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CONTENTS.

FIRST PAGE.—Our Agents. The Spiritual Resirum: The Tendencies of Modern Scientific Thought.

BECOND PAGE. - Postry: Ont-Platoing Plato. Spirstual Phenomena: An Investigator's First Experience at a Materialization Séance. Literary Department: Spirit-Voices, The Reviewer: Nichola's Health Manual, Misunderstanding Corrected, Spiritualism Known to the Indians of the Ohio Valley a Hundred Years Ago. The American Social Science Association. Verifications of Spirit Messages, etc.

THIRD PAGE .- Postry: My Worship. Banner Correspondence: Lettersfrom New York, Connecticut, Mas. sachusetts, Kansas, Kentucky, Illinois, New Jersey and Rhode Island. September Magazines, etc.

FOURTH PAGE.—Bellef and Conduct, Spirit Phenomena Among the Indians, "Unreliable Messages," Life Beyond the Grave, The Cultivation of the Spiritual, Independent Slate-Writing, etc.

FIFTH PAGE. - The Banner of Light Record. A Highly Satisfactory Séance. All Sorts of Paragraphs. Move-ments of Mediums and Lecturers. New Advertisements, etc.

BIXTH PAGE. - Message Department: Invocation; Questions and Answers: Spirit Messages given through the Mediumship of Miss M. T. Sheihamer from Sarah Perkins, Arthur H. Quinn, George Martin, Nellie M. Bates, Sister Felice, Jimmie Dwyer, Annie Enwright, Mary E. Johnston, Rafie Hayes, Mrs. Rose Garfield Clem-

SEVENTH PAGE.—"Mediums in Boston," Book and Mis cellaneous Advertisements.

EIGHTH PAGE.—In Memoriam Samuel B. Nichols. Sara-toga Springs, N.Y. The Earthquake. English Items. Spiritualist Meetings in Boston, etc.

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This not worth white to think the much about being good. Doing the best we know, minute by minute, hour by hour, we insensibly grow to goodness as fruit

The Spiritual Rostrum.

The Tendencies of Modern Scientific Thought.

> A Lecture Delivered by MRS. H. S. LAKE. At the Cassadaga Camp, Aug. 7th, 1886.

> > (Reported for the Banner of Light.)

It is said by a class of persons who are en deavoring to hold the thought of the world pinned to the theories of past ages, that the tendencies of all modern reformers, whether Spiritualists or those who seek to enlighten us upon the laws of man's physical being, merely, are toward atheism and irreligion.

They affirm, and with some show of reason, that to deny revelation and to question the existence of God serves to weaken the faculty of veneration and to diminish the superabundance of faith, which is an essential element in the religions of the civilized world. However this may be, it is clearly apparent to all reflective minds that, within the last fifty years, there has been a mighty revulsion of feeling regarding the established creeds and forms of worship, and it is equally true that there is a strong current apparently setting in the direction of irreligion.

This fact is constantly deplored in the Orthodox pulpits, because men dislike to be unloosed from what they had supposed to be stable anchorage, and because religion has been made a paying speculation for a large number of indolent minds, fattening upon the credulity of their followers. That they are such, or have done so, is not entirely their fault, but is partially the result of the state of the people whom they have endeavored to minister unto. These have not ventured to hint to their teachers that they were spiritually an hungered and athirst; but when any new or novel emotion has stirred within them, or when some startling thought has been suggested by the action of the unseen universe, they have speedily sub dued it or exorcised it as an evil spirit which was seeking to dethrone the one only and true

Thus, while the majority of mankind are and have been at some time or another under the influence of a spirit of progression, a craven fear has operated against the full manifestation of that spirit, and the undiscerning, wouldbe leader has become virtually the follower of an army of dissatisfied souls. These of whom I speak are, of course, the average men and women: but outside of these limits we shall find a goodly number of bold and original thinkers, the Martin Luthers, John Wesleys, nice, all are laid solidly and systematically in Swedenborgs and Parkers of religion, the the spiritual world, and then, guided by this Mills, Spencers, Huxleys and Darwins of imprint, the imitative hands project into the science, embryotic, to be sure, but with marked irregular tendencies; they are disgusted with the prevailing system of repression, and so with one bold stride they override accepted customs of thought, and, impelled by their own momentum, land in a sphere at the extreme of that which had well nigh shackled their aspiring souls.

Now, the action of minds like these has created a condition in the intellectual world which writers and speakers of every grade have denominated "the tendencies of modern scientific thought." (1967) East

The whole Protestant Christian world—that which is admitted as strictly and truly Orthodox-headed by its venerable ancestor, the Roman Catholic Church, is busy forging bolts to throw at this terrible monster auddenly arisen in the midst of Christendom, armed at all points, armed to the teeth, and called Science. One class of Christians have grappled with it, and not having been able to throw it. or overthrow it, have boldly and barefacedly announced that it is a myth, a phantom, no real thing at all; and unworthy the attention of reasoning man. The Pope, with his syllabus, heads this almost innumerable body of ignorant and unprincipled persons, who prefer to see the universe reversed, rather than that the smell, hear, taste, nor see God ; that they do Infallible Church should make an admission that it has been thriving on error for over seven! laboratories; that in the earth he is not, nor teen centuries.

The other class, who are considerably in the minority, are endeavoring because of a real fatuated with the senses, the materialist is and profound fear regarding the religious orisis-to compromise with science, and artfully to repudiate some of the hitherto unquestioned teachings of Christianity.

Now the most of this alarm and anxiety is caused, as I think, from the fact that mankind has caught no fair view of the ultimate result of modern scientific research; not even the scientists themselves, who, busy in their labora; tories and in their studies, have never once thought of analyzing the motive spring of their for just so surely as to-day he sees the mountacts as they would analyze a drop of water under the microscope, or the action of vital force (heat) upon the composition of the human body. And if the scientists and philosophers have

been obstructed in their vision by the magnitude of their discoveries, which yet reveal no Supreme Will, what wonder is it that those who have no iden of how those discoveries are made should be alarmed at the cry, "matter can do, it all '? Feeling as they do, beyond a possibility of refutation, that the law governing matter can have little in common with the law governing spirit, on the impulse of the moment they are ready to immolate science rather than to

lose God. This sayage and unreasoning dogmatism,

one particular point in the spiritual horizon—a | and therein receive communications which | been enjoined upon to do this, but no sufficient point which after close inspection is found to conclusively prove to him that his "dead" relarecede further and further from man's reason and to abide only in the firmament of faith-(I refer to the Mosalo record and the story of man's fall and subsequent redemption)—a rebound to the further extreme is but the natural and inevitable result.

The thinking, leading minds of the age, having decided that these statements are untrue. it could not but follow that religion - that which has been understood as resting immovably upon this basis-should have fallen, also, with its visionary foundation.

I admit that the time is a serious one. I admit that it is difficult for man (physical and spiritual in his composition), at the present day, to determine where he shall stand or whom or what believe. But let him remember, in the midst of this confusion, that there can be, in the very nature of things, no antagonism between truths. They link and interlink, blend and interblend, throughout the entire circle of the physical, intellectual and spiritual domain; and whenever man's restless and aspiring soul mearths some new fact, we may be sure it only serves to elaborate those already discovered.

Now man has been aware since his primeval existence—has been certain that within his inner self, which he has variously denominated soul, mind, spirit—that he has a religious nature; that, many times and oft, from different motives and with different results, he has striven to understand, and take hold of, and rely upon, and fellowship with, a great "First Cause," an inscrutable balancing power. The ancient with his idols, suggestive through the material, the savage with his symbolism, the civilizee with his imagery, all have testified to the fact that within man there exists an element whose nature it is to search for and lay hold of the underlying and indwelling spirit of all visible and invisible

This testimony, the affirmation to this fact. is as varied and as old as the records of the race. Hence, though the Mosaic record prove false, though Jesus, the Messiah, be a delusion, the fact of the inward and upward attraction of man's soul to a spiritual source can never be disproven or overthrown. And if he will lay saide all merely speculative glasses, and look at every fact candidly, he will perceive that all the formulas fulminated by the material universe have been wrought out by the spiritual.

Let me illustrate: Is there to be builded a magnificent temple for the worship of the gods? is it to be massive in structure and elaborate in details? Straightway, in the spirit of the architect there is reared the spiritual image of that temple: wall and floor, ceiling and cormaterial world the building which is desired. Again: There is waiting in the womb of the spiritual world a grand fact for science to bring forth and to foster. It may have lain hidden in the universe for centuries, when, suddenly, (the world having ripened for its reception) some sensitive instrument, vibrating to inspi rational truth, is possessed by it, and at once, in some obscure corner, a laboratory is alight with the crustallized thought.

Science is the glowing mirror of the great spirit. On the camera of the universe there is stamped an indelitle impress. The eye of the artist, the ear of the poet, the thought of the philosopher are daily revealing it to man in new and marvelous coloring and expression. By and bye, having touched up here, and brought out there, man, the student, will stand afar off, and behold in the laws of science and in labors of love a mighty and magnificent picture. Matter and mind, soul and spirit will be found to blend in harmonious propor-

tions, and the great being will then have re-

vealed itself to the spiritual perception of man. The scientists of the physical school tell us to day that they cannot allow God to enter as a factor into the elements of the natural world; they tell us that they cannot touch, not find this being in their labors in their has he been discovered by the most powerful telescope or the most minute microscope. Ingazing steadily outward, here and there, blind to the fact that he has the power to look within and to discover, there a vast untrodden realm; wherein are tens of millions of springs which he might touch, and find them moving and operating on the things and conditions which he thinks are moved and operated upon only by the material world.

I have said infatuated with the senses. might have said blinded by the external senses. ain-top with his dilated physical eye. so surely may he with the physical vision obliterated behold the valleys and heights, the rivers and plains, the mansions and people of a world which he cannot delve into with the pick, nor unearth with the spade, nor build upon with physical brass, and iron, and wood, but nevertheless a real, a peopled, and a solid world.

By, the habitude of science the materialist will answer. "I do not believe you, because you do not prove it to me." But if you shut your eyes you cannot know the sky is blue, nor that love beams in the countenance of your friend : so he who would discover these spiritual truths must not feep closed his spiritual senses—he the angels call out: "The least shall be great-must lie a Spiritualist to know of spiritual est," then, indeed, in the olden phraseology, which has caused the religious world to bristle, things, and when I use the term Spiritualist, you find that it is "hard to enter the king at all points with door lines and declarations, is it use it in its broadest and most comprehensive dom of heaven." to be traced to the fact, which they have per sense. I by no means refer to that man (or wo- This is all natural; it is reasonable, for the celved, that hat the minds of the people have man) who has simply found out that there is a closy has not been able to make it plain why celved, that has the minds of the people have man) who has simply found out that there is a close to the observation of condition in which he can put himself, man should deny himself for a fellow. He has

tives are not dead, but alive, and interested in the last new book, and the latest rise and fall in stocks. Great as this knowledge is, it does not constitute a true Spiritualist, but only a believer in the phenomena of Spiritualism. Persons adapted to this condition adhere to every sect, and creed, and party; they constitute the rank and file of the irreligious and unspiritual army of the world. It is these persons who have impregnated the spiritual atmosphere with an element which clings so close to earth, and earthly things, that it brings mildew and blight; which renders them incapable of comprehending sentiments which exalt the soul which bring to it those superb flights of faucy which touch the pencil of the artist with fire from heaven, until the insensate canvas glows with divine truth, and a language more masterly than any speech : which weaves the matchless melody whose vast rhythmical sweep moves the bosoms of thousands with one accord: which gathers into its embrace love, heroism, courage, devotion, and imprisons them in the words of the poet which burn into the hearts of men for centuries upon centuries of time; nay, which utterly incapacitates them for knowing anything about that wonderful uplifting and outpouring of the soul, called prayer, which is as much an indestructible element in the spiritual man as is the granite, and gold, and marble of earth, changing forever, but never annihilated.

Prayer? Why, the patriot prays when he lifts his gleaming sword in the thunder and-carnage of battle, calling, perhaps, with profane lips, to his awaiting soldiery: "Now, comrades, advance and strike for your country !"

What a wave of sublime emotion, impregnated with a sentiment similar to that which prompts the prayer of the devotee at the shrine of his saint, rises from the brain of that devotee at the altar of his country! And it brings its response; for whether science recognizes the fact or not-it is only a question of time-there is swung out upon the spiritual world a cord of entreaty whereon rush to their country's service whole armies of the departed.

Prayer is a force. Science is vet to demonstrate this. Hitherto it has been used as a powerful weapon by superstition, crushing helpfood shildren and tausing avan strong men to tremble when subjected to its powerful influence. But when the torch-light of spiritual science plays upon its proportions, we discover that it has uses, like electricity and light, and that, in more ways than one, it may benefit and save man.

Ere long the "prayer gauge" of Tyndall will and hope, love and hate, are powerful operatives in the realm of matter. Where is or woman to-day who does not know that the way to keep the body performing its proper functions is to contrive to keep the soul serene? And how few there are who will deny that they are affected, largely and constantly, by -by the action of mind relieved of the earthly matter which only revealed it to the external vision.

What an imposing array of scholars one might bring forward to sustain the position that the researches of science, although taking such wonderful and tenacious root in the material form of life, have yet, despite the desires of the investigators, extended into a domain which they have been determined to ig nore, thus, strangely enough, leading the people on and on toward the wondrous source of being-God.

The greatest impediment now lying in the way of the world's rapid advancement and progress arises from man's narrow and cramped spiritual vision. Why, friends, if you fere all without fear, to tear from your inward sight the blinders which false customs, which erroneous thought habits, which selfish affections, which competitive tyrannies, which vitiated bodies have thrown upon you, and if you were to launch out boldly into the great ocean of spiritual life lying all around you, how soon you might obtain a rational conception of that which we denominate God.

We need again to propound the question: Knowest thou the Lord?" for he is not known more by the greatest than by the least.

How say you so? Why, you, my neighbor, you, my friend, have caught glimpses at times of "the Lord"-harmonious being; but startled by its magnitude and its brilliancy you have recoiled within yourself, your personal aims and needs, and so have checked the spiritual progress of the world.

I speak from experience. I recall, and I am not alone in the recollection, times when a wonderful illumination, superb meanings of life and of duty to truth and to my fellows poured in with resistless fary upon my spiritual being until I staggered under the awful pressure; and then, touched by the little devils of selfishness and cowardice and greed, I threw up with these a rampart between myself and the Lord." and the mortals around me went hungry and empty-hearted away.

Why is this? It is because you have not yet the spiritual strength to advance. You are appalled by the newness of the picture before you. You find it easy to drift with the tide of established opinions and oustoms, and when

reason has been given.

Ludicrous inconsistency ! For what would the world think to-day of a ship which should attempt to reach the West India Islands without chart or compass! To perform a successful voyage requires correct reckoning and ample equipments. This, theology has never had; but science is laying in her stores, providing herself with the necessary instruments, and thus, thoroughly armed, she is setting out upon her long voyage.

She says she is in search of truth, but she does not yet perceive that all truths are but effulgent rays streaming from the bosom of Deity. But, say the timid lookers-on-those who dread the travail of birth-but, although this appears to be the logical conclusion from your premises, how is it that anarchy, confusion, and dire dismay, and horrors unequalled, lie all about us in the light of to-day? How is it that things have such an air of desolation and distress in the religious world—that the people are rushing upon each other, in many parts rending each other like wild beasts? Ah! my friends, they hear the roar of the hurricane : they perceive the vibration of the foundation upon which they are standing; they look to a few leaders to extricate them, and these leaders. alas! have withheld from them the truth.

It is as though a doctor, fearing to startle his patient with the knowledge, with the information of his approaching dissolution, should send him, with surprise and a shock, into the new experience of another condition of existence. The spiritual doctors, however, are not actuated by as commendable motives as are their brothers, the physical doctors—regard for their patients; some have not pecked the shell of unselfishness and duty; some have failed to get clear visions of human responsibility, and sothey wait, while the delvers, the toilers in the earth, and on the hill-top, and at the desk, and in the laboratory work on and on, undermining the whole religious fabric whereon the multitude stand, meantime erecting a structure whose pillars are knowledge and experience, which shall be strengthened and augmented as the ages succeed each other in the cycles of time. Oh I no. the divine has never been withheld from the hearts of the people. Through all the darkness and doubt of every age there has been held aloft a little light—the light or the soul—to guide mankind deeper and deeper into the mysteries of being, and nearer and nearer those life giving realms wherein the inconceivable power, in its two fold existence. watches the evolutions and involutions of time. The mistakes, and blunders, and confusion. which have attended the pathway of the relighave a meaning other than burlesque. The lous world, are the natural result of the inmedical world has already discovered that fear fancy of the human race. The child-world has been looking curiously here and there at the manifestations of God, much as the infant about the appointments of his parents' house. satisfied that they exist, but unable to comprehend either their origin or import.

The sad results which have arisen from the ignorance of the world have at last awakened the action of mind in the matter around them | it to a sense of its insecurity, and it has determined to find out what lies outside of, or within, the realm of matter, animating and endowing it with life.

Had this not been so you would not have had promulgated that singular document of Roman effrontery, the Pope's Syllabus, with which he had hoped to intimidate the spirit of modern research-nor would you be reading so many sermons as you do to-day upon scientific reliaion.

Neither Darwin, Tyndall, Spencer nor Huxley would have been able to create such a commotion in the religious world as they have oreated, had that body been sufficiently spiritual to behold what scientific investigation will indirectly bring to light-spirit as substance, separate from its original, gross, visible form. True, this discovery will overthrow all former teachings of theology, but it cannot, by any possibility, annihilate God - God being the ocean to the river of individualized soul.

It is not long since the religious world refused to entertain science, because its tendenov was to overthrow all preconceived ideas of the supersensual world; now, by a strange transposition, science refuses to fellowship with the new spiritual revelation because it endangers its supposed reliable theory of cell evolution. Thus do we see, in the mighty universe, the constant play of opposing principles, destroying old theories and multiplying new facts, bringing us nearer every day than we ever have been before to a just comprehension of the Infinite Source; for having discovered that as we lay aside these bodies of matter we still have other bodies, and as we observe greater beauty and harmony in the outward universe, and as we perceive the indissolubility of love's tender ties and the great interblending of all truths, and as we stand under the full flow of light and heat radiating from centres of spiritual beings above us, we cannot certainly feel God any less in the soul nor have any less satisfying or sensible proof of the di-

Every experiment in the laboratory, every poem in the garret, every painting on the wall serves but to give expression to that unseen source which is continually drawing man upward and onward and inward toward justice. truth and love—the trinity comprising the Perfeet Being.

An experienced traveler says that in a sleeping-car the upper berth is cooler in summer, because there is more air stirring in the top of the car, and warmer in winter than the lower berth, because the warm air rises, and there are not so many draughts. He might OUT-PLATOING THE PLATONISTS.

A Texan has floored the Concord crowd, Sing high! and sing ho! for the great southwest; He sen! 'em a paper to read aloud,' And't was done up in style by one of their best.

The Texan he loaded his biggest gun
With all the wise words he ever had seen.
And he fired at long range with death-grim fun,
And slew all the sages with his machine.

He muddled the muddlers with brain cracking lore, He went in so deep that his followers were drowned But he swam out himself to the telluric shore, And crowed in his glee o'er the earthlings around.

ENVOY. Oh I Plato, dear Plato, come back from the past I And we'll forgive all that you e'er did to vex us If you'll only arrange for a colony vast And whisk these philosophers all off to Texas.

Spiritual Phenomena.

An Investigator's First Experience at a Materialization Scance.

To the Editor of the Banner of Light:

On Saturday, June 26th, in company with my brother-in-law, H-, I attended a private materialization séance at Mrs. Cadwell's, No. 242 West 39th street, in this city. Upon entering the house we were shown into the reception room, where we found a lady and gentleman ly the medium sitting on the chair, her head conversing upon the subject of Spiritualism. I gathered from their conversation that the gentleman was a firm believer, the lady not so well confirmed, and evidently seeking for more knowledge and light on the subject.

I must premise that we were all strangers to each other, neither H--- nor myself having met either of the others before.

After waiting a short time, there entered a tall, fine-looking woman, dressed in a half tightfitting wrapper. She spoke a few words of greeting to the others, and, turning, advanced toward H-, extending her hand, saying she was pleased to see him. He arose to meet her, and greeted her as Mrs. Cadwell, and, as he was seated beside me, I glanced upward, expecting he was going to introduce me, but he did not, and, apparently without having noticed me, the lady turned, when the gentleman before referred to remarked: "Emma and her mother are in the back room." She answered: "I will go in and see them." In a few minutes she returned and took a seat distant about three feet from me. As she advanced directly opposite to me I was struck with her fine personal appearance, and thought to myself that was a face I should know again wherever I might see it. I continued to look at her very intently, and was struck with a look that suddenly illumined her whole face, but that shone more particularly out of her eyes. The very look and expression of my mother appeared to me so a quarter of a century since.

My gaze seemed to rivet hers, and as she looked at me a shiver passed over her and she buried her face in her hands. This action occurred twice, when the gentleman on the sofa asked her if she felt cold or had taken cold. She said "no, it is the influence of this lady, (pointing to me) which I cannot shake off." Suddenly raising her head and looking me full in the face, she said: "Pardon me, madam, are you not a Roman Catholic?" The likeness on her face to my dead-and-gone mother had so unnerved me that for the moment I was unable to reply, and could only bow my head in acquiescence. On recovering my speech, I said: "I am very sorry if my influence is so unpleasant as to cause you disagreeable feelings." "No! no!" Said she, "not disagrapable but quite the contrary." I then asked her, "How could you possibly know I was a Roman Catholic?" "Because," sald she, "I see a nun standing beside you," and then added, "Will the lady allow me to shake hands with her? I should like to do so very much. I like you!" We both arose, and taking the hand which I extended, she shook it warmly, saying at the same time: "How do you do, Mrs. Devlin?" I looked at her amazed, because I knew that too." H- had not mentioned my name to any one there. "Am I not right?" she asked. "Is not that your name?" "It is," I replied, "but of a man, announcing that the old gentleman how did you learn it?" "The nun, who is be- had tried to materialize, but was unable just side you, told me," she answered. I would have questioned her further, but the gentleman here reminded her that the time had arrived for the appointed scance, when we were all invited up-stairs.

The room in which the seance was held was a large square room on the second floor. The furniture consisted of a marble-top table, containing a few books, heavy curtains darkened | Finally, H-went up to the cabinet, taking me the windows, some eight or nine chairs were placed in a semi-circle on one side of the room. The mantelpiece contained some photographs and other small ornaments. A chandeller hung suspended from the ceiling, one of the burners of which was lighted and covered with a tissue screen, giving, however, sufficient light in the oom to distinguish everything very distinctly and accurately.

The cabinet, so-called, consisted simply of a curtain suspended from a rod in an angle of the room. The room was made still lighter, the curtains of the cabinet were thrown back, and we were invited to enter and examine it, and assure ourselves that there was no possible way another, who was announced as Dan Bryant. for collusion or fraud. Indeed, I could not see that it was possible. The distance from the form. I observed he was not nearly so tall nor centre of the curtain to the angle of the solid walls of the room was not more than three feet, with but one door leading into the roomthe folding doors communicating with the front parlor. The only article of furniture in the cabinet was a wooden chair. I also noticed a pair of little shoes, and two or three playthings, which I was informed belonged to a child of the medium who had passed over about seven months ago.

Leaving the cabinet we took our seats, the medium also being seated on the outside of the cabinet, after which the light was readjusted, making the room about as light as when we first entered. In a few moments the medium arose, and with the galt and movement of a person stricken in years, drew aside the curtains, and entered the cabinet. (I would say here that the circle consisted of seven persons beside myself.)

Presently a deep guttural sound issued from the cabinet: "Ugh! Ugh! me Mollie!"

"Well, Mollie," said the lady manageress, " what have you to say?" "Ugh ! Mollie want to say she Catholic-very

good Catholio !"

After singing a verse or two of a simple hymn, the curtain parted, and there appeared the form of a woman clothed in white. The skirt came just to the ankles, the upper portion of the garment, fitted the neck closely, and a collar fell over the shoulders, knotted in front

with a narrow ribbon, or at least what ap-

peared as such. The arms were bare to the

shoulders, and the dress confined with a cornet-

ing below the hips, thus sharply defining the entire figure.

The form thus clothed stood a moment, and beckoning to H--- he went up, then returning to me said the spirit form wished to see me. I went forward.

"Do not be timid or afraid," said she; "I will not hurt you. Will you shake hands?" I took her hand, which, while it felt warm to the touch, did not have that soft, yielding touch of human flesh. Several other forms came out of the cabinet quite into the centre of the room, under the chandelier, the light of which was still further turned on, making everything perfeetly clear and distinct. I stood close to these forms, examined their features, noted their size and general appearance, and in every case found a marked difference.

One form, called the Angel-Mother (who claimed to be the mother of the medium), stood fully six feet in height, and large in proportion. This form, in response to a question from a gentleman in the circle, delivered a reply with a clear and distinct utterance of at least five or six minutes' duration, in choice and beautiful language. Before retiring she opened the curtain to its fullest extent, showing plainresting against the wall.

Then came from the cabinet to the centre of the room, one who was greeted as Lucille Western. After producing some very remarkable manifestations of spirit-power, she reëntered the cabinet, and, holding back the ourtains with both hands, appeared to sink bodily straight through the floor. Several other forms also appeared, holding communication with their friends.

Presently we heard a beautiful voice singing a Latin hymn. No one except myself in the circle appeared to recognize the language. I knew it immediately, by the words and music, to be one of our hymns in honor of the Virgin. By request it was repeated, and little Lulu (one of the cabinet spirits) said it was intended for me, and was sung by a spirit-nun who gave her name as Julia. Thinking back, I remembered a young girl by that name, who was the intimate friend, in life, of my sister, H--'s wife, and I also remembered that she had determined to enter the convent, but, as time and distance separated us, I had no positive knowledge that she had done so, yet, strange to say, about six months ago I heard of her death.

A form now parted the curtain, and motioning to H- he went up, and after some earnest conversation together he asked me to join him, saying: "This is Sarah; would you not like to shake hands with her?" "I know you," she said, speaking in a low tone, "and your sister, vividly that I thought I saw her again, although also. I like you very much, but I love your she had passed away from mortal vision nearly sister. She is very true and good. She does not believe in what you see now; but be gentle with her; the time will come when she will know and believe." She then seemed to vanish from before my eyes.

> After the singing of a verse or two by the circle, a childish voice in the cabinet said there was an old gentleman who was anxious to communicate with his daughter, who was then present. On being asked to designate her, the answer came: "The lady with the 'cry clothes' on. He says he does not like her to wear them; he never did like to see them."

As I was the only lady present dressed in mourning (my father having died the preceding February), and knowing his aversion to black garments, I was somewhat startled by this communication, as I was positive no one there knew anything concerning me. or any elecum-stances connected with me.

This same little voice said to H--: "I was up to your house at the wedding (he having had a daughter lately married), and you never gave me a piece of the cake." "Well," said he, "I will bring you a piece." "No, you need n't," answered the little one; "I don't want it now; saw the lady with the 'cry clothes' on, there, has been robbed. Margaret."

cabinet, broken at length by the strong voice then to do so.

"That," said H--- to me, "is Nelse Seymour, the cabinet control," and immediately the ourtain parted, showing the form of a man dressed in black. He remained in full view for some ten minutes, perhaps, during which time he conversed with those in the circle, answering such questions as were addressed to him. with him. He shook hands, asking me if I would not like to do the same. Extending my hand, it was seized with a force that to me felt quite human, hurting me so that I cried out,

Oh, dear !" "Excuse me," said he, "I didn't mean to hurt you."

Some one in the circle said he did not look like himself in the black coat. The curtain was closed, and before I could count ten, opened again, showing the same face and form, but clothed in a pure white garment. His appearance in this having been pronounced satisfactory, he disappeared, to be succeeded by I went up with H- to shake hands with this large as the previous figure, and shook my hand in a very quiet gentlemanly way. Neither was the voice so strong; it was just raised above a whisper, and of an entirely different intonation.

"I am in the same boat with you," said he, both of us Catholics, but I found no purgatory here. The only one I experienced was the difficulty I had at first to communicate with my friends; but I have conquered that now. You did not know me in earth-life, but I would say to you, lead a good and true life here, that you may go on progressing when you pass over. There is no distinction of Catholics or Protestants in the other sphere."

Having said this he receded from view, the curtain closed, and after a few minutes the medium came out looking quite exhausted, and the seance was at an end.

This is a faithful account of everything as it occurred. I have given the exact words, as spoken by these forms, of all I remember. Much more was said than I have recounted, but as the substance only remains in my mind, I forbear to write what would be only ideas clothed in my own language.

In conclusion I would say that while I belleved in Spiritualism, to a certain line, I was totally unprepared for the wonderful manifestations I beheld. I cannot and do not believe they were produced by any trickery or collusion, and yet the fact remains that I saw, spoke if we deafen our ears with disbelief? to and touched some half-dozen forms, all differing in size, height, and general personal appear-

ance.

shaped garment of a delicate blue color extend- what now appears so mysterious. At present, I can only say with Hamlet: "There are more things in heaven and earth, Horatio, than are

dreamed of in (y)our philosophy." M. DEVLIN. New York City.

[Not having personally met with the medium named, and knowing nothing whatever, save general report, of her séances or her powers, we publish the above account at the request of its writer-taking no responsibility in the premises.-ED. B. of L.]

Niterary Department

Written for the Banner of Light. SPIRIT-VOICES.

BY CARABEL CHOZIER.

[Concluded.]

What could I do? I could not tell "Grannie" anything of this, for she would make the good old doctor give me another dose of blue pill, and that is all it would amount to.

One night about two weeks after the Van Dorn murder, "Grannie" and I had quite a long talk in regard to our going to the city where she had a large bank account, and deposit the gold we had in the house. At first she demurred, for she would not be happy had she not lots of money at her fingers' ends. But I told her that it was dangerous, and as the police had failed in getting any clue to parties who had taken the Van Dorn, wealth, why, they were still at liberty to rob whomsoever they saw fit. And as we were considered wealthy in the little village, who knew; perhaps, it would be us next. "Grannie" shook her head, and was so worried that she forgot to have Margaret bring in her usual oup of tea. So we took our lights and went to bed, but I could not sleep. It seemed as if the room was filled with voices; some talking of the old "miser's" death. They appeared to be further away, but my mother nestled near me, and I could feel her soft cheek close against mine. I wonder now why I did not go mad with fear, though even now, at times, I hear that same voice calling me, "Dear Ruth," and sometimes I hear dear old "Grannie's" voice -but I will return to my story. My mother whispered in my ear: "You must begone from here; danger is near, my child. Go, go," and I answered. "Yes."

The next morning grandmother did not look at all well, she said that she did not sleep hardly any.

"Have some more tea, 'Grannie,'" I said at breakfast.

"No, child, I do not want any more. I dreamed of your mother all night," and the tears filled her eyes, while her dear withered lips trembled, and her soft white hands folded themselves together.

"Did you, 'Grannie?' what did you dream?' "Oh! I thought she was talking to me, and she seemed so worried, and was trying to tell me something, but I could not make out what it was.'

"Well, never mind, dear 'Grannie.' I guess the reason you did not sleep well was because you did not have your tea last night. Now, Grannie,' cheer up, and we will go to the city. put all our pretty gold in the bank, stop at that nice hotel' where we have such comfortable rooms, and have a real jolly time."

"Yes, yes, I know what your jolly time means, vou sly little puss."

"What does it mean, Grannie'?" I said, glad to divert her mind from her unpleasant dream. "It means new dresses, ribbons, and all such silly things." Then we rise from the table, and go to her pleasant snug "keeping-room," and discuss our contemplated journey.

That night I did not hear any of the voices, and the next morning we went-gold and all. We were there just four days when "Gran-I only wanted to let you know I was there. 1 | nie" received a telegram : "Come home. House

The paper flutters i An interval of silence now occurred in the full length of one minute "Grannie" is dumb. "Well, well! of all things, this to happen to me!" said grandma, wiping the perspiration from her face.

I read it, and knew why I was sent from home. "Ring the bell, child, and—here, here I get me my bonnet, and-oh, dear! I wonder how soon we can get home! Goodness! was I ever so

flustered in my life?" The porter answers the bell and tells us we can leave for home in forty-five minutes. We fly around and pack our things, grandmother doing more to hinder than help, and at last we are ready to start. I look at "Grannie" to see if she is all right, then I burst into a laugh, for her bonnet is on so that the veil falls in back, and the milliner had designed it to fall over the face. Her glasses were on upside down, and she had one of my gloves, trying to make it fit her hand, which was much smaller than mine.

"What are you laughing at, you silly child? Do you think this a proper time to smirk?" "Oh! Grannie," I gasp, "just look in the glass."

She does, and her laugh rings out clearer and

louder than mine. We arrive home and Margret meets us at the

gate with her face as white as cotton.

"You see, misses, I went down to stay with my sister last night, seein' as how her baby was took down with the croup. This morning I came back, and found the house-well, just as you see it. I left it for you to see, so as

you'd know what them villains had done." We entered the house, and there was everything scattered about, just as the thieves had left them. The old mahogany desk was split and broken. "Grannie's" room was topsy turvey. The bed clothes were about the floor, for I presume they had thought grandmother had treasures hidden in the sheets. All of the every-day silver was gone, and everything that was portable, and of any value. But grandmother was a happy woman, that she had taken my advice, and left her hobby, in the shape of

money, in the bank at C. Two days later the robbers were found, much to every one's joy.

After that the voices grew less and less, until befall my family or myself, I hear my mother's voice in words of warning.

I know that there are scoffers of any such thing, but to me it is a reality, and I firmly believe that we live hereafter as much as I believe we exist here; and I know that at times our lists—the use of the word "control" as applied dead are given the power to return to us, if we to a spirit, and the idea that it implies. To be will allow them. But how are they to be heard under the "control" of another mind, how-

ing in size, height, and general personal appear—

City Bells (pointing to a wild blant by the wayside) ance.

Weed." Charles (Country Country Seri Light of History destricts and all the state of 28. See Man State 1. 10. 10. 10. Lead to control of the Lander of the Control of

The Rebiewer.

NICHOLS'S HEALTH MANUAL; Being also a ME-MORIAL OF THE LIFE AND WORK OF MRS.
MARY S. GOVE NICHOLS. By T. L. Nichols,
M. D. 8vo, cloth, pp. 452. London: Published by the author.

A book that will interest nearly as many readers on

this side of the Atlantic as upon that where, for more than a quarter of a century, the subject of its blographical portions lived and labored for the improvement of human conditions. In 1810, in a New Hampshire town, Mary S. Gove entered the sphere of earthly existence, the early years of which she describes in a brief autobiography that forms the first chapter of this volume. In the autumn of 1838, being then in her twenty-eighth year, she began her public work by giving a course of lectures on anatomy and physiology before the Boston Ladies' Physiological Society, which gave such great satisfaction that a second course was called for and given, followed by others in various New England towns. The fame of her tri-umphs reaching New York, Philadelphia and other cities, she became the recipient of invitations to those places, which she accepted, in every instance filling her engagement with great satisfaction to her audiences, which in New York filled Broadway Tabernacle, then the largest public lecture hall in that city, to repletion. This was not done without encountering much opposition. She was then but twenty-eight years of age, and the appearance of a woman upon a public platform was an anomaly. She was attacked virulently and shamefully; words were attributed to her she never uttered, and lectures she never gave. Only those who experienced the vicissitudes of a reformer and progressionist in those days can, in these comparatively liberal times, realize through what seas of grief and per secution they passed who were pioneers in bringing to public recognition the fact that the dissemination of knowledge and the inculcation of true and virtuous lives is not to be trammeled by any limitations of race or sex. The history of the labors of Miss Gove at the outset of her useful career, as given in this book, will be read with deep interest now, and with still greater, mingled with feelings of surprise and wonder, by future generations.

The lectures of Mrs. Nichols (then Miss Gove) chiefly related to the health of women, and through them of children. They were eventually published by Harper Brothers, in a duodecimo volume of three hundred closely printed pages. Of this volume Mr. Nichols gives a review, presenting the leading portions of each lecture, which, together with similar extracts from her subsequent writings, mostly published in England. and chapters of like nature from the repertoire of his own large experience, constitute the "Health Manual" designated on the title page.

Notwithstanding Mrs. Nichols was a born seeress in her perceptions of character and condition, and her foresight of the future, she entertained at the time of the advent of Modern Spiritualism a strong repug nance to it. As an illustration of her powers of prevision, it is mentioned that previous to commencing her public labors as a health reformer, she, while pros trated by a serious illness, saw what appeared to be a scroll or sheet let down before her, on which was written a prophecy of all the more important events of her life, which as the years went on was fulfilled to the letter.

But it was impossible that a truth so potent as that which came rapping at the door of human understanding on the 31st of March, 1848, persistently doing so month after month, should fall to attract the serious attention of a mind like that which Mrs. Nichols possessed. In 1850, herself and husband then living in New York, she visited the then well known and very effective medium, J. B. Conklin, and became convinced that means of communion with those whom the world denominated "dead and buried" actually existed; and of these Dr. Nichols and Mrs. Nichols availed themselves whenever an opportunity subseqently presented itself. Of this Dr. Nichols says:

qently presented itself. Of this Dr. Nichols says:

"We became satisfied, by careful investigation, both in America and then in England, of the objective reality of spirit manifestations. We saw. heard and fell the bodies of materialized spirits. Men trained to scientific investigations like Prof. Hare in America, Profs. Crookes and Wallace in England, and Prof. Zölner in Germany, have published full and illustrated accounts of their investigations, which leave no room to doubt the reality of the phenomena. As to its value, that is another question. Every fact has its value; it is an element of science. The one thing proved beyond all doubt by the facts of Spiritualism, is that the individual man survives the death of the body. It is certain that we live on—it is rendered probable that we shall live forever. Spirits do exist, and under favoring circumstances they are able to prove to us their existence, to write messages, to speak to us, to appear again in bodily form, and let us see, hear and feel them. It is not easy to overestimate the importance of such experiences."

It cannot be expected that in these columns we can

It cannot be expected that in these columns we can find room to give more than a brief view of a book which, like the one under notice, is in itself a full library of good thought, wise counsel, valuable suggestions, and solid instruction on matters of vital impartance to the whole of mankind. We must, there-fole, refer our readers to its attractive pages for further knowledge of its contents, with the assurance thatka studious perusal of them will result in an increase of that wealth which they can enjoy in this life, and take with them to add to their possessions in the life beyond.

Misunderstanding Corrected.

To the Editor of the Banner of Light:

I notice that one of your correspondents, writing from Keckuk, Iowa (BANNER OF LIGHT of Sept. 4th), takes exception to an idea which she understands me to express in my recent article on "Public Mediumship," namely, that "the control [meaning, doubtless, the controlling spirit absorbs the mental and physical strength of the medium," or, as otherwise phrased, "consumes the medium's normal powers."

Permit me to assure your correspondent that this is a misunderstanding. A careful reading of my essay will show that I made no such statement. What I said was, that, in its exeroise, "every phase of mediumship, like every other form of activity, requires more or less expenditure of the nervous and vital forces." This refers to the generally understood physiological law that all action, either physical or mental, is attended by some expenditure of force; and this, it was stated, if not excessive, is generally a benefit rather than an injury. This surely does not imply that "the control." or controlling spirit, absorbs or consumes this force. It is, no doubt, largely absorbed by the recipient of the communication given, or the healing power imparted, or whatever may be the form of activity. All mediums may not be conscious, on all occasions, of any depletion from this cause; and the expenditure, as I said, may be and is in many instances compensated. from some source. Nevertheless, in other cases (as this young medium may yet learn from her own experience), the sense of exhaustion is unmistakable, and its results, if often induced, may be ruinous to health.

It is doubtless true, as she partly intimates, that the harm to mediums comes generally through contact with uncongenial, gross, unspiritual and hard-headed mortals, with many it was a rare occurrence for me to hear them ; of whom a public medium can hardly fail to but always before any misfortune is going to meet—and hence the need of caution; yet some spirits who attempt to "control" are neither intelligent" nor wise as regards protecting the health of mediums.

Let me add that I do not like one thing which is now becoming so common among Spiritualever intelligent, exalted, or wise, is surely not the highest condition for an intelligent being, though it may be useful temporarily for important ends. Many mediums are not "con-trolled." They are impressed or imprired; or

they see, hear and feel with clarified senses, but have meanwhile conscious possession of their own faculties, and can judge and act for themselves in relation to whatever is presented to them. This is obviously a far higher and more desirable condition than that of subjection to "control" either conscious or unconscious. Let us "seek earnestly the best gifts," and the wisest use of them. A. E. NEWTON. Arlington, Mass.

[From the Golden Gate.]

Spiritualism Known to the Indians of the Ohio Valley a Bundred Years Ago.

Ago.

About 1763, Jonathan Alder, then about eight years old, was captured by a wandering band of Indians, in Virginia, and conducted across the Ohio River to the home of the tribe, which was then on the north bank of the great Miami River, and now in Logan County, Ohio. So said Jonathan Alder in his journal, which Henry Howe quotes in his history of Ohio. Jonathan Alder stayed with the Indians until the treaty of Greenville, in 1795, when he and all the other white prisoners of the Indians were, surrendered, according to the conditions of that treaty.

were surrendered, according to the conditions of that treaty.
Alder was, when surrendered, about twenty-four years old, and had been married, according to the Indian forms, for some years, and had a family by his Indian wife. But he said they did not live well together, and, after the treaty, parted, and his wife and Indian family moved West with her tribe.

During the time he lived with the tribe, and after he was married to his Indian wife, he was raken into their confidence, and became as one

after he was married to his Indian wife, he was taken into their confidence, and became as one of their principal men, was consulted as a chief, and attended all their councils. I am indebted to the late Henry Alder, the son of Jonathan Alder, for what I am going fo relate. Jonathan Alder never learned to read or write, and Henry Alder, his son, became his amanuensis, and wrote at his dictation his journal. Henry Alder I knew well, and learned many things about his father's captivity and life among the Indians which have never been published. His journal was never published entire, and

the Indians which have never been published. His journal was never published entire, and was separated, mutilated, and finally loat.

As he related: after he had gained the confidence of his tribe, at certain times the select men would go aside into some deep and dark glen of a moonless night, join hands in a circle and sing, and that their spirit friends would come and sing with them in audible voice.

Henry Alder tried, he said, to remonstrate with his father against writing such an account in his journal, as no one would believe it, but he ordered him peremptority to write it, as it was the truth, whether any one believed it or not. Thus we see that Spiritualism was known and practiced among the Indians in the Ohio valley nearly a hundred years ago.

T. J.

London, O.

The American Social Science Association.

To the Editor of the Banner of Light: The following is embraced in the report of this Association, which has just closed its proceedings at Baratoga Springs, N. Y.:

atoga Springs, N. Y.:

"Mineral Water at Home and Abroad, was the subject of an address by Dr. Titus Munson Coan of New York City. Dr. Coan emphasized the fact that all such vaters should be drank judiciously, and under the direction of physicians who have made a study of them. Treatment by mineral waters, both at home and abroad, is destined to have a great extension within a few years, and he believed that that treatment is to take on a sort of reciprocity or international character as our admirable native waters become better known abroad. In conclusion, Dr. Coan said that the mineral springs of our own country and of Europe are among the most valuable means of cure in chronic cases. They will bring relief and cure after other remedies have failed."

The above address seems to be a step in the line of

The above address seems to be a step in the line of monopoly for the Regular medical practice. How would it suit the visitors at Saratoga Springs to be obliged to be examined by some Regular physician, and have their cases registered and a certificate issued allowing them to partake of such and such waters, and no other; also be obliged to pay a fee for such a certificate?

If it is ascertained that the waters will bring relief and cure, after other remedies have failed, as Dr. Coan declares, what is the need of going through the red tape of drinking waters under the direction of physiclans? Why not let it remain as it is-a subject of individual and practical experiment by the party most deeply concerned? For the sake of our common humanity, let these mineral springs be kept free from falling under the interference and control o' so-termed regular M. D.s, since medical restrictive laws are on the statute books which prevent "irregu-Cox. lars "from practice.

Verifications of Spirit-Messages.

FANNIE BROWN. In the BANNER OF LIGHT of Sept. 4th I find a mesage from Fannie Brown, which is correct. A year previous to her death I spent a few days with her parents in East Boston (cousins of mine), and thought Fannie was a very pleasant, bright girl. The last day of her life, as she was returning from school, on crossing the railroad track she caught the heel of her boot in the rall and fell, and the care passed over her, taking off one leg, and otherwise so injuring her as to cause her death. She was an only child.

A few years previous to Fannie's departure her mother lost a daughter fitteen years of age, who, in her dying hour, called attention to a spirit friend standing near, presenting a bouquet of flowers to her mother, saying: "I came to accompany Becca (Rebekah) over the river."

Respectfully, MRS. M. S. SEARS. 29 Quincy street, Somerville, Mass.

JOEL W. BANDALL.

In the BANNER OF LIGHT of Sept. 11th. 1886, is a communication from JOEL W. RANDALL, of Boston. He is my wife's uncle, and I knew him well, and I should have known it was him even if he had not signed his name. He was a very successful business man, and honorable in all of his business transactions to the very letter. His place of business was 9 North Market street, Boston, a business commission merchant. A message from him I have desired for a long time, and it was received with much pleasure. Long may your medium live in earth-life to afford us poor mortals such welcome treats.

Yours respectfully, G, P, HEBRICK. Augusta Me.

Pompeian Cleanliness.—A recent letter from Pompeli to the American Architect says:

"One thing is difficult to conceive without seeing it, and that is the gorgeousness of the interiors of the private houses. The colors are now faded; the columns are broken; the mosaics of the floors are generally nearly destroyed; the fountains do not play; the flower-beds are destitute of flowers; yet, even as it is, one is continually amazed by the brilliant effect of the interior vistas. In one house the view from a triolinium across two courts, both surrounded by gayly decorated Corinthian columns standing before walls painted from top to bottom in a variety of colors, is really dazing to the eyes. The old Pompelans lived in a rainbow atmosphere. Another striking thing is the absolute cleanliness. You may say that the dirt has all been taken away by the Italian government. That is true; but it is quita syldent that, in the old times, it never was there. Our modern houses are not made to be clean as were the Pompelan residences. The walls, the floors, every corner of their homes were finished with the most admirable workmaniship. In their rooms no plaster ever fell, for it was of such excellent material, and so well put on, that it soon became like marble. They had no wooden walls, no cracks where dust could penetrate. Water for cleansing was found in avery part of the house, and ran off through perfect drains. All the tables and bedstads were of marble or bronze, and even the well-curbs and the borders of, the flower beds were of, hewn stons. Hygiere must have come against was to get a typhoidal attack. The only of his course against was the supplying and one of these carried history and inserting to diseases he could not provide against was the supplying and one of these carried history.

Written for the Banner of Light. MY WORSHIP.

BY GENA SMITH FAIRFIELD.

In the temple of Nature I worship, The old forest green and grand; It seems far more solemn and holv Than a church made by mortal hand;

And the music of wild birds that twitter, The soft wind that sweeps the lyre Of the swaying, trembling tree-tops. Sounds sweeter than organ or choir.

Here is peace passing man's understanding, Which Nature is breathing around: The indwelling God-power touches, The Divine in me it has found :

And my soul is thrilled responsive While selfishness sinks to rest; I would bring all the weary and troubled To Nature, in love to be blest.

And I know mortals worship too often A being that's foreign from God. Boul-blinded by creed, form and ritual, And the promise of saintly reward.

Not perceiving His quickening presence, That filleth the spirit with love, In man and in Nature expressing All goodness on earth and above.

Oh! then worship in spirit, in kindness, And seek out the truth everywhere, On!" love one another "- that living May be in itself purest prayer.

Banner Correspondence.

New York.

DUNKIRK. - Mrs. S. E. Warner Bishop writes: Once more I forward a few words concerning our cause in the places I have labored the last year. The Wisconsin State Society, and its efficient workers, are ever marching on. I attended Nemoka Camp, Michigan, as speaker through its continuance. Its locality and grounds possess all the qualities requisite to make the camp a grand success, provided the Spiritualists of the State give it the pecuniary aid it needs to build and beautify it. . A few have worked early and late; others seem waiting to see if it can live and thrive without them, with the proviso that when success is established they will come and bless the camp with their help and presence. But it will succeed The angels and many earth-workers are coming to the front, and I trust all lovers of our cause in the State will be present next year with souls full of love. and what of wisdom and material aid they can spare.

The meeting this year was a perfect success. The speaking was more than usually good. Mr. Kenyon Mrs. Wolton, Mr. Burnham, Mr. O. P. Kellogg and myself all spoke at the times appointed us. Mr. Burnham gave three or four fine lectures, speaking to thoughtful minds of nature's means of growth and perfected life. Mr. Kenyon, with earnest, philosophpower of all life. Mrs. Wolton improvised some beautiful poems upon given subjects, and also gave many beautiful thoughts. Dr. Charles Andrews came at the last hours, and in his own instructive, genial manner gave us prose and poetry. And the angels, through my brain and lips, gave the people, in the fullness of their love and thought, the best they could, and I was glad to be so used for the uplifting of humanity. There is much I would like to say of all the good workers and the work, but time and space forbid. Mrs. Proctor, a medium from Detroit, came on the platform, held her hand up, and it was filled with oil gathered from the atmosphere by her guides. I was told she had made some fine healings of inflamed eyes and other infirmities with oil thus gathered.

From Nemoka I went to Cassadaga, where I was engaged to give two lectures. I found all things in harmony there and work going on for further improvement of the grounds. Mr. E. W. Emerson was there, doing a most wonderful work in giving to the large audiences tests that reasoning minds could not reject. May his days be many and full of success to the cause and to himself. He appears to be filled with earnest love of the truths the angels present through him to waiting souls. A. B. Frencii gave some of his very best lectures, and the readers of the BANNER know what that means. His true manhood and a genial face looking out to the people, warmed by a true soul, tell always for good. His address Memorial Day, on William Denton, was an effort of loving sympathy and appreciation of our beloved brother whom we all regarded as one of the very best workers for science and spiritual truth. Eves were full of tears and and uplifted memories of our noble, arisen brother who we know is working on the minds of earth's people with power from the world whither he has gone.

In closing I wish to say that I may be addressed at Dunkirk, N. Y., until further notice. I desire to engage all my time for the lecture season, and shall be glad to receive calls from the East or from any portion of Ohio or Pennsylvania. I am anxious to make a change from West to East and South, because I feel good will result from my so doing. Let me also say that it is a feast to the soul to listen to Sister Lillie's grand utterances and to Mr. Lillie's sweet singing. It did me good to see and feel two souls working in such tender unison for the good of the world. Angels ever bless them, is the cry of my soul. My permanent address is Cedar Grove, Wisconsin. May the good BANNER continue to bless the world in the future as in the past."

SARATOGA SPRINGS .- A correspondent writes that J. Clegg Wright's recent labors in this place were productive of great interest among the inquirers concerning, and marked satisfaction on the part of bellevers in the spiritual dispensation. The reports of the Daily Saratogian, and other papers, were fair. and impartial. "I have no hesitation in declaring that there have never been two more eloquent and philosophical lectures delivered in Baratoga Springs on the law and philosophy of Spiritualism." This was Mr. Wright's first visit to Saratoga Springs, and during his stay he received courteous attentions in the way of sight seeing, etc., from John Johnson, Esq., editor of The Eagle, Dr. King, Harvey Lyman, Peter Thompson, and others.

ORBER OENTRE .- D. M. Duniap writes : "Having been a subscriber and reader of your paper for years, I wish to give in my testimony as to its value. It has in truth been a Banner of Light to me, for from its pages I first learned of the beautiful truths of the Spiritual Philosophy. Rrom reading I was led to in-Yestigation, and have become possessed of knowledge. It up to a higher standing in life.

that I would not, exchange, for worlds... There pare the property of the happy? This question might quite a goodly number of professed Spiritualists in be answered in an infinite variety of ways, suited to this county, but from their scattered condition. I suppose the professed society and not public me appropriate for, some would not apply to others. In dium. I think a good fest of trance medium would and an excellent opening here for work, and if any seeing this should feel like undertaking to sow a little

can to further the cause. See all the syndmone to We hold family sittings, and receive many messages from our loyed ones gone over to the other above. which are sufficient to satisfy us that our friends are not dead; but living, and that they are just as loving— ever waiting and watching to do us good—as they

were while here. ::

We have good reason to believe that one of our lamily is being developed for trance speaking, and we tipping. It is my wish, as it is that of others, that you live many years yet to keep the BANNER waving, a light to guide many, as it has me, to the truth."

Connecticut.

HARTHORD .- A correspondent, "B. D.," writes : The lecture by Miss B. W. Kelley, on the morning of Aug. 28th, at Lake Pleasant, was characterized by scholarly finish, a depth of thought and research which in so young a lesturer was quite remarkable. The theme, 'What is the True Religion?' was treated. In a broad, catholic spirit, which ever gives the su- and unselfish living. Spiritualism shows us no royal Dom's Recuments Fills are a sure cure, soc.

that every religion is the true religion, inasmuch as each creed meets the requirements of those who submind is developed to a more advanced point: that the error in the past has been an insufficient recognition of the wide diversity in the requirements of different minds. Let the grand difference between our religion and the religious of the past be that, while theologians have set the seal of everlasting silence upon their creeds and conceptions, we keep the gates of our souls ajar, that new truths may enter as welcome guests, daily and hourly."

Bringing to the field literary attainments of a high order, supplemented by a fine voice and a pleasing appearance, I predict for Miss Kelley a future of wide and brilliant usefulness."

Massachusetts.

NORTH ADAMS.-James M. Rogers summarize and criticises as follows the Biblical story of the "Fall of Man": "Man was placed in a Garden and told he could eat of all it contained, excepting the fruit of one tree, and solemnly warned that the day he should dare to eat of that tree would witness his death. He did eat, he did not die; but that eating disclosed a second interdicted tree to preventhim from partaking of the fruit, for which he was expelled from Eden! God drove Adam from the Garden, and placed cherubim and a sword which turned each way to keep the tree of ille! Had Adam died as he was told he would, his death would have been the end of the race of man-That he did not die was shown in his having been driven from Paradise. He did not die spiritually, because Christ suffered to save him from endless punishment. Can a being not immortal suffer eternally? His disobedience, then, led to neither form of 'death,' but simply unmasked another forbidden tree; to prevent him from eating of that one, he was driven from Paradise. Despite cherubic guards and turning sword, man still remained immortal! Does any common tradition show a more clumsy substitution of one thing for another than this? Where was this imaginary Paradise? Where is it now? If a local place, some one should be able to put his finger on the map of the world, and say, surely, it was here. What has become of the 'four rivers'? If their waters were dried up, the courses where they flowed would remain. If per-fection and superlative beauty controlled them, and was lost through the disobedience of man, how is it, then, that every year adds 🛊 richer flavor to fruit, and more beautiful and varied dolorings to flowers?"

WORCESTER .- Thomas W. Sutton writes, Sept. 13th : "At a private seance held by that reliable test medium, Edgar P, Howe, (of the firm of Elkins & Howe, fewellers, 550 Main street, this city,) on Sunday evening, a spirit manifested himself, who gave the name of Robert Dunning. He stated that he was one of the crew of the whaling bark 'Flora'-Captain Lawrence; that the vessel was crushed in the ice in the Arctic Ocean, in 1879, and all hands were drowned; he said that he was formerly a resident of New Bedford; that his mother, Mary Dunning, still resided there : that she was old and fast nearing the change. and he requested that this should be published in the BANNER so that it might meet her eye before she passed away, and thus brighten her remaining days, and bring to her a knowledge of the life beyond upon which she soon must enter. If any of the BANNER readers recognize the spirit, they will confer a favor by acknowledging the fact through its columns."

MERRIMAC.-A letter to which is appended the names of Mrs. Rebecca Jones and William Jones certifies to a remarkable cure of herois, of twenty years' standing, by Dr. M. V. Thomas of Boston. The writer says that during that long period life was suspended, as it were, by a single thread that any trifling incident might sever: and that others who may be suffering in like manner may find relief, the fact of the cure is

BOSTON .- W. N. writes: "On Sunday evening Sept. 12th, Mrs. Dr. Wright delivered in Eagle Hall a short and instructive address, setting forth a few salient features of the Spiritual Philosophy. Afterward Mr. T. Roscoe, of Chelses, under the influence of his guides, gave a practical demonstration to the audience of the power of spirit over matter. A committee having been formed, chosen by the audience, consisting of Dr. U. K. Mayo, Mr. Loomis C. Hall and Mr. Munroe (the latter described himself as a skeptic), the medium stepped to a table in front of the platform and deliberately took off the porcelain shade of a kerosene lamp which had been lighted three quarters of an hour, with which he perambulated round the room, to the evident surprise of the greater bulk of the company. Notwithstanding the intense heat of the article, no effect injurious to the medium seemed to be produced This experiment he supplemented by placing his hands for a short period, and repeatedly, in the lurid flames emitted from burning alcohol. The gentleman tnen insertea sewing-needle in his left hand between the thumb and the first finger, then through the fleshy part of the right cheek, and finally through the lobe of the left

The committee subsequently testified to the genuinchess of the phenomena, informing those present that they would not, on any account, submit themselves to a similar ordeal. On the other hand, Mr. Roscoe avouches that whilst under such conditions he simply experiences the most pleasant of sensations."

to di E Kansas. BRONSON.-A. H. Nicholas writes : "It is questionable whether many in quest of happiness really know what it is, or what they are seeking. Through : whole life they press forward eagerly for that enchanting object, and die at last usually further from it than when they set out. The truth is, that in this life there is no unalloyed, no absolute happiness. The bitter comes with the aweet. It is by contrast that we know good from evil, and can appreciate either. We were placed here to gain certain experiences, to qualify us for a just appreciation of a higher plane of life. The state in which we find ourselves is the best state in which we can exist with a reference to all future re-

Much of our unhappiness is the result of taking wrong view of things. The same world is about both the misanthrope and the philanthropist; but to the one it is a perpetual cloudland, full of darkness and hate; to the other, a giad scene of brightness and love. Every good gift that God has bestowed upon man has been abused, and will be until the human heart learns to understand its uses.

It is not given to humanity to walk always through flowery paths of ease... Sometimes a severe ordeal is necessary to the soul in order to burn out its dross and refine its pure gold. The gloom and troubles are sent for a wise purpose, to educate the soul, to bring

numerable, forces and instrumentalities; are at work, teaching mankind what to do to be happy; a few rules will be of general utility. Keep thyself in harmoniof the good seed in this vicinity, they can find a home ous conditions, mentally, physically and spiritually; with me, such as Lhave, and L will gladly do what L abstain from every will habit; cultivate good habits; can to further, the cause. follow the purest and best teachings that come from the higher life. Do right, work well be usefully employed; seek to promote the welfare of your fellowbeings 4s well as your own interests; labor for the advancement of pure and true principles; seek such phraults, company and literature as will elevate and improve your mind. The soul is most happy when it is learning and accomplishing most. Life is for the soon hope to hear from the other world by a more did most part. what we make it. Persons are counted rect mode of communication than rapping or table. worthy or honorable seconding to what they endure and accomplish for a good cause, as well as in view of their own personal merit. The good man is estimated according to the amount of good he does for himself and his fellows. To win the world's applause and being called great does not fill the cup of happiness; to be great in deeds and words, to engage in the noble work of helping our fellow creatures, constitute the highest honor.

Spiritualism comes not to give free salvation to every soul, for every soul must work out its own salva-

premacy to conscience in the individual. She claimed | road to heaven, but rather one of hard work, self-reliance and stern devotion to duty. It opens a grand field to us here and now; recognizes law in all things, scribe to it; when it ceases to satisfy the individual and shows that obedience to law is the only way to happiness. It is our privilege to secure what there is of happiness for us consistent with mortal life, and we live beneath our privilege when the general course of life yields misery or inharmony.
Sometimes we hear the remark, Life is not worth

living,' or 'Life does not pay.' Such expressions do not come from the lips of persons who are living good lives. A life spent recklessly, or one devoted to evil aims and ends, does not seem to pay very well. Persons may think it pays to lead a bad life for pleasure or profit, but they are mistaken. They have no just conception of the great reward there is in right living. Let them turn away from an evil career and lead a better life, and then answer the question, 'Is life worth living?

What advantage is there in a reformation of life? Much every way. It makes life pay, it makes us contented and happy, and fits us for the enjoyment of the higher life. Heaven is begun on this plane, if we seek it and earn it. Wherever we leave off this life we begin the next, and what we gain in development, knowledge and spirituality will qualify us to begin the next more or less in advance of others. A victory over wrong, a good deed done shall never lose its reward. This should be to us all a most potent incentive to do our best in trying to live good lives in this world, for every good deed performed will carry us one step nearer a heritage of immortal happiness."

Kentucky.

NEWPORT .- "W. B. O." writes : "I want the power for independent slate-writing. I hold the slate every day one half hour, and often longer; the slate moves while I hold it, and I have been told the gift I so much desire will yet be mine. Can you give me any directions? Further, I would like to know whether spirits can correctly foretell the date of a person's decease, and what course it is best to pursue for the development of mediums in home circles?"

[We advise our correspondent to continue to sit as formerly for the development of his mediumship; perhaps it would be well to secure the companionship of some congenial friend, of opposite temperament, that a "battery" may be formed for the use of the spirits. It usually takes many months of patient sitting to develop slate-writing powers, and one will need to persevere for a long time to secure marked results.

To those forming home circles, as well as those who sit alone, we would recommend that the sittings be held in a well-ventilated, dimiv-lighted apartment The minds of those present should be free from anxiety and all perplexing cares, and no food should have been eaten for at least two hours before the séance.

Some spirits can predict the date of death of mortals they are interested in. Accurate information as to the length of time the nerve force and vital powers of an individual may last can be scientifically acquired by a learned spirit—but intelligences possessing such knowledge seldom impart it to those on earth whom it concerns, as they might be unpleasantly affected thereby.—ED.]

Illinois.

OHICAGO .- A correspondent, under date of the 25th ult., writes: "Since you have done much in be half of the Indians, and in defense of their many good traits, I venture to call the attention of your readers, to an article in the Public Press, wherein the writer says that the Indiana in their wild natural state, or rather in their wild natural purity, had neither churches nor priests, but they believed in a Great Spirit as their God, and their conduct toward each other was such as they naturally supposed he approved. The chiefs were their judges to decide all disputes of minor importance, and refer those of great importance to their council for settlement. Their governments were generally pure democracles. They had no grasping landlords, and no rent paying tenants. They thought the Great Spirit gave them the land and game for the common use of all. They had no distilleries. no saloons, no gambling hells; they had no police, no falls, no penitentiaries, and no pauper asylums or insane asylums, because they did not need any. They did not keep watchmen on every corner, as we do, to keep the people from robbing and killing each other, because there was no need of them. They had no lordly millionaires, and no starving tramps, because the law did not produce them. One-half of them did not toll like mill horses all their life to gratify the artificial wants of the other half. They did not spend their time in concocting schemes to gather in the products of other people's labor in order that they might live in luxurious idleness."

New Jersey.

"The Statistician Dupin has calculated that since the 'creation of the world' according to the Scriptures nearly 27,000 billions of humanity have died. How much is one billion? If you count one each second, it will require 31,709 years, 289 days, 1 hour, 46 minutes and 40 seconds to count it. And this you have to multiply by 27,000."

This near word.

This paragraph, which I translate from Vol. IV. of the Psychische Studien, of Leipzig, shows how supremely senseless is the course, followed by many of the literalists who worship the Bible letter. If true, there will indeed be stirring times when at the 'sound of the trumpet' these immense crowds, in addition to those yet to come, will be obliged to gather in the small valley of Jehoshaphat? --- and the 'judgment day' promises to become a rather protracted affair."

Rhode Island.

PROVIDENCE.-Wm. G. Wood writes: "Sept. 9th attended one of the evening seances of Miss May Scannell, 143 Carpenter street. There were sixteen others present, and we all received very satisfactory tests from our spirit-friends. She is also clairvoyent. and gives excellent descriptions of spirit-friends when they put in an appearance."

September Magazines.

VICE'S ILLUSTRATED .- An elegantly colored frontispiece representing a cluster of single and double tulips introduces a series of instructive and seasonable articles descriptive of indoor plant culture, including a few novelties, and a prize essay on asparagus. An illustrated poem, "What the Bees Sing," is an attractive feature, and an article on training and pruning vines will prove of value to; grape growers. Rochester, N. Y.; James Vick,

THE TRUTHSERRER.—The contents of this month's leave consist of a discourse by John W. Chadwick, of New York, upon "The Bible and Other Books in Public Worship"; an endeavor to set forth "The Good of Evangelical Religion," and to separate it from its "nontradictions, technical quibbles and repulsive horrors " . "A Heretic's Thoughts" and "A lision," by J. R. Perry—this last reprinted from the BANNER OF LIGHT, without giving due credit to our columns, an unintentional omission probably. London : Williams & Norgate.

THE INDEPENDENT PULPIT .- "The Development of Moral Character," is the subject of the opening article. This is followed by the usual variety of discussions upon matters of liberal faith, W. S. Bell continuing his papers upon "The Conflict Between Onristianity and Civilization," giving facts in substantiation of his claim that "the Bible and Christianity lie as insuperable obstructions in the pathway of progress," Waco, Texas: James D. Shaw, editor and publisher.

The surprising growth of the florists trade in this country is illustrated by the increase in New York.
On New Year's Day in New York in 1844 \$200 worth of cut flowers were sold. On the first of last January at that place \$100,000 worth were sold. During the year the sales in New York reached \$8,000,000.

A man in Chicago offered to teach a person to write

without the use of pen and ink-price of the secret

one dollar. The fools caught on. He replied, "Use a penell." Halo's Honor, the great cough cure, 25c., 50c. and \$1. Glenn's Eulphur Seap heat and heatifiet, 25 cts. German Corn Remover kills Corns and Bunions. Entire Hair and Walsher Dyo-Black and Brown 800. Married:

In Waukegan, Ill., Sept. 7th, Mr. John G. Ragan of Waukegan to Mrs. Maria M. Green of Malden, Mass.

Passed to Spirit-Life From his home in Groton, Conn., Joshua Buddington,

in the 69th year of his age. in the 69th year of his age.

Decoased was a firm believer in the Harmonial Philosophy. Having lived to the age of nearly three score years and ten, his sun has set on earth to rise more beautifully on the other shore, and enter the ligher classes, as his lessons of experience were many. He leaves a devoted wife and friends who will miss his physical presence; but the knowledge of spiritual things will be a comfort to the lonely companion in this life, and loyous will be the meeting in the other life, as he will be watching and waiting for the loved one as the gate which stands just sjar opens to admit her to the spirit home. His wish being that he last services be conducted spiritually, the writer officiated at the same.

S. J. S. WOLFE.

From East Pepperell, Mass., Sept. 15th, 1886, Mrs. Augusta H. Blake, aged 57 years.

[Obtuary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No postry admitted under thir heading.]

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siterance.

AT We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for perusal.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the Banner goes to press every Tuesday.

Banner of Fight.

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

Relief and Conduct.

Whatever the self-constituted ecclesiastical authorities may say about a man's professed belief, it all comes to nothing even in their eyes unless it results in right conduct. If, then, it is conduct that gives all the value to belief that it possesses, why should not conduct be held in the first esteem, letting belief and profession follow at their convenience afterward? Yes, but -reply the creed-holders-conduct is the procedure and fruit of belief, flowing out of the latter in place of going before it. We ask to know if that is the actual fact in the case. Are there not persons who lead perfectly moral and exemplary lives, that never troubled their heads about a dogmatic church creed, and in fact could not for their lives tell one creed from another by its distinguishing points? Of course there are. They would not live any better lives if they knew every creed by heart, and even attempted to follow them all. The fact is that morality, like the human conscience, is a practical matter wholly; we may indulge in as much speculation over it as we like, but it is all air and moonshine until it is reduced to practice, and becomes a visible thing.

It is with creed and conduct as it is with grammar and a language: the former is but the philosophy of the latter at best, and, therefore, should not be studied until after the language is practically learned. All grammarians are not of course superior linguists. So ought conduct to precede creed instead of coming after; when a person has first thoroughly it the writer gives a very vivid account of sions he has been deceived by communicating learned how to live as he ought, doing only manifestations of spirit-power-though not spirits concerning their identity. In one inwhat is right and just by himself and to others. it is time enough for him to devote such leisure as he may have to spare for looking into the cur- necromancy and similar supposed-to-be munrent and the past speculations of others in relation to human duty and the perfect way of performing it. If, now, the creed-holders and idolators of beliefs insist, as we are very certain | hopeless that it is not resorted to. He, like oththey will, that there can be no such thing as good conduct, in the moral sense, without a prior subscription to the tenets they are so ready to offer us, we are all-ready to answer them that if the world relied on profession in place of performance, the entire social fabric would fall in ruinous confusion in a very little while. It looks, on the contrary, to a man's conduct alone, judging his character from that, and letting him change the form of his belief as often as he will.

The better to bring the truth of the matter out completely, it is only necessary to advert to a fact which is of universal observation and very general remark, namely, that it is by no means safe to judge a man by what he professes or claims to believe, without taking his conduct into account as well. Many a man makes a loud profession of faith and thinks that is enough; his works give him no trouble whatever, save and except the trouble of not letting them betray him. Hence it becomes unpleasantly evident that conduct no more proceeds necessarily from belief alone than that it is possible for a person to learn a language by merely mastering or memorizing the grammar. It would be much better if so simple a matter, yet of such large social importance practically, were more clearly understood. The worst feature about putting creed before conduct is that it openly inculcates insincerity and teaches hypoorlsy. It tends directly to satisfy a person with what he says rather than to demand of him that he shall always and only be satisfied with what he does.

Still the theologians insist, however, that faith and works naturally go together. The fact, on the contrary, is that they do not necessarily. The rigid advocates for belief-holding declare that, at any rate, it is essential that a person should have some fixed form of belief other words, it may be used generically, as well before it is possible for his conduct to be moral. But here they go wrong again. As morality is wholly a practical matter, it is to be taught as much as anything else is taught. What are called its principles are simply the exposition of what the world has found to be practically best for the general and individual welfare. There is no such thing as a preliminary theory about it. We learn from the example of our parents and teachers what it is best to do and what to avoid; the why and the wherefore comes to us as experience begets reflection, and it cannot really come before. Moral conduct never was born of catechisms. People behaved themselves well or ill long before synods met and conclaves thundered. Platform-building and confessionmaking were after-thoughts, the work of men first rank are clairvoyants and psychologists the spirit-brother of the medium, who acted as agent boundaries if possible.

assuming to be leaders and claiming the right to keep the consciences of others.

The ecclesiastics may repeat it as often as they will, but it is not true either in logic or in practice that faith and works are so closely related, each flowing into and out of the other like a current, that there is any mutual dependence. All the facts go to disprove it. In other words, the philosophy of the thing fails to be supported by the phenomena. It would be very fine if it were true, beyond a doubt; but it is not true, and in no such sense is it true as to warrant the common assumption that a man must first believe in a certain way in order to make his conduct come out in the right way. It is easy enough to discover the real purpose of those who so strenuously insist on belief, that is, creed, before everything. They would by this means secure control of men's consciences, knowing that the rest is without serious obstruction for them. It is the ecclesiastical spirit seeking universal and unchallenged domination. It is an attempt, never intermitted, to overlay the human mind with authority, when the thing needed is to emancipate it from all thralldom and give it the largest liberty. In the ordinary affairs of life, if a particular class of men were to engage in work of this sort they would be thought at least selfish, and become objects of suspicion, to be avoided when not positively opposed; why should it be different in matters of morality, where good conduct is in the power of the individual alone, and is not to be traded off with a profession of belief that claims, through a priest, to be as good an article or better?

Conduct is all there is by which character can be judged; and that comes by teaching and example. Once get this fairly into the bed of the mind, and the creeds will knock at the door and rattle at the window in vain. Superstition will become impossible. Men and women, once freed from the tyrannical restraints of creeds, of which they really know little and about which they really care less, will act freely, and therefore naturally. Candor will supplant insincerity, truthfulness will drive out hypocrisy. There will be less slaudering and backbiting. People will not be judged at all by their professions, but wholly by their practices. What are professions and creeds good for, in fact, without good results? And if they fail in all cases to produce such results, they are not deserving of any part of the attention that is given to them. They should be strictly reliable or they are nothing. As mental speculations, always tinged with the colors borrowed from the mood of those who put them forward and induce self-constituted bodies of men to adopt them and proclaim them for authority, they may be tolerated, like everything else that possesses general interest; but as rigid rules of conduct, that after all do not govern the conduct and more generally have little or nothing to do with it, except to darken its course with the clouds of baseless fear, they are to be discarded by every healthy nature as the surest thing to induce both moral and mental disease and confuse life otherwise whole and happy with general inharmony.

Spirit Phenomena Among the Indians.

That the operations of those who are dwellers in what, for the sake of distinction, we term spirit-life, impinge with powerful force on and are closely related to the concerns of those who are inhabitants of this, is a fact that to every reader of the history of all past times and nations grows more apparent with every page he turns. The principles and phenomena that underlie and illustrate Modern Spiritualism are traceable through all that has preceded, as they truly are through all that exists cotempora neously with ourselves.

We have been led into this line of reflection more particularly of late by an interesting article in the September number in the Popular Science Monthly, from the pen of G. Archie Stockwell, M. D., upon "Indian Medicine." In designating them as such. He attributes the wonderful things he describes to conjuring, dane origin, but an attempt to realize, much more to prove that they do actually proceed from such a source is an undertaking so utterly ers in like predicament, simply accounts for the events by saying they do thence proceed, leav-

ing his readers to believe him, if they can. Though the manifestations of spirits the world over may be in their nature the same, they, as it is reasonable to believe, vary with the degree of intelligence of the operating spirits, and the nation, tribe, community or individual to whom they come. This view accounts for the wild and boisterous proceedings described by Dr. Stockwell as part and parcel of the practice of the medicine men; for the demoniacal scenes enacted among the most barbaric and illiterate of nomadic tribes, and for the semi-rational vagaries, the superstitious beliefs and ceremonies and manifestations of occult power through all the intermediate conditions and stages of advancement up to the purest and loftiest communions of mortals with spirits of which it is possible for man on earth to conceive. And yet we see in the incongruities of one the same power that is operative in

the sublimities of the other. Speaking of the general belief of the Indians, Dr. Stockwell says they "supposed the world and its circumambient ether to be permeated by spirits, good, bad and indifferent, who determine the fortunes of men and regulate the phenomena of Nature in accordance with individual will and fancies; and who also bear some mysterious and indefinable relationship to each other, and to one 'Great Spirit,' or Supreme Power, who figures under a variety of guises and titles, according to circumstances and surroundings, such as 'The Old Man,' 'Nine-bouzche, 'Si-ce-ma-ka,' 'Kitche-Manito,' 'Great Manito,' etc. Manito, Manit, or Manitou, however, is not an appellation alone singular to the Supreme Power, but under certain conditions is equally applicable to any and ail spirits; in as specifically."

Passing over the descriptions of methods adopted by the Indians for developing the gifts, powers or qualifications indispensable to one who aspires to be a medicine man, which course of preparation is said to be "long and arduous, beset throughout by trials and stumbling-blocks calculated to tax to the utmost the patience, faith, endurance and fortitude of the candidate, and to betray the inner consciousness and latent foibles of the individual." together with the rude and often unseemly practice of the fully developed, we find many things similar to what our readers are familiar with.

"All medicine men," says Dr. Stockwell. "of

(mesmerists, if you like,) of no mean pretensions, as a rule capable of affording instruction to the most able of their white confreres; and to be a medicine man at all demands that the individual be not only a shrewd student of human nature, capable of drawing deductions from matters seemingly most trifling, but also an expert conjurer and wizard. I have repeatedly known events in the far future to be predicted with acrupulous fidelity to details, exactly as they subsequently occurred; the movements of persons and individuals to be described in minutim, who had never been seen and were hundreds of miles away, without a single error as to time, place or act.

it must indeed be an "expert conjurer and wizard" who could perform what the writer subsequently describes; and he himself seems to doubt the verity of his own hypothesis when he says:

"It has been my fortune to witness feats so as, tounding that I dare not place them upon record lest I be accused of romancing; some, to be sure, susceptible of explanation under physical and psychical laws; others not so easily or satisfactorily disposed of, except perhaps as tricks of the imagination, 'optical delusions.' etc.; and even as to these, few would be willing to admit that, of an audience numbering some scores, all could be successfully deluded."

Of the feats alluded to the following is equal as a subject of wonder to any related by travelers as having been witnessed by them in India:

"Wa-ah-poos, or 'The Rabbit,' as he was mellifiuously known, would perform the most difficult and astounding feats at an instant's notice, regardless of preparation or surroundings. He would allow himself to be bound hand and foot with rawhide thongs, even the whole body enveloped, pinioning the arms and hands to back and sides, yet the very instant a blanket or robe was cast over him he would bound to his feet free, with the bonds gathered in his hands, with the fastenings thereof intact. Once I bound his naked form with powerful strips of green moose hide, drawing them so tightly that the blood threatened to burst from the ridges of unimprisoned flesh; but it made not the least difference so far as I could discover. On another occasion, in the middle of the day, he was even more elaborately pinioned—wound and rewound until he appeared an improvised mummy-em ploying knots and turns lunumerable, such as had been suggested by naval experience; and he passed from my hands only to be lifted into a small tent or ' medicine lodge,' erected for the purpose in the midst of an open prairie, which was devoid of all furnishings save a rattle and drum suspended from the inter locking poles at the apex. Scarcely was he concealed from view, however, when both instruments began a low accompaniment to a chant he sang, and the air all about became vocal with a multitude of noises and sounds, some high overhead, some apparently far away, and others in the grass at our feet; and these sounds were not heard singly and in succession, but altogether in one chorus; bisons bellowed, bears growled, wolves howled, wapiti stags roared, frogs croaked, deer stamped and whistled, horses neighed and galloped, dogs and foxes barked, serpents rattled and hissed, squirrels and hares, squealed and rustled. the cat tribe spat and swore, and even wild fowls flapped their wings and uttered their accustomed cries-a feat of ventriloquism-if ventriloquism it was. and I can assign no other cause-unparalleled in all my experience. When the uproar subsided Wa-ahpoor appeared at the entrance of the tent, unbound; but the thongs, for which the most thorough and diligent search was made, were missing. Calling to him an Iroquois, an utter stranger to all but myself, who had arrived but the day before from beyond the Great Lakes in the province of Ontario, he directed him to a certain tree he pointed out, growing on a bluff more than a mile away, bidding him bring what would be found suspended from a designated branch. The latter, much to the general amazement, returned with the bonds apparently intact; and were I not assured of the impossibility of transporting them to that distance, I should have had no healtancy in making affidavit that they were those with which the conjurer had been bound, so exactly did every turn and knot appear to be my very own."

"Unreliable Messages."

Under the above caption we printed in the Banner of Sept. 18th an article from the pen of F. Melchers, in which the writer referred to experiences of his, wherein on several occathe spirit appeared to the gentleman g second time, and, upon being accused of his deception, stated that he knew of the intimacy existing between Mr. Melchers and the man whom he-the communicator-had claimed to represent, and that fearing to be sent off, and denied the opportunity of receiving the light and instruction he sought through communication with mortals, he had adopted the name of the party mentioned, that person still living

on the earth. Few investigators of large experience in the field of spirit-communion but have come in contact with like instances of unreliability on the part of spirits, even when the channel employed is known to be above reproach. A similar case in her own experience was related to us, a few days ago by Mrs. Carrie E. S. Twing, one of our most reliable writing mediums. Yet in view of the thousands of spirit-messages annually sent from the unseen world, we can but wonder at the extreme rarity of such cases as these, and congratulate ourselves on our almost perfect freedom from the machinations

of mischievous or malignant spirits. We have maintained public free circles in our establishment for many years, during which time thousands of communications have been given to us by returning spirits, which we have printed in our columns. Nearly all of these messages have had attached to them names of persons we had never known; but in a vast number of cases, after-events have brought to us corroborative testimony from parties on earthstrangers to us, but claiming to recognize the messages printed as coming from friends or

relatives-to the truth of the claims made. It is certainly a source of wonder to the thinking and discriminating mind that during all these years we have received so very few unreliable or worthless messages from the spirits who come to us. For over a quarter of a century we are cognizant of not half a dozen communications that may be set down in such a category; but these are as nothing to the vast number of valuable messages, amply verified and testified to by competent witnesses that

have been published in our columns. Recently a message appeared claiming to have been given by one of the guides of the medium for a lady who formerly lived in Maine. Scarcely had it appeared, when a local paper of the town where it was claimed the spirit once resided, reprinted it in full, with the statement that the lady mentioned was alive and well; that some time since her marriage announcement was printed among the obliviary notices of that journal, and that hence our medium must have secured the erroneous information in that way. Under these peculiar circumstances we at once submitted the case to our spirit friends-the guides of the medium—and received the following message from them concerning it:

"The communication mentioned was delivered by

े, रे के दे के विकास विद्युप्त निर्धित के सामने अधिक हो है है कर का का महिल्ला है है

for the spirits reporting on the afternoon when it was received. The intelligence claiming to be Mrs. Russell appeared as an elderly lady, pale and attenuated. The control reasoned, from her surroundings and confused appearance, that she must have recently passed from earth. She was evidently very anxious to reach friends on earth, and there was nothing about her to

end one to suspect her integrity. We intend always to be very exact in our inspection of such spirits as desire to report at our Circle Room but it is not always possible for us to know if the spirit coming is just what he or she claims to be or not, any more than it is possible for you to know the true character of every stranger who steps into your office, Mr. Editor, for business purposes.

We have no desire to mislead the public. We only wish to demonstrate the truth of immortal life; and if our work fails, or is perverted in one instance, either through deceiving spirits or by opposing forces on earth, we can only console ourselves with a thought of the numberless cases where it has been accomplished with the result of bearing peace and hope and consolation to lonely human hearts. At the same time such an occurrence as the one in point, renews our efforts to be doubly guarded in receiving only truthful messages, and in giving to mortals only the best evidences of a continued life.

As for the charge that our medium must have read the false and misleading announcement in the Phonograph, we can only reply that she not only never saw that paper, but has been, up to this time, ignorant of its very existence—to which fact she will be ready to take solemn oath at any moment she may be summon ed to do 80."

Life Beyond the Grave.

At the conclusion of an eloquent lecture on 'The Invisible Police," at Tacoma, Wyoming Territory, the Hon. Thomas Fitch said: "In the interests of social order, in the interests of a government of law, in the interests of liberty and property, it is necessary that the general belief of mankind in a supreme intelligence and a life beyond the grave should not be taken away. If materialism is a truth we may as well strike such words as sacrifice, and integrity, and unselfishness from our vocabularies. If there is no hereafter, no moral accountability, no conscience, no innate perceptions of right and wrong which come to us from the other life as moonbeams come through rifts in the darkening clouds; if all these are but sounding phrases invented by priests and used by politicians, then should not every man help himself to whatever may contribute to his comfort, without regard to the rights of others?

There is surely another life than that of earth. Those who have gone before still live in our consciousness, though no more living in the flesh than the radiant children of the stars. We need no priest to tell us this, nor scorner to deny it, for there is ever before each of us the testimony of his own soul. We give our dead not to the grave and the gloom, but to the hope of the dawn which dwells beyond the sunset. The intellect, with its endowments of knowledge and its attributes of power, goes out with the tide. But the tide which ebbs here flows elsewhere; and even so the spirit, with all its garnered riches of earth-life in its arms, with its personality beautified but not absorbed by the new light, sails out of this earthly into the radiant morning of another life....We are mariners upon life's stormy ocean, waiting for the message of relief and cheer. Not in the gloom or the depths will we find it. It is about the horizon; it is among the stars. Fix your eye there and wait. Wait, weary heart; wait, desolate soul. The midnight will soon pass, and joy cometh with the morning."

Words cannot adequately express the conception of the other life which awaits the mortal spirit at its exit from the body. There is no eloquence known to mortal lips that is equal to the height and rapture of the thought. Immortality is a theme for the human spirit alone to contemplate. It is full of inspiration, lifting the weights from the present existence, and flooding the soul with the incoming tides of a new experience. The human spirit instinctively embraces the belief. It needs no priest or interpreter to guide it in the right line. And Spiritualism comes to verify the faith, to sustain the native instinct, and to bring immortality to light for every one.

The Cultivation of the Spiritual.

In an address delivered at the Anniversary of the Spiritual Union of Norwich, Conn., by that active and efficient Spiritualist, Mr. Byron Boardman, who has since passed on to a realization of that life which he so much enjoyed and valued in auticipation, he said, referring to the strong desire of our spirit friends to make known their presence in our midst, "They are just 'over there' on the other shore, working and waiting a response to their call. They would rejoin the severed links of the social chain, and demonstrate the fact that they still live and love us as in days of yore. They would come to our homes and family circles, they would be our counsellors and guard. ian angels; and, through their experiences in the higher schools of life, they would teach us how to improve the passing moments as they fly, that we may become, not solemn, sanctimonious saints, nor winged angels, but what nature designed, noble thinking men and

He considered the object of meeting at a spiritual séance to be not only to hold communion with those of our friends who have gone on before us to the higher life, but to develop our own spiritual attributes, to the end that while yet in mortal form we may perceive our spiritual surroundings, and strengthen and invigorate our interior life; so that when we graduate from this primary school of existence we may be qualified with fully matured spiritual bodies, to take our places as sentient men and women in the grand seminaries of the higher

To cultivate our material life at the expense of our spiritual; to neglect the opportunities so abundantly provided in our day to become propared and fitted for the state that so surely awaits us, will only result in oppressing us with most poignant regrets when the hour of transition arrives. We shall enter the spiritual sphere as intellectual infants—as helpless adult babes—to be oradled and nursed into self-consciousness and mental growth through the kind care and tuition of pitying angels.

The more intently we cultivate our clairvoyant and clair audient powers, the more intuitive we become here, the better we shall be enabled when we enter the land of the great hereafter to behold the beauties of celestial scenes, and realize the fact that we still live.

A correspondent writes us, under date of the 17th inst.: "New York is to have a sweat over medical legislation the coming winter." We trust the friends in that State, who have, so far earnestly battled with the designing M. D.s there, will do what they can toward sustaining at least the small measure of medical freedom they now possess, and to broaden its

Independent State-Writing.

The editor of Social Drift (Muskegon, Mich.) attended the Mediums' Camp Meeting at Vicksburg, and while there had some very interesting experiences with Mr. Chas. E. Waikins, the medium for slate-writing, accounts of which he gave in his paper. It appears that the remarkable nature of the phenomena he described led some of his readers to question whether or no the slates might not have been prepared by Mr. Watkins for the occasion, and the messages purporting to be written in his presence previously placed upon them by Mr. W. To such doubters the editor says the slates were not out of his sight during the sitting, and during the writing he held one edge of the slates with both hands, Mr. Watkins holding the other side with both hands, in plain view and in full daylight, so that collusion or trickery was out of the question. The writing, he affirms, came as described, and the answers received were pertinent to the question he happened to have in hand at the time, rolled up in a close pellet. Some of these questions he had never seen until after they had been answered, but that seemed to make no difference; it seems, however, to pretty effectually dispose of the mind-reading bugbear.

As to fact of this special form of spirit mani-festation, the Social Drift says: "The discussion in regard to the possibility of independent slate-writing may as well be closed. As to the cause, every individual investigator must decide according to the evidence furnished by his own experience. The first, we are satisfied, has and can again be absolutely proven, while the latter must, from the nature of the case, rest . upon evidence which, while it may convince individuals, seldom furnishes them with anything they can offer as proof to others. The writing comes; there is no mistake or trickery about that, with a genuine medium. As to what abnormal or supersensual agency it is due, let every one be fully persuaded in his or her own mind from individual experience."

Mr. Howell's Arrival.

The following note, received at this office on the 20th inst., conveys the pleasant intelligence of the safe though eventful passage of Walter Howell from our shores to his transatlantic abode. We shall be glad to hear from him as time proceeds, and wish him the best of success in his present field of labor:

QUEENSTOWN, SEPTEMBER 11TH, 1886.

To the Editor of the Banner of Light: Your readers will no doubt be glad to know that (after a long and unfortunate voyage) I have this day reached Queenstown. We hope to arrive in Liverpool to-morrow.

Before getting out of sight of land we stranded on sand-bank, near Sandy Hook. Here we were detained about three days. After leaving Sandy Hoek about one day's journey behind us, our machinery was disabled, and we were at the mercy of the waves for about eighteen hours. Fortunately, wind and waveboth dealt gently with us. We have been nearly twice the usual time on the ocean between New York and the Irish coast. After all, there is much cause for thankfulness. I will write again soon.

WALTER HOWELL. Yours sincerely,

The Theodore Parker Faud.

We are glad to note that the fund now being raised by the friends and admirers of Theodore Parker, to improve the condition of his tomb, in the Old Protestant Cemetery, Florence, Italy, is being daily enlarged—as it should be. All pecuniary offerings in this direction should be sent to The Index, 44 Boylston street, Boston,

Going to Chattanooga.

Friend Kates, editor of The Light for Thinkers, heretofore published at Atlanta, Ga., informs us that this enterprising paper will henceforth be brought out at Chattanooga, Tenn. We wish it the best of success, whereever its ground of labor may be.

If every dispatch about Mexican affairs originating at Laredo, or any other place on the Rio Grando, and disseminating from St. Louis, were labelled "This is a lie," the label would probably be justified at least ninety-nine times in a hundred. Meantime such dispatches may be regarded as if the labels were duly in place.—Herald:

Thus remarks our Boston contemporary in view of the frantic but ineffectual attempts recently indulged in by certain classes in the United States to fan the flames of an unjust strife with our sister republic. The Herald's point is well taken; but we desire to state that there are other kinds of dispatches embodying an equal percentage of untruth with those cited-though not exclusively born at Laredo, nor disseminated from St. Louiswhich are ever and anon sent skurrying over the wires to fill the columns of an unquestioning and omnivorous press, (and are notoriously allowed to stand uncorrected by their circulators,) which are equally worthy of condemnation. We allude particularly to those "whole-cloth" fabrications detailing bloody "Indian uprisings" in the West-which dispatches are always to be met with whenever certain scheming and overreaching parties conceive that an effort must be made to offset demands for justice to the red man by appeals to the bigoted element in publicopinion. Secondly, we allude to the wholesale slanders which are so often seen, dished up as transmitted or simulated 'special dispatches" against the platform advocates of, the public media for, and the great body of believers in spiritual communion. These meretricious fabrications, both as to Indian and Spiritualist, "may be," in the language of our contemporary, safely "regarded" by the general reader "as if the labels were duly in place."

W. J. Colville's ministrations in San Francisco continue to attract large and deeply interested audiences. Sunday, Sept. oth; was his twenty-seventh birthday, and on the Monday following a large number of his friends being present in Friendship Hall, he was, in recognition of the event, made the recipient of various gifts, comprising an Oriental bamboo cane, emblematically ornamented, valuable books, works of art, and \$50 in gold, the last the offering of members of his class. The presentations were made, says the Golden Gale, by Hon. Amos Adams in a brief but most felicitous address. upon the deep and sustained interest his labors have awakened in San Francisco, and all along the Pacific coast. Mr. Colville's able inspirers made a very appropriate response.

Mr. Colville expects to speak in San Diego on the first three Sundays of October, arrangements for which are being made by Mrs. E. W. Bushyhead of that city. 348 AS 33 811

We had a pleasant call last week from Mrs. Carrie E. S. Twing, the noted writing medium, and her husband. She thinks of locating in Boston the coming winter; and can be found for the present at 18 Davis street.

Read the card of Dr. J. R. Cooke, on our The thought the property death and the property of the contract of the contrac The Bauner of Light Record.

Under the above heading we find in Facts Magazine, edited by L. L. Whitlock, Esq., an article in regard to the BANNER, which we transfer to our columns at this time when efforts are being made in certain quarters to disparage our labors in the cause of our common humanity:

" We consider the BANNER an exponent of the very highest type of Spiritualism, that of practical demon. stration of its principles; and well does it exemplify its reachings by entering into all the vital questions of the day from a standpoint of conviction rather than popularity, presenting ideas and assuming posttions adverse to current thought with a persistence and assurance that only those clad in the armor of spiritual power and knowledge of its truths are able

This paper has been a torch-bearer to people in many lands, lighting up darkened places, exposing fraud and corruption, and revealing precious truths and potent principles that lay hidden for many ages.

It has been a strong hand that has smitten, the rock of spiritual knowledge, and clear waters have gushed out, rushing like a swift rolling river down through the valleys of ignorance and superstition, and many creed. bound souls have drank from these waters, which have

The cause of the sick, poor and oppressed has so far enlisted the attention of its proprietors as to induce them to make special efforts of relief by soliciting aid through their columns, collecting contributions, and distributing the same.

The BANNER has done a great work for mediums those greatly-misunderstood agents of the invisible world, always giving credit for knowledge derived through such instrumentality. It is earnest in efforts to encourage and strengthen them, slow to condemn or censure, yet never upholding fraud.

the much-abused red man, striking valiantly at the wrongs perpetrated upon them by those having charge of their affairs, until they, with others, have succeeded in arousing the attention of the people and the Government to the urgency and justice of the subject. which, at first, was met either with contempt and ridicule or stoical tudifference.

Equal educational advantages for both sexes is another topic consistently advocated by the BANNER: it has also exerted itself to secure freedom from the medical monopoly which insists upon infringing the rights of intelligent citizens by not allowing them to choose their own physicians.

It has brought comfort and cheer to many sad-hearted people through the innumerable tests of spiritreturn that are given from time to time in the Message Department, and which are read with anxiety, as well as intense interest, by many who watch and hope for a message through its columns from some loved friend.

We predict continued success to this great enterknowing that the basis upon which it is founded will warrant it, as its proprietors are men possessing wisdom that has been outwrought from long and varied experience, stern discipline, and severe trials."

The editor of the Boston Investigator often expresses his disbelief in a future world and life for himself, and impresses such a helief upon his readers. He hopes there may be a future state of existence, but has no personal evidence of the fact, he says. We do not see why he has not, from the standpoint of nature, which he so often refers to. Everything else has its time of waking and sleeping, of apparently dying and rising into newness of existence. Then why not man? He springs from mother earth into life, and returns there in what we call death, thus releasing the spiritual to rise into the higher life, to be reëmbodied again and again, precisely as everything in nature is revived from year to year. The leaves of the forest trees, when nipped by frost, fall off and die; but the spirit of the leaves does not become extinct. It mingles with mother earth until the springtime opens with warmth of sunshine, and the essence[spirit] of the dead leaves plays an important part in the resurrection of new leaves upon the trees, and so on ad infini-

A fine discourse by the guides of Mrs. Richmond was delivered at Chicago, Sunday, Sept. 12th. 1886. It is published in pamphlet form. The speaker said in opening the address:

differs from every other movement in the world in this respect: its originators are not upon power or impelling force acting upon humanity is not dependent upon any human organization or upon any external appliances whatso ever, either of creed, constitution, law or other device of man to perpetuate and carry forward a human enterprise. Like all religions, its inception is in the inspiration and outpouring of the spirit received by man; but, unlike all religions of the past, Spiritualism as yet has not suffered arganization has not suffered formulation into a creed, has not been depleted in its lation into a creed, has not been depleted in its spiritual fervor and power by any human meth-od, by ecclesiastical authority, by kingoraft or

This is just what the BANNER has from time to time inculcated and still adheres to.

THE SPIRIT MESSAGE DEPARTMENT ON the sixth page gives the proceedings at our Public Free Meetings held June 18th and 22d. Questions are answered interestingly regarding suicide and its justification-if any; a two-fold explanation of the problems of spirit: "elementary spirits"; the relative value of the magnetism of metals, etc., and that of the human body, as curative agents; colored people as communicators; and the sealing of tombs and its effect on the spirit; and the following named intelligences appeal for recognition: Sarah Perkins (of Newark, N. J.); Arthur H. Quinn (Roxbury District); George Martin (New York (lity); Nellie M. Bates (Providence, R. I.); Sister Felice (to friends in this city): Jimmie Dwyer (Boston): Annie Enwright (do.): Mary E. Johnston (do.); Raffle Hayes (New Haven. Ct.); and Mrs. Rose Garfield Clemens (Jamestown, N. Y.).

THE BAY STATE AGRICULTURAL SOCIE-TY, organized in January of the present year, and incorporated April 19th, 1886—and embracing in its membership many of the leading farmers of Massachusetts, as well as of the adjoining New England States will hold its first cattle show and fair, and also the first of the kind hereabouts in thirty years, at the exhibition building of the Massachusetts Charitable Mechanics' Association, on Huntington Avenue,

Prof. A. Wilder gives, in the cour se of a business letter, the following intelligence. which we take the liberty of placing before our readers: "There is some prospect of a legal desue being made in New York City, on compulsory vaccination in the schools. If it is begun it will go on till the bottom of the whole matter is probed. This forcible invasion of the human body should not be allowed to have even

Our correspondent, H. Storjohann, at Christiania, Norway, writes us Sept. 2d : "Henry Slade is expected to arrive here very soon. A spiritual paper (the first in Scandinavia) will be issued this month."

writing medium, is expected to be at Muskegon,

A Highly Satisfactory Scance.

A gentleman from Maine, who is at present an inquirer concerning the subject of spirit communion, called at our office on Friday, Sept. 17th, desirous of expressing the pleasure he had experienced at a sitting held with Mr. O. H. Bridge, 46 Chandler street, Boston.

The seance occurred on the evening of the 16th. The medium was secured, at the outset, to a seat which accommodated three persons; a lady was placed on one side of him, and a gentleman on the other, precautions being also taken to assure the company of the impossibility of these sentinels themselves participating in the manifestations.

A curtain was then drawn at the rear of the trio extending upward behind them to about the height of their beads. Behind this temporary screen were placed drums, bells and other musical instruments. The room was quite light, and the three persons secured were in clear sight of the company.

During the séance hands were seen to come out through the curtain; messages were written and passed out over its top to different parties - including our informant. One hand thrust such a message between the lips of the gentleman who was tied by the medium's side, and who was not therefore free to grasp it. Flowers, still damp and fragrant, were also distributed by these hands.

Instances of the phase of manifestation known as etherealization" were also presented, our visitor frankly acknowledging that he was unable to account for their production, although he failed to recognize

any of the apparitions.

Our informant was the person who tied the medium; and after the seance bimself and two other gentlemen present escorted Mr. Bridge up stairs and searched him thoroughly for any articles which might be sup posed to afford any aid in the production of the manifestations witnessed, but were unable to discover any? thing of this nature: He therefore considers what he witnessed during the evening specified to be genuine beyond question, and is now-as far as himself is concerned-cogitating as to the producing cause of it.

Dr. A. H. Richardson, having returned from the camps, can now be found by his patrons and the public at the Waverly House. Charlestown District, this city. [See his card, seventh page.] Dr. Richardson was the presiding officer at Sunapee, N. H., and he assures us that from personal observation he is confident a good harvest for the cause of progress may be looked for from the seed sown there during the season of '86.

Our thanks are tendered to those kind friends who have recently favored us with beautiful flowers for our Free Circle Room table. which are so appreciated by the invisibles. We have not received the names of all the givers. but among them are Dr. H. F. Merrill, Alzina Searl, Mrs. R. Dixon and Mrs. S. M. Ingraham.

The Twelfth Session of the "National Conference of Unitarian and other Christian Churches" has been held this week in Saratoga, N. Y., Rev. J. W. Chadwick delivered the opening discourse on Monday evening, and at subsequent meetings reports and papers were read and sermons delivered by Judge Miller of Washington, Revs. James De Normandie, M. J. Savage, Ed. E. Hale, James Vila Blake, Joseph May and others. Hon. Carroll D. Wright of this city adar 12,000 in North America; 775 in Asia, and 609 in South dressed the conference on "The Present Actual Condition of the Workingman."

The American Nonconformist has changed its place of publication from Tabor, Iowa, to Winfield, Announcing the removal, the editor, Mr. Vincent, says, "With increased facilities, in a city of 8 000 Inhabitants, unoccupied territory and plenty of room to swing in, we hope to give our thousands of riends a better paper, typographically speaking, and under less cramped circumstances."

We find it recorded in the Philadelphia De partment of Light for Thinkers that the fall and winer campaign was to commence in Philadelphia on Sept. 19th. The Spiritual Temple Association and Second Association were at that date to resume their regular meetings. "Brother Wood with his conference will fall into line. The First Association will follow, with J. Frank Baxter as speaker for October."

WOMAN SUFFRAGE.—The Fifth Annual Convention of the Wiscousin Woman Suffrage Association will be held in Racine, Wis., Sept. 28th, 29th and 30th. Among the speakers will be Susan B. Anthony and Dr. Alice B. Stockham. Lovers of justice and believers in Republican institutions are invited to at tend and participate in the deliberations of the convention.

We are informed that Mrs. Ross will hold her last séance in Providence, previous to her re Boston, next Sunday evening, Sept. 26th.

Movements of Mediums and Lecturers. (Notices for this Department must reach our office by

Mrs. S. E. Warner Bishop can be addressed at Dun-kirk, N. Y., till further notice. She will receive calls to lecture in the East, or in any portion of Ohlo or Pennsylvania.

Mary A. Charter will be at her cottage in Rindge, N. H., Camp-Greunds from Sept. 15th to 28th; in East Boston, at her home, 100 Meridian street, until Oct. 5th, where she will be in readiness to make engagements for the winter. Will go West or Bouth. Address her at Camp, East Jaffrey P. O., N. H.,

All communications will find A. W. S. Betterney.

All communications will find A. W. S. Rothermel at Onset Bay until further notice.

Miss C. W. Knox, test medium, has returned from Queen City Park Camp Meeting, and resumed business at her office, 37 Winter street, Boston.

Mrs. R. A. Cutting has resumed business at 283 Shawmut Avenue, Boston. Shawmut Avenue, Boston.

Mr. J. W. Fletcher lectures in Haverhill, Brittan
Hall, Oct. 1st; Providence, R. I., Low's Opera House,
Oct. 3d; People's Theatre, Oleveland, O., Oct. 3tst. All
letters addressed to 385 Broadway, Lawrence, Mass.

Mrs. Nellie J. T. Brigham will speak for the People's Spiritual Meeting, at Spencer Hall, 114 W. 14th street, New York City, next Sunday afternoon at 3 o'clock. Miss M. T. Shelhamer will speak for the Spiritual Fraternity Society at First Spiritual Temple, corner Newbury, and Exeter streets, Boston, next Sunday

Mewoury and evening.

Dr. Dean Clarke wishes to arrange his autumn campaign at once, and desires lecture committees to send applications to this office for his services. Friends, keep this able and eloquent speaker constantly em

Mrs. Annie Lord-Chamberlain—one of the oldest physical mediums now in the field—who has been ill the past year; will resume her public sittings in this city the present fall and winter.

A. B. Brown purposes going to Kansas City, Mo., where he will remain for a few weeks. He will accept calls to lecture. Letters addressed to him, at P. O. box 201, Worcester, Mass., will receive immediate attention.

Mrs. Lunt Parker and daughter, Lily May Lunt, are engaged to lecture and give tests at Providence, R. I., Oct. 3d; Manchester, N. H., 17th and 24th; Haverhill, Dec. 5th. Would like to fill other dates in the East until the last of December, when she will return to Washington, D. O. Would like to make engagements in the West and South after those dates. Address 33 Common street Roston, Mass. mon street, Boston, Mass.

Mrs. A. M. Glading has returned to Philadelphia from her Eastern trip in good, health and spirits. As she becomes more widely known the demands upon her services are increasing, and already engagements are made to the last of June, 1887, including many of the principal cities of the Union.

ocoperenty, and fit mattergramment to and mistaken in my diagnosis of a case." About ork Sun.

ALL SORTS OF PARAGRAPHS.

OMNIFOTENCE.

Apollo—Jupiter—Jehovah—God i
What matter by what name we call on thee,
Incomprehensible Divinity,
Unlathomed by un children of the clod
Now, as when man the first fair mendows trod,
Fresh from thy hand i Deepler than sea on sea,
Far off as Heaven, vast as eternity,
Yet present in the grasses of the sod—
So we but worship something more sublime
Than our poor selves, give the too haughty soul
To something that outreaches earth and time
And what sharp lils our fleeting lives control,
Endure in patience 'neath thy thorny rod,
Apollo—Jupiter—Jehovah—God i
—Stuart Sterne, in Christian Register. OMNIPOTENCE.

Preparations are being made in Philadelphia for a grand celebration of the one hundredth anniversary of the adoption of the United States Constitution in 1787. The Governors of the thirteen original States will be present, parades, banquets and speech-making will make an interesting programme, and the South and North will become more friendly than ever on a renewal of memories.

More rioting in Belfast, and many persons injured.

Theosophy, as a substitute for religion, may become popular for the simple reason that nobody can understand it.—New Orleans Picayuns.

A five story warehouse on Kensie street Chicago Ill., valued at \$20,000, and containing \$100,000 worth of goods, collapsed Sept. 20th, and was totally wrecked.

The old world situation remains about as before The Bulgarian cabinet, it is said, threaten to resign. The paucity of the statesman element over the water is thus mournfully set forth by the Washington Post: Nations of Europe appear to have nary a Prince who is able to govern Bulgaria.

Boston's contribution for the aid of the Charleston sufferers is upward of \$66,000.

Miss C. Bates, 47 Winter street, Boston, has greatly Miss C. Bates, 47. Winter street, Boston, has greatly surprised the doubters in dress reform by winning the patronage of some of the most stylish ladies of society. For some time back she has been busy furnishing handsome wedding trousseaux.. For elegance and ease they cannot be surpassed, and are worthly winning her the while setterm. public esteem.

The Sovereign Grand Lodge of Odd Fellows me last week in Boston; and business, banquets, speech making and street-marching-thousands of the visit ing and local brotherhood being in line-made the period a memorable one in the history of the Order.

We call attention to the Prospectus of that well-known Spiritualist newspaper, the BANNER OF LIGHT, which appears in another column. Colby & Rich, Boston, Mass., are the publishers. Terms, \$3 per year. Sample copies sent free.—Forest City Press, Dakota.

Anent the prevalent epidemic of financial "irregularities" the Philadelphia Inquirer is moved to remark that "about all the confidence in human nature that is left in the country seems to be stored up in the bosoms of corporation directors."

A solemn, gray-haired old man came in town one day this week, and said the fish in the Sloux River were out on the banks fanning themselves with their tails. Nobody seemed to doubt him.—Estelline Bell.

A report on the newspapers of the world has re cently been laid before the Imperial German Diet. It would appear that there exist 84,000 newspapers, the total issues of which, during the year, amount to 593, 000,000. Of these, 19,000 papers appear in Europe: America. 16,500 are in the English language, 7,800 in German, 3.850 in French, and about 100 in Spanish.

BXIT VACATION. Three little maids at school are we, Mad as school girls well can be, Fun all over, no longer free, Three little maids at school ! Algebra is not much fun. Algebra is not much fun,
Compositions must be done,
All our lessons are just begun,
Three little maids at school!
Three little maidens most contrary,
Gone to the ladies' seminary,
Bound to its hum-drum tutelary,
Three little maids at school.
—Philadelphia Times,

A band of three hundred and eighty-two Warm Spring and Chiricahua Indians, bucks, squaws and pappooses, from San Carlos reservation, arrived at Jacksonville, Fig., Sept. 19th, guarded by two companies of United States troops, Col. J. F. Wade, commanding. They left immediately for St. Augustine, where they will be placed on a reservation.

Since the decease of her husband the health of Mrs. Harriet Beecher Stowe is reported to be on the decline. She patiently waits release from the frail mortal tenement, saying to her friends : " My task is at an end."

former minister to Greece, Hon. Luther R. Marsh, Gen. John Watts De Peyster, Gen. Alfred E. Lee, Mr. John Dimitry, and William A. Mowry, the editor of

An appreciative correspondent says: "At a well An appreciative correspondent says: "At a well-known theatre in Chicago the following sign is promi-nently posted: 'Nothing but the air admitted free.' The other evening a gentleman and his son attempted to pass in on one ticket, and when refused, the gen-tleman responded: 'My son is entitled to a free pass; he is the heir.' The sign has been removed.—Ex.

Migratory birds are going South a month earlier than usual, and an early winter is predicted.

German farmers are asking a reduction in rent. They say the agricultural depression is bringing them to the verge of ruin.

The Christian Intelligencer tells of a lady who took a seat in a 23d street bob-tail car, and was immedi ately addressed by a large and apparently vigorous man who had been putting his fare in the box. He said: "I beg your pardon, madame, but you have taken my seat." The lady arose, not too astonished to whisper to her companion, "This is a new experience." She stood, while the man sat and read his newspaper.

The Alaska Indians are said to be full-bearded men and good workers. They have great love for money, respect the obligations of contracts, and are very fond of their women.

> There's a world of men and women, There's a world of men and women,
> With their life's work yet undone,
> Who are sitting, standing, moving
> Beneath the same great sun;
> Ever eager for the future,
> But not content to snatch
> The Present. They are waiting
> For the eggs that nover batch.
>
> —Merchant Traveler.

The iron-front buildings of Charleston, resisted the earthquake much better than those of stone fronts. It is a rare occurrence to find a fracture in a wall which rests, upon iron beams and uprights. It is said that the water from the artesian wells at Charleston has not been in the slightest degree colored by matter forced in from below. This indicates that the earthquake was of less depth than the wells.

A little girl calling with her mother at a new house where the waits were not yet papered, exclaimed "What a hald-headed house, mamma !"—Babyhood.

A new discovery in illumination is reported from England. It is a gas jet surrounded by a glass vessel containing water. The latter so operates on the light that its brilliancy is magnified three-fold.

the principal cities of the Union.

Miss Zaida Brown, of Atlanta, Ga., will accept engagements to lecture and give tests. Her gifts equip her for great usefulness. Address as above:

Lyman O. Howe is expected to speak, in place of Mrs. Nellie J. T. Brigham, in New York the first two Sundays of November. He has been speaking in Elmira of late; apeaks there next Sunday and the last three Sundays in October, and in Yorkshire, N. Y., the first shaday in October, and in Yorkshire, N. Y., the first shaday in October, and in Yorkshire, N. Y., the first shaday in October, and in Yorkshire, N. Y., The last warrant for the payment of Alabama claims three Sundays in October, and in Yorkshire, N. Y., the first shaday in October.

The First Society of Spiritualiats of Saratoga holds regular services every Sunday, morning at 10:30 and evening at 700 at Grand Army Hall. Mrs. Clara A. Young M. D. while diagnosing a case fired a numeroling the first Sunday in October.

Field, of Socion, has been its speaker recently. Mrs. Emma Paul, of Vermont, will speak for the society of the morning at 10:30 and the first Sunday in September, and the first Sunday of the morning at 10:30 and september, and the first Sunday in September, and the first Sunday in September, and the first Sunday of the morning at 10:30 and september, and the first Sunday of the morning at 10:30 and september, and the first Sunday in September, and the first Sunday of the morning at 10:30 and september, and the first Sunday in September, and the first Sunday in September, and the first Sunday of Sunday in September, and the first Sunday of Sunday in September, and the first Sunday in September and the first Sunday in September and the first Sunday in Sept

The BANNER OF LIGHT has reached its sixtieth volume. Age always matures, and maturity enhances value. The BANNER grows better and better all the time, and yet always seems to be perfect.—Light for Thinkers.

Mrs. Isa Wilson-Porter (daughter of the late E. V. Wilson) can be addressed from Sept. 18th to Oct. 15th at 409 West 19th street, New York City, where she will hold evening scances and give daily private sittings, also engage for platform tests.

Horsford's Acid Phosphate. Decided Benefit. Dr. John P. Wheeler, Hudson, N. Y., says: "I have given it with decided benefit in a case of innutrition of the brain, from abuse

Dunklee's New Golden Eagle Furnace has the modern improvements attached, and is the best heating furnace to be found for residences,

To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

E. B., EUREKA, KAN. -There is no need to inquire. The int is beyond question one of those miserable fictions set afloat in the press every now and then either by bigoted preachers or their ignerant dupes. "Turned to stone,"

W. C. H., STANSTEAD, QUE .- "Prof." Dayton-now in your vicinage, as you write—is one of that numerous family who in our day seek to "expose" that concerning which they really know nothing.

J. I. T., SPRING HILL, MONT .- We have given "yellow handbill" J. Randall Brown a "showing up" time and again. When will the public learn wisdom? We think you are right.

F. T. R., NEWARK, N. J.—The BANNER OF LIGHT has never endorsed "Signor Guernella"—quite to the centrary, we assure you.

Married:

In Greenfield, Mass., Sept. 14th, by Rov. Mr. Nesbitt, Fred G. Holdridge and Miss Grace Sigourney, daughter of Dr. H. F. Merrill, the noted test medium.

ALLEN PUTNAM, Esq., will answer calls to lecture or to attend funerals. Address him No. 46 Clarendon street, Boston, Mass.

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and possibly loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in the work.

COLBY & RICH, Publishers.

Read "ZOELLNER'S TRANSCENDENTAL.
PHYSICS." This is one of the grandest works
of the nineteenth century. Everybody should
have a copy. Colby & Rich have the work on
sale at the Banner of Light Bookstore, 9 Bosworth street. Boston.

Subscriptions Received at this Office

FACTS. A Monthly Magazine. Published in Boston. Peryear, \$1,00.

THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Per year, \$2,00.

THE OLIVE BRANCH. Published monthly in Utica, N. Y. \$1,00 per annum.
THE CARRIER DOVE. An Illustrated Monthly Magazine, containing Portraits and Biographical Sketches of Mediums and Spiritual Workers. Published in Oakland, Cal.

diums and opinioni workers. Fubilised in Ossiside, Osi. \$2,50 per year. Light: Ajournaldevoted to the Highest Interests of Hu-manity, both Here and Hereafter. London, Eng. Price

manua, total dere and hereatter. London, Eng. Price \$3,00 per year.

THE MEDIUM AND DAYBREAR: A Weekly Journal devoted to Spiritualism. London, Eng. Price \$2,00 per year, postage 50 cents

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satisfied and made them immortally free.

It has made it a special duty to advocate justice to

The 'Spiritual Movement,' as it is termed, earth; those who organized to carry forward the work are not existent in mortal form, and the

Boston, October 5th, 6th, 7th and 8th,

an implied sanction of law," of the state of

La Charles E. Watkins, independent slate-Mich. about the first of Optober.

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Public Free-Circle Meetings

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The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth life to that beyond—whether for good or evil; that those who pass from the carthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

son. All express as much of truth as they perceive—no more.

**To it is our earnest desire that those who may recognize the messages of their spirit friends will verify them by informing us of the fact for publication.

**All expressions our Gircle-Room table are gratefully appreciated by our single visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a peasure to place upon the altar of Spirituality their floral offerings.

**All Expressions of the country.

(Miss Shelbamer desires it distinctly understood that she gives no private sittings at any time; melther does she receive visitors on Tuesdays, Wednesdays or Fridays.)

**All Letters of Impulsy in regard to this department of the BANKER should not be addressed to the medium in any case.

**Lewis B. Wilson, Chafrman.

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelbamer.

Report of Public Seance held June 18th, 1886. Invocation.

Invocation.

Our Father and our Mother God, we look to thee for strength and wisdom; we would grow thoughtful through coming into closeness with thee and thy angel-ministers of light and love; from them we would gather a new idea of life, an understanding of the future and of the destiny of the soul. Oh! may we come into conscious communion with the wise and good of every age—they who are marching on and on, through the realins of eternity, gathering their lessons, reaping their experiences, and growing strong and self-reliant through the discipline of life. Make our hearts sweet and pure; give us to know and understand truly that a loving service to humanity is a service of tribute to thee; that by binding up the broken heart, soothing the weary, glving comfort to the mourner and strength to the weak, we are truly doing thy will as thou wouldst have it done by man.

Oh! we would grow in sympathy and kindly feeling. May we feel the links binding us to our fellow-creatures grow stronger and firmer and more bright with the marching days. May we really understand that all are our brothers and sisters, and that in helping one, however lowly or forsaken he may be, we are only adding a lustre to the family crown, a jewel of light and beauty. Our Father, we ask thy benediction to rest upon all alike. May the sun of thy love shine deeply into every human heart, drawing out its best attributes of holiness, of peace, and of pure desire, and forever burning out from the soul those lower passions which tend only to debase. Amen.

Questions and Answers.

CONTROLLING SPIRIT.-Your questions are now in order, Mr. Chairman.

Ques.—[By Mrs. S. Y. W. M., of Arkansas.]
I had a very dear friend, who was liberal and kind all through life, but at the age of fifty-eight he committed suicide. Will our spirit-friends give their views of this case?

Ans —In order to correctly present an opinion

Ans.—In order to correctly present an opinion on any case, it is necessary for the mind to understand that case in all its bearings, and in every direction, but the finite mind and the human judgment cannot correctly and properly judge upon any instance of this kind, without entering into the interior workings of the spirit under judgment. Our correspondent says that under judgment. Our correspondent says that her friend was liberal in all his ideas, and we infer that his life was in accordance with that state of liberality, that he was pure minded, that he loved his fellows, and sought to do them good. We can gather this from the influence sent forth by the lady in her correspondence, and so we can believe that her friend was pressed to commit this deed of bodily destruc-tion by some motive or power which he con-sidered wise and sufficient. We believe that he was in a state of ill health, that he could not gain rest of mind or body, and felt that his further continuance on earth would prove but a burden to his friends and to himself, therefore he did not hesitate to take the step which ushered his spirit into the other life. Shall we condemn such a spirit into the other life. Shall we condemn such a spirit for his action? Shall we, more merciless than a wise, over-ruling power of all love and tenderness, declare that the spirit is plunged into a condition of despair and of darkness, which is intolerable to him, and terrible to all who contemplate it. No; we believe that every scul is tenderly cared for, every spirit must work out its own salvation, perhaps through tears and anguish, or other wise experience. We do not advocate self destruction of the body in any instance. Were we, with our personal experience and knowledge, in the body at the present time, encompassed by all sorts of difficulties, weighed down by persecutions from without, by ills of the by persecutions from without, by ills of the body and of the spirit, we would not feel justified in committing suicide, because our knowledge, our experience would forever forbid it; we would be critcifying our own nature by so doing; but the poor way-worn spirit, pressed upon by external conditions, bearing the ills of the flesh that weigh heavily upon him, struggling with the adversities of life, and believing that were he out of the hedy it would be better that were he out of the body it would be better for himself and for his friends, may be par-doned for taking a step which in our case would be one of rashness, or one of sin. We do not believe that this friend of whom the a correspondent writes is immersed in darkness: we believe that to day he is stronger, wiser than he ever was before, and that he looks back to his past life with calmness. Perhaps he would not now, with his present knowledge, take the same step were he placed in the same position; perhaps he would be willing to remain in the body until natural law should sever the connection binding his spirit to earth, because he might now see that the experience would be good for him, and the discipline which he might engender upon his friends be needed by them to unfold within them and himself patience, fortitude, endurance, and other attributes which give the spirit strength and power.
And yet we can only bring comfort to the friend of this spirit; we can only say to her and to others who are in affliction because of those who have gone out from them, Do not despair; your loved ones are not submerged in darkness and in such affliction as they cannot rise above. Every effort the spirit makes to attain a height of happiness, of peace and of illumination, will give him power to gain control over those un-pleasant conditions, and to rise to that height for which he struggles. Every hour of his being will bring to him a new force for self-un-foldment and advancement which will be for foldment and advancement which will be for his gain. Undoubtedly he too, to day, looking back from his new position, sends love and friendship and tender remembrances to those on earth who care for him, and he would becken them on to a higher world, apart from this of the mortal, yet he would say as we do, "Do not attempt self-destruction; strive to gain courage, hope and patience, and to endure all that is laid upon you, until, in the process of time, death shall come to you naturally and beautifully. like a deliverer of peace, to free your soul. fully, like a deliverer of peace, to free your soul-from its trammels of matter, and conduct you to a bright world, a pleasant home, where all replining will cease if one but does his duty from day to day.

Q.—[By H. C. M.] Can the spirit intelligences enlighten the questioner upon the following subject, treated by "M. A. Oxon" in London Light? He says: [By H. C. M.] Can the spirit intelligences

Subject, treated by "M. A. Oxon" in London Light? He says:

"When thinking over the various explanations of the perplexing phenomena that we Spiritualists deal with: I have sometimes wondered whether the deeper problems of spirit may not be susceptible of a two-fold explanation, one suited to our limited conceptions in this state, true as far as it goes, but superficial; and another, or perhaps others, interior and real, but beyond our present powers of conception: such as 'it hath not entered into the heart of man to conceive.' Here we are beings of a limited consciousness; we do notat all know whether we have not a very much more extended consciousness than we can give evidence of through the bodily sense. It may be that our whole being flods an analogy in one of those strange mountains the base of which is submerged in the ocean, the peaked top alone standing out above the waves as an island. Here, I fancy, we never get at the Individuality at all, only at the Personality which masks it. We do not know what we are: not here and now; conditioned as we sie; we cannot; but we believe that we shall know hereaster what our Foots, how complex, yet how simile; when released from the prison-house of the body. It may then be that superficial explanations alone are to be had in this state; and

BANNER

that we must wait for the whole truth, In the 'Faerie Queene' Spenser sets forth an allegory with a double interpretation, a personal and an impersonal one, a general and a particular intention, and a knowledge of neither one nor the other is necessary to a keen appreciation of the poem. 'A Parable of our Life,"

A.—It will be remembered that at our last scance we discussed the question of consolousness, and at that time we affirmed our conception of consolousness to be a subtle, vital force in the universe, which we know by the name of spirit, an impersonal, palpable power, permeating all life, making its way felt and recognized through every objective form of matter, and finding its crowning glory and expression in the human mind. This, to us, is consciousness: consciousness in the human, drayn from the great fountain of all intelligent activity, of potential force, known to man by whatever the great fountain of all intelligent netthry, or potential force, known to man by whitever name he desires to apply to it, whether that of God, Deity, the Supreme, or the Omnipotent. What M. A. Oxon has to say in relation to the double, dual consciousness, or life-power of man, contains within itself a large element of truth. According to our understanding, man its adual heing spirit and matter; though he truth. According to our understanding, man is a dual being, spirit and matter; though he be removed from the corporeal frame built up of material elements, he still continues to be a dual creature, still spirit and still matter, although possessing a more sublimated form than this of earth. Man has never sounded his being; he has within himself this great reservoir of force or consciousness, the depths of which he does not understand. To our mind, there are within the human soul, experiences, sensations, emotions, that are never recognized or tions, emotions, that are never recognized or perceived by the outer, external being, for certain of these emotions, experiences and sensations never vibrate along the brain of the outer. tions never vibrate along the brain of the outward man, and are thus never expressed to his external perceptions; he is an enigma to himself because he does not understand the true bounds of his consciousness or of his being; he may grope along through the external life, through these physical environments of his, and not know through what strange abysses his soul is passing, or to what lofty heights his spirit ascends. These experiences, these sensations and emotions growing out of this inner life, may be revealed to him by-and-bye; when casting off the external, or corporeal frame and environment, he ascends to a far loftic altitude, he can sound the depths of his being with a truer plummet than he has ever used before. a truer plummet than he has ever used before.
And what is true of man individually, is true of mankind as a whole; there is a universal consciousness beating in the heart of humanity which is but dimly understood and feebly felt, the ause of the great, pressing conditions of the outward life, which call for the attention of outward life, which call for the attention of man, and demand his thought and his effort, but by and hye, when these are sloughed away, and humanity stands elevated, grown to a higher plane of thought and action, man will be able by the coutrol he has gained over the elements of the air, and over the conditions of nature, to apply to his use those principles in life which will enable him, without much care, or great forethought, to provide for the material wants of his being. Then he will have leisure and opportunity to study the needs of his soul, to investigate the vast distances of his consciousness and of the realm of mind; then he will come into harmony with this great law of life, know and understand more of the divine plan of individuality, of intelligence and of consciousness, which we term spirit, and then vine plan of individuality, of intelligence and of consciousness, which we term spirit, and then he will know that during the rast, with its struggles, its failures, its triumphs and achievements, humanity has been steadily going onward, ever gaining a new perception, a higher comprehension of itself as a universal whole, and of its parts as individuals; thus we hope during the agest but see to be ever to grow to during the ages that are to be, ever to grow, to learn and to unfold in knowledge, which begets wisdom and power.

Controlling Spirit.

We have with us, this afternoon, a company of young people, spirits who are desirous of reaching their parents and friends on earth, and we will attempt to give them opportunity for expressing their wishes through our medium at this hour. We ask your sympathy and your har-monious thought, and we thank the kind friends for their offerings of flowers for this day.

Sarah Perkins.

I have tried many times to speak through I have tried many times to speak through these lips, with the hope of reaching my dear mother and my friends whom I left on earth. I was only twelve years old when I passed away; that was a few years ago, and now I shall soon be twenty. I have never whispered one word to my mother, or to my dear alster, never spoken at all to those dear friends I knew on earth, and perhaps they think I we really mame is Sarah Perkins. My mother's is Elizabeth, and I have a sister Anna. I have sometimes come close to my dear sister, and have tried to make her know I was by her side. I have seen her in her little employments, and have wheled to help her. I know she has thoughts and plans for the future, and I sympathized with them, for I feel that I can only be happier and stronger if I find her and my dear mother living a pleasant, happy life. They have not had all sunshine; some dave them have recommended in the same is neither than the same is nei happier and stronger if I find her and my dear mother living a pleasant, happy life. They have not had all sunshine; some days have been very cloudy and full of storm, and the way has seemed rough to them; then again, the bright sunlight would shine, and their hearts would be made more happy. All the while I have been with them, from day to day, trying to help them, trying to give them an influence that would be pleasant, hoping in some way to touch their lives and draw from them some-thing of sweetness, as we would draw from an organ a chord of harmony when we touch the ivory keys.

vory keys.

My father is with me in the spirit-world. He never has spoken in this way, but many times has sent out a thought or an influence that would be felt, and would prove strengthening to those we love. He joins me in my love, and also will try sometime in the future to bring a word, a message, or a power that will be useful to those who are so dear.

My mother and sister, and also some of the friends whom I loved on earth and who were kind to me, live in Newark, N. J.

Arthur H. Quinn.

I guess I crowded that lady out, but I didn't mean to. [To the Chairman:] Did she say all she wanted to? [I guess so.] This is Boston, is n't it? [Yes.] Well, I used to live here in Roxbury. I have been trying to get around here for a good while; not so long as she has, because I have n't been away so long; but then because I haven't been away so long; but then it seems a good while to me. I was thirteen years old when I died, and I'm going on sixteen now. I am in my sixteenth year. I thought if I could come back and just tell the folks what a good place this is over here, and how much I like it, it might make them feel better, and I knew it would me. I've been going to school ever since I went over. I know I 'm a pretty big boy to be going to school, but we have colleges and academies, and all sorts of places where we get learning. But then we have to work for it, we have to pay our way as we go along, do anything that comes up to us. It may be to help some poor fellow along; it may be to pltch in and go at it, tooth and nail, and clear up a bit of ground, or scrub up some place that needs cleaning; in that way we get a pretty good sort of a living. I like it, anyhow. I don't want to come back here to live. Wouldn't do it. Oh! no; not for one cookie,

My name is Arthur H. Quinn. My father's name is James Quinn.

I'd like to see some of the boys, and tell 'em about this place where I live. I think they'd open their eyes over my story a good deal wider than they used to open their eyes when we got together and told yarns. But it's all true, every bit of it, and if I ever get a chance to come, I'm going to tell them all I can, so they'll have some kind of an idea about what the other world is like. The fellows here like to read books of travel, to study history, and find out about the different countries of earth, and I think it's a pretty good thing to find out about this other great big world. I think it's first-rate. I like it eyer so much, I'm glad to get a chance to come back here. I hope I can come sgain. Here's somebody to crowd me, just as I crowded the lady. I suppose turn-about is fair play, do n't you?

though when I passed away I was such a little chap they called me Georgie; now I am very nearly nineteen, so I have dropped the baby name and taken up that which belongs to manhood. My friends will be very much surprised if they learn I have returned from immortal life, because they do not know that it is possible for those who pass away in early years to grow, to gain in stature and knowledge, to put off the likeness of the child and take on that of maturer years, yet in my own experience I have found it so, and I have seen it the law with many of my childish playmates who greeted me when I went to spirit-life, who dwelt with me and grew up as I grew, gaining information and strength from the years that have gone by. So I come to tell my friends they are not to look for me as a child of very tender years when they pass from the body. Some of them hardly know whether they will see me at all or not; others think of course it will be in the likeness of a child; but it is not so, and I am thankful, because when I passed from earth I knew nothing of life. I only had my own childish griefs and joys, my little narrow experiences, which are nothing to the thinking mind, and during the years of soullife I have been privileged to watch events, to come in contact with human beings from different schools of learning, to study human experience, and thus to grow; and as I return in the stature of manhood I trust I come with a better unfoldment of mentality than my friends think I possess in my present state.

I bring my love and tender thoughts to those though when I passed away I was such a little

OF

think I possess in my present state.

I bring my love and tender thoughts to those dear friends, for though my image has been growing dim in their minds, I have kept theirs close to my heart. I have come to them many times. I have seen what has been with them of good or of sorrow, and I feel I am a part of their lives just as I would have been and per-

of good or of sorrow, and I feel I am a part of their lives, just as I would have been, and perhaps more fully so than if I had remained on earth to go out into the highways of life.

There are with me many of our kin, who send tender greetings to the friends of earth; they join in all pleasant thoughts and send out harmonious influences, hoping to attract the attention of those who know nothing of the spiritual life and point them on to a higher knowledge of existence, of its true meaning here and hereafter.

I had thought of many things I would like to speak of, before I came in, but there are so many

I had thought of many things I would like to speak of, before I came in, but there are so many magnetisms pressing upon me, so many influences from both sides of life, that I feel I must not linger longer nor attempt to outline to my friends the many things which I desire to. I hope they will seek an early opportunity for allowing me to come in private, because I know there is much they would like to hear, and many things I would like to relate to them. My home is in New York City; my father's name is also George; my mother's is Mary E.

Nellie M. Bates.

I too passed away a child. I was a little girl when, ten years ago. I was called from the body. For a while after I left the external form I still crept close to my mother, still clung to my father and the loved ones at home, and was sorry for their grief, yet I knew of no other home. Sometimes I saw bright and beautiful beings around me, who held out their hands coaxingly, and smiled upon me, trying to draw me away, but I would not go, I only held on the faster to those I had known here, and although they were sad, and I felt their sadness, yet that was my place. But there came a day when there was such clear sunshine around, such a sweet smell of flowers and sound of birds, I was attracted out from the place I had known, I too passed away a child. I was a little girl was attracted out from the place I had known, away off, as a little child wanders from its home into the open country. Again I saw sweet faces and outstretched hands, and I responded to them. They took me away to a beautiful spot, where there were more sweet flowers than I had ever seen, where it seemed to me the birds were more melodious, the breezes more balmy than anything I had ever

breezes more balmy than anything I had ever known.

I was only a little girl, and I enjoyed these things; they were delightful to me. And then, when I went into strange homes, and saw how beautiful they were, and how nicely the people lived, I thought I would like my folks to see just such a place as this.

They told me I might live there, and come back sometimes, and visit those I had known, but that was my new home, there I must be, and go to school and learn as the other children did, and so I have been doing in the years that have passed, and now, in early womanhood, I

have passed, and now, in early womanhood, I return to earth, seeking to greet the hearts of those I love, and send them my affection and remembrances. I would like them to know how happy I have been all these years, how strong I have felt, how free from all confining cares, for a beautiful home has been mine apart.

made welcome, and so I come here with the dear little children, who, like precious lambs, are gathered together in the tender shepherd's fold, and safely kept from all care and harm. I have, in my spirit-home, been given some of these bright souls to care for, to guard, and to guide their feet away from the pitfalls of temptation or of crude life, and to lead them on beside the clear waters and through pleasant fields where only virtue abides, where only the best attributes of the soul will be unfolded and cultivated. To day I come to this great assembly of spirits, and to me this seems like a catheor a temple, where gather earnest and devoted souls, anxious only for the best good of those under their charge, who look through external ways and means toward the end which is set of purifying, educating, or in some way benefiting and blessing human life. I, too, passed from earth in early years; seventeen summers had not closed above my head when I was summoned to the great world beyond: was summoned to the great world beyond: Everything was beautiful to me. I heard what seemed to be the sweet chime of bells, but when I looked they were only snowy lilles bending in the breeze, and nodding their heads. I heard a sweet sound coming from them mingled in one harmonious note, as the stroke of a silver bell, which gave me cheerful greeting and made me feel that I had found a cloister of in the Chatten of City the Chatten of City (I guess to C.) If guess to C. This is Botton at the wanted to U guess are the consecution of the Chatten of City (I guess to C.) This is Botton at the consecution of the City (I guess to C.) This is Botton at the consecution of the City (I guess to C.) This is Botton at the consecution of the City (I guess to C.) The consecution

world, the one under which I was consecrated and passed away. Sister Felice.

LIGHT.

Jimmie Dwyer.

[To the Chairman:] How do you do, mister? [Glad to see you.] Well, I am glad to see you, but I do n't know you. [You've come to make acquaintance.] Yes, I guess I have. I'm only a little bit of a boy, an't hat lady brought me here. I aint been away very long. I want my mother an' I want my papa. Can you find them? [I guess so.] They live somewhere here in Boston. I'm five years old now. I was n't in Boston. I'm five years old now. I was n't when I went away. I had a five year old birth-

when I went away. I had a five year old birthday. [How old were you when you went away?] I had gone by my four-year-old one.

Aint I goin' to feel good here? [You'll feel better in a few minutes.] My name is Jimmie. I be Jimmie Dwyer. What you doin? [Writing down what you say.] What for? [To print. so your folks will see it.] Put it in the papers? [Yes.] My father's name is John. There's a man up here told me to tell it to you. My mamma is Annie. Will you find 'em? Will you hunt 'em up? [Try to.] Will you tell em? I will you find 'em? Will you tell 'em a nice lady takes care of me, an' I play in her garden all the time? I do have a lovely time. Be you a good man? [I guess so.] You like to have little boys come, don't you? [Very much.] I did see a lovely lady all in white, with shiny hair, an' she come up an' put her hand on your shoulder.

Annie Enwright.

Annie Enwright.

[To the Chairman:] May I come, too? [Very glad to have you.] I only went away a little bit of a while ago. I'm a little girl, I am, an' they told me to tell you I only been gone a few weeks. I don't feel real good. [You'll feel better by-and-bye.] I want to tell my mamma that I don't go away from her; will you? I don't want her to cry. Will you tell her? Say she mus'n't, 'oause it makes me cry too. I come to see her, I do. I want her to know all about it, an' that sister that came here, she came after me when I went to sleep, she did. When I woke up I see her, an' she took me away ever so far. She went quick, right through the air, an' don't you know she had put on me a pretty, pretty white dress, all with silver on it. Wa'n't she good? [Yes, very good.] It was all shiny, and had flowers all round the neck, a little wreath of white flowers that smelled lovely. Then she carried me away to a great big garden, where all kinds of flowers grew, an' she said I must rest there, an' be her good little girl. Wasn't that nice? But I wanted to come home, an' they did n't feel be her good little girl. Was n't that nice? But I wanted to come home, an'they did n't feel good there.

good there.

I'm goin' to have a birthday right away.
Don't you know that day when they have lots an' lots of fun, an' the boys bang? you know what that is? [The Fourth of July.] Then I am goin' to have a big birthday, I am. An' I aint dead, am I? I can know when it comes, can't I? An' see everything, can't I? I don't want anybody to think I am way off, dead an' gone do I?

want anybody to think I am way on, dead an gone, do I?

Do you know me? [No.] I am Annie Enwright. I lived in Boston, on Hudson street. Do you want to know my father's name? [Should like to.] It is Michael: Do you like little girls? [Yes, I do.] You don't wish they'd go away, do you? Don't want'em to go an' be gone a good while? I like to come here. Can I come again?

Mary E. Johnston.

[To the Chairman:] Have you got a party?
[A small one.] Lots of people here. Do you know where South Boston is? That's where Rnow where South Boston is? That's where I lived. Do you know my father? [No, I don't.] His name is John Johnston. I am ten years old—more than that now. I'm a big girl, aint I? My mother's name is Ellen, and mine is Mary E. Johnston. I want to send my love home real quick. Will you send it? And will you say I got round here to talk to you and you say I got round here to talk to you, and tell 'em at home I am feeling pretty good now, and I 'ye seen lots of folks that I know? I think I can come round here to some of these places and talk to my mother, don't you? I want to, I go to school up there where I live now, just like other girls, and we learn ever so many things, different from what we knew here. If you'll find my folks I'll bring you some flowers next time I come. I want to bring them some, too. Do you suppose I can? [I guess so.] I've got ever so many of 'em where I live—great big roses. I want to bring some home.

Raffle Hayes.

[How do you do?] I don'know oo. [Can't you tell me who you are?] I baby; don'oo know I? [Perhaps I do: tell me your father's name.] Can't. I Raffle, I be. [Don't you know your other name—your papa's name?] No. [What does your mother call him?] Will. [What is the rest of it?] I don'know; man say haves.

int mamma. Perhaps you'll see her. 1 want her now — my mamma, Rose; man say, mamma, Rose. [Ask him if he can tell you where she lives.] Man say New Haven. Mamma cry, cry about baby, mamma do; so Raffie

ory, too.
Got some flowers for mamma-pretty! Oh! aches, aches so! [putting his hands over his face and neck.] [You'll feel better when you go away.] Good-bye.

Report of Public Séance held June 22d, 1886. Questions and Answers.

QUES.—[By D. R. Arnold.] Referring to the last question in the report of public scance held Jan. 8th, 1886, extracts from which read:
"We know of no elementary spirits, save such "We know of no elementary spirits, save such intelligences as have never yet gained an experience in contact with mortal life, but are waiting for that discipline."... "These spirits, we liken to the state of infancy."... "They are innocent," etc.: If it is a proper question, I would like to ask the spiritual intelligences if these beings have a birth? If so, what kind of organisms produce these intelligences, who know they must come in contact with a mortal life, and are waiting for such opportunity to gain an earthly experience to enable them to rise in the scale of being and knowledge?

Ans.—The primary or elementary condition of an immortal spirit is one, as we have heretofore stated, of partial or but dimly awakened consolousness, one that is inactive, yet which has a sufficient hold of life and of vital understanding to realize to a certain extent the ne-

contact with a patient. We believe that human magnetism, properly assimilated and applied, contains within itself the entire realm of magnetic forces of those kingdoms below the human; we believe it to be the epitome of all that has gone before it, and thus the magnetic forces of the mineral kingdom, those of the vegetable and all the chemical elements which are found in the atmosphere or through the animal creation are concentrated and combined in the human content of the in the atmosphere or through the animal creation, are concentrated and combined in the human; that the grosser particles and elements are eliminated from this combination, and in that which is stored up in a sensitive, susceptible, yet sympathetic and healthy individual, may be found a reservoir of power, containing all the essential elements of those kingdoms halos which the lements and elements is the sympathy in the lements. below the human; and combining within itself all that is necessary for the healing of the sick and for beneficial results to humanity at large.
Q.—[By William MoInturf, Vineland.]. Why
is it that our colored population so seldom receive messages at this free Circle from their

ceive messages at this Free Circle from their apirit-friends?

A.—Probably for lack of adaptability between such spirits as designated and the instrument employed. There is no partiality shown to any spirit; we make no distinction of race in givening welcome to those who return from the unseen world; they are all welcomed, here, and such as can adapt themselves to the constitution, powers and temperament of the medium are permitted and even assisted to make themselves known through her organism. In times past, occasionally a message has been given directly by a spirit of the colored race, or one-voiced for such a spirit by a guardian intelligence, and such undoubtedly will be given in the future, while the question resolves itself upon one of adaptability between the instrument and the spirit.

Q.—[By Mrs. A. B. F. Roberts.] Does the hermetical sealing of tombs affect in any way the spirits whose earthly remains are therein placed? spirit-friends?

A.—It may or may not. A certain spirit, we will say, has been closely allied to the physical life and has been loth to part with the material body. Because of the circumstances which have shut him out from manifesting through his mortal form he has not, of necessity, parted with the physical conditions of life and arisen to a higher standard of existence, or a purer plane of experience. Such a spirit feels himself still connected or tied to earthly life, and may still cling to his physical body, and not understand how to separate himself from and may still cling to his physical body, and not understand how to separate himself from it. There may be in that physical body certain magnetic elements which did not freely pass forth at the time when the spirit lost its full hold upon the form. That intelligence may require those elements for his happiness and his personal comfort, and therefore he cannot depart from the body until they are loosened from its hold. It is a psychological law that controls and binds him, but one as powerful as though it were enforced by chains of iron which you might behold. Such a spirit will suffer if his body is hermetically sealed in a tomb—suffer until the form has dissolved and passed to its original elements; suffer until he has gained all the magnetic qualities in that form which he feels belong to him; suffer until he learns, through experience, that there is a higher and grander life which he may attain if he will, and that it is useless for him to seek to hold on to the physical life, because he cannot now operate upon it as he did in the past. There is another spirit who has no desire to cling to the body, who does not retain a firm, strong grasn upon, the material life, and when cling to the body, who does not retain a firm, strong grasp upon the material life, and when the time comes that he must lay down the external form he does so willingly, even though he does not understand whither he is traveling; but, realizing that nature has accomplished her work with him on this plane complished her work with him on this plane of existence, he is ready to make room for others and pass on to whatever port or country is open before him. Such a spirit will speedily discover that he has gained all the experience, all the magnetic elements necessary, and be willing to lay the body down and turn to newer pastures. He will turn his attention to the spiritual world and its conditions, as well as to the welfare of his personal friends here, and in seeking to benefit and assuage their sorrow, or bring them some needed relief, he will forget all about the body he has left; it will make no difference to him whether it be hermetically sealed up in a tomb or er it be hermetically scaled up in a tomb or left upon the open plain to dissipate its forces, to yield up its elements; it will depend alto-gether upon the mental condition of the spirit how it will be affected in such circumstances.

Mrs. Rose Garfield Clemens.

The blossom of life has been taken from the chalice which held it here, and borne by loving and tender fingers to a higher life, a more beautiful sphere; and it was gathered before its leaves were withered and its head drooped low; before the heat of age had parched its lips and stolen every drop of sweetness from its heart. The blossom has not faded and gone to an eternal death, but it holds its head erect in an eternal death, but it holds its head erect in another life, growing more fair and strong and sweet than it could amid the harsh, rude winds of a physical life. Like the perfume of the lovely rose I hold in my hand, the fragrance of that life yields itself up to those it would reach—yields itself up in love, in tender sympathy and cheer—so the fragrance of affection sweeps over my heart in waves of light, which roll out toward my friends on earth. I would not have them think me dead, I would not have them think that the blossom is withered, that the rose has lost its powers. I would have an eternal death, but it holds its head erect in the rose has lost its powers. I would have them rejoice with me in a more exalted life, for I dwell in a world of peace and beauty, where the sun of love shines over all, and where every hour is fraught with meaning and with en-

deavor.

It is not long since I passed from the body.

The south winds wooed me, and I sought them, hoping to gain strength, hoping to find a vigor which should vitalize my entire being; but in the land of sunshine and of flowers I was called upon to lay down the external covering, that the leaves at the heart of the rose might more the leaves at the heart of the rose might more fully unfold beneath the glory of God's eternal love. I have sought since then to, bring my affectionate remembrances to dear loving hearts who are true, who think of me with sainess, feeling that my powers have gone to decay. Not so; they are more fully alive than before, and may it not be that I shall sing my song in a higher strain, or repeat my story on a lottier theme than I have done before? I believe so; for to-day I feel a glad, exultant thrill permeating my being, which tells me that life is more intense, more glorious to me now than ever

writer, but I feel that my best hopes, my best affections, were centred with the dear friends of private life who understood and knew me best. Perhaps it would be well to say that W. S. Clemens would perhaps respond to this. He may not realize from the external side that I can come in this way to voice a verbal message to him and to friends, but it seems to me that in the silence of his heart, in the deep, deep stillness of his inner life, he will catch the message and its thought, and in some way respond to the love and cheer and good wishes which I bring from the spirit-world. I am Mrs. Rose Garfield Clemens.

SPIBIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

June 22—Confiduad.—Joseph Hood; Clarence Marston;
Lizzle Jackson: Willie Fisher; Donna Lee.
June 23.—Closing address by Benefice; Lotela, for David
Turner, W. H. Feck, Hattle A. Roberts, Martin Conway,
Evans Jones, William J. Foley, Mary Bigelow, James
Billis, Henrietts Jonetins, Daniel Hail, Nellie Wilkins, David C. Densmore, Sunshine,

THE MESSAGES GIVEN As per dates will appear in due course.

Sept. 14.—Opening remarks by John Pierpont: Lillian A.
Oakey; Silas Underwood; Fanny A. Leavitt; Ellen Cain;
Samuel Thompson; Mary Ann O Brien.

Adbertisements.

Dr. F. L. H. Willis May be Addressed until further notice.

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Banner of Pight.

BOSTON, SATURDAY, SEPTEMBER 25, 1886.

In Memoriam, Samuel B. Nichols.

To the Editor of the Banner of Light :

The occasion for this communication is a sad one to the writer, and the announcement of the death of Samuel B. Nichols will bring sorrow to the hearts of thousands of persons. To write the life-work of such a man will take more time than is at my disposal, and more space than the BANNER could give in any one issue. To satisfy the desire of many to know the immediate cause of his "taking off," it may be stated that Mr. Nichols died from pneumonta and kidney disease, superinduced by nervous exhaustion. He had been ailing or gradually breaking down for several years, and at one time the total loss of his eye-sight was feared. At the time of his death it was ery seriously impaired. He was at his place of bustness on the 10th inst., and at 2:30 A. M. of the 14th he passed to spirit-life. It was my fortune to be present at the moment of his transition, and witness his sleep-

ing out this life into the breaking morning of the heaver's the board. He had not retired to deal heaver the board. It was not all the morning the morning of the heaver which he present died by there, and the what I could and placed my had, for a moment, over his heart, which he present died by there, and the what I could and placed my had, for a moment, over his heart, which he present died by there, and the placed my had, for a morning was a placed of the heart of th

many weeks of patient waiting, one morning, at the breakfast table, her hand was controlled to write. From this time she developed rapidly, and gave her life to free healing of the sick, trance-speaking and mechanical writing. She failing in health, Mr. Nichols removed with his family to Hammonton, N. J., where the climate agreed with her, by which means her life was prolonged many years. She died in August, 1871, in Jersey City, leaving two young children. About fourteen months later he married his erresent widow, Miss Fannie P. Landon of Vermont. He then engaged in business in New York City, and became a member of the firm of Brown, Cooley & Nichola, wholesale dealers in Yankee Notions and general merchandise. At the time of his death he was a wholesale dealer in and manufacturer of spool-coiton in New York City, having his residence in Brooklyn. Here in Brooklyn and vicinity he has continued and completed the labors of an active and useful life. Several years ago he separated from the First Society of Spiritualists and established the Brooklyn Smiritual Fraternity. He was always its presiding officer and its moving and controlling spirit. He succured the ablest talent for the Sunday lectures and managed to have a most useful weekly conference.

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Memorial services will be held Sunday morning, Sept. 26th, at 10:30 A. M., at Conservatory Hall, corner of Fulton and Bedford Avenues, to which all are invited.

Rrooklyn, N. Y.. Sept. 18th, 1886.

Brooklyn, N. Y., Sept. 18th, 1886.

Saratoga Springs, N. Y.

A recent visit to this world-renowned watering-place was rendered doubly interesting by meeting with several of our old-time friends in the spiritual with several of our old-time friends in the spiritualistic movement and forming an acquaintance with others who are studying the philosophy. During our stay of a week we were most hospitably entertained at the "Lyman House," a very home-like hostelry, presided over by "Father" and Mrs. Lyman of Lake Pleasant notoriety of the years agone. Among those who made up the evening circles, in addition to Mr. and Mrs. Lyman and "Charlie," were Mr. Alpheus Moore, Montague, Mass.; Mr. J. W. Pope, Marlboro', Mass.; Mr. James Copeland, Philadelphia; Mrs. R. L. Sylvester, Boston; Mrs. Melvia A. Clayton, Auburn, N. Y.; Mrs. Clara A. Fleid, Boston; C. O. Poole, Esq., and Mrs. Hester M. Poole, New York; Miss Lou A. Pope, Marlboro', Mass.; Mrs. H. V. Chanin, Albany; Mr. and Mrs. Baker. Granville, N. Y.; Mrs. Mary H. Rand, Brattleboro', Vt.; Mrs. Addle Priest Young, Haverhill, Mass., and the Banner correspondent. "Baratoga" has been written up so many times that for once we will be schalble and simply say that we gazed in wonder and astionishment at the vast and imposing hotels, admired the attractions of the beautiful parks, drank water from about a bundred and inheteen different springs, sailed over. Saratoga Lake in the steamer Idlevild, patronized the indian encampment and the Oriental Bazars, and early in the week came to the conclusion that there is but one Saratoga, and, in short, did our level best to render the trip pleasant and interesting to those in our immediate environment.

The meetings of the First Society of Spiritualists are held morning and evening at Grand Army Hall, and are largely attended. Mrs. H. Morse Baker, of Granville, occupied the platform upon the occasion of our visit. The addresses were logical and well recrived by her auditors. Mrs. Clara A. Field was the speaker of last Sunday. The secular press gave favorable mention of all these services.

NOTES. istic movement and forming an acquaintance with

NOTES.

Father Lyman has an eye for the comfort of his guests.

Music and song formed a part of the programme of Music and song total each evening.
The Free Thinkers' Convention was attended by a few of our party.
Mr. John Slater was anxiously inquired for.
Mr. and Mrs. Poole added much to the interest of

Mr. John Slater was anxiously inquired interest of the occasion.

Mrs. and Mrs. Poole added much to the interest of the occasion.

Mrs. Addie Priest Young was in her element, musically speaking.

A large portion of the crowd were mediums, and they were supremely happy.

Dr. Mills and Mrs. Mills called upon the party.

The Banner representative called upon Dr. and Mrs. Henry Rogers, and Mr. Bates of the Bates House.

A very pleasant interview was enjoyed with Mr. and Mrs. Burrows.

"Sister May" will not soon forget that homeward sall on the Idevita.

Congress Park is a great place for "Deers," and "Dears." You can spell it either way.

Real solid amusement—to see how many different ways people grink at a spring in the early morning. Several scances were held in the parlors of the Lyman House, by Mr. James Copeland, medium, of Philadelphia. That of Sunday evening, Sept. 5th, was one of marked interest.

The Banner of Light is appreciated by the friends in Saratoga. It should have a large sale at the newstands in that city.

The scenery along the Deerfield and Hoosac valleys in Saratoga. It should have a large sale at the news-stands in that city.

The scenery along the Deerfield and Hoosac valleys

The scenery along the Deerneid and Hoosac valleys is superb.

Mrs. H. A. Ealer, of New Orleans, a recent addition to the spiritualistic ranks, was pleased to see the people from Lake Pleasant.

The Fitchburg road is an excellent means of getting to Saratoga, and Lake Pleasant a very fine resort to take in connection. Remember this next year.

Lake Pleasant, Mass., Sept. 18th, 1886. J. M. Y. Mrs. Clara A. Field of Boston addressed the Spirit-

alists of Saratoga on Sunday morning and evening, 8 pt. 12th, at Grand Army Hall. We note that the Ragle of the 18th speaks in excellent terms of her labors there-among other things remarking:

isbors there—among other things remarking:

'She is singularly entertaining, forcible and instructive. She is institut with thought and intensely anxious to present it to the world. The wonderful carnestness and enthusiasm evinced in its expression entist the sympathy of the audience, and she has the rare and happy faculty of treating subtle and psychological questions with such simplicity and clearness as to render them intelligible to the most commonplace listener....She has a fund of humor which keeps her hearers in excellent spirits in spite of themselves. At the close of the evening lecture she gave psychometric readings of F. J. Hurd and G. R. Burrows with acknowledged accuracy."

Mrs. Field was to address the Saratoga Spiritualists Mrs. Field was to address the Saratoga Spiritualists again Sunday morning and evening, 19th inst.

A pleasant reception was recently tendered Gopal Vinayak Joshee, the visiting Brahmin of India, at the

residence of E. J. Huling on Caroline street. Note from John Slater. To the Editor of the Banner of Light: Allow me through your columns to express my

grateful feelings toward all the friends in New Eng-

land and elsewhere who made my solourn at Lake Pleasant happy. Mr. Colby was kind enough to place Pleasant happy. Mr. Colby was kind enough to place the columns of the Banner at my disposal, and I take advantage of the invitation, as only through its pages can I reach my friends: I look back to the month of August with regret; I came among you all a stranger, but I left with a feeling of reluctance. The time passed so quickly, that it seems now as though I had no more than come than I had to pack up again and leave. To Mr. Young I wish to say I intended to come again to the Lake on the following Wednesday, but was called home. I accept and reciprocate the kind compliment expressed by him in the Banner of Sept. 4th. To all others I extend my best wishes. I look forward with a great deat of happiness to our meeting again at the Lake next summer. To the societies offering me engagements I wish to state that I am engaged this year and next in Brooklyn, where I resumed my work last Sunday evening.

With the best wishes for the cause, I remain fraternally.

100 Madison street, Sept. 19th, 1880.

Ouset Bay.

The cottagers at Onset, and all others interested in the observance of "Indian Day," or "Harvest Moon Festival," are requested to meet at the Temple, Sunday, Sept. 26th, at 2 O'clock P. M., to make arrange-ments for the celebration of Saturday and Bunday,

Oct. 9th and 10th. Newburyport, Mass .- Our meetings open for the season on the first Sunday in October, and will con-tinue until next May. Albert E. Tisdale will open, and will be followed, in October, by Prof. Dawbarn, Mrs. Brynes, Mrs. Pennell and Mrs. Nickerson. There is every prispect of a very successful season.— Wm. P. Hoit and Ocear Edgerity will. resume their public circles with the advent of cooler weather.— A namber of private developing circles have been held about town during the summer, and nearly all with most excellent results.— H.

To the Editor of the Bann

A correspondent, communication

a communication of the help in conclusion that are worth a mon the New York Trans as at a least the new York Trans as it is in other mainsted to a high ser synagogue may, Elforth our opinion.

In one or more plinto the air with for the air with for trackman on one owesterly—I think to rails much out of plane in one instance five froad had become slearth had compressed. The shooks came tide was highest. If arteslan wells from obtained were not a billows, like ocean-ward very deep.

I suppose that Mr. talk Greek, boils his ciples. He does no good Orthodox bring yexhaust the atmonuses the poetry of mo of the earth sufficient to excite call electric. Many forth about the playears ago, there is the notion that the magnetic and atmonglobe. It is much mesismic manifestatio witnessed had their netism, or, if you ple I suppose a shockmanifest on a sand

manifest on a sand for the part of the par

quakes is not so w seem. St. Pierre in a that they were near flowed. Jorallo in set agoing by two rito flow above the su water coming into co eral bodies beneath a whole thing going.

Dr. Thomas R. Fras remarked to me that tunnel Mount Vesuv The peculiar feeling prepared to consider effected by the mat know or suspect tha mischief, or posing infirma. The axis m at times, and many

infirma. The axis m at times, and many den. I am hardly in Western New York, to emphasize her wa than with the clergy ton, in 1727, who ase to God, and declared manifestation in the quite think that this pranks on its own here. pranks on its own hout a living Suprenthize heartily with t Emerson when the the coming destructiget on quite well wit

Engl THE CHILDREN'S Last Sunday was the ration of a Children's castle, Eng., with H. Alfred Kitson was to d evening deliver an add where the Lyceum ses the nature and purpose

DEATH OF PROF. BU announce the death of P Russian savant. We a been received by a frier announcing the news. loss is irreparable for b pecially for Spiritualisi stastic and firm believe in scientifically verifyir he made our movement his colleagues. We ac his widow, a sister of D. D. Home.—Light, L

A working-man's wif

streets the other day, altercation with a slin a fearful blow on the strated, and received The boy writhed with the woman was told t boy's ear with her han as the inflammation se removed. She at once that all the pain left same time said, "His I done for him." To tes woman asked the boy answered that she we Medium and Daybre great and beneficent s the people, that is little rections." Spiritualist 1

Banner of Light C

Branner of Light C

Street-Every Tuesday
Admission free. For a
sixth page. L. B. Wilse

Boaton Mpiritum! ?

Services from Oct. 3d to and 7½ r. M. Itichard H
lee, Treasurer.

First Spiritum! Texter Sireets on ings at 7½.

College Half. 34 1
A. M., 7½ and 7½ r.
Ebon Coob, Conductor.

Eagle Hall, 616 y

Eagle Hall, 616 W Easex. - Sun 1878, at 2/ 3 P.M. Able speakers an Prescott Robinson, Oh Spiritualistic Phe ley Hall.—Meet ngs B June 1st. Addressal co. nomena Association. Mass." D. J. Ricker, Children's Progre Memorial Hall.-Se free. All invited. Ber Woodbury, Cor. Sec., 4

1031 Washington Ladies' Aid Society me ey, Secretary. other Friday afternoon E. II. Pratt, Academy F vited. Mrs. M. A. Dod

College Hall .- Th hall were largely atte ing Mr. Eben Cobb, t quently in opening th quently in opening the duced a gentleman, a dation of the higher Allen Putnam spoke signs of the times as a spiritual condition. He alluded to the ren a high order, excelling perience listened to, remarks by the strangtone between the control of the control of

them.
Dr. Leighton pert
followed by Col. E. C.
to the work that hea

Lactated Food

THE SAFEST FOOD IN SUMMER For Young or Delicate Children.

The Earthquake.

The Earthquake.

iter of the Banner of Light:

espondent, "F. J.. K.," has given you indication on the recent earthquake. In conclusions, I will add a few points worth a moment's attention:

ew York Tribune stated that science ault in regard to accounting for it; and e soi disant is really nescience in this in other matters, we who are not adto a high seat in its close-communion une may, Elihu-like, venture to show ropinion.

or more places water was projected a riw with force as from a Geyser. A men on one of the railroads extending —I think toward Atlanta—found the chout of place. In mending the track it necessary to cut out pieces of rail—stance five feet; in another, two. The decome shorter, showing that the

stance five feet; in another, two. The d become shorter, showing that the d compressed somewhat. Hooks came at Charleston when the highest. If I am rightly informed, the wells from which the water-supply is I were not affected. If so, the earth-like ocean-waves, did not extend down-ry deep.

i were not affected. If so, the earthlike ocean-waves, did not extend downry deep.
ose that Mr. Pluto, of Hades, if we may
sek, boils his caldron on scientific prinHe does not use fire wood, not even
thodox brimstone, as that would speediust the atmosphere of its oxygen. He
poetry of motion. The rapid movement
earth suffices to produce heat enough
pot, without Macbeth's "witches" to
fire. But to suppose that "electricity
hing to do with it" is a very crude
Every new movement of a stellar body
ent to excite the movement which we
tric. Many as were the grim jests put
yent to excite the movement which we
tric. Many as were the grim jests put
go, there is good reason for accepting
clon that they largely influenced the
o and atmospheric conditions of our
It is much more than probable that the
manifestations that have recently been
the d had their origin in disturbed magor, if you please, electricity.

pose a shock which would be vividly
t on a sand formation could be received
ky mass and carried with little or no
tation to a great distance, there to exelf. It would be on a similar principle
at of a row of balls hanging up in conyou jar them at one end of the row
I keep quite still except the extreme
he-further end, which will fly off, as if
g the entire force.

If keep quite still except the extreme he-further end, which will fly off, as if g the entire force.

connection of volcances with earthis not so well established as it may is. Pierre in the last century mentioned y were near the seaside, or where water Jorallo in Mechoacan, (Mexico) was not been seasided by two rivers that suddenly ceased above the surface of the ground; the oming into contact with explosive minics beneath the earth, doubtless set the aling going. My worthy friend, the late mas R. Fraser, of Halifax, N. S., once d to me that he would not hesitate to dount Vesuvius.

eculiar feelings of sensitives I am not i to consider. I think I was somewhat by the matter myself; but I did not suspect that Mme. Terra was making f, or posing in the character of terra. The axis may have shifted; it does so, and many of the causes are still hidam hardly in sympathy with the lady in New York, who uses the occurrence asize her warnings to repent, any more that the clergymen in Salem or Charles-727, who ascribed the great earthquake and declared him able to give a similar tation in the Carolinas; yet I do not link that this globe of ours does all its out hook, enslaved to law, withving Supreme Intelligence. I sympaartily with the saying of Ralph Waldo when the Adventist warned him of ling destruction of the earth: "We will uite well without it."

ALEXANDER WILDER.

English Items.

CHILDREN'S LYCEUM IN ENGLAND. inday was the day appointed for the inaugua Children's Progressive Lyceum in New-ng., with H. A. Kersey as Conductor. Mr. itson was to direct the exercises, and in the leliver an address in Northumberland Hall, E Lyceum sessions were to be held, upon ogressive Lyceum," informing his auditors of e and purpose of the institution.

OF PROF. BUTLEROF .- We deeply regret to the death of Prof. Butlerof, the distinguished avant. We are, as yet, in receipt of none of culars of the sad event. In a letter which has ived by a friend of the deceased gentleman ng the news, the writer says: "In fact, this eparable for his friends, for science, and esor Spiritualism," in which he was an enthud firm believer to the last; and by his labors fically verifying the facts and the phenomena, our movement popular to some extent among gues. We accord our deep sympathy with v, a sister of whom is now the widow of Mr. me.—Light, London, Sept. 11th.

ing-man's wife was walking in the crowded ne other day, when a great robust fellow, in on with a slim boy about twelve, struck him blow on the side of the head. She remonand received the usual return of ribaldry, writhed with pain, and, being clairaudient, in was told by her spirit friend to rub the with her hand, or he would be deaf for life, lammation set up would injure the ear unless

She at once did so, when the boy declared the pain left him. Her spirit friend at the the pain left him. Her spirit friend at the e said, "His mother told me to ask this to be him." To test this spiritual statement, the sked the boy where his mother was, and he i that she was dead. "There is," says the and Daybreak, in relating the above, "a beneficent spiritual power at work amongst e, that is little known, but is felt in many di-

itualist Meetings in Boston:

r of Light Circle-Room, No. 9 Rosworth Every Tuesday and Friday afternoon at 30 clock, a free. For further particulars, see notice on L. B. Wilson, Chairman.

Noiritual Templé, at Berkeley Hall,—oin Oct. 3d to June 1st, every Sunday at 10 k A. M. M. Richard Holmes, Chairman; Wm. A. Dunk-urer.

ipiritual Temple, corner Newbury and Mirects.—The Spiritual Fraternity Society will corrides on every Bunday P.M. at 2% and even-

b Half, 25 Easen Street,—Sundays, at 10% and 7% P. M., and Wednesday at 2% P. M., b. Conductor.

b. Conductor.

Hall, 616 Washington Street, corner of the lays, at 2½ and 7½ P.M.; aslo Thursdays at 18 speakers and test mediums. Excellent music, addingon, Unsirman.

malistic Phenomena Amociation, Berket.

—Meet ngs Bundays at 2½ P.M., from Oct. 7th to Address all communications "Spiritualistic Phe-Association, 1931 Washington street, Hoston, U.J. Hloker, President.

en's Progressive Lyceum No. 1, Paine at Hall.—Sessions Sundays at 11 A.M. Beats (Invited. Benj. P. Wesver, Conductor; F. B., Cor, Sec., 45 Indiana Place, Boston

Washington Street.—The First Spiritualist in Bociety meets every Friday. Mrs. H. O. Tortary,

a.—The Ladies Social Aid Society meets every lay afternoon and evening in the pariors of Mrs. tt. Academy Block. Mediums and friends are in-s. M. A. Dodge, Becretary.

s Hall.—The meetings at the above named largely attended last Sabbath. In the mornthen Cobb, the popular manager, spoke ele-n opening the services, after which he intro-

copening the services, after which he introtentleman, a stranger, who gave a fine cluci
the higher teachings of Spiritualism. Mr.
tham spoke with much enthusiasm on the
he times as indicating the near approach of
al condition never known on this planet.
Ed to the remarks of the stranger as being of
der, excelling all he had during his long exlistened to. Mr. Coob stated that while the
by the stranger were, being made he scemed
ler the control of spirits who were listening to

ghton boxt addressed the meeting and was by Col. B. C. Balley, who paid a nigh tribute ork that healing mediums were doing to re-

lieve the sick and afflicted, and advised some of the Boston mediums for this phase to visit New Hampshire, where there were but few, and the people wanted their services. He must have forgotten that there is upon the statute books of that State a medical law that for blds their doing so.

Miss Dr. Webster spoke in a pleasing and instructive manner. Miss Peabody and Mrs. Conant gave tests and a reading.

Dr. Sell closed the services, and purported to speak for Judge Ladd to Allen Puinam and Mr. Cobb. The services were considered to be of more than ordinary interest during the entire day.

Boston Spiritual Lyceum, Paine Memorial Hall, Appleton Street .- A well attended session was held, Appleten Street.—A well attended session was held Sept. 19th. Conductor Weaver greeted the children with earnest words of encouragement and advice, and introduced Mr. D. N. Ford., Conductor of Onset Bay Lyceum, and for many years a faithful and untiring laborer in our school. Mr. Ford was very condially welcomed. He said: "I am glad that I see before me so many of my old associates and co laborers. Many changes are constantly taking place about us, for we live in a world of change; but I am glad that you as well as myself are still so deeply intersted in the Progressive Lyceum. Let us use the fleeting hours of this earthly life not only for our own spiritual culture, but the welfare of our brothers and sisters, and the liberal education of the children."

The topic of the day, "Kind Words." was then taken up, and both children and adults contributed their illustrations, some original, others culled from various authors. Mr. Horace Johnson concluded this ex-roise with an excellent extemporaneous address, albiding to the blessings sure to follow the speaking of kind words on all occasions. Miss Amy Peters read acceptably "Hetty McEwen," by Lucy Hamilton Hooper, and Mr. Matthews sang "The lattle Prayer." Readings were given by Freddie Stevens, Harry Hall and Mrs. Francis; plane sole by Master Bertle Knowlton: and a charming song by Gracle Scales. Among our new scholars to day was little Alice Ireland, four years of age. Topic for next session, "Truth."

Francis B. Woodbury, Cor. Sec. 45 Indiana Place, Boston. held Sept. 19th. Conductor Weaver greeted the chil-

Paine Memorial Hall. - The meeting held on Sunday by Dr. J. R. Cocke, for the purpose of introducing several new mediums to the public, was well attended, notwithstanding the unfavorable weather. With the exception of a very fine inspirational address by Mr. Thomas Dowling, of Maluen, the mediums were all before the public for the first time. The controls of Mr. F. E. Godfrey recited through him an exquisite poem, and followed with an eloquent address upon the necessity of mediumistic development, and of bringing spirit influence closer into homes and lives. Some marvelously clear tests were given by "Sparkling Water," the bright little control of Mrs. J. D. Bruce of Wakefield. "Spring Flower," Mrs. Elder's control, was next introduced, and bids fair to excel in giving tests.

A short but pleasing address through the mediumship of Mr. Townsend, psychometric readings by Mrs. Bixby, and tests by Mrs. S. Meserve, completed the long and interesting programme. The inspirational harmonica playing by Prof. W. S. Sweet, of Taunton, was exquisite, especially the encore, which was rendered with great expression. A trio was given by Mrs. Low, Mrs. Cook and Miss Morton with much skill and vivacity. The kindest feeling was shown by the audience, and "Godspeed" was given by many to the new mediums. ducing several new mediums to the public, was well

Eagle Hall .- There was a good attendance at this hall, afternoon and evening, Mr. Robinson presiding. nati, atternoon and evening, Mr. Rootison presions. Mr. Allen Pútnam was the first speaker, and awakened profound interest by his eloquent remarks. Mrs. Lint-Parker spoke, and gave psychometric readings, as also did Mrs. Conant. Dr. Thomas, David Brown and Dr. Sell. The services closed with some fine sentiments from one who was a stranger to most of the audience. In the evening a full house greeted the speakers, wiz., Mrs. Dr Wright (from New Haven), Mrs. Carrie E. S. Twing, Mrs. M. A. Ricker, and others. Both sessions were highly enjoyable.

Providence, R. I .- The Providence Spiritual As sociation will open its lecture season of 1886-7 at Blackstone Hall, Sunday, Oct. 3d, with Mrs. Dr. Lunt-Parker of Washington, D. C., as speaker, accompanied by her six year-old daughter as test medium. Services will commence at 10:30 A. M. and 7:30 P. M. Our Society will start out under very favorable cir cumstances, being unincumbered with debts, and an encouraging amount in subscriptions having, been promised for the coming season. The following speakers have been engaged: Mrs. C. Fannie Allyn, Mr. Bben Cobb, Mrs. R. S. Lillie Mr. Geo. A. Fuller, Mrs. A. H. Colby, Hon. Warren Chase, Mrs. E. L. Paul, Mrs. N. J. T. Brigham, Mrs. Abbie N. Burnham, Mr. J. Frank Baxter, Mr. J. J. Morse. With this array of taleut and the additional attraction of good music, we are encouraged to believe this will be the most successful season in our history.

D. Blackstone Hall, Sunday, Oct. 3d, with Mrs. Dr. Lunt-

Portland, Me.-The Portland Spiritual Temple resumed its meetings Sunday, Sept. 5th, after the usual summer vacation Mrs. A. P. Brown of St. Johnsbury, vt., occupied our platform Sundays, Sept. 5th, 12th and 19th. Mrs. Brown came to us directly from Temple Heights Camp-Meeting, and brought much of the ardor and spirit of the camp with her. Her lectures have been forcible, instructive and logical, and were listened to with interest.—Dr. Storer of Boston will lecture for the Temple, Sept. 26th. O. H. Jewell.

Spiritualist Meetings in New York.

Spencer Hall, 114 West 14th Street.—The People's Spiritual Meeting ever; Sunday at 2½ and 7½ P. M.; also Thursday afternoon, at 3 o'clock. No vacation for warm weather. Frank W. Jones, Conductor.

NEWARK, N. J.—The People's Spiritual Fraternity holds meetings every Sunday at No. 223 Halsey street, at 7½ P.M. H. M. Vreland, President.

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(1ATHERING CRUMBS. A Lecture by SA-J. RAH J. PENOYER, of Baginaw, Mich.

With a view to the great unfoldment of God's truth, we will endeavor to untur! the banner of freedom to the world.

With a view to this banner is the word Love. Whenever a new truth is born, people are in such a hurry to cover it with awaddling clothes, lest it should be seen as it comes forth from the womb of Nature, that they half destroy its life before they can get it clothed to look according to their dass of "respectability." Then, when its form is muticas of "respectability." Then, when its form is muticas of "respectability." Then, when its form is muticas of "respectability."

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GENERAL DEBILITY, DEPRESSION AND INDIGES
GENERAL DEBILITY, DEPRESSION AND INDIGES
FION
THAT FEELING OF BEARING DOWN CAUSING
PAIN, WEIGHT AND BACKACHE, IS ALWAYS FERMARENTLY CURE: BY ITS USE
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