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Free Chought.

"MATTER AND SPIRIT."

To the Editor of the Banner of Light:

Under the above caption I perceived an artiole from the pen of Dr. Dean Clarke in the BANNER bearing date of Aug, 20th. Having carefully read Dr. Clarke's letter twice, though I should like to reply to it in extense in your columns. I will not request you to allow me to do so, as of course a rejoinder from Dr. Clarke might then be reasonably expected, and a controversy distasteful to yourself and wearisome to your readers allowed to drag its weary way through any number of issues of the BANNER.

I therefore shall not attempt to answer any word of Dr. Clarke which refers to a general question relative to science or philosophy; but to slate writing the account proceeds as folwhere I am credited with words and actions which are in no sense mine, either as a normal impired individual, I feel, it to he a duty to the public acreek as tomyself to request your misfilm of a correction. Lamphatically day, ever having "scoffed" at physiology, and I challenge Dr. Clarke or any other person to prove that I have done so, either in public meetings, select classes or through the press. I however claim, on the authority both of standard dictionaries and "scientific physicians," that physiology is simply a science which deals with the functions of living beings, as anatomy deals with the structure of the skeleton. Now I beg to say that not only have I not scoffed at physiology, but have recommended its study to the general public as well as that of anatomy; and have even gone further than simply physiologists in recommending hygiene and dietetic re-

As to the use of water, a person would surely be a fanatic who protested against it; however, Lhave known cases where painful wounds, etc., have been thoroughly healed through the operation of spiritual power, where even water was not employed. (In some instances it was not procurable.)

form.

It seems to me any child of average intelligence can draw a line between physiology and pathology; also between food, water and drugs. I most certainly do protest against misquotation and misrepresentation, and would mildly suggest to your readers that if they are interested in this discussion, they can obtain a work at the BANNER OF LIGHT Bookstore, entitled Spiritual Science of Health and Healing," the perusal of which will quickly show them that however good an authority Dr. Clarke may be on materia medica, he has failed to comprehend the position taken by myself, as a result of personal experience, and also by the intelligences who operate through my mediumship, on the topic of spiritual healing.

Dr. Clarke suggests another discussion with me on Metaphysics. If he intends visiting San Francisco or Oakland, Cal., I shall be happy to debate with him if he so desires—but as I have no prospect of visiting Massachusetts again for an indefinite period, I can scarcely see my way to "challenge" him; and in the use of that word he is very inaccurate: I never challenged him to debate, but after he had gone out of his way to criticise me in public print, Lagreed to meet him in an open discussion, which took place May 15th, in Parker Memorial Hall. Boston; he throwing down the gauntlet, I responding to his "challenge," [if the word is in place

Apologizing for this trespass on your space. and hoping this may end the further consideration of this matter, I remain.

Yours respectfully, M. W. J. COLVILLE.

INSANITY.

"Gone crazy upon Spiritualism, and sent to the Insane Asylum ; nothing else the matter presence the other day. Now, Mr. Editor, I of the table. have a few words to say—words which seem needed at the present time. As to going crazy Charles Partridge, publisher of the Spiritual danger than from Calvinism, which teaches saw. that eternal damnation is ours if we do not bemay lie, or that we are in danger of committing all of which were acknowledged to be correct. a sin which God will never pardon, or, from an interpretation of a command to Abraham, that we too must kill a beloved child?

Until we learn that insanity is simple, physi- between the slates.

brain-diseased sufferers. We know better now, We are all here with love and tender care to but we have not learned that some one string of the thousand stringed harp has broken, and

thus the discord which we hear. will harden the corebrum so that the man is a child again."

Phosphorus, in greater or less proportion, will Foeter." affect thought. A clot of blood on the brain will paralyze its power. The semi-starvation of poverty will weaken the brain, and the luxury of the gourmand will gorge its delicate network of veins, as it will the blood-vessels of the liver. Grief, misfortune, pecuniary losses lower the tone of the body as surely as Arotic cold, and, if long continued, the brain will succumb to the torpor.

Doctors, to cure the weakness of fever, will prescribe quinine in such quantities that the brain is permanently affected, and oplum for diseases of the intestines, so that the patient, if cured of one trouble, has for'life a disordered

Away then with the expression "a diseased mind." Let the medium through which the mind manifests itself be pure and clear, and the spirit, like sunshine through clear, transparent glass, will shine brightly through it.

A. E. Pohter.

Spiritual Phenomena.

Independent State-Writing at Cassadaga Lake Camp, N. Y.

A correspondent writing us from this popular resort, states that the present season the attendance has been good, and much interest has been taken in the meetings, the mediums and the phenomena generally. With reference lows:

Lovers of the mysterious as well as believers i Spiritualism had something impost the other day to set them thinking. It appears that a Mrs. Juliana Reynolds, of Beynoldsville, Fan was, consulting Mr. W. A. Mansheld, the state writing medium. This take, Mrs. Reynolds, lost a son about a year and a half ago. Some few days before his death the son called for writing materials and transcribed something which he sealed in the ordinary way, then covered the join ing parts of the envelope with sealing wax. He addressed the envelope as follows: " Mother: Not to be opened until you get a message from J. D. R."

Mrs. Reynolds was sitting with Mr. Mansfield, endeavoring to receive a communication. She had brought the slates from home, tied them with cord, and further bound them together with a handkerchief that had been the property of the son. There was no immediate result, and as T. J. Skidmore was passing by the house Mr. Mansfield requested him to come in and assist. He entered the room, and the three placed their hands on the slates, when the medium stated that he felt in-fluenced to go to the amphitheater and give a public test. Mr. Skidmore at the request of the medium untied the slates. They were pronounced perfectly clean by Mr. Skidmore and Mrs. Reynolds. The sealed letter was placed in one end and a small bit of slate-pencil, which had dropped out in untying, was replaced by another. The slates were faced together and bound as before with the string and the handkerchief. The three, Mrs. Reynolds, Mr. Mansfield and Mr. Skidmore, then proceeded to the amphitheater, where a conference was going on. Mr. Skidmore stated that their object was to give a public test.

They sat down at a small table, and Mrs. Reynolds, Mr. Skidmore, Mr. Mansfield (the medium), Mr. Howells, Mr. A. B. French and Mr. E. W. Bond all placed their fingers on the slate. Mr. French shortly an nounced that he could hear the writing. This was followed by three raps, indicating that the writing was finished. Mr. French then untied the slates and discovered the following message, which, after being shown to Mrs. Reynolds, was read in public:

shown to Mrs. Reynolds, was read in public:
"My dear mother, I thank you for complying with
my wish to the very letter, and every chance that you
have given me. You may be assured that I have tried
to keep my promise, and now let this prove to you beyoud a doubt that I am the same dear son to you. If I
have proven this to you alone I have accomplished my
heart's desire. Please now open my letter and find
that "Spiritualism is a grand thing. J.D.R.on earth."

Mrs. Reynolds was deeply affected, and thought the letter should not be opened, as she had an idea that the contents of the envelope were something different But on re-reading the message, she noticed more closely that he had directed her to open it. Then the seals were broken, and the only writing found therein was, "Spiritualism is a grand thing. J. D. R. on earth."

The handwriting was similar, the last few words

being an exact fac simile. Mr. Mansfield had not touched the slate beyond putting his fingers on it a the same time with others, and had not touched the letter. Mrs. Reynolds had on previous occasions tried to receive communications from her son, which fact makes clear the wording of the message.

Blate-Writing at Mt. Pleasant Park lows.

To the Editor of the Banner of Light :

Two slates were carried through the large audience in the pavilion on Sunday, that all might see there was nothing upon them. They with her." Such was the remark made in my Goodsell—one of her hands being upon the top

because of Spiritualism, can there be any more | Telegraph, the first Spiritualist paper I ever

lieve a certain creed, no matter what the life different persons names and tests being given,

call disease, and should be thus ministered to, our saylum will continue to be crowded.

Goodsell. The slates were clean and tied to thoroughly healthy person, sound from gether; a table cloth was wrapped around them,

watch and care for you and your earth companion. Your once loving wife, Mollie."

On the other slate was written: "My earth-"A blow upon the cerebrum will turn an in-tellectual giant into a gibbering idiot—in other words, send him back to that state from which ages ago his ancestors were developed. Old age on, brother. The truth that may fall from your pen will cheer many a weary heart. The true worker will never cease. Charles H.

There were eight flowers and some beautiful leaves between the slates. I know no better medium than Mrs. Mary B. Thayer Goodsell. Yours truly, S. WATSON. Memphis, Tenn.

> Written for the Banner of Light. ANGEL TRACHINGS. BY RMMA SOARE BOOTH.

Oh, when the sunset furis her golden banner. And daylight failes away;

hen planetary hosts rise on our vision . When flows the "milky way," Bathing the brow of night in streams of glory. Come, love, to me, I pray;

And I will tell thee of a rare existence Beyond Death's heritage; And read to thee what Truth berself has written, From a celestial page:

And show thee wonders yet unthought, undreamed of By mortal bard or sage. When, unobscured, thy heaven-directed vision Pierces the walls of space,

And, unrestrained, thy soul with mine may wander. What pathways we will trace Leading to Nature's innermost recesses. Replete with every grace.

There we will open Wisdom's mighty volume, And I'll unfold to thee Whate'er thou comprehendest not, oh, loved one, Of its grand imagery; For it is full of deep and hidden meaning To which is found no key.

But we explain it as we understand it ker (What more can any do?)

We are immortal teachers of earth's offening.
Whose clouded eyes but view
A pigmy sand bill where we see a mountain
Uprear its dess of buye. Heaven is within you and around you ; ever

Its angels hear your call; But well we know that from your spirit's vision The blinding scales must fall re you can grasp at will the great creations

Or the exceeding small. Believe us, man has but a faint conception Of what himself contains, Or the dense orb that holds him to its bosom By strong material chains.

Or the light atmosphere that surges round it And his control disdains. The meanest weed your feet have crushed in passing Along the dusty road :

The (to you) loathsome reptile which you start from ; The worm beneath the sod, Bear, all of them, enstamped upon their natures, The sacred seal of God.

We need not tell you this of birds and flowers. Whose beauty you adore We need not tell you this of stars and rainbows: For oft to them you soar And at your poet font of fervent feeling

Baptize them o'er and o'er. These have developed into grace external Of form; we have no need To bid you love them and be glad in loving, And yield them ample meed

Of praise ; then let us turn, dispassioned, To reptile, worm and weed. They-even they-were fair to you in childhood, Before your infant eyes

Were taught by prejudice to loathe and shun them (Ay, there the secret lies ! The teachings of the elder mold the younger-Then should the first be wise).

Nature makes no distinction mong her children. They all draw from her breast The nourishment they need, and all in garments Most suitable are dressed; Then why, with self-debasing scorp, should any

Look down upon the rest? Rach atom is an undeveloped treasure-A germ from which may spring To grace the annals of a far-off future

Some great and glorious thing; Then judge not rashly, child, the meanest creature That chance may near thee bring. Perfect thyself, and be thou self sustaining :

Revere the Golden Rule; And harken unto Reason when he urges: " No longer play the fool;

Be taught no more by Prejudice and Folly, But go to Wisdom's school." Cleveland, Ohio.

Above me, as I lay, shone the eternal stars, and there at my feet the impish marsh-born balls of fire rolled this way and that, vapor-tossed and earth-desiring, and methought that in the two I saw a type and image of what man is, and what perchance man may one day be, if the living Force who ordained him and them should so ordain this also. Oh! that it ingle care was nothing upon them. They is make highly including else the matter what the life on the lates of the present shallowing and the remain many and the second of the lates of the life lifting force who ordained with the second the lates are the present time. As to going entary of the discovery acres as contain oreed, no matter what the life of the table.

The first message received was from the late of the second of the sec



AMARONA

[From Hall's Journal of Health, New York City.] AMARONA.

We present our readers with a reduced facsimile engraving of an original life size crayon drawing, executed under circumstances which cannot fail to render their narration of peculist interest. We shall be content with giving e facts regarding its production precisely as occurred, and in the order of their occulied upon as true in every detail.

We have before this taken occasion to remark upon the importance of a recognition on the part of physicians of the spiritual, no less than the physical nature of those to whose needs they are called upon to minister. Indeed, it is oftentimes a correct understanding of the spiritual that enables the practitioner to intelligibly diagnose the disease, and arrive at the proper remedy.

Prof. E. D. Babbitt, in his late work entitled

"Religion," truthfully says: "In this age of scientific attainment, the thoughtful and cultured minds demand the demonstration of all beliefs and theories by actual facts of the living present, rather than by the traditions and old historical narrations of the past. Under their lead the world is tending-inevitably to one or the other of two great divisions: first, to materialism, which being accustomed to look upon the coarser side of nature, and putting stress mainly upon the tangible and the visible, denies the existence of an immortal spirit in man, and hence tends to doubt the being of an infinite Fa ther Spirit; or secondly, to Spiritualism, which being intuitional has naturally a quick perception of the finer laws of being, and building upon a large array of phenomena, both objective and subjective, is led to a knowledge of spirits who have once been human beings. and hence very logically infer that there must be an infinite spirit as the source and parent principle of the boundless spiritual life of the universe."

The story of the crayon drawing, of which the foregoing is a diminished reproduction, plainly and simply told, is as follows: We have from time to time in these columns made allusion to a class of sensitives, who are endowed with faculties so keenly alive to and in such harmony with the spiritual as to form intermediates of intelligible communication between the seen and the unseen worlds; that through their instrumentality the denizens of the two worlds may not only intercommunicate, but interact by the employment of forces no less satisfactory of result, because incomprehensible of method.

Mrs. Harriet E. Beach is a middle-aged lady, the wife of a prominent scientific gentleman of New York City, very well known in literary and artistic circles. For a number of years she has devoted herself to the investigation of occult matters, being largely assisted in this by her own mediumistic powers. There is indeed no phase of occult phenomena with which she is unacquainted. Her private apartments at her city residence constitute a museum of ouriosities in this line, so mysterious to most minds. For three years the intelligence represented by the beforementioned drawing has manifested himself to Mrs. Beach in various ways, by means of different medial agencies. He gives

times have been produced, the modus operandi whereof will sufficiently appear in the course of our narrative. The presence was robed in flowing white, bordered with gold, a glittering golden-hued vestment embellished with a double row of hieroglyphics on either side, and a white turban in harmony with the rest. He signified that with the aid of Dr. and Mrs. Rogers he would be able to give Mrs. Beach his picture, after the manner of other monochromatic portraits taken in their presence, a proposition of which the recipient was will to skid to avail

The process ran through a period of ten days, and involved an hour's daily "sitting" by Dr. and Mrs. Rogers, and four "sittings" of the same period with Mrs. Beach, with no visible results, although it is understood that these preliminary sittings are not alone to harmonize conditions, for it is given out that, during their continuance, the invisible artists are actively employed in producing the picture by methods only known to themselves, and that the final "sitting" is for its transferrence upon the material surface provided for it. During these preliminaries, Dr. and Mrs. Rogers were quartered at the Hotel Lafayette, on the southwest corner of Broadway and 42d street, New York City. They were to leave for Boston early on the morning of Feb. 1st, 1887, and the evening of Jan. 31st was appointed for the final achievement. The arrangements for it were very simple: an ordinary prepared sheet such as is used for life size crayon portraits, fastened to a stretcher, was placed upon an easel, which occupied a middle space between the doorway and the rear wall of a small room adjoining a more ample sitting-room, which together constituted Dr. and Mrs. Rogers's hotel apartments, and in a receptacle attached to the easel was placed some finely powdered crayon.

These were all the appliances in the room which could be made available in producing the likeness. The only persons present were Dr. and Mrs. Rogers and Mrs. Beach. They ranged themselves about the doorway leading to the smaller room, which was now curtained off by loosely falling drapery. Almost immediately Dr. Rogers entered into the trance state, being subjected for the time being to the control of an ancient spirit who gives his name as Esmond, who, after a few words explanatory of the divine purpose in permitting the contemplated manifestation, offered a solemn invocation wherein he implored the aid of the Great Spirit in presenting to the children of earth another link in the chain of evidence which establishes the inestimable truth that man is, indeed, a spiritual being, endowed with spiritual perceptions, which have only to be cultivated and redeemed from his grosser elements to enable him to obtain a knowledge of the ever-increasing excellences which lie within his moral and intellectual grasp, not only in this life but in the life to come.

At the conclusion of the invocation Dr. Rogers was moved to take his seat just within the doorway on the opposite side of the curtain, which remained sufficiently parted to make his duction here.

That it required the intermingling of spiritual and material elements for its production, is apparent from the conditions demanded by its projectors. That the preliminary sittings were for the purpose of harmonizing these elements, and bringing them into more perfect accordance, as between spirits and mortals present, there can be little doubt. As to its being the likeness of one who lived in a past age, we have no well founded conception, but when it is taken into account that prior to this some ten or twelve crayon portraits have been taken in like manner through the instrumentality of Dr. and Mrs. Rogers-among which are those of persons long since deceased, of whom no likeness was extant, yet the portrait made, as this unquestionably was made, by invisible agencles, was in every such instance pronounced by those knowing to the fact a most perfect representation of the individual for whom it was taken-it is fair to infer that the likeness of 'Amarona" is of the same category.

JOHN C. GRINNELL.

BY THOMAS R. HAZARD.

(The following interesting narrative of incidents in the experience of one of the most remarkably devel oped mediums known to Modern Spiritualism was handed to us by its author a short time previous to his (Mr. Hazard's) transition to spirit-life.-ED. BANNER

I think all the exceptionally highly gifted spirit mediums I ever knew have in their novitiate of development been subjected. through poverty, disease, persecution or otherwise, to privations and suffering corresponding in severity largely in degree with the excellence of their several gifts. Of these John C. Grinnell, of Newport, Rhode Island, who I think, to say the least, possessed as versatile and perfected occult gifts as any medium I ever met, affords a most striking example. John's father died before he was eight years old, up to which time the boy had been to school less than three months, which was all the school education he ever had. From his eighth until his fourteenth year. John worked in a cot ton factory to help maintain the widowed famtly, and from that time forward to his seventeenth year he labored on a farm, until he was taken sick with typhus fever, concerning the effects of which, Grinnell, in a letter to me under date of Feb. 26th, 1870, writes:

"The calomel I took caused dropsy of the blood, and a stiffness of the joints, and I was growing worse all the time under the medical treatment, until nearly every bone and joint of my body was drawn out of place. At the end of about six years' treatment the docthe end of about six years' treatment the doctors left me with my limbs and feet so swollen that whenever I moved it seemed as if they would burst, and I was not able to get up at all, or move without help. My heels were drawn nearly into my back and my head and chin drawn down to my chest. My left arm became sore and helpless, while my right hand was doubled up as that I could not vise it. Idid was doubled up so that I could not use it. I did not have my clothes on for nearly a year, my flesh being so sore that I could not bear their

To the substantial truth of the latter part of the foregoing narrative I am able to bear witness, as I was one of a number of individuals who for some years were accustomed to visit the poor sufferer for the purpose of ministering to his needs. John continues in his

"In this state I continued until the good angels came and delivered me. Before they came I had grown to be a hard, cold Atheist; a deep feeling that the God of the Universe, if there was one, had left me to suffer, caused my unbe lief. But in 1856 the power, or influence, of unseen angels, came upon me; at first by tipping the stand, and then by controlling my hand to write. Before that I could not feed myself, but after they had controlled my hand I could use it to cut my food and eat. Not long after, a spirit controlled my hand to write to a lady living in Fall River by the name of Phebe Shelling, in which he told her if she would come to Newport she could help me. The next day Mrs. Shelling came to me. We were entire strangers to each other, I neverthaving heard of her except through the snirit communication. heard of her except through the spirit commu-nication. As soon as Mrs. Shelling entered the door she was entranced and commenced oper ating on me, saying she could and would make me walk. This was about five o'clock in the afternoon, and she worked on me about twenty minutes. The next morning I got up and dressed myself, which I had not done before dressed myself, which I had not done before for seven years. The spirit in control of Mrs. Shelling told me that if I would come to Fall River, where his medium could see me every day, he would soon have me walking about. I concluded to go to Fall River, where I stayed with a brother-in-law, and in seventeen weeks, under Mrs. Shelling's magnetic treatment, my limbs were so straightened that I measured thirteen inches more in height than I did when she began, and she made me walk without crutches, which I had not done for many years... Whilst I was under Mrs. Shelling's influence I was made clairvoyant, and could see the different diseases of persons who chanced to ence I was made clairwoyant, and could see the different diseases of persons who chanced to come into the room, and often when they were passing the house in the street, and could tell how and where they were affected.... I have during the last fourteen years kept an account of about thirteen thousand patients that I have examined, all of whom, with the exception perhaps of about ten, have expressed themselves satisfied with their diagnosis."

Not only had Grinnell the gift of discerning and ministering to maladies of the body, but he had a corresponding gift to discern both the mental and moral status of every individual who came near him, as I have often witnessed. For instance, I was one day conversing with him while he sat with his back to the window of his little room that opened on Willow street, Newport, R. I., just beneath which scores of people were passing on their return from a funeral. As we conversed on indifferent subjects, I noticed that Grinnell's countenance was continually undergoing remarkable changes. Now it would be lighted up with a pleasant smile, quickly succeeded by a frown, and anon by a savage scowl, and so on. Said I, "John, what is it that makes the expression of your countenance change so often and suddenly?" Without turning his head the medium replied: "It is because the people passing under the window each daguerreotype in turn a truthful expression of their several internal natures on my soul-memory and from thence to my features," or words to that effect.

I once held a sitting with Grinnell in company with a very learned and apparently candid gentleman, who wished to witness some of the manifestations. Grinnell, as usual, was quickly entranced, but we could get nothing inanswer from the controlling guide to our queries but monosyllables. I was thoroughly disgusted at the fallure, and still more offended when, on the stranger leaving the house, the stranger leaving the house, the stranger leaving the house, the state of the entranged medium commenced talking with his usual volubility. "Tell" said 17 and 18 and 18

readily understood that however faithful the like a book; but when I bring a gentleman of to take a few swallows from the tumbler occareproduction of the life-size, and strikingly life- great learning and high character into your stonally. As I sat before the medium with my like the grayon, it must necessarily lose much presence, whose conversation would prove a in delicacy of touch and execution in the pro- great benefit to the cause, you are all mum !" cesses of photographing and photo-engraving Said the spirit: "How would you feel in the presence of a rattlesnake that was all the time with large drops of perspiration! Said the spirit spitting poison at you?" A remark that it in control: "With this magnetized water I which were required for its diminished repro- presence of a rattlesnake that was all the time vestigators of the phenomena of Modern Spiritualism to ponder well before they pass judgment on spirits or their mediums.

Grinnell says further: "I have operated on eighty-one cases of cancer, and have seventynine certificates of cures being effected, which I will show any who wish to see them. [Mr. Hazard remarks here that he had in his possession an autograph list of all the above named cases, with the post-office address of the signers attached to nineteen.-Ep.1 There are several cases in the vicinity of Newport that you yourself know about, among them Mrs. Hannah Allen, from whose breast I took a cancer as large as a tea cup; Mr. John R. Peckham, from whose under lip I took two about the size of walnuts; Mr. William Howland, from whose nose I took one as large as a marble. I have never failed to cure but in two instances; one of these cases was that of Mrs. Croucher, whom you also know. It had five heads, and they were all healed except one, which was about as large as a nickel cent when she left me at Newport to go home. When she came to me afterward it was not larger than the end of my little finger, and the artery that burst was in the centre of this head.' I can bear witness to the truth of all that

Grinnell states in the foregoing in connection with my name. Mrs. II. Allen of Newport told me that her cancer had been operated upon by latter,) before she, in despair of help from the Faculty, went to Grinnell. I think the case of Mrs. Croucher which Grinnell so characteristically puts down in his modest way as a failure. might, on the contrary, very properly be cited as one of the most remarkable cures of cancer on record, as her death was not in reality diractly chargeable to cancer, but to the bursting of a blood-vessel caused by the patient's willful refusal to be advised by Grinnell's spirit-guides. Some of the facts of Mrs. Croucher's case are as follows: One morning I was called upon by dollars to pay a surgeon in New York for cutting out a cancer from her breast for the third thought if she had the cancer cut out once whilst traveling in steam and horse-cars, have for some time longer to assist her aged parents, who were both past work. I finally persuaded her to go with me to Grinnell's and place herself under his treatment, a sister of mine and myself becoming responsible for the cost of board and treatment. Some days after this I called again at Grinnell's and looked at the a large saucer, and had, as Grinnell states, five | State authority and prosecuted to a most sucangry-looking heads, all but one of which under cossful conclusion. At an early stage of the days before her death. In spite of the spirits' earnest remenstrances, Mrs. Croucher insisted apon going home to assist her parents, under the belief that she was about well! And this is one of the two cases out of eighty-one that Grinnell puts down as a failure to cure.

I have before me an autograph letter of John C. Grinnell, dated Oct. 10th, 1864, in which he narrates some of the details of the method he wing facts: On the 19th of June 1888 manifested in personal form to Grinnell and alleged that he was when on earth a professional German cancer doctor by the name of James Albert Starkie, who extracted cancers and tumors two other chemicals which he named. The gum he alleged came from the west coast of Africa, from whence he said Grinnell could obtain it; giving him at the same time both its-Latin and African name, and stating the effect it had on tumorish flesh. Grinnell having but little confidence in the revelation, paid no attention to it until the following year, when chancing to fall in with a friend of his, Capt. William T. Pettiplace, who was about to sail from New York to the west coast of Africa, he gave him the African name of the gum, with the request to obtain some for him should he find it. The order was given April 17th, 1856, and Capt. Pettiplace after his return gave him in 1857 a cocoanut shell full of the gum, which he had found, I think, in Monrovia or some other port in Liberia. Grinnell stated to me that he tried the gum cautiously on several bad sores before he became convinced of its wonderful efficacy in cases of cancer. Grinnell has been deceased now several years, and I know not whether he has left any record whereby the gum can now be identified.

Grinnell was equally successful in his cures of most other maladies that humanity is subject | looked on with astonishment, whilst I heard the to as he was in those of tumors and cancers. Some of his methods were very unique: About the year 1858 I had so severe an attack of ill- child again, I went with the keeper down stairs, ness that at one time I felt sure my soul and but quickly under impression returned again body were kept together solely by the exercise and found the child vomiting. Said I, "What of my will-power, and that I might part with | have you been doing?" The mother said her earth-life at any moment by simply throwing | child would not nurse and she had fed it with a my head back on my pillow accompanied with spoon. I now spoke sharply, and told the a wish to die, which I should probably have mother not to do so again, but to let the poor done were it not that I felt desirous to remain | thing die in peace if it would not nurse, as longer in the body on account of my motherless children. I relied wholly upon Grinnell for inipulated the child's head and chest again, and medical treatment, which was almost exclu- then ordered its mother to nurse it, which she sively magnetic-except that he occasionally did without further opposition, and the child, put me on a prescribed diet, from which I found as before, nursed heartly. Repeating my orit useless to vary, as he would at once clairvoy- der most positively, that let what would hapantly discover it if I did. One day I had been tempted to eat some blanc mange. When Grinnell came to examine me, he said: "What is that white stuff I see in your stomach?"

In his method of imparting healing aura to them downward over the face and chest. On one cocasion, when my fever run so high that my tongue resembled a pointed plece of shrived defined beef, whilst I was under treatment down on a table and commenced making passes with the spirit-world that with him the colese with a glass of fresh, old water. This he said down on a table and commenced making passes the downward with both his hands. To me, with my then little knowledge of the phenomial and the price of the one sphere of existence as the other. Officing the perfectly fareful. After some minutes in a question being raised that he work of white in the delices of the phenomial and the price of the one sphere of existence as the other. Officing the perfectly fareful. After some minutes in a question being raised that he was readily with my then little knowledge of the phenomial and down on a table and commenced making passes the other. Officing when he colleges of the phenomial and the process of the one sphere of existence as the other. Officing when he perfectly fareful. After some minutes in a question being raised that he was one of his dentity. The first man, either here or hereafter, can know was not a consistency on a being in the being and continued to him. It is the own the price of th

face inclined downward I saw drops of water falling on the floor, and casting my eyes upward was surprised to see Grinnell's face suffused would be wise for thousands of (so-called) in- will take the fever from your body and pass it off through my medium." The air in the room was cool, and the exercise of the medium so light that it was wholly unreasonable to charge his copious perspiration to either of those

Grinnell was himself strikingly susceptible to mesmeric influence. I have in scores of instances thrown him into a profound mesmeric sleep simply by passing my hands once only downward over his face. As my hands approached his forehead his visual organs would begin to relax, and by the time the influence had passed over his entire face, his head would droop and a profound sleep immediately ensue, from which I could at once arouse him and restore consciousness by making a corresponding counter pass with the back of my hands upward. Whilst sitting on one side of a room opposite Grinnell (with others present), I have many times caused him to wince as if he had been smitten with a stick, by simply motioning my forefinger in his direction, the effects of which Grinnell said he felt as sensibly as if the motion of my finger had been accompanied with a blow. This mesmeric power, which I, in common with millions of other individuals of both sexes, of extra strong vital and sympathetic temperaments, possess, though often unconsciously, is closely akin to the healing gift designated in the apostolic era by the term "laying on of hands," and might, were it not for the surgeons two or three times, (I think the the prejudice inspired by a false education, be exercised for the good of humanity and the relief of the sick and infirm to an untold extent, apart from the sensible aid of spirits from the unseen world, but to a much greater extent where, as in the instance of John C. Grinnell, the healer possesses an organization and mediumistic temperament that invite and permit the denizens of the unseen world to use them as instruments for the healing of human infirmities and the promotion of good generally.

Early in my spiritualistic experiences I was told by unseen spirit-friends that my organizaa poor woman whom I had never seen or heard | tion was adapted to the healing of disease in of before, who asked me to give her twenty-five an eminent degree, and they repeatedly urged me to exercise my gift in that direction. Their advice, however, has been unheeded, except time. In reply to my questions, the poor woman | that I have in several instances removed headsaid that she knew she had to die, but she aches by passes of my hands, and occasionally, more it might prolong her life and enable her taken a sick child from the arms of its mother, and after apparently playfully fondling it, have restored it, seemingly well, to the arms of its wondering mother, to which it has sometimes returned lothly-and one other striking case which I will here mention:

Some thirty or more years ago a radical change in regard to the hitherto faulty methcancer. It was the most awful looking sore I ods of the treatment of the pauper and insane ever saw on man or beast. It was as broad as poor in Rhode Island was inaugurated under the spirits' treatment entirely disappeared in a movement I held a commission from the Govfew weeks, and the terrible wound became ernor of the State, clothing me with official clothed with new flesh and a thin transparent, authority to visit all the public poor-houses and skin, as I saw with my own eyes a few weeks or | infirmaries in Rhode Island and report their several conditions to the Legislature. By virtue of my office I called one day at the poor asylum of the town of Portsmouth. As I entered a back door of the establishment in company with its then excellent superintendent, Mr. William Sisson. I observed an inmate mechanic in the act of completing a little coffin, which Mr. Sisson told me was intended for an infant child. then dving in a room above, which, with its mothpursued in addition to magnetic treatment in the | er and four other little brothers and sisters, had cure of cancer, from which I condense the fol- | recently been brought to the asylum. After aaking through gavers upper apartment that was wont to be occupied exclusively by several respectable though impoverished aged females. As I took a seat I observed that in the lap of an old lady lay, on with a certain vegetable gum in connection with its back, the apparently lifeless form of the infant that had been snoken of by Mr. Sisson.

Shortly after the Irish mother of the infant came into the room, and taking the little child in her arms sat down in a chair but a yard or so distant from me. I was told that the child had not taken any nourishment for more than twenty-four hours that had not been immediately thrown up again! The poor thing was evidently practically as bad as dead, which under the circumstances I held to be a mercy. rather than an infliction. From some strange influence, that I was unable to comprehend, my attention was drawn to the little thing so strongly that I could not take my eyes away from

it. Obeying an impression, I finally got up and placing one hand on the infant's head and the other on its chest, I proceeded to manipulate it with both hands; upon my perceiving, as I thought, some faint symptoms of revival in her child. I asked the mother to nurse it. This she refused to do, and at the same time cast on me an angry glance. I then spoke more positively. 'Nurse your child, I tell you!" The mother then offered her breast to the infant, which it seized and nursed heartily. All in the room remark repeated : "He is a Spiritualist!" After manipulating the head and chest of the feeding it otherwise would not save it. I mapen the child should not again be fed with a spoon, I left the house. On the next day I chanced to go to Newport, and in passing down the Parade accidentally saw Mr. Sisson on the other side of the street. I, at the time, had his patients, Grinnell did not generally bring | but little doubt that the vitality I had imparted

held with the medium for the purpose, I presented to Grinnell, whilst in a deep trance, the names, separately written on small slips of paper, of fifteen hundred historical and other persons, more or less eminent or distinguished; to one and all of which he wrote with his orippled hand compendious replies, so significant when viewed in the light of ancient and modern history and biography, that it would seem impossible any reader of ordinary intelligence should conceive them to have been written by an uneducated scribe like Grinnell, who had never in all his life read a page of blography or history apart from what is contained in the Bible. When completed, I arranged the whole series in alphabetical order after the manner of a Gazetteer, which was published in 1870 in an octavo volume of 130 pages, bearing the imprint of William White & Co., now Colby & Rich, under the title of "Ordeal of Life." Many of the characters are so strikingly defined, together with the costumes, personal ornaments, weapons of war, instruments and accontrements of various kinds, etc., of the individuals described, that a student of history finds but little difficulty in assigning to very

"A deep, scorpion nature; a real deadly creature, who is now in one of Swedenborg's slimy hells, where the quality of spirit is like the foulest stench. He is the hardest and most cruel man that has yet been represented here to me. He was selfish, jealous, wicked and blood-thirsty, and a tyrant even to his own friends. He has made no progress yet in spirit-life." JUDGE JEFFRIES.

"One in whom is concentrated the quintessence of deviltry and wisdom. He is a very intellectual man, of strong individuality and fair perception, but awful in his judgment. He has a powerful, tyrannical will, allied to wrath and madness, and has made slow progress in spirit-life."

SAMUEL FOTHERGILL.

"A man of almost divine nature. He has ill, strong heart, very high spirituality, and full of wisdom and benevolence. He has very full perception and intuition, strong individu-ality, and a very reverential countenance. He is a spirit of wonderful beauty and love. He has a calm look, a great soul, and loves God and man. He has made great progress in spirit-life.

(Fothergill was an early Quaker preacher.) Quite a number of the characters were given after the symbolic or metaphorical method of the North American Indians by an Indian guide of the medium. As for instance:

MARSHALL MOREAU. "Him's pate be's full of the paths of blood. Him's heart be's the channel where big's much kill be's. Him's be's full of the cryes of the earth hunting-ground. Him's be's a very hard

TORQUEMADA.

"Big old tantalizing brave. Him's be's much cruel. He put big twists through braves. Him's big brave. When him's find out braves no like him mighty much, him's have stretched out and big pull, and big twist, and him's big old cut's throat brave. He be much worse than In-

CANONICUS.

ea iox; wit Indian corn. He was the chief of sparkling waters; clear, true, noble and good."

CANONCHET. "Him's bright as the morning's beam. Him's full of the love of big spirit as the sun is full of light. Him's as big in him's heart as the big swelling ocean. Him's be's strong in him's thinker as the tides of the seashore. Him's speak big truths as the thunder makes big loud. Him's he's awift as the chains of lightning in lim's be's swift as the chains of lightning in

him's progress.' Unlike very many spirit-mediums, who, as a utterances and writings, Grinnell was remarkably terse and concise. The moral ethics his guides taught were expressed in such simple and precise words that it would seem a child could hardly mistake their meaning. They held man in his spiritual and physical nature to be a dual being, constituted of an external perishable body of flesh and an internal imperishable and immortal body called the soul, of which a spirit ray emanating from the Deity constitutes the light and life. Thus the soul, occupying a middle position between the two, becomes. as it were, the battle-field on which the powers of good, represented by the spirit, and those of evil, represented by the flesh, contend for mastery on equal ground, the former ever striving, by gentle entreaty and persuasion, to draw the soul upward, whilst the latter ever seeks, through its tempting animal propensities and degrading fleshly lusts, to draw it downwardthe soul, in the meantime, being indued with the innate power to choose the good and reject the evil, or vice versa, at its own free will and option. Thus situated, the soul's earth-existence becomes, as it were, the rudimental and probationary school in which it learns, through the lessons of experience, to take its first steps in its endless, progressive life throughout eternity; its entrance, after its separation from its clothing of flesh, into its next sphere of existence being graduated in its favorable or unfavorable aspects and surroundings precisely in accordance with its good or evil conduct and life in this.

I have before me a tract of sixty-six pages, printed on my account in 1875, in which Grinnell's spirit guides essayed, in my presence, to tersely illustrate some of the spiritual and moral principles they would inculcate, from which the following selections are made:

the following selections are made:

"We cannot comprehend Deity in its fullness, nor can we the smallest portion of his identity or his works: In the language of a mortal, all that a man, either here or hereafter, can know of Deity, is that 'nothing can be known.' How vain is it, then, to attempt to localize or define the nature of God further than that his works declare him to our enlightened individuality as being the parafaction of all nower goodness.

with it, there would be no individuality for the

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with it, there would be no individuality for the spirit to communicate through, but it would be a mere essence floating about, as it were, a thing of life without consciousness. Thus the soul is the spirit-body, not only in earth-life, but in immortal life through eternity."

"The spirit is the entire life of the soul and the body, and without it nothing whatever can be uttered. But although the dictates of the spirit are always truthful, still the same power that is conferred on the soul to accept and give forth the truth may be, and is in countless inforth the truth may be, and is in counties in-stances, directed through the promptings of its coarser desires into false channels of expression

coarser desires into false channels of expression and communication, and thus used for sinister purposes and ends."

"Throughout all existence it is the spirit that makes the shape or form of the thing that exist, whether it be a grain of sand or a living being. As all existence is but an expression of the Divine Will, so should each individual existence that has a larger share of the divine expression within itself, impart of its abundance to those who have less. None should be turned to those who have less. None should be turned

"We are all independent, both in the structure of our individual being and in our indi-vidual progress, and consequently we must ever become the architect of our soul's unfoldment and progress. As we have the power to seclude and darken the spirit in the cloud of our indimany of the more ancient spirits the exact age or era of the world in which they severally lived. I subjoin copies of a few of the written characters merely to exhibit to readers fair specimens of the style of the mediumistic scribe:

"A man of great cultivation, deep intuition and perception, and a powerful intellect. His countenance expresses wisdom and knowledge, enough to make of itself the vox dei or voice of a small god. He wears a small peaked cap, made in a very peculiar style. He has a large, full face, a large full, dark eye and a broad forehead, and is in fact nearly a perfect man. He has risen to celestial life."

"A deep. scorpion return of the weats and content of the which is truth to ourselves and our neighbor."

The tract from which I have quoted in the source of the weats and our neighbor."

The tract from which I have quoted in the source of the weats and our neighbor." vidual selfishness, so, too, we have the power to shut ourselves out from a higher and more

a series, numbered one, two, three and four, of equal volume and like character, except that the essays in number one were dictated by the controling masculine guides of the medium by word of mouth, while the last three were written automatically with his own hand, whilst Grinnell was in an unconscious trance state, by feminine spirits, as the sweetly flowing dictionof the essays most strikingly illustrates. One of the shrewdest and most intellectual of Grinnell's spirit guides claimed to have lived some two thousand years ago in the south-eastern part of Arabia. This Arab guide was accustomed to dilate with much ingenuity and plausibility upon a theory he advanced that all tangible or visible matter, without exception, including even the lightning flash, consisted of infinitesimal organized life elements that he denominated animalculæ, which he held could not be destroyed or annihilated, although they were susceptible of countless changes to meet all the conditions and contingencies incident to existence in conformity with nature's laws. I have often known another spirit who claimed to have belonged to the ancient tribe of Fins to entrance Grinnell, and through the instrumentality of the medium's usual harsh organs of speech, sing in the dialect of the ancient Fins in such modulated mellifluous tones of sweetness that naught, save the soft breathings of the molian harp, would furnish a fitting accompaniment. When the Fin ceased singing, another spirit would take possession of the medium's vocal organs, and translate into English the words and burden of the song.

I also used to occasionally converse, through Grinnell, with a remarkably intelligent and indian. Him's have mighty much writes (writings) in him's hands. Him's now have go with his throat out all time, and big holes in him's body where big hot fire coals goes through bowels, makehim big howl all time for him bad acts on hunting ground."

Grinnell, with a remarkably intelligent and intellectual spirit, who averred that since his death (some centuries ago) he had never been aware of any conscious existence, except during the brief period he occasionally held control of a medium, nor did he comprehend or know in what way he came to be put in the "Full of wisdom as the dragon-root is of smoothness. Heart deep and profound as the ocean, broad as the seashore, and high and exciting as the dashing waves; full of cunning as the the root of the will be the way in regard to a future state whilst he was a denizen of earth. He replied that he had no belief in a future existence whatever, but believed that when the breath left his body it would be to him an end of all things. Probably this spirit remained after death in a state of oblivion, as I have heard of some others, and that his translated soul was taken unconsciously to itself to a medium, by a certain class of philanthropic ministering spirits, that it might obtain some faint spiritual light wherewithal to commence its career of progress through the countless ages class, are charged with being diffuse in their of eternity. Some of Grinnell's spirit guides possessed the gift of prophecy, of which I could relate several remarkable instances, but will content myself with the relation of one or two. I copy from the original communication now before me, which bears the following indorsement by the late Newport editor, James Atkinson: "This communication was handed me. for insertion on the 29th of December, 1860, but declined." I may here say that the communication was afterward printed in full in the Providence Times of January 17th, 1861. Up to the time its insertion was refused by Mr. Atkinson, probably there were not ten men in Rhode Island who felt any serious apprehension that the questions then agitating Congress would result in civil war:

would result in civil war:

"Mr. Editor: Last Saturday the writer asked an entranced medium to look into the future, and give him the details of what he saw in the prognostics in regard to the present crisis. His response may serve to amuse your readers, if it fails to instruct them. It was as follows:

"Everything looks confused; maddening electric shocks seem darting hither and thither. The scene is terrible. I hate to mingle with it. I see thousands and thousands bowing their heads in distress; and woe. It looks as if dissolution and destruction were near at hand. I see blood! Oh! carry me no further; I must go!"

"Here the medium manifested signs of great distress, and shivered as with cold. A less

distress, and shivered as with cold. A less sympathetic spirit assumed control, and bade me hold the medium's hands in mine to restore warmth and vitality. I did so, and the second

warmth and vitality. I did so, and the second spirit said:

"Everything before me looks dreadful; unless something is done immediately all will soon be distress, confusion and bloodshed. But I see an antelope about to spring forth, that I trust will stay some of the trouble. I see the chief ruler of the nation surrounded by maddening and threatening influences that I fear will soon consume him. Death! death! is written on their countenances! They look like monstrous gigantic animals thirsting for the blood of the nation, and greedy to devour their prey."

prey." Here a third spirit took control of the medi-

many years I was in the habit of holding communication with the denisens of the unseen world through his mediumship, all the columns of the BANNER OF LIGHT would scarcely afford space for their terse relation. So I will forbear and bring my narrative to a close with the relation of one more of Grinnell's prophetic utterances.

One morning whilst sitting for spirit communications with Grinnell, I asked one of his guides what he saw regarding the future in respect to an eminent individual who I believed had prostituted the influence of his high judicial position to aid an unprincipled millionaire in his most heinous oppression and persecution of more than one poor man, who stood in the way of his grasping, avarious propensities. Said the spirit in reply, "I have a manuscript in the medium's hands in answer to your question which I will read." Suiting the action to the word the medium here held his hands apart, as he would have done had he a large sized written or printed document before his eyes which he was about to read. Upon this invisible sheet the entranced medium gazed intently in slience for perhaps two minutes, when the spirit in control said that he could only make out the last word of the writing! Sald I, "What is the last word?" "Death," replied the spirit with great vehemence. A week had scarcely elapsed before I read in a newspaper that the individual aliuded to was suddenly stricken, whilst walking in the street, with a fit from the effects of which he died in a very

Banner Correspondence.

New York.

TROY .- W. H. Vosburgh writes, Sept. 6th : " We are enjoying much in the line of spiritual thought and investigation in our city. Mr. Edwin Powell of England and Mr. C. H. Bridge of Boston arrived last week. and are working together harmoniously with the best of results. They appeared before a large and intelligent audience last Sunday evening in Star Hall, corner of 4th and Fulton streets, giving the best of satisfaction. Mr. Powell led off with a short address, closing with remarkable tests which were promptly recognized. After which a committee of four gentlemen, skeptics, was chosen by the audience to examine the cabinet and surroundings, which they did, satisfying themselves and the people that everything was clear and aboveboard. They then tied Mr. Bridge to his chair; a curtain was suspended in front of him just high enough to allow his head and neck to be plainly in view, when immediately there commenced a variety of physical manifestations, such as showing of hands, playing upon instruments, etc., followed by a great number of writings on slips of paper thrown out from behind the curtain by spirit-friends of several of the audience. Every one in the hail could see these white papers passing out each side of the medium, each of which contained loving words and sentiments to some one present or absent. A call was made for a lady to go into the cabinet with the medium. There was some hesitancy, finally one volunteered, whom I know to have been entirely skeptical. When she came out, she announced to the audience that she had recelved a written communication from her husband, who passed to spirit-life years ago, to which his name was signed in full. I regard them both as very remarkable mediums."

ELMIRA .- A. J. Van Duzee writes: "It is five weeks since our arrival here. We found a small but well-organized Society, with an efficient board of officers and many faithful workers. It at present occu-ples the parlors of Odd Fellows Hall. Mrs. Van Duzee has occupied the rostrum lately, addressing densely crowded audiences. All seemed delighted and edified with her spirit-guides. The platform tests have been an interesting feature at the close of each lecture, and nearly every one has been fully recognized. We shall remain here a few weeks. Mrs. Van Duzee will receive calls from any part of the country to lec-

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WESTBURY .-- Mr. L. Hakes writes: "Seeing mention of Mrs. Dr. Eleanor Martin, in the BANNER, I sent her a closely scaled letter, addressed within the enclosure to my wife. An answer came, with my wife's given name signed to it. Since then I sent another to a sister of mine, which was answered, mentioning the names of all her children, giving also her husband's name and which of the children he lives with, all cor rect, as well as mentioning the name of my wife, send. ing her love to me, signing her name as my dear sister, and to her family as wife and mother-Lydia; all correct."

DUNKIRK. - A correspondent writes: "In a lengthy communication to the Advertiser and Union, Mr. Lyman C. Howe complimented very highly our efficient street railway superintendent and conductor. Mr. Bimer Wheelock, for the genial manner in which he fulfills his duties; the compliment was well deserved. At the same time Mr. Howe alluded, at considerable length, to a recent discourse by Dr. Kneeland, and at its close said: 'If Christianity with all its equipments of learning and organized effort cannot convince scientific thinkers of even the existence of man after death, how long will they continue to misrepresent the only means by which a future life can be proven. Spiritualism has done this for mankind, and it has done infinitely more; but this one point gives it the lead of all other religions. . Keen agitating. Keep thinking. Think wrong if you must, but think. Thinking is dangerous to dogmas, fatal to time-honored creeds, disastrous to timid idolators, repulsive to time-serving, fashion-worshiping slaves, but a welcome ally of truth, fidelity and manhood."

Illinois.

CHICAGO .- F. N. Foster writes: " The audience at the Fifth Avenue Hall, Union Society of Spiritualists, were treated to a beautiful display of spirit-power at the meeting to-day (Aug. 28tb). Mrs. Minnie Meyers Marshall was giving some independent slate-writing, and had received several communications which were all readenized and acknowledged; upon placing the next slate under the table, it was dashed from her hand and thrown upon the floor; the same thing was done with the next: when she asked for some singing. A song was well rendered by Mr. Marshall and two ladies, during which she was holding the slate under the table; upon the completion of the selection she withdrew the slate, and in the centre was found a beautiful white rose, with a message to Mr. Charles Allen from his wife. Mr. Allen explained that this was in fulfillment of a promise given him by his wife, who materialized at a scance with the Bangs Sisters of this city three weeks ago. .. At this seance she told him that she would on the next Sunday [Aug. 21] bring him a flower at the hall. On the fist he received a message through Mrs. Marshall (on the slate) that she would faifill her promise on next Sunday (Aug. 28th), as the conditions were at the present time unfavorable. On the 28th she was able at last to fulfill her promise to bring him a flower, which she did as above stated. Mr. Allen also said that Mrs. Marshall was not knowing to any of these facts until he then stated them. Mrs. Marshall, I would say, is a good medium -being a clairvoyant and trance instrument; and an independent slate writer without pencil. Heraddress is 670 Fullon street, this city. I feel sure that any one vibiting her will be well repaid."

California.

BAN FRANCISCO.-A correspondent writes: "On the 7th of August there passed to the higher life from this city, Mercy Susan H. Webb, who, being a native of Castine, Me., is doubtless well known in the Pine Tree State. Her husband, Captain 14. B. Webb, preceded her to the spirit-world afteen years since, Mrs. Webb's acquaintance with the truths of Spirit-Union caused her homeward bath to be illumined with the company of the company of

consolation in their hour of bereavement in the same knowledge that sustained her, and find it all sufficient to assuage what otherwise would be a comfortless sorrow. A host of friends attended the closing obsequies, bringing beautiful floral gifts as tributes of their love to the memory of the departed. The exercises consisted of the reading of Lizzle Doten's fine poem, 'The Soul's Destiny,' singing by Mrs. Clark, and an eloquently sympathetic address by J. J. Morse."

Massachusetta.

BOSTON.—" Anti-Monopolist" writes as follows regarding the International Medical Congress: "Thomas F. Bayard, United States Secretary of State, expressed the following sentiments at the opening services of the International Medical Congress at Wash-

'If letters be a republic, science is surely a democracy, whose domain is penetrated and traversed by no royal road, but is open on all sides and equally to all who with humility and intelligence shall watch and wait for light as it is gradually disclosed by Divine Providence for the amelioration of mankind.'

N. S. Davis, President of the Medical Congress, also offered the subjoined suggestions, which I think will be heartly approved by every thoughtful citizen of this country:

this country:

'I hope to see added in every permanent general medical society two standing committees: one to whom should be referred for critical examination every communication claiming to embody a new discovery in either the science or art of medicine; and the other should be charged with the work of devising such lines of investigation for developing additional knowledge as require the copperation of different individuals, and perhaps societies, and of superintonding their efficient execution until crowned with success.'

It would seem, by these highly practical remarks and suggestions, that both Secretary Bayard and President Davis are ignorant of the fact that by the influence of the Regulars in medicine restrictive laws have been placed on the statute books of twenty-nine States of the American Union that act in direct antagonism to the liberal ideas above expressed, and give, wherever such laws are enforced, a close-corporate right to the conservative wing of the medical profession, condemning all who seek for the additional knowledge' at which Dr. D. hints above. Individuals under these laws are deprived of their inherent right to exercise a natural gift for the good of suffering human nature, and are required to pass an examination as to the efficacy of poisons, etc., which they do not use, and to have a registered diploma setting forth the same, before being allowed to utilize the involuntary curative powers for the dissemination of which among the afflicted they are the divinely-appointed agents! I am glad to note the acknowledgment made before this Medical Congress, that the investigation of new methods is necessary at the present day, and trust the

A Prophetic Dream.

inquiry will be pushed at once and on every hand for

the public good."

THE VISION THAT CAME TO LINCOLN BEFORE

HIS ASSASSINATION. There were only two or three listeners. Mr. There were only two or three listeners. Mr. Lincoln was in a melancholy, meditative mood, and had been silent for some time. Mrs. Lincoln, who was present, rallied him on his solemn visage and want of spirit. This seemed to arouse him, and, without seeming to notice her sally, he said, in slow and measured tones: "It seems strange how much there is in the Bible about dreams. There are, I think, some sixteen chapters in the Old Testament, and four or five in the New, in which dreams are mentioned; and there are many other passages scattered and there are many other passages scattered throughout the book which refer to visions. If we believe the Bible, we must accept the fact that in the old days God and his angels came to men in their sleep and made themselves known in dreams. Nowadays, dreams are regarded as very foolish, and are seldom told, except by old women and by young men and maidens in love."

Mrs. Lincoln here remarked: "Why, you look dreadfully solemn; do you believe in

"I can't say that I do," returned Mr. Lincoln,
"but I had one the other night which has
haunted me ever since. After it occurred the
first time, I opened the Bible. Strange as it may appear, it was at the twenty-fifth chapter of Genesis, which relates to the wonderful dream Jacob had. I turned to other passages, and seemed to encounter a dream or a vision wherever I looked. I kept on turning the leaves of the old book, and everywhere my eye fell upon passages recording matters strangely in keeping with my own thoughts—supernatural visitations, dreams, visions, etc.

tions, dreams, visions, etc.

He now looked so serious and disturbed that

He now looked so serious and disturbed that Mrs. Lincoln exclaimed: "You frighten me! What is the matter?"

"I am afraid," said Mr. Lincoln, observing the effect his words had upon his wife, "that I have done wrong to mention the subject at all; but somehow the thing has got possession of me, and, like Banquo's ghost, it will not down."

This only inflamed Mrs. Lincoln's curiosity the more, and while bravely disclaiming any belief in dreams she strongly urged him to tell the dream which seemed to have such a hold upon him, being seconded in this by another listener. Mr. Lincoln hesitated, but at length commenced very deliberately, his brow overcast with a shade of melancholy.

"About ten days ago," said he, "I retired very late. I had been up waiting for important dispatches from the front. I could not

ant dispatches from the front. I could not have been long in bed when I fell into a slumhave been long in bed when I fell into a sumber, for I was weary. I soon began to dream. There seemed to be a death-like stillness about me. Then I heard subdued sobs, as if a number of people were weeping. I thought I left my bed and wandered down stairs. There the silence was broken by the same pitiful sobbing, but the mourners were invisible. I went from room to room. No living person was in sight, but the same mournful sounds of distress met. room to room. No living person was in sight, but the same mournful sounds of distress met me as I passed along. It was light in all the rooms; every object was familiar to me, but where were all the people who were grieving as if their hearts would break? I was puzzled and alarmed. What could be the meaning of all this? Determined to find the cause of a state of things so mysterious and so shocking. I kept on until I arrived at the 'end room,' which I entered. There I met with a sickenling surprise. Before me was a catafalone on which rested a corpse wrapped in funeral vest-ments. Around it were stationed soldiers, who were acting as guards; and there was a throng were acting as guards; and there was a throng of people, some gazing mournfully upon the corpse, whose face was covered; others weeping pitifully. 'Who is dead in the White House?' I demanded of one of the soldiers. 'The president,' was his answer. 'He was killed by an assassin!' Then came a loud burst of grief from the crowd, which awoke me from my dream. I slept no more that night; and although it was only a dream, I have been strangely annoyed by it ever since."

"That is horrid!" said Mrs. Lincoln. "I wish you had not told it. I am glad I do n't believe in dreams, or I should be in terror from this time forth."

"Well," responded Mr. Lincoln, thoughtfully, "it is only a dream, Mary. Let us say, no more

"it is only a dream, Mary. Let us say no more about it, and try to forget all about it."—Ward H. Lamon, in Philadelphia Times.

A traveler in Persia relates that while on a visit to a judge a man was brought in who stoutly denied the offence with which he was stoutly denied the offence with which he was charged. The judge fixed his eyes on the prisoner, who had stretched forward one of his fingers, and exclaimed: "You are guilty!" "Hy thy venerable head I vow I am not guilty!" protested the accused, now raising two fingers. This process was continued until he at last stretched out five fingers of each hand, when the magistrate remarked: "Good, let him go! he is innocent." The traveler learned afterward that by raising his finger the prisoner meant the judge to understand that he offered one tonan (about 10s.) for his release, and had been compelled to raise the amount by successive bids to ten tonans (£5) in order to satisfy ive bids to ten tonans (£5) in order to satisfy the demands of Persian justice,

Little Tommy Ray had quarreled with his sister, and would not kiss and be friends. His sunt said i Oh, do n't you remember what papa read at family prayers this morning, that we were to forgive seventy times seven ?!!!! Yes,!! replied Tommy, !! but I flob eriarly noticed it was to your brother, not sister !" "A man may do without "She" if he has " Ben Hur."

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Omro, Wis., Sept. 1st., 1871. The Wisconsin State Association of Spiritualists

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the varied shades of opinion to which correspondences are utterance.

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

Volume Sixty-Two.

Another volume-the sixty-second-of the BANNEH opens with the present number. These new volumes seem to be coming along thicker and faster, as time speeds on its course; but it is a supreme satisfaction to reflect that age implies increasing maturity, and contains the promise of a larger wisdom. The constant readers of the Bannen are best able to testify of the truth of this implication in its own case. It certainly has labored and never fainted in the cause for which it was launched on the waters of journalism. From the first day of its existence it has striven to be loyal to the commission with which it was entrusted by the invisibles. It has aimed at but one object, and that was the demonstration and dissemination of the truth of spirit-communion. With this great revelation it knew would surely come into men's minds a host of other vital truths to which they were before closed. While others have straved away to start personal philosophies, the BANNER has held fixedly to this single, central verity.

And so it has subserved the purpose for which it was called into being with far greater success than if it had been led away by some vague ambition of its own nourishing. Of the value and extent of its service in the field to which it was called it has no desire to speak; they are best known to others, those who for so many years have been its readers and its friends. Nevertheless it cannot forget that it has borne an active part in the great work, revolutionary in the best sense, which has been going forward since the last half of this century began. It has seen the grain of mustard seed grow into the spreading tree, wherein the fowls of the air find lodgment and shelter. It has witnessed the increase of one man to a thousand. It has lived to note the spread of this deepest and dearest of all truths from the humble cot of its origin to the halls of large cities, the cabinets of crowned heads, and the retiring-rooms of Presidents. This alone is proof of the vitality of a truth which more than any ever given to man has been subjected to a storm of denunciation and ridicule. What the human heart instinctively accepts, that it is safe to experience in diplomacy, nor did he give any · Acknowledge to be true and good.

In these latter days the press is an individual power. It may not supplant other influences supposed to be established, and really does not seek to: yet it possesses the elements of influence known to but few other recognized agencles in modern social life. It is for this reason that it needs to exercise all the more care over its utterances. Because it is so powerful in its first impressions, that surely is the last excuse to be offered for its indifference to truth and general irresponsibility of assertion. Least of all is it any excuse for the outright abuse of its conceded power by the free use of vituperation. by ambitious designing, or by the ridicule of that which to others is still sacred. The greater the responsibility of a journal, the greater the care with which its service should be conductod. Such, at least, has been the spirit in which the Bannen has gone forward in its appointed work from the date of its first utterances to the public. And so it will continue to the end. It rejoices sincerely that it has lived to see what it does see as the result of the dissemination of the newly revealed truths which are more and more illuminating the world. And it wil go on working for their further dissemination as long as its services shall bellound acceptable.

33 The sketch of mediumistic experiences. from the pen of the late Thomas R. Hazard. which will be found on our second page, should

The Correct Shakspeare Theory. The renewed attempt to unseat Shakspeare

from the throne he has so long occupied among the world's immortals is to be regarded as much in the light of personal ambition as anything else. If it were good healthy criticism only, that would be one thing; but we cannot see that at best, and if it proved successful, it accomplishes anything for truth or for literature that is to redound to the benefit of either, while it does serve to magnify temporarily the fame of one who evidently counts on achieving a liberal share of it as an iconoclast instead of a this late day. In order to overturn what is the transfer the authorship of his marvelous plays to other hands, it is found necessary to invent a cipher that shall work just as its author would on the pages of the poet by the deliberate purpose of the contemporary on whom it is designed to confer the credit of the plays. Every one will say that such testimony is too

forced to possess any intrinsic value. First and worst of all, it is assumed that such unparalleled products of the human mind may be the result of a calculation that is almost purely mechanical, instead of being, as they must be, the by mortal faculties. This is the vital considermate of the plays of Shakspeare. He who is ual body is the body that is raised up. content to fancy that they were composed on so low a plane as that in which a personal secret only could be concealed, is prepared to oak in the acorn about to become another oak; credit them with being not much greater than ingenious inventions, worked out with intent to create a puzzle that could not serve any known purpose during the life of the author. However ingenious the reputed discoverer of this new cipher may be thought, he certainly has not begun to touch the height and depth. the glory and grandeur of a body of plays in rection. He asserted that man is essentially a which no puzzle can be more profound than that they were the emanations of the human mind as they exist.

We cannot but look upon this whole business of seeking to dethrone imperial Shakspeare as puerile and petty, wholly unworthy of the lofty spirit of the productions with whose auis known of his personality, thus leaving the widest possible margin for petty critics to slander and desecrate his memory, it ought to be sufficient to know that he was praised to the skies by so thorough a scholar and so noble a poet and playwright as Ben Jonson, who was his devoted personal friend, and who enjoys the form is no more affected by the dissipation or credit of having been one of the three who were out on that last traditional over-night is by the wearing out of his clothes. debauch in the fields for which Shakspeare is believed to have paid the forfeit of his life. But allowing that he was not known to be learned in the law, in history, in geography-or even that he was but a limited traveler-it is by no means impossible that he should have been able to equip his mind with terms which implied knowledge enough of each to enable him to employ them in the free and large way he has done, and to make their meaning as impressive as was necessary to serve his

turn. Phenomenal as the thirty-six plays credited to Shakspeare's authorship are admitted to be, it is vastly easier to believe them to have been the result of the largest measure of pure inspiration, composed by him as a rarely favored impressional medium, than to accept the labored theory put forward by Mr. Ignatius Donnelly in respect to their paternity. There is altogether too much to be taken on trust in order to transfer them to the credit of Francis Bacon. The entire case, as presented by him, is a madeup one. As one of the many persons who have expressed their views in the course of this controversy remarks: Ciphers are like figuresthey can "prevaricate" with almost mathematical precision; the slightest flaw may invalidate them; a cipher is often the accident of an accident; and he refers, by way of illustration, to the discovery of a cipher in Shakspeare's old folio that made the poet confess he stole his plays from a contemporary author, a clergyman, whom he killed and buried under

It is by the cipher system alone that Shakspeare is to be displaced as the author of the the "bard of Avon" a thief, a sot, an illiterate clod, and all that sort of thing, will not strengthen the cipher nor do any credit to those who indulge in such abuse.

Mr. Allen Thorndike Rice, the editor of the North American Review, admits in a published interview that the theories put forward in this fresh controversy are ingenious, yet he adds, one might doubt, by similar arguments, the fact that Abraham Lincoln is entitled to be regarded as among the greatest statesmen of his age. He was a flatboatman, a village champion wrestler, a country lawyer, a small store-keeper's clerk. He had no thorough education, no premonitory symptoms of being capable of such eloquence as he exhibited at Gettysburg. Yet we do know that he excelled all his contemporaries in statesmanship and diplomacy, and made the most classic American speech of his age." The fatal mistake made by these superserviceable critics is in assuming that the day of inspiration is over and gone, and, as Theodore Parker felicitously expressed it, that the divine spirit and creator has hidden himself up in a corner. The best educated men are very far from being men of the fullest inspiration. Edward Everett is reported to have expressed to Abraham Lincoln at Gettysburg his unaffected apprehension that the latter had not properly prepared himself for so great an occasion. The brief but immortal speech of the latter was the silencing reply.

ter of Shakspeare, that we now comment on this current controversy. The poet doubtless had many of the weaknesses that are incident to humanity. As for Bacon, we all know of a certainty that he possessed them in full measure. But we desire to approach the subject on its purely inspirational side, which was clearly the commanding one. Years ago, when the Bacon-Shakspeare controversy was started up in the public press, we improved the occasion to inquire through the mediumship of Mrs/J. H. Conant, of the BANNER circle, whether Shakspeare was or was not his own author. The answer given was that he was the writer of these plays to a greater extent than any other be every one into whose hands the The age in which he lived was one in which a

It is with no purpose of discussing the Don-

nelly cipher theory, much less of attempting to

answer the low personal attacks on the charac-

men. The three great events had occurred in | rises as in the case of the acorn and oak. When only calculated to strengthen this belief.

The True Doctrine to Preach.

If one will stop to notice it, it will be discovered that while the orthodox pulpits are discussing more frequently than ever the future commentator. The hope of fresh distinction in life, they are taking a different way from what the latter rôle is become very faint indeed at | was their custom in former days, and are steadily coming over to the ground of Spiritualism. fixed tradition in regard to Shakspeare, and The latest pulpit discourse of this character which has specially attracted our gratified attention was one delivered in Brooklyn, N. Y. by Rev. Mr. Bradnack, based on the familiar have it work, and then to assume that it exists | inquiry of Job: "If a man die, shall he live again?" The preacher said we had enough of gloom and sadness connected with our life here on earth, and therefore needed to be cheered with the prospect of another life. He thought that the belief that death does not end all is calculated to comfort and sustain us, particularly in the loss of friends. The returning spring and the renewal of the flowers suggest a continuous life and an everlasting spring, with fruit of the highest inspiration ever received flowers that never wither. He believed the resurrection took place at death; that the spiration in making up any just and adequate esti- itual body aiready exists; and that this spirit-

He instanced the numerous analogies in vegetable and animal life to substantiate it; the the butterfly emerging from the chrysalis. In the case of the latter, he said that at a certain members of the winged insect may be seen-two bodies in one; one fed through the agency of the other, but not identical with it. He pronounced it nature's own gospel of the resurspirit. He does not merely have a spirit : he is a spirit, and every distinctive human quality he possesses is spiritual. To reverse the proposition, a spirit is a man, a human being, and there are no human beings who are not spirits. Instead of man being a material being, having a spirit, it is just the reverse, he said: he is a thorship he has always been credited. If little | spiritual being, and has a material body; and when he dies the man departs, and leaves his material body behind him; its organization falls asunder, the substances composing it are dissipated, and the whole form disappears, but the man himself is not touched by it; he still retains his distinct personality. His human dissolution of the material body than the body

> which no man could number. These, said the preacher, were not merely vital sparks; they were men and women, who had lived and la-So he held that death is only the completion of the first grand step in life, for it is the gate to life eternal. Instead, therefore, of shrinking from it as a dire enemy, we ought to recognize it as our great deliverer and best friend. Death, he eloquently continued, is the withdrawal of steps out of this world into the spiritual world. If we look at the body alone, and mistake that for the man himself-as most persons practically do-the change is indeed terrible. There lies the form we have loved, cold, motionless. dead. The red current of life that flowed through artery and vein has become like a standing pool, no eve to see, no ear to hear, no heart to love. The arm has lost its power, the hand its cunning. The feet will no more run on errands of duty and love, and soon the very form decays and disappears, mingles with the elements and is lost. How terrible the fate if that body was the man himself! But if we regard the spirit as the real man, there is no loss of being or form or consciousness. There is then no death. A new, another, an eternal life has commenced.

Our preacher said that man cannot enter into full consciousness of the perfection of the spiritual world until the proper spiritual organization has been formed in the material body. So. too, the bird cannot enter into its new world plays. No other plea will be admitted. Calling until it breaks its shell and escapes from it. Neither can man rise into the spiritual world until he throws off the material body, and thus breaks down the partition walls which separated him from it. It requires a spiritual world to satisfy all the demands of our spiritual faculties. Hence death is not a curse, but a blessing. It deprives us of no good; it introduces us to innumerable and inconceivable delights. Let us, then, thank God for it, and prepare for its coming. One says sadly: "I must die, and be laid in the graveyard, and that is what I do not like to think of." It is all a mistake. It is true that the body dies, but the being, the individual, does not die. A person's body will be laid away in the grave out of sight, but he'himself will be awake, alive, more alive than he is now, and living a truer, a more perfect, a spir-

The speaker proceeded: there is no break in the continuity of life; no long and dreary sleep; no waiting for a future and far-off resurrection; no future use of this lame, blind, deaf, alling, sick and worn-out body after it is laid away in the grave; no conceivable use in preserving it by embalming, or putting it in a stone sarcophagus, or metal casket, or a closed tomb. It is only the soldier's tent; his campaign is over; he is at home; and the sooner it is made over into some new and valuable thing, the better. It is but the emigrant's wagon; he has reached his destination; the wagon has served his purpose, but its journeys have come to an end; knock it to pieces, and turn its material to good account. The resurrection is accomplished when life is ended; and the soul and the breath leave the body forever at the same moment, and thank God it is so. Thank God that your mind is not to be fettered always by an easily wearled brain, nor your heart checked in its aspirations by a body

gross and sensual and earthy. Then, asked he, what is death? and he quotes the apostle for his answer. Absence from the body, therefore, he infers, does not destroy the identity or the consciousness of the man; but the preservation of our consciousness and human form, and even of our individual human forms. The man whose body is dead must still remain a man. Man must consequently possess two bodies: one the material, which dies, and etch of mediumistic experiences, of the late Thomas R. Harard, found on our second page, should gences in spirit-land to the people of earth. The natural body is dead because done with; friends of liberty of conseignes throughout the gences in spirit-land to the people of earth. The age in which he lived was one in which a and up from the seed husk, or body, the living Union will speak out in requiremental body is dead in a future insue. Meanwhile we nope the dead in a future insue. Meanwhile we nope the late Dr. John H. The age in which he lived was one in which a and up from the seed husk, or body, the living Union will speak out in requiremental body is dead in a future insue. Meanwhile we nope the dead in a future insue. Meanwhile we nope the dead in a future insue. Meanwhile we nope the dead in a future insue. Meanwhile we nope the dead in a future insue. Meanwhile we nope the late Dr. John H. The age in which he lived was one in which a and up from the seed husk, or body, the living Union will peak out in requirement have intended in a future insue. Meanwhile we nope the late Dr. John H. The age in which he lived was one in which a and up from the seed husk, or body, the living Union will peak out in requirement in the seed husk, or body, the living Union will peak out in requirement in the seed husk, or body, the living Union will peak out in requirement in the seed husk, or body, the living Union will peak out in requirement in the seed husk, or body, the living Union will peak out in requirement in the seed husk, or body the living Union will peak out in requirement in the seed husk, or body the living Union will peak out in requirement in the seed husk, or body the living Union will peak out in requirement in the seed husk, or body the living Union will be seed husk, or body the living Union will be seed husk, or body the living Union will be seed husk or body the living Union will be seed husk or body the living Union will be seed husk or body the living Union will be seed husk or body the living Uni

modern history that signalized the dawn of a the husk of the grain dies, the germ of new life new day for the human race. The sum and has sprouted forth; and when the natural body substance of it all is that Shakspeare was a me- of the man dies, the spiritual being is released dium, whose rare combination of faculties the from it and ascends. Man must be born that higher intelligences were able to inspire. That he may die, and be born and die in order that little or nothing is personally known of him is he may rise a spiritual, immortal being and life. Man's spirit rises from the dead body; its ascent from the body is the cause and sign of death. The apostle does not speak of the resurrection of the dead body, but the resurrection of the living man from the dead body. The death of the body is not the death of the man; the dead are raised, not shall be; the resurrection of the dead is a fact now taking place. It is folly to presume that spirits are enjoying only half of their existence, and pining for and anticipating a reunion with their old worn-out earthly body, which they rejoice to cast away.

> Working-Girls and their Rights. A Chicago clergyman has been forced to resign for of-fending some of his rich pew-holders by preaching too plainly against the wickedness of grinding down the work-ing-girls by long hours and semi-starvation pay. What these men wanted to hear about was the sins of people who lived a couple of thousand years ago or more, or the dread-ful fate awaiting those who do not believe as they do to-day.

So says a daily contemporary of this city, and its editorial criticism is well-pointed and in the direction of justice in the broadest acceptation of that term. It gives us pleasure to see that organized and practical efforts are making to present before the popular comprehension the state and condition of the working-girls of our great metropolitan centres, and to form some sort of rallying points around which their friends and themselves can gather in defense of their rights, few enough at best, which are being daily threatened with contraction and subversion under the combined untoward influence of an overplus of population and the increasstage the chrysalis may be opened, and the ingly bold and shameless demands of mercantile cupidity.

The Globe of this city states that Charlotte Smith, of Washington, D. C., is now in Boston, and is using her powers as an organizer for the benefit of her sister women. In an interview with this lady had by a representative of that paper, the following points (somewhat condensed in this account) were set forth: The Woman's League of Washington celebrated its fifth anniversary on the 10th of the present month; it owed its inception to the discharge. for political purposes, of two hundred and fifty women from the Interior Department, which resulted in an indignation meeting under the conductorship of Mrs. Smith, and the reinstatement of the women who had been removed. From this, as a starting point, the movement grew to its present encouraging proportions.

The Knights of Labor have-while doubting the practicability of the step at first-reached the conclusion that useful allies can be found in the working-women of this country, and John saw in the spiritual world a multitude have encouraged the formation of female assemblies, with excellent results.

Asked as to her views regarding the Knights of Labor, and the present condition of that orbored, and struggled and died, upon this earth. | der, she is reported to have replied that no signs of disintegration existed therein except the first little round in life; nay, rather, it is | those consequent upon enormous development: "The organization has outgrown a single man's capacity to control it. I believe each State should have its own official head and executive board. There is a younger generation of men growing up who are ambitious to figure as leadthe man from the material body; the body is ers in the struggle for industrial freedom, and cast aside; he deserts it; and by this act he openings should be created for them in which to give scope to their individualities."

She said the movement she represented, and whose interests she had come to Boston to ad- stated that it was of a private nature, and did vance—in which work she was promised the not concern the world; but we are informed support of the Knights of Labor-was willing to that the quiet talks may be continued from proceed in harmony with that of Woman Suf- time to time at our Tuesday seance, as Father frage, but she regarded the question of industry | Pierpont may decide. as above that of Suffrage.

sketch was declared by Mrs. Smith to be liam Fletcher and other friends, to beautify "stronger and better organized than any other woman's labor organization in this country. It has branches in almost every State."

The subjoined paragraphs comprehensively set forth the working plans of the movement: "Just how does the League go to work to help wo

men who are in want?" "After much study, observation and experience we have found no better means of assisting women and girls who are obliged to earn their bread than by association, combining influence, money expended for information, and spreading facts before the public. appeals to those who, blessed with wealth, have lapsed into self indulgence and neglected the suffering humanity around them; pointing out to the bread-winners how they can earn more bread, in time perhaps secure a little saving and lessen their hours of toll; cheering and encouraging the desponding : and above all, demanding an equality for women in all industrial pursuits, with an equal wage for equal work."

In addition to the above evidence that the working-women of the nation are awaking to the necessity of definite action toward self-protection within the law, it is pertinent to note the following (from the Herald) as proof that ground has already been broken, in this direction, in the old Bay State:

"A joint meeting of the executive board and the woman's commission of district 30, Knights of Labor, was held recently at 595 Washington street, D. A. 30 headquarters, for the purpose of formulating a method of thoroughly organizing the working-women of Massachusetts. It was decided to investigate all cases of ill treatment of working-women which might be brought to the notice of the women's commission. The commission states that all complaints of women of ill treatment by their employers will receive prompt attention, if the statement of their trouble is sent to P. O. Box 2381, Boston."

"God-in-the-Constitution."

It is a fact in all history that religion, whether from Rome or Geneva, instinctively clutches at the reins of political power whenever a chance appears to offer. We have no desire to ridicule what any number of men may conscientiously believe to be holy and true; or to deny their right, through principles of moral sussion, to convince others of the justice of their position; but we do emphatically protest against movements on their part intended to call in the arm of the law to assist them in the work; and hence utter the present warning.

We have recorded in another part of this issue the accusations now being leveled at the church party in Mexico as seeking to subvert religious liberty in our sister republic; and justice to the people demands that we note the fact that certain Protestants are already plotting to overturn the same sort of liberty in the United States. The God-in-the-Constitution zealots are already on the move for the fall campaign; identity necessitates the preservation of the they are putting out their circulars multitudinously among clergymen, editors, merchants, political strikers, and wherever they think any result can be hoped for which will benefit their reprehensible plot.

already-after several efforts in the past to project an endorsement of their peculiar belief upon the fundamental law of the land-been repeatedly forced to seek safety from an outraged public opinion by a retreat into merited obscurity; and now that they are showing front again, we trust that under the unqualified reprobation of all true men, a recourse to the same inglorious tactics may be forced upon them.

Abuse of the Insane.

The New York State Board of Charities. having investigated the condition of the imposing insane asylum on Ward's Island, in the East River-a building that attracts the instant attention of every voyager through that part of Long Island Sound-have reported in reference to the charges of mismanagement and cruelty brought against its managers, that the evidence fully sustains the charges: "It is not difficult "-says this report-"to imagine the general condition, with patients huddled together, many of them without sufficient air space, in associate dormitories, and most of them deprived of day rooms, which have been filled with beds, and confined to long wards as cheerless and comfortless as are these miserable masses of humanity which crowd them."

"The day attendants," it goes on to say, compelled to pass fifteen working hours in these repulsive places, and in the arduous duties of restraining and quieting the excitements which are responsive to such environments, are at night compelled to sleep two or three or six and seven in small and uncomfortable rooms. In this condition violent wards must become more disturbed, and filthy wards more disgusting, and the entire asylum well nigh demoralized, even with the best material for educated attendants. But the worst effect is that, while the salaries of these officers are not relatively low, the general situation repels not only the best but even ordinarily good men, who would otherwise become applicants for their position; and attracts such as have no due appreciation and perhaps not even a dull apprehension of the depressing and disturbing influences to be overcome."

This is the picture of one of the largest insane asylums in the country. What must the rest be? The committee consider that changes of a radical character in the management of the institution are necessary. We should think so !

Re-opening of the Banner Free Circle Meetings.

On the afternoon of Tuesday, Sept. 13th, the Free Circle Room in the BANNER OF LIGHT building was the scene of an interesting service. marking the commencement of the exercises at this place for the fall, winter and spring season of 1887-8.

Lewis B. Wilson, the efficient chairman, was at his post, and Miss M. T. Shelhamer. controlled by her guides, pertinently answered many questions of a diversified and practical character, all which replies were taken down perbatim by Miss Emily Chace, and will appear in due season in the Message Department, regularly printed on our sixth page.

At the close of his replies to questions, the spirit proceeded to hold what he called a private talk with the friends present, during which he took occasion to describe certain spirits who were in attendance, and to give brief communications from these spirits to their friends. This concluding feature of the séance will not appear in print, as the controlling intelligence

An organ voluntary by Mr. O. Fuller, and a The Woman's League referred to in this choice collection of floral tributes from J. Wilthe circle-room table, also contributed their part to make the occasion a pleasant and spiritually profitable one.

These meetings will be continued during the season, on Tuesday and Thursday afternoons of each week: On the former, questions will be answered by the controls of Miss Shelhamer, on the latter individual spirit messages will be given through the medial instrumentality of John William Fletcher.

'Light" on the Seybert Commission. Our London contemporary, Light, introduces passage from Mrs. E. Hardinge Britten's letter (published in the BANNER of LIGHT last week) in reply to Moncure Conway's bitter and bigoted thrust at Spiritualism, with the following pertinent sentences:

"Mrs. E. Hardinge Britten has addressed to the Manchester Guardian a letter in reply to Mr. Moncure Conway's remarks on Spiritualism apropos of the Savhart Commission's Praliminary Report. She has little difficulty in exposing the exposer; but the fact remains that any stuff is good enough to be accepted against an unpopular belief while the most conclusive facts are ignored and passed by as worthless. The nore the Report is studied, the more worthless and flimsy does it appear. We do not allege misrepresentation; but we do say that persons of the mental type of those that compose the Seybert Commission are unfit to pronounce an opinion on Spiritualism by reason of their lack of elementary acquaintance with the subject. They know nothing about it, and should decline to stuitify themselves by meddling with it. There is too much cause to say, in the case of the Hevbert Commission, that the members have qualified themselves in a way that is decidedly questionable to claim the money left by Mr. Seybert."

Following the above in the columns of Light, is a letter from U. C. Massey, addressed to and first published in the Manchester Guardian, in which, after remarking that from Mrs. Britten's letter he gathers that Mr. Conway has been repeating "the absurd myth of Zöllner's insanity." he says :

"I have been a student of the principles of evidence and of their practical application for some five and twenty years, and I confidently declare that if Mr. Conway is satisfied with the so-called evidence of Zöllner's insanity, he is singularly ill-qualified to preach against credulity, superstition, or myth of any kind. For if he can believe that upon the grounds alleged by his American authority, he ought to believe anything, and his belief or disbellef can only be determined by his prejudices."

We are informed that Mr. C. D. Cowan's development séances are proving very satisfactory to those who attend them; also, that the seances for full-form materialization, held by Mrs. Cowan, are equally satisfactory to the intelligent and orderly class of persons who avail themselves of the opportunity of witnessing the phenomena under exceptionally fine conditions. As will be seen in the advertisment on our fifth page, Mr. and Mrs. C. are now contrally located near Hotel Pelham.

The Cincinnati Walf Movement

Is a worthy one, and should become an established fact. What on earth is more commendable than to rescue from destruction, mentally and morally, the little neglected waifs of a great city? This Mrs. Hattie D. Mackenzie, of Cincinnati, is endeavoring to do. Our spirit friends and ourselves endorse this movement of that philanthropic lady. Such an institution is already in successful existence in London, and is well patronized by the liberal-minded in England. Why should not such an institution -or a number of them-be established in this country, as Mrs. Mackenzie is endeavoring to put in practical operation? Sufficient funds are all that is required. The Banner's call for aid has been responded to thus far liberally; but we hope to increase the donation fourfold. Any sum, no matter how small, will be gratefully received.

Previously acknowledged. \$177,40
Esther Dille, in memory of John F. Dille 20,00
C. T. C 1,00
L. M. S 1,00

[The Postoflice address of Mrs. Mackenzie is 114 Broadway, Cincinnati, O.]

Spiritualism in New South Wales.

A Sydney, N. S. W., correspondent of The Harbinger of Light (August) writes that the meetings of the Association of Spiritualists are well attended; numerous inquiries are received from town and country, and an earnest and growing desire is manifested by the people to learn of Spiritualism:

" Mr. E. C. Haviland has been elected as Conductor of the Association. He is an acquisition to the cause of Spiritualism, is a thoroughly earnest worker, and by his able lectures and gratuitous distribution of tracts is helping the good cause along. Mr. Robert White has given able and forcible addresses on Spiritualism. A debate will shortly take place between that gentleman and Mr. Powell (Materialist). Proposition: 'The Phenomena of Modern Spiritualism are well supported by Authenticated Facts."

Religious Fight in Mexico.

The political fight between the Liberal and Clerical parties in Mexico is becoming animated, the Maximilian incident serving as an additional provocation to bitter attacks in the press of the capital and interior. The Monitor Republicano has a remarkable leading article devoted to alleged plots of the clergymen against Republican institutions. It says that there appears to be a well formed plan to destroy in Mexico the precious achievement of religious liberty, and charges that the higher as well as the lower class of the clergy is constantly preaching a crusade against religious tolerance, as enjoined by the constitution of the country.

Rev. Samuel Watson,

Who bears witness on our first page to the remarkable powers of Mrs. Thayer, speaks as follows regarding the Mount Pleasant camp:

"I have just returned from the Mount Pleasant Park Camp Meeting, near Olinton, Ia. I was there at the first meeting, four years since. I could scarcely realize the vast improvement made. A gentleman told me he had counted ninety-two tents and twentyfive cottages; some of these latter are two stories high, containing several rooms.

The meeting was a grand success in every respect. Everything moved harmoniously, and the time was improved to the best advantage."

Ground was broken last week in Amesbury whereon to erect a suitable building for an Old Ladies' Home, which is to stand on the same lot where stood the house in which we were born, and adjoining the building in which Dr. Josiah Bartlett (one of the signers of the Declaration of American Independence) first saw the light. The house is to be of brick, at an estimated cost of seven thousand dollars. It is intended to be ready for occupancy about April 1st. The funds of the Association are enough to put it, we understand, in running condition, and it is to be hoped that the benevolently disposed people of Amesbury and vicin! ity will aid with their means in carrying on the good work.

MRS. ADA FOYE, whose long service as a test medium and lecturer during the early period of her development in this city-but for many past years in California—has caused her name to be known and her gifts to be appreciated by thousands, having been fully restored to health, is now filling an engagement in Chicago (as noted by a correspondent on the eighth page), at the close of which she proposes making a tour of all the Eastern States, and holds herself in readiness to lecture and give tests in public, in which direction she has no superior and but few equals. Arrangements can be made for her services by addressing her at P. O. Box 517, Chicago, Ill.

J. J. Morse commenced his second engagement with the Temple Society of San Francisco, Cal., Sept. 4th-the engagement being for an indefinite time, and its continuation left at the option of the medium-speaker him-

In answer to the query of a correspondent, we repeat what we have said before, namely, that Modern Spiritualism is too great and good to quarrel over. The field is too broad to be narrowed by selfishness and disputation.

Dr. J. A. Shelhamer, after a summer tour in Maine in which business and pleasure were equitably combined, has returned to Boston, and can be found at his office, Room 5, 81 Bosworth street.

THE SPIRIT MESSAGE DEPARTMENT CONtains a number of strongly indvidualized communications from revenant intelligences; Father Pierpont and Austin Kent give their views on reembodiment, etc.

The Golden Gate informs a correspondent that Mrs. Francis, of San Francisco, "will hold a slate before him, with a bit of pencil thereon, and he can see the pencil writing without the aid of mortal hands."

Among the good things which the BAN-NEB will contain next week may be noted interesting letters from Sue J. Finck (of Texas) and Mrs. H. S. Lake.

Mrs. Carrie Welch, magnetic healer, has returned from Saratoga to her residence, Hotel Olyde, Isabella street (just off Columbus Avenue), Boston.

E. GERTRUDE BERRY holds her first scance of the season Sunday evening, Sept. 18th, at her home, 55 Rutland street.

The able and efficient management of the Banner of Light has been fortunate in securing the services of John William Fletcher as a trance and test medium every Thursday afternoon until further notice. Personally we Children (1977) and the description of the transfer of the tra

Boston Spiritual Temple at Berkeley Hall.

This Society will commence its lecture season Sunday, Oct. 2d, under very favorable auspices. Mrs. R. Shepard Lillie, inspirational speaker, whose services with the Berkeley Hall people last year were so much appreciated, will speak to the Bociety during October, January, February and April; Mrs. A. H. (Colby) Luther during November and March; Mrs. H. S. Lake has been engaged for December. This array of talent will warrant the prediction of full audiences each Babbath.

The officers of last year have been reflected, with an addition of one new office, that of Corresponding Becretary, to be filled by Mrs. Mary F. Lovering.

The New York College of Magnetics.

Dr. Babbitt's College of Magnetics, located at 39 West 27th street, New York, and chartered under the laws of that State, is an effort to bring all the finer, grander forces of nature to an exact science and to contribute to human upbuilding by methods more safe, enduring and effective than those now in use. We learn that the institution has commenced under good auspices, and that its fall term will begin on Oct. 11th. Its diploma conveys the title of D. M., or Doctor of Magnetics. Its course includes Vital and Ferro Magnetism, Electricity, Mind Cure, Magnetic Massage, Sun Healing, and the general Philosophy and application of all fine forces. For circulars send to E. D. Babbitt, M. D., Dean, as above.

Thomas Gales Forster's New Book.

Thomas Gales Forster's "Unanswerable Logic receives an appreciative notice in The Harbinger of Light, Melbourne, Australia, for August, a full page being occupied with editorial remarks and quotations from that masterly work. "Mr. Forster, besides be ing a sensitive," says the writer, " was a man of education and refinement, which enabled him to express the ideas impressed upon him by his angel-guides in polished form and scholarly style, combined with scientific acumen; and in this consists their peculiar value, that they appeal to both the intellectual and spiritual faculties of the reader with equal force."

Meetings in Cleveland, O.

Our well-known Lyceum worker, Thomas Lees, of Cleveland, has arranged for a course of Sunday evening lectures in that city, beginning in October. He hopes to interest and instruct the citizens of that city by enabling them to hear some of the prominent exponents of Modern Spiritualism. Mr. Charles Dawbarn, of New York, will lecture Nov. 20th and 27th for Mr. Lees, and if desired could give Sunday, Nov. 13th, and week-day evening lectures up to the conclusion of his Cleveland engagement, to any societies wishing his services, and convenient to that city. Mr. Dawbarn's address is 463 West 231 street, New York City.

C. E. Watkins.

So well known throughout the country by his medial specialty of independent slate-writing, is now in Boston, and will remain here for a short period. His residence will hereafter be announced in the BANNER; friends in this city desiring information concerning his address, can for the present be accommodated by applying at this office.

THE THEOSOPHIST for August, just received, contains anarrative of occult science in the sixteenth century, entitled "Suggestion," translated from L'Aurore. An article upon "Magnetizers and the Magnetized," by A. Sankariat, imparts new thoughts on the matters considered. Mr. Olcott reports interviews held by him with witnesses of the burial for six weeks of a Dekkant Sadhu, who had thrown himself into a state of Samadhi, and his subsequent disinterment and restoration to life and consciousness. This remarkable case, which was first made known in M'Gregor's "History of the Sikhs," (1846) and Os-borne's "Camp and Court of Ranjit Singh," is said to be well authenticated by witnesses of perfect reliability. The account Mr. Olcott gives was told him by a venerable teacher of the Sikh Scriptures, in the Government College at Lahore, who witnessed the burial, restoration, etc. Adyar, Madras. Boston: For sale by Colby & Rich.

Mr. and Mrs. Charles W. Hidden celebrated the fifth anniversary of their marriage at their residence on Purchase street last Friday evening .- New buruport (Mass.) News.

Miss H. A. Sloan, magnetic physician, 171 Tremont street, will be absent from Boston for about three weeks. Chasm, N. Y.

We received a pleasant call recently from Mr W. B. Fricke, of Cape Town, South Africa, who had just reached this city from New York.

The following wonderful cure of obesity is reported to us. The gentleman's own words give the best testimony: "I take pleasure in stating that after suffer-

ing from obesity for some time I have been relleved and my general health restored by Dr. J. R. Cooke, 603 Tremont street, Boston. He has reduced my weight seventy pounds while treating me, and no amount of money would induce me to be placed as I was when I first went to him. My address can be furnished upon application at this office or to Dr. Cocke. Any communication from parties afflicted in the same manner will be cheerfully answered by the Doctor or myself. Or if any one wishes to verify the truth of this statement, I am at his disposal."

Such a cure as the above beautifully demonstrates the work that can be done by a medical clairvovant.

Wanted-A copy each of "Art Magic" and "Ghost Land," either in cloth or paper covers. Address, with price for same, or any Occult work which you would like to dispose of. A. B. Kendall, 120 Tremont street, Room 55. Boston, Mass.

Back numbers of the BANNER for no special date will be supplied at four cents per copy: But parties ordering papers for any special date will be charged the usual price-eight cents per copy.

Mr. E. T. JOHNSON will give his first scance of the season Sunday afternoon, Sept. 18th, at 68 Rutland street.

ALLEN PUTNAM, Esq., will answer calls to lecture or to attend funerals. Address him No. 670 Tremont street, Boston, Mass.

Fitchburg, Mass.

To the Editor of the Banner of Light: A beautiful fall day, grand audiences-in the even ing an overflowing one—and an attractive programme all made Bunday, Sept. 11th, a memorable one in Fitchburg. It was the opening to the season's work to follow. Mr. J. Frank Baxter was the speaker-in fact, the organist, soloist and medium as well. Mr. Baxter had not been in Fitchburg for several years, but his work and methods were well known.

Mr. Baxter's afternoon lecture was introductory to the season's work. Its theme was "The Boope and Baluary Influence of the Spiritual Platform." Opening as a salutatory, it proceeded to contrast its breadth and worth as compared with other platforms, particularly the narrowness of many. Then it presented the distinctive features which made it a special necessity among free and liberal platforms. It was a worthy production, well delivered, fully appreciated by the Brittualists, and not to be gainsaid by any.

The evening lecture took the nature of a needed plain talk on Epiritualism, per se, and dealt with important inquiries of investigators and skeptics. The whole was embraced in the announced subject: "Thoughts and Hinta' in View of the Eapld Progress Spiritualism is Making."

The scance was a fine one. Mr. Baxter was held in exercise of his mediumship for one hours and never was a undence better satisfied.

Wadnuserr. Mr. Baxter's afternoon lecture was introductory to

ALL SORTS OF PARAGRAPHS

A new piece of music written by Bandmaster D. W. Reeves of the First Infantry, M.V. M., with the following words by Chaplain Minot J. Savage, will be used by the regiment on its tour of duty at Philadelphia: CENTENNIAL BONG FOR THE FIRST REGIMENT BY M. J. BAVAGE.

From Boston shore the cradle rocked Of Infant Liberty, We march to greet the town where grew The charter of the free.

Chorus.
And while our feet keep music's time,
Our hearts with pride remember
'T was just one hundred years ago,
The fitteenth of September,
The fitteenth of September,

The intending of september,
With mighty words our fathers wrought,
Upon a mighty plan,
To build a refuge for th' oppressed
Upon the rights of man.

(Chorus,)
And while our feet keep music's time,
Our hearts with pride remember
The glorious work our fathers did
In eighty-seven, September,

Everybody praises the elegant Hollis-Street Theatre; and almost every one is rushing there to witness

The Eleventh Annual Congress of the American Secular Union will be held at Chicago October 15th

The oldest general of the United States Army is William Selby Harney. He was born near Nashville, Tenn., in 1800, and entered the army in 1818. He was breveted Major-General on March 13th, 1865.

Some of the accounts of the Indian trouble in Colorado indicate that the white men have been appropriating the Indians' property, and would like to have their lands also. The government does not seem inclined to make any mistake and fight the wrong party.—Gardiner (Me.) Home Journal. The veteran firemen celebration in this city on Mon. day last proved a marked success, notwithstanding

AUTHENTIC INFORMATION REGARDING OUR "FIRST PARENTS" is thus conveyed by the Chicago Inter-Ocean: "At Jeddah, on the Arabian shore of the Red Sea, is the tomb of Mother Eye. The grave is one hundred and sixty feet long and five wide, surrounded by a wall and crowned by a small mosque. The holy of holies is a black meteoric stone polished by the kisses of the fathful. The most regular visitor is the wandering Bedouin. Father Adam lies under the forest-clad slopes of Adam's Peak in Ceylon."

tub " was in the procession, and was cheered by the

The Ute nation numbers about 2.700 souls. Of these there are about 900 at the Durango Agency, and 1,500 at Ouray and Uintab.

I have brought Thomas Jefferson up to think that maniness does not consist in having a cigar in his mouth, and his hat on one side, and swearin' and siang phrases, and a knowledge of questionable amusements, but in layin' hold of every duty that comes to him with a brave heart and cheerful face; and helpin' to right the wrong and protect the weak, and makin' the most of and the best of the mind and soul that God has given him. In short, I have brought him up to think that purity and virtue are both feminine and mascuilne, and that God's angels are not necessarily all she ones.—Samantha Allen.

Mrs. Nellie J. T. Brigham was, during her recent trip to Onset Bay Camp Meeting, accompanied by her mother, eighty-two years of age. They were the guests of Mr. and Mrs. Charles Young.

The International Medical Congress at Washington has adjourned. The next one will be held in Berlin in 1890. The assembled doctors while at the capital indorsed the proposed international celebration in that city in 1892.

"What is your favorite flower, Mr. Hayseed?" asked Miss Lliybud. "The tuber rows, marm, the tuber rows," said the good old man, for it was he, shouldering his hoe and marching down to the potato patch. This might be considered a pun de terrible. Excuse my French.—Burdette.

Dr. Holmes meditates and muses upon the fruit of the present season in his latest paper of travel in the Atlantic Monthly, giving to this fruit the preference over all others. He says of the peach: "When nature has done with it, and delivers it to us in its perfection, we forget all the lesser fruits that have gone before it. If the flavor of the peach and the fragrance of the rose are not found in some fruit and flower which grow by the side of the river of life, an earth-born spirit might be forgiven for missing them."

Those who act right walk with the stars, and with all the deepest processes of the universe.—Philips Brooks.

A terrible storm on the 8th and 9th insts. wrought great damage in Arizona; railroad washouts were the rnie, bridges were demolished, travel was stopped an much grain ruined.

It will be a relief to thousands of Mr. Ruskin's admirers to know, on the authority of a near relative, that he is not insane. Give him time, however, and he may become so. After hearing all that has been said about his mental failure, the poor man ought to be quite mad. Doubtless he is about the idle tale.—

Boston Herald.

There were 7,558 photographers in the United States in 1870, and 9,990 in 1880. There are now about 11,000 persons engaged in the photographing business in this

More trouble in Ireland: the death of several people at the hands of the constablery at Mitchelistown, the arrest of Editor O'Brien, rioting at Ballyporeen, and a gradual rising of the political elements to fever heat, constitute the burden of the reports at time of going to press.

Here is the heading of an article in last Tuesday's Boston Herald: "He was a Bunday-School Man, but got away with \$18,000 just like a sinner"! Comment is unnecessary. Those people who are endeavoring to make it appear that Spiritualists are dishonest people had better look at home!

The Dominion of Canada owes upward of \$23,000,0001 an increase of \$3,467,000 within two months!

We call especial attention to the advertisement of We can especial attention to the avoid senior to Bannes of Light. It is the best known journal of its kind in this country, and while devoted especially to Spiritualism it yet has many other interesting features.—The Model Commonwealth, Port Angeles,

The transcontinental railroad companies give it out that sixty thousand persons are booked for California during the coming fall and winter.

"And so your father has gone to a missionary sta-tion?" "Yes; we are quite alone now." "Do n't you miss the directing hand of your household?" "Oh, mother did n't go !"—Tid Bils.

Gen. Redvers Buller has definitely resigned his post in Ireland. Like rats in a sinking ship, he left in season to escape with his life.

Berlin's chief dry goods merchant, Rudolph Hertzog, spends \$100,000 a year in advertising, and says that before he began to advertise he barely cleared expenses. After that his profits increased in proportion to the amount of advertising.

Great hearts alone understand how much glory there is in being good.—Michelet.

The States of Indiana, Iowa, Kentucky, Louisiana, Michigan, Mississippi and Tennessee employ women as librarians.

"Do you think, young man," he said, "that you will be able to take care of my daughter Flora in the style to which she has always been accustomed?" "think so, sir," answered the young man confidently. "She refused to go to the pionic with me, last week, because she said she had 'nothing to wear." "New York Same

Movements of Mediums and Lecturers.

[Notices for this Department must reach our office by

Hon. Warren Chase having closed the camping sea-Hon. Warren Chase having closed the camping season at Queen City Park, Vt., is now open for engagements for the winter in New England, of which the following Sundays are engaged; First two of November in Hayerhill, Mass.; last two of December in Troy, N. Y.; last two of February in Lynn, Mass.; the friends in other places in the vicinity of these, or of Worcester, can save expense by taking advantage of the time of the engagements. He does not expect to be in New England next year. Address 201 Summer street, Worcester, Mass., or BANNER OF LIGHT Office, Boston.

Dr. A. W. S. Rothermel is still at Onset Bay, and

Dr. A. W. S. Rothermel is still at Onset Bay, and will remain there until Sept. 25th, after which his address will be Brooklyn, N. Y., Post-Office.

Dr. F. H. Roscoe, of Providence, R. I., platform speaker and test medium, lectured on Sunday, Sept. 4th and 11th, afternoon and evening, at Golden Cross Hall, 437 Congress street, Portland, Me.

Mrs. A. Forrester is located at 5 North Mead street court, Charlestown, and will receive calls for platform work during the fall and winter. Take Bunker Hill car.

car.

Dr. J. C. Street has returned from the Cassadaga Lake (N. Y.) camp ground—where he served as chairman for upward of ten days—and can be addressed at his home. No. 78 Montgomery street, Boston, by those who desire his services as a speaker; as his dates are pretty nearly full, those who wish to hear him the coming season should enter into their negotiations at once.—We are informed that the first supply of Dr. Street's work on "The Hidden Way across the Threshold," (from the press of Lee & Shepard) is about exhausted, and that another edition will soon be ready.

J. Frank Baxter will precede the Association's reg-

J. Frank Baxter will precede the Association's regular season in Lynn, by lecturing there in Buffum's new hall, Market street, on Sundays, Sept. 18th and 25th, aftenboon and evening. (See Boaton Globe, Herald and Lynn papers.) The Sundays of October he will lecture in Bridgeport, Conn. He is open for week avening engagements. evening engagements.

Mrs. C. W. Knox has returned from Queen City Park, and can be found at her old address, No. 37 Winter street, Boston. the inclemency of the weather. The old " Barnicoat

Winter street, Boston.

Mrs. E. Clarke Kimball will speak and give tests at Haverhill, Mass., Oct. 16th; at Newburyport Oct. 23d and 30th. Would like to make engagements with other societies for the coming winter. Address 117 E. Haverhill street, Lawrence, Mass.

Miss Lucy Barnicoat, of Boston, is being entertained by her friend. Mrs. George W. Smith, at her summer home in Gloucester, Mass., and may be addressed there for the present. Prof. J. M. Allen is in Terre Haute, Ind. Address care Dr. Allen Pence.

care Dr. Allen Pence.

Mrs. H. S. Lake has just closed her Camp-Meeting work at Parkland, Pa., speaking to the largest audience which convened there this season. She lectured also at Ouset, Lake Pleasant and Cassadaga. She speaks in Philadelphia during the Sundays of September. All her Sunday dates are engaged up to Feb. 1st. All dates open from that time, as also week evenings previous. Present address, 2130 Uher Place, Philadelphia, Pa.; permanent address, 123 West Concord street, Boston, Mass.

at Beacon street, where has taken spacious pariors at Beacon street, where he will make a specialty of treating chronic and nervous diseases. Dr. Fletcher has made many wonderful and permanent cures, and to-day he stands at the head of his profession. His pariors are elegantly furnished with furniture of modern design, the walls are nicely decorated with a variety of pictures and the different apartments present to the visitor a charming degree of elegance. His practice is extensive, and is spoken of in the highest terms by those under his treatment.—Boston Sunday Courier, Sept. 11th. rler, Sept. 11th.

Salem, Mass .- Mrs. C. Fannie Allyn occupied the rostrum of the First Spiritual Society on Sunday, Sept. 11th, speaking to large audiences upon subjects presented by her hearers.—The Society has chosen the following for its officers during the coming season: G. W. Moreland, President and Treasurer; W. T. Webb, Jr., Vice-President; E. P. Perkins, L. S. Beals, W. H. H. Thyng, Exocutive Committee; Brs. Amanda Bailey, Musical Director. W. H. H. Thyng, Cor. Sec.

Lynn, Mass .- At the recent election of officers for the Lynn Society of Spiritualists, Mr. H. C. Berry, the promising young medium, was duly elected as Vice-President. During the evening he made a ringing speech under spirit control, which was much applauded.

To the Deserving Poor.

Under the direction of my guides I shall devote, for the present, Wednesday mornings from 9 to 12 A. M. to receiving the deserving poor, for medical examinations, FREE OF CHARGE.

Any person will be welcome and receive the most careful attention.

Yours for humanity, John WM. Fletcher.

6 Beacon street, Boston.

Horsford's Acid Phosphate in Sleeplessness. Dr. E. L. H. Barry, Jerseyville, Ill., says: "I used it in a case of sleeplessness, and it acted like a charm." savs:

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.

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 sevenih page.

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

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

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

Payments in all cases in advance.

AT 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.

AF Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in ex-cess of the regular rates. occupied by the cut will be one-half price in ex-cess of the regular rates. Electrotypes of pure type matter will not be accepted. The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT cannot well undertake to vouch for the konsety of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.

We request 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.

Andrew Jackson 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. Jy2

Dr. F. L. H. Willis may be addressed until further notice, Glenora, Yates Co., N. Y.
Jy2 , 18w

Every Saturday Morning, from 9 to 12 M. (beginning Oct. 1st), ANDREW JACKSON DAVIS, Physician to body and mind, may be consulted at his office, 63 Warren Avenue. This additionat his office, 63 Warren Avenue. This additional day will accommodate persons who cannot attend on his regular days, Tuesdays and Thursdays. He desires for patients only those who seek Health in Obedience to the Divine Will, usually called "the laws of Nature," Heavenly aid is always possible; so-called miracles, impossible. Consultation, \$2. Every subsequent theorytes. \$1. Simple medicines extra. \$1. interview, \$1. Simple medicines extra. ti S17

Dr. Jas. V. Mansfield, at 28 Dartmouth street, Boston, answers sealed letters. Terms \$100, postage. 83, and 10c. postage.

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

ADVERTISEMENTS.

Now on Sale.

The Grandest Spiritual Work Ever Published. Voices from Many Hill-Tops-

-Echoes from Many Valleys;

Experiences of the Spirits Eon and Eona,

In Earth-Life and Spirit-Spheres; In Ages Past; In the Long, Long Ago; and their Many In-carnations in Earth-Life and on Other Worlds.

A Spiritual Legacy for Earth's Children. This book of many lives is the legacy of spirit Eoua to the wide, wide world.

A book from the land of souls, such as never before published. Nobook like untothis has ever found its way to earth-land shores, as there has never been a demand for such a publication.

The book has been given by spirit Eoná through the "Sun Angel Order of Light," to her soul-mate Eon, and through him to the world. It has 650 Image-sized pages, is elegantly bound in fine English cloth, has beyoled boards and gilt top.

nglish cloth, has tevoled boards and gilt top. Will be sent by mail on receipt of \$2.50. Bond amount in Money Order or Registered Letter.

Catalogues, giving contents of the Book, matted free to Please send your name and address, Address all letters

JOHN B. FAYETTE, Oswego, N. Y. Box 1369. 1s13w*

Sample Copy FACTS.

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A Better Flace than Lynn. Hon, Warren Chaso.
Beautiful Clairvoyance.
Six Experiments with Eglinton. Mr. Julius Gillis.
A Spirit Finding a Lost Gem. Dr. H. O. Petersen.
A Spirit Knows his Friends at a Distance.
Reading Greek without taking the Book. Hon, Warren Chaso.
Teaching Latin under Spirit Control. Mr. Glies B. Stebblins.
Public Slate-Writing Séance. Mr. Geo. A. Fuller.
By What Power did She Know the Character of the Writing?

May Lunt, the Child Medium.

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Message Department.

Public Free-Circle Meetings

Are held at the Hannen of Light Oppics, 9 Hosworth attreet (formerly Mongomery Place), on Tursday and Thursday afternoon Miss M. T. Silelhamen will occupy the platform for the purpose of answering such questions as may be brought up for the consideration of the Controlling Intelligence.

On Thursday afternoon, John William Fletchen, under the indicarce of his guides, will afford an avenue through which individual spirit-messages will be given. The Hall (which is used only for these scances) will be open at 20 clock, and services commence at 30 clock proclasity, at which time the doors will be closed, allowing no egress until the conclusion of the scance, except in case of absolute necessity. The public is cordially is wifed.

Aff Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to the Hannen of the Circle, who will present them to the spirits at the Tuesday scances for consideration.

allocation.

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

son. All express as much or truin as they perceived homore.

The latest earnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

The satural flowers upon our firede-floor table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a peasure to place upon the altar of spirituality their floral offerings.

The Letters of inquiry in regard to this Department of the Banners must not be addressed to the mediums in any case, but to

LEWIS B. WILSON, Chairman.

SPIRIT MESSAGES.

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

Report of Public Scance held June 14th, 1887-Continued from last issue. Helen Lovejoy.

I am from Portland, Me., Mr. Chairman, and my name is Helen Lovejoy. I do not know where all those I am interested in are at this time, for I have not been able to follow each one as I desire. There was a blank before me for a time ere I left the mortal form, and sometimes that feeling comes to me again when I seek to get into close contact with earth and its conditions; but it is not always so with me:

sometimes I can come closely and see certain of my friends and know what they are doing.

Always, in the spirit-world, it is bright and pleasant to me, and I have no such sensations as those that came over me before my physical decease. Perhaps you will wonder why I have come; it is because I have been told I should reap a benefit myself by coming in contact with these conditions; that they would enable me to throw off those ubpleasant remembrances that sometimes affect me; and because I hope to reach some of my friends, that they may learn of my return and know that I am happy

I cannot tell you where my husband is. I have not been able to follow his movements, nor do I know anything of what is taking place with him; but I have a dear old father in Portland who I know will soon come to the spirit-world—at least I can see that his physical forces world—at least I can see that his physical lorces are failing, and that his spirit reaches out to the other country. I am attracted to him, and I can sometimes in my brighter moments give him my influence and spiritual aid. I think by coming here I shall get stronger, so as to be able to help him still more, and perhaps I can go to other friends and do a little something for them. I am anxious to help each one: I want to be useful to them as well as try to do something in the spirit world, and to day I come thing in the spirit world, and to-day I come bearing messages of love and tender friendship from those dear ones who have gone before me and are with me on the other side, and who love and watch over our dear friends of earth.

I hope, sir, I have not intruded by coming. I would not like to be thought forward, but my anxiety was so great I could not resist the temp-tation, and I thank you very much for allowing me this opportunity.

James A. Ryder.

I feel, Mr. Chairman, as though I ought to come here and speak. I hope you will excuse me if I am out of place. I have been here looking on a good many times. I was not unfamiliar with Spiritualism, though but a child when I passed away, because I belonged to the Lyceum. All children who belong to the Progressive Lyceum are imbucd with these ideas more than they realize in their little, careless but joyous lives; and later on, the thoughts they have entertained come back, and stand them in

My people know of Spiritualism, and I think I can say truly it is pleasant to them, and helps them bear the burdens of life more cheerfully. It has helped me a great deal, not only in getting into the spirit-world and understanding it and its classes, but also in getting back into contact with people I have known. I seem to realize how to do it pretty well, and I know it is because of what Spiritualism has done for those people. I said that I felt as though I ought to come, because I was only a young boy when I passed away, and now I feel I can say I have arrived at "manhood's estate," and I ought to speak from that estate to those I have brown, yet in coming in contact with the ting into the spirit-world and understanding known; yet in coming in contact with the physical form of a medium I seem to take on boylsh conditions, and feel as I did when I passed away.

I was twelve years old, air, and 1 was not expecting to meet death, indeed I was having, 1 might say, a good time, when it came so suddenly to me, for I was drowned. That was nine years ago, or it will be when the glorious "Fourth" returns to us, and in looking back to that day, its memory seems almost like a dream, or like something I had fancied, but had not really experienced; yet I know it was a practical fact that brought me into close relationship with the spiritual world and the dear spirits who have been my companions ever

brother (as well as others,) joins me in much love and greeting to friends who are here. We wish them to know how affectionately we care for them, how we watch their doings, and help them over the road of life. Though changes come to those we left on earth, yet it matters not; every change, whether of sorrow or of joy, is intended to work out some wise purpose, and they will see it all when the clear light is given them in the spirit-world. I am not much of a philosopher nor a teacher, but I try to learn my lessons on the spirit-side, and do the best I can no noticing by them

lessons on the spirit-side, and do the best I can in profiting by them.

I wish, sir, you would say that Johnnie and Jimmie come to their friends, and it is with much love and joyous greeting, looking forward to the time when there will be a grand refinion in the spirit-world. I am James A. Ryder. I belonged to the San Brancisco Lyceum. My father's name is John B. Ryder. I am from San Francisco Cal. San Francisco, Cal.

Harriet Maria Longley.

I feel that I am highly blessed, Mr. Chairman, at again being allowed to speak from this platform, and yet it is not selfishly that I come, because I am here with a dear brother who has recently passed into the spirit-world. All things are new to him, he feels so unaccus-tomed to the great light that breaks in upon his spiritual vision, and almost bewildered at the things that meet his view, consequently I the things that meet his view, consequently I have brought him to this circle to help him grow familiar with spiritual things and conditions, hoping that he will thus gain power to rise above the limitations and confines of the material condition; therefore, I might almost say, I am speaking for him instead of for myself. He desires to send his love and greeting to all friends on earth," and tell them how joying he feels to be freed from the body.

There were circumstances connected with

but all the rest of our dear family who are safe in the Father's kingdom.

While I bring Henry's greeting with my own, I wish to say for myself, I am watching your pathway, trying to bring you those conditions which are necessary for your highest unfoldment and for your material well-being. There have been dark clouds hovering about over you during the last few months, until you have felt depressed in spirit, unable to do a work which has been floating all around you, and yet these clouds shall pass away, and they will unfold unto you brighter sunbeams that shall call out the finer aspirations of your soul. These are promises made to me which i repeat unto you, and I trust you in our Heavenly Father's watchful care, knowing that he will do all things well.

White I the I trust you in our Heavenly Father's watchful care, knowing that he will do all things well.

well.

Wait a little longer in patience, but during the summer-time make those movements which I impress upon your mind, because they are brought to your attention by your spirit friends. It seems to me that you will pass out into new avenues, and come into close association with new magnetic lines of force, that will be for further work in time to come. Not as a shadow by your side, but as a bright and loving presence, I come, to day, your companion and ence, I come, to day, your companion and spirit wife. To C. P. Longley, from Harriet Maria Longley.

Lily.

I also wish to speak a few words, Mr. Chairman, for one who is present, although I have no extended name to give, but simply the little one of Lily. I am a spirit who has been atone of Lily. I am a spirit who has been attracted to one present through certain elements in his own mediumistic nature that have assisted me in coming to earth-life and performing a work which has been of advantage to my own spiritual unfoldment, while at the same time I can say the spiritual influence that was brought to earth has wrought its own work and performed its own purpose in useful ways. I wish to say to that friend, I have attended you in many hours of journeying; I have been by your side, not to take the place of any direct relative who desired to bless your life, but to stand as a ministering spirit to you magnetically, supplying those forces that have been brought by other spiritual attendants for your own good. I have known of the work perown good. I have known of the work per-formed in the past, and it has been a growing one; it has extended in many lines and to many one; it has extended in many lines and to many places, each hour bearing its own fruit, each effort bringing its own fulfillment to your life as well as to the lives of others; but the work that has been is only the opening to that which is to come, and the very experience you are now passing through, the very steps you are now taking from home and friends are for the purpose of adding to your life and diving you have pose of adding to your life and giving you new elements for usefulness and labor, for bringing forward certain plans and purposes which, when outwrought, will prove of benefit to mankind. This may not seem possible, but is none the less true, and at this very hour an inspiration is coming to your mind which will express itself in external ways for the instruction and elevation of spirits and mortals who are now lowly and who seek to be uplifted and strengthened. In the coming time I would like to speak of many strange experiences that have been yours, and of the associations that have come to me while bearing yourself company, but this I cannot do yet; it will be given to you partially through your own hand and partially through the inspired organisms of other mediums, when you are least looking for it. I bear the loving sympathy of all your spiritual band, and I take with me, I trust, that from your own heart.

Report of Public Séance held June 21st, 1887. Spirit Invocation.

Spirit Invocation.

Oh! thou Supreme Spirit, we would praise thee every hour with thanks unceasing; we would lift up to our souls in gratitude to thee for all of life, for all of unfoldment, for each day's discipline. We count up the blessings which are ours, and find that they far countnumber the woes. We praise thee for the mere act of living, for this vital breath of existence which permeates our entire being. Oh lour Father God, to thee we turn for light, for life, for knowledge, for guidance. May we at this hour come into close communition with thee and thy angels. May each heart be bathed with the love of the Great Hpirit, be inspired by the truth of realms beyond, be stimulated and strengthened by eternal wisdom which shall make of it a diviner, brighter and better existence. Oh! may we all come into the atmosphere of purity in which angels dwell, in which they delight to do thy bidding, and to minister to those who are in need of assistance. We would, oh! our Father, dwell in sympathy with each other; but oh! we are weak, we are in need of strength and counsel; send down thy angel ones to bear unto each heart just that helpful aid which is required; give unto thy blessed messengers of peace and light the power to go forth unto every home, bearing tidings of great joy, filling the lonely and sad with new light and life, giving to the ignorant instruction and cheer, and pouring upon each life the balm with new light and life, giving to the ignorant instruction and cheer, and pouring upon each life the balm which is most required. We praise thee for all things that are ours; we thank thee for every blessing which mankind has received in its march over the pathways of life. We appreciate the present as we would cherish the memories of the past, and we look forward to the future with hope, knowing that its promises shall be fulfilled, that its prophecies shall be outlined to each heart, realizing that in thine own way and time thou shalt perfect every life, though it be through discipline, through experiences that seem at times hard to bear. We ask thy benediction to rest upon all mankind, and unto thee we render praise forever and forever.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman. Ques.—[By I. H. Gledstanes.] Seeing that all the professions, trades and employments ne-cessitated by material life in the flesh are not required in spirit-life, will you say what are the occupations of disincarnated spirits?

ANS.—Many of the trades, occupations and em-ployments of material life are incidental to the maintenance of this external existence alone, and are seemingly not required by the conditions of existence in the spiritual spheres; and 'yet, as various as are human inclinations, as broad and expansive as are human abilities and capacities, so extensive and varied are the em-ployments, pursuits and pleasures of the worlds beyond this. While we have not those purely practical employments that are required on the material plane alone, yet there remains a sufficiency to call out and act upon every department of human energy, concentration and power. We have in the department of solence power. We have in the department of science all the various phases of scientific law, the investigation of which employs your physicists on earth, for although spirits may not of necessity study the laws of the material universe, yet the spiritual universe is as light and expansive and as fully governed by law as is this more physical universe with which you are acquainted; therefore, we have brothers and students of science in every department of life as fully as you have on earth; we have those who study the soil and the nature of the atmosphere of this spiritual world, for we have what you call a "terra firma," and a tangible atmosphere, just as really as has this planet; and it becomes the business of certain inhabitants of the spiritual world to study into the forces and the spiritual world to study into the forces and laws of the soil and atmosphere of the other life, in order to draw from them all those ele-ments or advantages which may be made of practical use to the inhabitants of that world. ments or advantages which may be made of practical use to the inhabitants of that world. This, of itself, would furnish a variety of occupations for thinking, earnest people, and indeed employ all their energies in its pursuit; and so we might go on, speaking not only of the sciences, but of the arts, and of the various systems of mechanics, which employ thought and practical labor in the spirit-world, because, while you have come to think of mechanism, of mechanics, as being applied only to the physical department of life, you must learn that there is a system of mechanical appliances belonging to the spiritual department also, as being a part of the universe. We have our electrical fluid, which we conserve and utilize as fully as you do the more crude manifestation of electricity known to earth, and this electrical fluid produces a variety of employments in its various manifestations unto spirits, calling forth our deepest powers, not only of research, but of experimentation and of invention. We would, indeed, like to transcribe for our friends self. He desires to send its love and greeting to all friends on earth, and tell them how joyful he feels to be freed from the body.

There were circumstances connected with almost wearled him, and he hopes to rise almost weight and the feels unfamiliar with the feel unfamiliar with

for so doing?

A.—The controls of those mediums mentioned by your correspondent are undoubtedly honest in their asseverations, and they fully intend to demonstrate, if possible, only that which is the truth; and yet in their negations or negative affirmations concerning this great subject of reëmbodiment, we must believe that they have not yet fully covered the ground or entered into close, impartial scrutiny of this great theme. While we have such spirits as those mentioned who deny the operation of such a law as that known as reëmbodiment, spirits who are not alone, but who have with them in their denial a large army of intelligences on the other denial a large army of intelligences on the other side of life—we have an equal number of wise, advanced spirits, who have given this subject careful thought and study, and who have af-firmed through their various mediums, as well as in their halls of converse in the spiritual world, not only their belief in the operation of world, not only their belief in the operation of such a law, but that they have come into positive knowledge of the fact; and certainly the affirmations of spirits who claim to know must be given equal weight and consideration with those negative statements of spirits who do not know. We do not care to enter into the discussion of this subject, nor of the whys and wherefores of the discrepancy existing between the statements of equally well-developed mediums or of the spiritual intelligences operating upon these instruments. Personally, we ating upon these instruments. Personally, we believe in that law called reembodiment, for we have seen what to our mind is practical evidence of its working. To us, it is not an arbi-trary law, embracing all mankind within relentless arms, but is one made through the wise provision of an over-ruling intelligence, in or-der that man, the individual spirit, should have the opportunity of perfecting itself, of complet-ing its one round of existence and experience before it should take upon itself another cycle. We believe that a spirit who has labored under discipling on earth and nechars has manifested discipline on earth, and perhaps has manifested only the intellect of an idiot, or a very feeble mind, because of the limitations presented by its material form or casket, may, if it so desires, come under the operation of this law and take upon itself a new form for its further experience in content with material things for perience in contact with material things, for the larger development of its life as associated with this planet; but a spirit who has gained all the wisdom and experience, knowledge and discipline which is necessary for its growth and unfoldment, one who has derived from its life on earth all those elements which can possibly be of assistance when it undertakes to pass through another grade of unfoldment in another life, is not necessitated to come under this law of reembodiment, and may pass on, gaining bigher unfoldment from time to time, and ever pressing forward to new fields of labor and advancement. Such a spirit should not deny the advantages missed by others to those souls who desire to claim the right to profit by the law we mentioned, and for this purpose we believe the law has been established by an over-ruling,

wise intelligence.
Q.—[By H. H. Muller.] Among the Indians is a priest known as a Pownow, who cures diseased persons by a species of conjuration, attended with noise and confusion, and often with dancing. Are such cures produced by spirits? spirits?

A.—Most certainly. We have come in contact with a personage like that described by your correspondent, one whom he calls a priest, who is merely an instrument for higher powers to work upon. This man is looked upon as a great being by the members of his tribe; he is considered to have wonderful powers independ. ent of those belonging to the generality of his people, and that is the truth, for he is simply a medium whose powers have been operated a medium whose powers have been operated upon by unseen intelligences for wise and useful ends. This person, possessing healing qualities within his own frame together with magnetic forces which can be used by the operating spirits, has only to come into a condition by which he may keenly sense the presence and power of his attending guides, and he will be able to perform these wonderful eners which able to perform those wonderful cures which his people do not understand but which they realize are indeed wrought upon them. We find among the Indian tribes many mediumistic persons, not only those possessing the healing quality, but also others who have the power of falling into the trance state, and at such times entering into communication with the unseen dead. We have also found those who have clear sight, or the power of discerning visions, who at certain moments can readily per-ceive what is taking place around them among spiritual scenes and beings. All this is simply because the Indians live in a state of nature, close to the great heart of nature itself, and consequently they are enabled to develop their wonderful powers, although they do not understand their source, nor have they the knowlstand their source, nor have they the knowledge which, in these advanced times, you may possess if you will. We would add that the conjurations pronounced by the Indian medicine man, by the great healer, are not in reality necessary for the invocation of this power which he distributes so freely among his suffering people, but they serve to awe the people who come around him, and at the same time to bring his own spirit into a state of subjection toward the influences from the other world who approach, just as at times in your own cirwho approach, just as at times in your own oir-cles you invoke the presence of spirit-friends by the production of musical sounds, either by the voice or the instrument which you employ

Austin Kent.

How do you do, Mr. Wilson? I am very glad How do you do, Mr. Wilson? I am very glad to be here. It is a long time since I spoke from your platform, and I do n't know as I ought to be here to-day, but I felt almost homesick for a chance to speak once more in this way. I did not want to be forgotten, nordid I want it supposed by my friends that I had forgotten them. The good old times when Spiritualism was so dear to me on earth forms prest of my life. dear to me on earth form a part of my life which I ever remember with the greatest of pleasure; and although sickness and decrept tude came upon me, though misfortune worldly ways surrounded me, yet the kin worldy ways surrounded me, yet the kindly assistance, the friendly advice and helpful manifestations that came to me more than compensated for the privations that were mine, for they gave me an insight into the sympathetic human heart, and made me feel that I was indeed a brother to all mankind. I do not need to touch upon these things now, they were a part of my discipling.

a part of my discipline.

I don't think, Mr. Chairman, that I am obliged to come back and take up another body and reap such experiences as I missed here, because it seems to me that I was given that discipline which I most required. I have not had any one tell me, not even my own soul that I must pass through another mortal birth and become a child, a youth, and a man, in order to gain something which I lacked. I am
quite willing otherspirits should do that if they
feel the need of it. I have not the slightest objection to any one getting all they can which is
for their best good, but I am perfectly willing
to waive my right to take hold of that law and go on to other scenes and occupations.

I thought I would like to come and send greeting to my friends. There are those who I know think of me; sometimes they draw me back, and I try to give them a friendly word or touch, or even a thought which they may know comes from me in my spirit-life. My interests are not confined to Stockholm, N. Y., but they roam around to various places, because I have found friendly hearts at many points, and I know that more than one thought of my life has gone out to me in the spirit-world, and from various places where I have been in spirit.

Rose Goodwin.

I don't know any one who is here, Mr. Chairman. I don't think I ever saw any of you before, though I lived in Boston; but I have relatives and friends in this city whom I hope to find, for they are very dear to me. When I lived in the body they gave me what encouragement and help they could; they always seemed as kind as they knew how, and it don't appear to my mind that they will now turn away from me because I have come from another world. I know that part of me which they used to see has gone to decay; but I only look on that as I would on an old dress I had outworn; I don't care anything about it; it has served its use, and I have now another garment which is more adapted to my wants; yet I come to my friends adapted to my wants; yet I come to my friends and tell them this is really myself, the one who loves them and wishes to know of their pros-

I have watched "Frank" in her works and ways. I know she has met with a few little disappointments and discouragements within the last two years, that have somewhat flooded her spirit and made her almost sink down in thought. I hope she will rise above them; they seem large to her now, but by and-bye they will look as they do to me, almost unworthy of notice, because she has still many things that are pleasant and valuable, and the shadows ought to pass by without calling forth so much grief as they have done from her. I speak not to condemn nor to make complaint, because I want my dear sister to grow up above these things, and to gain strength of mind, so that she can overcome trouble and trial.

Mother says that by-and-bye, when she understands life better, she will have gained her needed lesson; but I want her to begin now, and not wait until the years roll over her head before she gains that strength which I feel she needs. I have watched "Frank" in her works and

needs.
I come with love to her and to all. I wish them to know that I am happy in the spirit-world. I do not now care for the old life as I did here. I clung to it then and did not wish to let it go—but it almost seems like a shadow to me now

to me now.

I would like to come in private if I can ever find the way, for I have some things to talk about, not only of my spirit-home and those who are with me, but also of my life in the body, of some little matters I left unsettled, of a piece of work I attempted but could not finish. I wish also to speak of that necklace which I left in a little box, which my sister hardly knew what to do with. It seems to me, in this large city, there ought to be found some private person whom I could use, and I hope my friends, if they learn I have come here, will undertake to do that work for me which I desire, the finding of a medium through whom I can communicate with those I love. I am Rose Goodwin.

Agnes Day.

My name is Agnes Day. I was only a school girl when I died, and life seemed very pleasant to me. I was not sick a great while, and I hardly got accustomed to the thought of death when it took me from the body. At first I felt gloomy, because, I suppose, I saw so much gloom around my friends, and stayed here in contact with earth and did not try to get away. But after a while I turned from this life and found many dear people waiting to give me welcome to their beautiful spirit homes.

When I got used to the change, and found what a bright, sweet world I had entered, I did not feel gloomy any more; I was glad to think

what a bright, sweet world I had entered, I did not feel gloomy any more; I was glad to think the change had come; still, I do not suppose that one ought to wish for death early in life; I suppose that we ought to learn all that we can and stay here as long as possible. I only speak for myself. I am not now sorry any more. I only hope my friends have become fully reconciled to that change which I met. I suppose they have, because some time has passed, and their own lives have been filled with changes and occupations and thoughts of material interests, so, that they cannot spare so much time and thought to one who has gone out of their life, seemingly, and I am satisfied this is so; yet I have wished to bring them my love, and to send them a few words of cheer love, and to send them a few words of cheer from the spirit world. I have a pleasant home there and have had the privilege of going to school and continuing my studies, learning many things which I did not dream of learning

I heard the good man speak of the sciences, and I thought I would like to tell my friends that I had commenced the study of Astronomy—the stars and moving bodies in space—and as —the stars and moving bodies in space—and as I begin to comprehend first one little lesson and then another, there opens before me such a vast amount to study that I seem almost overwhelmed, only that the kind teachers and pro-fessors who are with me give me encourage-

ment and help.

I see everybody busy around me; all seem determined to find something to do; I never see an idle spirit unless I come near to the earth-life. Sometimes I do see them, then, roaming around and having no thought of work or em-

ployment.
I wish my friends would try to find me a medium. I do n't know where there is any I can communicate through, but it seems to me as though there must be some near my old home. I came from Buffalo, N. Y., and I trust they will find one if they seek an opportunity of hearing something from the spirit-world.

Henry Kingman.

I did not expect, Mr. Chairman, to come in this way, or to make any such movement as this, previous to my departure from the body not imagine for a moment that as a spirit I should be roaming around seeking a place for communication with those I had known on

My ideas and opinions of the future were not in accordance with what I find to be the fact.
I had faith in immortal life, but I did not think I should stand in the same guise and appearance that I did when on earth; indeed, I gave

ance that I did when on earth; indeed, I gave but little thought to the subject other than to accept a faith in the future life, and to believe in its reality.

As a man, when on earth, I concentrated what individuality and energy I possessed in business lines of effort, and I think I manifested them in such ways as to leave an impression around those localities where I once moved; it does not seem to me that I can be forgotten, for I hold such vital remembrances of friends and places that I cannot believe others have ceased to remember me and my work.

Yet in looking over the past, much of it seems

ceased to remember me and my work.

Yet in looking over the past, much of it seems futile, narrow and of little meaning, as viewed in the great expansive light of my present life; where I thought I made tremendous efforts and won certain successes, it now seems to me as though they were but feeble, and of small account—yet they had their influence, and I presume worked out their own effect.

I was not much of a presche sit. I without the company of the

presume worked out their own effect.

I was not much of a preacher, sir; I rather left that to others, contented to do solid, substantial work with mind and hands which I found to do, and so in coming to you I may out a poor figure in trying to speak of these things; however, there is a satisfaction after all in coming and in hearing one's self speak in mortal tones. I have been silent so long that I, for one, appreciate it, and I think this experience will do me a great deal of good. Whether it will materially affect for good or evil any person I have known who still lives in the body. I cannot say, but if it should awaken a thought in one mind as to the possibility of spirit communication, and a desire to learn something of this great truth, or a determination to seek out knowledge for itself, I shall feel more than repaid for coming in this way.

paid for coming in this way.

I have friends, I think I may say, in Brock-I have friends, I think I may say, in Brockton, and the different Framinghams, and in that locality, in this State. I feel friendly toward many hearts that beat there, and it seems to me I may crave a ray of friendship in return. If any of, those people are ready and willing to learn of the spiritual life, I am also willing to give them what I can, provided they show their eagerness by seeking private ways and means for my return to them. I am Henry Kingman.

tures, and I must not think or question anything outside of that book, but must accept what it gave and the interpretations given to it by those religious teachers who expounded its doctrines; so I grew up in life, clinging hold of those ideas and trying to make them a part of myself. At first, vague questions and doubts came into my mind, but I was afraid to encourage them, and put them aside until, after a while, I begau to think that all I had to do was to take what was given in this way and to look for nothing more. I tried to be a good churchmember and to follow the teachings of the Scriptures to the best of my ability. I wanted to do my duty, but however hard I tried, sometimes the conviction would come to me that I was a great sinner and unworthy of the love of God.

God.
Well, sir, I lived a good many years on earth, Well, sir, I lived a good many years on earth, and by and bye the end came. I knew that I could not stay a great while longer here, because years were pressing upon me, and there was a good deal to show me that my time was nearly spent; but when I felt that I was nearing the great unknown it troubled me, because I could not gain a thought of what I should meet after the death of the body.

Well, sir, death came, at last, and I don't.

Well, sir, death came at last, and I don't know how long it was that I seemed to be asleep—not really sound asleep, but in a half-waking condition—not knowing just what was going on around me, consolous of some kind of bustle,

condition—not knowing just what was going on around me, consolous of some kind of bustle, all the while not having life enough to care what it was, or where I was.

It went off, though, in time, and I began to open my eyes to see what I could find, and I was surprised to see my daughter who had died in childhood, bending over me, and to hear her say: "Come, mother, it is time for you to rouse to an understanding of these things; this life has too many duties to be neglected; we must be up and doing;" and in my surprise, sir, I aroused fully to my condition, and I saw, not only that face, but others around me, and all so full of life and business that I could not contain myself. I did not understand it at all. I asked what had come over me and where I was. When they told me the body was dead, and that this part was the spirit which could not die, I thought they must be mistaken, until I began to reflect that this child who had died was by my side, and others whose bodies I had seen laid away were around me; then I came to the conclusion that they knew better about these things than I did myself.

Well sir then I wanted to find the "Lord"

the conclusion that they knew better about these things than I did myself.

Well, sir, then I wanted to find the "Lord" and the "pearly gates." I saw nothing of the kind. They told me all the Lord I should find was that which is within; all the heaven I should see was that kingdom of peace and righteousness which the earnest soul will find when it tries to do right. While I had tried to do the best I could I had been looking for something heavend; I had to sort of parrow down thing beyond; I had to sort of narrow down my thoughts to what life really was, and it took me a good bit of the time to come to an understanding of these things.

Now, sir, I come back here because there are

people who are groping along just as I did; they don't know what it is to find life and happi-ness within—they are looking for it way be-

ness within—they are looking for it way beyond. I come to tell 'em to rouse up and shake off their drowsy conditions, and make the most of what they are themselves.

My name is Nancy Kendrick, and I lived a long time in New York. I had friends there, and I had some young people coming up and going out into life, and its interests have taken hold of them. It troubled me that they did not try to find the Lord and to give their souls to his keeping. I thought they gave too much his keeping. I thought they gave too much time and thought to worldly things. I don't know, now, but what this is true, for it seems to me they should know more of this great spiritual part of themselves than they do; but spiritual part of themselves than they do; but I do n't ask them now to search for it in the same light that I did; I only ask them to look well to themselves, to follow truth and do right the best they know how, and I think they will come to a right understanding by-and-bye.

1 am an old lady, sir, when I come here, but I feel stronger and better when I am off in the spiritual kingdom.

Albert Messenger.

That was a good old mother in Israel, Mr. Chairman, and I suppose she felt as though the years had weighed upon her when she was here, but after all I can see she did not arrive at the age I did before called from earth. A long life was mine here, one filled with strange and stirring experiences, that sometimes sent the blood flying from head to feet, but as I look over them they had a ring of music in them which is very pleasant to me. I feel that the days were not spent in idleness, that the efforts which were given for the advancement of any needed reform were such as were practical in needed reform were such as were practical in their time, and such as wrought a lasting effect

upon my own life.
Now, Mr. Chairman, I am not going to give a long experience. I've just stepped in here to give greetings to friends; as an old Spiritualist, as one who believed in the advancement of the human race, and in the protection of human life and interest; as one who believed in the brotherhood of man, I come here to give greeting to my former friends wherever they may ing to my former friends wherever they may

I have a warm liking for Boston; it was very dear to me in times past, although circumstances drew me away to Western scenes; yet my heart lingered in this locality, and I can truly say that some of the best part of my life and efforts were spent East; but I have friends in the West—in Lawrence, Kansas—who perhaps will brighten up to gain a word from me. I send them all my love and good will: I am truly interested in the reformation of all things that are in need of being reformed, whether it be men or things, nations or individuals, it matters not

My personal influence is slight, but I bring it in connection with others. I have known lofty souls who have given all their time, talent and means to the welfare of humanity, and I am proud to add what little I possess to what is given by those grand and beautiful spirits. It was a delight to me on entering the higher life to be welcomed by such advancing souls, and every good word spoken, every kindly clasp of the hand which I received was of greater value than crowns or jewels.

Well, I don't want to speak of myself, sir,

but somehow it comes in in trying to manifest here. I would rather talk of my friends, of the people at large, and of the hopes and plans which they have before them. I believe the world is growing, and I can see that certain personal friends of mine have been growing along with the world; their minds are unfolding, their prejudices are alipping away, and they are really taking up into their lives more of human welfare and thought than they real-

ize themselves. Well, this is pleasant for me to see, and I come to say to each friend, Try to press on and do all you can in assisting humanity; do all you can in making the world brighter and better, and you will surely receive a blessing from on high.

I do n't know as I shall ever get the opportu-1 do n't know as I shall ever get the opportunity of coming again, but whether I do or not, I shall live and go on and do my part; and I desire every friend to feel that I am personally interested in them, and that I shall be by their side in any hour of need when their spirit calls out in silence to me.

ont in silence to me.

I am Albert Messenger. I want to say, while I have an interest in Boston, because it has been the stamping ground of so many reformatory movements, I feel that here is a grand influence that can be taken up in some sort by mortal or spirit and utilized for good works, yet I maintain a friendly feeling for good old Providence, R. I., where I used to live. Those streets are familiar to me, faces there are well known to my eye-sight. I will, at any time when opportunity offers, manifest at that place in such ways as will bear tokens of identity to those who have known of me in the past. those who have known of me in the past.

SPIRIT MESSAGES TO BE FUBLISHED HEXT WEEK,

June M. Eleanof Weaver; George Thompson: Mary
Ann Barker; Henry Parkhurst; Mical Tubby; Light,
June 2. John H. Eale; Beley, A. Wright; James
Beard; Simon Fuller; Carrie Miller; Dr. John T. Gilman Pike; Thomas Best; Alile Hoyf; Lighte Blake; Rebecom Martton; Henry Stirling; Chartes Atkinsom; Lydis
Hall; Joseph Strong.

The Massages of Hand.

Not mentioned above will appear in due course. The total receipts, from General Grant's memoirs are said to have resched the sum of \$2,09,000 JUST BEYOND.[9]

When out of the body the soul is sent,
As a bird speeds forth from the opened tent,
As the smoke files out when it finds a yent,
To lose itself in the spending—
Does it travel wide? Does it travel far,
To find the place where all spirits are?
Does it measure long leagues from star to star,
And feel its travel unending?

And sees its travel unending?
And caught by each baffling, blowing wiad,
Storm-tossed and beaten, before, behind,
Till the courage falls and the sight is blind,
Must it go in search of its beaven?
I do not think that it can be so,
For weary is life, as all men know,
And battling and struggling to and fro,
Man goes from his morn to his even.

And surely this is enough to bear, And surely this is enough to bear,
The long day's work in the sun's hot glare,
The doubt and the loss which breed despair, if
The angulah of baffied hoping.
And when the end of it all has come,
And the soul has won the right to its home, if
I do not believe it must wander and roam
Through the infinite spaces groping.

Through the fluintle spaces groping.

No, wild may the storm be, and dark the day, And the shuddering soul may clasp its clay, Afraid to go and unwilling to stay;

But when it girds it for going,

With a rapture of sudden consciousness, I think it awakes to a knowledge of this:

That heaven earth's closest neighbor is,

And only waits for our knowing;

That 'tis but a step from dark to day,' 'Ca'
From the worn-out tent and the burial clay,
To a rapture of youth renewed for aye,
And the smile of the saints uprisen;
And that just where the soul, perplexed and awed,
Begins its journey, it meets the Lord,
And fluds that heaven and the great reward
Lay just outside of its prison!
—Susan Coolidge, in Congregationalist.

(*We remember a time when views such as are set forth in the above lines would have been regarded as heresy of the most pronounced character, and would have barred out the poem from the utterly conservative columns of the Congregationalist. That it has found publication therein—with merely alittle theologic cloaking to hide the new truth it conveys—is another evidence of the widespread victory over human prejudice and unreason regarding the future life which Modern Spiritualism is silently achieving on every hand.—ED. B. OF L.]

September Magazines.

THE CENTURY.—A frontispiece portrait of Thomas Jefferson, by Johnston, is followed by two fully illustrated papers relating to his home, Monticello ; one by J. G. Nicolay of its earlier, the other by Frank R. Stock-ton of its later years. Illustrated papers upon photography will be read and studied with interest. Mr. Black gives his attention to "The Amateur Photographer," and Mr. Huntingdon writes of "The Camera Club of Cincinnati." The nomination and election of Lincoln are the important periods reached this month in Nicolay and Hay's "History," and the beginning of the rebel-lion comes into view. The illustrations include a picture of the Republican Wigwam, at Chicago, in which the nomination was made, fac similes of his letter questioning the advisability of his being brought for-ward as a candidate, his letter of acceptance and portraits of his competitors. The War Series is continued in a thrillingly vivid account of "The Siege of Peters-burg." In adventure, Smith and Millet continue "Snubbin' Through Jersey," and in fiction Mr. Stockton advances "The Hundredth Man." "Azalia." reaches its second part, and in "Helen," Miss Lewis describes an overworked girl. Among the poetry is a Sonnet upon the grave of "H. H.," on Cheyenne Mountain, with a picture of it. The supplementary departments are filled with able articles upon timely topics. The Century Co., New York; Damrell & Upham, 283 Washington street, Boston.

THE INDEPENDENT PULPIT .- A lecture by the Editor, J. D. Shaw, in reply to one by W. F. Black upon the divinity of Christ, is given in full; and immediately following a report of a personal interview with Mr. Black by William Edmonds, in which the latter sustained his position that Jefferson was an infidel, that term being defined by Mr. Black to mean one who denied Christ's special divine nature. The much mooted "Survival of the Fittest" is clearly treated upon by Mr. Schultz, and "Abraham's Bosom" is made the topic of a dialogue continued from previous numbers. The remaining contents include "Monetary Problems," "The Principles of Drawing," "Is Prayer a Porce ?" several able editorials and numerous minor articles. Waco, Texas: J. D. Shaw.

THE PHRENOLOGICAL JOURNAL .- A portrait and brief personal sketch of one of the greatest of living novelists, the Russian Count Tolstor, lead the contents. Mr. T. A. Bland contributes Part II. of "The Natives of North America," its special topic being the religion of the Indians. "The medicine men." he says, " are their prophets and priests. They profess to hold communion with spirits, and to possess prophetic gifts and magical powers, and the people believe they do." The article is illustrated with por traits of chiefs of the Sloux, Pawnees and Shoshone tribes, view of an Indian village, and a war dance. The remaining contents are entertaining and instructive. Fowler & Wells Company, New York.

THE FREETHINKER'S MAGAZINE.-Allen Pringle ably discusses what he terms "one of the greatest questions of the nineteenth century, fraught with momentous and almost infinite importance to humanity: namely, "Alcohol." Lyman C. Howe gives the fifth of his series of papers upon "Spiritualism," in this making an exhibit of some of the many vulnerable points of the Seybert Commission's "Preliminary." "Secularism in Practice," "How an Emperor Went to Rome," and "Prohibition," are subjects of the re-maining general articles. Buffalo, N. Y.: H. L. Green.

THE BIZARRE. NOTES AND QUERIES.—"Cou menical Councils," The Two Helens," The Druzes, "The Names of Jesus" and "Initial Letters in the Koran," are among the subjects treated upon. A va-riety of questions are submitted for answers. Manchester, N. H.: S. C. & L. M. Gould. THE PATH.-Of this month's contents the leading

subjects are "The True," "Remoranation; Continental Poetry Regarding It," "Gospels and Upanishads," "Papyrus," and "The Word." New York: W. Q. Judge.

SHOPPELL'S MODERN HOUSES is the title of an illustrated architectural monthly, giving views of modern residences and public buildings, with floor-plans descriptions and accurate estimates of the cost of their erection. The work must be of great value to all who build for themselves or others. New York: 63 Broad-

THE ELECTRICIAN. - The main feature of this month's contents is a full and finely illustrated descriptive account of "The Westinghouse Alternating System of Electric Lighting." Equally importantils a report of the sixth meeting of the National Biectric Light Association in this city last month. New York: Elec. Pub. Co., 115 Nassau street.

VIOR'S ILLUSTRATED .- The brightly colored and violes in Lubrharen.—The brightly colored and easily grown California Lily, Pardatinum, is shown in a lithographic frontispiece, and various gems of the floral kingdom, new and old, described on the pages that follow. Bochester, N. X.: James Vick.

FACTS (July).—Various phenomena of recent oc-currence are described, and details given of proceedings at the Facts Convention at Onset, during which Hon. Warren Chase and other speakers addressed the assembly, Prof. Cadwell illustrated spirit control with mesmeric experiments, and other exercises consti-tuted the programme. Facts Publishing Company,

Passed to Spirit-Life,

From her home in Attleboro', Mass., Aug. 29th, Mrs. From her home in Attleboro, Mass., Aug. 29th, Mrs. Buth Burchard, aged 84 years and 27 days.

She was the wife of Debias Burchard, who has been a dweller in spirit-life for several years. She joins her dear husband and air children in spirit-life, leaving four daughters and an aged sister. Miss Deborah Reed, to "wait until the shadows have a little longer grown." The funeral service was attended by the writer, whose prayer is that the remaining ones be sustained by their own loyal hearts attended to angel ones who guard and bless.

Ones, Mass., Sept. Sc. M. B. TOWNSEND WOOD.

From Champaign, Ill., Sept. 2d, David Wingard, aged I have been sequainted with the decessed for upward of thirty years, and have ever found him a true man and a stanch Spiritualist. He was a subscriber to the BANNES OF LIGHT. He was widely respected by the community generally.

J. FLEMING:

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Banner of Wight.

BOSTON, SATURDAY, SEPTEMBER 17, 1887.

Close of the Camping Season in New England for 1887.

To the Editor of the Banner of Light:
A brief historical review of the rise and progress of our Camp-Meetings in New England, and their spread even to California, would be interesting to many who have come into our ranks through them in the last two or three years; but I shall not attemp to pro-

even to California, would be interesting to many who have come into our ranks through them in the last two or three years; but I shall not attemp to produce it, though a participant from the first. From personal observation and reliable reports, I can safely say there has been a steady increase in interest, attendance, phenomenal manifestations, intellectual discussion and rhetorical eloquence from the first to the present year, which has exceeded all former years, and left a promise of still greater success in the future. I have, at some time, visited all the campgrounds in New England except the one recently opened at itindee. N. H., and as an impartial observer, deeply interested in the objects, purposes and progress of them all, I can speak of them without the partiality that would naturally arise in those who had a pecuniary interest in any one of them.

In wild, romantic, natural sequery, as yet but slightly improved by the campers. I think Temple Heights, on the west bank of the Penobscot, cannot be excelled by any yet selected. Its neighbor further up the river, on the east bank, at Verona, near Bucksport, is a beautiful dittie spot, with a limited but elegant prospect, and some earnest souls envaged in improving it, at the head of which is Dr. Ware. Still furtifier up, eighteen miles west of liangor, is the central camp-ground of the State, at Etna, where yearly assemble the thousands to be fed on the bread of elemal life. Nature did not do much for this location except to furnish the trees; but men and women have done much for it, until it is accentral point in the great campling drama of our time. Those glorious old farmers, the Buswells, on whose farm are the campgrounds, have reared for themselves a monument worth ten thousand times more than that fitted at such great cost to keep the body and memory of Jay Gould or Vanderbilt. They are blessed by thousands whose faces they do not recognize in the busy scenes of life. The Madison Camp, when I was there, was not pleas antly located and but slightly

Coming to Missachusetts we find the central camp-ground of New England at Ouset, the most extensive grounds and by far the most costly cottages and public improvements, mostly judiciously made. Its shady groves, attractive cottages, delightful sailing and saltwater bathling and fishing, all combine to make it a summer resort, as well as a camping ground, and if it is retained and controlled by the Spiritualists, as it should be, it is a place of great prospect and promise to our cause for both of these purposes, and there are plenty of Spiritualists to support it in both. Myself and wife had a delightful solourn of three weeksthere this season.

and wife had a delightful solourn of three weeks such this season.

Next comes Lake Pleasant, the transient home and visiting resort of thousands each year, and where much good work has been done in past years, and where the prospects have changed and greatly brightwhere the prospects have changed and greatly brightoned for those owning cottages, as well as to visitors,
since they have secured for the cause and the campers
the title to the land, and laid out the streets and lots,
and given titles to those who choose to purchase for
future improvements. The crowded condition of the
oottages and tents rendered it a difficult task to make
the place what it could and would have been if this
policy could have been adopted at the commencement,
as at Onset; but there is a determined effort to make
this what it can be—a delightful resort for those who
seek spiritual knowledge and truth from mediums
and the rostrum. I learn it has been a success this
year, and I witnessed with pleasure its closing sessions. It was several years since I last visited the
grounds. I saw the improvements, and was rejoiced
by their extent and general advancement. The localty has its peculiarity, somewhat romantic, but not on
an elevated scale. It seems to me to resemble human
life, made up of ups and downs, with many stairs and

an elevated scale. It seems to me to resemble human life, made up of ups and downs, with many stairs and steps somewhat expensive, and some bridging, which we all find necessary in this life. But on the whole, Lake Pleasant is pleasant and a remarkably lively place in camping season. These two points in Massachusetts are the two great camping resorts of New England, and both well patronized.

Next comes Connecticut, with its neat and beautiful little nest of cottages in a delightful pine grove at Niantic, a few miles west of New London, and near the shore railroad. No great rush of speakers or visitors assemble here annually, but a tew earnest and elevated souls gather in here and enjoy a feast of good things among themselves, and employ such speakers and mediums as they need. Their improvements are good and substantial, but "Jonneticut needs more, and lacking it goes largely to Massachusetts.

Next comes New Hampshire, and of Rindge I hear good news, but knowing nothing, I leave it for other reports which I accept as good for its granite rocks. Of Sunapee I have written before all I need to say, and if I said more it would be by adding to good the

Of Sunapec I have written before all I need to say, and if I said more it would be by adding to good the next degree of better for which there is room for im-

Now I am in Vermont, on the eastern shore of Lake Champlatu, where we look across and see the long range and elevated peaks of the Adirondacks, making a most magnificant sunset view from Queen City Park, two miles south of Burlington and near the entrance to Shelburne Bay, on the shore of which is our most beautiful and picturesque camping-ground of New England, a most choice and delightful location for the purposes for which it was selected. No camping-ground I have yet visited, not even Onset, hav surpassed this in the order, arrangement and location of its public or private improvements, though they are on a much smaller scale than those of Onset and Lake Pleasant, but not any others in New England. The new, large and capacious hotel could not be better located or arranged, and the auditorium is not excelled even at Onset in arrangements and seating, but of course is not as large. Its hall is ample for evenings and rainy days, and so situated as not to be disturbed by outside noises, as is also its auditorium, located at a distance from the stamping-ground of translent visitors who care nothing about lectures, of whom there are not as many here as at the other camps I have visited this year, but some everywhere. We have had good meetings, good interest, good manifestations and a good time here, and three days more will close this and the camping season for this year. Much credit is due President E. A. Smith for the railroad advantages secured to victors here, and to his estimable wife. Mrs. Fannle Davis Smith, and one of our ablest speakers, for the active part she takes in the camp-meeting work as well as on the rostrum. Many others are entitled to much credit for the work they have done Champiain, where we look across and see the long gange and elevated peaks of the Adirondacks, making ers, for the active part she takes in the camp-meeting work as well as on the rostrum. Many others are entitled to much credit for the work they have done here in bringing this place up to its present condition, but I may as well stop at one name an another, for cannot do justice to all, but I know and highly appreciate the good work they have done. My esteemed friend, William Gardner of Troy, N. Y., who owns a cottage here, took us, speakers and choir, on the cars to Vergennes, and four miles into the country to his native home, and got up one of the best and finest plenics I ever attended, all at his own expense of speakers and music, and at a cost of over thirty dollars, one day last week and says he is well paid.

WARREN CHASE.

WARREN CHABE. Queen City Park, VL, Sept. 8th, 1887.

Saratoga Springs and Lake Pleasant.

To the Editor of the Banner of Light: I have been spending the larger portion of August at the above-named places, which I have annually visited for seventeen years, and a few items of interest

may not be amiss to your readers. The Baratoga season of 1887 has been a success in

The Baratoga season of 1887 has been a success in many ways, and the citizens have had all they could attend to in caring for themselves and visitors. I called upon the prominent Spritualists, and attended their meetings on Bunday. Mrs. Amanda M. Bpence was the speaker. Bhe was full of the old-time inspiration, and greatly interested her hearers.

Mr. R. J. Huling has associated himself with several newspaper men, and now has charge of the editorial department of the Saratoga Union, a new paper which bids fair to prove a financial success. His daughter, Mrs. Finley, has a position on the paper during the season of social entertainments, and well does she know how to please the fashionable world. Mr. H. has another daughter who is editress of the Register, a daily paper devoted to fashion and business.

Mr. John Johnson, editor of the Ragis, is as sharp as a two-edged sword in his editorials, and cannot be bought or sold when principle is at atake. He is found on the side of justice and equality every time as far as he can see and understand it.

on the side of justice and equality every time as far as he can see and understand it.

Mr. Harrey Lyman and family are on the road to prosperity. Their youngest son is quite successful in the shoe business, and prominent in the village, and they are working together in building a very nice house for themselves on Clinton street.

Horace Mr. Richards has been staying with Mr. Lyman for the season. He is attil feeble in health, not able to perform manual labor or exercise his spiritual girts, but is cheerful, and enjoys being with Spiritualists, and learning of the philosophy of Spiritualism.

Mr. Burroughs has removed from the living House to the Circular House. The change seems to be a good one for him.

Mr. Rates, of Bates House, has leased his house to his see, and has been developing several patents consecuted with the running goar of railroads, and axies of wages, wheels; if they work as all signs indicate

Cartolia A. Miller

they will be a decided improvement over the modes now in use.

The great bonanza of Saratoga, that required no capital, was to be found in the classes devoted to the so-called Christian Science and its teachings, but not in the demonstrations of the philosophy. Suffice it to say, the charm its aposlies claim to hold, and attempt to impart, does not seem to have any foundation in fact to rest upon.

I could not help thinking that the censors of the Saratoga County Society were either asleep in enforcing the restrictive law, or else they have done me a great personal injustice in the past and present in not removing the threat now hanging over me, which is as follows: If I return to Saratoga and attempt to heal the sick in any way whatsoever, even to praying with the sick—the object being to heal—they will arrest me without further notice. This threat should be removed in my case, or the statute should, be enforced upon the Faith and Prayer adherents and Christian Scientists, etc. The people would thus be allowed to see what slavery they are under providing the laws are carried out—as they should be, or else should be repealed. Equality before the law is embraced in the spirit of the United States Constitution, and the people should see to it that it is not trampled upon in this progressive age.

At Lake Pleasant I found quite a change had taken

progressive age.
At Lake Pleasant I found quite a change had taken place. Many of the old faces were not seen, and many new ones from all portions of the United States were hew ones from all posteriors of the term o

Arr. Barnard has had the band stand removed to a position opposite his hotel, and says he intends to build himself a nice cottage on the same ground next season.

Mr. White, of Buffalo, N. Y., has enlarged and improved his house, and added to it all the conveniences of a home in the city; he takes solid comfort for two months of the year in it.

There are now three distinct financial interests on the grounds: the New England Camp-Meeting Association, the syndicate, and the railroad, and if they can work in harmony, a decided advance, no doubt will be seen yearly in improvements, as it will be for the interest of all property holders to improve their, lots and make the place attractive; but it will never be a lasting improvement if they do not all work together for mutual benefit.

There were not as many mediums on the grounds as there were last season, but there were some remarkable proofs given of the reality of Spiritualism being what it purports to be.

Dr. Beals, President of the Association, exhibited to the audience a life-size crayon picture of a genileman, taken in 45 minutes by Dr. Rogers last season, the recipient paying \$300 for the same; one thousand dollars would not purchase it to day. It is alleged to be a correct likeness of the first husband of a lady upon the grounds, who had never obtained a likeness of him while in earth-life, and he had been some thirty years a denizen of the spirit world. The likeness was said by her to be a true one, even to a mole on the side of the face, and was recognized as correct by the relatives of the departed, without their knowing the source whence it originated. I called upon an old partner of the man it is said to represent, who is also the present husband of the lady for whom it was executed, and he declares it to be a good likeness.

I left Lake Pleasant on Monday and visited L. W. Goodell, flower seed grower. Amherst, Mass. The family are subscribers of the BANNER OF LIGHT.

Of all the flower gardens I ever beheld, this one is the finest. There are some ten acres devoted to pansles, asters, petunias and verbenas, and it was a beautiful sight to behold. Mr. Goodell generally receives the highest premiums for his flowers, when exhibited in Boston. Imagine ten acres of flowers in all shades and varieties of colors and a faint conception may be had of his home exhibit. The "Heavenly Court" at Lake Pleasant, while illuminated Saturday evening, was fine, but not as magnificentla scene as the tenacre flower fields of Mr. Goodell.

A. S. HAYWARD, Magnetic Physician.

Boston, Sept. 2d, 1887.

Boston, Sept. 2d, 1887.

Queen City Park, Vt.

To the Editor of the Banner of Light: Bunday, Sept. 4th, a large audience assembled at the Pavilion. The exercises consisted of sinking by the choir, invocation by Fannie Davis Smith, a discourse by A. E. Stanley—who, as before, gave eminent satisfaction—and poems by Miss Jennie B. Hagan. At the afternoon session an address was delivered by Mrs. Juliette Yeaw, and a poem by Miss Hagan. In the evening Prof. Cadwell entertained the people with bsychological demonstrations. During the evening feauces were held by the Eddys, also by Mrs. Huntoon; they were said to be very satisfactory. Mrs. Mand E. Lord, who was to have held séances here in the early part of the week, was, on account of liness, obliged to leave for her home, but we are happy to state has recovered, and is back again. Though keeping quiet at present, it is expected she will do some public work before the close of the meetings. Mrs. Carrie E. B. Twing has also been quite ill from a severe cold, but under the ministrations of Dr. Brunson, magnetic bealer, is recovering, and will soon resume her work. Mrs. Dr. Gould was taken violently ill from overwork, exposure and cold, but is now about her household duties.

Dr. Mansfield is heregiving demonstrations of spirit the choir, invocation by Fannie Davis Smith, a dis-

generous and inveterate worker for the interest of the Association, Charlie Sullivan, who, as a comedian, ranks among the first in the country.

Monday, the 5th, there being no public services here, a little party composed of three preachers, the choir, and the writer, left the camp at \$30 A. M. en route for Panton, a beautiful town southwest of, and adjoining, the old and most charming city of Vergennes, where after an hour's ride by rail we were landed. From thence we proceeded by barge about five miles to Panton Corners, the birthplace of Mr. Wm. Gardner, one of the Vice Presidents of this Association, who had preirranged a grove meeting at that place. The day was perfect, and so were the arrangements that had been maded by his old time friends to receive the little party, and show their respect for one who, though a resident of Troy, N. Y., for many years, was once a townsman of that place.

There were but very few present who had heard anything of Spiritualism, yet a large audience was in time to listen to the opening services of the morning after the meeting had been called to order by Mr. Gardner. The speakers were Warren Chase, Fannie Davis Smith, and Jennie B. Hagan. The music was excellent. The dinner was just what might be expected at any grove meeting in Vermont, a State whose women know how to prepare food that every one who knows anything about their ability in that line likes to partake of. Did space allow we could say more concerning this meeting, which was in all respects a success; and of the expressions of those large-hearted but church-ridden people to keep them away, but which resulted in bringing them here. Tuesday, the 6th, was held a general conference, and rehearsal of the Old Folks' Concert, which was given the evening following; also an excursion on the lake, which took awayseme of the people to keep them away, but which resulted in bringing them here. Tuesday, the 6th, was held a general conference, and rehearsal of the Old Folks' Concert, which was a substitute of the substitute of

ent participated. P. M., another lecture by Warren Chase, with poems by Miss Hagan. Evening, conference.

Within the last two or three days many have left the grounds, but to-day there is hardly any perceptible lessening of numbers. A large excursion party from Burlington came early this morning, accompanied by a band of music, which is doing its best to enchant us from the band stand. At this hour we learn that Mrs. Twing has recovered so as to be able to resume her sittings.

Baturday, Sept. 10th, though cool, was fine. Quite a number left for their homes on the early train, while others came to spend one day in camp before its close. The morning conference was unusually interesting. Mrs. Twing was present and took part. The sincertry of her motives and pertinent utterances are highly appreciated in these meetings. Miss Hagan, whose poems it every occasion, and call out expressions of wonder from all classes of people, also took part in this last conference. After the close of the morning exercises, and by invitation of Mrs. Twing, the writer cojoyed the pleasure of receiving a written communication through the hand of this gifted lady, which on opening after returning to her room, was found to be from Thomas Gales Forster, a cherished

friend of his indays gone by. Our former correspondence carables us to say that the style in all respects, and the thought embodied in the few words of the communication, were just what might be expected from that source. We are promised that which, if ulfilled, will become of great value to the writer and others. In the afternoon a lecture by Miss Hagan, was well received. In the evening a musical entertainment in the Hotel parior was an enjoyable affair. We must say a word more of the management of this Hitel, of its manager, G. W. Mandigo, and his genial wife, who have both of them been untiring in their efforts to do justice to every one that has been fed and sheltered under their roof. It has been a home, in the true sense of that term. We trust that we may be permitted to meet them again next year.

Sunday, Bept. 11th. Weather was of the meat, and visitors still coming in. Boats came from Burlington and other points. The morning lecture by A. E. Tisdale was followed by poems by our poetess. In the afternoon the closing exercises were by two of the pioneers in the cause of Spiritualism, Warren Chase and Fannie Davis Bmith. We need not say more, the reader can judge of the rest.

There are people here who own and live in cottages that have been a tower of strength and support to this cause that they so love; yet so quietly do they move about in the performance of their work that I feel it only my duty to say just a word, hoping they will pardon me if it proves an intrusion. Of such are Mr. and Mrs. Gliman, of Montpelier, whose cottage is one of the finest and most hospitable upon the ground. It will be remembered by many of the readers of the Bannar of the finest and most hospitable upon the ground. It will be remembered by many of the readers of the Bannar of the late Judge Baidwin, and a life-long resident of Montpelier, whose bome was the headquarters for mediums in the early days of spiritual manifestations. Both Mr. and Mrs. Baidwin were people that could, and did, by their intellectural ability and so

A sense of loneliness creeps over us as the time draws near for the final breaking up of this year's Camp Meeting. To night the curtain drops upon the last act of the many, in which all of us have taken part, and we turn rejuctantly from the scenes that have so beautifully done their part in the background of this triumphal play. That another year may bring us together again, enriched by larger experiences, higher aspirations, and firmer resolutions to reach up higher and out further with our investigations in this spiritual work, is the prayer of the writer. E. W. P. Burlington, Vt., Sept. 11th, 1887.

Cassadaga Lake, N. Y.

To the Editor of the Banner of Light: It is fitting on this closing day of our camp that s general synopsis be given of the doings of the past five weeks. In the first place the weather has conducted itself as if especially prepared for a Camp Meeting. The improvements on the grounds, adding

ducted itself as if especially prepared for a Camp-Meeting. The improvements on the grounds, adding to the comfort and pleasure of soloutners, have been appreciated. The new hotel with its three-tiered verandas was filled all the time and overflowed some of the time. New cushioned seats in the Pavilion have made every sitting place equally desirable, and the beautiful rostrum, with the faces of poet and philosopher looking down on us, with its ferns and flowers, and its eloquent speakers, made a picture of beauty to be remembered with delight. So says everybody.

The meeting was opened Saturday, July 30th, by Miss Jennie B. Hagan. W. J. Colville, Mrs. Cora L. V. Richmond, J. Frank Baxter and Mrs. H. S. Lake were prominent among those who followed. Mr. Colville's class in Metaphysics was well attended. As an inspirational medium he is remarkable. Walter Howell of England, who was with us last year and made many warm friends, came again to cement the heart-ties then formed and make many new ones. Mr. Howell is so genial and sunnyln disposition that he renders it impossible for discord to show its head in his presence. He is a forcible speaker, says he is oblivious to his audience while addressing them, but is filled with his theme, and seems, as he expresses it, to see, hear and feel his subject.

A. B. French of Glyde, Ohlo, known as "the silvertongued orator of the West," gave three eloquent discourses. Mr. French is catters the most elegant rhetoric as if it were as common and easy to obtain as water. Some of his similes and metaphors are exquisite.

Dr. J. C. Street of Boston gave a course of lectures on Theosophy which was well attended, and his new work, "The Hidden Way Across the Threshold," had

water. Some of his similes and metaphors are exquisite.

Dr. J. O. Street of Boston gave a course of lectures on Theosophy which was well attended, and his new work, "The Hidden Way Across the Threshold," had an immense sale. Waiter. Howell and Mrs. R. S. Lillie have been occupying the restrum this closing week. There is a marked change in Mrs. Lillie's inspiration. While she has ever been a favorite here with Spirit nallats and outsiders, drawing in many who came expressly to see and hear her speak, yet this season she has risen into a region far above that which has always been hers, and all feel that she has received an influx of power and eloquence that must carry conviction to the most higoted skeptic.

Mr. Edgar W. Emerson has been with us the past two weeks, giving tests after lectures. Since starting out the 10th of last July he has given by actual computation about six thousand and one hundred messages, with names attached, from spirits to their earth friends. Mr. Emerson's work is hard, but it is true missionary labor, and done, as all who know him are giald to testify, with honesty and love. He has to meet the sneers of skepticism, to be told that he is a fraud, getting his information from tombatones and newspapers: but all who watch him day after day, as his control, Sunbeam, in a concise, simple manner, passes the greetings of the invisibles to their earth friends, finaltrol, Sunbeam, in a concise, simple manner, passes the greetings of the invisibles to their earth friends, finally conclude that there are more wonders in heaven and earth than they have dreamed of in their philoso-

ly conclude that there are more wonders in heaven and earth than they have dreamed of in their philosophy.

Mr. Emerson held a public réance Sept. 4th, and among the cloud of witnesses who thronged the air, a prominent railroad man, who owned five shares of Cassadaga stock, returned to say that he wished the stock to be struck off to the highest bidder, and the money realized to be used in a way that would be for the greatest good of the greatest number; that would be accomplished, the spirit thought, by investing in books for the library. The stock was put up, and as Sunbeam was diffident, and unused to such business, another spirit stepped in and auctioned the stock off for fifteen dollars more than first cost. The spirit, on leaving, gave his name as Shoecraft, an auctioneer who had carried on that business in Burfalo, N. Y.
Test, business and healing mediums have been plenty and constantly employed. Many persons appear to be developing mediumship. C. E. Wakkins, Will. A. Mansfield and others, independent slate-writers of the best kind, have been with us. Mr. Mansfield has increased wonderfully in power, and his work has been most convincing of an intelligence outside and above ordinary earth conditions. Mr. M. expects to be on hand next year, and those who wish to see the phenomena in their finest phases will do well to call on him.

Mr. J. T. Lillie has added much to our meetings by

hand next year, and those who wish to see the phenomena in their finest phases will do well to call on him.

Mr. J. T. Lillie has added much to our meetings by his singing. Everybody loves to listen to the mellow music of his voice and hear the words of the songs distinctly uttered, as he never falls to so render them. The Northwestern Band of Meadville, Pa., has been on the grounds during the eatire season. It is first-class, and made our Wednesday and Saturday night dances a pleasure to both dancers and listeners.

The Children's Lyceum has flourished. A fund has been raised to purchase books for the children.

A series of dramatic entertainments have been given on Friday evenings. They were well attended by campers and outsiders, and pronounced far ahead of those of the ordinary traveling troupes.

A dollar subscription has been started for a new building for library and scance rooms. A. B. French presented the library with thirty volumes, and promises to increase the number to fifty.

Nearly every lot on the grounds has been leased for building purposes for the coming year. The Association has purchased eighteen acres bordering the upper Lake—a most lovely and desirable location. Bo there will be room for all.

The invisibles promise a brillant future for Cassadaga Lake Free Association.

In addition to the aboye, we have the following view of the camp and the cause from "Grapho": of the camp and the camp from "Grapho":

"The past season of the camp has been successful above any previous meeting, and the Association is on a sound footing. The attendance has been so large on some days as to entirely overflow the amphitheatre. The people here will compare favorably with those at any meeting, and for carnestness and zeal seem to be way ahead of other denominations. Spiritualism is a very happy belief, and no doubt thousands are comforted and made better by it, whose hearts could not be reached by any of the evangelical forms of faith."

Etna, Me., Camp.

To the Editor of the Banner of Light:
While at Etna I was introduced to many earnest workers in the cause of Spiritualism, among whom may be mentioned Dr. S. I. Emery and wife of Glen-

may be mentioned Dr. S. I. Emery and wife of Glenburn, Dr. F. S. Bigelow of Skownegan, Daniel Buswell, wife and daughter Emma, a talented young lady, of Etna, Mrs. Litch of Boston, Mr. Oscar Edgerly of Newburyport, a promising young test medium, whose gift is of the truthful type, and many others whom memory falls to recail. However, I noticed more sincere enthusiasm for the cause, in every square inch in Maine, than I have seen in a square foot eisewhere, and I love the Spiritualists of that State with all the love possible to my nature.

While sofourning at Etna I stopped at the house of Daniel Buswell, the proprietor of Etna Grove. Everything that was good and palatable was set before us at meat-time, and Mrs. and Miss Buswell did all that was possible to make our stay one of comfort. The beds are not to be accelled by any private house. Whoever stops at this house will be entertained with refined, social company, and the only regret will be at parting. A widow may indisputable tests to the company assembled. The charges are only several five cents per day, and the from weeds.

house is only five minutes' walk from the camp. I would advise all of your readers who intend going to Etna in '88, to make arrangements to stop at Daniel Buswell's house.

From my chamber windows the country for over,'(orty miles around—dotted here and there with villages, farm-houses, hills, lakes, brooks and roads winding around the hills, groves and forests—can be seen lying like a panorama before the beholder; while close up, under the edge of the hill on which the Buswell House is situated, can be seen the Maine Central Railway, winding its way from Bangor to Portland. If there is a country in the world that can beat this for grandeur of scenery I fail to remember it, and I have been somewhat of a traveler. On a clear day, Mount Katahdin, with its snow-capped top, can be seen from my chamber-window, laying to the north-east, one hundred files away. The camp is supplied with pure cold water brought from a mountain, half a mile away, conducted in iron pipes, and has a fall of two hundred feet. The camp is well supplied with hotel accommodations.

At Etna I had the pleasure of an introduction to the famous Packard family of Newburg, Maine. There are eight children, all controlled by one family of spirits, who claim to have lived on the Rocky Mountains many years ago. It is simply wonderful to hear them in their singing, acting and taiking, all harmonizing in the most minute particular, in their dirges, war and love songs, without the least preparation whatever. It was something very novel to me, and I was deeply interested in all their performances. Grandfather Packard is a study for any student of nature. He is 33 years of age, with all his reasoning faculties intact, good health (says he has never been sick a day in his life), good teeth, and as appy as a cricket. I think if those in search of renewed youth would go to Maine instead of Florida, they would more fully realize the object of their search. It might not restore decayed teeth and wasted fortunes, but I am sure it would invigorate and add tone to

Spiritualistic Meetings in Boston.

Banner of Light Circle-Boom, No. 9 Bosworth Street, Sances are held every Tuesday and Thursday at-ternoon at 30 olock prompily. Admission free. For fur-ther particulars, see notice on sixth page. L. B. Wilson, Chairman.

ther particulars, see notice on sixth page. L. B. Wilson, Chairman.

Boston Spiritual Temple, Berkeley Hall.—Lectures by able speakers Sundays at 10½ A.M. and 7½ P.M., from Oct. 24 to May 30th. Richard Holmes, President: O. F. Rockwood, Secretary; Mrs. Mary F. Lovering, Cor. Sec.; W. A. Dunklee, Treasurer.

Children's Progressive Lycenm No. 1.—Sessions every Sunday at 11 A.M. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Henl. P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary, 45 Indiana Place, Boston.

Collège Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Engle Hall, 616 Washington Street, corner of Essex.—Sundays, at 2½ and 7½ P. M.; also Thursdays at 9 P. M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

1031 Washington Street.—The First Spiritualist Ladies' Ald Society meets every Friday. Mrs. H. O. Torrey, Secretary.

Chelsea.—The Ladies' Social Ald Society meets in Mrs. Buffum's parlors, 196 Chestnut street, every Friday after-non and evening. All are invited. Mrs. E. H. Pratt, President; hrs. M. A. Dodgo, Secretary.

College Hall, 34 Essew Street. - At the meeting in this hall last Sunday morning tests were given by "Winona," Mrs. A. Forester, Mrs. E. Olmstead and

ing in this hall last Sunday morning tests were given by "Winona," Mrs. A. Forester, Mrs. E. Olmstead and Mrs. Waterhouse. Dr. H. B. Storer gave a very interesting report of a sermon he listened to from one of Boston's noted clergymen, and measured by it the advance of spiritual truth far beyond that of the theology of olden times.

At the afternoon session "Sweet Spirit, Hear My Prayer," was finely rendered at the opening by Mrs. Kudora Case, and Mr. Cobb took the title as the text of his opening remarks, showing very conclusively the many ways in which the spirits answer our prayers. Tests and readings were given by Mrs. J. D. Bruce and Mrs. S. E. Cullen. Mrs. Jenale K. D. Conant gave readings to several strangers, most of them skeptics, which were recognized. Mrs. Conant was born and educated in a Methodist church in Bonny Scotland, and taken from it and placed in this work by the angel world. Her readings impress the hearer with their sincerity and truth. Very able speeches were made by Jacob Edson, Esq., and Mrs. A. E. King. Mr. Kben Cobb, at the evening session, explained briefly what he meant by the "Isness" of this universe, saying that it is impossible to fathom the how or the why God does thus and so, but we know that God is, that the angel world is, etc. Mrs. C. W. Odionne of East Boston gave a report of her experience in camp-meeting work during the summer, and spoke of the prevailing ignorance of the people among the hills of New England of Spiritualism. She also gave some very fine readings, which were fully recognized. Mrs. Aby N. Burnham spoke briefly upon the work of the spiritual aworld in contrast with the teachings and dogmas of the church. "St. Claire" read an inspirational poem. Dr. H. B. Leighton of Somerville spoke upon "God as the Type of Goodness and Honesty." Mrs. Forester gave descriptions of spirit friends as she saw them, which were recognized.

The hall was crowded throughout the entire day, every seat taken, and several made the remark that should the interest increase in the sam

should the interest increase in the same ratio it has the past year, a much larger hall will be needed to accommodate earnest seekers after spiritual truth. No skeptic can come under the influence of its platform without going away convinced that there is something about it that was not dreamed of in his philosophy. Much praise is due Mrs. Case for the excellent music she furnishes for these meetings.

Spiritualist Meetings in New York. Adelphi Hall, corner of 52d Street and 7th Avenue.—Services every Sunday at 11 A.M. and 7% P.M. Conference every Sunday at 2% P.M. Admission free to each

meeting.

Columbia Hall, 878 6th Avenue, between 49th and 50th Mirecta.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 24 and 74 P. M. Hediums and speakers always present. Frank W. Jones, Conducter.

The People's Spiritual Meeting Convened last Sunday in the new and beautiful hall, 878 6th Avenue. The spirit of love and harmony from those on both sides of life seemed to fill the place, and all present felt its benign influence.

all present feit its benign innuence.

A short address full of encouragement and hope was given by Warren Sumner Barlow of Paterson, N. J., at the close of which he introduced Mr. Noble, exhethodist local preacher, who interested the audience with a short narrative of experiences. Mrs. N. J. T. Brigham delivered the dedicatory address, which was replete with excellent thought, and no words of the writer can do justice to the beautiful improvisations on subjects jurnished for noems; viz... "Our New

replete with excellent thought, and no words of the writer can do justice to the beautiful improvisations on subjects turnished for poems: viz., "Our New Bunday Home," "Our Future Spirit Home" and "Harmony."

Mrs. Morrell gave descriptions of spirit friends who came to mingle with mortals in our dedicatory service, and to assist in promoting love, good will and harmony in our new quarters.

Rev. J. H. Harter, of Auburn, N. Y., officiated at our evening session and gave an excellent address, encouraging us to work for humanity; his recital of aneedote being so apt and at the same time so amusing that the audience was continually convulsed with laughter, and it is decided that we were all spiritually and physically improved by listening to the "Minister of the Church of Divine Fragments." We all hope he will come this way again soon. Spiritualists should keep Bro, Harter at work.

Mrs. Pennell, of Onset, Mass., will officiate next Sunday afternoon and evening.

F. W. Jones.

Mrs. E. A. Wells,

The well-known test and materialization medium of New York, returned home the 7th inst., after making a very successful tour through the South and West filling an engagement at Lookout Mountain Camp in July, and at Mount Pleasant Camp in August.

She was also a guest of Dr. Beck, at Delphi, Ind., for a week or so on her way home. Her numerous friends welcome her back with great joy to her original field of labor in that phase of mediumship that she has so honorably sustained during her residence

in New York.

Mrs. Wells is in good health, and her appearance would indicate that she has borne the hardship that a physical medium has to endure with becoming fortitude during her absence. Her séances have opened again for the fall and winter season at her residence, 822 6th Avenue—the evenings chosen being Tuesday and Friday.

O. P. S.

Spencer Hall.

To the Editor of the Banner of Light: The People's Meetings having removed from Spencer Hall, 14th street, it has been engaged by Prof. Van Horn, who intends to continue services there.

Bessions were held on Sunday, Sopt. 11th, afternoon and evening—at which latter Prof. Van H. for an hou gave remarkably definite tests, including particulars, dates and full hames in some cases, which seemed to carry conviction to many in the audience. CYRUS MONROE

A widow may not be much of a garden always has an idea that she can raise orange hi

Spiritualist Meetings in Brooklyn. Conservatory Hall, Bedford Avenue, corner Falton Street.—Services every Bunday at 11 A.M. and 7% P.M., commencing Sept. 11th. Mrs. A. M. Glading Will occupy the restrum until Nov. 1st.

Fraternity Rooms. corner Bedford Avenue, and Nouth Becond Street.—Services every Bunday at 7% P.M. Children's Lyceum at 3 P.M. The Spiritual Literary Union meets the first and third Saturday of ach month at 8 P.M.

Avon Hall, Bedford Avenue and Halsey Sireet.

—Mr. John Slater holds meetings on Sundays at 8 F. M. and Evereit Hall, 296 Fulton Avenue.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock.

Conservatory Hall.

To the Editor of the Banner of Light: Spiritualism has taken a new departure in Brooklyn by the appointing of a lady as prealding officer at the Conservatory Hall meetings. Mrs. Rmma Bockwith has consented to act as Chairwoman in the interim of

has consented to act as Chairwoman in the interim of a permanent organization.

Mrs. Bockwith has been an efficient Guardian of the Brooklyn Lyceum, is an active worker in the Cause of Equal Rights, 'President of the Women's Suffrage Committee of Brooklyn, and is the soul of sincerity and earnestness; she will, it is noped, give an impetus to the Cause under the very able ministrations of Mrs. C. M. Glading. The services Sunday, Sept. 11th, were very harmonious, interesting and instructive. Mrs. Glading's ability to answer questions and give personal tests from the platform enabled her to delight the large audience assembled.

Mrs. Glading's guides urge us to organize a Lyceum, giving many excellent reasons why the young should be instructed in this new philosophy of our relations to the Spirit life.

Mrs. Emily B. Ruggles.

104 Laurence street; Brooklyn, N. Y.

The Brooklyn Conference.

To the Editor of the Banner of Light: Mr. Bowen's address before the Brooklyn Conference Saturday evening, 3d inst., was instructive, and gave his listeners much pleasure. Remarks by Miss

gave his listeners much pleasure. Remarks by Miss Beebe, trance address by Mrs. Bertine, remarks by Mrs. Elisworth, and practical words and work by Mrs. Mr. C. Morrell, asking for signatures to a petition for the pardon of Mary Druse, now confined for life, closed a profitable session.

Rev. J. H. Harter, of Auburn, N. Y., spoke Saturday evening, 10th inst., to great acceptance, holding his audience as if spell bound by the forcible points he made, illustrated by pleasing and instructive ancodotes, which gave potency to his address. The lecture was preceded by a fine original poem by Mrs. Hall.

Hall.

Mrs. A. I. Pennell, of Onset, Mass., will officiate Saturday evening, 17th inst., when we expect a good time in communing with our "arisen" friends.

F. W. JONES.

The Young People's Progressive Society of Chicago.

To the Editor of the Banner of Light: Mrs. Ada Foye, the well-known platform test medium, arrived here last evening from Denver, Col., where she gave one of the most successful scances where she gave one of the most successful scances ever held in that city, on last Sunday evening. Mrs. Foye begins her engagement with the Young People's Progressive Society, Sunday evening, the lith, and concludes on the 23d. The Young People have decided to charge an admission of fitteen cents to the scances, in order that they may make their meetings harmonious, and not be overcrowded by the public. Large audiences are expected nevertheless, and arrangements have been made to seat between four hundred and five hundred. That many of the old friends of the lady, and those desiring an acquaintance, may have a chance to greet her, a public reception and entertainment will be given on the 23d inst. Some excellent talent has been procured, and the evening will be one long to be remembered by Mrs. Foye and her Chicago Irlends.

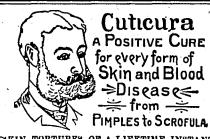
Avenue Hall, Wabash Avenue and 22d street,

cago friends.
Avenue Hall, Wabash Avenue and 22d street, }
Chicago, Sept. 9th, 1887.

Sherwood, O.

An announcement reached this office, too late (we regret to say) for insertion last week, to the effect that a Spiritualist Grove Meeting was to take place at Rock's Grove, one mile north of Sherwood, O., on Sun-day, Sept. 11th, whereat discourses would be delivered at 10 A.M. and 2 P. M., by F. D. Dunakin.

DR. A. UNDERHILL passed to spirit-life from his home in Akron, O., Thursday, Sept. 8th, aged eighty-three years and five months. The Doctor figured largely in the early history of Spiritualism in Ohio, and bravely defended the pioneer mediums from prosecution and persecution. THOS. LEES.



CKIN TORTURES OF A LIFETIME INSTANTLY relieved by a warm bath with CUTICURA SOAP, a real Skin Beautifier, and a single application of CUTICURA, the great Skin Cure.

This repeated daily, with two or three doses of CUTICUIA RESOLVENT, the New Blood Purifier, to keep the blood cool, the perspiration pure and unirritating, the bowels open, the fiver and kidneys active, will speedliy cure. Eczema, tetter, ringworm, psoriasis, lichen, pruritus, scald head, dandruff, and every species of torturing, disfiguring, itching, scaly and pimply diseases of the skin and scalp, with loss of hair, when physicians and all known remedies fall.

Bold everywhere. Price, Cuticura, 50c.; Boap, 25c.; RESOLVENT, \$1. Prepared by the Potter Drug and Chemical Co., Boston, Mass. Send for "How to Cure Skin Diseases."

PIMPLES, blackheads, chapped and oily skin prevented by Cuticura Medicated Soap. COLD MEDAL, PARIS, 1878.

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BREAKFAST with Starch, Arrowroot or BREAKFAST BREAKFAST BREAKFAST

COCOA.

Sugar, and is therefore far more economical, costing less than one cent a ewo. It is delicious, nourishing, strengthening, easily digest-ed, and admirably adapted for invalids as well as for persons in health. Sold by Grocers every-where.

Warranted absolutely pure Cocoa, from which

the excess of Oll has been removed. It has three times the strength of Cocos mixed

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AMERICAN SPIRITUALIST ALLIANCE MEETS AT 52 WEST 15TH STREET, NEW YORK CITY, ON THE SECOND AND FOURTH WEDNES-DAYS OF EACH MONTH AT P.M.

AS All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work. THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members. NELSON CROSS, President. J. F. JEANERET. Recretery. o become members. NELSON CROS J. F. JEANERET, Secretary, Maiden Lane, New York.

ST. LOUIS, MO.—The First Association of Spiritualists meets at 2½ P.M. every Sunday in Brandt's Hall, southwest corner of Franklin Avenue and Ninth Street. Friends of the cause invited to attend, and correspondence solicited from Amagica and Europe. II. W. Fay. President, No. 620: South Broadway. Isaac S. Lee, Cor. Sec., No. 1622 North 12th street, St. Louis, Mo.

CHRCAGO, RLYL.—The Chicago Association of Universal Radical Progressive Epiritualists' and Mediums' Society, organized on the 9th of May. A. D. 1884, meets in Spirites' Liberty Hall, No. 517 West Madison street, every Sunday, permanently, at 2½ and 7½ F. M. The public are cordially invited to attend. Admission 5 conts to each meeting. Dr. Norman McLeod, President.

CHICAGO, M.E. Avenue Hall, 159 22d street. Uhll-dren's Lycoum, Sunday, at 114 P.M. Spiritualists and Mediums' Meeting, S.P.M. Mediums' Receptions, first and third Tuesday symings, Scotch Sociables, second and fourth Tuesdays in each month,

CHECACO, ELE.—The Young People's Progressive So-clety meets in Avenue Hall, Wabsah Avenue and 22d street, on Bunday evenings, at 745 o'clock.

CHRICAGE HAT Mrs. Corp. L. V. Highmond dis-courses before the First Society of Spiritualists in Martine's (An asset) Hall every Sunday morning and evening.

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