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WEITING PLANGHETTES for sale by Colby & Rich. Price to cents,

The Rostrum.

### WILLIAM DENTON.

Memorial Address by A. B. FRENCH.

Saturday, Aug. 28th, was observed as Memorial Day at Camp Cassadaga. The spacious rostrum in the Pavilion was beautifully decorated with evergreens and flowers. Over it was suspended a large-sized portrait of William Denton, beneath which was a vacant chair, each trimmed with vines and flowers.

At an early hour the Pavilion was well filled. President Bond opened the meeting with a few appropriate remarks, after which Mr. and Mrs. Lillie, assisted by the choir, rendered a musical selection. A. B. French then delivered the following address, which throughout its delivery held the close attention of the vast audience, many of whom manifested their sympathy with the speaker in the recital of the more pathetic portions by their tears:

ADDRESS. MR. PRESIDENT-More than a thousand miles of land and three thousand miles of water lie between us and the little village of Darlington, England, where William Denton first saw the light. What mysteries shroud the birth of a human being! How wonderful the dawn of consciousness! No matter how lightly society may regard the advent of a young stranger into the arena of life, it is a significant thing to be born.

Birth means conflict. It decrees to us experience. To be born and live is to feel the sharp tooth of hunger, the sting of pain, the shaking chill, the burning fever, the loneliness of love, the madness of hate, the fire of passion, the shadow of regret, the sunshine of joy, and, at last, the icy touch of death.

William Denton was born to drink the full measure of all this experience. Could the wondering eyes of this little stranger, when they first looked out upon that January morning, in 1823, have seen all this, how gladly would be have returned to the mysterious realm whence he came! Nature is cruel, but she is also kind. She veils our eyes from the fate before us, and often bids us smile on the brink of danger.

William Denton did not come to this world with royal blood coursing in his veins. He did not open his eyes in any of the gorgeous palaces of England. But he had a better legacy than wealth. Nature gave him a noble mother. who did not shun the care of her child. The children of queens and princes are often taken from the maternal breast and committed to the care of strangers; but fate generally gives to the child of poverty the wealth of a mother's tender ministrations. And it was no misfor- ance cause that he refused to repair some maer, struggling with want, carried in her heart a warm religious faith. It is some comfort to a poor woman, sheltering her little ones in the midwinter of poverty, to feel that a kind father's hand will one day lift her burdens. Far better is it to have some faith in the darkness than to believe an unintelligent chance has woven around one a net of woe never to be broken; much better is it to trust and be deceived than to live in perpetual doubt.

William Denton's mother, with a fourth child now added to her burdens, had this deep religious faith. But with all her burdens she did not neglect the education of this child. At three years of age he began the studies which continued to the hour of his death. There is no finished education. Life is a school, and every day a rehearsal. Nor do the greatest minds derive their best thoughts from books. Nature is everywhere a teacher, proclaiming with eloquent tongue her eternal truths.

Although William Denton started at three years of age in the paths of the schools, no beaten track could long hold his independent thought. So rapid was his progress, that at four years he could read the Bible to his toiling mother.

He early manifested his love for books. The first ones he was permitted to read were furnished by the Sunday school. This class of literature, like the novel, is at best poor food for the mental growth of children. The Sunday school book, as a rule, proclaims most unreasonable ideas of God and a future world, and the novel the most improbable things regarding human life and this world. Both are deleterious to mental growth.

They disease the imagination and cripple the judgment. It is to be regretted that doting parents will feed their children with poisonous confectionery they would not themselves eat, and their minds with misleading ideas they have spent years in outgrowing and casting away

Little did William Denton then dream of the riches in store for his inquiring mind. His boyish feet had not touched the verdant fields of science. By a strange providence in life, which the thoughtless often designate as chance, a new teacher came to the day school, one who had caught the rudiments of phrenology and who was experimenting with the galvanic battery. This opened to Denton a new field of thought. He now began to read the magazines and to take his first lessons in geology. But he could not spend much time with books. Every hand was needed to help bear the burdens of the family. He was hired to a ourrier as errand boy, at about sixty cents per week. Afterward his father hired him to a olergyman, from whom he learned that dis ered to hear him, but he was pulled from the honesty is to be found in the pulpit as in other ohair while speaking. He went to the rooms of professions. His father agon permitted him to a friend and finished his lecture from the wingo back to the schoolrooms So rapid was his dow. The lecture, however, cost him his post-progress that he was made assistant teacher, tion as olerk. The hireling ministry against

no doubt encouraged the mother, who sent him | Once more thrown out of employment, he re- | which his name will be associated in all future to the grammar school in his native village, where he acquired quite a liberal education.

His school-life, however, was early broken. Gaunt hunger hovered over and about the family hearthstone. Bravely did the careworn mother fight to drive the skeleton from the door, but, with a sick husband. no alternative was left her, and William was again taken from school. At fourteen years of age he was apprenticed to a machinist. His good mother probably did not reflect that her son was not born for a machinist. Those who have the means to encourage the natural inclination of their children rarely reflect upon their gifts. How could William Denton's parents reason? The cold, hard hand of necessity was upon them, and he must be made self-supporting. But as the bird is impelled by a power it cannot define to seek a more congenial clime, so an unseen magnet was drawing him in the path of destiny.

He joined a literary society, which enabled him to procure books to read, and his evening hours were spent with Lyell and other geolo-

At this early age he began to study the rocks. While other young men were idling away their hours in foolish amusements, William Denton, with his hammer in his hand, was breaking the clasp to Nature's great stone book and gathering up fossils of departed ages. At about his sixteenth year he joined the Methodist Church and began his first public lectures. These were principally temperance talks and religious exhortations. Like all other young converts, he was sealous in this first religious experience. The old hymn says:

Tongue cannot express The sweet comfort and peace Of a soul in its earliest love."

To deny the reality of religious conversion would be to deny the testimony of thousands of credible witnesses. In this experience he was no doubt sincere. But with his knowledge of psychology in after years, he would have offered quite another explanation. He then, no doubt, felt God especially quickened his heart; but in his later life he would have referred it to human rather than to divine influence. So active was his nature, he could not be idle under this new impulse. He traveled with the clergy, and gave out hymns and led in prayers. But this psychic influence could not long fetter the channel of his thought. He read liberal books and made the acquaintance of church reformers. Soon the radical tenden-

cles of his nature assumed supremacy.

He was now nineteen years of age. This is a period when young men generally manifest greater independence than discretion in their opinions. He was so zealous in the tempertune to William Denton that his faithful moth- chinery in a brewery, and his employer discharged him. Soon after he began his work as | tion and intropid spirit. He had been so poor a school teacher, and lectured frequently nights he gave his last penny for a meal, yet never did and Sundays. So zealously did he fight for the cause of temperance that he was often in personal danger from the rum-drinkers. Before in the midst of his success, and in the mellow he had reached his twenty-first birthday, he sunshine of love's rosy morning, death drew liquor-dealers and their friends, who were smarting under his keen wit and bitter sarcasm.

About this time financial disasters again overtook his father, and while he was expending all his income to relieve the family, he was discharged from the school for heresy. This unfolding talents were to endear him to the was the most trying financial crisis in their domestic history. He could not obtain a position. He was a heretic; he believed in total abstinence and religious progress; the school- his lips, and begun the work of pioneer away room was therefore closed to him. His ability and faithful service as a teacher were fully recognized, but he was a radical, and time-honored conservatism generally carries the keys to all public institutions. He at last obtained a not long remain in the forests of Virginia. clerkship in a railway station in London, and from this office be was transferred to Ashford, hew them bow we will." We find him next in Kent. Here he wrote his first essay upon the deleterious effects of tobacco, an accursed he might provide for his father's family. He weed, which has more willing slaves to day than any monarch on earth.

At Ashford, in Kent, he first felt the sting of Cupid's arrow. This was, no doubt, a turningpoint in his life. Everything changes when love touches the human heart. Love's first not a cloud dims the rays of the summer's sun, was no doubt a great strength to him while monster intemperance, as also with religious some one loved him. Love nerves the weakest arm, and makes it strong to protect its own. vestigated by him! He read from the great stone book of nature, the pages of which grew dearer to him each subsequent year of his life. It was also here he was made to feel most keenly the power of religious intolerance. He advertised a Sunday lecture upon "A

Hireling Ministry," and large audience gath-

solved to leave the land of his birth. . To his intuitive mind the New World offered a field for his future labor. He sailed to this country in the year 1848, landing in the city of Philadelphia. When he reached the Quaker City, his estate consisted of between twenty and thirty dollars in currency. But another misfortune immediately overtook him. His purse was stolen, and he found himself in a strange land with only three cents in his pocket. This was an hour to test true courage. Behind him lay the pathless ocean and all his heart held dear. Before him a land of strangers and his purse empty. There was little time to reflect, as he had not enough to buy a meal. A hundred miles distant was a friend whom he had known in England, and he started for him, making the journey poor as the poorest tramp. He reached his friend hungry, his last penny gone. He was again doomed to disappointment, as his friend was too poor to assist him. He returned to Philadelphia without a cent, and pawned his watch to obtain food. He soon succeeded in getting a position as school-teacher in Jenkintown. He taught school until he saved money enough to bring his father's family and she who had stirred in his heart love's first dreams at Ashford in Kent. Shortly after their arrival he married Caroline Gilbert. It was about this time that he began to write out his "Common Sense Thoughts Upon the Bible." He was now working in an office as clerk during the daytime; in the evening he would write out his radical thoughts and Sunday evening lecture upon temperance.

If William Denton could recount to-day with his own eloquence the story of his life, he would no doubt pay a most touching tribute to the happy days he spent in the Quaker City. But alas for him they should have fled so soon i What life would not always linger in the first bright spring of wedded bliss? In those days fortune provided for the limited wants of all the family, and love shed a halo of light around every care. Why could they not last? Why does fate delight to lift a cup of woe to lips wet with the dewy kiss of love? Why does an inexorable law of destiny push us on, while we vainly boast of our own free will? Why does death covet life's most perfect fruit?

We shall fail to follow the rapidly-turning life-path of William Denton if we enter into philosophical discussion. In the midst of his joy a shadow came. It was the unwelcome presence of death. She whose love had nerved him to cross the ocean, and who had subsequently braved the dangers of the deep to join him in the New World, was suddenly summoned to the land invisible.

He had faced the intolerance of the church; plumed knight fight more bravely than did he with squalid want and icy poverty. But now no new experience in the history of the race, but it was a new one to William Denton. It has not been given me to picture it to you. What tongue can portray the unutterable loneliness of hearts weeping by the grave of buried love? Is it any wonder that he whose rapidlyhearts of thousands, should have then sought refuge amid the forests and hills of Virginia? Or that the orator should for a time have closed from the haunts of men? The wounded bird seeks the loneliness of solitude in which to heal a broken wing, so wounded hearts often recover soonest when left alone. But he could "There's a divinity that shapes our ends, roughin Cincinnati, looking for a position whereby followed the canal to Dayton, O., and there ob-

tained a position as teacher. During his work as teacher in the public schools at Dayton he finished writing "Common Sense Thoughts Upon the Bible." There is no other radical book in print which has dreams transport us into a new world, where served its purpose better. More than thirty years have now come and gone since he pubnor a shadow hides the sweet face of moon and lished that little volume, yet it stands to day star. It is indeed a world fragrant with tropi- the most concise, pointed and able work against cal flowers, and whose laughing, dancing rills, the plenary inspiration of the Bible in print. green meadows and sighing oceans, outrival In its pages may be found every objection the way-worn pligrim's dreams of heaven. It raised by Mr. Ingersoll, and his school of was no doubt a great strength to him while thought. William Denton put before the pubbattling with poverty and the hydra-headed lie all the mistakes of Moses twenty-five years before Ingersoll. In fact, Mr. Ingersoll, and bigotry, an equally dangerous foe, to know that | many others, are to day reaping in affluence where William Denton sowed in poverty. Mr. Ingersoll reveals the discrepancies of the Bible Here at Ashford, in Kent, orlers were often at one dollar per head in the great cities of the heard in the street announcing a lecture from | country, but William Denton revealed the same William Denton. He was too poor to hire a facts, and many more, in schoolhouses in povhall, but he could use God's great temple, the erty, and at the cost of the position from which open air. This church is always open, and all he derived his living. Ingersoll rides in palace are made welcome beneath its starlit dome, cars to attack ancient myths; Denton walked Here also many a torn and ragged rock was in- on foot in mud and storm. Opportunity and great talent make Mr. Ingersoll the orator of to-day. But William Denton was one of the bold pioneers who have paved the way for the triumphant march of Ingersoll. Mr. Ingersoll's manuscript is eagerly sought by the best publishing houses in the land; but William Denton and his good wife, who now survives him, set the type for "Common Sense" with their own hands.

During his experience as teacher in Dayton and vicinity, he became more fully enlisted in his work as a public speaker. He began to be side. Rev. Dun opened the debate, and when and a small salary paid for his services. This whom he had lectured influenced his discharge. Interested in psychometry, a science with plain William Denton rose to reply hisses were

history. While he did not neglect his geological studies, he began to feel the reality of the invisible side of the world.

His sister, Annie Denton, was found to be a most excellent psychometrist. Indeed, I must here say, that noble, loving woman ranked among the best practical psychometrists I have ever known. She, too, has gone up higher, and left behind her the imperishable legacy of an earnest, devoted life.

During his life as teacher and lecturer at Cincinnati he met Elizabeth Foote, who became his wife and who now remains his widow. Her marked intellectual strength and her great love of knowledge formed no doubt a needed lever to lift William Denton to the position he so nobly won, and the work for which he was unconsciously ripening. Mrs. Denton proved to be a most excellent psychometrist. Her marvelous gifts were to him a talisman in every social and intellectual trial in his subsequent life. Indeed, his life with Elizabeth Foote opened up to him a new world. She was no doubt to him a balance his wonderful gifts needed to make them most effective. Did his ardent imagination lead him too far beyond the domain of solid fact, her more critical and skeptical mind helped to hold him within the bounds of scientific inquiry. Did his confiding nature induce him to trust too much to others. her keener intuition and marked psychometric powers were a ready witness to warn him of approaching danger.

Failing health drove him from the schoolroom, and at last he settled down to the real work of his life. He published "Common Sense," to which I have already alluded, and a volume of poems. Now he traveled, delivering radical and scientific lectures, which soon brought him in the field as a public debater. Returning from Kansas to Ohio and Indiana, he held some of the most notable debates of his life. I shall never forget the first time I saw William Denton. It was the occasion of his great debate with Rev. Carlton in Parkman, Ohio. The question involved the divinity and authority of the Bible. The discussion was held in the Universalist Church, which was crowded to its utmost capacity. Rev. Carlton delivered a most powerful speech, in which he claimed that all nations deprived of the Bible had no just conceptions of God; that the Bible was the first book in the world to reveal to man a benevolent creator. Denton's reply was the most wonderful half-hour address I had ever heard. I shall probably never hear another so full of keen satire, brilliant eloquence and merciless criticism as his attack on the God of the Bible. As the well-rounded sentences fell from his lips, like claps of thunhe had felt the malice of the slaves who wear | der from a clear sky, some rose in their seats, the cankering chains rum has forged about unconsciously lifted by the power of his elothem; but these did not shake his firm resolu- quence. So thoroughly had he disarmed his antagonist and overpowered his audience, that in a single address he had virtually won the discussion. Carlton rose to reply. He was pale and nervous, and it needed no seer to note that Denton had won a victory which could not be wrested from him. The debate continued had been pulled from an open-air platform by over the sun of his life a somber veil. This is to the end of the specified time, but Denton was almost universally acknowledged master of the contest. Nor was his antagonist in any sense an ordinary foe. He was a man who had reached the noontide of life, who had proved, perhaps, the most successful debater among the Universalist clergymen of Ohio.

It was in this iconoclastic era of William

Denton's life that he was saved from the hands of a Christian mob by a friend, in Conneautville. Penn. A discussion had been arranged between Rev. I. W. Dun and William Denton, to begin Nov. 1st, 1858. The subject agreed upon was as follows: "That the Bible contains a true revelation to man from a Supreme Being." At the appointed time a great crowd gathered at Boynton's Hall. Many were unable to gain admission. Denton failed to appear at the hour. Just as the friends of Mr. Dun began to whisper that William Denton dare not meet him, Mr. Schofield, a citizen of the village, and friend of his, received a dispatch from him, stating that his stage was at Albion, ten miles away; that he would reach the hall at half-past eight o'clock, and requested his opponent to wait till that hour. At that time there was no railroad between Girard and Conneautville, as now, and the distance, twenty miles, was made by the primitive stagecoach. The roads at this time were almost impassable. So soon as this dispatch was read Dun and his friends began to manifest great displeasure. They claimed that Denton had not tried to reach the hall, and that they would not hold the discussion. Mr. Schofield, the man to whom he sent the dispatch, is a Canadian by birth, and as brave a little man as ever faced a foe. He had already dispatched a groom to harness his chestnut steeds, the fleetest in the village. In the midst of the excitement this little man mounted a seat and told Dun and his friends if they would adjourn the debate forty-five minutes by the watch he would have William Denton in the hall or drop the discussion. They consented, thinking Denton could not reach them. No sooner did they assent than Schofield ordered his groom to drive and meet the stage and bring Denton on time. The stage was met, and when perhaps fifty watches had scored forty-three minutes and all were fearing the discussion must close. Schofield's panting steeds landed William Denton at the hall. He had ridden all day and all the evening in the cumbersome stage-coach; no time to eat, no time to bathe, and the horses had covered his head and face with mud. When William Denton entered that hall, frail and mud-covered, there was cheering upon another heard on every hand. But no storm of hisses could frown down so brave a man as he. Long before he had finished the first address prejudice began to melt away, and the orator had again revealed his wonderful power to meet a great emergency. So powerful was his first address, that when Dun arose hisses and murmurs of discontent were again heard. The man who began the debate amid rounds of applause now began to feel his power weakening.

The second night Dun refused to proceed with the discussion. The hall was crowded to overflowing. At the earnest solicitation of friends, Mr. Denton began a course of geological lectures. The public pulse ran high; religious prejudice was at fever heat; so bitter was the hatred of Christians toward William Denton, that they sought by violence to defeat the man they could not meet in argument. During this course of lectures they planned to mob him : they burned him in effigy in the streets; tar and feathers were brought, and a howling mob congregated to attack him as he left the hall. In this trying hour his friend Schofield proved as true as Damon to Pythias. He armed himself with two loaded revolvers, and, holding one in his right hand, told Denton to take his left arm. They walked past the mobtogether. Schofield was ready to shoot down in an instant the bigot who should attempt to touth his friend. Nearly three decades of years have come and gone since that eventful night.

Those were days when it cost something to be a radical. William Denton has gone up higher. His name, however, shall be remembered when the contemptible mob is forgotten, and the priest-ridden village slumbers in ruins. A month later, in the same year, our brother engaged in the great discussion of his life. He had now passed five and thirty mile-posts on the journey, and was nearing another. Although he knew it not, he had reached the noontide of this radical era. Other fields were about to open before him in endless perspective. After the l'arkham discussion he delivered a course of lectures on Genesis and geology at Chagrin Falls, Ohio. At this time James A. Garfield, who afterward became President, and whose tragic death we all deplore, was President of a college at Hiram, Ohio. He preached Sundays in the Di-ciple Church at Chagrin Falls, some fifteen miles distant. The rough handling Denton gave Moses in his lectures was reported to Garfield. Thereupon Mr. Garfield began a series of Sunday evening lectures upon the relation between Genesis and geology. His lectures in review of Denton drew large audiences to his church. Garfield criticised Denton quite severely, and affirmed Hugh Miller's scheme of reconciliation. In the meantime Mr. Denton had left a challenge to any one who would venture to attack him. So at the close of Garfield's lecture a gentleman arose, and asked permission to read a challenge. The challenge was read, and the following is the substance: "I shall be glad to meet in public discussion any clergyman in good standing upon the following proposition: Resolved, That plants, animals and man came into existence by operation of the laws of spontaneous generation and progressive development, and that there is no evidence on this planet of direct creative energy. (Signed,) William Denton.'

Garfield for a moment seemed embarrassed, but remarked that he would confer with the brethren, and act upon their decision. Correspondence followed, and it was finally arranged to hold a discussion for five days, three sessions each day, and both disputants to have two halfhour speeches at each session. The discussion occurred between Christmas and the New Year. The contest absorbed all interests in that section. People came fifty miles to hear it. The mud was frightful, yet the whole seating capacity of the hall was occupied fully an hour before each session. The antagonists had never met before. Garfield was accompanied ing notes and looking up authorities. Denton had no assistance. He opened with a brilliant speech, which fascinated the audience. Garfield followed with a less brilliant and more cautious address, which indicated great reserve force which he did not care to waste for sudden effect. Denton's second speech was pronounced by critics the finest oratorical address they had ever heard. But little argument was entered upon the first session. At that time Darwin had not published his "Origin of the Species and History of Natural Selection," nor had Haeckel, Wallace and others committed themselves in favor of the development theory. About the only book upon Denton's side was the "Vestiges of Creation," a small work by an anonymous writer. Upon Garfield's side a voluminous literature was already extant. Hitchcock, Hugh Miller and others had labored to reconcile Genesis with advancing geological discovery. Hugh Miller was Garfield's favorite author, and none were more bitter upon the development theory than he. The weight of authority was all upon Garfield's side. Denton knew this, and he tried to force Garfield upon affirmative ground, assuming that the statement of the question involved an affirmative Garfield in fairness was bound to sustain. He claimed that the terms of the question required proofs from Gaiffeld of direct creative energy, as much as they required proof from him of spontaneous generation and natural development. No effort of Denton's, however, could induce Garfield to defend the Bible and miraculous greative energy. Garfield claimed he did not come there to prove anything. He came to see that Denton proved spontaneous generation and natural development. Garfield was shrewd, cautious and able throughout. Denton was self-possessed and eloquent. He brought forward all the arguments the state of knowledge would admit. Indeed, he anticipated in this debate all Darwin and others afterward proclaimed. He was no doubt disappointed in his failure to induce Garfield to defend special creative energy. Garfield went into the discussion with a strong element of advantage, which he turned to good account. Denton entered with a great task, which he performed with tact and eloquence. It is rarely, if ever, two great men have met

in so long and heated a debate where each won from both friends and foes such general praise. The most bitter Orthodox did not hesitate to acknowledge the great ability of William Denton; while the most radical freely accorded to Garfield intellectual strength beyond the anticipation of his friends. Could those young men, crossing intellectual swords by the waters of the rapidly falling river, have read the scroll of destiny, they would not have believed it. Did ever two young men meet for whom the future held so much of praise and pity? Did ever two lives hold in their mysterious depths more to touch the lives of others 7 Garfield. unconsciously to himself, was about to blaze forth like a meteor and light the heavens with

eminimal district and excited the IRR

glory. Dentonhad before him years of toil, but in those years he was to explore a world the grandeur of which Columbus never dreamed. Gartield was to climb to the highest summit of fame, and look with manly gratitude to the crown a nation had lain at his feet. Denton was to push forward like a bold pioneer blazing a track for the legions of progress.

Both must die! The one by the sad and solemn sea at Elberon. He dies, however, with a nation weeping over his dying couch. The other must die alone in a foreign land, far from the path of civilization-die with no friend to weep by his dying bed, no loving hand to wipe the cold death sweat from his manly brow.

Both are buried! The one with the pomp and pageantry of a nation; the other in silence by the hand of strangers. Garfield's inanimate body was placed in a pavilion black as the wing of night, trimmed with belts of gold. On his costly coffin lay a wreath from England's Queen, and about it flowers enough to build a mausoleum for the dead. Denton's body lay in a miserable hovel with no pillow for its head, no coffin for its final repose, and buried by the hand

About the time of the Garfield debates, William Denton reached the noontide of his radicalism. Human life has its cycles of thought, not less than physical transformation. Childhood trusts and believes; youth doubts, condenins and censures; man and womanhood reason and reflect; while age gathers up the lost jewels of faith and trust, and we reproduce the virtues of life's earlier years. Denton in the Garfield debate saw no need of special creative energy to account for the order and phenomena of life. He anticipated Darwin, as I have said, and put forth every argument Darwin was soon to publish. But in later years we find him gravely asking, "Is Darwin right?" He evidently saw that while Darwin's theory of evolution accounted for the order of life, it did not in any sense solve the yet unsettled question of its *òrigin*.

In the Carlton debate he saw many faults in Jesus which he passed in silence in later years. Indeed, in after life we find him asking with philosophic calmness, "What was he?" Garfield and Denton met twenty years later and talked over the same question, there would have been no issue between them.

While William Denton at this period won great laurels in public debate, his greatest work still lav before him. This work was made public just as he was reaching manhood's noon. It was nothing less than the proclamation of a world William and Elizabeth Denton had been exploring together during all the years of their married life. This world does not lie on the bleak wastes of pathless oceans, nor yet afar in the regions of interstellar space. It is a world lying all about us. As every flower has its aroma, so all external nature is but the materialized expression of the invisible soul. What we call the real world is only the camera in which the soul is photographed. All external objects are simply leaves in the universal library. The hardest rock, the frowning mountain, the ancient ruin with crumbling wall and broken tower, the Grecian relic or Roman coin, a chip from the Pyramid or cold, hard breast of Meninon-all are leaves in Nature's universal library. Sensitive souls carry the keys which unlock the treasure-house of the world.

William and Elizabeth Denton had walked together along the sunlit and starlit borders of this world. What treasures were theirs! Did poverty lift its cold, hard hand over them in the external world, and was the battle hard and fierce to provide for a rapidly increasing family, they still had treasures of which the motley throng we call humanity did not dream. llow many an hour, when all was still save the heavy breath of their sleeping babes, have they explored that world together I Could Elizabeth Denton, now old beyond her years and bowed down by the shadow of her great bereavement, recount that experience, she would no doubt brain stored with useful knowledge, to claim tell us those were life's halcyon hours when the air was musical with delight.

In 1863 Mr. Denton gave the world the first volume of "The Soul of Things." Prof. Buchanan and perhaps others had anticipated the realm they were exploring, but it was reserved for William Denton to reduce the facts to scientific analysis. This work was in due, time followed by two others, making the most complete treatise upon the subject of psychometry now in print. When psychometry shall take its place, as it one day will, among the established sciences, William Denton's name will be inseparably connected therewith. His radical lectures will serve their day; they voice the sentiments of a growing army who are break-

ing away from ancient superstitions. In geology Mr. Denton was far the most earnest and patient investigator of the science I have ever met. He traveled thousands of miles, and lectured almost nightly. In the midst of all this mental work, he did not neglect to study the face of nature. By the wreck of an ancient earthquake, or in the crater of an extinct volcano, William Denton loved to linger as a child among its toys. Hundreds and thousands of miles did he walk bowed down by the weight of fossils he bore away as the trophies of his labor. He was as familiar with the face of the earth as a child with the face of its mother. Indeed, the earth was his mother, and tenderly he clung to her stony breast. Among all the men who have helped to write the history of this planet, it is doubtful if there is one who has traveled so many miles to gain experimental knowledge as has he. It was no doubt his own work in this and other fields which broke his health, and paved the way to his early death. No man could envelope the cold, hard facts of science with a halo of poetry more successfully than could he. His geological lectures were the hardest adamant of fact, made soft and tender by his wonderful eloquence. Those who lack the undefinable fire we call eloquence, often couple it with superficial thought. This is the narrow criticism of jealous minds. It generally comes from those who ridicule the gifts of others, because partial nature has refused to share the same with them. No man has done so much to make geology a popular science as has he. He could dress the frowning Alps with the chisel of a Grecian sculptor, or paint over the world's primitive night the roseate tints of coming day. William Denton's solentific works will be read by thousands when his critics are forgotten.

But, my friends. I do not stand here to-day to analyze his intellectual side. Among the great minds of the world he has won a place. Others will come and offer the intellectual banquet of mankind, gifts rare and sweet. Others will build upon the broad foundations he has laid: But the work that he has builded, oft with bleeding

hands and tears. In error, and in anguish, will not perish with the years It will be at last made perfect; in the universal plan It will belp to crown the labors of the folling hosts of

Much as we all admire his brilliant gifts, they were all made luminous by his great personality. Those who survive us will read his works and admire his thought. But those who knew him personally will carry to life's last hour kindly recollections of the man.

Among the great men of our age he stood an intellectual giant, but to us who knew him he had the heart of a child. The artless simplicity of his nature is rarely found among intellectual men. He was a stranger to that vain pride which delights in personal adornment. In the crowded hall of a great city, in the country schoolhouse, in the heat of debate, in the palace of the rich and in the unpretending cottage of the poor, he was still plain William Denton. So tenderly did he love children, that wheresoever he went he sought their companionship.

I have never met a man more strictly conscientious in his habits of life. He ate and drank from principle. So simple was his diet, his friends often felt aggrieved that he should pass their dainty dishes by. To William Denton rum and tobacco were two fiends all true men should seek to destroy. His temperance principles were grounded in the virgin soil of his early manhood, and they remained with him to the last days of his life. In the last letter he ever penned to his loving wife, he mentioned the fact that his son desired to traffic in tobacco with the natives of New Guinea, but that he had quickly frowned down every attempt to deal in the poisonous weed. Whatever Wil. | Hunter propped up the floor of a deserted old liam Denton believed, that did he advocate. He would not withhold a truth his heart accepted to gain the favor of a world; nor would he spare his criticism of error in the face of a mob. A diplomatist with the talent he pos sessed could have commanded almost unlimited wealth and fame. But he knew no wealth but knowledge, and desired no fame but truth.

On the 22d of February, 1881, he bade farewell to the family and started on his last long journey. All the years of his life had he been a constant traveler, hence he often bade the dear ones at the fireside farewell. Yet this parting was in every sense uncommon. The shadow of oncoming events brooded like a somber cloud over the home altar. The ever-faithful wife and mother was first to feel it. Why should she not? It was but the exercise of her wondrous gift. The bird when chilled by winter's breath can scent a summer air hundreds of miles away. The meanest worm has strange instincts by which it feels the web fate weaves around it, and even the coarsest lives are, in some supreme moments, made luminous by the sun of prophecy. Elizabeth Denton has psychometric powers so rare she can touch the sepulchre of the past and long mute lips will speak again. And it was but natural her gifts should first report the hurrying feet of death to meet

William Denton had long planned this journey. It was in no sense a sudden impulse. So eager was he to accomplish it that he entirely forgot himself. But had he looked in the mirror he might have seen deep furrows cut by years of toil; had he consulted the family record it would have reminded him he had but one more milestone to pass ere he should reach the eventful sixty which has proved a stormy equinox in so many lives. The first white frosts of wintry age had touched his manly brow. But so intent was he upon his great work he had not felt Time's icy finger or beheld his own lengthening life-shadows. The journey as originally planned included the Sandwich Islands, New Zealand, Tasmania, Australia, China, Japan, India and Palestine. He no doubt intended to return from this five years' tour by way of his native land, and once more face an audience in the great city of London. But he would not go back as he left it, a young man with the first wild fires of radicalism burning in his bosom. Nor would he go with the cold hard hand of poverty clutching at his vitals. He would go back with his great his well-earned place among the great orators England has given to the world; go to rank with Wallace, Darwin and the great scientists of the age.

Perhaps he may have dreamed of walking once more among the stone quarries at Ashford in Kent, or lingering for an hour, in life's ripe years, in some dear spot, where, with Caroline Gilbert by his side, he had rehearsed love's old and yet forever new story under the light of the stars. No doubt in planning this journey the brightest side of all was the thought he might one day return and lay before his many friends in America the jewels he had gathered in foreign lands. Then he could sit down in life's decline at his own fireside, and, with a grown-up family around him, talk over the hardships of his life and point them to the victories he had won. To some of us the planning of such a journey would be madness, but it was natural to William Denton. The earth was his mother, and he loved her tenderly. Why should he not look at her time-worn face, pitted by thousands of dead volcanoes, and wrinkled by uncountedearthquakes in her youthful days? To him to meet and study primitive man face to face, and thereby trace the origin and migration of the races, was of more value than to inherit a crown. His sons, Shelley and Sherman, accompanied him. They journeyed by rail to San Francisco, lecturing on the route. Some of you will remember this last brilliant lecture tour. Wherever he stopped large audiences gathered to hear him. His engagement in San Francisco was one of the most successful courses ever delivered in the city. I cannot forget that it was in this city he wrote the last letter ever penned by him to me. Little did I then dream he was encouraging me in a work the performance of which has impelled me to speak a kindly word for his memory.

He sailed from San Francisco on June 4th, 1881. Within two years from that date he delivered near four hundred public lectures in Australia, New Zealand and Tasmania. On July 3d, 1883, he sailed from Thursday Islands for New Guinea. He was auxious to get a knowledge of the island, its geology, mineral resources, and the character and habits of the natives. This knowledge was needed to prepare him for a review of a work by Wallace on "Island Life," and also for future scientific lectures in Europe and America. He joined with three gentlemen to explore the southern part of New Guinea. One, named Armit, was a newspaper correspondent; another, Mr. Hunter, and a half-native, named Bedford, composed the party. They started to make a journey of some fifty miles through the mountains. In his last letter to his wife he informs us no European had ever made the journey. So strong was his thirst for knowledge he did not heed the warning that the jungle fever was a fee to all who tried to penetrate the mountains, It would require some weeks to make the journey. He described the natives, in this brief letter, at starting, and

closed by saying, "From thy wandering William." How true the simple appellation given to himself! He had indeed been a wanderer from state to state and city to city. Prepared with a guide and necessary supplies, they started. In the early part of the journey they passed a deserted little village. It consisted of a few miserable huts fast going to decay. The Irving and Bedford ranges rise above the amphitheatre upon which it stands, and the St. George River, fed by many a mountain spring, glides swiftly by. As the company moved on William Denton lingered there. Who can tell what thoughts were his as he remained to view the little village of Berigabadi? Did he then have a premonition of death so near? Was he looking at this place, and thinking how peaceful would be his rest near the rocky bed of the mountain stream? He has not told us why he was so fascinated with this location? But by a strange circumstance he was permitted a burial upon the spot he so much admired.

As they pursued the perilous journey up the mountain, fever overtook them. Armit was the first to feel its heated breath, but William Denton was soon an easy prey. Patiently he pressed on, unwilling to yield to the destroyer. At last he was prostrated, and Hunter procured the help of natives to bear him back. The last day of his earthly life they carried him many miles in a drizzling rain. They reached at nightfall the little village of Berigabadi hut, in which he laid with William Denton and Armit. With the approach of night the heavens grew intensely dark, and the rain fell piteously upon the wretched hovel where they lay.

It is near 9 P. M., and William Denton is dying. And yet so patient is he in death, his companions knew not the icy hand had touched nim. At last a spasm, and the death-rattle in his throat revealed to them that he had gone. His sons are only a few miles away, yet days must pass before they learn his fate. In the early morning Hunter, with the aid of natives, dug a grave, then tied his handkerchief around his face, wrapped his body in a blanket, and buried it.

No marble, or granite, or block of stone guard the grave of William Denton. Yet nature is kind. The bird will call its mate, and sing its early song from the fern-fringed jungles near the little mound, and the unbroken song of the mountain stream will chant his requiem. The same sun which shines over us will warm his grave, and faithful stars nightly kiss it with their pure sweet beams.

The stones we place at the graves of our dead are at best but the playmarks of a child time will quickly wipe away.

What of William Denton? Let us believe he has gone up higher. Let us try to feel the truth of the Spiritual Philosophy in which he believed, and which we delight to proclaim, and in its magic light look beyond our tears, and see that "death is but the gate to endless day." All hail, brother mine! We soon shall meet

you. We, too, are coming. We are coming with the weary tread of aching feet; coming with our hot temples throbbing with pain; coming battle-scarred and wet with tears.

Oh! brother, doubly blest by death's sweet kiṣṣ, ṣwing wide the gates, and let our weeping eyes behold the garden of the soul's bloom, where we shall live and love forever.

### MY LAMB.

[On the first page of the present issue will be found touching tribute by A. B. French to the life-work of the late WILLIAM DENTON. In the course of his remarks reference is made to the Professor's first wife Caroline Gilbert, and her lamented passage from earth, in the midst of the most happy and promising conditions of wedded life. There is no doubt to be entertained that the following lines, written by MR. DENTON, and published by him in "RADICAL RHYMES" (in 1871), are the poetic embodiment of his loving memory of her.-Ed.]

I had a Lamb, from our Father's fold More dear to me than the finest gold; At a neede was whiter than driven show, And pure as streams from the mountain flow; Its eye was clear as the glist'ning dew, Where love looked out at those windows blue: And I was happy as man could be, Whene'er those starry eyes beamed on me.

We roamed together at morning's dawn, Wita glad steps over the jeweiled lawn; We crossed the valleys, and climbed the hills, And drank with birds at the crystal rills: The earth was greener, more bright the sky, Fairer all things, when that Lamb was nigh.

At eve, when weary we sank to rest,
Its head was pillowed upon my breast;
'T was then I heard the celestial song:
Of heaven my dreams were the bleat night long;
For angels guarded my Lamb and me,
And filled the night with their melody.

But velled in gloom were my glad dreams, when Our Father sent for his Lamb again.

I strove to keep her; but Death said, "No: The Shepherd calls, and the Lamb must go! But though I take her, it is in love; She goes to feed with the flocks above.

The pastures there are forever green, And streams unfailing flow on between; There dwells the Shepherd, whose name is Love, Around him gath'ring the blest above."

Then sorrow not for the dear one dead :" 'T was thu the spirit delivirer said; And Hope with angel voice whispered then, Weep not: thy Lamb thou wilt find again!"

# October Magazines.

THE VACCINATION INQUIRER.-A report of a debate in the House of Commons, Sept. 10th, on vaccing. tion, is given. It was opened by Arthur O'Connor, who, though the son of a doctor, the brother of a doc tor and the nephew of a doctor, " spoke," says the In quirer, "his mind unreservedly; and the worshipers of the foul fetish, whose ritual is established, endowed and enforced, suffered a wholesome shock in having their superstition flouted with abhorrence and con We cannot too earnestly commend this publication to the attention of all who would become in formed of the evil produced by vaccination. The facts it gives should stimulate to action in this country as in Europe against a continuance of the foul wrong. E. W. Allen, 4 Ave Maria Lane, London.

LADIES' FLORAL CABINET. - Seasonable articles ipon the cultivation of indoor plants are given, including window-boxes, hanging baskets, ferns and ferneries. An illustrative descriptive article upon the anemone and its varieties will be read with much satisfaction. Published at 22 Vesey street, New York.

FREETHINKERS' MAGAZINE. - A continuation is given of "The Myth of the Great Deluge," by James M. McCann. B. H. Preston furnishes a succinct account of "The Massacre of St. Bartholomew." Mrs. Stanton writes of "The Woman's Bible," and the first portion of M. D. Conway's address before the Free Religious Convention in this city, on "Cosmic Calvinism," is presented. In the literary department, correspondence and editorials that follow, a great number and variety of interesting topics are treated upon. Salamanca, N. Y., H. L. Green.

THE BIZARRE. NOTES AND QUERIES .- "The Date of the Sudbury Fight," " Descendants of Judas Iscarlot," "Ancient Riddles," "The Horseshoe and Good Luck," "Round Glotto's O," and other curious matters are made clear; the entire contents being of much interest. Manchester, N. H.: B. C. & L. M. Gould.

Hale's Heiney, the great cough cure, 250., 500, and \$1. Glean's Sulphur Resp heals and beautifies, 25 cts. German Cern Bemever kills Corns and Bunions Mile's Mails and Whisher Byo-Black and Brown, 500, Pilic's Feedmache Brops cure in One Minute See Brown. Macan's Electrostic Pilis are a sure cure fig.

# Original Essay.

WHAT IS GOD? BY A. F. MELCHERS.

God is law-the coalition of the positive and negative elements of the universe, concentrated into one harmonious sphere of action-one centre of gravity: It is the centre or principle on which all life is based or supported, and constitutes the vital germ which gives impetus to every condition of life, whether in the form of a universe of stars, a single sun, a planet, or the minutest of living creatures. It is the inborn life-principle of man; an emanation from the central or first cause of the universe to which he belongs, and constitutes the inherent power which guides and controls him. But being connected with the centre, and surrounded by matter, this life-principle is subjected to two influences, and which are generally known as the centripetal and centrifugal forces-one attracting to and the other from the centre, and most probably owe their origin to the fact that matter has a tendency to disintegrate, while law-often misconstrued as spirit-has a tendency to centralizationthese influences manifesting themselves in man as a desire for moral elevation, and to indulge in the pleasures or temptations which matter offers, the former making him positive to and the latter susceptible or negative to the influences of the material.

To his ordinary understanding this life principle, this central law or God, is best known to man as that invisible power which he fears to offend, which he feels to be ever present, and which all mankind has intuitively made a God of, it being the same which theology has behooved to term the "divine spark"-an emanation from the Deity-and constitutes that incomprehensible something of which the soul of man is said to be created; and is not only connected with the cause from whence it originated, but guided by the same, as if it knew every thought and action of man's life. But the most practical conception that man is enabled to have of this God-idea is in the form of that inner voice or subtle power known as 'conscience."

Whether due to intelligence or its extreme sensitiveness to disturbances, is indifferent. Fact is, that it responds to the least vibration of discord, and warns man against evil-doing, thus giving him every reason to believe that it is intelligent.

But what is intelligence? Is the mere act of thinking intelligence? or is that which we understand as intelligence only an undeveloped condition of its true nature? If so, then God is beyond our conception, and we can only, as all people in the past have done, create one to our liking, or one that is in harmony with our so called intelligence—the highest we have through which to analyze causation. Having done this, as above, we will endeavor to obtain some idea of the potency and possibility of such a Deity.

If intelligent, and connected with manwhether through the agency of the planet's centre of gravity, via the sun, or directly, is perhaps indifferent—he is undoubtedly enabled to guide him. If this influence is due to extreme sensibility on the part of the law or central cause, it amounts to the same thing-man's encroachment upon its harmony warns him to desist, and his own reason leads him right. Whereas, on the contrary, he suffers, and experience is one of the best of guides.

But, granted that man is an effect of this central cause or law, is it not reasonable to believe that an intelligent effect must have an intelligent cause? And if, despite man's intelligence, he is unable to fathom this cause, does it not suggest that it must be something superior to intelligence? We can hardly conceive of anything higher, except we regard will-power and love as such. But these, like the former. must also be effects of the original, thus adding to its potency. And if man is linked to that which is gifted with light, power and love, is it a wonder that he should have a feeling of confidence or "faith" in its guidance? Is it a wonder that he should fear to do wrong, to be in discord with causation-with life itself? Is it a wonder that the evil-doer should have a disturbed or bad conscience under such circumstances? or has man an intuitive knowledge of a higher law?

All these considerations are indicative of an influence or power which is conscious of man's deeds, and, it would be natural to suppose, of his acquirements as well. And whether we have an absolute understanding of this power or not, is of no consequence. But one truth exists, and all obtain glimpses of it, according to their force of perception and spiritual penetration into the unseen. Introspection develops the latter, and to know self is to know God, in comparison to individual purification or self-

But if God is light, power and love, no sufferings, dangers or trials to which man is subjected are in vain-all tend to increase the activity of his spiritual forces, and free him from the influences of matter, according to the surplus activity of the spiritual over his material condition. This makes him positive to material disturbances, lends him an immunity against danger—purity repelling discordant influences and brings him into superior harmony with causation, with the laws of the universe, with

And wherever discord exists-whether in communities or individuals—the discordant influences of matter and the disturbing forces of nature will be attracted in like proportion to the discord or disturbances which exist in such communities or individuals, by virtue of their. natural conditions—like attracting like. And in the midst of great calamities, it is well known that individuals often miraculously escape, whereas death or destruction apparently seeks others, despite the security they may afford themselves.

And as well as this universal law or God is enabled to guide and control man; planets, suns and systems, is it not reasonable to believe that it is enabled to direct the disturbing forces of nature, thwarting their destructive action, and preventing direful results, even where the attracting influences warrant such effects? Does it not manifest the same merciful spirit that a kind and forgiving parent would exhibit to an erring child—thereby lightening his burden or alleviating his afflictions to the degree that it may serve as a moral lesson instead of material or physical suffering? And last, but not least, does it not manifest a condition which is analagous to intelligence, will power and love, or that which is spoken of by man acomiscience, omnipotence and owniprised the same according to our impression?

We are but an atom of the infinite and have interpreted the same according to our impression views and powers of comprehension tooms?

Ohorisator 3. Contact an humble optimion of the writers. Does it not manifest the same meroiful spirit

evening in hammock or rustic seat, watching the stars

Written for the Banner of Light. "WHEN MY SHIP COMES IN." BY HELEN STUART-RICHINGS.\*

Men speak of the time "when my ship comes in," As a day with joy in store ; But some ships sink on the trackless deep, And only a wreck comes ashore. Some stand on the highways of life, and cry : "If only my ship were here, Its golden freight I would freely give,

And homes for the needy rear. I would go and search for the aching hearts That abound in the haunts of sin, I would help them all, yes, indeed, I would ! If only my ship were in." On! thou self-deceived! If that ship were now At anchor in yonder bay, From the wants and woes and struggles of men

Thou wouldst selfishly turn away Men speak of the time "when my ship comes in," As the time friendship's debt to pay; But the ship may sink with its precious freight-Better pay what they owe to-day. Men speak of the ship that is coming in Laden with noble deeds, While one by one from Life's golden cord

Fall the hours like shining beads. Walt not for the ship that may never come-It may not outride the gale-But cherish the moments that now are thine, Nor watch for a coming sail. To day there is need for a word of love-To morrow may be too late ;

There are opportunities passing by

While you sit on the shore and wait.

\*Inspirational.

# Banner Correspondence,

#### Massachusetts.

WORCESTER .- "S. F. S." writes that Mrs. Carrie E. S. Twing addressed very appreciative audiences in Grand Army Hall on the afternoon and evening of Sunday, Oct. 10th. Both lectures were followed by music and tests. "These meetings," says our corre spondent, "are gaining in favor each week, and new mediums are coming to the front. Not only are the meetings on Sunday of interest, but there are many public circles in different parts of the city. I attended two circles held by Mrs. J. E. Fisher, No. 396 Park Avenue. Although it is more than thirty years since my dear mother passed to spirit-life, she came in spirit and conversed with me as in years past she did in earth-life, telling me she still watched over her boy and guided his steps. There also came a child, who passed on at the early age of three years, but now grown to womanhood, giving consolation to her sister and brother. What can be more satisfactory than to be cognizant of such returns?"

'SPRINGFIELD .- "B." writes: "Last month when the Connecticut Valley Congregational Club met at Shelburne Falls, Mass., an admirer of the late Mary Lyon, founder of the Mount Holyoke Female Seminary at South Hadley, Mass., read a memorial paper on the life and works of Miss Lyon. During the reading of the paper loud raps were heard on the table near the reader, and the clergymen and deacons looked in great astonishment at each other and at the table. No one visible was producing the raps. A clairvoyant lady was present (the wife of a well-known editor of the valley), who, on being asked the cause of the rappings, said in a whisper to her husband, 'It is Mary Lyon rapping. She is much pleased with some of the sentiments expressed in the paper being read.' It is still a mystery among the ministers what caused the sounds. They preach all their lives about heaven and angels, but are too blind to recognize the evidences of spirit presence when they are given them."

BOSTON. - A correspondent writes that Mr. and Mrs. J. Alton, on a visit to this city from the West. received convincing proofs of spirit-presence at a sé ance of Mr. C. H. Bridge, on the evening of Tuesday, Oct. 5th. While Mr. Alton was tied at the side of Mr. Bridge, who was also tied, a hand appeared, minus one finger, himself and wife recognizing it as proof of the presence of a niece of theirs who had, when in this life, a finger amoutated. The hand came into view a second time, and was seen by all present. He adds: "The report of Mr. Bridge's séance, given in the BANNER of Oct. 9th. is a candid statement of facts, as I have myself-seen the same at Mr. B.'s seances."

### Missouri.

Mo., a short time since. He is truly a very remarkable man. As a psychometric reader and seer he has already proven his ability, as many of his predictions are literally fulfilled. As a surgeon he has few equals. He sets limbs that have been dislocated for any number of years. I know of one case, that of a lady whose hip had been displaced for forty-three years, successfully set. While here a man came to him with a dislocated radius. Three or four of the best M. D.s of H. had exhausted their skill, all to no purpose; they could not keep the bone in its place. They had used twelve ounces of chloroform on him, had pulled his poor arm nearly out of the socket to try to get the bone to go to its place, yet it would not. We, in company with some friends, were sitting in the door and on the walk (as the evening was very oppressive), when the gentleman came up. The Doctor simply sat down facing him, took the sick arm up with his left hand, and for a few moments seemed to be feeling of the unruly bone, when, to our utter astonishment, he quietly remarked, 'There, it is all right now; it will be sore for several days, but that will all leave in a short time." Skeptics jeered and M. D.s sneered until the man actually became uneasy and went to St. Louis to see a surgeon there. He came back satisfied, if he had not been pulled to pieces, his arm was truly set. He is now doing well. The crowning feature of the Doctor lies in his simplicity of manners and tenderness and purity of heart.

We have no Spiritualist organization here at present, but many good, stanch advocates of the truths of Spiritualism and some faithful workers who are veter ans in the cause; prominently among them stands the family of Mr. H. Hawkins; the great and good work they have done for the unenlightened will never be fully known on this side. A few of us are holding the fort in the way of a private circle, and from what we have already received we are led to expect much more in the near future. We have strong convictions that a mighty work is about to be begun, that will cause much rubbish to tumble. Thus darkness is disappearing and the truth is marching on."

### Illinois.

OHICAGO:—A correspondent writes: I note that a recent number of The Tribune (in the course of an article on the growth of the jobbing dry goods trade in the past,) holds the following language regarding a gentleman who is a pronounced spiritualist, and who has for many years been in full belief and sympathy with the New Dispensation; he is also a veteran andscriber for the BANNER OF LIGHT!

subscriber for the BANNER OF LIGHT!

"George S. Bowen was noted for his honorable, straightforward business methods, and his carnest desire for the
savencement of the city. He was elected President of the
Koung Men's Library Association, and after the fire was
one of the originators of the Exposition. He also sent
around a petition, calling for a meeting of the citizens to
be held at Plymouth Church-now Bt. Mary's-to ask the
Legislature to tax property to support a free library in this
city. This was one of the first moves toward establishing
a public library in Chicago and Pacific Railroad to Byron,
Ill., and when he moved to Eighn was made Mayor of the
city. He is now Manager of the Equitable Gas Light and
Fuel Company."

Kangas.

BRONSON,-A, H. Nicholas writes : "I went to Fairmount, Kaneas, one hundred miles away, to attend the yearly meeting of Spiritualists, held Oct. 9th and 10th, at the residence of Celesta Deuel. All present seemed to enjoy the occasion and instruction. Light and truth came from the angel-world to teach and guide us. A clairyoyant declared that the walls of the room, receded from view, and she saw thousands of the roser receded from view, and she saw thousands of the heavenly host around looking on the scene with thrilling into rest i all appeared as real as the mortals. Present, and the walls of the building presented no

obstruction to their vision. Is it any wonder that our hearts were made happy, and joy beamed forth from every eye? We indulge the thought that we had a foretaste of the joys that await us in the Summer-Land : at any rate, we were as happy as we would wish to he

The time was well and appropriately filled up with inspirational speaking on various subjects, music, etc. After mature deliberation, I have come to the conclusion that Spiritualists are the best and happiest people in mortal life, so far as known. They are actuated by the best and truest principles, their counsellors and companions are pure spirits from the angel-world. There are in their system more incentives to live a pure and true life in this world than can be found in any other. On the principle that like produces like, persons who receive these truths into good and honest hearts will become good and wise."

### Michigan.

GRAND RAPIDS .- C. O. Howell writes us of the good work that is being done at that place by Messrs. Herrick and Barnes in the exercise of their mediumship, which seems to be of a character to convince the skeptic of the truths of Spir.tualism.

KALAMAZOO .- Dr. H. J. Cox writes: " I wish to say for the benefit of any wishing to get sealed letters answered, and in justice to Mrs. Dr. Eleanor Martin of 73 W. Lane Avenue, Columbus, Ohio, that she has very accurately answered several scaled letters for me, and more satisfactorily than any one has before done. I can attest that the seals had never been broken or tampered with until they were received by me with their answers."

#### Rhode Island.

NEWPORT.-John C. Peckham writes that to him there appears to be a great gulf between Spiritualism and what in these times is miscalled Christianity, and that there need not be the remotest fear that the two will ever coalesce. He says what is now known as Christianity bears no relation to what it was at its advent on earth; then Christianity and Spiritualism were about the same, now they are at the two extremes of religious faith. Christ, says our correspondent, is grossly misrepresented, and has attributes as cribed to him he never claimed to possess. The best of his teachings that have reached us harmonize strictly with those of Modern Spiritualism.

### New York.

DELPHI .- M. Carpenter writes: "It is the duty of the parents to protect their children while they are not abla to protect themselves. They should not allow them to be rendered liable to be made sick by inoculation of polson into their blood, to crop out, sconer or later, like the bite of a rabid dog. They should also protect them from being taught a religion of fear to torment them (for fear hath torment), which, like vaccination, is useless and dangerous."

#### Maine.

ROCKLAND.-Mrs. Gena Smith Fairfield-herself poet of pronounced inspiration-writes: "I think those selections from Edith L. Willis's poems, in the BANNER of Oct. 9th, are truly beautiful. . . . My husband and self greatly admire the BANNER, and could not do without it. Long may it be upheld to reflect the glory and splendor of truth."

### An American Bohemia.

Fo the Banner Readers :

If you wish to shake off the conventionalities of modern life and dwell close to Nature's heart for a season, we will discover to you a new-world Bohemia, where you may enjoy a summer of gypsy-life, with its accompaniments of healthful vigor and quiet nerves. Just take the Cape Cod Branch of the Old Colony Railroad—catch an express if you can, and fly past the pretty flower-beds surrounding the stations of the suburbs, through the old towns of Quincy and the Braintrees, rushing along till you reach busy Brockton, where a short stop is made, and then on, without a break in the motion, through the Bridgewaters and other towns, whose tall chimneys and heaps of slag tell of manufactories of present and past activity. And now the scenery changes, or rather is lost in the dense woods through which we dart, an occasional unearthly shriek announcing our approach to a weather-beaten station in a clearing. We peer down a branch road winding in among the pines, and wonder where it emerges at last. Again we pause, this time at old Wareham, with its old-fashioned buildings and reputation of former prosperity, in the days when the town did a large business in iron manufactures. Now we steam off, past the narrows, and at length arrive at our destination-Onset station.[1] The pine forests stretch out before us in every direction, while near at hand the daisy-sprinkled fields meet the sandy road. Lives of the English Poets: Butler, Denham. HANNIBAL.—"S. E. W." writes: "Our city was where barge and dummy engine watt to convey us to Dryden, Roscommon, Spratt, Dorset, Rochester, Otthe grove, a mile beyond. The road akirts the woods as we leave the station, and we take deep breaths of the delicious air, fragrant and spicy with the mingled odors of forest and sea.

After crossing a bridge which spans a narrow channel, we enter the main street of Onset. Give only a glance to hotels or stores, fruit-stands or ice-cream tents, for we are in search of Bohemia, which is over the borders of civilization. Look for a moment at the row of small buildings in the grove beyond the auditorium, but only for a moment, for we know these empty benches will soon be filled with an attentive audience, listening to lectures on Spiritualism, to entranced mediums and psychic readers. And we should be in the direct path of the crowd, when the falling rain sends them to the temple to seek better protection than is offered by the swaying branches over the auditorium. Scattered through the grove is every variety of shelter :

Here we see a tent with stove and cooking utensils, under a lean-to or a small building, with a tent pleced on for a front room. Over there is a little wooden structure of two rooms, with shed-like roof and stovepipe chimney; and, near by, a twelve by fourteen foot building, boasting a pleasant plazza and guarded by two giant pines; while tiny houses and tents of every description spring up like mushrooms in our path. Having chosen your location and started house-keeping with as few encumbrances as possible in the way of wardrobe, furniture or crockery ware, which means dish-washing, abandon yourself to the indolence which will soon steal over you, and earnestly do nothing. Here nature does not stir our pulses and incite us to deeds of activity, but she sends cool breezes from the bay, laden with the breath of balsam and wild rose which whisper " Hush !" to the tired nerves and busy brain, and they yield to the soft touch and are still. Once upon a time we came to Bohemia and went a-gypsying in all the country round; for, being a nomadic tribe, we wandered about in search of "fresh fields and pastures new." A sail and row boat bore us across the narrow windings of the bay, and sometimes, passing Wickett's Island, we would leave it to the quiet possession of the shade of the Indian chieftain, and glide on under the shadow of the South Boulevard, whose undulating bluff, shady and verdant, is crowned with cottages embowered in vines and blossoming shrubs, and finally touch the wilder shores of Indian Neck. Here, over blazing camp-fires, we made delectable chowders, fried the fish caught by our own fishermen, and boiled or roasted corn and potatoes. Our table was spread in a natural arbor, under a roof-tree of spley boughs, through which we had glimpses of the blue sky and drifting clouds. Burely the coffee was nectar fit for the gods, and our fragrant carpet of pine-needles prepared for us by the nymphs of the forest ! What matter if a sudden shower sent the raindrops hissing on the corn and potatoes boiling, in the pot? We could out pine boughs and improvise a roof, shingled with a waterproof, a big Panama, or, perchance, some scanty garments left to dry by a careless bather; and, huddled under this partial shelter, in one hand a hot potato in its skin, the other holding a tin-cup of coffee, it was a situation—to quote Mark Tapley—"as was very much calculated to make a man (or woman) folly."

When the fading sunset warned us of approaching night, we sailed slowly homeward over the quiet sea, whose glassy waters reflected, the overhanging trees and the last dim hues of the western sky, to pass the

("The picture of Unset and its surroundings here given comes in appropriately as an appendix to the "Harvest Moon" festival report which we inserted last week! Our readers who have not visited Onset in years pass about keep the advice of "Gibana" in misd, and make the pilgrimage to this charming spot here summer "Ed.?"

glisten softly overhead, the boats moored in the bay flash out their signal lights, or a fleet of yachts at anchor enliven the quiet scene with music and fire-works. Time fails to tell of the many points of inter-est, the lectures, the music by the band in the treeshaded auditorium, the marching of the Lyceum with music and banners, and the visits to the house, deserted and half fallen into decay, where Daniel Webster is said to have sometimes sojourned when on a fishing excursion in the bay; and to the Rip Van Winkle-like house of Charles W. Sullivan, appearing to have been magically summoned from the oblivion to which it was suddenly consigned a century or more ago. We enter an immense front room, filled with the furniture. pictures and curiosities of "ye olden time," cleansed and restored to their original glory, and pass through into the kitchen, where in the great fire-place a little black tea kettle is suspended by an ancient crane, and opposite, the dresser shines brightly with huge pewter platters and table service, while a glance at the open cupboard reveals the blue pictured ware of our great grandmother's day. The quaint bed-room is so fresh and bright in all its appointments that we look around for an old-time figure to resent our intrusion. Here Mr. Sullivan sometimes entertains his friends at an old folks supper and concert, and the effective setting of the picture can be imagined. We must leave you to discover for yourselves the pleasant walks through the woodland paths of Agawam. The aucient houses, unpainted save by the brush of time, overgrown with vines, and half buried in the rank shrubbery; the ponds carpeted with shining white lilles; and the deep sand of the roads, which makes traveling a burden to man and beast. To those who love to watch the birds and squirrels in their forest haunts, to listen to their songs and chattering, to hear the rustling of the trees, and breathe the odors of balsam and the moss-covered earth, a summer of gypsy life cannot fail to be one of enjoyment, and leave pleasant memories for other days.

### New Publications.

A DEN OF THIEVES; or, The Lay-Reader of St. Marks. By Mary Uruger. 12mo, paper, pp. 185. New York: Funk & Wagnalls. The efforts of one who found himself in a community where intemperance was a rapidly growing evil to stay the hand of the destroyer are vividly set forth in

this volume. As a matter of course those whose 'business" he fought against became his enemies, and so deeply as to injure him physically to a degree that eventually caused his early death; but the good he had done lived after him; others took up the work, established as a substitute for liquor-saloons and their low attendants, coffee-rooms supplied with papers, magazines and books. The result was that the black wing of sorrow shadowed the town no longer, and the light of domestic happiness made sunny all its bitherto waste places. It is a book that all who desire to know and make known the best methods of working a reform should read and circulate.

THE TALES OF SIXTY MANDARINS. By P. V. Ramaswami Raju. With an Introduction by Prof. Henry Morley. Illustrated by Gordon Browne. 12mo, cloth, pp. 280. New York: Cassell & Co. Boston: Estes & Lauriat.

The old and famous "Arabian Nights Entertainments" finds its counterpart in this attractive collection of legends, brought to us from China and India by one who, himself from those countries, enlivens them with his own wit and fancy. It is said to be "a real book of new fairy tales," and the boys and girls, as well as their elders, who may look over its pages, will be willing to attest to the truth of the claim. The author is a graduate of the Madras University, and a member of the Asiatic Society. The coming holiday gift season will establish its popularity.

STUDY OF THE ENGLISH CLASSICS. A Practical Handbook for Teachers. By Albert F. Blaisdell, A. M. Fourth edition. Revised. 12mo, cloth, pp. 300. Boston: Lee & Shepard. The advance made in the methods of study in the public schools since the first appearance of this book

ten years ago, has suggested certain changes which have been adopted, making the present edition all that can be desired as an aid to the study of English literature. CASSELL'S NATIONAL LIBRARY .- Recent additions

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### Verifications of Spirit-Messages.

LILLIAN A. OAKEY. I noticed in the BANNER OF LIGHT of Oct. 9th the spirit message addressed to Mr. John Oakey, of Macon street, Brooklyn, N. Y., and I feel it my duty to notify you that the party that gave it—his daughter LILLIAN -did pass over to spirit life about three months ago; and as I know the family well, I felt it my duty to send them the paper—as I believe they do not attend any of our meetings, and would not have heard of it. I therefore wish to say that the message is true; also that the person named Allen in the message is known Yours respectfully,

CHABLES E. CHEESMAN. 74 Albany Avenue, Brooklyn, N. Y.

CAPT. WILLIAM EARNSHAW.

Urged by the spirit of CAPT. WILLIAM EARNSHAW. hasten to verify his message in the BANNER of Oct. 9th. Soon after I came to this Rome, Jan. 5th. 1885. I introduced myself to Capt. Earnshaw, then its chap lain and chief librarian, offered a BANNER OF LIGHT for perusal, and solicited the privilege of placing it in our Home Library. He replied that he would no touch or read the paper for one hundred dollars. then said. "Mr. Rarnshaw, I am a Spiritualist and a medium. I have investigated spiritualism, know that it is true, and that there is communication between the spirit-world and this. If you read the lecture or the first page of this paper you will find that there is nothing in Spiritualism contrary to the teachings of Christianity." Capt. E. rather evaded a direct reply, simply affirming his belief in "Christ and him crucifled "as all sufficient. On the 15th of July following he passed to spirit-life. About three weeks after the event I had occasion to be up at midnight, when, all unexpectedly, Spirit Earnshaw appeared at my side and said, "I begin to realize that I have entered spirit-life; I feel that I am nothing but plain Earnshaw; my position as chaplain and preacher in the Home avails me little. I have a great deal to unlearn and a great deal to learn." Two weeks after he appeared to me again and said, "I feel deeply the grief of my wife, family and comrades because of my de parture; I am around my wife, but I cannot impress her with my presence, and I know that I have much of vast importance to me to learn in order to progress. All the message is characteristic of Capt. E., our once beloved chaplain, and true in every respect. Manoie of whom he speaks, is his youngest daughter and was his favorite. Fraternally, PREDERICK HAASE.

National Military Home, Montgomery Co., } Ohio, Oct. 9th, 1886. THE FAITH OF A LITTLE CHILD .- At a cer-

THE FAITH OF A LITTLE CHILD.—At a certain country church it was decided by the members to assemble together at a given time to pray for rain, which was badly needed for the growing crops. At the appointed hour the people began to gather, and one little fellow came trudging up with an umbrella almost as big as himself.

himself.

"What did you bring that for, youngster?"
some one asked, with a smile.
"So's I wouldn't get wet going home," was
the confident reply.

It is safe to say that no one in the large gathering had come similarly provided, and that
not a housewife of them all had set out her
tubs and pans to catch the rain water as it
would pour from the roof in answer to the ascending petition.—Pitteburg Post.

Carious Editions of the Bible.

The Geneva Bible, published in 1561-62, was called the "Placemakers' Bible," a certain passage reading "Blessed are the placemakers," etc. The "Vinegar" Bible, which says, "The parable of the vinegar," instead of the "vineyard," was published in Oxford in 1717. This book was published in imperial folio, and is said to be the most sumptuous of all the Oxford Bibles. The printing is very beautiful, and some of the copies were printed on veilum, but, owing to the carelessness of the proofreader, it has been characterized "a basketful of printers' errors." There is also the "wicked" Bible, which was printed in London in 1631, in which the negative was left out of the seventh commandment. Only four copies are now known to be in existence, as they were called in and destroyed when the error was discovered. A German Bible had the same mistake. Then there is the "Persecuting Printers" Bible, which says: "Printers have persecuted me without a cause." (Psalms, cxix: 161.) It should be princes instead of printers. This was printed before 1702. The "Ears to Ear" Bible informs us that "Who hath ears to ear let him ear," (Matthew xii: 43.) and was published by the Oxford press in 1810. Among others we may note the "Standing Fishes" Bible. "And it shall come to pass that the fishes shall stand upon it," etc. (Ezekiel xlvii: 10.) The word fishes is used for fishers in a Bible printed in London in 1806, and reprinted in 1813 and 1823. The "Bug" Bible, printed A. D. 1551, so called because our present rendering, "terror by night," was "afraid of bugs by night." The "Treacle" Bible, A. D. 1568, read, "Is there no treacle in Gilead?" instead of balm as now. The Geneva Bible, published in 1561-62, was called the "Placemakers' Bible," a certain pas-

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EIGHT

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### "AN ARMFUL."

This charming picture represents a little girl in a barn of rustic architecture, where the cool shadows contrast pleasantly with the hot sunshine in the background around the farmhouse and yard. The heroic child is trying to carry off more of the old cat's young than she can well manage, while the other kittens frolle in hay and applies at her feet. The mother, in eloquently pleading attitude, is putting in a decided but digalified protest against the abduction. It is a very animated and pleasing gen, of art, finely engraved on steel by F. T. Stuart, from a painting by V. L. Knots, an eminent German artist. Size of sheet, 22x28 inches.

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atterance.

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

#### An Expiring Glimmer in Oregon.

The editor of The Oregonian, published at Portland, Oregon, has wreaked the full force of expression, as he measures it, on a statement of his total, profound and unrelenting disbelief in Spiritualism, and no doubt thinks that ends the whole matter. His summary way of denouncing those who still refuse to be convinced of an error which for them does not exist as underwits and worse, may be necessary to confirm him in the vaporous knowledge that floats in the temple of his intellect, but it will have no effect on minds not yet thoroughly infected with the deadly miasma of prejudice, and it certainly should not.

Spiritualism is not Spiritism (whatever that may be,) says this learned and unlearned editor. The former he defines as "speculation," while he pronounces the latter "a question of fact." But how is even speculation to proceed, we would like to know, if there be no basis of "fact" for it to start from and proceed upon? And if Spiritualism, then, does proceed from a fact and rest upon a fact, we do not see but our brilliant assailant of its claims has sought to establish a distinction that is without a difference. If, as he asserts, fact is "to be tested by the weight of intelligent human testimony and judgment," then Spiritualism offers an abundance of "facts" to be thus submitted, and they are not to be dodged or evaded by claiming that | themselves. itualism has to do only with speculation.

There is "nothing unreasonable, ignorant or immoral in such a theoretical faith and philosophy," says The Oregonian; "but when we pass from the domain of speculative faith into that of materialistic proof that spirits do absolutely communicate," etc., etc., "we are dealing not with Spiritualism, which is speculation, but with Spiritism, which is a question of fact." And he confesses that he cannot see any unfairness in jeering at the proofs which are offered to substantiate these facts, while he neglects to say what he would think of similar sneers dealt out upon the results of speculation. What there is to constitute a valid claim to such superior respect for mere 'speculation while venting only contempt on the proffered evidences of fact, this daring reasoner in the clouds does not presume to suggest.

For example, this is the way he sets out with treating the proof that the phenomena of Spiritualism are facts: "Spirit-communication is an extraordinary assumption"; "the faith in spirit communication has always been prevalent in the homes of ignorance and superstition"; "the vast weight of intelligent testimony is the other way, and this testimony is not at all weakened by the fact that occasionally a man of large intellectual gifts and versatile intelligence has assented to an extraordinary assumption on contemptible evidence." Now if it be allowable to deal with legitimate and thoroughly sifted evidence after this manner. it is plain that all evidence is valueless. As if unconsciously satirical of his own position. which is one of assumption entirely, this editor makes haste to add that "the individual is never infallible, no matter how lofty his intellect, how large his learning." What a pity that he did not apply such an apothegmatic statement to himself! or perhaps he will claim to be the single exception to the rule, and insist that, if no one else is, he at least is infallible himself.

Since almost every man of greatness and renown has manifested some weak spot somewhere, the sweeping inference of this mighty reasoner of far-off Oregon is that "no name, however great, can be quoted against the vast weight of intelligent human testimony on a subject that does not need to be traversed by science, but only by that reason and good sense upon which we rely when we test questions of fact in court before a judge and jury of our peers." But stop a moment, good and great Oregonian sir; if the truly superior intellects of the time are no wise to be relied upon as witnesses to the fact of spirit communication, how does it happen to satisfy our very difficult friend, who scouts even the investigation of science itself, that mere numbers can be brought forward to testify against it? Is there, then, a Virtue for him in mere numbers which he fails to discover in superior intelligence? It, would

But we refuse to let him off upon even the

cessful contradiction, that of the vast and rapidly increasing number of people who have given to the fact of spirit-communication any serious and prolonged investigation, the overwhelming majority are witnesses, not to the hollowness or falsity of the phenomena which establish it, but to their verity. How is he going to get over a fact so notorious as this certainly is? He does not make the attempt; he dare not do it. For only a few sentences further on in his diatribe lie observes, apparently unconscious of all inconsistency, that "all good and sensible men are not good judges of evi-Then whom will he summon into court as witnesses to the fact of spirit-communication for him? He discards the superior minds, because he finds flaws in them; not even Lord Bacon and Sir Isaac Newton and the other intellectual giants of the world being competent witnesses, in his judgment. He declares it to be "a subject that does not need to of, but in "difficult cases," turning upon docbe traversed by science," which makes science of course a worthless witness. And at the last, after having professed himself content with the testimony of mere numbers, he throws up the sponge by admitting that "all good and sensible men are not good judges of evidence."

In the name of common sense, then, what would be have the believers in spirit-communication do? For he comes to the jumping-off place for himself at last, and says: "Finally, the personal experience and judgment of the individual is not the limit of human knowl-Perhaps he has come to a consciousedge." ness of how little he knows himself, of the utter confusion of that knowledge, and of the great and abiding fact that present human knowledge, which may be supposed to include his own, is very far from complete. Ah l if he had but begun his epileptic assault on the facts of Spiritualism with some such utterance as this, which he is inevitably brought around to at last, he would have taken hold of the subject at the right end. Instead of that, he sets out in his article with intent to create the customary sensation of sheer impudence by making a wholesale denial of everything and aselse-proceeds with the volubility of a literary crank loaded to the muzzle with great names, exhibits the boomerang method of attack by bringing home the nakedest inconsistenciesand ends off with regretting that human knowledge does not extend beyond the limits of personal experience. We make free to say that his knowledge evidently does not, and that it and his personal experience are yet capable of a vast amount of expansion.

### The Split in Old Theology.

So far as the public mind is concerned, all this Des Moines theological rumpus is only amusing. It raises no question of morals, and it affects no line of conduct. It is simply a rigid reassertion by the old triple-plated Calvinistic school of theology of the demoniac dogma that all are damned to everlasting woe by a so-called kind and loving All-Father, who have never had the opportunity to hear of the gospel which is said to have been offered for the express purpose of giving them a chance. If the eternal loss of even one heathen soul is to be the result of his not having happened to hear of the gospel, what profound and inexpressible grief should it not cause to ministers who profess to believe such a doctrine to think that there may be even a single soul of the hundreds of millions of heathen whom they have failed to reach. But the fact is, they do not and they cannot realize the meaning of the damnatory phrase which is employed so familiarly by them -eternal punishment. It is used only in a theological sense, and for ecclesiastical purposes. And it is simply because our common sense and common humanity refuse to put up with it any longer that this revolt breaks out in the seminaries of theological learning

Just as the B. week, the report became so common as to be believed that the five "second probation" professors at Andover were to be tried on a charge of heresy before the board of visitors, and the interest became general in the issue. The trial, as it is explained by the accusers, is not for heresy, but to demand how it is that those five professors, who are likewise the editors of the Andover Review, are entitled to draw their salaries, when they earn them only as teachers of doctrines to which they subscribed on entering upon their duties, but which they now reject. In plain terms, it is practically a charge of obtaining money under false pretences, so long as they continue to draw their salaries on a doctrinal basis different from the one to which they originally subscribed as the condition of drawing them at all. So that the accusers of these five Andover professors really allege business rather than doctrinal default, which takes the matter out of the theological domain for all that it has to do with living doctrine. To such a level has Old Theology been driven to descend in order to sustain its pretensions to authority and superiority !

The wiser heads in the Des Moines Convention, that evidently saw and realized what fatal mischief this discussion portended, were not backward in deprecating what had been done, and sought to avert further evil by stopping it where it was. It is not the province of this board—asserted one theological doctor—to turn aside from the work of missions to discuss theological questions. Another learned doctor thought the board should not take a position ex-cathedra on a question outside its province. He considered that neither the prudential committee nor the board was an ecclesiastical body, called upon to pass upon questions of theology. But the inflammable material was at hand, it took but a spark at last to set it going, and the fire thus kindled will burn out the old rubbish before it is quenched.

The better to understand the spirit and meaning of this split in the Congregational Church of the United States, it is interesting to read once more the statement of the leading champion of the new departure-Rev. Newman Smythe of New Haven-in reference to it. He said:

"I would not walk across this platform to convert Dr. Withrow or any one here to any particular dogma, but would walk across this continent, if necessary, to prevent these fathers and brethren from adopt ing a most perilous, dangerous, uncatholic and intolerant policy in conducting the work of the board." He insisted that the missionaries who had been rejected by the board had been misrepresented in their position. Not one of them, he said, affirmed a bellef in the future probation, but only expressed a doubt concorning it, or were not prepared to subscribe to its opposite. He appealed to his hearers to say just what they mean, to have the courage of their convictions. "If you believe so," he added, "say plainly that no candidate will be endorsed who does not be lieve that probation and the chance of salvation ends with this life. Do not adopt any ambiguous resolution. Your action is very far-reaching to-day, far be-

posed action, it may call home some of our best and most successful Christian workers abroad. Consider its effect upon the young men in our theological schools who are thinking of giving themselves to the missionary work. I know something of their spirit. They are waiting to see whether this board will allow them to go forth in the spirit of the liberty of the gospel. You should require no further tests of soundness of faith from our young men in the seminaries than you do of the professors who teach them and the pas-tors who preach to them."

Such a fervid appeal, however, proved of no effect upon the hardened Calvinistic Board that evidently thinks more of dogma than it does of the damnation it so liberally entails. It was finally decided, after some more good counsel and the reading of a letter from the President of Yale College and its endorsement by the venerable ex-President, Mark Hopkins, of Williams College, not to leave the matter to the board and the prudential committee to dispose trinal views of candidates, the prudential committee be advised to call a council of the churches to pass upon their fitness for mission work. But the board was not content simply with this. Old Theology, that loves to consider the heathen eternally damned for no fault of their own, but simply because it so pleases the All-Father whom it also loves to call infinitely benevolent, could not adjourn its meeting and go to its self-styled Christian homes without first voting, by two-thirds of its numerical strength, that the board approves what the prudential committee has done; and that it looks with great apprehension upon certain tendencies of the doctrine of a probation after death, which have been recently broached and

diligently propagated." There the matter stands for the time, but not for all time. It looks like a "tempest in a teapot," which for all practical purposes it is; but it is just one of those entering wedges. providentially provided, for rending asunder the hardened log of Old Theology and converting it into the faggots it is only good for. The chief interest of the matter to the community is that it marks a movement to be classed among serting with oracular positiveness everything the other movements which result in mental emancipation and spiritual progress.

### A Case of "Faith-Cure."

A clergyman's wife in Brazil, Ind., has recently experienced what she terms a " wonderful cure wrought as by miracle," which is made the subject of lengthy disquisitions in some of the religious papers, none of whom would give it any credence had the same occurred among Spiritualists or been ascribed to the real agencles by which it was effected. The lady had suffered many years from a disease that had resulted in her complete prostration. Being educated from infancy in the evangelical beliefs, when in answer to earnest prayer, and placing herself in a quiet, passive condition, a spirit approached and was able to impress her with its presence, she immediately concluded it was "the compassionate Saviour," who had come to aid her. She-says: "Two or three times the presence seemed disposed to withdraw, but remained at my importuning. This continued for about twenty minutes, when I was more than ever convinced I was to be

The deep-seated conviction in her mind that the spirit friend was none other than Jesus evidently overpowered all ability the spirit had to make itself known, even if so disposed. Doubtless it was plain to the spirit that under that guise only could it accomplish its purpose to cure, and it of necessity adopted the situation. Had an attempt been made to change it, it is highly probable the zealous clergyman's wife would have been led by all her religious teachings to have declared her spirit visitor the evil one, instead of "a heavenly presence," and in place of imploring it to prolong its stay, she would have said, "Get thee behind me, Satan," and the spirit being thus repelled would have failed to reach her, or accomplish its mission.

The account she gives indicates the true nature of the spirit healer, who itself made no claim to be "Christ"—that was her own declaration; not believing any one of her friends who "slept in their graves" could appear to her, and having been taught that her "Saviour "could, she, as a matter of course, believed "the presence" to be him, and none other. She says:

"The presence slowly departed, but left the com forter, who seemed to say: 'Thy faith hath saved thee.' I expected the healing that night. I mentioned the matter to no one, but after the family had retired I renewed my prayer for the healing. Christ was very near to me. He stood at the side of my bed. It seemed I could touch his heavenly person. I prayed until midnight, when, overcome by weariness felt I must sleep."

"A voice" then, following out the line of the lady's conception of who the spirit was, said, 'Canst thou not watch with me one hour?' The result was she "watched" three hours. After this, "the voice saying all would be well," she felt at liberty to sleep. Having attained sufficient strength to be carried to church, she says that while there "a sweet sense of Christ's presence filled my soul, and the voice said: 'You are now ready for the healing.' Returning from church, I lay upon my bed conversing with Jesus. I asked him to heal me just then." Evidence was then given her "that the disease was rebuked." Soon after she prayed that the disease might be entirely removed, and she received evidence that it was done. She reports subsequent conversations with "Jesus," together with experiences that indicate her mediumistic powers—"gifts of the spirit"; and finally, after eighteen months of utter helplessness, she was a well woman. In closing she says:

"Next morning I took down and moved my bed out of the parlor, carrying feather-bed and mattress my self with ease. I walked more than a mile to visit a parishioner, discharged my domestic, and took charge of my household affairs, doing washing, ironing and all other household work, which I have continued to do to this day; all this, too, in addition to the burdens belonging to a preacher's wife. My soul bows low at Jesus's feet, in humble adoration to him who only doeth all things well."

It matters little to the spirit or band of spirits who produced the cure to whom the credit is awarded. The fact that it was done is sufficlent compensation. When for the subject of the beneficent labor the "mists have rolled away," the truth will be revealed to her understanding that not to Jesus alone but to other spirits who may so desire is given the power to heal all manner of sickness and all manner of disease." Then, possibly, she may learn that her restoration to health at this time was brought about by some dearly beloved friend who once walked in earthly form at her side, but who, having passed beyond her mortal

Dr. James R. Cocke has an announcement on our seventh page to which the attennumerical pleas. We aftert, and dely his suc- youd New Haven and Andover. If you take this pro- I tion of the reader is respectfully invited.

vision, returned to be her "great physician."

For Spiritualists to Consider.

The very natural supposition, if distinctly stated, would be that the belief in spirit presence would make the one holding it more spiritual. But it proves to be none the less the fact that a person may fully believe that he holds individual communion with an invisible spirit, and be no more spiritually inclined than another person who refuses to believe in the possibility of the thingaltogether. In short, it is perfectly possible for a person to call himself a believing Spiritualist, and still remain practically destitute of spirituality. But what does Spiritualism mean? what is the use of it? in what possible way does it help to advance the race in the direction chiefly desired, unless it tends to spiritualize the human mind and human conduct? These are very serious questions to put, and by no means unreasonable.

It is indeed strange, and it is rightly regarded as strange, if so momentous a revelation as that of immortality to the individual consciousness has no visible or practical effect whatever. Yet in point of fact how many there are who notoriously profess personal belief in Spiritualism, but are as little affected by such belief as if it were some affair purely and wholly external. Such persons really interest themselves only in that which constitutes the purely external of Spiritualism. They fail to penetrate below the manifestations which convince them of the vital truth thus manifested. They stop at the reception of the former, and straightway go about setting themselves up for teachers on this basis only as their capital.

This pitiful tendency is to be chiefly and primarily regretted because of the serious loss to the spirit which it entails. Little know those who are its victims how widely they miss of the true riches which genuine Spiritualism has to bestow upon their needy natures. With such an abundant reward of their investigations, they are content to carry away the mere husk and envelope of the truth that awaits their reception and assimilation, leaving the fructifying portion unappropriated. Did such persons wait humbly and patiently for the entrance of the truth in all its ripeness and fullness into their lives, they would be the last ones to assume a dictatorial tone, and would be perfectly content to exhibit the real power and the great riches of the new revelation in their life and character..

There is nothing like complaint intended in this justifiable criticism of many people who freely call themselves Spiritualists, since it is only their own affair that they either come short or go wrong; but it is highly proper, and the time is especially ripe for the utterance, to bring out to the candid and reflective attention of all professing Spiritualists alike the fact that the lack of genuine spirituality causes far more upbraiding of Spiritualists by the public than ought to be the case if there were no such grounds for it as there notoriously are. The glad tidings of a demonstrated future existence, changing blind faith into seeing knowledge, are far too precious to be suffered to pass unheeded by the human spirit, like news on a daily bulletin board, bringing nothing like new life into the being, working no visible and abiding change, and failing utterly of any accomplishment such as the influx of higher truth into the heart ought naturally to secure.

#### Don't Know-but Wants to Be Protected by Law!

A drowsy, bigoted medicaster who evidently does not know "what's o'clock," but supposes he is living in some other age, is at present emit. ting sleepy yawns-preparatory to awakening. let us hope-in the columns of the Boston Herald; in one of his latest he asserts that there is no cure for cancer, either through interior medication or outward remedial application. Whereupon a lively and learned correspondent of that paper proceeds to shake him soundly in a nearly two column article which the *Herald* editor in his defense wholly fails to overturn, since that official dodges at the outset the very point at issue. This correspondent proves conclusively that the individual "Dr." under criticism is not up with the times, and has not troubled himself to keep posted, but depends on what he learned about the knife previous to his somnolent period, while the great world has gone on to new discoveries, concerning which he either knows nothing, or which he will not or cannot see through the purblind eyes of professional prejudice.

This correspondent proves from the works of the distinguished regular surgeons and physicians-Napheys (of Philadelphia), Esmarch (of Kiel), Marsden (of London), Langenbeck (of Göttingen), et al., on the one hand, and from the records of what has been done by the irregulars (as testified to before the Committee of the Massachusetts Legislature and elsewhere) on the other, that cancer is curable, and that if he (the bigot before mentioned) do n't know it, the more's the pity. This same bigot would like to be protected by law from the successful irregulars, and have the sick put without appeal into his hands for treatment(?). How do the people of Massachusetts like the prospect?

## The Vaccination Cruelty to Children.

Mr. William Tebb of London, who, as is well known, allows no opportunity to pass unimproved whereby he can show to the public the gross wrong they are subjected to by laws compelling them to poison their blood and that of their children, has lately addressed a letter to the Hon, Secretary of the Society for the Prevention of Cruelty to Children, of which Mr. Tebb is a member, calling his attention and that of the Society to the fact that while the law forbids ill-treating and torturing children it does not recognize that children can be tortured by vaccination, and that not only during the operation but for years following. He suggests that this subject is one which calls for the action of the Society. In support of his position Mr. Tebb quotes from a letter by Dr. Alinatt, published in the London Times of Aug. 31st, 1882, after the notable vaccine disaster at Norwich, in which he says: "Some of the vaccinators use real instruments of torture. Ivory points are driven into the flesh, and wounds ensue which become erysipelatous, and in delicate children fatal," and those who have witnessed the prolonged suffering in such cases, which not unfrequently terminates fatally, testify that no death could hardly be more dread.

Those interested in the welfare of children in this country, especially if connected with societies established for the same purpose as that which Mr. Tebb addresses, should look to this sustained by Attorney General Baker. This matter and do something to arrest this wholesale but wholly needless form of cruelty—a cru- to cure or heal by any means whatsoever. elty that is not confined to its immediate victims, but is liable to bequeath to future generations an inheritance of lifelong suffering

### A Cruel Deception.

Many and varied are the deceptions practiced upon the unsuspecting public by professional swindlers and soulless money-grabbers, and, unfortunately, it is the very poor, those who have not one penny to spare from their own grinding necessities, who are generally imposed upon by the rascals who should be hunted out and placed in the penitentiary for their misdeeds. Among this class of rogues are those who, through attractive advertisements in the daily papers, induce poor women to send certain sums of money for samples, etc., to the advertiser's address, promising that an easy and profitable way of making money will be taught by return mail. We warn our reader against this form of advertising, for it is but a snare to entrap the unwary and to draw the hard earned dollars from the pockets of the poor. We cheerfully print the following article which has been sent to us by the President of the Women's Educational and Industrial Union of this city:

The public may be interested in the results of the offer of the Women's Educational and Industrial Union to learn and report on the character of advertisements and circulars promising women work at home on receipt of money for materials.

This offer was published in all the Boston dailies six months ago, and it still appears, each paper in turn giving it one week's gratuitous insertion.

Our investigation has shown the existence of a cruel and widespread fraud, for in the long list of parties thus advertising we have not yet found one that does the business it advertises, though in a few instances a small quantity of work may be given out in order to secure witnesses in case of arrest for fraud. while the promised materials even if sent are never worth the money demanded for them.

As some check to this evil our Union issued a warnng circular, five thousand copies of which were sent for publication to newspapers throughout the country, and has received in response numerous personal calls, and over twelve hundred letters of inquiry, chiefly from remote sections of the country, many of them giving sad experiences of disappointment and loss by the home-work fraud. This, of course, is only representative of the vast number reached by our warning, but at the same time shows the wide dissemination of these plausible promises.

We cannot express too warmly our acknowledgments to the press for its valuable assistance in this work, which all must admit to be of vital importance.

ABBY MORTON DIAZ, President Women's E. and I. Union.

### An Indian's Prophecy.

In the year 1774 George Washington met at the mouth of the Great Kanawha, while he was making a journey down the Ohio river, the old Sachem who wrought great havoc in Braddock's army. He came forth to honor Washington, accompanied by other Indian warriors. After introduction he addressed him thus, through Nicholson, the interpreter:

"I am a chief and a ruler over many tribes. My influence extends to the waters of the great lakes and to the far blue mountains. I have traveled a long, a weary path, that I might see the young warrior of the great battle. It was on the day when the white man's blood mixed with the streams of our forest that I first beheld this chief. I called to my young men and said: Mark yon tall and daring warrior! He is not of the red coat tribe; he hath an Indian's wisdom, and his warriors fight as we do; himself is alone exposed. Quick ! let your aim be certain, and he dies.' Our rifles were levelled-rifles which but for him knew not how to miss ; 't was all in vain—a power mightler far than we shielded him from harm. He cannot die in battle. I am old and soon shall be gathered to the great council-fire of my fathers in the land of shades—but ere I go, there is a something bids me speak in the voice of prophecy: Listen! The Great Spirit protects that man, and guides his destinies. He will become the chief of nations, and a people yet unborn will hail him as the founder of a mighty empire!"

## In Memoriam.

Not a reader of the present issue of the BAN-NER can afford to neglect perusing the touching and eloquent tribute which that grand orator, A. B. French, of Clyde, O., pays, on our first page, to the memory of Professor William Denton. While it is richly laden with facts and deductions, the discourse is also a prose-poem, whose excellence, if we mistake not, will receive enthusiastic recognition every-

THE SPIRIT MESSAGE DEPARTMENT affords a transcript of what occurred at the seances held at the Banner Free Circle Room, Sept. 24th and 28th—the report embodying the answers made by the Controlling Intelligence to queries regarding reincarnation, astrological law, the material or spiritual source of occurrences, spirit-consultation, etc.; Andrew Baker desires to appeal to the recognition of friends in Memphis, Tenn.; Mrs. Isabella Joy wishes those who knew her in Albany to also know that she has returned from the other life with pleasant memories; John Thompson would like to meet his friends in Boston; John L. Franklin returns to fulfill a promise made to one now residing in New Orleans; Sarah Lane has cheerful words for loving hearts in Bridgeport, Ct.; Harriet Barton comes to call the attention of friends in Kansas City and elsewhere; W. H. Collins, of Whitehall, N. Y., gives what bears interior evidence of being a strongly characteristic message ; Capt. Ernest Lane, late of Chelsea. communicates to friends in Massachusetts; Florence Beck has a little girl's word to say to her father and mother in Philadelphia, and L. Judd Pardee gives a ringing communication, in the course of which occurs the following forcible summing up of existing conditions and the duties laid by the necessities of the times upon all the adherents of progress:

"I call upon my spiritual co-workers to be more earnest and faithful in their labors than they have ever been before; to hold fast their standard of truth, their convictions of right. I can see and dimly feel, and perhaps I get it more fully from higher intelligences than I can read it myself, but I understand that there is to be a great commotion in human life, not only in social and political affairs, but in the atmosphere around us; that there is to be, so to speak, a sort of a revolution, peaceably made, not by blood and warfare, but through the changing evolutions of time, and what we may really call a new dispensation is coming to mankind."

THE IOWA MEDICAL LIBERTY LEAGUE has called a convention to assemble at Des Moines, in that State, on Nov. 16th, at 2 P. M., with an indignation meeting to follow in the evening. at which it is hoped the friends of constitutional liberty as opposed to medical monopoly will rally in goodly numbers. The cause of this action on the part of the League is found in the fact that the State Examining Board under the Doctors' Plot Law has just arbitrarily decided it will "not issue certificates to physicians on evidence of five years or over of practice, singular decision in the light of the law being estops, Jan. lat, all who shall publicly profess who have not a diploma. We trust the Convertion will have a grand success, and that minds good may result from its labors.

#### Steel-Plate Engravings Free with Banner.

It will be seen by reference to our premium offers that we have just added two more plctures to the list, viz: "My Pets," and "An Armful," and they, like "The Dawning Light," (or Birthplace of Modern Spiritualism,) "The Orphans' Rescue," " Life's Morning and Evening," and "Nearer, My God, to Thee," are printed directly from the original steel plates. from which thousands have been sold for \$2 to \$3 per copy. We thus assert from the fact that it has been surmised, and even affirmed, that they were secondary reproductions, made by some cheap modern process.

Henry Ward Beecher appears to have called into active life some of the fossilized beliefs of theology by a denial of eternal punishment and a severe reflection upon those who professed to believe in it, at a meeting in London. Oct. 15th, of clergymen and clerical students of all denominations. At the close of Mr. Beecher's address on pulpit work, Dr. Parker, in whose City Temple the meeting was held, invited questions, and immediately there were scores of them addressed to Mr. Beecher. Finally, it is said, somebody asked him if he believed in "retribution," whereupon he answered with much impressive seriousness and deliberation that any one who believed in that barbaric doctrine and who then got married or went into society or even smiled, was a monster. This caused a great sensation, and a number of ministers jumped up to protest and, Bible in hand, to prove the doctrine of eternal punishment. Mr. Beecher, however, kept right along undisturbed, and said he preferred to work by the fear that sprang from love, and not by the fear begotten of a belief in the barbaric theory of hell, which was not according: to the mind nor the will of the New Testament.

A WAIF FROM CHARLESTON.-The editor of the Deutsche Zeitung, Charleston, S. C., in the issue of Oct. 9th describes the situation of affairs in that establishment as follows, as the result of the damage caused by the late earthquake:

"In the office of the Deutsche Zeitung it is at present extremely disagreeable. A large number of workmen are employed in repairing the north and west walls of the building, and the editorial rooms are only in a measure inhabitable. As we sit and write, the heavy stones at times strike against the walls, causing the entire structure to tremble violently, while the dust penetrates every crevice, the sun and moon shine in from above, and the mortar falls upon us and the paper. Truly, we do not desire a second earthquake." "In the office of the Deutsche Zeilung it is at

W. J. COLVILLE will arrive in Boston from the West, on Friday, Oct. 29th. The regular services will commence, under his ministrations, at PARKER MEMORIAL HALL, on Sunday, Oct. 31st, at 10:30 A. M. and 7:30 P. M.

Dr. Laroche, of 177 3d Avenue, New York City, is spoken of by those who have attended sittings as a fine materializing medium.

Facts Magazine for October is out. See announcement elsewhere for table of contents.

Mrs. Mary B. Thayer has removed to No. 42 E. 20th street, New York City.

J. W. Fletcher delivered his lecture on "Switzerland" at Paine Hall, Boston, last Sunday evening. Among the auditors were Prof. Thomas, of Gettysburg fame, Prof. Ober, and many others prominent in literary circles, who expressed themselves as greatly pleased with the entertainment. Mr. Fletcher will lecture in the large Music Hall, Buffalo, N. Y., Oct. 31st, on "Grant."

ONSET LYCEUM.-The Children's Progressive Lyceum Union met at Mrs. S. Butterfield's, Onset Bay Grove, recently-D. N. Ford in the chair. It was decided to accept the offer of the Directors, and use the Pavilion for the sessions of the school during the winter.

Mr. S. N. Aspinwall has located at No. 283 Cofumbus Avenue, for the winter, where he will be glad Lord Chesterfield. As a system of morals it has always card on page fifth.

Miss Helen Sloan has returned from New York to her rooms, 171 Tremont street, Boston, where she will be pleased to meet her patrons.

Mrs. Carrie E. S. Twing will be absent from her rooms, 13 Davis street, from Oct. 24th to Nov. 7th.

### Movements of Mediums and Lecturers.

[Notices for this Department must reach our office by Monday's mail to insure insertion the same week.]

Mrs. H. S. Lake would like further engagements in Mrs. H. S. Lake would like further engagements in the East. She speaks in Stafford (Ct.) during Octo-ber; Norwich during November; Haverhill, Mass., last two Sundays of December; Boston first two Sun-days of February. Would like engagements for first two Sundays of December, the Sundays of January, and last two Sundays of February; also for week evenings within short distances of Sunday appoint-ments, Address, Stafford, Ct.

A correspondent writes: "Frank T. Ripley is lec-turing and giving tests in Washington to large au-diences, calling out some of our best people, and all are pleased."

J. Wm. Fletcher, the well known Boston lecturer and medium, will give his new illustrated lecture on Spiritualism at the People's Theater in Cleveland, Bunday evening, Nov. 7th. T. Lees writes: "A great effort will be made to fill the house (2000), that the subject may get a good hearing before the general public of Cleveland."

Hon. Warren Chase lectures in Springfield, Mass., Oct. 24th and 31st; in Somerville, Ut., Nov. 7th; in Manchester, N. H., Nov. 14th, 21st and 28th; in Haverbill, Mass., Dec. 12th; in Troy, N. Y., Dec. 19th and 28th; in Providence, B. I., Jan. 9th and 16th. Address at above dates.

Dr. Dean Clarke speaks for the Phenomenal Society next Sunday afternoon, on "The Phenomena of Spiritualism, Its Importance and the Laws Underlying It." He is open to engagements for November and December.

December.

Mrs. Isa Wilson-Porter (daughter of the late E. V. Wilson.) will remain in New York and Brooklyn until Nov. 1st—filling an engagement as platform test medium at Conservatory Hall, Brooklyn, the Sundays of October—thence en route for Ohicago and New Orleans. Will respond to calls as public test medium for the fall and winter months. Address till Nov. 1st, 400 West 19th street, New York.

Mrs. Neille J. T. Brigham was to speak in Saratoga Springs, N. Y., on the evening of Oct. 20th. Mr. Larkin has spoken there for several Sundays past. Miss Banks addressed the society there on the 17th inst.

Hattle C. Mason is at present detained at Lake Pleasant Camp Ground by the sickness of her hus-band, Dr. A. W. Mason. Due notice of her return will be given in the BANNER columns.

Jesse Spepard can be addressed for the present at Mount Clare, Ill. Mount Clare, 111.

Mrs. Clara A. Field is now located at 33 Boylston street, Boston. She will make engagements for lec-

Miss Zaida Brown, trance lecturer, has rented Good Templars Hall, on Whitehall street, Atlanta, Ga., and will speak there every Sunday evening on subjects taken from the audience.

Horsford's Acid Phosphate Incom-parable in Sick Headache. Dr. Fred Horner, Jr., Salem, Va., says: "To relieve the indigestion and so-called sick headache, and mental depression incident to certain stages of rheumatism, it is incomparable."

The writer has run the Golden Eagle Furnace for fourteen years, and prefers it to all others. Parties wishing for a truly excellent furnace should call on G. O. Dunklee & Co., 118 Black-atons street.—Bostoff Courier.

## ALL SORTS OF PARAGRAPHS.

MAN. What a queer combination of cheek and perversity, Insolence, pride, gab, impudence, vanity, Jealousy, hate, scorn, baseness, insanity, Honor, truth, wisdom, virtue, urbanity, Is that whimsteal biped called man!

Who can fathom the depths of his innate depravity To-day he's all gayety, to-morrow all gravity; For blowing his own horn he has a propensity, Even under clouds of singular density,

Oh! mystical clay bank called man!

He can be the source of beastly brutality, Be modest and meek, or indulge in nilarity, Don airs and graces of saintly totality, Or equal the devil in daring rascality,

This curious enigma called man.

—W. J. O. Re. -W. J. O'Reardon.

A movement has just been started in London to erect a monument to Isaac Walton, who died 200 years ago. It is to be hoped this is n't a fish story.

Prof. Virchow of Berlin has been paying a generous tribute to this country. It won't be necessary to reciprocate, as Virchow is his own reward.

"An Albany photograph canvasser named Little has fallen heir to a great estate in England." Gotten rich by the instantaneous process, as it were.—Richmond Dispatch.

Baron Meyer Charles de Rothschild, the chief of the great banking house of that name, died suddenly at Frankfurt, Oct. 16th, of heart disease. In 1842 he married his cousin, the daughter of Baron Nathan de Rothschild, who founded the London branch of the house. One of Baron Meyer Charles's daughters was married in 1878 to the Due de Gramont, while the other became a year or two later Princess de Wagram.

The business part of Salisbury, Md., was burned Oct. 17th, and many people rendered homeless; loss estimated at \$1,000,000.

The health of Gladstone is far from promising, though he is reported to be out of danger from his latest attack, arising from a cold contracted while taking exercise in felling a tree: Which emulation of Cincinnatus we should think he ought now to abandon at his advanced age.

During the cold snap of last Friday, Saturday, Sunday and Monday, Boston had its first snow storm, 500 tons of grapes were frozen on the vines in New York State, killing frosts visited New Hampshire, and the St. Lawrence steamers came into Quebec coated with ice. In other parts of the country—as on the coast of the English isles, also the lake fronts of Ohlcago, and elsewhere in the West—"the weather" resolved itself into a semi-hurricane, which destroyed with equal hand shipping, trees, crops and stock, and caused on the British coast much loss of life. Though it is a little warmer now, it is evident that winter's advanced posts are being pushed near and early this season.

The BANNER OF LIGHT has commenced its sixtieth volume. We trust that the success that has so far attended it will be continued.—Beacon Light, 16th inst.

The condition of affairs in Bulgaria is very threatening, and as we go to press, amid the maze of rumor and counter-rumor, the impression is gaining ground that Russia has gone too far to recede, and that force will have to be appealed to in some manner ere the independence of the Bulgarian nation is assured.

A daily newspaper chronicles the fact that an M. D.'s little daughter it wots of, on being called upon for a toast, gave "The health of papa and mamma, and all the world." But she suddenly corrected the sentiment. "Not all the world, for then papa would have no patients." If unjust laws framed in the interests of bigoted medicos can only continue to be pushed down the throats of the people, the M. D.'s themselves will see to it that the health" of all the world" is such as will keep them in patients and ducats beside.

Miss Mary Anderson has subscribed \$2500, the net proceeds of a week's performances in Dublin, for the benefit of the Charleston sufferers.

The Congregational Council at Chicago refused, Oct. 15th, to make any relaxation in the customary tests for admission to church-membership-consequently people who dance, read Sunday papers, go to theatres, use tobacco, play cards and otherwise follow the "pathway of Satan" will be rigidly excluded, as formerly. Oh my !

Many a man who thinks he is going to set the world afire finds to his sorrow that somebody has turned the hose on him.

A new edition of a once popular work is about to be published by Mr. J. Burns, 15 Southampton Row, Loudon: "The Economy of Human Life," the original of which is said to have been translated from a manuscript found in Thibet, and transmitted from Pekin to been held in high esteem.

As corporations have no souls, there is little wonder that the telegraph companies in New York don't want to go under the ground.—Washington Critic.

Seven hundred Christians were recently massacred at Tanhoa, Tonquin; thirty villages were burned, and thousands of persons are reported starving .- Eastport, Me., was, on Thursday, Oct. 14th, attacked by a conflagration which destroyed 62 dwellings, 2 hotels, 5 boarding houses, 130 stores and business places, 8 factories, 17 wharves, and left 100 families homeless and well-nigh destitute of the necessaries of life. There was a lack of fire apparatus and a water supply in the town-the tide was at the ebb-and the fire seems to have stopped only when fuel was lacking to

The vellow fever in an epidemic form has full swing -so reports aver-at Biloxi. Miss.: nearly every family in town being visited by the dreaded plague.

The harm caused by the recent volcanic disturbance in New Zealand has now been pretty accurately ascertained. An area of two thousand square miles is covered three inches deep with volcanic dust; for four hundred square miles the country is wholly destroyed, and sixteen hundred miles are much damaged. This volcanic eruption in New Zealand has been followed by a breaking up of the drought in Australia.

The dangerous caving of the banks of the Mississippi River above New Orleans, at Piaquemine, continues to excite great fears. Four acres of ground in front of the place have gone into the river, and the water, where lately stood houses, is deep enough to float the largest vessels.

It is estimated that there were fifty thousand Americans in Paris last month, and the residential American population of the town is over thirty thousand.

M. De Lesseps will attend the dedication of Bartholdi's statue of Liberty Enlightening the World,

which takes place at New York, Oct. 28th. W. H. H. Murray was married to Miss Frances M. Rivers of Montreal, at Burlington, Vt., recently. She

is a Catholic-so reported.

terrible disaster.

Sabine Pass, sixty miles up the Texas coast from Galveston, and twenty-eight miles southwest of Beaumont, the county seat of Jefferson County, was destroyed by a disastrous flood-the waters of the guit and lake combining in the work-on Tuesday, Oct. 12th, only one house remaining uninjured. Two hundred and fifty persons were drowned at this and adjacent points; the property loss reaches a high figure, and human misery a very low and sad level by this

Wiggins staked his hopes of heaven on the fulfill-ment of his earthquake prediction, and lost. Well, good bye, Wiggins. Sorry you are not going our way. —Troy Times.

Oakland, Ill., was to a great extent exterminated by a fire on the 18th inst.—loss over \$300,000.

The General Convention of the Episcopalians recently had at least one lively session-Dr. Phillips Brooks of Boston contribating to the excitement by introducing a resolution sending cordial greeting to the Council of Congregational Churches then in sea-sion in Chicago. This unprecedented proposition almost took away the breath of some of the delegates, but the "peace offering" was finally endorsed by the assembly. rend (Table Megaphania) The State Megaphania The State Description

Cleveland Notes.

South Cleveland Spiritual Society.—This new Spir-Itual Society was organized Tuesday evening, Oct. 12th, at a meeting held at the residence of Mr. Chas. Thomas, Miles Avenue. It starts out with good prospect of success, having already forty subscribing members, comprising some of the best citizens of the "Iron Ward."

Mach interest was created at the meetings recently held there by W. W. Coleman, the promising trance speaker of South Cleveland, and D. M. King of Mantua Station, already reported in the BANNER OF LIGHT.

The following are the officers elected: Charles Thomas, President; Mrs. Laura Martin, Vice President; W. Gardner, Secretary; Mrs. J. Grail, Treasurer; Mrs. R. Coleman, Mrs. J. Forrest, Samuel Curtis, Financial Committee.

Meetings are to be held in Thomas's Hall morning and evening, the President of the Society generously donating the use of hall. Success to the new spiritual enterprise.

donating the use of main.

calculated Lyceum No. 1 held its closing session in Weisgerber's Hall Sunday, the 10th inst., and has removed to the G. A. R. Hall. 170 Superior street, the formal opening of which is to take place Sunday, Nov. 7th, when it is expected J. Wm. Fletcher, the speaker and test-medium, will be present and address the children.

Thos. Lees.

Lydia E. Pinkham's Vegetable Compound strengthens the stomach and kidneys and aids digestion. Is equally good for both sexes.

Messrs. John H. Pray, Sons & Co., is one of the representative carpet establishments of Boston. Mr. John H. Pray, sentor, an old and successful merchant in the woollen goods trade, began business in 1817, between Cornhill and Court street. He was one of the most genial and popular dealers on Washington street, and when, in 1846, he added dealing in carpets to his regular trade of retailing of woollen goods, his success was rapid and continuous. He had two disastrous experiences by fire, yet he was undismayed, and kept on the even tenor of his way, adding from month to month and year to year, until the trade of his successors is now one of the largest in this country. The magnifi-cent establishment at present occupied by the concern has a salesroom unequaled for extent and display of goods on the first floor, and chambers literally crammed with choice fabrics of the loom from every portion of the civilized world. The large corps of salesmen in each department was selected with especial reference to capability and trustworthiness. The eminently responsible heads of this firm are always ready to guarantee the transactions of their employés, a fact worthy of recognition.

THE TENTH ANNUAL CONGRESS OF THE AMERICAN SECULAR UNION will be held in New York City, at Chickering Hall, Fifth Avenue and 18th street, on Nov. 11th, 12th and 13th, and also on Sunday evening, the 14th. This Congress will be called upon to consider measures for carrying on the work of Freethought, and securing the adoption of such laws by the various State Governments and by the National Covernment as shall make the the National Government as shall make the United States thoroughly secular. Particulars may be obtained by addressing

SAMUEL P. PUTNAM, Sec.

THE STATE SCHOOL OF SPIRITUAL EDUCATION OF OREGON will hold its anniversary meeting on the 28th day of October, at Salem, the State capital.

H. N. MAGUIRE, President.

E. DEJONGH. Secretary.

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 COLBY & RICH. Publishers. the work.

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. Peryear, \$2,00.
THEOLIVE BRANCH. Published monthlyin Utica, N. Y. THE OLIVE BRANCH. Published monthly in Utica, N. Y. \$1.00 per annum.
THE CARBIER DOYE. An Illustrated Monthly Magazine, containing Portraits and Biographical Sketches of Michael States of Mich annium
THE GOLDEN GATE. Published weekly in San Francisco,
Cal. Peryear, \$2.50.
THE PATH. A Monthly Magazine, devoted to Universal
Brotherhood, Theosophy in America, and Aryan Philosophy.
\$2.50 per annum.
THE EASTERN STAR. Published fortnightly at Glenburn, Mc. Per year, \$1,00.

## For Sale at this Office:

FACTS. A Monthly Magazine. Published in Hoston, Single copy 10 cents.
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Bingle copy 5 cents.
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THE ROSTRUM. Published in Vineland, N. J. A Fornightly Journal, devoted to the philosophy of Spiritualism, etc. Price 5 cents.
MISCHLANEOUS NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents. ocents.
THEOLIVE BRANCH: Utica, N.Y. A monthly. Price

THE OLIVE BHANCH: Other, 10 cents.
THE NEW THOUGHT. Published weekly in Des Moines, Iowa. Per year, \$1,50. Single copy, 5 cents.
THE WATCHMAN. Published monthly at Chicago, Ill. Eight pages. Per year, \$1,00. Single copies, 10 cents.
THE TRUTH-SERKER. Published weekly in New York. THE TRUTH-DEALER.

Single copy, 8 cents.

THE MIND-CURE AND SCIENCE OF LIFE. Monthly.
Published at Chicago, 111. Single copy, 10 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 nts. The Shaker Manifesto. Published monthly in Sha-THE SHAKER MANIFERTO. Fublished monthly in Shakers, N. X. 60 cents per annum. Single copy 10 cents.
THE THEOSOPHIST. A Monthly Journal, published in India. Single copy, 60 cents. Published weekly in Obattanoogs. Tenn. Single copy, 5 cents.
THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents.
THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.
MENTAL HEALING. A Monthly Magazine. Published in Boston, Mass. Single copies 5 cents.

### RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

Special Notices forty cents per line, Minion, each insertios.

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Fayments in all cases in advance,

AF Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

The BANNEH OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that diehonest or improper persons are using our advertising columns, they are at once interdicted.
Warequest pairons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

### SPECIAL NOTICES.

Dr. Jas. V. Mansfield, at 28 Dartmouth street, Boston, answers sealed letters. Terms \$8, and 10c. postage. : '4w#

Dr. F. L. H. Wills may be addressed for the summer, Glenora, Ystes Co., N. Y. , O2

This die and a place of the

A. J. Davis's Medical Office established at No. 63 Warren Avenue, Boston, Mass. Consultation and advice, \$2. Every Tuesday and Thursday from 9 to 12 A. M. S25

To Foreign Subscribers the subscription price of the Bannes of Light is \$3,50 per year, or \$1,75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

H. A. Kersey, No. 1 Newgate street, New-castle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J.

### ADVERTISEMENTS.

# FACTS.

A MONTHLY MAGAZINE, Devoted to Mental and Spiritual Phenomena. INCLUDING

Portraits and Biographical Sketches, Essays and Theoretical Discussions upon these Subjects, and Music.

CONTENTS OF OCTOBER NUMBER.

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A Convert to Spiritualism. Mr. Camp.
The Power of Spirits Yet in the Body. Mrs. S. R. Stavens.
"Mediumistic Experiences." From The New Thought.
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The Messages published under the above neading indeed to that spirits carry with them the characteristics of their sarth-life to that beyond—whether for good or evil; that those who pass from the earthly 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 compart 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.

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GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Séance held Sept. 24th, 1886. Invocation.

Oh! our Pather, we come to thee for sustenance and

Oh! our Father, we come to thee for sustenance and good cheer; our souls are hungry; we crave the bread of life, a draught from the cle-ar waters of living truth, and we feel that we will not be denied, but in thine own tenderness and thine own way thou wilt supply every want of thy human children.

We would draw into close an I holy communion with the pure and good of every schere; we would receive from them inspirations and a liluencea that will uplift our souls and strengthen our hearts. Oh! may we at this hour find the fountain of hying truth and wisdom, and drink deeply from its depths. And while we crave these blessings, may we remember that we have a duty to perform, that we owe it to our neighbors and to the world to cultivate harmony of spirit, and to send forth a feeling of love and good fellowship that will bless all we may reach; and at all times may we feel that we must press forward faithfully and honestly with the work of life.

#### Questions and Answers.

CONTROLLING SPIRIT.—Your questions may now be presented. Mr. Chairman.

QUES.—[By H. Link.] In replying to a question on "re-incarnation for a special purpose," the intelligence answering said, in substance, in the intelligence answering said, in substance, in the control of that a spirit desiring to correct mistakes in earth-life, at a suitable period takes control of the little body about to appear in earth-life from the mother, in order to regain lost oppor-tunities and lost experiences. The question I tunities and lost experiences. The question I wish to ask is: Will the spirit inhabit said body throughout all earth-life exclusively? And will

this friends in spirit-life know where it is?

Ans.—The spirit under such circumstances as those described may not find it an easy task to return to earth and take upon itself the body which it desires; it may find difficulties all along the way, but finally, through perseverance and the exercise of soul-force, or, as you call it on earth, will-power, the spirit will eventually — if decided in its determination to again inhabit a form on earth—come into connection with some prospective mother with whom it can be magnetically attached and pass through the experience of a mortal birth, tak-ing upon itself a new form, and gaining needed discipline.

Yes; the spirit will control or possess one Yes; the spirit will control or possess one body on earth exclusively—as your spirits do to day. There is no difference in the career of a reembodied spirit on earth, externally or physically speaking, from that of one who has never before possessed a mortal form; but the reembodied spirit is always in advance—in mental attainments, in spiritual power, and sometimes in physical proportions in symmetry—of those associates around it who have not had such an extended experience on earth as it try—of those associates around it who have not had such an extended experience on earth as it has undergone. The spiritual friends in the other world of such a spirit can, if they have risen above the physical limitations of matter, follow that spirit constantly, be with it in its career, guide and inspire it, if they are more highly advanced than it is, and assist it by their influence to going that discipling and experience. influence to gain that discipline and experience which it feels it requires.

Q.—[By same.] In its fortunes or misfortunes will said spirit be subject to astrological law.? A.—To an extent, yes; so far as the physical body is subjected to the physical laws of the universe. That is the case with every human being dwelling on earth, we understand. Plantary law affects human lite and to that or human life, and to that extent the reëmbodied spirit may perhaps be af-fected by planetary law as much as any other spirit on earth, unless it has gained experience, knowledge and wisdom through a study of such law, through a study of the planetary bodies and their movements, that will enable it to guard against such physical adversities as may come to it through the operations of that

Q.-[By same.] Will the said spirit select as to date of entry and surroundings of the mother, and endeavor to avoid a criminal life, and to attain a famous name in history?

-Spirits of this order do not always desire to gain a name famous in history, or famous it the world, in any direction. One spirit may be exercised by the desire to come to earth and live a career that will be marked before the world; that will give it prominence, glory and world; that will give it prominence, glory and renown; and possessing a positive, determined will, may pursue its researches in connection with earth, until it discovers the conditions, the means, to gain the fulfillment of its desires. It will travel from point to point, until it comes in connection with a female whose magnetic conditions will supply just those surroundings which it most needs. Another spirit may feel that it is deficient in mental training, in spiritual unfoldment, and, in order to gain in spiritual unfoldment, and, in order to gain what it requires, it must needs pass through another discipline on the earthly plane. It has no desire to become famous in history, is hum ble, meek, lowly in aspiration consequently will seek out those surroundings and conditions which will provide it the means of living a comparatively secluded life, ap it from the great world's amphitheatre, that by study, by reflection, by the endeavor to assist its fellow men, it ligain that mental unfoldment and spiritual training which it feels is required for the perfection of soul-life.

## Andrew Baker.

It is true I feel somewhat a stranger in com-It is true I feel somewhat a stranger in coming to you, Mr. Chairman, but I have been so cordially welcomed by those whom I have never seen before on this spiritual side, and invited to speak from this place, I feel that perhaps I shall not intrude.

Really, sir, I have no means of reaching my friends in the vicinity where they reside. I come all the way from Memphis, Tenn., seeking an interview with friends who live there, who will perhaps wonder at my coming here so

who will perhaps wonder at my coming here a

far from home.

I was never in this section of the country be fore passing from the body. but I have visited such places as this, in the North, several times such places as this, in the North, several times within the last few years, and I must say that I feel attracted to them. If I could induce my friends to open some such a meeting as this, and do all in their power to come into communication with their friends who have passed on from this world, and get something intelligent from them, I am sure it will do a great deal of good, for this is not a common thing with us; in the southern portion of the country very few know that it is possible for the "dead" to return at all. If my friends have any clearly defined idea in relation to it, they undoubtedly think of me as being dead, buried, and passed away from all recollection of earthand passed away from all recollection of earth-ly things, and I come here to assure them they are mistaken if that is so.

are mistaken if that is so.

In times of war I was ready to do my part in sustaining what I believed to be right. It is beautiful as it is; true that the cause I espoused was not a successful one, and we were obliged to lay down our arms and gracefully submit to defeat. I did not knew not did not pass away under those circumstances, but I lived a long while, and glad I was to see peace reinstated all over the country, and to realise that after all right and honor were maintained. I was not lighting for what I be was not unhappy.

lieved to be wrong; the principles involved I thought were good and true. I was only mistaken, and I am ready to say that thousands of my brothers at the South had the same mistaken idea—their hearts were warm and true, out they were mistaken in judgment.

Well my friends would hardly avgect to hear

out they were mistaken in judgment.

Well, my friends would hardly expect to hear from me unless I said something of this kind, because I talked with them a good many times before I passed away on this very question, and we had some discussions long and deep. They could not all feel as I did; some of them were a little sore, and not altogether pleased with the results; but take it all in all, I think way a way ready at the last to say all things. we were ready at the last to say all things work together for good for those who try to do

I will not take up any more of your time, Mr. Chairman, but I thought if I came here and sent my love to my friends, telling them. how well I was getting along in the spirit-world, and that I have no desire to come back to live, only to meet those who are dear to me, to give them a word of encouragement to press on-ward, and ask them to try and form themselves into a circle to gather news from the upper country, it would be very pleasant to me, and perhaps, also, to those for whom I come. My name is Andrew Baker.

### Mrs. Isabella Joy.

And I come, trusting that my dear friends in Albany will be glad to know I have returned, Albany will be glad to know I have returned, even after such a lapse of time since I left them for another life. I went away with no shade of sorrow in my heart, for although I was not a believer in Spiritualism, and did not understand its glorious philosophy, yet I felt that all things are governed by a wise, overruling Providence, and that "he doeth all things well." It seemed to me then, as I have found it since, that he could only provide in love for his human children, and if he took them away from a life here, he must provide for them something at least as good, and probably very much in advance of the old, and so I went without a fear or tremor. or tremor.

I come back in the same spirit of trustfulness to my friends. They know what my opinion was when here, and I wish to tell them I have found all things pleasant on the other side. I have only looked for sunshine, and it has shot across my path. I have seen no heavy storms, no darkened conditions. I have a pleasant home, and my dear little ones, who were taken from me, are given back to my heart. I have them safe in the spiritual kingdom. They are not now tiny children; they have grown in years and stature, they are beautiful beings, and try to do God's will in loving service to humanity; so I feel that I am blessed, and in re-I come back in the same spirit of trustfulness and try to do God's will in loving service to humanity; so I feel that I am blessed, and in returning to my loved friends on earth I come with a gift of love, with spiritual tokens of peace and good will, with sweet offerings of flowers to strew around their way, hoping I shall be received. I do not ask them to accept what I give here without investigation. I would like to have them try to learn something of this belief or philosophy, and discover for themselves its true merits. They can do so near their own homes, if they will only seek, for I believe the light is given to every soul that for I believe the light is given to every soul that advances and opens the doorway to it; none are kept in darkness who really desire to walk out into the sunshine. Isabella Joy.

### John Thompson.

It is not a very long while since I passed away, Mr. Chairman, and I have friends in Boston, young friends, whom I would like to meet, and other friends, not young in years, who perhaps would, if they could see me standing before them, believe that the dead come back, and it might make them happy. I have tried to show myself in such a way that they could see and know that I was with them but I do see and know that I was with them, but I do not succeed as I wish, so I come here to speak a few words—here in Boston, where I am known, and where I have friends. I think they must hear of my return, and I hope they will be glad that I have come.

Thirty-one years and a half passed over me, and they I was called to the other life. I can and they I was called to the other life.

and then I was called to the other life. I cannot say that the prospect seemed pleasant to me; when I opened my eyes in the spirit world it was not altogether a flood of sunshine at first that greeted me; there were clouds, and I could not see clearly, but in a little while those conditions, coming up from the carthly side, passed away, and then I could see that I was in a world very much like the one I had left, and that its people were going to and fro, busying them. people were going to and fro, busying them-selves with different occupations, and it came to me that I must go to work too, if I wanted to be happy as they.

Well, I have been working. I have been try-

ing to get back, too, at the same time, and I am glad to be here, because I think I shall accomplish something by coming, perhaps get a word to a friend, or induce some one to look into this thing and to larn if I really here the proposed. thing, and to learn if I really have the nower of speaking again. I do not feel very strong as I come; there is a pressure around me, which is not altogether pleasant, but I have nothing of that kind in the spirit-world. Sometime I hope to come again, and talk more fully with those whom I knew in this city. John Thompson.

## John L. Franklin.

A few years ago, Mr. Chairman, I promised a friend of mine in New Orleans, when I died, if I did so before himself I would, if possible, come back and give him some evidence of immortal life. I was not a Spiritualist, nor was he, yet we both loved to read about and study into these mysterious things which I believe you have learned to call Occultism, to discuss them, to speculate upon them. Not a very great while after my promise I suddenly passed from the body. I had no warning nor expecta-tion of being summoned hence, therefore I did not leave my earthly affairs in just the condi-tion I would like to have done. I had no means

of straightening them out to my satisfaction.

For some time I felt annoyed and puzzled, and altogether dissatisfied. If any one having the power had come to me and said: "We will give you the choice to go back to earth and take up your material affairs and settle them as you wish, or go forward and enjoy the most glorious life you can imagine, on the spiritual side," I would have chosen the first, because I felt that I belonged here; but after a while I saw that some very good friends of mine on earth were doing the very best they knew how to arrange my affairs and bring them into a satisfactory condition. That made me feel kindly toward them; I felt drawn to their vi-

kindly toward them; I felt drawn to their vicinity, and I must say that it gave me a new thought of life, a new idea of what an influence from a spirit might be.

In that way I learned of the power of spirits to return and manifest to mortals. Then I thought of my promise to my friend, and I tried to appear to him in person, but he was a sort of hard headed chap, and had no more of the gift of second sight, or spiritual sight, than the most obtuse individual I know of. However, I have been to Robert; I have tried my hest to accomplish what he wished, and I think now he may learn that I have come to this place, and that I am anxious to help him. I see he has some perplexities in mind—things do n't move as smoothly as he wishes, and I am very anxious to help him over a rather rough road.

I not only bring greetings to this friend, but to many others. While I have a good many kind and gentle friends on the spirit-side, I believe I can say that I have a number of friends on earth who have selet kindly toward me in the past, when I have seen adversi-

on earth who have felt kindly toward me in the past, who have, when I have seen adversities, extended to me a helping hand, and I re-member each one with affection. I would do all in my power to assist them in some way that is needed. My name is John L. Franklin.

## Sarah Lane.

I am Sarah Lane, and my friends are in Bridgeport, Conn. I was a poor girl when here. I worked hard for a living. I did not earn enough to give me all the pretty things that I sometimes wished I had, and I was not always contented with my life, but I tried to be cheerful because of those friends around me.

I did not know that the apirit-world was as beautiful as it is; and when I knew I must die I felt sad and rebellious, for although life here was hard, yet it was something I could take hold of, and I knew nothing of what was to come. Before I passed away, however, I became more reconciled, and I learned to part with the things of earth with a certain kind of resignation, so that, when I did awake in the spirit-world, I

I have seen other spirits cling to the body to the last moment. I have tried to make my friends know I come to them, but somehow, when I come close to them, i feel weak and languid, as I did when here, not strong as I do in the spirit-world. I have very kind friends with me there, and they have ever given me the assistance I needed. I do not have to labor in the same way that I did on earth, yet I do not like to be idle. I never could bear to think I was wasting time, and I try to keep every moment occupied on this other side.

I would like very much to have an opportunity of talking to my friends privately. I have many things to say to them. I wish to speak of some little effects which I left here, and which have been stored away for the last few years. Perhaps sometime I can find a way of getting to them in private, and speaking my mind on these things. I send my love to all. Johnnie also sends his love. He is a bright, active spirit. We very often come together to visit our friends, and try to bring them some influence which will make them happy, which will make them happy, which will make them ready to bear the burdens of life, feeling there is something bright beyond, something that will compensate for all the sorrows which they find on earth.

that will compensate for all the sorrows which they find on earth.

### Harriet Barton.

I think, Mr. Chairman, I was here at nearly every one of your meetings last year, trying to reach my friends, but without success; at last, I find I can say a few words, and it makes me happy. My name is Harriet Barton. I was not acquainted with this part of the country. My friends are in the far West; those to whom I come to day are in Kansas City, Missouri. There is a lady who reads your paper who is acquainted with members of my family, and I trust she will give my letter to them, that they may know I have come back in this way.

trust she will give my letter to them, that they may know I have come back in this way.
\[ \] I did not promise to come, because I knew nothing of the road, nor that one had power to do so. I thought that when people died they went far away from earthly scenes, and that they would have no care or thought of home; that all connection would be lost between earth and the spiritual state. I find I have been much mistaken. The ideas that I clung to have proven false, and I was greatly astonished when I entered the spirit-world and saw my mother and other friends, appearing almost my mother and other friends, appearing almost the same as they did on earth, only perhaps a little brighter, a little less careworn and sad from the toils of life. I could not realize that I was dead—I could not understand my condi-

When the full truth came to me I wanted to come back to those whom I knew on earth and tell them the true story. At first I was a little sad about giving up my opinions—those that had really been a comfort to me in the past; but when my new friends on the spirit-side showed me that I had something much better to cling to—a really beautiful life, with kind and loving companions. I felt it was best that I should know the truth, and not cling to old false ideas.

Please give my love to my friends, and tell them that I have tried to come many times, but I could not speak, and have given them no message. This is my first success, but I hope in the future to manifest again and again some-where, perhaps nearer home, where I hope to talk with them each time, and I trust I shall give something that will prove useful and truthful to them.

### W. H. Collins.

W. H. COHHES.

[To the Chairman:] Well, Captain, hope I see you well? I am very glad to be here, and pretty well tuckered out trying to get here. I don't mean to-day, but I have been five years trying to say a word, just to let the boys know I am alive. Now it is getting pretty near on to five years, and not a "call" gone out to them. Well, it seems as though I ought to be punished, but it is n't altogether my talls. I had the will. Well, it seems as though I ought to be punished, but it is n't altogether my 'ault. I had the will, but I could n't seem to find the way open to me. I am doing very well on the other side, not going to any "fires," because we don't have any fires or any destructive work going on in that direction.

Now, I want it understood I mean just what I say. I know that sort of doctrine was preached once, of a state of fire in the future; but I don't know anything about it. I think the fire must have been put out long ago by one of the

must have been put out long ago by one of the new engines that have come into use. Anyhow. I tell you I am getting along very well, and I have some tip-top friends on the other side; we

lave some tip-top friends on the other side; we are all moving along and trying to do our best.

Now, if any of the boys here want a lift, I feel that I must be the one to come and give it to them. Of course, they do n't see me, and don't hear me when I call to them; all the same, I can use a sort of an influence, a kind of a spiritual "fire extinguisher," that will put out to an extent some of their crosses and unplessort conditions. pleasant conditions, and help them on, up to brighter things. I'il try to use it the best I can. I'm not much acquainted with this line, Cap-

tain, and you will excuse me if I don't make a tain, and you will excuse me if I do n't make a good use of it. This is rather a small engine for my use [referring to the medium], but I am so heartily pleased to think I can come at all, I'd be ready to use even one of the old handengines, if I could n't do any better, and if I could get to the boys of Cook Engine Co., I should feel as though I had exemplished continued.

could getto the boys of Cook Engine Co., I should feel as though I had accomplished something.

I'm not sorry I went out as I did. I think it was a very good way to go out after all. I might have been given more time for preparation, but I do n't know but it is just as well as It is. Of course at first I did n't feel just exactly satisfied, but when I looked the ground over and say how things were I thought.

actly satisfied, but when I looked the ground over, and saw how things were, I thought: Well, I am in as good a condition here as I was before, and I think it must be all right.

I would like, sir, to have a talk with my friends. Of course, I expect every spirit who comes back is wanting to find a way to get right close to his friends and speak, and if I am looking for that, I hope I shall succeed after a while. I began to think I never would here, but as I have. I believe I can accomplish most but as I have, I believe I can accomplish mos anything. W. H. Collins, of Whitehall, N. Y.

### Report of Public Séance held Sept. 28th, 1886. Questions and Answers.

Ques.-Does anything occur on earth wholly independent of agencies in the spirit-world?

ANS.—We know of no occurrence that arises ANS.—We know of no occurrence that arrives from a purely material or earthly source. Life itself springs from the spiritual; natural laws operate from a hidden, spiritual centre; humanity is moved and swayed upon through this carthly arranged by spiritual influences by earthly experience, by spiritual influences, by spirit-forces; even little occurrences that seemed to spring to life from external conditions may be moved upon, may be caused by invisible springs of action having a spiritual source. Man, placed here on earth to derive a certain experience through contact with matter, would be poorly equipped indeed were he not environed and operated upon by spiritual laws and by advanced spiritual intelligences. An intelligence passing on in the spiritual world, exploring its conditions and phases of life, experimenting with its laws, finds himself-constantly unfolding in thought and power, and perhaps comes into a condition through which he may perceive how toutilize his knowledge for the benefit of mankind. He returns to earth, seeks among its inhabitants for a brain, a mind adapted to his use. That mind may be a thoughtful one, it may be given to study and to exploration; and it opens before the returning spirit a field for usefulness. Acting upon that mind, the spiritual intelligence uses his magnetism to stimulate the mental powers, and in so doing he can drop a thought or arouse an idea in the mind of his mortal co-adjutor, and in this way bring to humanity some now discovery, some idea, some invensome new discovery, some ides, some invention, or the explanation of some hidden law. The world looks upon the man of genius and pays court to his mental powers alone, not understanding that there has been a spiritual assistant or perhaps a spiritual inspirer behind the mortal causing the operation of that menthe mortal, causing the operation of that men-tal force which has given to the world a new idea or a grand discovery. This is but an ex-ample of what spiritual power and spiritual intelligence are doing for man through every department of human life.

Q.—In cases where an individual says regarding a proposition, "I'll think it over," does he not during the process of thinking that ensues, consult with his spirit, attendants, and receive from them a solution of the problem, and definite replies to his inquiries?

A.—The man who, in listening to a proposi-

tion, concludes not to act hastily upon it, but to give it mature consideration, attracts to him-self the attendance of spiritual friends who are interested in his welfare; probably they are wise, and can perceive what will be for his best advantage more clearly than he can do himself. During the interval of thought, while the mortal is waiting to give his answer, these spiritual attendants are busy exerting upon him their influence, seeking to impress his mind, to guide him in what they consider the right direction and if he he at all sensitive or suscenrection, and if he be at all sensitive or suscep-tible to spiritual influences, if he be inclined to withdraw for a period of meditation from the external frictions and cares of life, and enters into his closet for this purpose, undoubtedly the spiritual attendants will be able to influence his mind, and to impress upon it just that idea or conclusion which they feel best for him. Sometimes, however, mortals will not act upon the depart convictions that come to them in the deepest convictions that come to them in relation to important matters, and being al-lured by the attractions held out by some seeminred by the attractions held out by some seeming friend, or some pleasant prospect, pay deference to them, ignoring the deeper, more prudent considerations that come through angelic or spiritual impressions, and thus they reap experience and discipline through suffering, which may, however, prove useful to them in after time.

### L. Judd Pardee.

Good afternoon, Brother Wilson. I would be pleased to say good afternoon to all my friends of earth. I see faces that are familiar to me; 1 feel that there is a sort of spiritual kinship here with me that gives me strength and gives me pleasure. I bring greeting to all my friends. Some time has elapsed since I have spoken to them through mediumistic lips, yet they may know I am not idle, nor in spirit am I silent; I constantly call out to them with the affection of my inner being, sending them my influence and my sympathy, and asking for their blessing in return.

The thought struck me to day that I would

like to step in and give such greeting to my friends, and tell them that I am still busily associated with spiritual workers who are striv-ing to advance the interests of our cause, and to disseminate truth all over the world; for to me there is nothing so priceless as truth; nothing so grand as knowledge; nothing so debasing as ignorance and error; and when I have a truth, I feel culpable if I do not give it forth unto others. It is something so imperishable that the further we extend our truth the more freely we give of it; and large is its supply freely we give of it; and large is its supply because it is not like the fleeting things o earth. If we bestow our material possessions upon others, we may strip ourselves, but I believe that also may be a good work, for our spirits may become enriched thereby; but with truth, if we hand it out to one and another, impressing their minds with its value and glory, we find it is constantly coming to us; that we are growing brighter and stronger in that we are growing brighter and stronger in spirit; and I do want every human being to possess this priceless treasure, know and un-derstand the laws of life and the destiny of the soul.

the soul.

I agree with your spiritual chairman, when he says that not an invention or a discovery is made on earth but what it has been foretold and been prepared on the spirit-side. I believe that every great thought that has moved the world has not only been born in the minds in heavenly life, but it has been vibrating through the universe, again and again, reaching one heart and another; although some may not have been able to give it expression, they have received it as fully as the one fortunate instrumentality that has given it a full manifestation before mortal comprehension; but to festation before mortal comprehension; but to my mind that does not detract from the power and ability, or the mental grasp of those on earth who have thinking minds and expansive brains; it does not detract from their years of brains; it does not detract from their years of study or of research; they are just as valuable in the world and to the world as though the efforts they made were inspired only by their own lives, as though the productions they gave forth were the results only and solely of their own mental powers. I think a man deserves credit for every thought he has which is origi-nal, so far as this world is concerned, which is of use, and which he places before his fellows; and in outworking the ideas that come to him. and in outworking the ideas that come to him, in making use of his inspirations, he will find himself growing constantly in spiritual grasp and mental attainment, until he, too, becomes one of those lofty souls on high, who can grasp ideas from the universe itself and send them down to mortal comprehension.

But I am not here really to preach, Mr. Chairman, this afternoon, though sometimes, when I get on this strain, I hardly know where to leave off, I find so many ideas crowding in upon me from the souls that I come in contact with, but the opportunity to give a thought and bleesing to my friends was too great a and blessing to my friends was too great a temptation for me not to avail myself of.

I wish to say a word or two more, and that is in relation to the present time. I call upon my spiritual co-workers to be more earnest and faithful in their labors than they have ever been before; to hold fast their standard of truth, their convictions of right. I can see and dimly feel, and perhaps I get it more fully from higher intelligences than I can read it myself, but I understand that there is to be a great commotion in human life, not only in social commotion in human life, not only in social and political affairs, but in the atmosphere around us; that there is to be, so to speak, a sort of a revolution, peaceably made, not by blood and warfare, but through the changing evolutions of time, and what we may really call a new dispensation is coming to mankind. It seems to me as though the planet itself had attained to a degree of unfoldment whereby it was to throw off many of its cruder elements. was to throw off many of its cruder elements and burst out with new power and energy, and that this upheaval will be through commotion, through struggle, the effect of which will be felt in human life; and I want my friends—and call every Spiritualist, every liberalist, every fair-minded man and woman my friend—to be firm, to stand by the right, and do their duty, against each persecution and ill, for the times are such that every man should stand at his post and do his duty well,

This is all I have to say, Mr. Chairman, but I feel so grateful, so glad to come, that I think this little visit has done my spirit a world of good. L. Judd Pardee.

## Capt. Ernest Lane.

I hope I'm not out of place on board this lit-tle craft, Mr. Chairman? It is perhaps hardly courteous in me to step forward, but I really feel anxious to send back a word from across the deep waters, and I find, unless I have a good speaking trumpet, my hall is not heard, so I come here, sir, and you will pardon me if I intrude. I you are waterned. rude. [You are welcome.]

I'm not very familiar with this new land. I tread its shores. I pass along, and look around me with great curiosity and interest. I find many things to be pleased with, the atmosphere is charming, the country seems to be delightful, and what gratifies me more than all else is to find old familiar friends who had gone over from the great world of matter. Like them, the world counts n.e. dead. They say I have gone on my last voyage, but it is a mistake, sir.

True, I got my clearance papers from this
port about eight months ago; but I have returned from that voyage safe, hearty and well,

port about eight months ago; but I have returned from that voyage saie, hearty and well, in a better condition than I have experienced for a long time. I am not on board the Peters now, but I have as pleasant a betth as one would care to find.

This is my story to my friends. I tell them I am satisfied, and then my next wish is to come and have a talk with them. There are many things I might say to their private ears that might perhaps astonish them, but would certainly be of use, and I hope sometime to come. I went out, sir, from Chelsea. I have a fondness for its waters, and for its places along shore. I have been to many places. I have visited other ports, and entered fair harbors, and I have made the great voyage which men dread so much, but which I found, after all, to be a simple little trip, which landed me upon a bright shore, and into a haven of friendship and peace. I trust you will permit me to come this way again, and I hope to have a fuller report to make. I am Capt, Ernest Lane.

Florence Beck.

[To the Chairman:] Do you like little girls? [Oh! yee.] Do you think: you could find my mamma? Will you tell her how much love I

bring here for her and all at home? Will you say I am getting to be a big girl? I was four years old when I was there, and now I am over years old when I was there, and now I am over five. Is n't that nloe? Aint those bright flowers? [alluding to some on the table.] They are nloe, and I've gotsome flowers too, that I want to take home. I have begun to go to school, now. I am getting good lessons, too. That's right, is n't it? And I think I will learn, do n't you, like all the big people?

Will I be big, too, sometime? [Yes.] I did hear a lady say I was a blessed baby, and I'd always be a baby. I won't, will I? I do n't want to; I want to be a big woman, too, and smart, like my mamma, 'cause she's smart, aint she?

smart, like my mamma, 'cause she's smart, aint she?

What place is this? [Boston.] I do n't know it, I do n't. [Where did you live?] In Philadelphia, and my papa and mamma live there, too. Do you want to know my name? It is Florence Beck. My mamma is Clara. Can't you find her? And my papa, do you know him? [No.] Why! you ought to. [Tell me his name, and I'll send him your letter.] Joseph. Do n't you know him? [No.! I do n't live in Philadel. phia.] Do n't you ever go there? [Sometimes.] Do n't you know everybody there? [No.] You ought to know 'em all.

I've got a nice place where I live now; it is lovely; would n't you like to see it? [Your mother will be glad to hear that.] Wouldn't she like to see it? She'll come sometime, won't she?—'cause my teacher says so—she says they will all see it sometime and be happy: then they won't ever cry, will they? I do n't cry over there, 'cause I go to school, and it's real nice. I have all the flowers I want—and little girls learn quick thore, they do.

What's the neonle here for? Can I know

it's real nice. I have all the flowers I want—
and little girls learn quick there, they do.
What's the people here for? Can I know
'em? Do they like little girls? I should like
to bring 'em all some flowers. I did n't know
you had a meeting. It's like a school, aint it?
[Have you seen anybody you knew, over
there, that used to live in Philadelphia?] 1
did n't know 'em when I was here, 'cause they
did n't live here when I was here, they did n't.
They all goed over to the pretty place 'fore I

They all goed over to the pretty place 'fore I knowed 'em. There's a man that my papa, my mamma and lots of 'em know.

What you doing? [Writing down what you say, and it will be printed, and your mother and father may see it.] That's what they said you would ('en I come again? [Oh! was: should be the said you would come to be said; and you want to be said; and you would come to be said; and you want to be said; an would. Can I come again? [Oh! yes; should be glad to see you.] Tell my mamma I got a white dress on, with little flowers all through it—lady say embroidered; you know, do n't

## SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Sept. 28-Continued.—Mary Cutter; Henry Johnson; Hattie G. Falk; Caroline Griffin. Oct. 1.—Charles Roblinson; George A. Kitredge; Emma Frazier; William Brown; Etta Jarvis; Mamie Baxter; Clara Morse; David Wilder.

### THE MESSAGES GIVEN

As per dates will appear in due course.

Oct. 8.—Augustus Jones; T. T. White; Horace Winters;
Mary Ellen Pratt; Henry Moore; Clara Smith; John H.
Safford: Lizzle Pierce.

Oct. 12.—Lotela, for Nathaniel Wiggin, Sallie Upham,
Charles Darrell, Mary Ann Joslin, George Anderson Eliza
Dawey, John Harper, Sarah Slater, George A. Mayo, Caroline Hardy, Henry Poliock, Annie May.

### To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order tostand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Colby & Rich, the original publishers, have now on sale at the Banner of Light Bookstore the fourth edition of "THE SCIENTIFIC BASIS OF SPIRITUALISM," by the late Epes Sargent. The number of the edition is in itself proof of the warm welcome extended to the book by the spiritualistic public. Despatched as it was almost from the deathbed of this distinguished nose! litterateur and spiritual science. tinguished poet, litterateur and spiritual scientist, to the world of readers, it must ever seem to those who knew him as his last word of encouragement in the mortal to his co-laborers for truth in this sphere of being—while it will, as time proceeds, have a wider and wider reading and a deeper and more profound appreciation on the part of the public generally.

Prof. Phelps, of Andover, having ored to inaugurate a new crusade on the old-time "Satanic." plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-ISM"; Colby & Rich, 9 Bosworth street, Bos-ton have it on sula ton, have it on sale.

The friends of the late Edward S. Wheeler—and they are numerous all over the country—should circulate freely the Sketch of his Life, that has been carefully prepared by Mr. George A. Bacon, which has been put in convenient pamphlet form by Colby & Rich, Booksellers, No. 9 Bosworth street, Boston. Price 10 cents.

## Passed to Spirit-Life

From her home in Providence, R. I., Oct. 6th, 1886, Mrs. Harriet Read, aged 73 years.

Harriet Read, aged 73 years,

Her husband, Rufus Read, preceded her to the higher home several years ago, leaving her with one daughter, Mrs. Louisa Boomer, who still remains in the earthly. The home of Mr. and Mrs. Read was ever open to welcome the advocates of Ppiritualism, and they were among the first to be interested. Miss Achsa W. Sprague was ever a favorite with them, and the writer was always warmly welcomed. It was their request that I should attend their funerals, if they went first. His I did not attend, but officiated at hers on Saturday at 2 o'clock. Many old friends were in attendance, but one could appreciate the noble qualities of Mrs. Read more than one whom she had blest.

M. B. TOWNSEND-WOOD.

From his home, in Omro, Wis., Sept. 28th, Almon Gray. in his 76th year.

Faihor year.

Faihor Gray was one of the early investigators of Spiritualism in this State. He was born in Vormont; was kind and genial as a friend, and could recount all that ever took place since he was old enough to remember. By his request froi. Lockwood delivered an able discourse on the "The Continuity of Existence," the Misses Cora and Vinnie Phillips furnishing the music.

DR. J. C. PHILLIPS.

The funeral of Mrs. Fannie Burbank occurred at the resi-

The funeral of Mrs. Fannie Burbank occurred at the residence of Mrs. Carr, 13 Davis street, Oct. 6th.

So sudden had been the transition, with no iliness to herald its approach, that were it not for the assurance that our beautiful knowledge gives us, we should have scarcely felt that the mortal had puton immortality. On Sunday night, well and till of plans for the future, planning surprises for those she loved, and saying, "good night, I will see you in the morning," she retired to rest only to waken in the clear light of the other life, where she will be known as sha is. Her funeral was attended by Ebon Gobb, assisted by Carrie E. S. Twing Mr. Cobb referred to her setive, unselfish life, her fidelity to friends, her kindly work for all within her reach who were in trouble of wind or body. Mrs. Twing made remarks that touched the hearts of the listeners, and also read a pocul entitled "Where?" The music was beautiful and well chosen, Mr. Orane touching the keys with a specific hand. Mrs. Edwards and Miss. Wakefield sang with a swestness that must have received some of its inspiration from the love they bore to the pale sleeper. Many boautiful floral tributes were laid reverently by the still form by loving hands, and one could almost feel the joy of the spirit at these loving remembrances. Rest, Fannie, after life's short and stormy passage, but let your gentle ministrations warn us of our rocks at see.

(Oblivary Notices not exceeding twenty lines publish d'gratuitouely. When they exceed that number, twenty eents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

Quarterly, Meeting in Michigan.

Quarterly Meeting in Michigan.

The Spiritualists of Southwestern Michigan will hold a Quarterly Meeting at Benton Harbor Saturday and Sunday. Nov. 6th and 7th.

Mr. A. B. French, of Clyde O., and Mrs. 25. O. Wood-ruif, of South Haven, Mich., are engaged as speakers.

Meetings to be held in Conkey's Upers House, to commence at 20-toker P. M. on Saturday, and in the evening at 7 o'clock. Sunday sensions as follows: Conference at 9:20 A. M.; locures at 10:20 A. E.; Sr. M. and 77/M.

Strangers will be enterlained as far as possible.

Arrangements have been mada with Graham & Morion Transportation Company, to carry, passingers sitending the meeting at one fars the round trip. The steamer forewill leave Chicago, foot of Washah aventis. Saturday might at 11:38.0'clockt. returning deave. Henton Harbor At 30 o'clock. Also the Toledor and South Taiven Baliroad, mill soil tickets over their lide or the 8th and 6th good to return on the 8th, at one full fars. The Committee are negative ing for roduced rates on the 90 of N. M. And O. W. M. Hallroads. A decree closure of the state.

Has Harburgh Sant T. Debating.

Adbertisements.

## YOURS FOR HEALTH. LYDIA E. PINKHAM'S VEGETABLE COMPOUND

IS A POSITIVE CURE

For all of those Painful Complaints and Weaknesses so common among OUR WIVES, MOTHERS AND DAUGHTERS.

IT WILL CURE ENTIRELY THE WORST FORM OF FEMALE COMPLAINTS, ALL OVARIAN TROUBLES, INFLAMMATION AND ULCRIATION, FALLING AND DISPLACEMENTS, AND THE CONSEQUENT BPINAL WEAKNESS, AND IS PARTICULARLY ADAPTED TO THE CHANGE OF LIFE.

IT WILL DISSOLVE AND EXPEL TUMORS FROM THE UTERUS IN AN EARLY STAGE OF DEVELOPMENT. THE TENDENCY TO CANCERCUS HUMORS TIKERE IS CHECKED VERY SPEEDILY BY ITS USE. IT REMOVES FAINTNESS, FLATULENCY, DESTROYS ALL CHAVING FOR STIMULANTS AND RELIEVER WEAKNESS OF THE STOMACH. IT CURES BLOATING, HEADACHE, NERVOUS PROSTRATION, GENERAL DEBILITY, DEPRESSION AND INDIGES.

GENERAL DEBILITY, DEPRESSION AND INDIGESTION.
THAT FEELING OF BEABING DOWN, CAUSING
PAIN, WEIGHTAND BACKACHE, IS ALWAYS PERMANENTLY CURED BY ITS USE.
IT WILL AT ALL TIMES AND HINDER ALL CIRCUMSTANCES ACT IN HARMONY WITH THE LAWS THAT
GOVERN THE FEMALE SYSTEM.
AP ITS PURPOSE IS SOLELY FOR THE LEGITIMATE HEALING OF DISEASE AND THE RELIEF OF
PAIN, AND THAT IT DOES ALL IT CLAIMS TO DO.
THOUSANDS OF LADIES CAN GLADLY TESTIFY.
FOR THE CURE OF KIDNEY COMPLAINTS IN EITHER SEX THIS REMEDY IS UNSURPASSED.
LYDIA E. PINKHAM'S VEGETABLE COMPOUND IS PREPARED AND HIS OF LOZARGES, ON receipt
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Billousness and Torpidity of the Liver. 25 cents per
lox.

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

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TIONS IN THE LIGHT OF SPIRITUAL

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WITH AN INTRODUCTION BY

The public receive in this book an illustration and defense of the leading truths of Modern Spiritualism from a source entirely distinct from that whence such works are expected to come; yet the most enthusiastic Spiritualist would not desire a fairer or more truthful presentation of the two forms of mediumship it portrays. The phenomena upon which the Spiritualist bases his knowledge of another life are shown in the narrative the author gives of her daily experience, and the philosophy of that life and its relation to this, as understood by him, are identical with the teachings the author reports having received from her father and others of her spirit friends. It is also grafifying to know hat she does not, as others who have written books of limitar import have done, endeavor to ward off the aderso criticism of those who, through ignorance, know not what they do, by attributing the origin of what she has stated to the delirum of a slokly, fevered dream, but that is he is, as stated in the introduction, "horself firmly persuaded of its reality." The book can therefore be warmly recommended to those who would know of Spiritualism from one who is not a Spiritualist, and we fully agree with Dr. Clarke, who, alluding to the position of the author in this regard, says: "Her report, therefore, is an independent one, and deserves attention from those engages in investigating this occult Borderland, where beings of the other world are reported as coming into relations with the inhabitants of our own."

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RULES

BY EMMA HARDINGE BRITTEN.

# Banner of Bight.

BOSTON, SATURDAY, OCTOBER 23, 1886.

#### Mollie Fancher.

The name of Mollie Fancher has for years been familiar to readers of the BANNER OF LIGHT. She has been held up in every aspect before the public: in that of being a Spiritualist medium (which she denies), a fraud (which accusation countless reliable witnesses—some personally known to ourself-prove to be false). a "freak of nature," a "mind reader," a paralytic-cataleptic, a victim of an unknown neryous disease, etc., etc.; and each medical specialist who has undertaken to probe her case has reached a conclusion peculiarly his own, all, of course, with a mental twist unfavorable to the clairvoyant or spiritual hypothesis. Nevertheless she lives, and was, at last accounts, improving in some slight degree as to regaining her bodily powers.

A reporter of the Brooklyn Citizen has visited Miss Mollie Fancher recently at her own

ited Miss Mollie Fancher recently at her own home, and says: She is now regaining some of her lost vitality, and her appearance belies her real condition. She is quite stout, and is able to speak and hear. The change for the better, coming after so long a period, is interesting leading physicians very much.

"Yes," she said, "for twenty long years I have lain in bed. I never leave this room except twice a year, when the apartments are cleaned. I have to lie in this position—on my right side. I do not suffer much now, except from hay fever. This makes me look flushed, and I have the appearance of being in the best of health. I long for the frest to come, for then I will be rid of my fever. I also suffer a great I will be rid of my fever. I also suffer a great deal from neuralgia, and organic troubles. Yes, I look very stout, but I am inclined to be drop-sical. Do I ever expect to recover? No, that sical. Do I ever expect to recover? No, that is impossible. I am very happy, though; perhaps more so than some poor creatures out in the world. I can only hear with my right ear, but that is very acute, and nothing escapes me." She gave a little laugh, and proceeded to hold up her hands, which were tightly clenched.

"My hands were in that condition after I recovered from the transpace and my arms, were

"My hands were in that condition after 1 recovered from the trance, and my arms were
held this way," and she put them around her
neck. "Even while they were in such an awkward position I could crochet, knit and write."
"I will show the gentleman some specimens
of your work, Mollie," interrupted her aunt.
"Yes, do, auntie," said Miss Fancher. Continuing, she said: "I have fully recovered the
use of my hands, and my arms are in their natural condition. I mass the time pleasantly mak-

ural condition. I pass the time pleasantly making fancy articles and designing. I have also an extensive correspondence. In nine years I wrote 6500 letters. I have friends in all parts of the world, and I receive letters from them at regular intervals."

Miss Crosby here returned with a big box filled with favore articles. The world was more

filled with fancy articles. The work was most beautiful, the designs original, and the execution as perfect as anything of the kind that ever came under the notice of the visitor. A large velvet lambrequin covered with exquisite flower-work was also shown.

"You see, Mollie is a genius in her way," proudly exclaimed her aunt. "This work occupies her mind, and makes her forget that she suffers. She has worked hundreds of similar articles during her illness. She reads and writes

articles during her illness. She reads and writes and does many other things which you would hardly believe she could accomplish."

Up to this time the visitor had thought that Miss Fancher was totally blind. Her eyelids were closed together. When her aunt spoke of reading, the young man inquired how she managed to do it, and added: "Do you use the blind system, Miss Fancher?"

"Why, no," she said, laughing heartily. "I can see just as good as you can... My eyes are

can see just as good as you can... My eyes are closed all the time, but I see everything. How

closed all the time, but I see everything. How could I write and read and work those fancy articles you just saw unless I did?"

"Mollie is very happy now," said Miss Crosby, "and she has recovered much of her former vitality. Her lower limbs and feet are still crippled, but they do not cause her much pain."

What the result of the recent favorable change in her condition will be, says this reporter, is something which physicians will not wenture an opinion on, but they will watch it with great interest. with great interest.

#### What Interest Have the People in the Medical Profession?

To the Editor of the Banner of Light:

All men are interested in the healing art, as their protection against disease and premature death. But since the majority of the medical profession have been united in a compact body, controlled by colleges and medical societies, and animated by a resolute purpose to monopolize all practice and compel the public to employ them exclusively, the people have a common interest to protect their own freedom against such conspiracies.

It is well known to those who are most intelligent on such subjects that the fashionable medical colleges controlled by the American Medical Association have ever been years behind the progress of medical science, and that their graduates have signally failed in the treatment of diseases which are successfully treated by liberal physicians and magnetic healers. For example, in the treatment of cholera, the mor

tailty of old school practice in Europe and America has been from twenty-five to fifty per cent., while we have authentic reports of Eclectic and Homeopathic practice in which the mortality was between six and ten per cent. In many other diseases the contrast is equally remarkable.

This failure of the old colleges and their graduates has been due to the bigotry which resists improvement as flercely now as it did in the days of Harvey, and it justifies the assertion that the amounts of therapeutic knowledge and valuable curative resources which are entirely excluded from the old colleges, are fully equal in their practical value to all the theraneutic knowledge that they give their graduates. Enlightened and progressive citizens, especially those who are acquainted with spiritual science, are not willing to be deprived of these modern improvements. and when they see the success of a magnetic, electric, hydropathic, clairvoyant, or spiritual practitioner, they consider it a gross outrage upon their liberty to be deprived of the right of employing whom they please. The clairvoyant or medium who excels the regular physician in a given case by seeing more clearly the nature and cause of the disease, is capable, by the same superior intelligence, of determining more correctly the proper remedy, but wherever medical laws have been enseted at the request of physicians. the clairvoyant practitioner is prohibited from prescribing, no matter what may be the wish of the natient, and it is the purpose of the old school profession to deprive every citizen of this right of choice in medical treatment.

Their attempt has always been signally defeated in

a popular science, by which the father or mother may protect the family from the invasion of disease. The College of Therapeuties is not designed exclusively for physicians or professional healers, but for all enlightened and benevolent persons who would wish in a few weeks to master the science of health, and become the protectors of their friends. At my introduc-tory lecture, on the evening of Nov. 8th, I shall show the ability of the people when fully instructed to preserve their own health. The general introduction of SARCOGNOMY as a popular and common school study will do more for health and longevity than any of the measures now advocated by hygienists and sanitarians. To promote this improvement I am now pre-paring a cheaper popular edition of Therapeutic Sarcognomy, which will be ready this coming winter. 6 James street, Boston. Jos. Rodes Buchanan.

### Medical Laws of New York.

To the Editor of the Hanner of Light: Your paper is truly alive to the needs of the hour re garding the oppressive medical laws that threaten on

every hand to enslave the people of this country. The letter in the BANNER OF LIGHT for Oct. 16th signed "A. W.," is to the point, and opportune. Its writer strikes at the root of the question, and clearly shows that the Eclectics in some instances are friendly to the movement of enslaving the people by restrict

ly to the movement of enslaving the people by restrictive medical laws, such as will not allow a mother to prescribe herb tea to her sick child without making it a criminal offence, also one liable to fine and imprisonment if the law is enforced.

As I understand the New York medical laws, a graduate even of the Harvard College Medical School, in Massachusetts, cannot practice in the Empire State without first having his diploma endorsed by some of the officers of the various colleges in that State such as are named in the provisions of the statutes; and for this endorsement the officer granting it receives from each applicant a fee of \$20 for his signature—which in the course of a year's time would seem to promise quite a harvest to the local society officers. Is it strange, therefore, that the pecuniary temptation should prove too strong to some of the Eclectics, leading them to look (through self-interest) with lenient eyes on measures which really work only for the benefit of non-progress in the art remedial, and in behalf of medical trades unlons rather than the rights of the people?

It is well known that at Saratoga Springs, where for

eyes on measures which really work only for the censite of non-progress in the art remedial, and in behalf of medical trades unions rather than the rights of the people?

It is well known that at Saratoga Springs, where for years I exercised my natural gifts of healing, invalids come from all parts of the country to test the beneft of the waters, and also desire to blend with this method the life-giving effect of magnetic treatment—but the "powers that he," made "powers" by the tyrannical Doctors' Plot laws, refuse this inherent right of every person when sick to seek for aid wherever in his own judgment and desire he feels he is most likely to find it: Consequently the Censors of the Saratoga County Medical Society—a body of six Aliopathic physicians—brought my case before a criminal court, under this law, and to-day hold the threat of arrest and imprisonment over me should I return to Saratoga and attempt to practice in any way whatever, the object of such practice being to heal the sick. I hold that my own case individually settles the question which some have attempted to raise, i.e., that the New York laws are not intended to affect magnetic healers, proving beyond denial that they are openly used for the purpose of preventing the exercise of such system of healing.

I have been urged to make mine a test case, carrying it forward, by appeal, till the highest tribunal, the United States Supr. me Court, is reached, and have received intimations from wealthy-citizens in New York that pecuniary means would be forthcoming for the purpose if the attempt was made. What the future may bring forth no man may prophesy; but I submit that, in justice to the dwellers in and visitors to that State, these restrictive medical laws should be removed from the statute-books as clearly infinical to the United States Constitution, the spirit of the age, and that freedom to do right which should ever be the crowning forty of an independent people.

A. B. HAYWARD. Magnetic Physician.

### A Birthday and its Morrow.

When the fates had mastered the almanae they immediately underscored October 12th as the coming birthday of the editor of the then future BANNER OF LIGHT. Seventy-two years ago their prophecy was fulfilled; and year by year his spirit-friends give him special greeting on that day.

The Indian maiden Lotela, the fairy of the Banner Circle, has warm affection for him, and marked the birthday just past by a promise to show herself to him in New York, at the cabinet of Mrs. Williams, the well-known materializing medium of that city.

The details of such a scance would be a "twice-told tale" to readers of the BANNER, but one or two incldents may prove interesting.

"Bright Eyes," the sweet sprite who acts as mistress of ceremonies, claimed our editor as her adopted sire; and he informed the circle that she was one of several spirit-children adopted by him, from whom he expected warm greeting when life's "fitful dream" should be over. The little sprite came out of the cabinet and challenged him to catch her; but as soon as he tried to take her childish form in his arms, she fell she appeared at the curtain and demanded why he had not given her a kiss.

Presently Lotela fulfilled her promise by coming from the cabinet in a form that would have gladdened the beart of every reader of the BANNER who love the little maiden for her work in the Public Circle-Room week after week. Apparently about fifteen years of age, with flowing black hair reaching to her walst, but without the shadow of a curl, she stood as an Indian maid, full of life and vigor. Taking the arm of her friend she walked boldly forward, giving proof that her appearance was not transfiguration, since she was hardly more than half the size of the medium. The writer records this incident, because it was our Lotela fulfilling her promise to her friend, the editor. Katie Robinson, late the well-known medium o Philadelphia, identified herself to the satisfaction of the editor, both in voice and appearance; but the spe-

## Spiritualistic Meetings in Boston:

cial interest of the sounce was in the above incident.

Hanner of Light Circle-Room, No. 9 Bosworth Street—Every Tuesday and Friday afternoon at 30'clock, Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Boston Spiritual Temple, at Berkeley Hall.— Services every Sunday at 10% A.M. and 7% P.M. Richard Holmes, Chairman; Wm. A. Dunkies, Treasurer,

First Spiritual Temple. corner Newbury and Exeter Sirects.—The Spiritual Fraternity Society will hold public services on every Sunday P. M. at 2% and evenings at 7%.

ings at 7½.

College Hall, 34 Easex Street.—Sundays, at 10½

A. M., 2½ and 7½ P. M., and Wednesday at 2½ P. M.
Eben Cobb, Conductor.

Engle Hall, 616 Washington Street. corner of
Easex.—Sundays, at 2½ and 7½ P. M.; aslo Thursdays at
3 P. M. Able speakers and test mediums. Excellent music.
Prescott Robinson, Chairman.

Spiritualistic Phenomena Association, Herkeley Hall.—Mectinas Sundays at 2½ P. M. Address all
communications "Spiritualistic Phenomena Association,
1031 Washington street, Boston, Mass." D. J. Ricker,
President.

President.

Children's Progressive Lyceum No. 1, Paine Memorial Hall.—Sessions Sundays at il A.M. Seats free. All invited. Benj. P. Weaver, Conductor; F. B. Woodbury, Cor. Sec., 45 Indiana Place, Boston.

1032 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. H. O. Torrey, Secretary. Mrs. J. F. Dillingham, assisted by Mrs. Fales, will hold meetings—a prominent feature of which will be test séances—on Bunday evenings for the present.

Othersen.—The Ladles' Social Aid Society meets every other Friday afternoon and evening in the pariors of Mrs. E. H. Pratt, Academy Block, Mediums and friends are in-vited, Mrs. M. A. Dodge, Secretary.

Berkeley Hall .- The services before the "Boston medical treatment.

Their attempt has always been signally defeated in Massachusetts, but they are none the less determined to persist, and at the next session of the Legislature we shall witness another effort which may be successfully the person of the Legislature we shall witness another effort which may be successfully the person of the Legislature we shall witness another effort which may be successfully the person of the Legislature we shall witness another effort which may be successfully the person of the Legislature we shall witness another effort which may be successfully the person of the legislature is sound to the person of the legislature is sound on this question of human highly, and inform him that if he betray his constituents in this matter his doom is sealed. This is the only way to preserve the liberty we at present enjoy.

But there is another method of protecting our rights which is equally important, and is beyond the rough of legislation. It is for each citizen to become so well informed as to be more or less independent of the rough of legislation. The science of life and health is not so mysterious and technical as the colleges would make it. Since the discovery of Sancoognomy all their visual protecting in the person of the physician is usually thought of. Presention, the protecting our rights first approach, before the physician is usually thought of. Presention in the body are well understood, the specific in this own work. The power of the creature is not into the causes of the creature in the protecting our rights which is equally important, and is beyond the rough of legislation. It is for each citizen to become so well informed as to be more or less independent of the rough of legislation. It is for each citizen to become so well informed as to be more or less independent of the rough of legislation. It is for each citizen to become so well informed as to be more or less independent of the rough of legislation. It is for each citizen to become a complete in the protection of leg Spiritual Temple" Society, last Sunday, were con-

lava and ashes, which fall upon us and soil our garments, and so fill our pathway, that we are obliged to walk over it, while the smoke blows upon us. It is better to avoid such expressions. The feeling that goes with them is their measure of good or bad. Sometimes profamity is used without any purpose either for blessings or cursing, but such is not elevating to the spirit. We are here for a divine purpose, and that which elevates is for our best good." To a question regarding criminals after death controlling persons here to commit orime, and whether it is necessary to their advancement to higher life, she said: There is a power that holds them from committing crime though they do return to earth. The purposes of life are not accidental; all is for the rounding and completing of our personality. If this is not done on earth, then at another time and place. Spirits have to return before they can advance in spirit-life; must pass through the pool for cleansing; by so doing they rise higher and become better. We climb the ladder of life round by round, and through experiences attain our advancement. To the inquiry, "Does the physical body affect the spirit?" it wassaid: This may be illustrated by two drops, one of poison, one of pure water; put together they become one, and only by a chemical process can they be separated. The criminal life here has been surrounded with evil; every step has been among thorns. Is there not within it something of the true life. Instead of asking God to help them, such must take hold themselves and work up their own life to better conditions. Give forth thy love and wisdom, and then the waste places will become fruitful.

After replying to a few other questions in a clear and antistagency manner and stations in a clear

After replying to a few other questions in a clear and satisfactory manner, and the improvisation of a poem upon the fittieth anniversary of the marriage of one present, the meeting closed with vocal music by Mr. Lillie.

one present, the meeting closed with vocal music by Mr. Lillie.

\*\*Reventag.\*\*—After invocation and song, the question.

\*\*What are the duties, conditions and employments of our friends in spirit life?" was replied to. Man in spirit-life is what he has been in this. His mind is not taken away from the routine of duties it has been in. It is by a slow growth that a change can be made from his mode of life when here. The spirit of man must go through the grinding process of the diamond, and the polishing process, to bring out the lustre and brilliancy. What can be expected of a man in spirit-life whose whole existence on earth has been devoted to the accumulation of property? The spirit-world is to each just what he has made it, barren indeed to those whose only wealth is on earth. But there are fields of verdure, streams of water, lakes, mountains, trees, turf and gardens of flowers that the spirit who is prepared for will see and enjoy. "Lay up for your-selves treasures in heaven." For what a man sows that shall he also reap." This life is the starting point, and an advance made here will be found by each to have been a corresponding advance made there. Regarding the influence of plauets on individual lives, it was said: All persons have around them an aura or spirit-magnetism; when different persons approach they feel to like or dislike them, and know not why. The reason is, their magnetisms do not blend. Our earth is enclosed with an aura, as man is, and so are all planetary bodies. These are specially recognized as having a strong influence on our lives, and without doubt planets also cast their influence upon us.

After further elucidation of the subject, the control

without doubt planets also cast their influence upon us.

After further elucidation of the subject, the control said: "When I entered the spirit world I found myself a beggar. As a spiritual teacher of the people and a theologian I had confined myself to one mode of thought; had preached it all through life. When I entered the spirit world I was in darkness and bewildered. Some I expected were in heaven, I met; and those who were not expected to go there, were with them. The gate of heaven had not been opened to the one or hell to the other. I began to see the cause of all this. I found myself hemmed in by a high wall of creed that forbade my progress. This I had to remove stone by stone, brick by brick, and then clear away the rubbish and start anew, without anything. At this point I began to see the light, to get away from those bindrances, and have since been trying to undo some of the errors I promulgated in earth-life."

The service closed with a short poem and stuging.

Mrs. L. speaks at the same place next Sunday.

V. A. D.

Facts Sectal Seances .- The first of these gatherings took place on Wednesday evening, the 13th, at which time several of the most prominent mediums and Spiritualists met at the residence of Mr. L. L. Whitlock, at 143 Washington street, corner of Glenarm. Dorchester. It was a decidedly social affair, Mr. Whitlock's evident design being to-make it a genial and informal convocation. The principal feature of the evening was a réance by Mr. C. H. Bridge, the conditions under which it was held and the phenomena witnessed being similar to what has recently been described in these columns. About sixty people witnessed the demonstrations, the most skeptical pronouncing them very satisfactory. Mrs. Carrie E. S. Twing, Mrs. Lovering, Prof. Weston, and others, assisted in music and mediumship. Where these Facts Socials will be held during the coming season has not been decided, but the public will be informed in due time. which time several of the most prominent mediums

Eagle Hall, 616 Washington Street .- An unusual degree of interest is being aroused in the meetings held at this place. Sunday last the presence of ings held at this place. Sunday last the presence of our spirit-friends was manifested in an unusually conclusive manner. Instructive and interesting remarks were made by Dr. M. V. Thomas, Miss D. B. Simpson, Mrs. Fannie Wilder of Leominster, C. M. A. Twitchell, Col. E. C. Batley, Mr. Wright, Mr. Roscoe, Mrs. Conant, and several others. Olear descriptions of spirit-friends were given by Mrs. L. W. Litch, Mrs. Conant, David Brown, Dr. Thomas, Miss E. B. Cioues, Miss L. Barulcoat, and others. Psychometric readings of an interesting character by Mrs. Loomis-Hall, Mr. T. Roscoe and Mrs. J. K. D. Conant, and a recitation by little Miss Neal.

Services at the Spiritual Temple.—The platform was occupied Oct. 17th by Mr. A. E. Tisdale (the blind medium), whose guides lectured during the afternoon medium), whose guides lectured during the afternoon and evening. The subject of the afternoon discourse was "Spirit Homes in Hpirit-Life," and the evening discourse was in a manner a sequel to that of the afternoon, the subject being "Soul the Spiritual Nature of Man." Both discourses were listened to with marked attention, and were deeply interesting. We understand that Mr. Tisdale is to lecture at the Temple during the remaining Sundays of this month.

Ladies' Aid Parlors .- Mrs. J. F. Dillingham, assisted by Mrs. Fales, will hold meetings-a prominent feature of which will be test scances-at the Ladies' Aid Parlors on Sunday evenings, for the present. The enterprise is worthy of success.

Spiritualist Meetings in New York. Spencer Hall, 114 West 14th Street.—The Peo-ple's Spiritual Meeting every Bunday at 2% and 7% P. M., also Thursday afternoon, at 3 o'clock. No vacation for warm weather. Frank W. Jones, Conductor.

### J. J. Morse in New York City. To the Editor of the Banner of Light:

The meetings of the First Society, in Grand Opera House Hall, continue to attract excellent audiences each Sunday, under the ministrations of our able and popular speaker, Mr. J. J. Morse, the answers to questions and lectures by his controls being of a very high-class nature alike for eloquence and depth of thought.

On Sunday, 10th inst., the evening address was a consideration of "The Golden Age: Its Significance and Possibility." The audience awarded many marks of approval to the beautiful sentiments advanced.

On Sunday last, 17th inst., two large audiences convened in the above hall, that in the morning furnishing a goodly supply of carnest questions, one in par-ticular, in relation to mediumship, eliciting a most

able reply.

Prominent among other distinguished visitors was
Luther Colby, Esq., editor of the BANNER, who was
warmly welcomed on all sides. His venerable and warmly welcomed on all sides. His venerable and cheery presence was an unexpected pleasure.

In the afternoon, at the regular Conference of New York Spiritualists, under the chairmanship of Mr. Farnsworth, the control of Mr. Morse delivered the opening address, taking for his subject "Paychic Education," delivering what was described as "a marvelously suggestive discourse upon a topic upon which Spiritualists are but little informed." The address was warmly commended at its termination.

The audience at night was large and highly intelligent. The control selected for his subject "The Chicago Anarchists: the Facts and Faliacies of their Fact," and for one hour the audience listened to a clear and able examination of the causes producing anarchy, which the control emphatically asserted was an excite, non-American in cause and character. The root of it was in the political despotium, practical in

that enlightened America must never allow to exist in her life.

Mr. Morse spoke at the People's Meeting with greatacceptance on the 13th last, and will continue his
services at the First Boolety's hall during the rest of
COR.

To the Editor of the Banner of Light:

the current month. People's Meeting, New York City.

Wednesday evening, 13th inst., an extra meeting was inaugurated in connection with and conducted

was inaugurated in connection with and conducted by the manager of the People's Spiritual Meeting at Spencer Hall. 114 W. 14th street. It was a good beginning, and the signs indicate that it is a move in the right direction; for it seems as though there should be some general weekly meeting in this great city of a million and a quarter of inhabitants, beside the regular Sunday meetings, which are few in number.

Mr. J. Morse delivered an excellent address, speaking in congratulatory terms of the movement and prophesying an outcome of good. Mr. Samuel P. Putnam, Secretary of the American Secular Alliance, was present and offered words of congratulation for the institution of another liberal meeting in this city. Mrs. Mary O. Morrell made some remarks, and followed them by describing spirits around parties in the audience. Mrs. Isa Wilson Porter gave several well-defined readings. Dr. O. S. Weeks offered words of encouragement. Thus was inaugurated a series of semi-weekly meetings which it is shoped will find favor with the Spiritualists of New York, Brooklyn and Jersey City, and receive a hearty approval by their attendance and support.

Our next effort will probably be the inauguration of a meeting for the Spiritualists' children who are now sent to Orthodox Sunday schools. We believe the "augel world" will look with approval upon an effort of this kind.

We now have four sessions weekly, viz: Sunday

of this kind.

We now have four sessions weekly, viz: Sunday atternoon, when we have mediumistic exercises; Sunday evening, combining the lectures and mental phenomena; Wednesday evening, lectures and platform tests; and Thursday afternoon, Mediums' Meeting; all seasons of interest.

Yew York, Oct. 16th, 1886.

#### Notice.

The Metropolitan Church for Humanity, Rev. Mrs. T. B. Stryker, pastor, has commenced its meetings, and will hold its exercises in the parlors No. 251 West 23d street, between 7th and 8th Avenues, every Sunday morning at 11 o'clock. Inspirational services. Ali cordially invited.

### OREGON.

#### The New Era Camp-Meeting. To the Editor of the Banner of Light:

Perhaps your Eastern readers will be interested in what is going on in the way of spiritual work on this Northwest coast. The New Era Camp-Meeting is a thing of the past, but it has left, I think, a lasting impression for good on the minds of many in, this section of country. Geo. P. Colby, as per agreement, was in attendance during the entire meeting, and, if possible, surpassed all his former efforts on the platform and in the scance-room. It was at this meeting and through the lips of this medium that the beauty of oratory was poured out in a way I never expected to hear this side the portals of the higher life. The last lecture given on the platform through the organism of Mr. Colby purported to have been given by Oregon's noble ex-Senator, Col. E. D. Baker. The speaker was an hour and a quarter in its delivery. To say the lecture was first-class would scarcely do justice to the effort. It was given in that masterly style peculiar to the Senator before he left the form, and was recognized as such by those present who knew him in the form before the announcement was made that it was he. Northwest coast. The New Era Camp-Meeting is a Col. Reed was also in attendance and at the Socie

le.

Col. Reed was also in attendance and at the Society's service during the entire meeting. He is an old soldier in the ranks of Spiritualism, and it is due to him, perhaps, more than to any other one man in the State of Oregon, that Spiritualism occupies the high plane of advancement in the State it does to-day. The forcible yet gentle manner he has of illustrating the beauty, the depth and the adaptability of the philosophy of Spiritualism to the needs of the world, are qualifications that commend him to societies hig every locality, and should cause him to be sought for by ali.

James Cooley, an inspirational speaker of considerable ability, one who has buffeted the onslaughts of Orthodoxy and ignorance in behalf of Spiritualism for the last twenty years or more, was also in attendance, and did much good work during the meeting. Mr. Cooley is also a personating test-medium, through whom were given in our public séances many convincing proofs of the presence of loved ones gone before. The joy experienced on these occasions seemed to be unspeakable. I cannot undertake to detail all the good work done by all the mediums present on that occasion. Let it suffice that I mention the names of the more active: Mrs. S. B. May, Mrs. James Athey, Mrs. Elinor Heath, Mrs. Peters, Mrs. Smith, Mrs. O. M. Phillips, Mrs. Howard, Mrs. Zumwalt, Mrs. Or. Howard and Elisha Riggs. These have all been active mediums for years past, and are still at work for the good they can do.

The Durand Organ Company of Portland, Oregon, had the kindness to furnish us, free of charge, for the use of the meeting, one of their best organs, and the talented musical medium, Mrs. Lilian M. Hunter, was elected as organist. The variety of new music and the excellence of its rendition by this lady commanded the admiration of all who heard it.

Before the close of the meeting a committee was appointed to take steps looking toward a State organization of Spiritualists, a convention for which purpose meets in Salem, Oct. 24th and 25th.

zation of Spiritualists, a convention for which purpose meets in Salem, Oct. 24th and 25th.

You will permit me to note a pleasing incident which took place at our camp ground. A Mr. Harper built a house on the grounds for use of himself and family during our meetings. A year or two subsequent he passed away, but returned and took control of a medium during the meeting, identified himself and passed over to his house and inspected it, visiting the various tents, shaking hands with all his old the various tents, shaking hands with all his old friends whom he met, and seeking an introduction to strangers. Other spirit friends would take almost instant control of some medium, take us by the hand, announce their name and declare they were glad of the opportunity to meet again, etc. WM. PHILLIPS. Clackamas, Orejon, Oct. 6th, 1886.

## Philadelphia, Pa.

Sunday, Oct. 10th, brought out exceedingly large audiences to the hall of the First Association of Spiritualists of Philadelphia. In the evening many stood Itualists of Philadelphia. In the evening many stood through the exercises. Mr. J. Frank Baxter never, in all the years of his coming, did better work in this city or gave better satisfaction by his lectures. The lecture of Sunday morning, entitled, "The True Genius and Geniuses of Reformation," was masterly, and should be heard by every citizen. It was most timely, dealing as it did with the labor movements and interests of the day.

Mr. Baxter's evening topic was "Spiritualism's Dawn of Victory," and went to show the workings, particularly silent forces, effects and benefits, of Modern Spiritualism. It showed the unsectarian nature of its teachings, the great scope of its bearings, the pears stending to the great scope of its bearings, the presistent force of its influence, the inherent sustaining power of its system, and the inevitable penetrating of and enervating stimulant to all departments of life.

life.

The evening lecture was followed with numerous well-directed tests, which must have carried weighty evidence of the fact that spirits invisible were present and manifesting then and there.

The Association maintains a fine choir, which at these states as the choir, which at

The Association maintains a fine choir, which at times sings as such, and at others leads the congregation in singing. Notwithstanding this, an extra organ is placed upon the rostrum, and Mr. Baxter favors the assemblies as well as the choir, in the morning rendering two of the four pleces sung, and in the evening three of the five.

In the city several Sunday meetings are held. Beside the First Association, are the Temple Association, Mrs. A. M. Glading, local speaker; the Thompsonstreet Church, the Fourth Association, the Keystone Conference and a Children's Progressive Lyceum. Most of these are largely attended, and this winter's season opens all around most suspiciously.

Mr. Baxter remains with the First Association through this month.

Haverhill, Mass .- Mrs. Juliette Yeaw of Leominster was the very instructive and entertaining inspirational speaker before the Spiritualist Association in Brittan Hall, last Sunday. The coming lecturers between now and December are: Oct. 2ist, Geo. A. Fuller, inspirational; 28th, Edgar W. Emerson; Nov. 7th, Mrs. K. B. Stiles; 14th, Mrs. A. M. Glading; 21st, Edgar W. Emerson; 28th, J. Frank Baxter. Four of the best platform test mediums in succession. All Spiritualists and investigators invited.

Worcester .- Mr. T. W. Sutton spoke for the Association last Sunday; and Emma S. Paul, of Morris. ville, Vt., is engaged for the next two Sabbaths. Mrs. Sarah A. Byrnes, J. P. Thorndike, Charles Dawbarn, A. E. Tisdale, Edgar W. Emerson, Juliette Yeaw, and others are engaged for the winter season.

Providence, R. I.-Mrs. J. F. Dillingham occupied our platform Oct. 17th, giving some very fine tests, preceded by a short lecture at each meeting.—Mr. Eben Cobb, of Boston, will address the Association next Bunday, Oct. 24th.

MARY E. A. WHITNEY, Ass't Cor. Sec. Newburyport, Mass .- Mrs. Cells A. Nickerson,

of Orleans, who has appeared here every season for many years past, occupied the platform last Sunday.

The speakers to follow on the remaining Sundays this month are Mrs. Byrnes and Mrs. Penneil.

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