern movement will long preserve it from such a decadence, and I am sure that the leaders of the movement will doubtless will in time, the salt will not have lost its savor, so that, if still trodden under the feet of men, it will not be wholly abandoned by the angels.

And now, my friends, while on this occasion of the solemn dedication of this magnificent edifice to the sacred purpose for which it is designed, permit me to congratulate the adherents of the New Dispensation and especially the Spiritualists of this city, who are more immediately to enjoy the advantages which it affords. I would at the same time remind all, and especially those who are directly concerned in this movement, that those very advantages impose corresponding responsibilities. Churches and edifices do not create religion, and upon the people, therefore, rests the duty of using them, never, of course, be more than an auxiliary to the cause of spiritual truth. Under wise management and direction, it may be made a most important instrumentality in furthering the success of the movement, and giving it a stronger and more exalted status in the minds of this and other peoples.

It is not difficult to conceive, that under a mistaken and unwise policy, a policy not governed by high spiritual principles, it might become rather a calamity than a blessing. While I sincerely believe that all things are overruled for eventual good in the wise and beneficent counsels of a Infinite Providence, and that no really good

[Continued on eighth page.]

WHY IS IT SO?
BY FATHER RYAN.

Some find work where some find rest,
And so the weary world goes on;
I sometimes wonder what is best;
The answer comes when life is gone.

Some eyes sleep when some eyes wake,
And so the dreary night hours pass;
Some hearts beat where some hearts break;
I often wonder why 'tis so.

Some hands fold where other hands
Are lifted bravely in the strife;
And so, through ages and through lands,
Move on the two extremes of life.

Some feet halt while some feet tread,
In tireless march, a thorny way;
Some struggle on where some have fled;
Some seek, where others shun the fray.

Some sleep on while others keep
The vigils of the true and brave;
They will not rest till roses creep
Around their names above a grave.

Spiritual Phenomena.

SPRIT-MATERIALIZATION.

To the Editor of the Banner of Light:

In the year 1872, while at Moravia, N. Y., I witnessed a manifestation that I am positive came from a friend; although I did not receive the name or distinguish the features, yet the death-scene was so vividly portrayed that I could not doubt of its being the spirit I had known in earth-life that then represented the closing act in the drama of its mortal existence.

Since then I have attended many sances given by various mediums, but never have seen features manifested that I could recognize as perfectly as when the spirit was on earth, until Saturday afternoon, Sept. 26th, at a sance given by Mrs. Fairchild, at her home, No. 314 Shawmut Avenue, Boston.

Sept. 26th I received a letter dated at Bangor, Me., from a prominent man engaged in business there, reading thus: "I thank you for the information you gave me. I went to see Mrs. Fairchild Saturday afternoon, also Sunday afternoon and evening. I am more than pleased. I never read of manifestations to equal those I saw there; I will only say they were beyond my powers of description." This, coupled with what was reported in the BANNER OF LIGHT for Sept. 26th, was sufficient to put me on "the anxious seat," and I decided to attend one of Mrs. Fairchild's sances, and see if I could obtain satisfaction, but still I did not take any thought in the matter of going at any particular time until about the hour the sance commenced on Saturday I found myself passing by the house, and thought I would call upon her, but seeing the room about full I made another call for a few minutes, and then felt impressed to speak with Mrs. Fairchild. She asked me if I intended being present at the sance. I said: "No; your room is full." She replied that she could not give me a front seat, but there was a seat in the rear of the room. I took the seat; there were some more than fifty persons present, and I attempted several times to make an excuse to leave, and come at some other date, when there was not such a crowd—but could not seem to leave. I noticed several prominent persons present: Dr. P. Dyer, of Farmington, Me., Gen. Wiswell, Mr. Dowling, of Malden, John Wetherbee, a lady and gentleman from St. Louis, a gentleman from Rochester, N. Y., and others.

Some seventy-five different forms appeared during the sance—many of whom were claimed to be recognized. An elderly man who had never before attended Mrs. Fairchild's sances had two spirits appear to him, who gave their names; both of the names were correct, being those of his wife and daughter—as he admitted to the writer. He placed his arms about both of them and remained in this attitude for some moments. A lady sitting near me also received messages concerning her sister who had recently departed, the same claiming to come from a sister who had been in spirit-life for some time. This was the first time that the spirit had spoken to her. Dr. Dyer had many spirits come to him whom he then and there declared he recognized, and who had manifested to him many times through several different mediums.

Mrs. Fairchild seems to be in a trance condition, walking about the room, therefore what is seen is not herself personating a spirit; if the manifestations are not genuine spirit materializations she must employ several confederates, as there were four distinct forms which had life in them moving about at one and the same time in the presence of all in the sance-room.

After the sance in the cabinet was closed, a curtain in the corner of the room was fixed in the manner described in the BANNER of the 26th ult., and three spirit (or separate) forms came out of the vacant space behind it, at one time, whom persons present recognized.

Ancient spirits, so alleged, appeared, illuminated, and the light was turned up while they were walking about. I had no chance to investigate the cabinet at the time, but others did, and declared that they could not detect any chance for confederacy.

Mrs. Fairchild is all the while in sight, under influence, giving the names of the spirits, or else selecting the person that the spirit desires to approach.

I will close with my personal test: I was called to the cabinet to see a female form (all persons present saw the form but not the features); the face was veiled, but the size and height were identical with those of a person known to me, who had recently passed on to spirit-life. I stood before her and put my eyes within a few inches of the face, when she deliberately raised the veil, and to my surprise and astonishment, the countenance was, in features, a perfect likeness of the spirit at the last time I saw her, three months previous, as she looked in her last sickness. I asked her if she would give me her name, and some characteristics of herself. She stood like marble, without moving a particle, which to me was as much as to say: "If you know me, why ask my name?" This is the first spirit that has been able to show its features to me as they were in earth-life; and in this case all the effect of disease was visible as in earth-life. I could not detect any chance for deception to be perpetrated by Mrs. Fairchild or any one else at this sance. At any rate there could be no possible chance for any one to arrange the form and features that were shown to me on the impulse of the moment. No one knew that I was to be present at the sance, and I only knew of it myself at the time I entered the sance-room. I consider that there is no possible way by which the spirit in question could have been presented to my recognition on this occasion save by what is known to the Spiritualist by the name of "materialization."

If I do not deny my own power of observation—which I do not—I must admit that (while "Strangers to relate, I had in my pocket, on Saturday, 26th inst., the name of the spirit who appeared, together with the written sentiment that had been proposed for her head-stone."

I am troubled at times to know where one phase of these manifestations ends and another commences) spirit-materialization is a fact to me beyond controversy.
A. S. HAYWARD.
Boston, Sept. 28th, 1885.

AN EVENING WITH THE SPIRITS.

To the Editor of the Banner of Light:

I am a constant reader of your valuable paper, but not a contributor, and my only apology for asking a little space in its crowded columns is that I may add my testimony to the vast army of living witnesses to the absolute and unquestioned certainty of the immortality of the soul, retained individuality after the change called death, and the no less veritable fact that our departed friends can and do return to us under proper conditions.

Another point is, that this communication may fall into the hands of some of my earlier friends and acquaintances, and thereby make those in the faith more firm, and give the unformed and skeptical some incentive to investigate for themselves. My experience is nothing new to many of your readers, but to me it was a most startling test and conclusive proof of spirit-communion.

The sance took place at the residence of Mrs. Snyder, and consisted of nine persons, including the medium and her husband, who met for a social greeting to her, as this was her first visit to the Gem City. The medium was Mrs. Lizzie S. Green of Cincinnati, O., the independent slate-writer and trumpet-medium, through whom Mr. Carl G. Helleberg received such wonderful manifestations, and which he has published in a neat and handsomely-bound volume.

The company was seated in form of a horseshoe, the medium occupying that part corresponding to the heel of the shoe. I will also state that the writer was an entire stranger to the company, with one exception, and that of but few months' acquaintance.

After singing, Mrs. Green was controlled, and the tin trumpet, about three feet in length and corresponding proportions, that had been left in the centre of the circle, was taken up by one Capt. O. C. Curry, who began speaking in a loud, strong, masculine voice. After he had concluded his introduction, it was taken up by different spirit-friends of the company, including wife, father, children, etc., all speaking distinctly so as to be heard across the room. "Sweet Home" and "Lily Dale" were finely sung, while the trumpet was moving about the room and over our heads.

During the singing by the company a spirit-voice could be heard above us all, and many times pitched the tune and led us. Presently I felt the large end of the trumpet against my face; at the same time a voice addressed me. I asked who it was, and was told, "Uncle Charles." I asked him many questions concerning the family, which he and I only could understand; all the time he was expressing, so far as he was able with the trumpet, his happiness at this meeting me.

This was the grandest test of my life; for, as I have said, I was an entire stranger to the company, and the Uncle Charles had passed away in Buckfield, Me., which was also my native State, and place of residence until two years since, when I removed to Ohio.

There was no one present who knew of my family connections, much less so intimately as was expressed by his manner, as he made himself known to me. His family still reside in Buckfield, Me., who I hope may seek such conditions as will enable them to speak with one who was their strength and support in this life, and is now their guardian and protector. The sance lasted about two hours, the time being constantly taken by some one either speaking or singing.

I cannot close without adding my unqualified tribute of respect and appreciation for this most estimable lady and medium, and hope her health will permit her to return again, that others may witness her wonderful powers.

T. S. TURNER, M. D.
Dayton, Ohio, Sept. 29th, 1885.

A Phenomenal Experience.

A correspondent of the Truthseeker (T. J. O.) writing from Lemoore, Cal., relates the following:

"At a very early age I was sent to the public school in Leicester, Mass., remaining till I was ten years old. Among my many playmates was a little girl about my own age. At the age of twelve years I went to sea. About May 8th or 9th, 1855, I sailed from New York in the brig *Samuel*, and Edward (Captain) Richards for South America, loaded with lumber. The weather was stormy—Father Neptune was in a rage. On the 10th of June, 8 p. m., I went to the fore-cabin, below decks forward, through a small hatchway, to lie down in my hammock. Scarcely a moment elapsed before I was strangely conscious of something in the hatchway attracting my attention, beyond my power of control. I watched, and first appeared a faint glimmer of bluish light, notwithstanding there was a rush lamp burning, affording sufficient light for all purposes. In this blue light at foot of the hatchway ladder, appeared faint at first, but soon quite distinct, my little school-mate, as of yore, beckoning to me to get up and go on deck. To convince myself that I was not dreaming, I went on deck many times, talked with the man on the lookout, got thoroughly wet, and went below again. The apparition was visible from my hammock, gesticulating as before, and remained till midnight, causing me much annoyance. June 11th, from 12 m. till 4 p. m., was a repetition of the 10th; but on June the 12th, from 8 p. m. till midnight, my strange visitor was more distinct, more earnest in gesticulation. Her hair, before tied up, was now down, being tossed back with the left hand, while calling me up with the right. I watched, with strange feelings of awe, till I heard the man at the helm commence to strike eight bells (twelve o'clock, midnight), when my vision vanished, with what seemed to me almost a shriek. At the first tap of the bell I sprang at to relieve the helm, reaching the quarterdeck not an instant too soon to escape the fate of my shipmates forward, by the brig colliding with an English East Indianman homeward bound, during the darkest night of my recollection.

And now the sequel: It was, I think, in the spring of 1858 that I visited my old home and scenes of early childhood. Meeting my little schoolmate, with her parents, at a social gathering, I was invited to spend a few days with them. At the supper table, one evening, Mrs. asked me if Mr. — had told me her three dreams about me on the 10th, 11th and 12th of June, 1855 (being much talked of in the home circle, the dates were preserved). In relation to her dream, she described the fore-cabin, the swinging bed (hammock), the ladder to go up, the tin lamp, and the gloomy appearance of the place, and said she waked up the last night with a scream."

HOLDS HIS NEIGHBOR'S, TOO.—An Arizona paper says: "The American hog holds his own." We have noticed this, and also the fact that he generally says the next thing he is also engaged.—*San Francisco Examiner.*

Hale's Honey the great cough cure, 25c., 50c., and 100c. Glaxo's Sulphur Soap heals and beautifies, 25c. German Corn Remover kills Corns and Bunions. Hill's Hair and Whisker Dye—Black and Brown, 50c. Pike's Toothache Drops cure in One Minute, 25c. Doan's Backache Pills are a sure cure, 50c.

Questions Answered.

Through the Trance-Mediumship of Mr. W. J. Colville.

SERIES NUMBER THIRTEEN.

QUES.—Admitted that a person's body changes all its constituent parts every seven years, why is it that inherited forms of disease remain at the end of a given number of these changes?

ANS.—Simply because the spirit has not gained sufficient control over the outward forces of nature to prevent these germs of disease from attracting to themselves other germs continually, the body being reconstructed of elements that are attracted toward it, that attracted to already existent particles through chemical affinity; thus until the body becomes completely under the control of the spirit, until the spirit gains the preeminence, the diseased portions of the structure may attract to themselves diseased particles in the atmosphere.

Q.—Does spirit vision perceive material objects? In other words, does the spirit now addressing us see our earthly forms, or only our spiritual bodies?

A.—When I am speaking to you through the medium I can look through the medium's eyes; I can look upon your earthly forms and faces. Whatever expression there may be in the eye of the medium to-day is the expression of the controlling spirit, not the expression of the medium, in his normal condition. The medium's own spirit is not in this room at all. I, who am controlling, have taken possession of his body completely, and am using that body as he would use it if he were present. If I were not controlling the medium I should only see those of you who are more or less in sympathy with me; then I should see your spiritual forms; your physical forms I discern by using the medium's physical functions.

Q.—[By Robt. Boreham, Pittsburgh, Pa.] I am somewhat mediumistic, and recently I had a vision of what appeared to me as the moon rising in the west, and accompanying it was a very large planet, both being seen through a miry, dark cloud. The planet appeared larger than the sun and moon, and on its left side, rather near its lower edge, was a semi-circle, which, as the cloud, moon and planet arose, changed its position to the upper part, all above it becoming luminous as a rising sun. Then followed lightning and thunder, but no rain, the whole apparently betokening the approach of some terrible change. Please give such explanation of the vision as you feel disposed to offer.

A.—We regard the moon as always emblematical of political, earthly affairs, and the moon has most always been considered, when it is beheld in a vision, to betoken physical or political changes; whereas the rising beams of light that you clairvoyantly beheld, are typical of the rising of a new star in the spiritual firmament which will eclipse the present sun in the glory of its beams. The sun is always used in cabalistic phraseology as a symbol of the material, of the material and religious power, whereas the new planet, rising brighter than the sun, is a new system of religion, a new system of spiritual government which shall be very far beyond any existing methods or institutions. This, seen in connection with the vision of the moon, betokens the union of true religion with true science, and typifies the union of the political with the spiritual, that earthly and spiritual governments shall be as one in the new era. Thunder and lightning betoken changes, as you are aware, the storm of the storm and the tempest is to purify the atmosphere.

Q.—[From the audience.] I wish to ask if the spirit of a man who has been a drunkard and has used tobacco while on earth, necessarily seeks the society of those mortals who indulge in the same habits, in order that he may enjoy the taste of liquor and the fumes of tobacco through mediumistic organizations?

A.—This depends entirely upon the condition of the spirit. Supposing the spirit has been a drunkard on earth, on account of hereditary physical habit, but has been struggling all the time to overcome the temptation to intemperance, when he passes out of physical life he does not enter the sphere of the drunkard, he does not affiliate with liquor, as his desire during his sojourn on earth was to overcome this appetite and go onward and upward to a purer life. The drunkard who wishes to remain such, the licentious who desires to remain in his licentiousness, when he passes into the spirit-world is simply impotent; he has no power to seek anything; he has no power to enjoy anything; he is like the blind man in a world of color, or a deaf man in a world of sound. Nothing around him is appreciable; thus, in order that he may gain some enjoyment, and become aware of something, he associates himself with the physical emanations of persons on the physical plane, who are now living on the same moral plane he lived when in the earthly condition. You need not be afraid of being obsessed by the drunkard unless you encourage a tendency toward intemperance in yourself. You need not be afraid of the spirit who is a master unless you allow a corresponding passion in your own nature to overcome you; thus, if any organism is obsessed by an undeveloped spirit, and made to do evil, the spirit belonging to that organism must, at the time being, have been contemplating the performance of something closely akin to that which the undeveloped spirit would delight in. It is, of course, possible for these undeveloped spirits, when they are thoroughly in the atmosphere of undeveloped people, but has been struggling all the time to overcome the temptation to intemperance, similar delight to that which they experienced on earth, in drunkenness, or any form of vice, as when those spirits are at one with your physical form they can taste liquor through your lips; they can smell tobacco through your nostrils. In this way, by associating themselves with the depraved on earth, they may, for the time being, receive that miserable something which is misnamed enjoyment.

Q.—Is the love that exists between parent and child, brother and sister, husband and wife, friend and friend, and which constitutes the principal share of our happiness here, carried into the spirit-world, and does it remain the same?

A.—Certainly; true love will never die. If there be true love between yourself and any other person, constituting true harmony, of course that love will continue in the spirit-life, but in so far as your love is merely the love of the physical form, that love will die with the body. If you love your friend because he is outwardly good looking, probably you will not care for him at all when you pass out of the body; whereas if you love him because of his spirit, if there is a real affinity between you, something deeper than physical attraction, then you will assume friendly relations consciously with each other. If you truly love your children, of course you will be associated with those children in the spirit-life. In the sense of the love that is usually attributed to the relation of husband and wife, if you ask whether that love will be continued, we answer, there can be no lasting marriage union in the marriage state except the union with the true counterpart.

Q.—Why do not spirits return to their former homes, and impress those they left behind of things they would like to have them know?

A.—We are not aware that they fail to do this; we are aware that persons on earth sometimes fail to detect the spirit presence. You receive impressions very often, and do not know where you get them from. You receive impressions, and they are very real to you—spirits speak to your intuition, they impress you, though you cannot always define it, yet it is very often your own departed relatives, or friends who are impressing you, and you may be all the time benefited by the interchange of ideas, even though you may not be consciously aware of their presence. To be consciously aware of their presence is, of course, a blessing. This is a matter of spiritual growth.

Q.—How is it when we are constantly expecting and waiting for some sign of their presence that we do not receive any impression?

A.—You may be over-anxious. Spirits cannot always control your mind when it is not passive. The more passive, the less anxious you are to receive a communication, the more likely you will be to receive a correct one, because it requires an equilibrium in the nervous forces to communicate most readily. Some-

times your departed friends, however, do not understand how to control another mind; some times they have not yet learned the laws of mediumism; some times they would influence if they could, but they do not know how; thus it is not always the immediate relatives who influence, but very frequently other spirits who possess the requisite information.

Spiritualism in Russia.

An occasional correspondent of the New York Tribune, writing from St. Petersburg, Sept. 5th, contributes the following regarding the condition of Spiritualism in this great Northern empire:

The eccentric modern movement termed Spiritualism, so widely spread in Europe and America, has also visited Russia and penetrated into even the most remote of her provinces. The Colossus has passed across our seas on a harvest of marvels and has been by no means a scant harvest of writing, rapping, curing and prophesying "mediums." The Russian mediums have been generally of a familiar domestic description, in a coarse dress and simple, however remarkable, have been mostly confined to the narrow circle of home and friends. But, strange to say, it is in this country that Spiritualism, as the development of the science of psychology, has found its most earnest interpreter, and it is in St. Petersburg and Moscow that these curious manifestations have attracted and interested such men as Professor Butleroff, of European celebrity, and Professor Wagner, both attached to the Petersburg University; the Russian seances, under the direction of Professor Butleroff, Dr. Basil Minailoff and many more distinguished men of science and letters, such as Dostoensky, Soloviev and Dimitri Tseretoff. Having found hospitality in such an exalted circle, Spiritualism ceased to be an amusement for drawing-room idlers and became a problem with pretensions to a scientific solution. The public was lost in amazement at first to behold three scientific stars of capital magnitude pay the most concentrated and serious attention to this question in its modern form, to the rapping and rapping of tables, trances of somnambulists and the pranks and antics of so-called "mediums," which the conclave of experimenters had over from Germany, and even America, regardless of expense. Both Mr. Butleroff and Mr. Wagner had previously been declared enemies of this movement, and the most inveterate materialists withal, so that at first they were supposed by their colleagues at the University and by the students to have gone out of their minds.

The results of this most curious task, which lasted for years, were as follows: Professor Butleroff came to the conclusion that the manifestations called spiritual are founded upon a series of curious facts having their source in a sort of unconscious, but by no means unknowable. He admits, together with the English specialist in chemistry, Mr. Crookes, the existence of a more subtle and refined state of matter than the hitherto known, which can become permeated by the human mind, and become a medium of action usually produced by magnetism and more easily attained by so-called "mediums," i. e., organizations more than ordinarily susceptible and nervous. Professor Butleroff has given a great deal of time and energy to the investigation of this question, and his experiments have confirmed the discovery of Mr. Crookes.

The Russian Spiritualists, who have few adherents among their compatriots, and have had to put up with a sort of ostracism on the part of the public, as well as on that of the Government, do not seek to popularize their ideas as yet, but rather to consolidate them and gather them into a scientific formula. They consequently seek to attract into their circle men of science, doctors, and other persons of high position, and of romantic sentimentality and religious enthusiasm, so as fairly to place the question upon a new ground, not letting it degenerate into sectarianism, giving no room whatever to the imagination, and so rendering it more objective and serious mind.

Had this programme been perseveringly adhered to, the question might have made progress; but both Professors Butleroff and Wagner adopted (although against their better judgment) the hypothesis that these manifestations must be produced by the spirits of former inhabitants of this planet, and this point of view having been prematurely given to the world in a series of articles principally due to the pen of Prof. Butleroff, the cause of the best periodical of the West threw great discredit on the cause at the very outset, and made people open their eyes in astonishment at the credulity of the professors. Perceiving their imprudence and the blows this hypothesis was going to strike at the whole structure, Messrs. Butleroff and Wagner turned abruptly on another track and in subsequent articles endeavored to keep on strictly objective ground concerning the cause of the manifestations. Russia now possesses a considerable literature on the subject, and the question is no longer a matter of the same kind abroad, inasmuch as these articles are stamped with a spirit of genuine scientific research and present the subject in quite a new light.

The Government, which is inclined to discourage the movement, as it is supposed to be closely allied to Socialism, Spiritual manifestations are regarded not only by the clergy but even by the Holy Synod itself as having their origin in the source of all evil. Newspapers, consequently, publish articles in favor of the question, though they eagerly accept anything against it. The censor is extremely severe, and it is in vain that Mr. Akasoff, who is a man of ample means, and a great admirer of any sum, has endeavored to start some papers through the influence of his personal interest therein with the results of the experiments made. Thus it will be seen that Messrs. Butleroff, Wagner and Akasoff and their friends have to struggle against no ordinary difficulties. But they are men of no common energy and character, and, moreover, deeply convinced of the truth of the greater part of the doctrines taught by Spiritualists. And though they move but slowly they have been able to draw into the movement a number of talents and scientists, who, if not yet fully convinced, are greatly interested in the experiments.

Among the more cultivated members of the Russian clergy one sometimes meets with persons interested in the question, and who are not only not afraid of compromising themselves, but it is evident that the subject possesses great attraction for them. I lately spoke with a very respectable and erudite orthodox priest, and asked him to give me his opinion concerning the manifestations. He told me that he fully believed in them, and could perceive nothing in these facts contrary to the teachings of the church. Among the common people in Russia the belief in ghosts, spirits and all kinds of fantastic beings is almost universal, there being perhaps in the world no more superstitious people. But all attempts to communicate with the spirits of the dead inspire them with terror, and they consider persons who do so as mad or wicked. As for the middle classes there are among them a good many believers in Spiritualism who even sometimes organize circles, but this is usually done in an off-and-on amateur sort of way, showing little genuine interest in the subject.

Letter from Mrs. Richmond.

To the Editor of the Banner of Light:

Our provincial tour is now drawing to a close. Wherever we have been in our journeyings through the North we have found the same warm-hearted welcome, the same earnestness in the cause of Spiritualism; and whether our home has been in the stately mansions of the gentry, the comfortable dwelling of the well-to-do tradesman, or the humbler abode of the coal-miner or mechanic, we have found that Spiritualism has come to each of these as a blessing, making a bond of union more indissoluble than the ties of rank or gold.

After my last letter we went to Nottingham, where the guides gave five public addresses, and several private ministrations to a few friends. While there we were the guests of our dearly-beloved friend, whom I have named "Angel's Wing," and beneath whose loving shelter we found a home in every sense of the word. A choice circle of friends gathered around us always at Nottingham, and the meetings were crowded, the small hall being inadequate to accommodate all who came. This hall, "Morley Club Room," is the usual place of meeting of the Society of Spiritualists, who meet there from week to week under the sincere and earnest ministrations of Mrs. Barnes. They kindly waived their meetings, tendering the use of the room to our Committee. We were entertained at several "teas," "receptions," a regatta, and an excursion to "Belvoir Castle," one of the estates of the Duke of Rutland. A description of this Castle and grounds would make interesting general reading, but would take up too much space in a paper devoted to risen humanity, instead of Dukes and Dukedoms.

From Nottingham we went to Halifax, where we had the largest meetings we had seen in England up to that time. The cause has gained wonderfully in these regions since twelve years ago I came into Yorkshire. We were the guests of the Calpaus, a staunch family of Spiritualists well known to all mediums and speakers; their house has sheltered them all. The Society have a little chapel of their own, but on extra occasions they occupy the Mechanics' Hall, which they did on the Sunday we were there, and it was full.

Back again to Leeds and Batley for a week (four meetings), then to Burnley, Lancashire, where we had two grand meetings and a private reception. Then to Cheeverwell and Morley, where the Co-operative Hall in each place was crowded. Then to Newcastle-on-Tyne. This northeast of England is more like America. The air is drier, and there is a freedom of thought among the people. The cause here is in a flourishing condition. Mrs. Barnes speaks here once a month. We met this lady and co-worker at Leeds, and had the

pleasure of hearing her one evening, the first time we have met face to face in seven years, and that time was at our home in Chicago. It was rather singular: within one week Mr. Colville, Mrs. Britten and myself all spoke for a society in Leeds. It almost seemed that the spirit-world had designs on that rather mammoth-loving town. Two societies, one at "Edinboro' Hall," and one at "Psychological Hall," keep spiritual matters moving there. Mr. Scott and Mr. Lingford being the Presidents respectively of the two societies.

We had a glorious day yesterday, sandwiched between two rainy ones, and two splendid meetings in the finest hall in Newcastle, which the friends hope to occupy permanently. Between the morning and evening services an open-air meeting is held every Sunday on "the Moor," and good work is done there, I am told. A meeting to-night and two on No. Shields will complete the list, when we return on Friday to London. The Spiritualists of Newcastle deserve great credit for having persevered under great difficulties, and now the cause, as represented by them, is in a more prosperous condition than ever before. The President, Mr. Thompson, and the Vice President, Mr. H. A. Kersey, are earnest, devoted Spiritualists, while they have over a strong and efficient assistant in Alderman Barkas, who is ever ready to battle for the cause.

When we return to London it will be seven weeks since we left, during which time my guides have given thirty public and twelve private addresses, which, with traveling and necessary writing, has kept us pretty busy.

Hoping you are well, and with kindest remembrance from Mr. Richmond to you and all friends, believe me, as ever, yours sincerely,

CORA L. V. RICHMOND.

Newcastle-on-Tyne, Sept. 14th, 1885.

New Publications.

EVOLUTION AND CHRISTIANITY: or, An Answer to the Development of the Infidelity of Modern Times. By Benjamin F. Toff, D.D., LL.D. With an Introductory Letter by Bishop Simpson. 12mo, cloth, pp. 424. Boston: Lee & Shepard.

This is an elaborate attempt to prove the theory of Evolution false and the Mosala theory of creation true; in other words, to prove Christianity as set forth in the Bible to be a truth, and science, as illustrated by the laws and operations of nature, an error. It is a repetition of what has exhibited itself an innumerable number of times in past ages—an effort to stay the march of progressive thought, by assuming the Bible of the Christians to be infallible, and every theory and discovery not in conformity with its teachings, or that does not substantiate the truth of that view of its character, a heresy that should be banished from the face of the earth.

As we do not propose to enter into a review of the book, we give in a few words what the author states as the foundation of his work: I. Evolution as understood by its leading advocates; II. Christianity as defined by its founder and others; III. The relations of the two litigants to the public opinion of the ancient and modern world. Then, as he says, "to guard against the objection to Christianity, that it is not now what it was at its beginning, or has been at different times and places since," he shows, or attempts to show, that Christianity is absolutely the same to-day as it was at first and always has been, and closes the volume by stating what he considers Christianity has done to better the condition of the world, contrasting it with what he terms "the sad condition of mankind which a practical acceptance of evolution would give us in its place."

ELEMENTS OF UNIVERSAL HISTORY for Higher Institutes in Republics and Self-Instruction. By Prof. H. M. Cottinger, A. M. 8vo, cloth, pp. 336. Boston: Charles H. Whiting, 32 Bromfield street.

The purpose of this book being to give a record of events in the history of nations that tend to inculcate a sense of right, those States and events in which the ideas of equal justice to all appear most fully realized, are chiefly considered; these include both ancient and modern republics. To those who would acquire a knowledge of history, which every well educated individual should possess, and yet have neither the time nor the means to enter upon a voluminous study, this compendium will be found of great value. Exercises are given that will enable the scholar to easily grasp the events, and remember their chronology.

PRAYER AND ITS REMARKABLE ANSWERS: Being a Statement of Facts in the Light of Reason and Revelation. By William W. Patton, D. D., LL. D. 12mo, cloth, pp. 466. New York: Funk & Wagnalls.

The twentieth and revised edition of a collection of interesting narratives illustrating the efficacy of earnest and persistent appeals for help to higher intelligences, though the author, in conformity with the views of the Christian Church, describes them as being made to and the answers received from a personal God.

STUDENTS' SONGS. Edited and compiled by William H. Hills. Imperial 8vo, paper. Cambridge: Moses King.

The sale thus far of over forty thousand copies of this collection of sixty breezy, mirth-inspiring songs that have given an appetizing zest to many scores of college glee clubs, concerts and festivities, is sufficient proof that it will please all who desire something bright and lively in vocal music for similar occasion at their own homes or neighborhood gatherings.

THE BAR SINISTER. A Social Study. 12mo, cloth, pp. 354. New York: Cassell & Co.

Salt Lake City is the locality of this intensely interesting, though sadly pathetic story, which, however, has a New Jersey town for its starting point. It is plainly from the pen of one who is no novice in its use in the line the narrative follows, and depicts with remarkable vividness, a strict regard to the details of human characteristics, and an undisguised earnestness, the doctrines and institutions of Mormonism.

D. W. Hooker writes from Leighton: "I am getting old—between eighty and ninety years of age—and have but little time to linger on this planet. Great is my consolation when I think of those who have gone to the spirit-world rejoicing in the faith and confidence of eternal progression, to also think that it has been my privilege to lead so many of them to a knowledge of spirit-communion. I have had during my life a great experience in church affairs; have helped to organize quite a number. I joined the church when I was quite young, but I saw so much that I thought was wrong and hypocritical in the ranks of so-called Christian believers that I told them they had better disband and disorganize their societies, for out of all honest, deep-thinking and investigating men they were making only doubt-bags to the living. Guiding my associates doubt-bags (I was then living on Gull Prairie), I went about twenty-five miles into the wilderness, took government land, and helped organize a new town. When the spiritualist inquiry began to be aroused in America I found I had good mediums in my own family, and by close investigation we all became Spiritualists."

A printed circular chills the warm enthusiasm of budding hope as nothing else does. We once knew of a very wealthy young man who was pestered to death with demands and entreaties for money from every conceivable quarter. To get rid of these applicants he used to send them this circular at the cost of two cents (in an unused envelope), it being in the days of three-cent postage.

DEAR SIR (OR DEAR MADAM): I am very sorry, but I am unable at this time to spare the money which you desire. Hoping that you will succeed in your admirable undertaking, I am, very respectfully, &c.

It was two cents capital invested. To ignore these people by failing to answer their communications at all was to lead them usually to write all the more. To give them individual answers, polite and firm, was to invite correspondence to show them what you said could be explained away. But when they got a printed circular it brought them to a realizing sense of how many other beggars there were in the world besides themselves, and how infinitesimally small was their chance of plunder.—*Waterbury (Conn.) American.*

The surprising success of Mrs. Lydia E. Pinkham's Vegetable Compound for the several diseases peculiar to women forcibly illustrates the importance of her beneficent discovery and the fact that she knows how to make the most of it.—*Dr. Harkell.*

Banner Correspondence.

Minnesota.

MINNEAPOLIS.—Under date of Sept. 21st a correspondent writes: "I do not see our part of the vineyard represented very often in your correspondence; but it deserves to be. The cause is progressing here with wonderful strides. We have grown from the small, struggling society of a year ago, with audiences numbering from one to two hundred, holding meetings in a third-story hall, to audiences numbering a thousand or more, and a large and splendid room on the ground floor, and in a central location. Our President, Mr. S. N. Asplund, visited the Onset Bay and Lake Pleasant Camp-Meetings in July and August, and engaged Mrs. J. T. Little as our speaker for the month of September. She proves to have been the one needed to unite the different elements, as the people literally come in flocks to hear her, not only from the city but from the surrounding towns and country. She is eloquent, honest and practical, and gives general satisfaction; so much so that she has been engaged for the month of October, and it is to be hoped she will stay with us at least until Jan. 1st.

Mr. Asplund is a man of means, a noble worker in the good cause of human progression, and spends much of his time in pushing Spiritualism to the front. He received great power while attending the camp-meeting at Onset Bay, being controlled to write in the ancient languages, which, on being translated by Mrs. Sue B. Fales, proves to be personal letters and lectures from Prof. Denton, E. V. Wilson, Theodore Parker, Ralph Waldo Emerson, and others. Mr. A. is now paving the way for us to build a Spiritual Temple. He is to give a lecture on his camp-meeting experiences next Sunday, and offers to add to the amount received enough to make the gift one hundred dollars, as the nucleus of a Temple Fund, hoping that others will come forward and increase the amount until a good working capital is subscribed, and the erection can be commenced. If this should reach the eyes of any who have the good cause at heart, and feel able to make any contributions to this fund, it will be thankfully received and publicly noticed. I do not think the time is very far distant when some of the magnificent Orthodox churches will be known as spiritual temples; the heaven is working now that will leave the whole lump. The churches are full of Spiritualists to day, and they are only waiting until Spiritualism proves itself respectable and popular in their estimation, to come over and announce that they have been Spiritualists for ever and ever so many years. I close by wishing you continued success in your noble work of spreading the Gospel of Spiritualism over all the earth."

Illinois.

CHICAGO.—A correspondent over the signature, "A Constant Reader," writes: "In your issue of Sept. 5th, in an answer given by Mr. Colville, it is said: 'So far as weakness is physical, of course, it is not carried into the spirit-world; but if this physical weakness is the result of mental effort, you may carry it into the spirit-world.' If the outer weakness be the result of spiritual deficiency, of course you may carry it into the spirit-world. But if it be purely physical, if it be only the result of circumstances which pressed hard upon the form, and had not its origin in the spirit, it will not be carried into the spirit-world. That seems to be a direct contradiction to teaching of the mind-cures. I know that disembodied spirits may communicate errors, and were I convinced of the soundness of the mind-cure theory, I should not hesitate to pronounce the above spiritual utterances erroneous; but I lack that conviction."

So after all, I guess Mr. Colville's spirit is correct. What good results the mind-cures ever had were due most probably to the same spiritual influences which enabled Christ and his followers and all the healing mediums of our day to effect cures. It is faith in the assistance of our spirit-friends that does it, with or without the new title of 'Mind-Cure'."

But I will not give in yet. I will make another trial, to see if there is a new truth in the healing art that I can grasp. I am going to study Dr. Buchanan's writings. I hope he, being used to scientific pursuits and writing, will give proofs with his new propositions and thus convince my mind, whose faith is rooted in conviction based upon demonstration. I know there are people, in fact I think they are the great majority, who will believe in assertion, the bolder the better, but I am not of that kind. The enthusiast frequently, the fanatic, the revivalist always, is trifling of assertion—demonstration being most contemptible to his mind. Yet he converts hundreds, thousands, maybe millions. That is why I acknowledge that sort of men useful in the dispensation of spiritual truth, and all I can say in my own behalf is, that I regret I am made of a different stuff. I also feel enthusiasm, but on such subjects only as I am able to prove, to demonstrate to the satisfaction of the thinker, to the discomfiture of a logical, scientific antagonist. Proper material to do that much is what I do now hope to find in Dr. Buchanan's works."

Connecticut.

NEW HAVEN.—E. P. Goodsell writes: "So much is involved in the use of the term Free Thought that we should scan well the objects and purposes of churches, societies, and others who employ it. When in the church thirty-seven years ago, 'Free Thought' was allowed in its conference meetings provided the speaker uttered only such sentiments as were in accordance with what the Bible was presumed to teach. Such mental bondage was more than I could bear; so, in order to be honest with myself and others, I came out of the church as a Spiritualist; knowing then, as I do now, that Spiritualism was not, and is not, tolerated within its fold. To have remained would have entitled me to the name of hypocrite. The prominent texts of the Bible were held forth as absolute truth, and to be acknowledged to be by all who would remain 'in good and regular standing.' All were required to believe that Jesus Christ was crucified for the salvation of the world; and that salvation can be obtained in no other way; that 'without the shedding of blood there is no remission of sins'; that 'God is angry with the wicked every day'; that 'anger resteth in the bosom of fools'; and also that 'the Lord is a man of war.' For a book setting forth such inconsistencies the T. P. S. Fraternity of New York is seeking to 'establish a more profound and reasonable respect,' as also for 'other sacred books.' It does not inform us what other books than the Bible we should establish a more profound respect for; but we prefer to see whether, in the light of our own reason, the Bible is justly entitled to our own 'more profound respect.' If it be not reasonable in our own view to establish a more profound respect for that book, why should we increase our respect for it, or make our respect more profound. If the Bible is entitled to respect, I believe Spiritualists, acting in the light of their own reason, will award their own respect or withhold it, as they may see fit, and have entire freedom to do so."

Massachusetts.

BROOKFIELD.—A correspondent writes: "The Rev. D. L. Moody held meetings in the Town Hall, Sept. 17th and 18th, two sessions each day and one session each evening. At one of them he took occasion to speak an unkind word against Modern Spiritualism by saying: 'I do not believe in that Spiritualism that will cause people to shut themselves up in a room, put out their lights, and then call on departed spirits to tip their chairs and their tables,' which caused quite a ripple in the congregation. He appeared to think Spiritualism to be a deluding and defrauding movement, one calculated to do much harm to the cause of true religion. He gave Universalists and other thinkers about the same character. He did not say he had investigated Spiritualism, which I think he and hundreds of others should before talking against it. I understand Mr. Moody gets four hundred dollars for his two days' labor."

Maine.

WOODFORD'S.—"G. F. C." writes: "The human brain may be compared to a dome in which are set numerous crystal lights to represent its several organs, each varying from every other individual crystal and dome, both in size and perfection, through which nature reflects herself, clearly or otherwise, exactly according to the quality and quantity of material embodied in each subject. The inner sense receives and photographs the ever-changing scene presented

through the moving panorama of life, and on comparison of these pictures is based all the different opinions of mankind. Superstition and prejudice smoke the glass, while fear distorts the image."

Pennsylvania.

CHESTER.—A correspondent writes: "The wheels of Spiritualism have scarcely begun to move in this city. Orthodox mud is still in the air, and advanced thought in religious matters is considered a dangerous superfluity—although we have a 'Scientific Institute' here, in whose debates the facts of spirit-intercourse put in an appearance occasionally, to the alarm of those who are fattening upon the milk of the church."

Ohio.

TOLEDO.—A correspondent writes that an interview with Mrs. J. W. Elliot convinced him that her mediumship, under the guidance of spirits of high intelligence, is especially adapted to satisfy the wants of those who desire to obtain a clear perception of spiritual principles. Though not a professional medium, she is disposed to render such assistance as she can to all who seek further knowledge of the higher life.

Written for the Banner of Light.

PROGRESS.

BY G. F. CARY.

Words never die! Even a whispered sound, Wrapped close in silence, like a thought, may rest; As germs of flowers, unseen beneath the ground, Waiting the time to show the life possessed.

Falling like meteors from the midnight sky, An instant visible, then lost to sight, So falling on the ear, as time goes by, Are star-thoughts dropping gems of sparkling light

Into the soul, to vegetate and spring When future years breathe in their quickening breath;

Then deepest silence, trumpet-voiced, will ring With whispered accents, lips of thought express! Unroll the map of all the world and find Where empires stood long since and passed away;

Then follow backward in the web-mazed mind! To where first sprung the fungus of decay!

Observe in sound, unheard by ears save one, The death-thunder which in future shook Those gifted throngs that, flashing in the sun, Seemed fixed as mountain chains in Nature's book.

'Tis thus Reform, a constant, rolling ball, Slow grinds injustice from the hearts of men; Not loud at once upon the ears of all— Like some swift torrent, roaring down the glen—

But like the breath of storm, still and slow, From regions distant, hidden or unknown, The gathering storm which lays oppression low

Is brought in whispers toward the heated zone; Till force resistless in the hanging cloud (Where lurk the bolts of fatal overthrow) Is recognized, when bursts the thunder loud

And Justice draws, to strike the fatal blow! Scarce clears the sky ere from that unknown source Another whisper echoes through the air, And riddle salutes with scorn the force

That soon will bend the trembling knee in prayer; For Justice never stays her onward march! Her heights are hidden from the eyes of man, Who sees but dimly, 'neath the bending arch, But scattered fragments of her living plan—

A ladder endless, hidden in the clouds, Up which unknown must struggling climb! What unknown mystery above enshrouds? Whence come these whispers to the ears of time?

What magnet draws man's longing eyes above With steady gaze, another round to find, While stretching down his hand with eager love To those beneath who, searching, look behind?

Like way-side stations, on the chart is seen Where Progress pauses to plant her banners firm, Which, waving, fling abroad a dazzling scene Where gathered rays within the focus burn.

Think not the end is reached with battles won! Weep not with Alexander bitter tears! The world is wide, the conflict just begun; Though long delayed, yet Justice shall be done, Measured by time, in countless weary years! Woodford's, Me.

Verifications of Spirit-Messages.

Another Verification from Washington, D. C., of a Spirit-Message—George W. Riggs to W. W. Corcoran. Since sending the verification published in the BANNER of the 19th of September I have made inquiry to the message from GEORGE W. RIGGS to W. W. CORCORAN of this city, published in the issue of the 12th of September. The gentlemen named were associated as bankers in Washington. Mr. Corcoran, the survivor, is a man of large wealth, and, on account of his munificent donations to educational institutions in the city, and for other purposes, he has been called the Washington philanthropist, the Corcoran Art Gallery owing its existence to him, and the Corcoran Scientific School (recently established) of the Columbian University being endowed by and named for him. In conversation with Mr. Corcoran in regard to the message, he said the two facts stated in it were correct, namely, that Mr. Riggs died in August, 1881, and that he (Corcoran) had a deceased daughter named Louise. But Mr. Corcoran is an old man, having passed the scriptural allotment of threescore and ten, and he is so engrossed and involved in his environment of wealth, business and social position, which constitute his life-line, that he is not in a mood to look into the question of spirit-return and communication with former friends and associates in earth-life, and he closed the interview with the remark that the subject-matter of the message was an unpleasant one to him, and that he was disinclined to investigate the subject or give the suggestions in the message any further attention. J. A. ROWLAND, M. D. Washington, D. C., Sept. 21st, 1885.

I fully recognize the message from Spirit GEO. W. RIGGS in last issue of BANNER OF LIGHT (Sept. 12th). The names he mentions are friends of his—W. W. Corcoran being at one time a partner in the banking business in Washington. His friends will no doubt be thankful to grasp him by the hand again. Fraternally, ROBT. WHITE, JR. Winter Park, Fla.

CAPT. SIDNEY B. SMITH. In the BANNER OF LIGHT for June 6th, was published a communication under the name of CAPT. SIDNEY B. SMITH, of Middleville, Mich. I handed the paper to several persons to examine, and they all pronounced the message remarkable, and very much like Mr. Smith in method of expression, etc., when he was in earth-life. D. W. HOOKER.

ANNIE CLIFFORD LOVERING. I saw in the BANNER OF LIGHT of Sept. 12th a message from a little girl by the name of ANNIE CLIFFORD LOVERING, in which she gave her father's and mother's names, and said she was from Lynn, Mass. Being from that place myself, and the name sounding very familiar, I thought I would write to Mr. L. about it, and the following is his answer. He says: "The communication to which you refer does most certainly and mysteriously give the facts and names correctly; it seems unaccountable, but nevertheless it is correct."

I think that his answer ought to be given to the world, and so I send it to you. Mrs. H. L. TREADWELL. Washington, D. C., Sept. 21st, 1885.

ROSA. It is with pleasure I acknowledge the communication in the Message Department of your issue of 19th inst., given by the controlling spirit for "ROSA." (The name should have been Rose.) She is my little daughter—a bud that unfolded in the spirit-world. You, Mr. Editor, and Miss Shelhamer, have my gratitude—as you surely have that of many others—for the beautiful

pathway you keep open between the seen and the unseen. Respectfully, Mrs. HELEN STUART RICHINGS. Mantua Station, Oct. 2nd, 1885.

MRS. MARIA BARLOW. I have investigated the communication relating to Mrs. MARIA BARLOW in BANNER OF LIGHT of June 20th. I learn she has been dead about five years. There are three children living now, one having lately died. Providence, R. I.

October Magazines.

THE CENTURY substitutes for its usual installment of war papers a number of interesting sketches, personal, political and historical, relating to the life and services of Gen. Grant, all of which will not fail to be universally read. They are from the pens of Gen. Adam Budeau, Horace Porter, J. H. Wilson, D. C. Buell and M. E. Seawell; there is also a description, with illustrations, of Riverside Park, the burial-place of his remains, and several poems commemorative of the departed hero. The frontispiece is a portrait of Samuel Bowles, with some account of his life as a journalist, by G. H. Merriam; a finely illustrated article by "The Haunts of American Artists," by Mrs. Champney, as is also Mr. Howells's "Tuscan Cities." Close observation of human nature is shown in "Zweibak," purporting to be the notes of a professional exile. A number of excellent poems are given, of which "Bigotry," by Edgar Fawcett, is poetry and painting combined. The Century Company, New York. Cupples, Upham & Co., 283 Washington street, Boston.

MAGAZINE OF AMERICAN HISTORY.—The leading feature of this month's issue is a fac-simile of an autograph letter from Gen. Grant on the character of Alexander H. Stephens, now for the first time published, in connection with which is an estimate of Gen. Grant's military abilities by a Confederate officer. The opening article is a vivid description of the Port Royal Expedition, 1861, the first Union victory of the civil war, by Brigadier-General Egbert L. Viele, second in command of the land forces on that expedition, accompanied by a portrait of Com. S. F. Dupont, under whose command a fleet of seventy-seven vessels sailed in three parallel lines, from Hampton Roads, on the 20th of October, 1861, their destination being wholly unknown to the thirty thousand sailors and soldiers composing the land and naval forces. Another of the "War Studies" of this month is "The Campaign of 1861-62 in Kentucky, Unfolded through the Correspondence of its Leaders." Of the remaining contents "The Homes of the Oneida" is deserving of special notice. Published at 30 Lafayette Place, New York.

THE PHRENOLOGICAL JOURNAL contains a portrait and brief biography of the oldest surviving living, Michel Eugene Chevreul, who attained his ninety-ninth year the 31st of last August, and whose chemical researches and discoveries have added much to our fund of knowledge in that direction. "Baby-Faces" is an interesting psychological study, with twelve illustrations. "The Scenery of the Canyons" describes some of the wonderful architectural effects of nature among the Rocky Mountains. The remaining contents are entertaining and instructive. Fowler & Wells Company, New York.

OUR LITTLE ONES.—The young reader is first introduced to "A Fairy Workshop," after which "Frankie's Boat" is described in verse, and "Scamp's Short Visit to the Mountains," in prose. Then follow a host of good things. Russell Pub. Company, Boston.

DIO LEWIS'S NUGGETS are bright, sparkling and plentiful, and replete with facts of vital interest to those who would attain and retain good health by good habits. New York: G. B. House.

When you show me a church based on the Golden Rule as its only creed, then I will unite with it.—Abraham Lincoln.

Passed to Spirit-Life.

From Leominster, Mass., Sept. 8th, 1885, Eunice, widow of the late Thomas Robbins, aged 70 years. Eunice, one of the gentlest, kindest, and most self-sacrificing of her kind, in the home of her daughter and her companion, when health and strength failed, she was tenderly cared for, and equally loved by her son and his family. She was a large family, consisting of a brother and sister, directly she gave her being up, to join them all, and to be welcomed by the waiting husband, and her dear home, where she was conducted by the writer and Rev. W. J. Savage. May her children be comforted by the thought of their faithful mother, and her dear home, where she was conducted by the writer and Rev. W. J. Savage.

From Sterling, Mass., Sept. 15th, 1885, Charles E., youngest son of Charles P. and L. Anne Wilder, aged 17 years. A bright and joyous spirit by months of ceaseless play was saddened and subdued. Over her falling, fading child her mother unfolded her arms, giving such reassurances as only a mother can give, while the anxious father shared her vigils and her grief. The restless young soul questioned of the future, and soul questions of things to come, before his sight ever left her, and the writer, who had been at the funeral, at which time many friends gathered around the body resting in the beautiful flowers he loved, which in gentle perfume and fragrance, brought her before him, lent his charm to raise the sorrowing above the sense of death. To the parents and their remaining son may their faith in the unseen be a present help in their trial hour.

From Marlboro', Mass., Sept. 19th, 1885, Susanna F., widow of the late Moses Brigham, aged 90 years. This aged pilgrim was not bowed in body or burdened by the weight of years. Her whole life had been one of unselfishness and noble aspirations. Her husband, who was a man of large wealth, and, on account of his munificent donations to educational institutions in the city, and for other purposes, he has been called the Washington philanthropist, the Corcoran Art Gallery owing its existence to him, and the Corcoran Scientific School (recently established) of the Columbian University being endowed by and named for him. In conversation with Mr. Corcoran in regard to the message, he said the two facts stated in it were correct, namely, that Mr. Riggs died in August, 1881, and that he (Corcoran) had a deceased daughter named Louise. But Mr. Corcoran is an old man, having passed the scriptural allotment of threescore and ten, and he is so engrossed and involved in his environment of wealth, business and social position, which constitute his life-line, that he is not in a mood to look into the question of spirit-return and communication with former friends and associates in earth-life, and he closed the interview with the remark that the subject-matter of the message was an unpleasant one to him, and that he was disinclined to investigate the subject or give the suggestions in the message any further attention. J. A. ROWLAND, M. D. Washington, D. C., Sept. 21st, 1885.

From 24 Upton street, Boston, Oct. 1st, Wm. B. Weymouth, aged 68 years 6 months and 16 days. Consumption, which has been lurking in his system for years, but he was confined to the house only a few months, and passed on his going to sleep—without a struggle. He early embraced Spiritualism, and was a healing medium called upon by him, while there he was controlled by several different spirits—giving some information or prediction concerning the future of spiritual manifestations. He was a man of high character, and his life was one of unselfishness and noble aspirations. He was a large family, consisting of a brother and sister, directly she gave her being up, to join them all, and to be welcomed by the waiting husband, and her dear home, where she was conducted by the writer and Rev. W. J. Savage.

From 24 Upton street, Boston, Oct. 1st, Wm. B. Weymouth, aged 68 years 6 months and 16 days. Consumption, which has been lurking in his system for years, but he was confined to the house only a few months, and passed on his going to sleep—without a struggle. He early embraced Spiritualism, and was a healing medium called upon by him, while there he was controlled by several different spirits—giving some information or prediction concerning the future of spiritual manifestations. He was a man of high character, and his life was one of unselfishness and noble aspirations. He was a large family, consisting of a brother and sister, directly she gave her being up, to join them all, and to be welcomed by the waiting husband, and her dear home, where she was conducted by the writer and Rev. W. J. Savage.

From 24 Upton street, Boston, Oct. 1st, Wm. B. Weymouth, aged 68 years 6 months and 16 days. Consumption, which has been lurking in his system for years, but he was confined to the house only a few months, and passed on his going to sleep—without a struggle. He early embraced Spiritualism, and was a healing medium called upon by him, while there he was controlled by several different spirits—giving some information or prediction concerning the future of spiritual manifestations. He was a man of high character, and his life was one of unselfishness and noble aspirations. He was a large family, consisting of a brother and sister, directly she gave her being up, to join them all, and to be welcomed by the waiting husband, and her dear home, where she was conducted by the writer and Rev. W. J. Savage.

From 24 Upton street, Boston, Oct. 1st, Wm. B. Weymouth, aged 68 years 6 months and 16 days. Consumption, which has been lurking in his system for years, but he was confined to the house only a few months, and passed on his going to sleep—without a struggle. He early embraced Spiritualism, and was a healing medium called upon by him, while there he was controlled by several different spirits—giving some information or prediction concerning the future of spiritual manifestations. He was a man of high character, and his life was one of unselfishness and noble aspirations. He was a large family, consisting of a brother and sister, directly she gave her being up, to join them all, and to be welcomed by the waiting husband, and her dear home, where she was conducted by the writer and Rev. W. J. Savage.

From 24 Upton street, Boston, Oct. 1st, Wm. B. Weymouth, aged 68 years 6 months and 16 days. Consumption, which has been lurking in his system for years, but he was confined to the house only a few months, and passed on his going to sleep—without a struggle. He early embraced Spiritualism, and was a healing medium called upon by him, while there he was controlled by several different spirits—giving some information or prediction concerning the future of spiritual manifestations. He was a man of high character, and his life was one of unselfishness and noble aspirations. He was a large family, consisting of a brother and sister, directly she gave her being up, to join them all, and to be welcomed by the waiting husband, and her dear home, where she was conducted by the writer and Rev. W. J. Savage.

From 24 Upton street, Boston, Oct. 1st, Wm. B. Weymouth, aged 68 years 6 months and 16 days. Consumption, which has been lurking in his system for years, but he was confined to the house only a few months, and passed on his going to sleep—without a struggle. He early embraced Spiritualism, and was a healing medium called upon by him, while there he was controlled by several different spirits—giving some information or prediction concerning the future of spiritual manifestations. He was a man of high character, and his life was one of unselfishness and noble aspirations. He was a large family, consisting of a brother and sister, directly she gave her being up, to join them all, and to be welcomed by the waiting husband, and her dear home, where she was conducted by the writer and Rev. W. J. Savage.

From 24 Upton street, Boston, Oct. 1st, Wm. B. Weymouth, aged 68 years 6 months and 16 days. Consumption, which has been lurking in his system for years, but he was confined to the house only a few months, and passed on his going to sleep—without a struggle. He early embraced Spiritualism, and was a healing medium called upon by him, while there he was controlled by several different spirits—giving some information or prediction concerning the future of spiritual manifestations. He was a man of high character, and his life was one of unselfishness and noble aspirations. He was a large family, consisting of a brother and sister, directly she gave her being up, to join them all, and to be welcomed by the waiting husband, and her dear home, where she was conducted by the writer and Rev. W. J. Savage.

From 24 Upton street, Boston, Oct. 1st, Wm. B. Weymouth, aged 68 years 6 months and 16 days. Consumption, which has been lurking in his system for years, but he was confined to the house only a few months, and passed on his going to sleep—without a struggle. He early embraced Spiritualism, and was a healing medium called upon by him, while there he was controlled by several different spirits—giving some information or prediction concerning the future of spiritual manifestations. He was a man of high character, and his life was one of unselfishness and noble aspirations. He was a large family, consisting of a brother and sister, directly she gave her being up, to join them all, and to be welcomed by the waiting husband, and her dear home, where she was conducted by the writer and Rev. W. J. Savage.

The New Hampshire State Spiritualist Association.

Will hold a Quarterly Convention at the Town Hall, in Washington, N. H., Oct. 16th, 17th and 18th, commencing Friday, at 10 A. M., and closing Sunday night. Three sessions will be held. Speakers engaged: Dr. H. B. Storer, of Boston, Mass.; Mrs. Adelle M. Stevens, of Claremont, N. H.; Mrs. E. H. Craddock, of Concord, N. H.; J. V. Mansfield is also expected to be present.

Public conveniences will be by rail to Hillsborough Bridge and Newmarket, from there by daily stages to Washington, arriving from 6 to 7:30 P. M. Stage fare by either line for the round trip, \$1.00. It is also expected arrangements will be made with the different railroads for the usual reduction in fare. Good board at the Lowell House at a liberal reduction from regular rates.

A cordial invitation is extended to all to meet with us and enjoy a good time. Per Order Board of Managers. N. A. LULL, Secretary. Washington, N. H., Sept. 25th, 1885.

FREE!—PREMIUMS!—FREE.

Persons sending DIRECT TO THE "BANNER OF LIGHT," Bosworth Street, Boston, Mass., \$3.00 for a year's subscription to the "BANNER OF LIGHT," will be entitled to a choice of one of the following Books, of his or her own selection.

All New Subscribers, or Old Patrons, on Renewing their Subscriptions

TO THE

BANNER OF LIGHT.

MAY OBTAIN FOR THEMSELVES AND FRIENDS THE FOLLOWING PREMIUMS BY COMPLYING WITH THE TERMS ABOVE MENTIONED.

BOOKS.

THE TEMPLE OF DISEASES OF THE BRAIN AND NERVES. By A. J. Davis. Developing the Origin and Philosophy of Mania, Insanity and Crime; with full directions and Prescriptions for their Treatment and Cure. The largest and most complete work on the subject of Insanity and Crime from a Spiritual and Psychological standpoint. The book contains 400 pages, is beautifully printed, and bound in uniform with the "Banner of Light." "Harbinger of Health," etc., with an Original Frontispiece Illustration of a Mother Nature Casting (Devils Out of Her Children, Child.

TALE OF A PHYSICIAN. OR, THE SEEDS AND FRUITS OF CRIME. By A. J. Davis. In Three Parts, Part I.—Phantoms of the Past. Part II.—Phantoms of the Future. Part III.—Reaping the Fruits of Crime. A wonderfully interesting tale, full of mystery, and full of the most dramatic and the most dramatic of circumstances, are brought to light.

INTUITION.—By Mrs. Francis Kingman. This volume opens to the reader a new world of knowledge, and certainly proves to be such a mind wandering in the mazes of old dogmas, and obnoxious superstitions. It points the way to the true Christian life so clearly, and opens up the vistas of the better land so invitingly, that by thought can long remain after its perusal. The author is certainly a very gifted and talented woman, and evidently understands the currents in which the sea is drifting. She caters to a high need, and answers the sensational demand at the same time.

Or, instead of a book, choice of ONE of the below-described beautiful works of art:

ENGRAVINGS.

"NEARER, MY GOD, TO THEE."

Painted by Joseph John, and engraved on steel by J. H. Rice. Size of sheet, 22x23 inches; engraved surface, 16x12 inches.

"LIFE'S MORNING AND EVENING."

From the original painting by Joseph John. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x23 inches; engraved surface, 16x12 inches.

"THE ORPHANS' RESCUE."

Engraved on steel by J. A. J. Wilcox. From the original painting by Joseph John. Size of sheet, 22x23 inches; engraved surface, 16x12 inches.

"HOMEWARD."

Designed and painted by Joseph John. Size of sheet, 22x23 inches.

"FARM-YARD AT SUNSET."

Copied from the well-known and justly celebrated painting designed by Joseph John. Stein, copied in black and two tints. Size of sheet, 22x23 inches.

"THE DAWNING LIGHT."

From the original painting by Joseph John. Engraved on steel by J. W. Watts. Size of sheet, 20x24 inches.

For each additional Engraving 50 cents extra.

Any person sending \$1.50 to six months' subscription to the BANNER OF LIGHT will be entitled to one of the following Pamphlets:

SUMMARY OF SUBSTANTIALISM; OR, PHILOSOPHY OF KNOWLEDGE. By Jean Story. The author claims to show conclusively the true origin of the Christian religion, and the worship of the worship of the Lamb; thence makes a most urgent appeal for a higher appreciation and cultivation of the good in humanity; thence urges the utter rejection of the old dogmas and practices, idol-worship, whether the idols be false gods, or sun-gods, or men-gods, or leading-men, or animals, or inanimate things. 12mo, paper, and sent by mail, 15 cents.

DEATH, IN THE LIGHT OF THE HARMONICAL PHILOSOPHY. By Mary F. Davis. The following substance contains a complete and full review of the Harmonical Philosophy, and the Absolute Certainty of Death; the Soul's Supremacy to Death; Degrading Teachings of Theology; Infidelity; Nihilism; Harmonical Philosophy; the Reality and Experiences of Death; Spiritual Inter-course through Spirit-Culture; The Soul and its Aspirations; and Last Scene of All. Paper.

DANGER SIGNALS; AN ADDRESS ON THE USES AND ABUSES OF MODERN SPIRITUALISM. By Mary F. Davis. This is a complete and full review of the Harmonical Philosophy, and the Absolute Certainty of Death; the Soul's Supremacy to Death; Degrading Teachings of Theology; Infidelity; Nihilism; Harmonical Philosophy; the Reality and Experiences of Death; Spiritual Inter-course through Spirit-Culture; The Soul and its Aspirations; and Last Scene of All. Paper.

HAZARD AND SPIRITUALISM. Involving the investigation of Harvard College Professors in 1867. By Alvin Putnam. This sterling work combines in itself the characteristics of a history, a philosophy, and a review. The author is of vital interest to the cause of Spiritualism, and readers cannot fail of being pleased with the treatment which the author has given to the subject.

TALE OF THE SUN-RAYS. What Hans Christian Andersen tells a dear child about the Sun-Rays. Dedicated to the Dear Child Anna, by the Spirit Hans Christian Andersen. Written through the mediumship of Adeline, Baroness Von Vay, of Goudbits (in Styria, Austria, and translated by Dr. G. Bloede, of Brooklyn, N. Y. Paper.

THE LIFE. The main object of this little volume is to suggest teaching and recognition of a force in the domain of religion and morality greater than dictation has.

REDEAL OF LIFE. Graphically illustrated in the experience of fifteen hundred individuals, promiscuously drawn from all nations, religions, classes and conditions of men; alphabetically arranged, and given promiscuously through the medium of the Harmonical Philosophy, in presence of the compiler, Thomas H. Hazard.

SERPENT AND SIVA WORSHIP. And Mythology in Central America, Africa and Asia, and the Origin of Serpentine Worship. Two Treatises. By Hyde Clark and C. Standland Wake, M. A. L. Edited by Alexander Wilder, M. D.

Or any two of the following pamphlets:

THE NEW CHARGES OF BELIEF IN MODERN REVELATIONS, etc. Given before the Edwards Congregational Church, Boston, by Mr. and Mrs. A. E. Newton.

RELIGION OF SPIRITUALISM. By Eugene Crowell, M. D.

REVIEW of a Lecture by Jas. Freeman Clarke.

SYMBOL SERIES of Three Lectures, by Cora L. V. Tappan.

SEAR AND SPIRITUAL LIGHT, AND OTHER LECTURES, delivered by Cora L. V.

Have you Heart Disease? If so, do not delay. DR. GRAVES' HEART REGULATOR is a specific of thirty years' use, and we guarantee relief. Free pamphlet of F. E. Ingalls, Cambridge, Mass. \$1.00 per bottle at druggists.

William Van Reed; Charlie Warren; Kells; Closing Address by John Pierpont.

Sept. 22.—Opening Address by Benjamine Col. George W. Nichols; Mrs. Charlotte Grandin; Sarah Bickley; Otho Williams; Manning Leonard; Daisy; Jacob Wright.

Sept. 23.—Augustus Wilson; Elizabeth Childs; George H. Hunt; Mary M. Safford; Dr. C. O. Johnson.

Sept. 24.—John L. Dickey; William S. M. Smith; Mrs. Margaretta Bailey; Elizabeth Davidson; Mrs. Hannah Williams; Nathaniel Parker; Ann Elizabeth Hamlin; son.

"Arrived at the first man who wanted the earth." He thought he had a prior claim to it.—*Boston Herald*.

