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TABLE OF CONTENTS.

run better." And I have often thought, that if Christians were anointed with the spirit of truth, they might run better! Oh, for the anointing and pouring out of the holy spirit of divine truth, that they may be baptized from or high, and run better.

Whence did you come? The life-principle explains it. It is a large question, but for a small man like me to try to explain it, you and I were invited to come into earth-life, and we accepted the invitation. We were some time on the journey before we got here, and we were kindly and lovingly received. We expected to find the same atmosphere, but it was made for our reception, and they should be. But some are invited into earth-life who are unwelcome when they come. That is wrong. You should never invite a guest to your home unless you treat him kindly. When Jesus came into the world, he atoning the account, the angels from heaven accompanied him. Do you remember what they said? "Fear not for behold, I bring you glad tidings of great joy which shall be unto all people." That is the way you should sing when a new comer comes to earth; you should welcome the little fellow and say, "I am glad to see you," and you shall stay as long as the Lord permits.

We are here, all of us, and we look pleasant and good-natured, and I am glad of it. But I do not think I see a single member of my church before me to-night. If you have been divine fragments, you are now no more divine elements, and you are no more at all like me. One of you looks like me, and I presume you are glad of it. I cannot help it. "Know ye not that your body is the temple of God, and the spirit of God dwelleth in you?" The spirit of God lives in that organic structure, that temple, which God has made for you to keep in good condition, and you should be careful of it, and bring it into harmony with the laws of health. The longer you keep the house in good condition, the longer will you be cheerful, but if you damage the furniture, the tenant will be cross, and cannot enjoy life. So, if you do not take care of your body, I suppose, a grand, a glorious purpose, and that is, to do good. When Jesus came, according to the book, he went about doing good. Whether you come far or near, do all the good you can, first to yourself, second to your neighbor. There is such a vast amount of good to be done. Take such reasonable care of yourself in the house you live in.

Another officer, the Vice-President (you are the President) in that organization of yours, is Natural Law. Just as truly as you violate any of Nature's laws, just as surely you will suffer the consequences. If you do wrong you must suffer—on earth or in the life beyond. There is no vicarious atonement for Spiritualists or Solonists. We had a man in Auburn under sentence of death. The ministers prayed with him and got him converted, and said he was a good man. Well, I said to myself, "If I said I he was fit for heaven he was just the man we ought to keep in Auburn, and if they could not get along without a hanging, I would offer myself for execution instead to save a

Christian. Eleven hours before the time for the hanging there was a stay of proceedings; the result was a charge of manslaughter; he was acquitted. Forty years later, the same man served his time, and is today, and you may thank heaven there is one Christian on the face of the earth through my agency. Then there is in this organization an officer called Faithful Memory. Your memory is writing down all you have done, from your boyhood to the present. If you ever transgress the law, right-doling, memory jots it down; but you can turn over a new leaf, and let memory write better things. General Welfare is the Treasurer, and Common Sense is the Doorkeeper. Another officer is Daily Accountability. Stand before a glass and you will see one of your best friends. If you ever transgress the law, it has been recorded, speak to him kindly; if he does wrong, try to make him do better. It is a great work to improve ourselves. I am reminded of Socrates, who at one time found a man in the streets of Athens crying. Said he: "Why weepest thou?" The man said, "I have done wrong, move the world." "said Socrates, "you will do something toward it if you will get up and move yourself." So I want you as divine helpers to help yourselves, and help those who are wayward and wicked and weak. Self-Control is also a grand officer in your temple. If you do wrong he will detect you and report you to the Secretary, and the Secretary will write you down; and so you make up your book of life.

[illegible]

"Add to your faith, knowledge." I wanted to get knowledge, and I would ask, "If there could be found a way to the Spirit-world, to find out whether I could get any knowledge of the continuance of life, and blessed be God and the angel world, I found the testimony, absolute and positive to me, that there is no such thing as death, that what we call death is but a passing from the life of the body to a life of earth from the loved in spirit-life; and I say, glory to Spiritualism for what it has done, not only for me, but for thousands of others who have sought for light and life and knowledge.

Another thing is the Golden Rule. Jesus repeated frequently, and has existed before he was born, and has taught Confucius. When a teacher writes a splendid hand, he wants the pupil to imitate him; but few of us can imitate this grand copy. We can talk and wrangle about minor matters, but let us see there are more things to do most of all in the world. Do unto others as you would have them do unto you. Let us agree, and send blessings and flowers in the pathway of each other as we pass on to the joys of the higher and better life.

"There is another thing, universal harmony. Happiness is our being's end and aim," the poet said, "and the only way to it is to be charitable. We are all divine beings, but we have not yet as much charity as we should have for the wayward and sinful. None of us know what the circumstances and influences were that led them astray. Anti-natal influences are great, the influences of childhood are great, and that, and that, and that, are for those that err. Let us be charitable, knowing that we have not—in proportion to the measure of the light possessed by each—been much better than others. Go out into the world and assist in gathering in the fragments.

"The great international traffic in liquors is granted by prominent men, most of them members of my church, and members of other churches have licensed my church-members to raise the devil, but I hope they won't do it. I say to other church-members, if you cannot help making my members better, I hope you won't make them worse. The devil himself is a great evil of intemperance. People will open the front door of the house they live in, and pour down rum, gin, brandy and alcohol, and spoil the furniture inside, and damage the house and the entire family. What would you do if you made a man drunk, and he went home, nailed his windows down, used an axe on it and set the house on fire? And what think you of a man going down to a saloon and pouring liquid fire into himself?"

At one time I had not even ten cents to buy bread, and as I walked down the street a friend said to me, "Come, and let's take something." "All right," I said, "I will go with you." "Let's go to the Delevan House," we walked in, and said he, "What will you take?" "A loaf of bread," said I, "you asked me to take something, and bread is something, and I want bread." With surprise he took me to a bakery, bought two large loaves, paid for them, and I took them home, and they lasted several days. Several weeks after I was introduced to a traveling man, and in conversation he asked me, "Do you ever hear of bread?" "I have," I heard my bread story," I explained and said, as I believed what the Bible says, that "man shall not live by bread alone." I wanted a pound of butter. Then he said, "And my Bible says, if a man asks you to go a mile, go with him too; you shall have two pounds of butter." If any one invites you to take something, take something good; do all you can to get rid of temptation.

Then assist us to get rid of the gallows. I do not want a judge to say, "It is murder just as much as any other murder." Do all you can to give the ballot to women. They are just as much citizens of the United States as men, "the lords of creation." I am ashamed of many of the laws on our statute-book, but the time is not very far distant, dear sisters, when you will have that golden opportunity if you desire it. We will not compel you, but are glad you will be ready and willing. Men are not fully developed yet into perfect manhood. We have a great deal to learn, and I would not be surprised if we were everywhere, but you need not go far away to seek a good word or do a good deed.

We have come from the Father, we are here for a purpose, but where are we going? You must move out of the house you live in, and the remains are put in the ground. When Socrates died, he was buried, but the immortal spirit of him, when we shall bury Socrates, bury the body where you please, but you can't catch me." So it is with the immortal spirit in that body of yours; it will not go to the grave. It is only the physical, the organic, the outer garment; but all the immortal spirit of you is going to be put on the other side. What we call death is only a birth into a better state. We were born into this world, we live through childhood, then we cease to be children; we live through youth we cease to be vigorous manhood and womanhood; we pass into old age, and then we are born into the life beyond. Do we retain our consciousness, individuality, personality? Most assuredly, yes. I have not time to discuss this at length, but you know the Agnostics say we are mistaken; that all there is is here. Intelligent, scientific men take that ground; even a more-minded man, Robert C. Ingersoll, has not had evidence enough to convince him of the great fact of continued existence. He says: "I do not say there is or is not a life beyond this, but I don't know." He is an agnostic, and many others would be glad to rest their minds on that. But I know that I know not where they can find it except in Spiritualism. Come with us, and we will do you good. We will give you the living testimony of my. My father and mother are on the other side, and many times do they leave their side, and come of love and in golden pinnacles of loving, momentary visitations, and I will come to me with messages of joy: "Be true and faithful yet a little longer, and you will come with us where we are." I know there is a life beyond this; I have seen those who live there, and have heard them, and felt their touch, and know that the Father is the Father, and that the end of this vigil of life is won—the night of death is swallowed up in the morning light of victory.

The Ben Rock Pamphlet, "Meditation on the foundation rock of Spiritualism," and every thing which retards or throws doubt upon, or otherwise injures it, is a spiritual crime of the first magnitude. Ministers are the ministers of our doctrine, the missionaries of our philosophy, and at all hazards they should be sacredly protected. The Spiritualist who, does, not regard this as a personal duty is in need of spiritualization. — *Wm. W. W.*

The London Convention of the American Association is estimated at \$1,000. The Pasadena convention

**THE GOD-IN-THE-CONSTITUTION
SCHEME**

As we look down the vista of the past and ponder upon the records of the nations dead, we perceive that the history of the world is one long record of revolutions and reforms. Progress is alike the law of nature and of nations, and to-morrow is ever better than to-day. Out of the grave of the buried Past rises the glorious spirit of the living Present; and the gloomy shroud of the grave becomes the shining raiment of an angel.

The present age is notably one of progress and reform, but, like all the epochs past, it has its watchers for the dying and its defenders for the dead. The deathbed of superstition is guarded by zealous hands, lest the breath of Truth quench too quickly the fluttering flame of life. The soldiers of superstition are guarding night and day the crumbling walls of the tottering Church, but nearer and nearer the army of Truth is drawing its encircling lines.

Among the most desperate of the defenders of a false theology is an organization calling itself the "National Reform Association." The object of this Association is to introduce into the Constitution of the United States an amendment in favor of the Christian religion and the Jewish God. The promoters of this so-called reform deny strenuously any desire to unite Church and State, the evils of which union are so evident from the history of the nations that have tried that experiment. They know that any such proposition would be met at once by the most determined opposition on the part of every citizen of this glorious country who has any desire for personal freedom and public welfare. Accordingly they conceal the real animus of the movement beneath the cloak of morality, saying that their sole desire is to secure the stability of public morals by constitutional authority.

Paying no particular attention, save bare mention in passing, to the many absurdities embraced in the ultra Orthodox scheme of salvation, I will confine myself to showing some of the consequences of an accession to the claims of the Association named above. First, they would recognize God in the Constitution 1. *What God?* The God of Science? The God of Nature? No! The God of the ancient Jews, as "revealed" in the Bible: a God of human attributes, and those, too, some of the most degrading ever conceived by any nation upon the face of the earth. Of that Infinite Being or Power, dear to modern thought, whose presence thrills in the bursting bud, and glows in the beauty of the expanded flower, whose mighty influence guides the whirlwinds of space as well as the mote that glistens in the morning sunbeam; whose voice is heard in the song of birds and in the murmur of the running brook; who whispers in the sighing breeze and speaks in the thunder of the summer storm; who sways the nest upon the bending bough or shakes the very pillars of the earth; whose lightest action is eternal law, and whose will is written in unfading words on every page of Nature's volume, the ancient Jews had no conception.

Science tells us that we can form no conception of that which has never been brought within our experience. When we speculate upon the unknown we merely make use of our present knowledge in new combinations. We place it in the kaleidoscope of imagination, and as we turn it over and over we view the ever-changing patterns with the eye of reason, recording the beautiful and the true and rejecting the inharmonious and the false. The Hebrews formed a God out of the material of their experiences, and they produced as good one as could be expected. They knew nothing of science. The great realm of nature was unknown, and they had no idea that a God could have any other employment than conducting their wars and attending to their parental wants. They thought that the earth was flat and that the sun, moon and stars existed for no other purpose than to light this little orb. Conceiving this world to be the body of the universe, they concluded that God would make it the sole object of his attention; and, believing the Jewish nation to be his chosen people, they could but think themselves the special recipients of his favor and his grace. The world has progressed since the Jewish people made their God, and in the glorious light of the nineteenth century I demand a higher and a nobler conception of the Infinite Law, the Overshadowing Soul, the Omnipotent Mind, the Omnipotent Force, than that proposed for our National Constitution by the religious fanatics in the ranks of the "National Reform Association."

But the introduction of the Hebrew Deity into our Constitution is not the worst feature of this proposed reform. Since the Church claims her conceptions of a God from the pages of the Bible, she is no more than consistent in holding that book to be a worthy foundation for the civil law of our land.

We shall have constitutional provisions, in time, to enforce the nearly moribund Sabbath laws, and others of like ilk; and we who fear under the displeasure of these zealous men draw down upon his offending head not of the mighty wrath of his angry and revengeful God, but the strong arm of the civil magistrate. We desire religion protected, and its varied doctrines enforced by civil law? Do we want free speech alienated and free thought suppressed in this "Land of the Free, and home of Brave"? When the Christian religion is rejected by the law of the State, all liberal opinions will be treason, and an unbeliever in the mu-

traditions of the Pentateuch will be declared a traitor to the government of the United States! The murderer upon whom the sentence of death has been passed, will go direct from the gallows to glory, ticketed for heaven, and the Constitution of the United States will guarantee his reaching there, *according to law*; while his victim, however moral he be, however white his soul, if he believes not in the *United States Religion* will be remanded by the inexorable hand of Civil as well as Divine law to "one eternity in the Devil's House of Correction."

The theologian may say that such a picture as this is overdrawn; but while the claimants which these fanatics seek to establish in our free country by civil law tempt one to the undue use of sarcasm and ridicule, the position taken is perfectly tenable by all the powers of logic. 1st, If we recognize the Jewish God in the Constitution, we must accept the Bible as an inspired, and therefore infallible book, since it is only from this that the church obtains her conception of God. 2d, If the Bible is the inspired word and law of God, we are morally bound to accept all its teachings, and consent to be governed by its laws. 3d, The teachings of the church are held to be identical with the teachings of the Bible, and in harmony with the entire spirit of that book. Therefore, to say, to accept the church's God is to submit to the church's government. It is very well to talk of religion and State, in distinction from Church and State; but if there be any difference at all, it only proves that the church and religion are two different things—and what theologian will admit that?

I do not believe the thinking people of this country can be hoodwinked by any such method of reasoning as that pursued by these fanatical "Reformers." I do not believe the people of this free country are ready to surrender their dearly bought rights into the hands of the church, and trust their freedom of thought and speech to that institution which has, from its very foundation, sought by every savage art to shut out the light of reason from the human mind. If every cry and every groan waivered from the pallid lips of martyrs by the blood of hand of churchal persecution could be united in one chorus to-day, such a mighty wail would roll to the dome of heaven as would drown the very music of the spheres. After a long and deadly conflict, the spirit of progress has been wrenched from the hand of the church to the bloody sword of persecution, and the clanking chains is no longer heard in her damp and gloomy vaults. The pen and the printing-press have triumphed, and the light of science now shines where once brooded the thick darkness of ignorance and superstition. The world is becoming a religious republic, in which every man may think his own thoughts, and worship God in his own fashion; and blights of the "National Reform Association" stripe, whether in Amerlon or elsewhere, will do well to comprehend the fact.

"WHAT IS IT TO BE A MAN?"

BY EBEN COBB

A short time since I was present at a funeral service in your goodly city, occasioned by the passing to the higher life of the spirit of a lady widely known as an ardent and active worker in the spiritualistic ranks. In accordance with a wish expressed by the more orthodox members of the immediate relatives of the deceased, one of Boston's most celebrated oracular divines took a leading part in the service. So far as the reverend gentleman's deliveries were attuned to the strain of consolation and that warm utterance of those words which falls like a healing balm upon the stricken heart, they were beyond criticism even from the most ultra-liberal point of view. What if they had not been so? had they been chilled with dogmatism and the steely ring of creed, would it be becoming, circumstance as he was, to arraign him for the expression of any idea that, as a minister of the gospel, might have felt called upon to utter in the light of his own theological understanding? Not at all; at least I would not be one to do

But our clerical friend is not only a theologian; he is one of those advanced thinkers who overleap at times the walls of the theological citadel, and dig for truth wherever it may be found. His utterances must sway many minds, and therefore when he approaches the philosophy of Spiritualism he should be careful that he maintains the character of a true philosopher.

On the occasion under mention, in his
ing remarks, he spoke in substance as follows:
"Although I believe in a future life, and
to me a living certainty, I cannot give you
absolute, positive proof of the fact. I may
have seen nothing to convince me that we can
in any way receive direct communication from
land of spirits; and as I consider the opera-
tion of nature and the working of the higher
in this life, I do not see how God can, in
in majesty of his design, so order the course
things that we may, while here in this ex-
life, be able to comprehend the advanced
foldments of the life beyond. Suppose the
looking up into his father's face, should ask
him the question: '*What is It to be a man*
How can the father tell him? Language
no power to translate that boy the thous-
of experiences that go to make up that
plex entity—a man.'"

Does the illustration, as a conclusion, the premises? Let us consider:

As soul entities, all human beings upon earth, from birth to exit, are subject to the influence of an environment twofold in nature: the material and mental. All things and matters which go to make up the objective surroundings, the material companions in existence,

thinking and reasoning belongs, the mental. From contact and friction with this dual environment comes all that any soul, upon this planet, can ever know of experience, education, fame, glory, or the thousand and one distinctions that pertain to the individual either for good or for evil. What the nature of the life to come may be I do not care now to discuss; be it what it may, it is unthinkable by the finite mind except as an existence with an environment. To say it is a state and not a situation means nothing. There is only one position in which a globe of mind (to speak after the manner of science) can be placed so that it may be said to be absolutely in a state and not in a situation. Take that globe, having the potential power of the five (or six) senses latent within it, and expunge every lota of memory, so that there shall be no knowledge of antecedent to link it with the past. Now isolate it in void space, where not one ray of external energy can impinge upon it, and you have mind in an absolute state. It may be said that this amounts to annihilation; mind is not mind without thought, and you have placed your globe that it can have no intellect. What then? Just this: That what is called mind cannot be conceived of out of juxtaposition with external impulsion. Now let an atom of the most sublimated matter that the mind can conceive of come in contact with the isolated globe, and it has a measure of thought, faint, it is true, but memory has commenced from contact with matter. Let a mind-force from the earth, or one from the most exalted life-sphere, take our secluded globe in charge for education, and it must, in either case, be brought into contact with surroundings, mental as well as non-mental, objective to its interior germ power of conception. To talk of instinct, intuition or spontaneity acting unassisted of causes exterior to the ego is unmeaning.

I may be pardoned if I give one example out of many, where it might seem this reasoning will not hold good: The new-born infant, with no earth-life experience, takes instinctively to its mother's breast for nourishment. But it has had earth-life experience (a most wonderful thing is the human embryonic and fetal state), and the nursing is a pure effect of its material environment acting upon that mysterious something that we call a human soul. The stomach is not the soul, nor is the tongue; they are as much among the environments of the real individual as the air it breathes and the clothes it wears.

The reader will bear in thought that I am not claiming to tell what mind is, nor what matter is, nor yet the secret of that, as yet, unexplained mystery, "the Law of Heredity"; whatever that law may be it is evident that it has no power to manifest until something extraneous to the entity in question calls it into activity.

Leaving the mooted question of pre-existence out of consideration, take the infant upon its mother's breast as an individual just starting on its career of life-experience. We find from year to year, as it progresses, one fact made plainly manifest: Without any knowledge of the sciences; ignorant of philosophy and metaphysics; not having even heard of the profound and solemn wonders of theology—to it the rose is as fragrant, the bird as enchanting, the meadow as fresh, the forest as grand, as, to the over-arching eye as soul-inspiring, as, to the most enlightened sage. More so, maybe, for it is said that dissection robs a thing of half its loveliness, and the child has not yet learned to tear these things of beauty asunder. Truly could the little one say, at no advanced age of boyhood, from his own unfolding understanding, "God is good." His mind has found expression from intercourse with environment, not through the working of any law of man, but the law of nature.

Now he looks up into his father's face, and asks the question: "What is to be a man?" He seeks no information regarding moral duties, for his blessed mother taught him "the Golden Rule" almost before he graduated from her knee, and her kind voice has admonished him against wrong doing until even the thought of evil brings a tinge to his pure cheeks.

But what is the father's answer? Different men have different ideas as to what it is to be a man. There are some who, measured by their own self conceit, would out-size the famed Colossus; brought under the focus of just criticism the same might dwindle to mere pigmies. At best it may be found, at the final audit—when one by one earth's denizens stand where the true self will be reflected as in an unerring mirror—that although man collectively is great, individually he is not the stupendous being in creation that self-flattery and posthumous laudation have pictured him.

Let the boy ask his mother what it is to be a man. There may be a shade of sorrow mingle with the loveliness of her face as she thus answers: "It is not growth in stature, nor a knowledge of book lore, nor yet the idle bauble of a transient fame that will make you a true man, my son. Grow you must, and the trials of life will surely come, but at all times remember the lessons I have taught you; never, oh, never let their influence depart from your heart; without it you may even degrade the true manliness you now possess." This answer the son can understand as well as the father.

The question is not: "Tell me, God, what it is to be infinite?" nor, "Tell me, ye advanced spirits, the mysteries of your environments?" but the earnest cry has been in all ages, and is now: "Tell me, ye powers, that I may positively know, if a man die, shall he live again?" That fact proved beyond a doubt, the soul may lie down with perfect trust. Trust in what? In a Nature of Perfect Justice, as well as Love.

Prof. Tyndall says a drop of water is a universe of wonder within itself. Then I may not be deemed extravagant if I say the same regarding my mind globe. Let it be taken across the boundary line of the two worlds when it may, in infancy, youth, or old age, it is all the same, so far as the never-servicing law of continuity is concerned. The last tendrils of experience here will grasp upon the trellis-work of embodiment there, and let the nature of that embodiment or environment be what it may, the memory of this life's experience must be the foundation of the life's to come.

A soul without a past can know no heaven; and love is love forever: knowing the heaven, though unfamiliar gleams its sky, and new unfoldment shows itself on every hand, yet can that heaven be told, to dear ones left behind; love's language is the same in every sphere, and love is heaven, and God is love.

Now, should a soft voice be heard whispering to the anxious ear of earth from across the way: "If I live and can return," I see nothing that would be likely to rupture a single molecule in the man's brain, nor put to task a tender child in the comprehending.

Spiritual Phenomena.

(From the Franklin County (Mass.) Reformer.)

\$500.00 Reward!

Mr. Editor—I noticed in your issue of the 2d inst. the following: "The Deerfield summer school will not be held next year." Upon reading the article, I concluded it was because Dr. G. Stanley Hall, of Johns Hopkins University, in his lecture upon psychic research or thought transference, had dealt such a death-blow again to Spiritualism, although the reporter says: "But it is a pity the hall was not crowded, for the Professor swept away many cobwebs that had been spun in the popular mind of Franklin County since the Lake Pleasant gatherings, to say nothing of the larger tentory."

Now is it not a little curious how many death-blow Spiritualism has received in the last thirty-nine years, and how manfully it bears up under them all? Just think of it—two terrible death-blow in less than one year. First, there was the Preliminary Report of the Searcy Commission, who had been some five or six years gathering ready-made opinions and doing nothing until the time came when they felt they must make some sort of a report or they would surely lose the sixty thousand dollars left by Mr. Searcy to make a thorough investigation of the whole subject.

Now comes Dr. Hall and explains in detail how some things can be done, particularly what is called independent slate-writing. This he says "can be done by a coal-tar preparation which brings out writings which could not be seen when the slates were open." This receipt can be obtained for one hundred dollars, and adds: "Man is a fallible creature who likes to be humbugged."

Verily, some men do like to be humbugged, and a certain class of learned men like nothing better than to humbug themselves. "Independent slate-writing," I will mention just a few cases that came under my own observation. Although I am not a professor in any institution of learning, I do profess to have common sense, and as well capable of judging of plain facts as any scientific men who have so strenuously opposed facts that have since been not only established, but accepted the world over. The first séance I had with Charles E. Watkins was in this town, I think, in June, 1877. He was stopping at the American House, he procured two slates, took them to my office, washed them clean, put a small bit of slate pencil between them, and then with two screws, one on each side, screwed them tight together. I carried them to the American House; about 10:30 in the forenoon we sat down to a table and I produced my slates. I then stated the precise date, at least five or six thousand people. I was with Watkins when the slates were brought at the bookstand. I saw the paper put around them and tied with a string. Watkins did not handle them at all. I took them, and they remained in my possession until the close of the afternoon lecture, when Watkins came upon the platform. A committee of three skeptics were chosen from the audience to come upon the platform and watch the proceedings. I then handed them the slates; they had not been taken out of the paper or handled by any one. The names of these parties were: Eben Ripley, Daniel D. Wiley of the Station Custom House, and F. L. Sargent. They took the wrapper from the slates and carefully examined them, and publicly declared they were new slates, and there was no writing on them. A small bit of slate pencil was dropped on one of the slates, the other put top side up; the committee held on to one and Mr. Watkins held on to the other. The two slates. Soon, to the astonishment of all the committee, they heard writing between the slates; when it ceased the committee took the slates and, upon removing the top one, found forty-seven words written, filling three-fourths of the slate.

"JOSEPH BEALS,
H. H. BEALS.
MRS. A. W. SLADE.

The names of my father and brother; Mrs. Slade was an acquaintance. Again, the same year Watkins gave a public exhibition of independent slate-writing, from the speakers' stand at Lake Pleasant, in the presence of at least five or six thousand people. I was with Watkins when the slates were brought at the bookstand. I saw the paper put around them and tied with a string. Watkins did not handle them at all. I took them, and they remained in my possession until the close of the afternoon lecture, when Watkins came upon the platform. A committee of three skeptics were chosen from the audience to come upon the platform and watch the proceedings. I then handed them the slates; they had not been taken out of the paper or handled by any one. The names of these parties were: Eben Ripley, Daniel D. Wiley of the Station Custom House, and F. L. Sargent. They took the wrapper from the slates and carefully examined them, and publicly declared they were new slates, and there was no writing on them. A small bit of slate pencil was dropped on one of the slates, the other put top side up; the committee held on to one and Mr. Watkins held on to the other. The two slates. Soon, to the astonishment of all the committee, they heard writing between the slates; when it ceased the committee took the slates and, upon removing the top one, found forty-seven words written, filling three-fourths of the slate.

The committee read the communication to the audience, and stated that, although they could not understand how it was done, they could not see how any fraud or trickery could have been practiced in the writing. At my request they signed their names on the other fourth part of the slate. I have those slates in my possession to-day. Will the Professor explain where the coal tar came in there? And will the writer of the above mentioned article and the Professor see if they can brush away this "cobweb" that was spun at Lake Pleasant? "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy." And now for the other slates, worth a very pretty sum, surely, for most people to have. Some years ago, but since the above writings were done, Watkins was in Rochester, N. Y., when Hiram Sibley, Esq., a man of great wealth, but a pronounced materialist, was induced to visit him. The result was astonishing, but at the same time he felt quite sure the writing was the result of trickery on the part of Watkins. So to be thoroughly satisfied on this point he hired Watkins for a month, and had him at his own house, furnished his own slates, and had his own conditions in every respect. He had him write on a given his wife fifty thousand dollars to build and endow a beautiful church, and said if he could afford to do that he could afford to pay the same amount for his own religion. He therefore went before a justice and gave bonds to pay fifty thousand dollars to Watkins, or any one else, if they would show him how this writing between the two slates was done, and teach him how he could do it in the same way it was done through Watkins. This offer still holds good; the bonds have not been withdrawn, but Mr. Sibley still stands ready to pay the fifty thousand dollars for this knowledge. Now as I am sure this amount of money would not come as easily to Professor Hall, I would suggest that he go to Rochester and teach Mr. Hiram Sibley just how the wonderful trick is done, pocket the snug little fortune and live at his ease the balance of his days!

JOSEPH BEALS.

A New Medium.

To the Editor of the Banner of Light:
I have been informed this week by one of three, who have been sitting in a séance for the past six months, that they have had most wonderful results. The party is composed of a young man and his wife, also a young man, a friend of theirs; they reside about ten miles from Boston. They knew but little of the philosophy of Spiritualism, but obtained a planchette, and soon it commenced to write in the hands of the lady.

The spirit that purports to control the instrument is a stranger to them, and says she has controlled other mediums. She gives facts and communications from other spirits; and not only writes out the full names of the spirits, but gives information of private and public interest, making use of good language in the messages. The spirits that have put in their appearance are from all portions of the United States, and so far as they have been investigated, have proven correct in particulars. The husband of the lady shows strong healing elements in his make-up, and the effects have been made prominent in several cases.

Nearly all they know concerning the Spiritual Philosophy they have obtained directly through the planchette. They have not had any outside assistance in their unfoldment; the spirits no doubt discovered their mediumistic gifts and gradually developed them.

Without question this is the most practical way to become unfolded, providing any great amount of benefit to self and the world is to be gained by such gifts. In this wise the spirits sustain them in their work, and they do not need to be stimulated on all occasions from individuals in the material body. If the lady could now drop the use of the planchette and write the messages, with her own hand, it would be far better; doubtless it will soon develop into that phase.

A near relative of mine wrote out the full name and requested the young man to call upon me, that I might suggest some plan for making their gifts a benefit to humanity. The members of the séance did not know me or the relative of mine who made the request.

The planchette works far stronger in darkness than in a lighted room. A gentleman who was a stranger called last week, and planchette wrote out seven full names of his spirit friends. Another party, an entire stranger, had a séance, and the name of a spirit was written out that was known, and who had been in spirit-life but a short time, and the communication was characteristic of the individual while in earth-life.

I shall look with great interest on the future development of these individuals and their application of the same. They have received hundreds of names of spirits, and written much from them, but it is on wall-paper, which they preserve. If it could be written by the hand of the medium, the same as by the planchette, it would be far better.

I am well acquainted with another family having spirit manifestations. The man is a prominent business man, of high integrity of character, but he is not yet ready to report his experience.

A. S. HAYWARD.
Boston, Sept. 15th, 1887.

Seances with Mrs. Allen.

To the Editor of the Banner of Light:

I desire a little space in your valuable paper to speak to the public concerning the mediumship of Mrs. W. H. Allen, 263 Washington street, Providence, R. I.

It has been the custom of myself and wife to attend her public seances for full form materialization two or three times each year during the last five years, and in the meantime she has held seances at my house. Never in a single instance has there been anything like a failure, but a constantly increasing power has been manifested from the first.

I am more astonished at every seance when I see the wonderful manifestations of spirit power there exhibited. An attempt to describe what is witnessed would involve too great a task and prove too long an article for publication.

All classes—including professional and business men—visit these seances, and are made wiser and happier thereby. Their spirit friends come to them in the most tangible and convincing manner, and they go away knowing the change called death does not separate them from those they love.

Any intelligent person, not blinded by prejudice, conceit or a lack of spirituality, will readily accept these truths after a short experience. My own spirit-friends, a wife, a son, two daughters, a brother-in-law, a sister, two nieces and many others have successfully manifested to us in full-form materialization; and scores of others I could mention have done the same for their mortal friends in my presence.

Mrs. Allen's mediumship consists in a great variety of phases, and new ones are being added, such as etherization and independent voices. Her seances are held every Tuesday and Friday evenings.

N. W. PENNY.
South Easton, Mass., Sept., 1887.

THE PEOPLE'S DAY.

Not with the blast of trumpets,
Not with the beat of drums,
Not with the glare of banners
The day of the people comes.

It comes with the thrilling music
Of hearts that throbs in tune
To the rhythm of pure purpose,
And the voice of a priceless boon.

It comes with a power the grandest
The world has ever known,
When might the lowly vanquished error
And conquered many a throne.

It comes for the tolling lowly,
It comes for the healthy throng,
Who manfully, bravely battle
For the right against the wrong.

Its dawning may be in darkness,
But it is used as a light,
It shall close in a flood of glory
And a new awakening light.

A light that justice shall kindle,
A glory that right shall shed
O'er the well-worn field of battle,
Where justice lies crushed and dead.

Not with the clashing sabre,
Not with the cannon's roar,
Its victory comes to enoble
The nation from shore to shore.

Its triumphs are won in silence
As solemn as aught can be,
Its weapons are truth and justice,
Its armies are brave men free.

Hark! you can hear it coming!
Prepare ye all for the fray!
Stand firm in the ranks of duty
And welcome the People's Day.

—National Labor Tribune.

The Bible as it is Read.

At a time when Mark Twain's laughable effusions regarding "English as She is Taught" in the schools are attracting so much attention, the subjoined, from the *Christian Union*, showing an unequal failure of Sabbath School pupils to mentally compass the instructions set before them, may also prove of interest:

"The following answers, which are not fictitious, but were actually given at written examinations conducted by the British School Inspectors, of course follow the very extreme of absurdity, and yet I hesitate not to express my belief that, bad spelling aside, they might be paralleled in any large Sunday-School could the scholars be persuaded to be equally frank in displaying their ignorance:

"Who was Moses?
"He was an Egyptian. He lived in a harem-maid of bulrushes, and he kept a golden calf, and worshiped brazen snakes, and he had nothing but quahaws and manner for forty years. He was kilt by the air of his ed while ridin under a bow of a tree, and he was killed by his son Abson as he was hangin from the bow. His end was peace."

"What do you know of the patriarch Abraham?
"He was the father of Lot, and had ten wives. Yun was called Hismale, and tother Haygur. He kept wun at home, and turned tother into the desert, where she became a pillow of salt in his playtime and a pillow of fire at night."

"Write an account of the Good Samaritan."
"A certain man went down from Jerusalem to Jeriker, and he feld among thaws, and the thaws sprang up and choked him."

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

Banner Correspondence.

New York.

TROY.—Mrs. Martha McGowan writes: "The BANNER OF LIGHT is rightly named, coming each week radiant with the light of truth, bringing to each home the good news of great joy which shall be to all people; ere long the blessed promise will be fulfilled, peace on earth and good will to man. The BANNER is doing much toward bringing about that time, so many long ages prayed and by many lived for. Already the signs of the times indicate its approach, for it must be that we are in the last Saturday afternoon of this sensual, earthly, speculative dispensation, and in the dawn of the heaven and the earth wherein dwelleth righteousness. Is not this evident from the increasing number of living witnesses whom the world does not know, any more than they knew the Nazarene when he walked the earth, a man of sorrows and acquainted with grief? Inasmuch as right is stronger than wrong, it must ultimately prevail."

SARATOGA.—Rufus S. Herrington writes: "From Queen City Park I came with Dr. Still and wife to Saratoga Spa, the 5th, Sunday, the 10th, we all listened to Mrs. Amanda M. Spence, forenoon and evening; the lectures were able and radical. After the evening lecture Mrs. Still was called upon by the President, Dr. Mills, who, under control, gave fourteen full names and descriptions of spirits—all recognized but one—followed by an improvised poem, holding the audience still about ten p. m., finishing by an ovation of applause for her able and graceful appearance under control."

During the week we met many at a gathering at Bro. Lyman's Home for weary mediums. We met there Mrs. Spence, Mrs. Anderson, Dr. Mills and a host of believers and a few unbelievers. Remarks were made by Mr. Lyman, Dr. Mills, Mrs. Anderson, Mrs. Still, Mrs. Spence and others. The evening passed very pleasantly. Sunday, Sept. 18th, Mrs. Spence spoke morning and evening.

From here we go to Ballston, Troy and Albany, and do independent work in each place, until Mrs. Still's arrival home, when she hopes for engagements South and West, and I hope she will receive enough to encourage her to continue her way as far as Nebraska, my home."

CANTON.—J. B. Armstrong sends us a copy of the *Platdealer*, published in this place, containing an article giving an interesting account of a five-days' visit to Queen City Park, contributed by him to its columns, and suggests that if persons attending the camp meetings would send to the local papers of their home residence, accounts of their experiences, they would in most, if not all cases, be printed, and serve to enlighten their friends and neighbors; being likely to be read because of acquaintance with the writer, and be accepted as truthful statements for the same reason; in that way much good would result. The suggestion is a good one, and worthy of the consideration and adoption of all.

New Zealand.

WELLINGTON.—Chas. S. Thomas writes: "From the latter end of 1882 up till quite recently I was afflicted with the severest form of chronic ulceration, and my case was abandoned by the most able allopathic physicians as hopeless. Homeopathy and hydropathy subsequently failed to effect a cure."

Early in 1884 I met, at a private seance, Mr. Alfred W. Ellis, who clairvoyantly diagnosed my condition with wonderful accuracy, and without the slightest effort or thought of mine to aid him, and he afforded me considerable relief.

Subsequently, in a private circle of friends, I was recommended to submit myself to our spirit band's healing treatment for the restoration of my health. Mr. Ellis having long left this city, Mr. Oscar Christian Helden, residing in our circle, proved to be the chosen medium of healing power, and the whole circle, most kindly and with the fullest sympathy and earnestness, constantly met, the main purpose of the sittings being for my healing. I have now to declare that the result of the sittings is my restoration to health and to active business life.

A generally gratifying result is the full development of Mr. Helden as a healing medium, and he is now frequently called upon to afford relief in similar cases pronounced incurable by the Faculty. The whole phenomena attendant upon my healing would have been an interesting subject of observation and study to a free-minded and impartial investigator of occult science. I now tender my heartfelt thanks to the three medical spirit controls, to the presiding spirit control, Mr. B., and to the following ladies and gentlemen, members of our circle: Mr. and Mrs. Oscar Helden, Mr. and Mrs. Wm. Moore, Miss Duncan, Mrs. Woodman, Mrs. Ahlgren, Mrs. Guise, Captain Moore and Mr. Woodman.

It is now several months since the above testimony was framed. All trace of my old complaint has entirely left me, and I remain in excellent health."

Massachusetts.

BOSTON.—A correspondent writes: "The exercises at Eagle Hall, 61 Washington street, on the afternoon of Sunday, Sept. 17th, were opened by Jacob Edson with a few well-timed remarks, followed by Dr. J. L. Faxon, C. M. A. Twitchell, David Brown, and several others. Spirit delineations and sittings were given through the mediumship of Mrs. M. A. French, of Washington, D. C., Miss Garner, Mrs. Hattie Demond, and David Brown, and psychometric readings by Mrs. Bruce and Dr. Martha Lloyd."

In the evening remarks were made by Mr. Thos. Roscoe, Dr. H. B. Storor, Mrs. M. W. Laidie, and Mr. Fernald; tests and psychometric readings by Dr. E. H. Mathews and Mr. T. Roscoe. A song was improvised and sung by Fred Heath, the blind medium. The interest throughout the day was increased by the Volunteer Quartette Choir."

New Hampshire.

HANCOCK.—C. A. Whitaker writes: "It is many years since I began to hear of the wonderful things claimed for Spiritualism. I was young then, and the prospective view of this world was about all I was interested in. But now my shadow points eastward. Many of my early friends and relatives have passed away, and to-day I stand like an old tree on the hillside, waiting its turn to fall. Very naturally I have become more thoughtful as I have grown older, and from time to time I have given some attention to the various theological questions."

Our correspondent goes on to say that having disposed of certain dogmas of theology that had been instilled into his mind in youth, he is now looking for evidences of a future life, and as an aid desires the BANNER OF LIGHT sent to him.

Rhode Island.

NEWPORT.—John O. Peckham writes that he recently attended a meeting in a church in Portsmouth, R. I., where, nearly fifty years ago, he was a communicant and a welcome speaker, but where, after coming a Spiritualist, he was not wanted and was not allowed to speak, since he then—to use a New Testament expression—belonged to "a sect that was everywhere spoken against." The contrast between the "gospel" he lately heard preached there and that which he has heard and believed in since he "left the flock" was to him very great.

Maine.

COENBISH.—A correspondent writes that he is much interested in Spiritualism, and that in his belief many therapeutical entertain a private conviction that its phenomenal revelations are true: "A good platform speaker and test-medium, such as Miss Hagau, Miss Barnicot, Dr. Roscoe, or others of that order, would, I think, be well supported here by voluntary contributions."

The same correspondent writes: "Lake Sebago is a very desirable location in Western Maine; the lake is about eleven miles long, and is enjoyable for boating and fishing; the pure air and beautiful scenery are also among the attractive characteristics of the spot."

San Francisco, it is said, is to have a statue of liberty overlooking her harbor. It is to be her first real light, peacemaker and aid, but to be placed, by way of recompense, on a ground nearly a thousand feet above the level of the sea. It is to be a statue of liberty, and it is to be a statue of liberty.

Breaking the Ice.

To the Editor of the Banner of Light:
For many years during the early period of our Modern Spiritualist communion, it was often my task to break or crack the Orthodox Ice in many new places with this new instrument, the ice-chains of which have made many openings in the sectarian creeds and let in much light where darkness reigned before; and to late years I have been mostly engaged in lecturing to societies and in places where much has been done and said in the cause.

On returning from our closing Camp-Meeting at Queen City Park, after spending a few days with friends at Keene, N. H., who had returned, some of them with me, I, by previous arrangement with my esteemed friend, Orren Nelson of Hancock, N. H., visited him. He had arranged for me to speak Saturday evening and Sunday afternoon, so as not to disturb the Orthodox and only church in the village, but whose pastor was absent on his necessary vacation and rest from his arduous duties in proving Calvinism true, which seems so unfitted to these enlightened times. There had never been a spiritual lecture delivered in the place, and I was sorry the pastor was not there to come and hear me, so he could criticize me in his sermons, for I have long ago learned that our cause is advanced by its opponents in their futile attempts to refute it.

I had good audiences, good attention, and very quiet and orderly meetings, although a few young men looked in and left, reporting themselves partially disgusted, as our meetings were in the Town Hall, which is under the church. Mrs. Nelson, a lady of about sixty-five years, and many years an invalid, has for some years been an excellent writing medium, and given many tests of identity of spirit-friends in communications to those who are willing to receive them, but the numbers are few in that strongly prejudiced neighborhood. Among those she read to me, I copied the following from the late pastor of the church there, for many years. This message the friends who knew him well and dare listen to it or read it, admit is so like him as to mark its identity, and I copied it that others may see it in the BANNER, and our friends will see that they do:

"First, I will say a few words to my Church. My dear friends, I have come back to tell you that I am interested in the welfare of my church over which I presided for many years. Whilst I was in my physical form I tried to expound to you what I truly believed to be the sacred word of God. Truly I did in one sense. I preached to you that the righteous would enter the kingdom of heaven, and the wicked should be turned into hell, and all nations that forget God cast into that lake that burneth with fire and brimstone, and never will be quenched. That fire is a representation of the suffering—of the agonies—of the soul that sinfully willfully against God; their remorse of conscience for the sin they have committed on earth."

"Oh! I tell you, my dear friends, you must all examine yourselves and try to keep the beams from your own eyes before you try to see the mote in others' eyes, and if there is one that does not believe just as you do, or has got some new ideas into his or her head, censure them not too hard, but examine first and see if there is anything that would not be acceptable in the sight of God. Now if one of your members believes in spirit-return, cut him not off from your church, for all that worship God and give him the glory are his lambs, whether in the church or out of the church, for all that believe in God and Christ and try to follow the example that Jesus taught, they are his children, and will be his when they enter the spirit-land. Look at the rich man in all of his pomp and glory on earth, and the poor Lazarus, and many other instances I could tell you, but you can all read for yourselves. Now you must all be strictly honest in all your dealings. If you can deceive the world you cannot God. All the wrongs you have committed will come like mountains before you when you stand before a just and holy God. Those outside of the church will say: 'If that man is so dishonest where is his religion?' If you are pure and honest Christians you will try to live it every day. Human nature is so prone to do evil it is a hard cross sometimes to overcome all of the natural flesh. There are but few of the old standards of the church remaining that were there when I preached in that sacred temple. Most of them are with me in the spirit-land. Some few whom we judged to be on the wrong path were innocent. We were too hasty in judging; we saw through a glass darkly then, but when we got on the other side we saw these things just as they were. On earth it is hard to tell what is in a man's heart. He may be honest and just in the sight of God, while those of earth may think him all in the wrong way. So I have come to tell you not to be too hasty in judging. I did not always do right, but I thought I was doing God's will, and I was very sorrowful and sad for my errors. Now let every one examine themselves each and every day, to see where they have transgressed against God and before the world. One word more: all try and be united in your minister. If you see failings in him, stop and consider; is he not human like yourselves? Stand by him, be united, stay up his hands, that Israel may prevail. To the society and outside those of you who have bound yourselves to support the gospel, God will reward you for it; you never will be any the poorer for it. If you see any faults or failings in the church-members, live not on their failings. Set them an example, teach them how to live. God will bless you for it, for God is no respecter of persons. All are his children who live just and holy lives, let their position be what it may, rich or poor."

"Christ came not into the world to call the righteous, but sinners to repentance. Follow the example that Jesus taught, and you will be safe at last. Remember the Sabbath day; meet at some place of worship according to the dictate of your own conscience. If any of you feel it right to meet and converse about the return of the departed ones, all right, for here I am speaking to you. It is a glorious doctrine to believe. Not many years will pass away before it will be the ruling religion; when that time comes, the lion and the lamb will lie down together, and earth will learn war no more. Then Christ will reign on earth, and in every heart. Oh! blessed thought; oh! happy day. All strive to live right, is the wish of your pastor. One word to the minister, and I closer Dear pastor, you who now preside over this church over which I labored for many years, I wish you success, and the blessing of God rest upon you. Judge no one. If you see any one in the broad road, try to bring him or her in the right way; speak kindly to them, for a kind word or look will often make a hard and stony heart. There is one thing that is hard to conquer, that is the tongue. Many will go to the minister with long stories. You must not side either way."

"It is hard telling you your friends are in the physical life, there is so much deception on earth. Be kind and cordial to all. Now if any believe in spirit-return, cast them not off, but treat them kindly, for here I stand speaking to you now. I have seen both sides. Have a kind word for all, and a kind look or bow of the head, if nothing more. I close by wishing you all the blessings of God. May they rest upon your companion and children."

"I thought this too good a sermon to lie in the pile of messages of Sister Nelson, when the church and pastor needed it so much, and knowing it would reach some of them if in the BANNER OF LIGHT, I hoped you would find room for it, and I know the spirit will be pleased to have it reach all it can of his old friends and the church which he built up largely, and held together with a strong will and intellect."

WARREN CHASE.

Worcester, Mass., Sept. 20th, 1887.

New Publication.

JOE'S LUCK; OR, A BOY'S ADVENTURES IN CALIFORNIA. By Horatio Alger, Jr. 12mo, paper, pp. 223. New York: A. L. Burr.

An excellent book for boys, showing that labor and honesty find their reward. The scenes, which are laid in the early days of the discovery of gold in California, introduce the various characters, good, bad and indifferent; that led the way to the present prosperity of that State; the contrasts being vividly portrayed and the lessons taught of much value to those about to enter the "battle of life." Every chapter is bright, entertaining and full of incidents.

Telephone girls are not saints, yet there is always a good side to their heads. —JAMES GUTHRIE.

gue. I only wish to ask: Do our ecclesiastical friends, who are so urgent for the recognition of God and Christ and Christianity in the Constitution, object to this "Godless" feature of that instrument? Are they moving to have this glaringly anti-Christian purpose stricken out, and to have the War and Navy Departments abolished? If so, I have not heard of it. If not, what can be said of their consistency or their periphrasy? Yours for the right,

A. E. NEWTON,
Arlington, Mass.

A number of accounts of events evidently of a spiritual nature, and going far to substantiate the truths of Modern Spiritualism, though no intimation of the kind is given by the writers, have lately appeared in the *Chicago Times*, the most notable of which it reprints from a Tennessee paper, the *Fayetteville Observer*. The case, though by no means an isolated one, is described substantially as follows :

About the first of February of the current year Miss Della Street of Giles County, Tenn., informed her parents that on the 27th of March following, at four o'clock in the afternoon, she would be taken violently ill; that she would grow worse until the following day at nine o'clock p. m., at which time she would die and remain in a state of death for twenty-five minutes, and that during the period of suspended animation she would "feel" that "honey not made with hands, sterner than the ocean, deeper than the earth and father not made for doctors," as human instrumentality could not prevent her journey, and also told him not to be alarmed, declaring with implicit confidence that, at the expiration of twenty-five minutes, her mortal and immortal natures would reunite.

On the arrival of the day on which she announced she would be taken ill she evinced great solititude, inquiring hourly as to her condition, and continued to admonish her parents not to be alarmed. At four o'clock precisely the young lady was prostrated with sickness and pains. Despite her entreaties the father sent for skilled physicians, who vainly administered their most potent remedies, and at nine o'clock on the 23th, the day and hour predicted, they pronounced her life extinct. The sickness and death occurred as she had predicted, and in time so did the resurrection! Remembering the declaration that she would return to life, the father looked at the clock, and lo! the pendulum had ceased to vibrate, and the old time-keeper had stopped for many years fatally silent, on the hour place that had been marked on the stroke of nine! When she had stopped white upon the stroke of nine! When she had turned to consciousness the clock started off on its own accord, rushed striking the hour, and had run since without interruption. By reference to the watch of one of the doctors it was found that she had been what as they supposed dead, but which actually was a condition of profound entrancement, twenty five minutes.

After the return of animation she could not speak and indicated by signs that writing material was wanted, which was provided, and she wrote an account of her experience, which, says the *Observer*, "is clothed in the most elegant and chaste language, and describes a country more glorious than any upon which the feet of fancy have ever trod, and bears the impress of a superior mind. There are coincidences connected with this case that challenge attention and show there was a power greater than the finite involved."

She says that while in "the home of the blest" she was asked by a woman to write, after returning to earth, to her great-granddaughter, Mrs. Annie B. Shelton of Kinterbush, Sumter County, Ala., and tell her how anxiously her great-granddames awaited her coming. Our Informant is not positive as to the correctness of these names, but thinks that of the only lady was Mrs. Annie Belmont, who said she had been dead sixty-five years. By writing to the address this girl gave, it was learned that a woman of that name had died in that place in 1772, and that she had a great-granddaughter resident there.

The statements given above are said to be established by unimpeachable witnesses.

There is an Evangelical Alliance in the United States. Why should there not be a Spiritualist Alliance? The Spiritualists of this country are estimated at figures among the millions, including young and old—many still in the throes of the great earthquake, and many more outside of the earthquake. We have such an Alliance, with headquarters in the city of New York; but the local managers are not as active as we wish they were, while the great body of Spiritualists all over the country are anxious to have them exert themselves to increase the membership, and thus in time have branches established all over the country. It is high time this grand movement was put into practical operation, for many cogent reasons, and the BANNER will do all that lies in its power to make it a success.

Mrs. M. E. WILLIAMS, the well known medium for materialization in New York, has returned to her home after an absence of two months, which, with her daughter, Miss Gertrude, she passed at Bay Side, Long Island. We are pleased to learn that this period of rest has enabled her to regain her health, and that she is again able to enter upon her public work. In obedience to the request of Spirit Holland (her chief cabinet control), she will for the future limit her public sances to two each week which will be given on Thursday evenings and Saturday afternoons.

✱ Hon. Warren Chase has returned from the camp-meetings, and reports to us that he expects to go West in March, to remain a year or more, probably in St. Louis. Our friends in New England should keep him employed during the fall and winter, as he is the oldest and one of the ablest speakers we have in the field, and gives great satisfaction where he speaks. We would also call attention to the books which he is author, to be found in our lists, and we understand he is preparing another—a history of his forty years on the spiritual reformation period which closed with the present year.

"THE TWO WORLDS" is to be the name of new paper which it is proposed to publish Manchester, Eng., a prospectus of which has recently been issued. Its appearance depends upon the securing of a guarantee fund of fifty hundred pounds. Intimations are given that if the paper appears, Mrs. Emma Hardinge Britten may be its editor.

MRS. E. A. WELLS has returned to New York City from the Western Camp-Meetings and is now holding séances for form-manifestations at 823 6th Avenue, on Tuesday and Friday evenings. A pleasant letter concerning her Western work is received from Prof. J. S. Loveland and will appear next week.

Horatio L. Tryon, 885 De Kalb Avenue, Brooklyn, N. Y., writes us Aug. 29th that he is constrained to acknowledge as correct details and truly characteristic, the communication from WILLIAM K. LEWIS, printed in the BANNER Message Department, Aug. 20th.

— We shall print next week an article from G. F. Whitney, M. D., of Cleveland, and certainly "Notes by Dr. Wells," bearing on the value and diversity of Mr. W. S. Rowley's mediumship, etc.

Dr. Henry Rogers and wife, the wonderful mediums for spirit painting, arrived at St. Francisco recently.

Attention is called to the announcement made by G. T. Albro, on our seventh page.

The discourse given through the organism of Mrs. Richmonde and printed in last week's issue of the BANNER, on the tendency in this country to a rapid subjection to the spirit of monopoly, deserves the most reflective perusal by all readers. Rightly was it said by the controlling intelligences that the fast-developing problem of our time is that which involves the centralization of power, to overcome which was the ruling thought in the foundation of this government. The framers of our Constitution certainly meant to guarantee to all citizens equal opportunities. The idea was uppermost with them to protect the weak and restrain the strong, and, as well stated in the discourse, to prevent centralization by the elevation and cultivation of the individual. But it is not from the development of the individual as such that the peril springs; it is rather from the growing tyranny of individualism. It is this tendency which is to be regretted, since it can become as tyrannical as the most rigid caste itself. The culture of the individual for the improvement of the aggregate units of population.

It is not capital that is oppressive and tyrannical; it is the selfish and ambitious individual wielding it. The wrong done by capital to labor is done through the agency of unchecked individualism; and it is aggressive just in proportion as it is unchecked; it dominates through the control of a combination, often a conspiracy of individuals. The desired limit for the growth of the individual is menaced and invaded by this combination, and the protection of the unit in population is lost. The individual is represented by his industry, by what he actually performs and produces. That course aligns intelligence. But capital is inert and unintelligent mass, and becomes a hindrance rather than a help, when it is employed, not in developing the individual, but in driving him to the wall. When such control of capital becomes selfish, then it is a foe to individual freedom and consequently to individual development and growth; it enslaves all intelligence but that which resides in selfishness; it smothers aspiration in single cases, setting up in the place of it a cold and barren power in whose rays the better elements of manhood and citizenship refuse to flourish and multiply.

The working-man's most serious trouble from the almost ruthless pressure of capital selfish and ambitious hands, making it in practice a sort of financial inquisition. It is again this pressure that labor is raising its voice to protest. Capital is aggressive because it is unchecked by just and righteous laws. The tyranny consists in unrestrained, unspirited individualism: The competition of production is the right of all alike, and not of the strong few against the weak many. The principle holds as good for political as for productive ends. The centralization of power robs it its diffusive benefits for the largest number. The comment offered in this remarkable discourse on the too rapid development of our vastly extended country, in consequence of which the lines of civilization have been so far further away from the lines of production merits much more than ordinary consideration from the fact that it regards the growth of the country from something more than a material plane, and looks to its progress from a higher than a selfish level. It can undoubtedly be shown to be a historical fact with us that we have prospered at a too heavy cost of our real prosperity.

We certainly have, and it will have to be admitted, if, instead of providing all possible protection and encouragement for the individual, we have ambitiously and selfishly fostered a new tyranny called individualism; if we have established in our midst the power of a financial inquisition that tends to force free labor more and more into bondage to itself; if the transfers property made by steady industry into stronger hands, by the mysterious processes of taxation, corporate or combined, they may be; that practically prohibits competition by legislating all real competitors out of existence. There is a morality underneath which it is fatal to refuse to recognise and obey. The moral code cannot be spurned under any circumstances. And it teaches the simple lesson that it is accumulated wealth, not struggling industry, that should bear the burden.

The language of the spirits is, that there should be a tax placed on the aggregated power of wealth, but none placed on the hand of toll; then the ability to accumulate and aggregate a large surplus in capital, whether money of property, would become a public benefit. The aim should be to make it difficult rather than easy for a man to become a millionaire. There should be no tax on the land which the farmer cultivates. His home should be exempt from taxation. Homes are the salvation of the country. The man who tills should be exempt from the tax collector. Then it is advised further that the aggregation of capital beyond a certain limit in any man's hands should be prevented by law, so that it shall not be possible for any combination of individuals to take advantage of the wants of the people or to keep the honest producer from the reward of his labor. The existing troubles are attributable to the thoughtlessness and lack of knowledge on the part of the people. The power of capital should be limited by taxing capital instead of the land that is occupied and worked by the possessors, and never to tax labor at all. The last things to tax are the cottage of the poor man and the results of his daily toil.

The intelligence of the people should be equal to the solution of any question in which they are interested. When the people are aroused, there will be a moral force in them to compel an agreement between capital and labor. Let one man's time count for as much as another's; let labor offset capital; and let the accumulated value be shared. The strike for higher wages is a warning to capital to divide the increased profits with labor, and not to absorb all the increase. Then the laborer will have the same kind of interest in the business that the capitalist has, and this will add value to the investment. This practice is being pursued more and more widely abroad, and must become universal. Humanity is more than dollars. The surest remedy for human selfishness is the elevation of the masses. The object of the law should be the protection of the weak, but not to provide for the idler or the vagabond. The man who has inherited a fortune, but does nothing, fails of his duty in the common elevation of mankind; but if he does something with his wealth that tends to benefit the poor and to uplift those around him, he is a public benefactor.

Of course these things are not to be attained all at once. The laboring man in this country is slowly but surely rising to the consciousness that he must be on the alert if the nation is to be preserved in its integrity. It belongs to every man's inheritance to vote as his intelligence and conscience dictate. Let no one think anything is to be gained by violence. The thing to do is to convince the monopolist that the interests of the people are his interests. We cannot afford to have a dissatisfied class in this country ; we cannot afford to make the bonds so heavy that revolution will necessarily follow. This is the one imminent political question of the hour, and every man's party should be that which represents the interests of humanity, which are always the interests of the people. Capital and labor are indissolubly bound together, and must coöperate only for the elevation of labor. The great interests of humanity require that the undue accumulation of capital shall be checked, and that it shall become impossible for the individual interests of one to enroach upon those of another. Unless this whole question receive fair consideration and be rightly adjusted, there is danger of another civil conflict.

Mr. Evangelist Moody is reported to have said recently, the subject of Sunday newspapers having been brought up, that after a man had once read a Sunday newspaper you *could not drive a sermon into his head with a sledge hammer!* Now this certainly indicates two things: that sermons require to be and actually are driven into people, and that the reading of a Sunday newspaper makes the attempt to force them in useless, because it leaves no vacancy of head, heart or conscience to be filled

We must confess our surprise to hear a confession of this sort from so advanced an evangelist as Mr. Moody. It is quite apparent that he believes in the heroic method of getting orthodox sermons into people; that, whether the listeners are or are not particularly induced and resistant, there are times when sermons are of no effect, and there are sermons that need violent methods to give them movement and headway. But the admission in favor of the Sunday newspaper seems a greater one than the other. It amounts practically to this: that the Sunday newspaper renders the sermon wholly unnecessary by filling the room which the latter has all along assumed to occupy. This is certainly implied by Mr. Moody's very candid observation, if anything is.

If, then, the Sunday newspaper fills the bill as the saying is, why be at this expense of rearing costly churches and sustaining high-priced pulpits? Why not do the needed preaching through the press on Sunday altogether? We put the question in all seriousness, what is the use in carrying on this enormously expensive business in churches, including the public remission of their just taxes, when a mere handful of our population, comparatively speaking, frequent them on Sundays, and when it is notorious that the great majority of non-attendants have recourse to the columns of the Sunday newspapers instead? The fact being conceded, as it certainly must be, that vastly more people read the Sunday newspapers than go to church, and that all, or very nearly all of those who do go to church are Sunday newspaper readers also—what is the sense in this continued hammering of the preachers at the Sunday papers, which command by far the larger audience and influence, and address themselves especially to those whose votes are potent at any time to withdraw the existing exemption from taxation from privileged church property,

In our judgment it is high time that these denouncers of others who do not do just as they do should come down and take a roost nearer to the ground. Their very confession that where Sunday sermons do not necessarily go whether they are sent, is enough to convince any one that they possess no more divine attributes than belong to articles of a moral stamp than are to be read in the Sunday newspaper. Aside from the preaching itself, it is all form and ceremony; capable of being transmutated into good effects, but not more so than what

Alluding to the eagerness with which the provincial English papers ignorantly snap at the Preliminary of the Seybert Commission as a sort of death potion to be administered to all disposed to favor Spiritualism, *London Light*, in its latest edition, says truly:

"On the other side, the side of knowledge, it is not too much to say that *the Seybert Commission's report is unworthy of serious attention*, and could be pulverized in detail with the same ease as Mr. C. C. Massey has dealt with it in respect to Zöllner."

The same paper, in its leading editorial, reviews the position assumed by the Commission toward phenomena occurring in the presence of Margaret Fox Kane, contrasting it with facts testified to in the early days of Spiritualism, by Geo. Ripley, of the *New York Tribune*, and more recently by the personal experience of the writer, all of which tends to show the utter superficiality of the Commissioners' proceedings and the impotence of their conclusions.

"The Preliminary Report," remarks this article, "is to the last degree crude and misleading. . . . Close attention to it establishes in our mind the conviction that it could be torn to shreds if it were at all worth while to do so."

Well says the *Christian Examiner* regarding the respective attitudes of the old and new schools of "evangelical" thought, that "the new theology cannot pause where it is, nor is it possible to see why it is desirable that it should." And the *Christian Register* adds: "Truth is always in motion; and it is necessary for thought to keep in motion if it is to keep up with it. It has been the mistake of these churches to strain after fixed and rigid elements. Theology has been timid and weak-eyed, afraid to expose its sight to the light of to-day. All systems of theology are but attempts to formulate truth. As such, they must be prepared, while holding firmly to all that is true in their revelations of the past, to accept and embody the fresh revelations which are made to the souls of men. We cannot think for a moment that the new theology has attained all the truth there is, but it is just as true that the old cannot pause where it is. If it does will certainly go to pieces. Immobility in thought does not mean permanence, but decay." These are timely reflections, as well as sound ones well expressed.

"I saw at once," said a physician who had been called in consultation, "that Dr. Pellet's diagnosis was wrong; but as he was in charge of the case, of course it would n't do for me to interfere."
"Did the patient die?"
"Oh, yes; died of 'professional courtesy'—a very common and fatal disease."—*Harper's Bazar.*

The above professedly humorous sketch from the *Bazar* is, we believe, true to life. We are confident that it really diagnoses what is indeed "a very common and fatal disease," and that many good and true men and women and many treasured children have been allowed to pass from the scenes of earth that *harmony* in the medical ranks might be preserved! The hardest part of this case—i. e., that death shall come to the patient in order that the doctor shall have no quarrel—is, however, that these same "professionally courteous" medicos have succeeded in many States in this Union (and are trying to do the same thing in others) in securing the passage of statutes *forcing* their people to employ them, *ut vi nll vi*, and making a criminal in the eye of the law of any person, however honest and respectable, who shall presume to cure those whom they have "professionally" agreed must die.

A GOOD IDEA.—It is announced in the public prints that a "waterways" convention will be held at Peoria, Ill., on the 14th of October, to urge the construction of a national ship canal between Chicago and the Mississippi, thus connecting the latter with Lake Michigan. In case of trouble with Canada or England this would enable our Government to send vessels through the great lakes, England holding the St. Lawrence, the eastern end of the great chain. It would beside be an immense advantage for the commercial development of the territory west of the Mississippi River.

A private letter from Cleveland informs us that there is a lively interest in all spiritual affairs in that city, even among the most orthodox; "and it seems," adds our correspondent "that the spiritual millennium is nearly at hand, so eager are the denominationalists to learn of the great truths taught and demonstrated by Modern Spiritualism." The writer also has a good word for the BANNER OF LIGHT, and hopes it will increase in circulation all over the world, thus spreading the Gospel of Truth among the hungering millions.

Mrs. Minnie Brown, who has favored the Spiritualist Society of Baltimore, Md., with her services as a medium the past three years, having changed her place of residence to Philadelphia, was, on the eve of her departure, presented with a valuable gift by the Society, as token of the estimation in which she was held by its members. An appropriate letter accompanied the gift, which we shall print next week.

Spiritualists in England have placed before them in the columns of *Light* the list of Camp-Meetings prepared and published by the BANNER during the season just closed, with comment upon the gatherings as "a very strong feature in American Spiritualism"—brief notices of a few of the leading ones being given.

19 Mrs. Elizabeth Kirk ascended to the higher life from her residence in New York City on the 18th inst. At the funeral service an address was delivered by Mrs. M. W. Goodwin, a brief abstract of which we shall publish next week.

THE SPIRITUAL FRATERNITY SOCIETY will commence public services for the season at the First Spiritual Temple, Newbury and Essex streets, Boston, on Sunday, Oct. 2d, at 2:45 p. m.

The partisans and exponents of the latter, as illustrated in many instances, and notably by the quoted utterances of the pastor of Park-street Church in Boston, lay great stress upon words, formulas, or the mere externals of life, as if these were the all-important things—the *sine qua non* of existence. They insist that the words "God," "Christ," "Christianity," etc., must be incorporated into the organic basis of our government, else it is a Godless, Irreligious, or at least a non-religious and non-Christian institution. Nothing could more clearly show the utterly superficial character of the religious conceptions of this class of our fellow-citizens. Words, names, cant phrases, stand with them in stead of the real things, the inner substance, the eternal verities which should be signified.

The true Spiritualist, on the contrary, looks beyond the words to the things signified—beyond the letter to the *spirit*—beyond cant phrases and verbal professions to the real meaning, the essential verities which are or should be implied. To the Spiritualist the words "God," "Christ," and "Christianity," if adopted into his working vocabulary (as they may properly be, in their higher significance), are inseparable from and in part synonymous with the principles of justice, humanity and fraternity. "God" is but another name for the Infinite Father-Spirit, one of whose acknowledged attributes is impartial justice. "Christ" is the divine human, or perfected humanity; and "Christianity" at least includes the idea of universal Brotherhood. In so far, then, as the Constitution of the United States recognizes and seeks to promote and establish any of these principles, the Spiritualist sees that, to that extent, it already in essence recognizes God, Christ and Christianity; and there is no need of incorporating the mere *words* into its preamble.

Now the preamble explicitly declares that the purposes of the instrument are "to form a more perfect union" (not of States, merely, but of "the people"), "establish justice, insure domestic tranquility, . . . promote the general welfare and secure the blessings of liberty to ourselves and our posterity." Surely no one can question that "union," "justice," "domestic tranquility" (or peace), "the general welfare," and "the blessings of liberty," are divine, God-like, Christlike elements, and, so far as they go, synonymous with Christianity in its best sense. In fact, God, in the element of justice, and Christ or Christianity in the potency of union, peace, universal welfare and liberty, *are and have been in the Constitution from the start.* To have had them there in *name* would have been of no real advantage.

The great lack has been, and is yet, that these principles or elements have been to only an imperfect degree incorporated into the *understandings and hearts of the people*. For nearly eighty years after the adoption of this Constitution, the great majority of "the people" strangely did not see that "justice" required the abolition of the most galling system of slavery that the sun ever shone upon—they did not imagine that "the blessings of liberty" were to be secured to "the people" of African as well as of European descent—they were singularly blind to the fact that "a more perfect union," with domestic tranquility and the general welfare, could only be promoted by a just recognition of the equal rights of all, as set forth in the Declaration of Independence. A few years hence and this stupendous blindness of the people to the meaning of their own high-sounding declarations will seem one of the greatest puzzles of human history. And though an immense forward step has been taken with, in the past few years in practically incorporating more of justice, liberty and fraternity—that is, more of the true God and Christianity—into the Constitution by amendments abolishing slavery and establishing general manhood suffrage; yet the flagrant injustice still remains (in the hearts and practice of the great majority of "the [male] people," though not in the letter of the Constitution) of denying to one-half of "the people" (and that the better and larger half, if the solecism may be excused)—the female half—any participation in the government by the exercise of suffrage. Verily there is great need of a recognition, in the minds and hearts of the people, of even as much of the God of justice and the Christ of fraternity as are to be found in the Constitution!

There is also an undoubted need of a still further evolution of the avowed beneficent purposes named in the preamble of the Constitution—that is, “the promotion of the general welfare,” in the directions suggested by the *Christian Union*, namely, by developing “the conception of the State as an industrial organization, protecting its individual members from the wrong-doing of others, but recognizing also the brotherhood of humanity, and combining its forces in those forms of industry which experience shows it can best perform as a community for itself”; and, moreover, than this, “a still higher conception of the State as a great educative institution, a preparatory school, in which every man has his work to do—not merely to feed and clothe his brother man, but to bless him with a higher education and a nobler life.” All this is real, and legitimately involved in the avowed purposes of our Constitution as it stands, though doubtless additional “amendments” may be required to practically express these conceptions. But should they ever be realized, can any one deny that a vast amount of the best kind of religion—of “God” and “Christianity” in their best significance—will have been incorporated into our government, even though these names should nowhere be mentioned in the Constitution? Only superficial persons will be stinklers about names. Will our ecclesiastical friends work for this real introduction of God and Christ into the national Constitution? We shall see.

There is one, and but one, avowed purpose set forth in the preamble to the United States Constitution that is not really religious, or that can be called anti-Christian in any sense. That is found in the words, "provide for the common defense." On this clause rest the War and Navy Departments of our government and all their belongings. That this feature of the Constitution, and all that has been and is being done to carry it out, is contrary to the spirit and teachings of him who said, "Blessed are the meek, for they shall inherit the earth; love your enemies," etc., needs no argument to show. Whether this part of the Christian doctrine is practicable and wise or otherwise it is not my present business to

The Harvest Moon Festival

Will be observed at Onset Bay Camp Ground Oct. 1st and 2d.

The speakers for the occasion will be Miss M. T. Shelhamer, Mrs. Ida P. A. Whitlock, Dr. A. H. Richardson and others.

The Ladies' Industrial Union will hold a Fair—speaking also in order—on Saturday, Supper and dance in the evening.

A mediums' meeting will also be held on Saturday.

On Sunday there will be speaking both forenoon and afternoon.

Trains leave Old Colony Railroad depot, Boston, on Saturday at 9 and 11:40 A. M. and 4:05 P. M. Fares: from Boston and return \$1.50; Middleboro, 60 cents; Brockton, \$1.00; Fall River, \$1.00; Fairhaven, 70 cents; Taunton, 85 cents.

This Festival is one of the traditional "red letter days" at Onset, and our readers in available portions of the country will do well to make an effort to be present and witness the unique exercises to which the occasion is dedicated.

Lecture by Mrs. Lillie.

We shall print next week a deeply interesting inspirational address by Mrs. Rose Shepard Lillie, reported specially for our columns, and having for its theme: "THE UNIVERSALITY OF CONSCIOUSNESS."

Miss Elizabeth Stuart Phelps shows an appreciation for the fine instinct of dogs, when she invests them in her new book with the sentiment, "I do not feel that I am Tim's equal more than half the time." "He has a very superior nature," she writes, "and that when he goes off by himself and gazes into vacancy with that sort of a look, he is composing verses."—*Boston Journal.*

Humor aside, the power of animals to perceive the presence of spiritual beings has been acknowledged, in some form, from the earliest history of the race; and Spiritualists, of experience, know it to be a fact. Several quite interesting instances of this power on the part of a dog and a horse are recorded in the published biography of our late medium, Mrs. J. H. Conant, of which narrations we shall make future mention.

Mrs. CADWELL, we are informed by F. Whitaker of Mt. Vernon, "has so far recovered from her prostration of last spring and summer that she expects to resume sittings in New York City in October. Her first sitting will be wholly for friends, by invitation, as a trial as to whether her powers are fully restored."

We have received from Albert Morton of San Francisco—who will accept our thanks for the same—a printed copy of the "Addresses delivered in connection with the opening of the new Unitarian Church at Melbourne, Australia."

We learn by cable that Prof. Huxley has made some extensive investigations into the phenomena of Spiritualism, and has expressed a wish to continue his inquiry.

Mr. J. W. Fletcher gives no private sittings on Thursday after twelve o'clock. Every other day from nine to five o'clock.

The Berry Sisters will hold sittings Sunday afternoons, as will be seen by referring to their advertisement on seventh page.

The Mechanics' Fair.

Tuesday afternoon, Sept. 27th, the opening ceremonies attending the sixteenth triennial exhibition of the Massachusetts Charitable Mechanic Association were held in its grand Exhibition Building on Huntington Avenue, Boston. Gov. Ames presided; addresses were made by leading men; and Mrs. Mary A. Livermore spoke for the Woman's Department, which will be a conspicuous and interesting feature of the exhibition.

The Fair will be continued for some time to come, and we are glad to note that the management have reduced the admission fee to a popular figure.

To Spiritual Societies.

Mr. John Wm. Fletcher is prepared to give his illustrated lecture on "IS SPIRITUALISM TRUE?" for any society in New England on week-day nights. The lecture is illustrated by over two hundred magnificent dissolving views—shown by calcium light on a mammoth screen—and embraces all the important events connected with the spiritual movement. In the portrait-gallery will be seen many of the faces of the old workers. Arrangements can be made with Mr. F. on very reasonable terms by addressing him at No. 6 Beacon street, Boston.

"Cast to the Winds."

PARIS, Sept. 25th, 1887.—The *Gazette* publishes a report, which, however, it does not credit, to the effect that the remains of Napoleon I. have been stolen from the tomb in Hotel des Invalides and cast to the winds.

This associate press dispatch embodies a story which is probably the outcome of some penny-a-liner's desperate struggle for news; but, were it true, the winds could not carry the ashes of the great Emperor further than the memory of his bold achievements for human advancement above traditional policy has carried his deathless fame!

Berkeley Hall.

The meetings at this fine location, corner Tremont and Berkeley streets, Boston, will be reopened by the Society presided over by Capt. Richard Holmes next Sunday—Mrs. R. S. Lillie, being the speaker, morning and evening.

EARNEST WORDS is a new monthly magazine of a literary, scientific and reformatory character, having for its motto: "Nothing Needs to be Destroyed but Ignorance." It is edited by Dr. Emmet Denmore and Dr. Helen Denmore, with R. H. Preston as Associate Editor. Its purpose is stated to be to build up, diffuse light, teach truth, improve conditions, disseminate knowledge, plow the field of investigation, encourage reform, and advocate the employment of Nature's remedies instead of drugs in the treatment of disease. The work it seeks to accomplish is a vast one, entering upon that which it should receive the encouragement of a large subscription and the good wishes of its patrons. New York: Earnest Words Pub. Co., 1336 Broadway.

THE SPIRITUAL WEATHER.—Selections from this musical work are, we are informed, cheering the hearts of the people in all parts of the land. Congratulatory letters have been received by the author from the Atlantic to the Pacific coast, giving expression to the pleasure derived by the writers from the contents of this favorite little song-book. For funeral occasions, and Lyceum sessions, it has no superior, and should be found in every family. Price thirty-five cents per copy.

O. E. WATKINS, independent slate-writer, is now in Boston, and can be found at 1408 Washington street. Mr. Watkins has arranged a class for development in independent writing; those wishing to join should apply at once, as his class commences Oct. 1st.

Dr. A. W. S. Rothermel may be addressed for the present at Onset Bay, Mass. He will give a sitting in the light for physical manifestations on Sunday evening, Oct. 2d, at 1030 Washington street, Boston.

Dr. W. H. Voeuburg, magnetic physician of Troy, N. Y., will visit Newark, N. J., 63 Becker street, October 2d and 4th; and New York City, 579 East 79th street, one week, commencing Oct. 5th to 12th.

The Cincinnati Walt 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: \$109.40
John Tobin..... 1.00
John Tobin..... 2.00

Observe Well.

Dr. Dumont O. Dake can be consulted at his new and spacious offices, 297 Fifth Avenue, New York City.

We learn that through the mediumship of Dr. J. R. Cooke, 603 Tremont street, very valuable assistance was given to an inventor who was present at his Sunday morning sittings, Sept. 11th. His control took Mr. Kenney, of Cambridgeport, by the hand and spoke of a machine upon which he had been working the day before and failed at a certain point. In a moment the Doctor said, "Make a cross," indicating where. The gentleman saw at once that it was just what was needed, and has since adopted the suggestion with perfect success. The Doctor not only had no previous knowledge of the machine, but, being deprived of sight, would naturally possess very vague ideas of the intricate working of machinery.

"A Subscriber" inquires—"Can you give me any explanation why the Government of this country, which is not pledged to support any form of religious belief, makes an act a crime on Sunday which is perfectly admissible on Monday?" [No, except it be that the people stand in fear of priests and churches, and collectively Sunday is a day of penance instead of recreation.]

The above from the answers to correspondents in the Boston *Investigator*, for Sept. 21st, shows that its fearless editor, Bro. Horace Seaver, is fully awake to the true springs of human action in the particular direction noted.

SARATOGA, N. Y.—The *Eagle* of Sept. 24th has the following concerning a worthy worker in the spiritual vineyard:

"Clara A. Field, who is well known in Saratoga as a popular Spiritualist lecturer, will speak in the Court of Appeals Room Sunday morning and evening. She has returned from her camp-meeting engagements, and expects to pass the winter lecturing throughout the South."

Dr. A. H. Richardson has returned from his summer vacation, and may be found at his rooms in Waverley House, Charlestown District.

The *New Thought*, of Des Moines, Ia., says that Maquoketa has a Lyceum in full operation, with good promises of success.

Attention is called to the official notice made by the Vermont State Spiritualist Association on our eighth page.

The *Eastern Star*, formerly printed at Glenburn, is now brought out at 90 Main street, Bangor, Me.

Movements of Mediums and Lecturers.

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

Frank T. Ripley goes to Brooklyn, N. Y., for the month of October, to lecture and give platform sittings; the month of December he will be in Pittsburgh, Pa. Can be engaged for November. Address in care of BANNER OF LIGHT, 9 Bosworth street.

W. J. Colville's address in San Francisco is 111 Mason street, where all communications for him should be addressed.

Mrs. F. A. Logan has just finished a course of five lectures in Salt Lake City to interested audiences, and will be here for the last two days of September, at which place she can be addressed until further notice.

Mary L. French is lecturing in West Groton; will be there until after Oct. 30th. Would like engagements for November and the winter months to lecture or give platform tests.

J. W. Fletcher will open the lectures in Providence, R. I., next Sunday, and will continue speaking through the month of October; he will also speak in Lynn, Dec. 20th; Norwich, Conn., the last two Sundays of January; in Haverhill, Mass., the first two in February. For other dates address 6 Beacon street, Boston.

Mrs. Amanda M. Cowan is now established in her new location, 219 Tremont street, Boston, and giving general satisfaction by her sittings.

Edgar W. Emerson's engagements for October are as follows: Haverhill, Mass., Good Templar's Hall, Oct. 2d; Lynn, Mass., Oct. 9th and 10th; Haverhill, Mass., Brittan Hall, Oct. 23d; Plymouth, N. H., New Hampshire State Convention, Oct. 25th and 26th.

Louis F. Jones is still at Onset, where he will remain until Oct. 1st. He will fill engagements out of town during October; will locate in Boston, of which due notice will be given hereafter.

Dr. H. B. Storer lectures in Manchester, N. H., Sunday, Oct. 2d.

C. E. Watkins can be addressed at 1408 Washington street, Boston, until further notice.

John Baxter will be in Bridgeport, Ct., through the month of October.

Miss Jennie Rhind can be addressed for the present at 845 Franklin street, Philadelphia, Pa.

Dr. H. P. Merrill has arranged with Dr. O. F. Ware to occupy his residence during his absence in Washington Territory. He is now ready to accept calls as a platform test medium in any part of New England, more especially in the State of Maine. Address him, Bucksport, Me.

Dr. and Mrs. J. W. Still were at last accounts in Saratoga, N. Y.

Dr. W. B. Mills has returned to Saratoga, N. Y., and is giving platform tests of a high order of merit at the Court of Appeals Room in that place.

Dr. G. W. Fowler of Lynn may be addressed at Burlington, Vt., until Oct. 5th; will be in Lynn about the 15th.

Dr. Henry Slade is to be in New York soon.

To the Editor of the Banner of Light:

I wish to inform you and the public that we have the good fortune to have Mrs. Christine B. Bliss for a sitting; she having leased a house No. 70 Hillman street, where she will be pleased to meet her friends from all parts of the country. She also informs me that she has made arrangements to be in Boston regularly at stated times for the purpose of holding materializing sittings. I have managed her sittings here for the past two seasons, and find no deception or fraud of any kind.

GEO. Y. NICKERBOCK.

New Bedford, Mass., Sept. 15th, 1887.

[On the seventh page will be found an announcement by Mrs. Bliss; commendations thereof arrived before to be made in this issue; I should regret to see follow: Mrs. Christine B. Bliss gives sittings on Wednesday evenings at 8 o'clock, Thursday afternoons at 2 o'clock, at 48 Shawmut Avenue, Boston; on Sunday and Tuesday evenings at 70 Hillman street, New Bedford, Mass.]

To the Editor of the Banner of Light:

I wish, through the columns of your paper, to thank my many friends in Boston for their kindness to me during my late physical prostration. I am now able to be around again, although unable to use my arm. After consulting my physician, I find I can commence business this week. I have all hours engaged until Friday, Sept. 30th. Yours truly, O. E. WATKINS.

Hartford's Acid Phosphate in Nervous Prostration and Weakness of the Alimentary Canal.—Dr. E. M. GAVITT, Toledo, O., says: "It is a valuable remedy in nervous prostration and weakness of the alimentary canal."

Anniversary Fair.

To the Editor of the Banner of Light:

The Boston Lyceum will hold a Grand Anniversary Fair at Paine Memorial Hall, Dec. 7th, 8th and 9th, under the auspices of Mrs. Folshom Butler, assisted by friends.

Many of the prominent mediums and lecturers of the country will be present, and the entertainments brought to a close by J. W. Fletcher's illustrated lecture entitled, "Is Spiritualism True?"

Further particulars will be announced soon. All those who are interested in the success of this worthy undertaking are requested to address,

Mrs. M. F. BUTLER,
Longwood Avenue, Brookline, Mass.; or,
J. W. FLETCHER,
6 Beacon street, Boston, Mass.

With its last number the BANNER OF LIGHT, of Boston, entered upon its sixty-second volume during all the long years to have been published its venerable editor, Mr. Luther Colby, has stood at the head of the paper, supported by his faithful business partner, Mr. Isaac B. Rich. Through storm and sunshine it has ever upheld the truth, and no publication on the face of the earth has done so much in spreading abroad the claims of Modern Spiritualism as this one. It is a large eight-page sheet, and costs \$3.00 per year.—*Deutsche Zeitung*, Charleston, S. C., Sept. 19th.

To Correspondents.

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

C. W. M., Mr. MORRIS, N. Y.—We are satisfied that there is a deep significance in many dreams. Under certain circumstances we believe that the spirit of man can project itself from the body and at the same time maintain contact with persons and scenes unknown to him in his waking hours.—We suppose in this case the dreamer passed out from his body during the hour of slumber, and by some law of attraction came in contact with the stranger whom he afterward described. What followed in the dream cannot perhaps be so easily explained, but we should judge that the mental action of the vision's brain might account for the transient feeling which seemed to occur between the parties who thus mysteriously met. Or it may be that the vision was shown to the dreamer by spirits for purposes of their own.

A "CONSTANT READER," DENVER, CO.—We do not doubt the presence of the spirit child in the apartment at the hour mentioned. The cradle was probably rocked either by herself or by the power of some attendant spirit who desired to attract the notice of the mortal mother of the little one, and to give to her an ocular demonstration of spiritual power.

Special Notice.

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

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.

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

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

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

Subscriptions Received at this Office

FACTS, A Monthly Magazine. Published in Boston. Per year, \$1.00.

BUCHANAN'S JOURNAL OF MAN. Monthly. Published at Boston. \$1.00 per year.

HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. \$1.00 per year.

THE BETTER WAY. Devoted to Spiritualism and other topics. Published weekly in Cincinnati, Ohio. Price 2 cents.

THE OLIVE BRANCH. Published monthly in Utica, N. Y. Price 2 cents.

THE GARDEN DOVE. An Illustrated Weekly Journal, containing Portraits and Biographical Sketches of Modern Spiritual Workers. Published in San Francisco, Cal. \$2.00 per year.

RELIGIO-PSYCHOLOGICAL JOURNAL. Published weekly in New York. Price 2 cents.

THE LIGHT. A Journal devoted to the highest interests of humanity, both here and hereafter. London, Eng. Price 3 pence.

THE MEDIUM AND DATABANK. A Weekly Journal devoted to Spiritualism. London, Eng. Price 2 pence per year.

THE THEOSOPHIST. A Monthly Journal, published in India, and sent direct from India to subscribers, 50 pence per year.

THE GOLDEN GATE. Published weekly in San Francisco, Cal. Per year, \$2.50.

THE CAROL DOVE. Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. \$2.00 per annum.

THE EASTERN STAR. Published weekly at Glenburn, Me. Per year, \$1.00.

THE ESOTERIC. Monthly Magazine of Advanced and Esoteric Thought. Published in Boston. Per year, \$1.00.

For Sale at this Office:

FACTS, A Monthly Magazine. Published in Boston. Single copy 10 cents.

HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy 10 cents.

BUCHANAN'S JOURNAL OF MAN. Monthly. Published at Boston. Single copy, 10 cents.

THE GARDEN DOVE. An Illustrated Weekly Journal, containing Portraits and Biographical Sketches of Modern Spiritual Workers. Published in San Francisco, Cal. Single copy, 10 cents.

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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. Special Notices thirty cents per line. Minion, condensed and other editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

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.

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 excess of the regular rate.

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 couch for the honor of many advertisers. Advertisements which appear fair and honorable upon their face are accepted; but we do not know that editors or proprietors are using our advertising columns, they are at once notified to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed until further notice, Glenora, Yates Co., N. Y. 13w*

Dr. Jas. V. Mansfield, at 28 Dartmouth street, Boston, answers sealed letters. Terms \$3, and 10c. postage. 4w*

Andrew Jackson Davis, Physician to body and mind, may be consulted by letter or in person at his office, 63 Warren Avenue, Boston, Mass., every Tuesday, Thursday and Saturday from 9 to 12 A. M. He desires his patients to 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 interview, \$1. Simple medicines, if needed, extra. 01

Dr. R. W. Flint, 133 West 36th street, New York City, answers sealed letters. Terms, \$2.00. 01

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.50 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

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

ADVERTISEMENTS.**The Esoteric.**

Issued Monthly at \$1.50 Per Year.

THE October number is loaded with practical instructions for the attainment of Mental, psychic and spiritual powers. An Oriental Secret is reduced to an available formula. Gives a short and sure method for promoting Health, Memory and Higher Powers; also Exercises for Development of the Psychic Faculties. The number contains more important and useful information than many dollars' worth of ordinary health books. Every one should send 2 cents for a three months' trial subscription. Single numbers 15 cents.

ESOTERIC PUBLISHING CO., 478 Shawmut Avenue, Boston, Mass. 13w*

MISS JENNIE RHIND,

TYPICAL SEER, wishes to inform her friends and patrons that business of an important character calls her away from Massachusetts for a time. Her notice will be given her movements. At present she may be addressed 815 Franklin street, Philadelphia, Pa. 4w*

DR. J. O. STREET.

78 Montgomery street, Boston, Mass., near corner of Canton st. At home from 10 A. M. to 2 P. M. 13w*

MRS. C. A. BUTTERMAN.

509 EAST 17th street, South Boston, Magnetic Healer and Clairvoyant. Medium, holds Circle Thursdays and Sundays at 2:30 P. M.; Tuesday evenings at 7:30. 1w*

GEO. W. ALLEN.

NEURVATIC TREATMENT and Vapor Baths, Suite 10, 1 Hotel Van Ness street, 219 Tremont street, Boston. Office hours 10 A. M. to 3 P. M. 1w*

MRS. L. M. VERGEE, Electro-Magnetic Treat-

ments and Medicinal Applications. Suite 10, 1 Hotel Van Ness street, 219 Tremont street, Boston. Office hours 10 A. M. to 3 P. M. 1w*

C. H. BRIDGE will hold Physical Sessions in

light, also dark circles, for forms, Tuesday, Thursday and Sunday evenings, at 8 o'clock, 40 Chandler st., Boston. 1w*

PSYCHOMETRIC and Clairvoyant Readings

from letter or lock of hair. By mail, \$1.00. CHAS. W. HIDDEN, Newburyport, Mass. 12w*

MRS. W. A. RICH has taken Parlors in the

new building, 219 Tremont street, Boston, Room 2, where she will commence business on Oct. 5th, and will be pleased to see her patrons. 1w*

\$500 WANTED, an intelligent, active man,

with the above amount in a light business. Address: N. Y. City, 147 West 14th street, Boston. 1w*

PRIVATE and Public Business, Test, Develop-

ing and Healing Medium—MAY A. CHARTER, 90, Cross street, Filadelfia, Mass. 01

TO LET, 375 Columbus Avenue—A Square

Chamber. Hot and cold water; large closet. 01

TO LET—Berkeley Hall, Sunday afternoons.

Apply daily

Banner of Light.

BOSTON, SATURDAY, OCTOBER 1, 1887.

ALL SORTS OF PARAGRAPHS.

THE CENTINELA.
Look our readers' windows around.
Peace and safety we have found!
Welcome, friends, who once were foes.
Welcome, friends, who once were foes.
A nation's right, a race's unity.
Children of the day new born.
Mindful of his glorious name.
Let the pledge our fathers signed
Heart to heart forever bind.
While the stars of heaven shall burn.
While the ocean tides return.
Ever may the circle close.
Find the many still are one.
—O. W. Holmes.

Dr. Milton J. Roberts of New York is the inventor of a saw operated by electricity for surgical operations, by means of which a man's leg can be amputated in five seconds.

The megaphone has been invented, by which a person can improvise on a piano and have the music recorded.

Sir Thomas More wrote in his journal: "I make it my business to wish as little as I can, except that I were wiser and better."

THEY CRY OUR FAULTS.—*Lady Visitor*.—And this thy little doll. What a sweet little baby it is! Little Mabel (trying to make dolly sit up straight).—Yes, it's an awful sweet child.—Sit up, straight, you little wretch. I'll shake the life out of you.—*Pittsburgh Dispatch*.

The house in Springfield in which Mr. Lincoln lived when elected President has been conveyed to the State of Illinois, and a valuable collection of memorials of the martyr President will be preserved there perpetually. The trustees appointed to take charge of the matter have entered upon their duties. It is eminently fitting that the Lincoln homestead should be made public property. It is a shrine to which every lover of liberty will be glad to make a pilgrimage.

How WATER QUENCHES FIRE.—In the very large amount of heat which is consumed in the process of ordinary inflammations must be raised to a high temperature in order to burn, we have the cause of water putting out a fire. Put a burning match into a very small drop of water and it is extinguished because of the very large amount of heat taken from the match in reducing the water to steam, which reduces the temperature of the match to far below two hundred and twelve degrees, or at least that far, if there is water enough, and so the carbon and its compounds forming the wood will no longer unite with the oxygen of the air.—*E. Z.*

The Randolph (Wis.) Radical records the estimate that "the recent cow-boy raid on Colorado, the Utah chief, will cost Colorado \$200,000."

A DAKOTA HOTEL CARD.
Cady House, Mayville, Dak.
Accommodations for 730 guests
(during the year two at a time).
Three Elevators
(can be seen from the front door).
Hot and Cold Water
(cold water for guests—proprietors always in hot water).
Bells Throughout the House
(they were thrown out last year).
Music at all Meals.
(Chin Music).
—The Dakota Bell.

A descendant of Ham says: "All men are made of clay, and like meerschaum pipes are more valuable when highly colored."

"WHERE AM I?"—The caustic "Bill Nye" in the course of a recent imaginary interview in the New York World, held by himself with one of Gotham's money kings, describes in semi-humorous vein a state of mind in which many rich men have found themselves after the decease of the body; and thousands in coming time, wedded to material gain alone, will lift up in spirit-life the same mournful cry: "Where am I?" provoking an answer equally unsatisfactory to the man.

"The man who never mixes up with the common people unless he is summoned to explain something and shake the mirths out of his memory, will some day, when the grass grows green over his grave, find himself confronted by the same kind of a memory on the part of mankind. He is a man who will some day sit out on the corner of a new-laid plank with his little pink railroad maps on his knee, and ask 'Where am I?' and the echoes from every multi-crook of misanthropic oblivion will take up the question and refer it to the Judiciary Committee; but it will curl up and die like the minority report against a big railroad land grant."

When a young man detects the first evidence of hair on his upper lip, he feels elevated, when in reality it is a sort of coming down.

The world may owe every man a living, but, like bringing to time a bad debtor, it requires considerable hustling on a man's part to collect the bill.—*Boston Budget*.

In a London cemetery an epitaph has just been put up which equals in pith and exactitude anything of the old time. Over the grave of a dentist there run the lines: "View this gravestone with all gravity, 'tis a fitting his last cavity."

Mrs. Dr. Ellis, an American lady, is physician to the Queen of Corea. She has apartments in the royal palace at Seoul, and receives an annual salary of ten thousand dollars.

DEMAND AND SUPPLY.—Why does a young man wear a single-breasted coat?—Well, because that kind of a young man never understands more than half he sees, and by shutting off one-half the spectacle he manages to keep about half-way up with the show. Does the lady? Well, keep on a saffron, and if you must wear a mince, keep both eyes wide open and wear your mince over your mouth, and you'll know more and look prettier.—*Brooklyn Eagle*.

"What makes that dog bark around the house so, I wonder?" inquired Mrs. Smith. "Guess it's because he's a lawyer, 'cause he barks so long, as he shot out of the door, closely pursued by a broom."

DIDN'T WORK.—*Mamma*.—What are you doing, Ned?—*Ned*.—You told me that when I felt angry with you I must count ten. *Mamma*.—Yes, son. *Ned*.—I counted seven hundred and thirty-seven, and I'm just as mad as I was before.

Another of the distinguished Federal commanders in the late civil war.—Gen. J. B. Ricketts has passed to spirit-life. His funeral occurred at his late residence in Washington, D. C., Sept. 23d, the pall-bearers being Gen. Augur, Gen. Banet, Gen. Graham, Gen. Wright, Admiral Almy, and Burg-Gen. Gunnett. The body bearers were old soldiers who served with Gen. Ricketts during the war.

What the Waterbury watch people want to do is to make a watchman's trunk from a boy's vest pocket down to his feet, so that the act of walking will wind up his watch for him.—*Somerville Journal*.

Two years ago the Egyptian obelisk in Central Park, New York, was given a coating of paraffine in order to check the rapid decay which had set in. An examination made a few days ago revealed the gratifying fact that the process of disintegration has been completely stopped. It is believed that many years will elapse before another coating will be needed.

When you sneeze, it will be well to know what you are doing. According to the latest scientific authority, a sneeze is but "an affection of the respiratory nervous centre, the afferent impulse being conveyed by the trigeminal nerve fibres."—*New York Commercial*.

An exchange publishes "The Song of the Gas Man." Of course it is sung to long meter.

Do not give a boy a kitten for a playmate; give him a puppy. Boy and kitten will grow up into a molly coddle and a cat. Boy and puppy will grow up into a young man and a dog.—*Somerville Journal*.

"Isn't it dreadful," asked Miss Lylind, "to run over a man?" "Yes, indeed, mum," replied the maker of the express, "it jolts the engine up well nor away."

"Don't you think," she asked softly, "that the sea is lovely?" "I think it is sort of lovely," said the sailor, "but what makes you ask?"

give you a chance to say something. But you don't seem to have the nerve. It was the last walk she ever took with him.—*Hartford Times*.

ADVICE FOR FARMERS.—A good preventive of hog cholera is said to be as follows: A food of bran or tony five head live, twice a day, of bran about one peck; salt, one quart; wood shavings, one peck; soda, quarter of a pound; and about one tablespoonful of carbolic acid; all mixed well.

MYTHURAH NOWHERE.—"Who was the meekest person that ever lived, Tommy?" asked the teacher. "Correct, Tommy, and Willie Waffles may tell us who the oldest person was?" "She," promptly replied Willie.—*New York Sun*.

A new locomotive, built for one of the New York roads, is so long that none of the turn-tables can turn it, and the monster machine, therefore, cannot be used. It was intended for an express train.

Better to stem with heart and hand
The roaring tide of life, than lie
Unmindful on his flowery strand
Of God's occasions drifting by.

A congress of German women is soon to be held at Augsburg to discuss the extension of avenues of employment for females, their higher education, civil equality with men, etc.

AN AUTUMNAL WARNING.—Again is upon us the season for the shooting of bear, deer and men. The men for the Pacific coast will average about three a week during the hunting season. Those who shoot them will find out after they have brought them down—when they fired up knife in hand to cut their throats—that the game first was a man, not a deer, bear or a woodchuck. This will make them feel very sorry. It invariably does. It is an old saying that "a fool and his money are soon parted," but you can never separate a fool from his gun.—*Virginia (Nev.) Territorial Enterprise*.

President Cleveland holds the highest and proudest position attainable by any man. He is President of a nation of sixty million free people, and as President is invested by law with great power to be exercised for the benefit of the people.

"What's all this racket?" asked a traveling man, as he got off the train in Philadelphia. "They're celebrating the signing of the United States Constitution." "Why, that happened a hundred years ago!" "Yes." "And they are just getting on to it! Well, if that ain't Philadelphia all over!"—*Washington Critic*.

The majority of germ diseases are of vegetable origin, and all infectious and contagious malarial epidemics arise from vegetable germs; certainly the great majority of them.

On Wednesday night, Sept. 21st, a terrific cyclone swept down the Rio Grande; over one million dollars' worth of property in growing crops, etc., was destroyed in Texas and Mexico; hundreds of houses were demolished; many persons injured, but none killed.

A farmer once called his cow Zephyr, and he seemed very much attached to her. When the farmer drew near, she kicked off his ear. And now the old farmer's much dephyr.

THE CHOLERA is still on the increase in Italy—Messina, Catania and Palermo being especially afflicted.—The ship *Alcaz* now lies (Sept. 27th) at the lower quarantine, New York harbor, with the cholera on board—the most of her passengers being on Hoffman Island. A number died on the passage, several have succumbed since her arrival, and twenty-three are now sick with the dreadful disease.

Editor O'Brien was found guilty at Mitchellstown, Ireland, also was Mr. Mandeville, sentenced to three and two months' imprisonment, respectively; both have appealed to a higher tribunal.

One of the contemporary poets asks: "Where are the bright glories of the past?" Our own observation is that some of them are administering cautious doses of paragon to the bright glories of the future.—*Philadelphia Press*.

The moral people of the city, says the Manchester (N. H.) Union, have never attempted to combat the social evil—some of the worst places being owned by church members, who cannot be ignorant of the purpose to which they are put; and we doubt, adds the editor, "if there is a clergyman in Manchester who dares rise in his pulpit and handle the question now agitating the community in a bold and unsparring manner."

Three children of the family of P. Godbout were recently killed by the explosion of a shell at Isle d'Orleans, Can. The shell failed to explode at the Dominion Artillery Association Tournament; and, being left behind, the children experimented with it, with the above shocking result.

"TRUSTS" TO KEEP UP PRICES.—A "salt trust" is the latest addition to the list of monopolies. It is to be composed of sixty-three companies, and its purpose is "mutual protection and to keep up prices." And so the folds of the monopolistic audacious tighten about the people. The production and the price of the meat upon the poor man's table, of butter with which it cooks the food, and with which it is seasoned, of the oil that supplies him with light by night and the glass that admits the sunshine by day, and of many other necessities, are now fixed by a "pool" or a "trust."—*New York World*.

THE MASSACHUSETTS TITLE INSURANCE COMPANY, 23 Milk street, Boston, has our thanks for a neat card with tables showing the rate of taxation in various cities and towns in this State.

The recent report of a terrible Indian uprising (?) in Arizona turns out to be mainly another hoax. When will our Eastern news-vendors learn wisdom in this direction?

International Medical Congress.

To the Editor of the Banner of Light:
Thomas F. Bayard, Secretary of State, made some sensible remarks at the opening services of the International Medical Congress, recently convened at Washington, D. C., which it would be well for the medical fraternity to heed and act upon. He said on that occasion:

"The closer relations of mankind which modern invention has induced have necessarily accompanied by an increased dissemination of disease; and the need of obvious frequent international conferences of the great medical authorities of the world, and the discovery in the healing art may be promptly tested and applied in counteraction."

"Forgive me, as one of the great army of patients, I humbly petition the profession that in their deliberations, Nature may be allowed a hearing when remedies are proposed, that her *vis medicatrix* may not be omitted in compelling the force of cure, and that science may be restricted as often as possible to sound reason."

The above quotation from his address, together with what was quoted therefrom and printed in the *Banner* for Sept. 17th, should be circulated broadcast over this boasted "Free America" for the public good.

Boston, Sept. 23d, 1887.

J. Frank Baxter in Lynn, Mass.

To the Editor of the Banner of Light:
Large audiences convened again Sunday, Sept. 24th, in Cadet Hall, Lynn, and a grand one in the evening. Mr. J. Frank Baxter interestingly expounded his work began so auspiciously the Sunday previous. The lecture of the afternoon was upon "Spirituality and Morality," preceded by a reading of Miss Doten's poem, "Fraternity." At 7 o'clock, Mr. Baxter gave a sterling lecture on "The Constructiveness and Destructiveness of Spiritualism," in which he answered many charges thoughtlessly made against Spiritualism, and stated what Spiritualism has to offer in place of that which would destroy. It was powerfully argumentative, and hard, if not impossible, to controvert. Conditions favored a remarkable silence at the close of the evening lecture. Spirit after spirit was announced or described, and delineations of character given.

Mr. Baxter can feel assured of a hearty welcome and good support when he shall be in Lynn on a visit, which will be the last two Sundays of September, 1887, for which his services are secured.

Next Sunday, Oct. 2d, Mrs. Celia Nickerson is announced to speak.

Presidence, N. L.—The Providence Spiritualist Association will open the lecture series, Sunday, Oct. 2d, at 7 o'clock, in the Odd Fellows' Hall, corner North Main and DEXTER streets. Speakers, engaged for October, are: G. W. Matthews, Mrs. M. A. E. Spooner, Mr. A. E. Tinsdale, J. Clegg, Wright, Charles Dabney, J. Frank Baxter and others are expected to occupy the platform during the season.

MARY E. A. WATKINS, Sec'y.

Spiritualistic Meetings in Boston.

Banner of Light Circle Room, No. 9 Beaworth street.—Sessions are held every Tuesday and Thursday, 8 P. M. to 10 P. M. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

First Spiritual Temple, Berkeley Hall.—Lectures by able speakers Sundays at 10 A. M. and 7 P. M.; from Oct. 21 to May 30th. Richard Holmes, President; O. F. Butler, Sec'y. Mary F. Lovering, Cor. Sec'y. W. A. Dunklee, Treasurer.

Children's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A. M. in (large) Faneuil Memorial Hall, Boston, near Tremont. All welcome. Every one invited. Rev. F. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary, 48 Lincoln street, Boston; Elizabeth Temple, corner Newbury and Essex streets, Boston. Spiritualist Society will hold public service Sundays at 2 P. M. Seats free.

Delia, Mrs. S. S. 24 Essex street, Sundays, at 10 A. M. and 7 P. M. E. E. Cobb, Conductor.

Eagle Hall, 616 Washington street, corner of Essex.—Sundays, at 2 P. M. and 7 P. M.; also Thursdays at 7 P. M. All welcome. Excellent music. Prescott Robinson, Chairman.

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

Chelsea.—The Ladies' Social Aid Society meets in the Baptist Church, every Friday. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

Paine Memorial Hall.—Boston Children's Progressive Lyceum.

More than one hundred gathered in the Lyceum groups at the last session; the seats reserved for guests were filled to overflowing. The usual exercises, under the direction of Conductor Weaver, were well conducted.

Mrs. Susie W. Fletcher delivered the address and conducted the exercises. She said she believed that when addresses were delivered in the Lyceum they should be to the children. This is the children's hour. This Lyceum may become the center of a great spiritual work; nothing can prevent such a result if harmony shall prevail. She urged, that as there are no perfect ones, we should all endeavor to become better ourselves, and then we shall not have to look after the faults of others. One of the questions asked by the lady, "What do you come to the Lyceum for?" elicited a variety of answers. A discussion of what was both profitable and interesting. A programme of recitations was given by Alice Souther, Ad-jo Hasselton, Josie Smith, LeRoy Thorpe, Harry Abrams, and others. The programme was well received. Edith Wells, Alice Cummings, Annie Barber, Lillie and Bertha Ingersoll; piano solo by Master Berlie. The programme was well received. The Lyceum supper will be given by her, also of the three days' fair, to be held early in December, in aid of the Lyceum. Ladies who desire to cooperate with her in the Lyceum work, will meet at 1031 Washington street, Wednesday afternoons, to manufacture articles for the fair. Mrs. B. made as stirring an appeal as usual for all to rally round the flag of truth and in brief speeches interest and at the same time educate our young people.

LYCEUM NOTES.

Mrs. Bacon of Washington, D. C., was among our guests, also Prof. Marsh, Mr. Ed. Heath of Charleston, S. C., and Mr. W. B. Butler of New York. Mrs. W. B. Butler was warmly greeted by her friends, and congratulated that the injuries received recently by accident were not more serious, than any other, with her new health, but she was not able to attend. Mrs. W. B. Butler came through from New York on the night train in order to be present at the Lyceum. Mrs. W. B. Butler, however, was unable to attend. It is rumored that the Bolla's Bower, formerly occupied by Miss Jennie Collins, may be leased by the Lyceum for the purpose of holding lectures, sewing-circles, etc. Lecturers are earnestly requested not to forget the Lyceum; come when at liberty, and in brief speeches interest and at the same time educate our young people.

FRANCIS B. WOODBURY, Cor. Sec'y.

45 Indiana Place.

College Hall, 34 Essex street.—Last Sunday forenoon tests and readings were given by Mrs. Jennie K. D. Conant, Frank T. Ripley, Mrs. Wetherbee and Mrs. E. E. Cobb.

Mrs. Eben Cobb opened the afternoon meeting with an earnest speech upon "Spiritualism as a Force in Nature," followed by Jacob Edson upon "The Empirical Basis of Spiritualism." Mrs. E. E. Cobb followed with the most gratifying and elevating results. All present were highly delighted, and fully endorse Mrs. Wells as a genuine and honest medium.

Portland, Me.—The Portland Spiritual Temple Society have engaged Mr. F. H. Roscoe of Providence, R. I., for Sunday, Oct. 2d, making five Sundays in all for the purpose of holding lectures. His afternoon subject was "Home and its Influence upon Earth"; that of the evening, "Is Spiritualism True?" Our hall was filled with a large and attentive audience. The lecture was a very hearty and spontaneous applause. The question, "Is Spiritualism True?" could not have been answered in a more convincing manner than it was by the speaker. His test were very remarkable; he is without doubt one of the best test mediums before the public.

On Wednesday evening, Sept. 21st, the Society was entertained with dramatic readings by Mr. Roscoe, which were listened to with marked attention. At the close of the readings he gave tests. Mrs. Brown, and other ladies of the Society, were present, and participated in the exercises. It was pronounced by all a most enjoyable occasion. Wednesday evening, Sept. 22d, Mr. and Mrs. Roscoe, assisted by Mrs. Brown and other ladies, gave a tableau, musical and literary entertainment. Mrs. J. E. B.

Philadelphia, Pa.—R. A. Thompson—the residue of whose letter we shall print next week—writes us under date of Sept. 20th:

"The First Association in this city is increasing. The first Association has commenced Sunday lectures in its hall. The Lyceum commences next Sunday. Mrs. Lake has been speaking during September. Several other societies are working for the cause, holding services and séances."

Annual Convention in Vermont.

The Vermont State Spiritualist Association will hold its Twentieth Annual Convention in Union Church, Roxbury, Vt., October 14th, 15th and 16th, 1887, commencing at 10 A. M. on Friday.

Those who expect: Mrs. Abbie W. Crockett, of Waterbury; Hon. A. E. Stanley, of Leicester; Mrs. Fannie Davis Smith, of Brandon; Mrs. Lizzie S. Manchester, of Winooski; Mrs. W. H. Brown, of Rockingham; Mrs. Emma L. Paul, of Morrisville; A. F. Hubbard, Esq., of Tyngsboro; and Mrs. A. Brown, of St. Johnsbury.

Test Mediums: Mrs. G. B. Howard, of East Johnsonbury; Mrs. Hannah Turner, and Mrs. Eunice K. Morgan, of Woodstock; and others are expected.

Good music will be furnished for the occasion. Roxbury will be the headquarters of the Convention. For further particulars, apply to the Central Vermont Spiritualist Association, or to the managers of the Central Vermont Railroad Company, but it is expected that the cause will be well served by the presence of all those who are interested in the cause.

Other roads may grant free return tickets; we will get them if possible.

Contributions of money are gratefully received and respectfully requested to be sent to Janus Crockett, Waterbury, Vt., if not present at the Convention.

For order, Board of Managers.

Proctorville, Vt., Sept. 25th, 1887.

AMERICAN SPIRITUALIST ALLIANCE

MEETS AT 12 WEST 15TH STREET, NEW YORK CITY, ON THE SECOND AND FOURTH WEDNESDAYS OF EACH MONTH AT 7 P. M.

All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to assist in its work.

THE ALLIANCE defines a Spiritualist to be: "One who will believe in the existence of spirits, and who will believe in the living and the so-called dead," and all such are invited to become members. NATHAN OGDEN, President.

Spiritualist Meetings in New York.

Adephal Hall, corner of 38d Street and 7th Avenue.—Sundays at 11 A. M. and 7 P. M. Conference every Sunday at 2 P. M. Admission free to each meeting.

Columbia Hall, 878 4th Avenue, between 40th and 41st streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 2 P. M. and 7 P. M. All welcome and speakers always present. Frank W. Jones, Conductor.

The People's Meeting.

To the Editor of the Banner of Light:
Last Sunday at Columbia Hall, 878 4th Avenue, Mrs. Williams, of Waterbury, Conn., gave a short address as an opening exercise in the afternoon. Mrs. A. L. Pennell followed with remarks and descriptions of spirits, localities, conditions, etc., which were remarkably accurate and gave satisfaction to the audience.

A short conference ensued, participated in by Horace M. Richards, T. O. Ostrander, Mr. Bowen, of Chicago, Mrs. Morris, Mrs. George and Mr. Elsworth, of New York, Mr. O. P. Poole made an opening address upon "The Shakers; their Spiritualism, Religion, etc.," instructive and gratifying. The course of the conference, followed by the audience nearly an hour with her quaint sayings and messages.

Next Sunday, Oct. 2d, we shall have our Spiritual Love-feast, the distinctive feature being the partaking of Mother Nature's bounties in the form of fruit. Mrs. Pennell will officiate as platform test medium and occupy the platform in the evening. W. JONES.

220 West 36th street, New York, Sept. 26th.

Spiritualist Meetings in Brooklyn.

Conservatory Hall, Bedford Avenue, corner of 10th Street.—Sundays at 11 A. M. and 7 P. M. Mrs. A. M. Gladding will occupy the rostrum until Nov. 1st.

Primarily Rooms, corner Bedford Avenue and 10th Street.—Services every Sunday at 7 P. M. Children's Lyceum at 3 P. M. The Spiritualist Ladies' Society meets the first and third Saturday of each month at 3 P. M.

Avon Hall, Bedford Avenue and Halsey Street.—Mr. John Slater holds meetings on Sundays at 3 P. M. and 7 P. M.

Everett Hall, 296 Fulton Avenue.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock.

Progressive Conference.

To the Editor of the Banner of Light:
At the Brooklyn Progressive Conference, Saturday evening, 24th inst., Mrs. E. C. Hall read an original poem at the commencement, followed by Mrs. A. L. Pennell with remarks, and by "Prairie Flower," the author of the poem, who pleased her listeners with the clear and beautiful presentation of the presence of spirit-friends. Appropriate remarks from John Slater followed at the allotted time with satisfaction to all. Mrs. Cyrus A. Foster, of New York, is expected to address the conference Saturday evening, Oct. 1st.

F. W. JONES.

Pier Mountain Home, near Summit, N. J.

The services at this place on Sunday afternoon, the 18th inst., were exceedingly interesting and instructive. Mrs. M. E. Wallace, an inspirational medium from New York, gave an interesting lecture, followed by Mrs. Martin, of Newark, a trance medium of rare power, who read and listened to with much interest. Mrs. Hill, of New York, and Mrs. Martin, gave many tests; nearly all recognized.

The meeting on Sunday, the 24th inst., at the Home, was also very interesting. Mrs. M. E. Wallace, who was present, after the usual singing an invocation was offered by Mrs. Hill, when Charles Dabney, of New York, was introduced. His subject (consigned by request) was "Spirits and Morals," and his address was listened to throughout with marked attention.

Many and satisfactory tests were given by Mrs. W. and Mrs. Hill, of New York; all of them recognized.

It was announced that the Rev. Dr. E. B. Fairchild is expected to lecture on Sunday next, and that test medium will be present.

Mrs. E. A. Wells's wonderful materializing mediumship was again exhibited at the Pier Mountain Home on Saturday and Sunday evenings, Sept. 23d and 24th, to a large and attentive audience. With the most gratifying and elevating results. All present were highly delighted, and fully endorse Mrs. Wells as a genuine and honest medium.

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