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Written for the Banner of Light AFTER THE DARKNESS-WHAT?

BY M. T. SHELHAMER.

Night falls in folds of dusky gloom, The glorious sunset dies With all its wealth of tint and bloom From out the western skies; The heavy shadows deepen fast And darkness weaves a veil Of sombre aspect, cool and dim, To mantle hill and date.

Life flings its stern, relentless power Upon a human soul. And suffering becomes its dower, As seasons onward roll. The fairest blossoms turn to dust, Hope's sweetest joys decay, The brightest promise slowly pales And sorrow's gloom holds sway

Beyond the darkness of the night What hidden danger lies? Lo! Flashes forth a gleam of light Along the eastern skies! The shadows fade and disappear. The glorious sun bursts forth. And morning comes with gladdening power To beautity the earth.

Beyond the gloom of mortal strife What auseen woes are found: Bark! piercing through this earthy life There comes a joyful sound! It is the music of the spheres, ing by celestial choirs. While from the sleadows elected a help From Loce's eternal fires'

Beyond the shadows splendors shu Above the darkness, Light? After the struggle, triumplis dawn And Tectory was the fight! After Farth's bondage, Exection comes And from the test and strife Gladuess and Jev and Peace arise Floridy and Life

Original Essan

THE SPIRITUALISM OF 1888.

BY DR. F. L. H. WILLIS.

Watchman, fell us of the nigh What its signs of promise are

progress Modern Spiritualism has made during the communicate with the inhabitants of earth.

The religious world had been taught the doctrine of tried to believe it was true, but never could it by clesiasticism, the empty pomp and pride of the hie and demonstrate his presence with indisputable proofs of identity.

of the term Spiritualist. Every person who believes that excarnated human spirits, or, speaking more accurately, human spirits that have passed out of the mortal body, can make known their presence and power to persons still in that body, and hold intelligent communication with them, is a Spiritualist, whatever else he may believe or disbelieve, or whatever else he may call himself.

This one central idea, however, is the only one that such an immense number of minds cherishing it, minds of every variety and grade, can rally around. And is it not an all-sufficient bond of union? Is anything more needed? Is not this demonstrable fact of spirit communion an all-sufficient reply to the question,

What do you Spiritualists believe? Men in the pride of their intellect have pointed in derision to the humble origin of this great movement, and questioned why it did not come with all the sublimity and majesty of prophetic days. "If your spirits are what you claim them to be, why have they not founded through some mighty leader a new and powerful religion?" Because, thank God! the angel world determined that the fatal mistakes of the ages past should not be repeated in this last great culminating effort to establish in this nineteenth century what they had striven to accomplish through all the ages in India, in Egypt, in Greece, Rome and Judea, but were thwarted in their designs every time by the degeneracy of pure Spiritualism into Ecclesiasticism and Ritualism through the powerful influence of proud, ambitious

Such was the effort made through Buddha in India, through Abraham in Chaldea, through Jesus in Judea, through all the prophets and seers and inspired one of ancient times, and through all the great reformers of modern times.

they retired for communion with the unseen world, | of scribes, pharisees, and hypocrites. It has been was swallowed up in time by the proud, aristocratic, arrogant sect of the Brahmins, who set up a great order of hereditary priesthood, and divided men up into castes and placed themselves in haughty arrogance at the head, as the specially chosen favorites of high heaven. Then arose Buddha, the inspired medium, selected by the angel world to break the power of this priestly despotism that was crushing men down into the depths of superstition and materialism, and call them back to a consciousness of their own spiritual nature, and of their ability to appeal directly to the great source of spiritual light and life, with no priest, no paid hireling to stand between Him and their own soul, wherein is found the grand presence-chamber of the divine. And for a time he triumphed. There Spiritualism was reëstablished. But Buddha passed away, and in the course of time his pure spiritual precepts were forgotten. Buddhism became powerful and corrupt, and sank into the same condition of formality and ritualistic observance with Brahminism.

Abraham was a Spiritualist, a medium. He heard spirit-voices bidding him leave the joys of home and of the universe than be could attain to surrounded by and inspirations of the universal skies. a time, false to the high inspirations of the spirit, they went after strange gods, turned, away from the bright set about founding the same order of things in Palestine. and so successful were they that their efforts culminated in all the proud glery of Solomon's Temple, and their priests were more powerful than their kings.

Conditions more adverse to the operations of the cessity of the heart, spirit could not have been devised, and, notwithstand. And now at the coing all the warnings, and, denunciations of their mediand deeper into the night of ecclesiasticism, until there ridicule and reverence. Its progress has been marked like me ** and she straightened herself primity her ears, she wondered what it would seem like ion, and again was the nation forced into captivity. Many unworthy representatives of it have east open it and this time by the Romans.

the nation was not torgotten by that power that was dawn of human existence less not been attended with leading and guiding at along its destined way. ing to accomplish through it its great work for humant. ty, namely, the establishment of an open, recognized communion between the two spheres of existence.

Nothing daunted, nothing discouraged by all the premedium that had yet been known. The power of the spirit was upon him from his cradle. Signs and tokens. wonders without number followed him wherever he went, as credentials of his glorious mission. Nor were these his only credentials. He came with some forth its fruits in dear human love and kindness, in We challenge the student of Junian history to bring gentleness, and sweetness, revealing the divine in the from its annals, anything that will compare with the human as had never been done hitherto, recalling men to the worship of that God who is a spirit, bidding years that have passed since the Rochester knockings, them return to that Delphi, that prophet's audiencetal and entered the purely spiritual life, can and do I humanity to be the only begotten of God, and therefore of necessity his revelator.

How splendidly he swept away the proud distincimmortality for ages. It had hoped it was true, had, tions of easte, the hollow forms and ceremonials of ecany possibility have a demonstration of its truth until arreby. His grand declaration that the fulfillment of one human soul who had solved the great mystery by 1 att the law lay in the recognition and acceptance of the passing through the process of death, should return gospel of human and divine love, was the crowning revelation of the ages. It ushered in a glorious era of Spiritualism. Who could have believed it possible that of identity.

That this has been done in immunerable instances during the past four decades, and is constantly occurring, day by day is established as a fact by an overwhelming amount of human testimony, and in the general sense of believing in this truth, this demonstrable fact, Spiritualists are numbered by millions.

And Just here we would define the accepted meaning of the term stable plants and splendor of the great Romish inferarchy burst. It claims to be recognized as something able to satisfy the intellect of the scholar, the science of the statement of the statement of the scholar, the science of the statement of the scholar of the sc upon the world, and Christian Ritualism began to contend with Christian Spiritualism, and became too mighty for it. The history of past ages was reënacted. Again ecclesiasticism triumphed, and Spiritualism rereded. The signs and tokens ceased. The spiritual manifestations died out, gave place to dogmas and doctrines, to forms and ceremonials, to the pemp and splendor of bishops and archbishops, and again materialism reigned triumphant, and through all the dark ages that followed, Spiritualism slumbered beneath its sombre pall with only an occasional sign of spasmodic Ilfe.

At length, after centuries of ecclesiastical despotism, there came a day of reaction against this priestly power that had cursed the earth for thousands of years. The masses turned in disgust from the false position that had been so long forced upon them. The hinkers scoffed at the pretentious and unfounded assumptions of the priesthood. The Reformation rolled | its nilghty waves over Europe, and the way was prepared through its influence for another powerful outpouring of the spirit. Again was it found that Spirituallsm had not forsaken the earth. In a spot as humble as Bethlehem of Judea, began another mighty movement that soon proved itself to be in harmony with the great outpourings, that we can trace through all the ages, whose grand aim has been to recall men to a sense of unity with the Infinite Spirit by bringing them into vital relations therewith.

And to this later day movement men have given the name Modern Spiritualism; but it is the same bright, blessed power that manifested itself in the groves of Hindostan, on the plains of Mamre, on the mountains of Shuai and Hoveb, and in the hand of Palestine, and this time it has come to stay. For forty years the fierce light of public scrutiny has beaten upon it, for forty years the last stood at the bar of public opinion. forty years it has stood at the bar of public opinion,

crucified by its friends and its foes again and again. It has been vilified and abused by those who should have received it with shouts of welcome. Most emphatically it came to its own, the Church, and its own received it not, but rejected it with scorn and contempt, and affirmed its father to be the devil, and the pit to be the origin and source of its marvelous demonstrations of spiritual presence and spiritual power. But during these forty years in the face of bitter and determined opposition, against storms of obloquy, reproach and contempt, in spite of flerce incredulity and bitter invective from pulpit, press and bar, it has steadfastly maintained its ground until millions have opened their eyes to the overwhelming evidences it gives that we are indeed "surrounded by a great cloud of witnesses," even now, as in the days of the apostle, and that a bridge has been builded over the dark chasm of death, upon which the feet of the bright immortals who bring these demonstrations of spiritual presence and power shall never again cease to tread. Modern Spiritualism has given us overwhelming proof of its power to hold its own, and we need have no fear friends, in the midst of the highest civilization that of its ever descending into ecclesiasticism, or degenerthen prevailed, and migrate to a strange land, there to a sting into the formalisms of a sect, for it opens every seek closer, purer-communion with the spiritual light-soul into-which it enters to the chartered liberties the formalities of paganism. He saw spirits, and if the Thus, then, stands the Spiritualism of 1888. Never

record be not an idle tale, he must have been a re- , stronger, never more aggressive, never with so powermarkable materializing medium, for three spirits enter- ful a hold upon the hearts of the people. We could ed his tent in broad daylight, so substantially material—have no stronger proof of this than we find in the re-ized that they could partake with him of the material—markable increase of active hostility toward it on the food prepared for his own sustenance; and there they part of its foes in all quarters, especially its elerical opened up to him the mighty future, and revealed to foes. But, gentlemen, it has come to stay; don't him the important part he was to play in the founding waste your powder. The inflications of this are maniof a nation destined to exert a marvelous influence on ϵ fest in all directions. Our $m{e}_{m{n}}$ mp-meetings were ϵ never ϵ the progressive development of humanity, and the on- so thronged with earnest seekers as they are this seaward march of civilization. For a long time the descent. Our churches are all honevcombed with Spirituscendants of Abraham were each and all of them me 'alism. It pervades our social life. It makes its power of that to give me a place to sit in! diums, and it is recorded of them that they communed telt even in our political life. There is no great reform with spiritual beings and received innumerable signs, movement that is not influenced by it. No heart, that and tokens of spiritual presence and power. But after pulsates in unison with the great heart of love that throbs above us, no hands that scatter abroad the beinevolence of the divine presence, no feet that are will priesthood of the skies, and, as a result, were forced ing to be led in uses of right and mercy are unattended into captivity in Egypt, the hot-bed of sacerdotalism, by these bright, ministering angels of the skies to and extreme ritualism. Fascinated by the pomp and whom Spiritualism belongs, whose work it is, and who things, and thought I would trim a hat for a grew up in ignorance of these facts. Doris was splendor of the powerful hereditary order of the priest - will take good care that it is well and thoroughly done. change: Is n't it pretty?" hood, immediately on their return from captivity they | despite the opposition of foes and the unfaithfulness or unworthiness of friends.

> The belief in spiritual manifestations is not so much a religious belief as it is an affectional demand, and that it makes such rapid strides is because it is a ne-

And now at the commencement of the fifth decade of this great movement we find it one of the most to bring you up well, but I don't see what it is when she saw groups of gay young girls passwas no communication with the angel world, either by - by much that has laid it open to the former - Disor signs and wonders, by trainer, dreams or open vis-detly, fanatical expressions of it have been made. Her hat down with a sigh, the dark shadow of their own imworthy lives. But A dark pall settled over the fair land of Judea. But what great movement in the world of mind stree the was the discipline it brought upon itself by its recess compare favorably with that or Modern spiritualism. Thre Doris on her pride and variity. ancy to the world of spirit forces that was endeavor. Take the history of any of the great movements that have resulted in the formation of sects. Calvingsic, proud, as you call it. This to have my dresses radicule and contempt of those made the movement. ceding failures, again the light broke, forth in Judea - failed to reach - On the other hand. Spiritualism claims From the depths of obscurity and foundity arose the - the reverence of all succeencen who percove that the grandest instrument of the angel world, the greatest, human soul holds it an spite of all ridicule and contempt, and finds in it an incitement to virtue and α

means of advancement. It cannot be defined that it stands to day a mighty, moving power in the world, with inflicens of adiacreats, to open it. She gave the new corner a bright. Doris, try not to worry. We shall see Morris in our own land, and millions more in foreign lands. thing granger, diviner far than mere phenomena. He with a literature of its own nemany languages, and an came, uttering the grand truths of the spirit; bringing influence that has made itself felt wherever civilization has gone.

Only as it awakens in the mind a conviction of immortality or establishes the fact of a great moving nower that governs man in all worlds, or, brings to the heart the knowledge it demands, can its claims befirst broke upon the startled car of this materialistic age. Unprecedented has been the reception of the grand truth that human beings who, through the chemical process called death, have laid aside the more; ing from the midst of the divine silences, declaying individuals have capacity to grasp or freedom to considerable to the midst of the divine silences, declaying individuals have capacity to grasp or freedom to considerable to the midst of the divine silences. sider its revelations

Besides the mere wonder-seekers, the chasers after vagaries, the camp-followers and hangers on of Spirit-ualism, there stands to-day before the world a great ualism, there stands to-day before the world a great multitude of earnest men and women declaring that They have received the demonstration of a grand fact. Into thousands of homes this demonstration has come bringing with it the joys of efernal life, and thousands of hearts are beating with a holy joy, and neither theory norphilosophy, neither demonstration nor contempt can mar the beauty of what to them is a revolution of homistal lower. clation of Infinite Love

Thus Spiritualism stands at the beginning of its fifth tist, the statesman, the jurist. The seed planted by the wayside has become a mighty tree, whose branches are for the healing of the nations. The appeal made to the affections has satisfied also the reason, and philosophy begins to define and measure it.

And how stands Spiritualism to-day in relation to the various religious seets? As we have already said, the churches are honeycombed with it. All the seets have their representatives in this general faith, and all are able to engraft it into their former belief, which it modifies and enlarges, making it far more soil satisfying, thus proving that it is not the foe but the friend to religion. It is found to substantiate all spiritual truths, and to make certain and real what was before tist, the statesman, the jurist. The seed planted by the wayside has become a mighty tree, whose truths, and to make certain and real what was before truths, and to make certain and real what was before vague and inreal. It contradlets no spiritual truth, denles no spiritual revelation, opposes no religious faith that does not enchain the reason. And though denounced as opposed to all biblical revelation, it is in truth the shinding gate to all the sacred light of the ages, and demonstrates the truth of the revelation and the inspiration. Thus its religious tendency is most clearly manifested. All that constitutes true religion clearly manifested. All that constitutes true religion can never find truer disciples or worthier representa-tives than can be found among those who find in Spiritualism the realization of their holiest dreams, their

itualson the realization of their holiest dreams, their most sacred aspirations.

Therefore the Spiritualism of 1888 challenges the consideration of the world, not alone as a scientific fact or a philosophic theory, but also as a religious faith. It refuses to hold fiself responsible for individual idiosynerasies, It protests against being estimated by isolated facts. It demands the Investigation of its whole basis by those who attack it. Therefore let not those who claim to be its disciples attempt to represent it as individuals, Its facts and theories are not individual; they have a general basis, and must be not individual; they have a general basis, and must be made to rest upon it. But, as individuals, we can present its influence upon

the pure spiritualism revealed to the ancient Hin- forty years it has stood at the bar of public opinion, religion, love and purity unite to freet a worthy temdus in the depths of those primeval forests into which and received the condemnation of priests and lawyers, ple in which to worship the living God.

Literary Department.

BARS AND THRESHOLDS.

Written Especially for the Banner of Light, BY MRS. EMMA MINER.

CHAPTER I. ports.

Doris heard a slow, measured step upon the stairs, and then a knock at her door. She knew it was her grandmother's knock. She glanced dubiously around the room. White muslin and blue silk were thrown carelessly on lounge and chairs.

"Oh dear! That is grandma, I know! And my room in such a whirl! Seems to me it is always in a whirl!

She hastily caught a couple of yards of mus-'lin from an easy chair as she passed it and tossed it on the bed. She opened the door, and her grandmother paused on the threshold. Doris knew she was surveying the small white clouds

"I declare, Doris! only one empty chair! And likely enough you hustled the things out

Doris's slight blush was an assent. "What in the world are you doing now."

"Only making over one of my old white

dainty combination of blue silk, white lace, brother Mortis had a sympathizing friend in and a white plume that nodded defiantly in ther. Mrs. Mason's face.

Doris glanced at their grandmother, and laid to be among them.

"But, grandma, I really don't think I am grandmother being proud?

as she looked into her grandmother's.

Mrs. Mason was interrupted in her reply by a glance of welcome. It was Aunt Amelia.

Aunt Amelia always did and said just the right things in the right place. Doris tervently wished all the people in the world were like "I thought I would just slip in and help you

on your dress a bit. Doris. Tknew you had had church tairs which were the extent of Doris's quite a jaunt out this morning, and might feel-

Doris's face cleared gratefully as she made a life, and at last the evening arrived. place for her aunt near herself.

"I can't turbelow much," continued Aunt Amelia, "but I can sew straight seams, and I guess you can do the puckering."

Aunt Amelia began on a sleeve, while Mrs. Mason began on Doris again.

"Where have you been this morning?" inquired, referring to the "jaunt."

Only to Mrs. Sanders's, grandma; and I found her quite sick, and alone, so I stayed to do a few little things for her."

Doris modestly refrained from explaining that she had prepared a nice breakfast for the invalid, and made her comfortable in many little

"Well, I hope you didn't spend all your time fixing up posies, and such nonsense. A chapter from the Bible and a good prayer would do her more good.

Doris felt there had been a painful omission of that work. Aunt Amelia interpreted the look on the troubled face, and said:

"Well, well, Sarah, I guess as long as Doris nade her a cup of good tea, and tidied her up a little, it was just as good in the Lord's sight as though she had spent all her time reading and praying.

Doris gave her aunt a grateful glance, while Mrs. Mason's frown deepened. 'Strange how you always take Doris's part.'

said Mrs. Mason. "You ought to set her a bet ter example." 'Well. I do n't know as it is all Doris's part

want to take the part of the right, no matter whose it is; and you know, Sarah, I always did believe in works. Doris, sitting there in the midst of her ruffling.

ooked at her grandmother and aunt, and noted the contrast. Mrs. Mason was prim, dignified and stern. Her cap was always placed evenly on her head. The folds of her dress seemed afraid to fall loosely, lest she should stoop at once to, straighten them. There were no soft lines in her face or about her. She mentally decided she should never want to go to her grandmother if she were in great trouble.

Partly attentive to her ruffling, she was equally attentive to her aunt, Miss Amelia Parker. Her plump figure amply filled the little sewing-chair. There was a calmness in her fast.

face, born of patience in trial; a ready sympathy, and something of laughter at the corners of her mouth. Her cap was seldom straight. It usually sat on her head in a helplessly onesided fashion, as if of itself making apologies for people's shortcomings.

Aunt Amelia made Doris think of a beautiful sunset, after a hot, dusty day; while her grandmother was like a cloudy midnight. Yes, Doris was indeed "a fanciful girl," as Mrs. Mason often said.

Mrs. Mason soon left the room, and Aunt Amelia and Doris continued their sewing quietly

Doris was motherless. Seventeen years ago, he day upon which she first saw the light, her mother journeyed to that land invisible to so many. She had incurred Mrs. Mason's displeasure by a marriage with a worthless, dissipated man, who had deserted her, and left her alone in a strange city. She made her way back to her mother, who, to the last, had no word of pity or forgiveness for the broken-hearted woman.

Mary Mason Stuart, was a forbidden subject. dresses, grandma," replied Doris, "and I Mrs. Mason had destroyed all pictures of her, found some nice pieces of blue silk among my | and the little Doris, bearing her mother simage, ten years old before Miss Parker came to live She poised it on her little hand. It was a with them, and from that time she and her

The loneliness of her life, and her seclusion "Oh dear! here you are again spending your I from young companionships, had matured her time foolishly over such vanity! I have tried, character. She sometimes telt oh! so old, and ums, their seers and prophets, the people sank deeper prominent themes of public thought, subject both to going to amount to! Why can't you be more, ing, and an echo of merry voices was wafted to

Morris, who was two years older, had gone 'Grandma," said she in a despairing tone, beyond Mrs. Mason's keeping. Three years "it is not in med. About will have to give it up"." seemed a long time, and it was three years this Mrs. Mason seated herself in the one vacant, very June, day since he had openly rebelled had, tolded her hands, and proceeded to lee against Mrs Mason, and bidding Doris goodbye in a choking voice, had left her with her

Dons's thought went back to this said day Methodism, Mormonism, and see what excesses of the well and look more. Then I put them on and. She temembered how brightly the sun-shone tain the ism marked their progress, and drew forth the sorget all about them. Truly, I do not care. She remembered he had brought her a burneh of much whether they are called or silk. Is that, lovely white roses. A white rose was lying near her now. She took it up and kissed it for his sake, while tears ran down her cheeks. She spoke not a word, but Miss Parker said:

"Yes, I remember three long years! I light tap at the door. Dorrs sprang with alacrity - thought of it the first thing this morning. But, again sometime. I am sure of it." And patting Doris softly on the cheek, she left her alone. Thanks to Miss Parker's timely assistance,

the simple dress was soon finished. It was a very mild sort of dissipation which would witness its first wearing, being one of the many social privileges. But Doris looked forward to it as an important event in her simple, quiet

Mrs. Mason always accompanied her, not so much for the pleasure of association with friends, as for the personal supervision of her own table linen and forks. She was usually elected general manager and supervisor of the linen and silver.

On this particular evening she found herself much perplexed at the similarity of arrangements. Many a smiling lad and lassie tripped up to her, and, placing a basket before her, said : Please, Mrs. Mason, mamma tied a pink string on the forks and spoons, so you would know whose they were."

Mrs. Mason looked ruefully at the accumulation of wares. There were yards and yards of pink string used.

Meanwhile, Doris, happily freed from all care, and having exchanged smiling salutations with friends, had clasped hands with Lucy Harrison, and strolled a little way from the crowd.

Lucy was her particular and most intimate friend, yet Doris did not have opportunities of meeting her frequently. Lucy's father and mother were not members of this church, or indeed of any church. Mrs. Mason called them 'ungodly people," and was much afraid some of their decidedly broad views might be installed in Doris's head, if she were allowed to visit them too often; and when Lucy came to see Doris, there were no chances for girlish confidences. Mrs. Mason watched them too closely. They were two good, innocent girls, but Mrs. Mason disapproved of girlish gigglings, and little speeches neither pious nor profound. She wanted them to have the Denefit of "her

example." Doris and Lucy left the noisy dining-room, and seated themselves in the remotest and

darkest corner of a smaller room "What have you been doing lately, Doris?" asked Lucy.

"Oh, a few little things; but I keep thinking of Morris most all the time. I can't keep him out of my mind. I do so wish I could know where he is!"

"Perhaps he will come back soon," said Lucy. "He won't come where grandma is; I know him too well for that!" and Doris's tears fell them was one who was a straiger to Lucy.

"Who is that tall, dark young man?" she

"That is our new minister, the Rev. Lester Brooks. He has only come to fill a vacancy. Dr. Packard has preached here a great many years and got tired and sick, so the church wicked and perverse generation,' and worse gave him a vacation. He has gone to Europe, and Mr. Brooks will occupy the pulpit while he is away.'

Doris had said this so many times to curious | the kingdom than I." inquirers that she rattled it off like a welllearned lesson.

"He doesn't look much like a minister, does he, Doris? I mean he is n't prim.'

"That is what I said to grandma," said Doris. I secretly believe she thinks so herself, only she won't say so because he is a minister."

tears as he entered the room, and he managed you want?" to seat the group of ladies at a little distance from her, and take his own position so that said Doris. their attention would be attracted in the op-

Brooks. It was only three months since he and continued thoughtfully: came among them, and she had found herself wishing he were her brother many times.

Mr. Brooks perceived at once that Doris was | thing, I am sure,' not specially interested in the merry-makings. | Doris smiled. and that she had to make a great effort to keep !moment, and then said gravely:

thing you may tell me about "

"I should like to, but it began a good while

"You are mistaken. I know a great deal! about Morris." Doris looked up questioningly, ling on all Miss Parker had said. It was a puz-I am sorry for you, and for him, too. Try to be and she knew her aunt was thoroughly good. patient a little while longer. I am sure you will see your brother again.

Doris looked up hopefully. Dr. Carroll and I are friends," said Mr. table, dropping some medicine into a glass. Brooks. Doris wondered, for Dr. Carroll was .. was an excellent physician, but Mrs. Mason did her. not employ him. Doris had often met him at ! "What is that doubt upon your brow?" he the house of a sick friend, Mrs. Sanders. She asked smilingly.

liked him very much. though the world is wide, our Father's minis- make it out." tering angels are everywhere," and, with a kindly pressure of the hand, he left her.

"Those words make me feel better than from it." "God's watchful eye" that grandma is always. talking about. I wonder if they mean the heathen! same thing?" said Doris.

"I don't know. I never thought about it," replied Lucy.

The words conveyed much comfort to Doris. They recurred to her often during the evening's i gave him a grateful glance which amply re- had sent, also the message; and, as the light warded him.

Harrison. She seemed so unlike the crowd of I there. young ladies scattered about the vestry. He ! "I thought you were gone," she said. soon made his way toward her, as Doris left her ' "I waited to see you. Will you sit down here a few moments to wait upon Mrs. Mason.

Harrison 1 I don't recollect seeing you here. Mrs. Sanders worse,

the church fairs, and occasionally to the sew- Hugh Scott?" ing-circle, when they are very busy

"Then they make you useful?"

"I like to be useful sometimes," she replied. "Where do you attend church ""

"I don't go to church at all." Lucy expected he would look horrified. He

was simply attentive.

'Then what do you do Sundays''

"Very much as I do other days." "And are you always useful the other days."

This time he smiled.

"I think we ought to make all our days good and useful," said Lucy.

"Yes, so we ought; and we cannot choose the work for one another. But I am very glad

you are Miss Doris's friend. She needs comfort and encouragement," and he moved away as Doris approached Lucy. Mr. Brooks's calls upon Mrs. Mason became

"might have the benefit of religious conversa- | while tion." Let her introduce what topic she would Mr. Brooks always managed to turn the conversation into a channel which interested Doris. It was a great comfort to her that he hoped for Morris to come home.

CHAPTER II. OUESTIONINGS

Doris sat in Miss Parker's room one afternoon. Both were sewing.

Aunt Amelia," said Doris, "grandma is always talking about 'God's watchful eye,' and Mr. Brooks talks of the 'ministering angels.' Do you suppose they mean the same thing?" 'Not exactly, Doris,'

"Well, what is the difference?" persisted Doris.

"I have often thought of that same thing myself," said Miss Parker, speaking rather indistinctly, with her mouth full of pins. Doris waited patiently for her to remove them, one by one, when she resumed:

I do believe in ministering angels, but I don't know anything about the other. You know, Doris, I am not like your grandma. I don't believe as she does in a great many

'Why, Aunt Amelia! Are you an 'unbeliever '?" Doris's face expressed amazement as she asked the question.

"Yes, child, according to your grandma, I suppose I am." Her spiritual state did not apparently occasion her any uneasiness, for she continued to sew over and over on a sheet with steady fingers. Doris looked at her aunt's peaceful face, and asked:

'Aunt Amelia, do you ever feel that you are a great sinner?'

"No, I don't! I try to do just as near right as I know how, and I can't do any better. Not but that I might be wiser at times, and consequently do better. But we are none of us to blame for what we do n't know. When I get up in the morning, I just say to myself, 'Now, Amelia Parker, there's most likely another body! That's my way of praying. And then, day previous.

dust then a little group of elderly people en- when night comes, I alt down to think it all tered the room. Following closely behind over; and if I see I have made a mistake, I am willing to bear the consequences,"

Miss Parker's sense of justice was a strong characteristic. "Honestly, auntle, that is just the way I

feel, too; and when I told grandma so one day, she was shocked. She said I 'was of a than the heathen."

"Well, as for me, I would n't undertake to say who were heathen. They might be nearer

"What is being near the kingdom?" asked Doris.

"I call it doing exactly as you would be done by. It covers the whole ground, in my estimation," said Miss Parker, giving her needle a vigorous poke through a seam. "The Golden Rule means freedom, and justice, and truth, and Mr. Brooks's observant eyes noticed Doris's peace, and purity, and love; and what more do through an eternity and not do anything special,

"It means a great deal, then, doesn't it?"

"Yes; and folks get so earnest searching hands if I am unoccupied." posite direction. Doris was thankful. She did after something they don't know anything not want them to see her crying. In a few mo- about, and have no way to find out, that they ments there was an unexpected call for the jump right over all this, and don't pay much services of two of the ladies, and they all left attention to it. Mind you, Doris, I don't say I the room. Mr. Brooks went over to Doris and am right; but I do say I go according to my conscience, and I shall follow that until I know Doris was not in the least reserved with Mr. some better rule." She smoothed out a hem, ker spoke with an earnestness which was im-

"I suppose your grandma does a great sight of (praying for me. I hope it will amount to some-

"As if you were not the dearest, best auntie her tears back. He took her hand lightly for a 'in the whole 'world!" she exclaimed, jumping up and kissing her. "But now, aunt, the "Is it a new trouble, Miss Doris? Is it any sheets are done. Who will take them to Mrs. Sanders, you or 12"

"Well, I feel a trifle old to-day. Maybe it is ago, and you have not heard anything about because I am so wicked. Perhaps you had bet-Morris;" and Doris pressed her handkerchief to liter go. Tell her I will carry or send over the rest of them to-morrow."

Doris rolled up her bundle, meanwhile mus-"Dr. Carroll told me something about him, | zle to her. She believed in genuine goodness, The thoughtful lines were not smoothed away from her face when she entered the home of Mrs. Sanders. Dr. Carroll was standing by a "Three four! good afternoon, Miss Doris!

what Mrs. Mason called "an unbeliever." He seven eight!" and he turned suddenly upon

"I suppose I must go to the parlor now, but I talking about the kingdom, and I was wonder- Stuart because he could not see you, it would locality is a small market town in one of the midland in every particular; I am the "friend" he refers to as want to say to you to try to remember that, al-|ing a little what it all means. I can't quite not be the truth. It would not alter the facts

"Older heads than yours have failed to do it, ! Doris mentally accepted this logical view Miss Doris. I don't think either of you are far | Miss Parker continued: "Why! grandma says I am worse than the

Dr. Carroll dropped the spoon with a sudden - too. suppressed exclamation. Doris did not know whether it was about the spoon or Mrs. Mason. It did not sound very pleasant, she thought.

Doris busied herself for a few moments with! festivities, and once in passing Mr. Brooks she i Mrs. Sanders; gave her the bundle her aunt was fast waning, stepped lightly into the hall. Mr. Brooks was quietly observant of Lucy She was surprised to find Dr. Carroll sitting

a moment?" "Do you come here to church often, Miss! Doris obeyed. She wondered if he considered

"No, sir. I sometimes come with Doris to Tam about to say, Doris. Do you remember

"Do you mean the young man who went ' away with Morris "

; turned and is in this city. I also firmly believe stering angel," and she looked smilingly into the knows where Morris is." " Have you seen him"

"Yes, but he will tell me nothing. I knew you would want to make the effort to see him yourself. Perhaps he will talk with you. Can things, but I declare I don't know but Sarah you manage to go to him?"

"I must," she answered; "but where is he?" : had spoken about it." "At Bray street, No. 10."

"Bray street? where is that?"

better tell Miss Parker. Perhaps she will go with you." "Yes, I always tell Aunt Amelia everything.

I know she will go. But Hugh won't go away before to-morrow, will he?" "No: he is quite sick with a fever, and has a

Dr. Carroll gave her a card with the address. "Oh! how can I thank you enough?" she exclaimed.

He dropped her hand suddenly, sprang into

his carriage and drove rapidly away. Doris went home and entered the house quiet-

ly. Miss Parker noticed a new interest in her face, of which Mrs. Mason, deeply interested in the perusal of a book on "Holiness," was unobservant. Doris was thankful, and as early as possible went to Miss Parker's room, repeating all Dr. Carroll had said.

"Surely I will go with you, if we can manage it. I don't like to do anything secretly, but there seems to be a call for this. Go to bed now, child, and be patient."

It was past midnight when Doris fell asleep, and then she had troubled dreams of Morris and Hugh. She awoke early, and heard rain pouring steadily on the roof of the piazza under her window. It was a dismal sound.

"Oh, auntie! what shall we do? ('an you manage in a storm like this?" Doris found time to whisper the words as they passed through the hall before entering the breakfast room.

"I am afraid not, dear, but we will see by and-bve."

Doris forced herself to eat, that Mrs. Mason might not notice her restlessness, and was glad to leave the table."

"It is of no use to think of going to-day, child," said Miss Parker, as they reached the upper landing of the stairs. "We could n't frame a possible excuse for going out in such a tention to them and make you wonder what the storm as this. According to what the doctor says Hugh can't get off a great ways, and we must wait until to-morrow. Bring your sew-

Doris was thankful for her aunt's companiontle warmth. Doris's thoughts wandered here I spoke to grandma about it once, but she only day before you. Do your very best to do some and there, and finally rested upon what Miss said, 'Rats, most likely, child'; but you know, good to somebody in it, and no harm to any- Parker had said about ministering angels the auntie, grandma is so particular she would n't Have Done for the World," several other contribulet rats rest in this house six months."

"Aunt Amelia, you sald you believed in 'ministering angels.' What are they?" She spoke with interest.

"I guess I am in for it now," thought Miss

Parker: "but it has got to come sometime, and perhaps 'now is the accepted time,' as Sarah would say.'

Doris, unheeding her aunt's thoughts, patiently waited for her to speak.

With a glance of apprehension at Doris's face, she replied: "Well, Doris, you have asked me a question

now I have been expecting some time, and I shall answer it according to my conscience. But first, I want to ask you a question. What do you understand by immortality?" "I suppose it is that our souls live forever, that dying is n't the end of us," said Doris.

after death? It would be pretty hard to worry would n't it?" "I should think it might be." replied Doris. 'I always find one day hangs heavily on my

"So I think. But what do you suppose we do

"If we are to live through an eternity, we surely ought to be doing some good. Now I believe that in heaven, as it is generally called, we shall have opportunities for doing good, and one of them is to bless and really help and comfort some of the loved ones left behind." Miss Par-

pressive. "But how can that be done?" asked Doris. "Dead folks can't do anything."

"Take care, Doris. You mean you think they Miss Parker's voice expressed so much doubt

that Doris looked up curiously. "Surely, auntie, you do n't believe in spirits?" "Well, you can call them 'spirits,' or minis-

them, all the same." Doris dropped her work in her amazement. "Why, auntie! I thought only crazy or fool-

tering angels, just as you please. I believe in

ish people believed in spirits." "That is a common mistake. Many people, wise and good, believe that spirits can return to earth to communicate with friends, and accomplish certain work."

"But how are we to know anything about it? We can't see them or hear them," said Doris. "Perhaps you can't: but some people see and hear them. It needs a different sense of sight and hearing, or perhaps I should say a keener sense. It wouldn't be right for me to say nobody could do it because I could n't. If a deaf man were to say you could not speak because he could not hear you, or a blind man "Not much; only Aunt Amelia and I get to were to say there was no such person as Doris

of the case.

"It is called being 'clairvoyant' and 'clairaudient. When a person has these gifts, they can see and hear spirits, and talk with them,

"Auntie, did you ever see a spirit!" "Yes, I shall always think I have. I know I

have seen my father.' Doris looked up eagerly. "Do tell me about it, auntie!

"Well, at first it was nine years ago, at the time sister Ellen died. I stood side of her, holding her hand, and somebody came up quite close to me, and laid his hand on ours. I thought it was the doctor, and I did n't look up; but in a minute or so I heard the doctor speak, and his voice sounded out in the back part of the room. Hooked up quick, and there stood my father, as plain as ever I saw him! I said, 'Father!' "Now do n't get alarmed or excited at what and he smiled, and put his other hand on my shoulder, and stood there quite a little while I have seen him a good many times since, and I can hear him speak sometimes. When anything important comes up he generally comes 'Yes. I have reason to believe he has re- to me, and tells me what to do. He is my min-Doris's face.

Doris was too much astonished to reply at once. Miss Parker continued:

"I think it is right for you to hear these would turn me out of the house if she knew I

"Yes, she would feel dreadfully. Auntie, would n't it be a good plan for me to read my "Not in a good part of the city. You had Bible, and hear all grandma has to say on religious subjects, and all you have to say, and then make up my mind which side I will take?" It was a very anxious face raised to Miss Par-

"It would be just the right way, you may depend, Doris. Nobody can get at truth when last leaf turned of his earthly service, collected on his frequent. She always called Doris in, that she broken arm besides. He is fast enough for a they only hear one side; but if your grandma learns that you are inquiring into it, she will put a stop to it. She knows what I think about it, but she says it is all my imagina-

> Doris was silent for a few minutes. "Does Mr. Brooks know your views?" she

asked. "No, he has never said anything to call them

out, but I expect he will any day.' "Who does agree with you?"

"Well, Dr. Carroll, for one. He knows more about the subject than I do-has investigated a good deal. He says the more he studies it the stronger he is in it."

Doris now understood Mrs. Mason's strong dislike for Dr. Carroll. But her thought was busy in another direction. "Auntie, how do people find out about all

these things?" "In various ways. There's clairvoyance and clairaudience, and writings, and raps, and table tippings, and various things they hear through mediums; they call them 'tests.'"

Doris caught eagerly at the word "raps.' What are 'raps'?" she asked. "Well, they say spirits make sounds on walls and floors and furniture-sounds like rapping."

"Did you ever hear any?" "I don't know. I have sometimes heard noises I could n't account for, but I would n't like to say it was spirits unless I knew. They say they will answer questions by rapping."

"Do they ever rap when you are not asking questions?" "I don't know. They might, to call your at-

Doris drew nearer her aunt, and whispered: "Then, auntie, I really believe I have heard ing into my room, and let us talk the matter those raps. More than six months ago-it was the night I had the toothache so hard-I was lying wide awake, and I heard a queer noise ship. As for Hugh and Morris there seemed to right on the table by the head of my bed where be nothing to do except to await developments. | my Bible lies. I thought of rats, and thought There was a long silence. The rain poured of everything. Often I wake up and hear it. I unceasingly. The fire burned with a low, gen- have wondered and wondered what it could be.

"Well, not knowing; I can't say; but'I should advise you to inquire into it." "I don't know but I should be afmid. Cah't you come into my room to stay some night, and

see if you hear it, and what you think of it?" "Indeed I will. Doris, any time you want me." "Come to-night, then. I am sure if ministering angels can come to me they ought to come now while I feel so troubled about Morris and Hugh.'

"Well, dear, we will let this rest for a while and see what comes of it.'

[To be continued in next issue.]

WATER LILIES AT SUNSET. BY HENRY AUGUSTIN BEERS.

Mine eyes have seen when once at sunset hour White lily flocks that edged a lonely lake. All rose and sank upon the lifting swell That swayed their long stems lazily, and lapped Their floating pads and stirred among the leaves. And when the sun from western gates of day Poured colored flames, they, kissed to ruddy shame. So blushed through snowy petals that they glowed Like roses morning-blown in dewy bowers, When garden walks lie dark with early shade. That so their perfumed chalices were brimmed With liquid glory till they overflowed And spilled rich lights and purple shadows out. That splashed the pool with cold, and stained its ways In this of violet and ruby blooms.

But when the flashing gein that lit the day That splashed the pool with gold, and stained its waves In thits of violet and ruby blooms.

But when the flashing gein that lit the day Dropped in its far bine casket of the hills. The rainbow paintings faded from the mere. The wine-dark shades grew black, the gliding diamed. While paling slow through tender amber bues. The crimson lilies blanched to coldest white. And wanly shivered in the evening breeze. When twilight closed—when earliest dewdrops fell. All frosty chill died down their golden hearts. They shrank at that still touch, as maidens shrink. When love's first footstep frights with sweet alarms. The untrod wildness of their virgin breasts; Then shit their lvory cups, and dipping low. Their folded beauties in the gloomy wave. They nodded drowsily and heaved in sleep. But sweeter far than summer dreams at dawn. Their mingled breaths from out the darkness stole. Across the silent lake, the winding shores. The shadowy hills that rose in lawny slopes, The marsh among whose reeds the wild fowl screamed, And dusky woodlands where the night came down.

September Magazines.

THE CENTURY .- George Kennan continues his in teresting and instructive Siberian recitals, his special topic this month being "Exile by Administrative Pro cess," illustrated with portraits of a few of the many victims of a cruel despotism; of whom he says, and very justly, " If such men are in exile in a lonely Siberian village instead of being at home in the service of the State-so much the worse for the State!" These papers are attracting the attention of leading minds in all parts of the world. "The Industrial Idea of Education," is an article by Charles M. Carter, endorsing a growing conviction among progressive educators that our public school should be made more utilitarian. Educationalists will likewise find much to interest them in the opening article of this number, in which "Uppingham, An Ancient School Worked on Modern Ideas," is fully described by George R. Parkin. The counties of England, and the school, founded in 1584, is at present a model institution of its kind. A fine tribute [is given to a fine mind by Elizabeth Stuart Phelps, in act, but which caused me many unhappy hours. I a sketch of Ed. Rowland Sill, from whose writings she makes several choice selections, among them this striking one. "A comet is the spirit of a world hovering about and waiting to be incarnated." Miss Phelps | ferent mediums' seances. It affords me great pleassays: "Sill stands among our poets upon the claim of ure to acknowledge this, and 1 sincerely hope to hear pure inspiration," and this claim is strongly supported by the selections she gives. The article will find appreciative readers among Spiritualists. The contents of this number are of preëminent excellence; in addition to the above they include completed stories, poems of merit, sketches of travel and adventure: "Topics of the Time," "Open Letters" and "Brica-Brac," York, The Century Company, Boston, Damrell & Upham, 26 Washington street.

MAGAZINE OF AMERICAN HISTORY.-As a frontis piece is given a portrait of Arthur St. Clair, first governor of the Northwest territory, following which is a romantic account by the editor, Mrs. Lamb, of the establishment of civil government beyond the Ohio River, under the tittle, "Marietta, Okio, 1788-1888," illustrated. In a scholarly treatise up or "Indian Tribes In Prehistoric Times," by Cyrus Thomas, Ph. D., their location and movements are described and consideration given to theories regarding the mound-builders. C.C. Jones, ir., describes the jubilant welcome given in Georgia to the Declaration of Independence which, though proclaimed in Philadelbhia July 4th, was not heard of in that State until Angust 10th. In "Reconstruction," Dr. J. H. Patton clearly and concisely shows the policy adopted by the government in restoring the Southern States to the Union, "Canada's Financial and Business Condition" is treated upon by Dr. Prosper Bender. As a matter of curiosity, a fac simile is given of the title-page of "The Universal Magazine of Knowledge and Pleasure, for July 1757. London," and an article from it, giving an English view of the Ohio River. The shorter articles include a graphic account of an "Escape from a Burning Prairie," by George Catlin, the famous traveler among the Indians, and "George Washington as a Dancer." New York: 743 Broadway.

St. Nicholas.-A triad of pleasing pastoral verses opens this month's number, and next are three chapters "Two Little Confederates," a story that all, North and South, have become interested in. E. P. Roe, whose recent transition was deeply regretted as the journeyings "Some Stories about the California Lion," (panther) and these are given, with several illustrations. A story of the Dakota blizzard is entitled What Dora Did." Charles Barnard in his usual attractive style gives in "Broken Adrift," an account of a young girl's adventurous management of a canalboat that took a notion to start on a tramp. Estelle Thompson gives a story of "Knot-Holes." Farm Hand," describes the finding by a boy of one solution of the labor problem, and "The Mischievous Knix" is a quaint fairy story, finely illustrated. On other pages we are told "How Some Birds are Cared For," and Charles G. Leland informs ingenious boys What to do with Old Corks." The Century Co., New York, Damrell & Upham, "The Old Corner Bookstore," Boston.

WIDE AWAKE. - An attractive feature of this nonth's issue of this favorite is a descriptive account by Horatio O. Ladd of "The Ramona Indian Girls" school" connected with the University of New Mexico at Santa Fé, and named in honor of Helen Hunt Jackson and her book, "Ramona." The school was founded in response to a request of San Juan, a Mescallero chief. Several engravings show the Apache children on their arrival, in their blankets, and shortly after in new apparel. The opening story is one of the political campaign of 1840, entitled "Two Conspirators." "Plucky Smalls" continues "His Story," and in " Around the World Stories" are related " Adventures of an Abyssinian Monkey." Ed. E. Hale, in his "Story of Boston Common," gives some account of the distinguished guests of the city who have visited that notable locality, of whom were Lafayette, President Jackson, Black Hawk and Keokuk. "Summer Lanes," interesting especially to young landscape painters, "Ned's Base-Ball Club," "The Little Lombard Hero," "The House in the Tree," and "How to Make a Weather Bottle" are among the remaining

contents. Boston: D. Lothrop & Co. HALL'S JOURNAL OF HEALTH.-Dr. Helen Densmore resumes her "History of Mind Cure." A treatise is given upon " Washing and Baking Powders. How They are Made," its remarkable feature being that no special one is recommended, but only their constituents and the process of manufacture described. Pollowing this are articles upon "Adulteration of Food," "Resuscitation of the Apparently Drowned," "Diplitherla" and "Corsets." New York: 206 Broadway. THE PATH contains "Conversations on Occultism,"

York: W. Q. Judge. THE INDEPENDENT PULPIT contains the third installment of "Thoughts for the Thoughtful," a disquisition upon the "Lord's Supper," "What Unbellevers tions to freethought literature, and a continued narra

Some Teachings of a German Mystic," etc. New

tire of the cittor's motley experiences in his personal efforts to enlighten the people in Eastern Texas. Waco, Texas: J. D. Shaw.

THE PHEROLOGICAL JOURNAL Portraits of William II. of Germany, and the Empress Augusta Victoria, with brief biographies, introduce this month's contents, which include articles upon "Cremation," "Hereditary Influences," "Education and Use of the Brain," etc., together with " Notes in Science and Industry, "Editorial Items," poetry and illustrations. New York: Fowler & Wells Co.

Verifications of Spirit-Messages. DR. JOHN SCOBEY.

It is with a grateful heart that I recognize the message of Dr. John Scobey, in The Banner Aug. 25th, as coming from my revered father. Not the shadow of a doubt is in the mind of any who have read it, but that he really communicated it. Before he was translated it was a subject of frequent conversation in the family that he was to send a message from the "Banner Circle" as soon as he was able, and I have watched for its coming with great interest. His neighbors of many years, Mr. and Mrs. John Williams, wish to add their names to the number who publicly recognize this message. Mr. Williams feels deeply grateful to my dear father, as the one who first directed his attention to the truth and beauty of Spiritualism, and he is now approaching the "life elysian" with a full knowledge of what awaits him in the hereafter. As my father said, THE BANNER was very dear to him-more highly prized, if possible, as he neared his journey's end. On the usual day of its arrival I hurried to the post office, carried it to him without loss of time, and after he was too feeble to enjoy reading it himself, read it to him, he always selecting Father Hazard's articles for the first reading. God bless THE BANNER! It has carried joy to thousands MRS. P. S. WEED of hearts. Shell Rock, In., Sept. 3d, 1888.

HENRY TUDOR. We saw in the BANNER OF LIGHT of March 17th. 1888, a spirit-communication, through the Circle of Feb 17th, 1888, purporting to come from HENRY TUDOR. Hearing that Mrs. Sarah T. Gray of Berrien Springs, Mich., had relatives of the name of Tudor, we copied the communication and sent it to her, and the within enclosed letter is her answer to us. We are sorry we

did not send it to you sooner. We remain respectfully yours.

Coloma, Mich., Aug. 22d, 1888. W. H. JENKINS. MR. W. H. JENKINS—Dear Sir. I was at Benton Harbor visiting when your communication arrived at my home. I have just returned, and basten to answer it. My father's name was Henry S. Tudor, from Barbadoes Island, West Indies. He had a son—Henry Tudor—who started from Buchann to California (lived in St. Joseph at one time), and died on the Plains. My father had a nephew by the name of George Gleason on my mother's side. I have not heard from him in thirty-five years. He flyed in Boston when he wrote me last, and, if he is living at this time, must be about seventy years old. Respectfully yours. eventy years old. Respectfully yours, Oronoko, July 11th, 1888. SARAH T. GRAY.

ISAAC C. ABBOTT. In the BANNER OF LIGHT of Aug. 18th I read a message from Isaac C. Abbott. I know it is correct being the one who was the cause of his passing out of the mortal form. It was, as he says, an unintentional have met with him many times at materializing seances; twice in San Francisco I have seen him and conversed with him since he passed over, at two diffrom him again. Yours very truly, A. THAYER

Portland, Ore., Aug. 31st, 1888. MARY EASTMAN

I recognize the message of MARY EASTMAN, puls lished Aug. 11th, given through the mediumship of Mrs. B. F. Smith, as my mother's: all names are cor-FRANK S. EASTMAN. 39 Methor a street, Laurrence, Mass., Sept. 2d, 1886.

The message of FRANKIE P. AVERY in the BAN-

SER OF LIGHT of Aug. 25th, I recognize as coming from my darling boy, and I thank both spirit and mortal who were instrumental in giving the same. I hope he will be able to reach me again through the same MRS. R. J. AVERY. $Stockton,\ Me.,\ Ang.\ 31st,\ 1888.$

FRANK GRIFFITH The message received through Mrs. Smith in the BANNER OF LIGHT of Sept. 1st, from FRANK GRIF-FITH was correct in every particular; he was my LYDIA W. GAGR

Haverhill, Mass., Sept. 2d, 1888. ELBRIDGE CURRIER.

In the BANNER OF LIGHT of Aug. 18th I saw a mes sage from Elbridge Currier, with whom my mother and others in the family were well acquainted. We were all very glad to read it. Mrs. H. P. Crowell. Manchester, N. H.

A Painful Story.

A Christian Scientist, who derived a handsome income by insisting that the pains and aches of other people did not exist, was once attacked by a Jumping Toothache.

The unwelcome guest nestled down into a large molar in the lower jaw of the doctor, and proceeded to make itself at home by none and

proceeded to make itself at home by none too

gently titillating the inferior dental nerve. Notwithstanding the fact that he had been telling his patients all the morning that their sufferings were imaginary, he was compelled to recognize this pain, and proceeded to give himself a \$2 treatment, thus: "Pain is evil; evil does not exist; ergo, pain does not exist, and hence there can be no pain

Toothache smiled a smile of superior wisdom and gave the dental pulp a bang so powerful that the Christian Scientist was unable to restrain a mournful howl; but he heroically pro-"The pain I seem to feel in my tooth is not real; it is merely an evil thought. I will cease

At this logical demonstration the Jumping

to think this thought, and the discomfort will On hearing this, the Jumping Toothache rolled up its sleeves and went to work in earnest. It jumped with both feet upon the quivering nerve ends, and stamped, kicked, squeezed and tugged at them the whole night through with so savage vigor that when the blear-eyed dawn began to brighten in the east, the Christhat when the blear-eyed tian Scientist, who had spent the night in walking up and down, and moaning, and trying to convince himself of the unreality of his suf ring, was in a thoroughly knocked-out condi-

Suddenly, after an unusually atrocious twinge, he hastily seized his hat and coat.
"Where are you going?" inquired his wife, who was also a metaphysical healer.

'm going to have this ! tooth pulled out." said he shortly.

"Pain has no real existence," replied his wife calmly; "you know that — "

"You haven't got this toothache!" cried the

Christian Scientist, as he slammed the front door and made a bee-line for the nearest den-

Sir Humphrey Davy once inhaled twenty quarts of unmingled nitrous oxide. In his own account of what transpired after his awakening by Dr. Kinglake, Sir Humphrey says that indignation and pride were the first feelings produced by the sight of persons about me. My emotions were enthusiastic and sublime; and for a moment I walked round the room, perfectly regardless of what was said to me. As I recovered my former state of mind, I felt an inclination to communicate the discoveries I had made during the experiment. I endeavored to recall the ideas; they were feeble and indistinct; one collection of terms, however, presented itself; and with the most intense belief and prophetic manner, I exclaimed to Dr. Kinglake: 'Nothing exists but thoughts! The universe is composed of impressions, ideas, pleasures and pains.'"

Mearls.

And quoted odes, and jowels five words long, That, on the stretched fore-finger of all time, Sparkle forever,"

The brightest stars are nearest to the earth.

I will listen to any one's convictions; but pray keep your doubts to yourself. I have plenty of my own.-Goethe.

It is not strength, but art, obtains the prize, And to be swift is less than to be wise. 'T is more by art than force of numerous strokes. The dexterous woodman shapes the stubborn oaks, By art the pilot, through the boiling deep And howling tempest, steers the fearless ship, And 't is the artist wins the glorious course, Not those who trust in charlots and horse,

It is beautiful, on a lovely day, to see the soft, swe it clouds driven like lambs, through the blue pasture of the beavens.

> Love from love is sure to ripen. Hate from hate makes sure display: seeds of good or ill we scatter Heedlessly along our way: But a glad or grievous fruitage Waits us at the harvest day.

-{Homer, B. C. 900.

Reaping, we its fruits must see. Nothing can be a real pleasure or cure to the hima soul but what is made by its own approbation.

Whatsoe'er our sowing be,

The stream, once fouled, must still flow onward for awhile,

Till its own inner tide shall clear it from the roil. The air, by tempest shook, in cloud-steam must fer-11111111

Until self-clarified to pure, sweet element. So only can a soul by struggling work release, When any outward jar, or inward, mars its peace Soon heals the bodily wound inflicted by a foe: Those thy heart deals itself, long years their sears will

- Charles T. Brooks, from the German of Ruckert.

Banner Correspondence.

New York.

WATERVLIET CENTER. - Samuel McCleary writes. "It is written, 'The fool hath said in his heart there is no God!" But reasoning upon the ground of cause and effect, we have constantly witnessed the operations of these since our birth into mertal life May 23d, 1807, and we shall also contime to do so when we drop this to pursue the delightful task through eternity. As we look back to the time of the death-dealing blizzards, and watch the slewly mafolding of the season, we first see the ice and snow yielding to the breath of the yet distant summer, and from all points running to the sea to be again caught up and returned to us in warm spring and summer showers, and then we begin to see the green carpeting slowly appearing on valley, hill and plain, everywhere beautifying the entire face of nature. Following come the flowers with their sweet fragrance, and birds whose melody unlifts, gladdens and inspires the human heart with hope. And when we see all this life and beauty bursting into birth, entirely independent of man, it looks as though there must be a great intelligent power back of it all, call it God or whatever you please. Now we believe in God. because we believe in cause and effect, and that no effect can exist without a cause.

The music of Nature, canst thou not hear it? And methinks a voice is audible to my inner self, saying, I have not left you, dear mortal; hope and trust on, the day breaketh!" If we have a sister or a brother so unfortunate as not to be able to trace any intelligence or purpose in all of Nature's works, allow us to ask such a one upon what basis he regards himself as an intelligence? Doubtless he will point, and with some degree of pride, to that splendid carriage, and say. I made that, or, displaying a fine jeweled watch, say, I made that also and his answers, reasoning from cause to effect, would be very good ones, toogood, because the logic is good. His reasons come to work, aild make or learn to make a carriage of a watch, but we cannot make or Jearn, to make a blade. of grass, much less a world, and yet they are as surely effects of an intelligent caus, as the carriage and the watch. This must be admitted or that the greatest of all effects, the grand machinery of the unlimited universe, exists without a cause. And where is the man who was ever ready to make that admis-

Missouri.

an article on the first page of the BANNER OF LIGHT of spirit communications given in ancient characters, is of Sept. 1st, entitled, 'A Strange Dream,' in the fifty-that of a recent writer in the todden trate, who has third line the type makes me say 'curl' in place of 'tested her in this particular. It is stated that the gift east.' I dreamed this dream on the night of June, came to her nearly three years, ago, since which time 15th, 1887; a lady who was stopping at my house at that time copied it, and sent it to you, and her name. not mine, should really have been attached to it, as I was the dreamer.

Please give me space to thank an unknown friend at Hunter, N. Y., for a copy of the works of 'Chase' and 'Howe,' also for sending me THE BANNER and the Golden Gate each week. He has my blessing, and the angel world will, I feel certain, return the kindness a thousand fold. I am keeping both books and papers busy; they are too good to lay idle, for they contain the words of life. Oh; if people only knew or could realize the good they could do by sending the spiritual books and papers they have read and thrown aside to hungry, waiting souls, I know they would do so to a greater extent than is now done. Any old books, panghlets or other spiritual literature directed to P.O. Box 186, Bonne Terre, Mo., will be gladly distributed by me.

People here are just beginning to take an interest in our beautiful Philosophy, and are eager to learn."

ST. LOUIS.—S. Penberthy writes: "The First Spiritual Association after its summer vacation restained to the same place. The purchased the large slates upon which the communication appeared.

I they know how to enjoy the seances, the meetings and the grounds. They are deeply interested in the cause for the truth's sake.

Mr. Hill and his rundly came upon the grounds three years ago skeptical in many points regarding Spiritual they with the subject. I noticed that they had the BAS-SEI of Light upon their table, also other spiritual insulations and the grounds. They are deeply interested in the cause for the truth's sake.

Mr. Hill and his rundly came upon the grounds three truth's sake.

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Mr. Hill and hi

Spiritual Association after its summer vacation reopened its sessions on the 2d inst., at Brant's Hall, oth and Franklin Avenue-Mr. Williams. President. in the chair. Mr. Thomas lectured to a good audience. The officers of the organization are as follows: Mr. Williams, President; Mr. Hershaw, Vice President: Mr. Goettlar, Treasurer; S. Penberthy, Recording Secretary; Mr. Hoff, Corresponding Secretary. Meetings are held every Sunday at 3 P. M. Address Samuel Penberthy, Hotel Westeran."

Maine.

VERONA.--A correspondent writes: "I was one of an interested audience at this place which on Sunday. Aug. 12th, listened to Miss M. T. Shelhamer in a discourse which she began by saying; We are gathered like the covenanters of old to worship God in our own way.' She then proceeded to discourse in an eloquent and impressive manner upon 'The Philosophy of Spiritualism,' in which she said, 'Spiritualism in its present bearing upon the world is a Spirit of Peace. It has a mission; it comes to every life as a blessing; it comes in the name of the departed. It is a revelator, a teacher, a saviour. It is not an intolerant; it is severe

Mr. Wardwell, of the Bucksport Clipper, said of Miss Shelhamer's discourse: 'Her language was classical Anglo-Saxon, delivered with a diction and pronunciation that reminded one of the ring of coins on a marble counter. We failed to detect a mispronounced or ungrammatical expression. She made a good impression. The discourse was first-class, and we heard many favorable comments from some of our best

AUGUSTA .- J. E. P. writes: "Quite a number of friends assembled at 87 Sewall street on the evening of friends assembled at 87 Sewall street on the evening of Friday, Aur. 31st, to welcome Dr. H. F. Merrill, the test-medium, and his estimable wife. The Doctor is very pleasantly located in a nice suite of rooms, and the circle that evening was a most satisfactory one to all present. All received unquestionable evidence of the

presence of spirit-friends, and some very remarkable and striking tests were given through the Doctor's mediumship. Other mediums were controlled, and the evening passed away profitably and pleasantly to all. The Spiritualists and friends are glad to welcome to our city one who has been so faithful and true a servant and worker for our cause. Is it not the duty of every true Spiritualist of the present time to protect our mediums, against whom the darts of the enemy are being hurled, and who are enduring untold persecutions? When all follow the example of the BANNER OF LIGHT, Spiritualism will take its place in the front ranks and shed its glorious rays of light and truth over all the earth."

CINCINNATI.-A. J. C. Robbins writes: "Spiritualism has received new impetus from the visit of Dr. A. W. S. Rothermel. Tuesday evening, Aug. 27, during a séance held at his residence, 400 West 4th street, the box in which was the light, having become overheated and smoky, his manager, Prof. Bosworth, undertook to fix it. and in order to do so had the gas burn at full head. While burning thus, a full and perfect form (Emma Hirsch, well known to most all present) came into the midst of the circle in the full glare of the light, and said in an audible whisper: 'Jimmy was afraid I could n't do it, but I'll do more in the future!" She stayed in the strong light fully two minutes, while all present saw every lineament of her beautiful features, she being not over four feet distant from each of the twelve people present; then, gliding near the curtains, the form dematerialized, vanishing as a flash of light, to the R. great surprise of all."

CINCINNATI.-John Bobring writes "The first birthday-anniversary and convention of the First New spiritual Church of Cincinnati, proved a grand success in every way. Saturday evening, September 1st, a reception was held, representatives of the church from Pennsylvania. Kentucky. Indiana. Ohio and other States being welcomed by Rev. James A. Biss. Rev. thirty for \$1.00. Let it do its work; buy it and though a Dielet of the course of the church from the course of the course Spiritual Church of Cincinnati, proved a grand success Augusta Riedel and others. Rev. Augusta Riedel circulate it. under the control of her guide. 'Jewel,' gave some wonderful tests, which were all recognized.

The services on Sunday, Sept. 2d, showed the good right hand of fellowship, and christening of children' were excellent. Rev. James A. Bliss, under control of the German Doctor, gave a brief lecture. Rev. Augusta Riedel and six or seven other mediummembers of the church were interestingly controlled by their gaides.

Monday evening, Sept. 3d, a banquet was given, with ! the usual speeches and toasts on such occasions. Tuesday evening, Sept. 4th, was dedicated to dancing and general farewell exercises.

I feel assured that the new church work will be a

Pennsylvania.

PITTSBURGH.-A correspondent writes, Sept. 3d "The society opened here yesterday with Mr. J. H. McElroy in the chair and Mrs. A. M. Glading on the platform as lecturer. The meeting was opened with a song, 'Happy Greeting,' after which 'Hoolah,' Mrs. Glading's control, in a few words suggested plans for the course of the society during the coming year. Questions were then called for persons in the audience responding with several which were dealt with in an able manner, which proved satisfactory to the auditors. They related to vicarious atenement, growth and development in the spirit-world, the number of spheres in that world, and knowledge as the saviour of mankand. Following remarks upon these, a number of tests were given, the personal descriptions evincing Mrs. Glading's remarkable gifts in this direction. The Pattsburgh Tenes of the next morning gave a very creditable report of the meeting.

a medium, who would like a Lonie for a few weeks, please to give such my address."

Massachusetts.

LAKE PLEASANT - "A Courch-Member" writes We all can appreciate charity, let it come from whatever source it may, and as we leave our homes and PROFESSOR GEORGE S. FULLERTON, spend a few days at this place it is satisfaction to hear. speakers express a desire to uplift mankind. No reform ever gained by dwelling on the mistakes of those it would improve. If speakers would have a heart of demn or censure them, they would sooner gain their end. It spiritualists have come to a better knewledge let them give it to us. We all have a beam to remove, and let us clear our lown eyes, and then we shall be better able to find the mote in our neighbor's even We are all striving for one purpose, and for one heaven. Then for lanmanity's sake list as hear no more faultfinding but all love and agreem another to see the hight.

ANSET Mrs. Weber, Wilson writes first in addition. to her own commendation of Mrs. Sarah J. Penoyer, of BONNE TERRE. -8, T. Suddick, M. D., writes "In East Sagma v. Mich., as a medium for the translation she has exercised it upon seventeen distinct languages.

Aftermath at Lake Pleasant.

To the Editor of the Banner of Light: Mr. Whiteside Hill and wife, also son and wife, from cof Greenwich, N. Y., purchased a cottage last year at Lake Pleasant, and have given good evidence that the Golden Gate each week. He has my blessing, and they know how to enjoy the seances, the meetings and

large slates upon which the communication appeared, and they never left his band during the sitting; he considers that there was no chance for deception in any form whatsoever, and the family join with him in this tentering the state of th

form whatsoever, and the family join with him in this decision.

Mrs. B. J. Loring, of East Braintree, Mass., related to me some fine tests of spirit power and intelligence. She has devoted several weeks this season to Lake Pleasant, and is a good medium herself. She informed me that she attended a séance at the Lake held by Mrs. D. F. DeLand (formerly of Brooklyn, N. Y., but now of Lakewood, N. J.) She was taken up bodily in a dark séance, and placed upon a table. At the same time a voice spoke which purported to be that of her spirit father, calling her by her first name, which no one present knew. A stick of wood and a saw were placed upon the table, and this wood was sawed while the hands of all present in the séance were supposed to be joined. Two ladies attending stated that if the medium had had the full use of her hands she could not of herself have accomplished what was done at this séance.

this seance.
Mr. and Mrs. Tinkham and Mrs. Chase, from Topeka. Kan., have been at Onset and Lake Pleasant enjoying the seances and the meetings held at these popular re-

Mr. William Monigal, of New York City, made quite a stop at Lake Pleasant Camp-Meeting this season. He has "sampled" most of the religious views of the age, from Roman Catholicism to Modern Spiritualism, and feels satisfied to rest his ideal of the future on the belief—or better, knowledge—presented by the latter, since he has received abundance of evidence of the fact of Spiritualism being what it is represented to be by its adherents.

The Lake Pleasant Camp-Meeting Association has

by its adherents.

The Lake Pleasant Camp-Meeting Association has become satisfied that a four weeks' session for meetings is all that it is wisdom to hold, as many who attend cannot devote more than that length of time to the camping season. The Association has therefore voted to make next year's session (1889) four weeks instead of six, as has been the case this year: those who desire, however, can come earlier or stay later, if they choose to do so—or can reside at the Lake the year round.

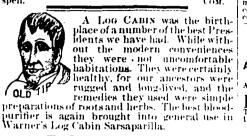
Your own special correspondent has given a full and

friends-which was a source of great satisfaction to

friends—which was a source of great satisfaction to him.

A new medium who does not sit for the public, and whose name I am not allowed to mention, has given some fine tests at the Lake, as a free will offering to strangers, which have been highly appreciated by the recipients. Her hand is influenced to use a pencil in a rapid manner in a circle and scendingly without any results except that of covering the paper with the black lead of the pencil used, but out of this black-ness appear clearly the lines of the face of a human being. No pains are taken by the medium to make this face—the pencil moving all the while as rapidly as possible over the paper. These portrait-faces are made in the full daylight and in plain view of all in her presence. She certainly gives great promise of a remarkable future, mediumistically.

J. Frank Baxter, Mrs. Amanda M. Spence and Lyman C. Howe demonstrated, at this session just closed, that they had not lost any of the spiritual power which in days past has held their audiences as with a potent spell.



"If a Man Die, Shall He Live Again?" The world-wide reputation of Prof. Alfred R. Wallace as one in the foremost ranks of scientists imparts an added strength and value to the clear elucidation and masterly advocacy of the truths of Spiritualism given by him in

Passed to Spirit-Life.

From her home, in Anniston, Alabama, on the morning of work the church is accomplishing. The rituals of Aug. 27th, 1888, Permella, wife of Col W. H. Chaddock aged

She had long been a firm believer in the beautiful teachings of Spiritualism, and passed away fully believing she would meet her dear friends who had gone before. Mrs. Silley conducted the funeral services, which were held at Fredonia, N. Y., and the remains were interred in the family but there.

From her residence, in Memphis, Tenn , Wednesday, Aug. 29th, at 3 10 P. M., Mrs. Josephine Kollings, aged 28 years. The remains were brought to this city by Mrs. Silvia, an aunt of the deceased, Monday, Sept. 3d, and were consigned to the grave In Bellefontaline Cemetery. Only a few invited guests and intimate friends were present. Mrs. 8 : 8 over vell, spiritual becturer, of this city, conducted the exercises, which consisted of only a short service, and a closing invocation at the grave. "After life's fifth fever she sleeps well." 8: Long. Moc. Sept. 4th, 188.

Memphis, Tenn., papers please copy.

Aug 36th 1888, Frank A. Noble, aged 23 years 4 months and

2 shays.

The was fireman on a freight freed on the Chicago and trand Trunk Railway, and was killed by a passing train of cars as he accidentally felt. He was born in the city of Port Huron, and always fees added there up to the time of lasted athous father having been a resident of that city for the past forty one year. He was an honor of member of the Maccabers, and his remains were builted international of that or der. He was a young man of great ability, and was respected by all who knew him. Three texts of K.O.F.M. many railroad men, and hindreds of citic is attended the funeral in his holor. His parents have the sympathy of the entire community. Services conducted by the writer.

Once the community of the conducted by the writer.

by When they except that have be suited by his his hard had been the horse seed. For wear so, in so, is see so, No poetry admitted up for this had that

Spiritualist Meetings.

The Pittsburgh Society of Spiritualists commences the year entirely free of debt. Next month F. T. Bipley is before the society."

SCRANTON.- Mrs. Sarah J. Higgs, 1014 West. Lock. Avenue. West Side, writes: "If you should meet with recommenced and the product of the society."

ST. LOUIS, Mo. Meetings with the held every Sanday evening at the Compress street, commencing at 7 clock. Mrs. H. C. Dorn, Secretary.

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ST. LOUIS, Mo. Meetings with the held every Sanday evening at the product of the production of the compression of the compression of the production of the product of the product

ZÖLLNER. An Open Letter

Of the University of Pointsylven (Member and Societary of the Seybert Commission for Layestigating Modern Sofith, item BY C. C. MASSEY,

Of Lacolus Ind. I orden Etc.

Prof. Fullerton having made a cast ours unpended to the famous Prelimitar. Resourcit is several to an estimate that is the profit of the several to found that the transfer of the several to the several

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phenomena above specified, together with others, namerous instances are narrated.

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varied smarr of opinion terraines.

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

The When the post-office address of The Banner is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address. address.

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

Banner of Pight.

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\$\mathcal{g}^{\sigma}\$ Before the oneoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge,—Spirit John

Volume Sixty-Four.

This number of THE BANNER begins its sixtyfourth volume and thirty-second year. It will lual. When the time comes that this is univerbe generally admitted that a paper possesses genuine vitality that can boast of an existence. so long continued. And it must be said further. | Col. Ingersoll's words, regard the gutter as a that unless it had the support of a wide and | proper nursery for posterity. Instead of catchearnest constituency it could never hope to count so many years. The two factors are mutually essential to its lasting success.

the pioneer in the promulgation of the new nesses, detectives and police instead of all truth contained in Modern Spiritualism. It this it would be far cheaper to find the crimiwas in the work at its beginning in our age. I had in his chindhood, to take his parvice, which was in the work at its beginning in our age. I the vile tenement-house or compel its owners When the phenomena were discredited for their to keep it clean and sweet, to widen the streets, novelty, before the vastly important message to plant a few trees, provide a plenty of baths, the world which they contained was fairly and set up a good school in the neighborhood. heeded, much less apprehended, The Banner H society only took some interest in this famproclaimed without hesitancy the fact of a lily, and so in the curve, masses, or proclaimed without hesitancy the fact of a break into houses he would be building them. ing purpose was fully known only to the inhab- of things in the social state cannot be repeated itants of other spheres. It was the mouth- too often or learned too thoroughly. niece of the invisible world in its newly opened channel of communication with mortals, and it punishment, asserted Col. Ingersoll. There is has ever sought for no higher service than that of of men, the noblest minds and tenderest hearts helping to open wider each year the intercourse should have the charge of penitentiaries and of spirits with mortals.

The passage of the thirty-one years of THE^{-1} they enter the penitentiary, should see that it BANNER's life of steadfast devotion to this exalted cause has witnessed an advance in knowledge and an increased illumination on the sub- has made a mistake, and that the government ject that has now put it in a position from which | wishes to convince him that he has made a misopposing influences cannot shake it. The belief | take, to open his intellectual eyes, to educate in the actuality of spirit communication has gained a strength from widening knowledge that none of the ordinary methods of hostility When a prisoner is compelled to put on the can impair. Spiritualism has finally become one of the world's accepted agencies for its salvation from error and its progress toward the yet distant goal of perfection. The develop ments of the past ten years alone would at the ber of years, treated, in fact, like a wild beast, first have provoked incredulity if they had been stated in the form of prediction. And it is exaggerating nothing to say that when the last year of the current century is reached, the spread of this welcome knowledge and the overwhelming power of its substantiating proofs will have established Spiritualism as the basis and life of all religion that will satisfy the hearts

of mankind. This paper, it hardly need be added, will continue to pursue its chosen course without swerv ing or faltering, illuminated by heavenly light. upheld by the ministry of spirits, and aiming to serve the deepest needs of humanity. The opening of a new volume merely supplies the occasion for renewing a pledge so well understood already.

Oblique Justice.

The New York Sun calls attention to the discharge of a highway robber by a judge in that city because the man assaulted and robbed declined to prosecute. The Sun complains that this is administering the law in the interest of particular individuals, and not in the interest of the community. The Sun can do this consistently, for it is only a few weeks since it was doing its utmost to secure the conviction of a woman who was charged with obtaining money under false pretences from an eminent lawyer, although the lawyer himself not only refused to prosecute, but was a witness for the defense. In spite of this, the woman was convicted, and is now serving a term of imprisonment. This question naturally arises: If it was right to convict the woman Diss Debar, notwithstanding the protests of the man alleged to have been defrauded, might not the highway robber, Barker, have been convicted, although his victim declined to prosecute?

Our Duty to the Criminal.

reach of his temptations, and shut him up where he cannot repeat his crime, is one of the minds that entertain any just sonse of human relations and responsibility. Not only are we bound to protect ourselves against his further wrong doing, as well as keep him from doing further harm to himself, but we are bound to provide for the wholesome security of our common future. Imprisonment by no means dissolves our relations with the criminal. He remains a member of the common society as long as he lives. Even after we revengefully send him out of the world in his fearfully unfit condition, his active influence still makes itself that for a long time remains of his wicked and erring propensities within him.

In the course of a recent interview Col. Robert G. Ingersoll observed, with his customary breadth of view and largeness of sympathy, that he regarded criminals as unfortunates, whereas the generality of people unthinkingly and wrongly regard all violators of the law with hatred. He said they did not take the circumstances into consideration. He regarded these people who are in the clutches of the law not only as unfortunates, but as victims. Under the same circumstances, the same persons who punish them would themselves be punished. While society undeniably possesses the right of selfdefense, the question whether that right goes to the extent of taking life depends on entirely different considerations. Society may in justice do two things-protect itself, and do all in its power to reform the criminal. It has no right to take revenge; no right to torture a convict; no right to do wrong because some individual has done wrong.

Now if the government was controlled by a greater and nobler thought; if it said: We will reform, we will not destroy, but if the man'is beyond reformation we will simply put him where he can do no more harm-the effect would be far better. The execution of a criminal can be shown to have a degrading and debasing influence on the community. It results in cheapening human life. Hanging tends to destroy the idea that human life is sacred. In this way society, without seeming to know it, raises its own crop of criminals and keeps them all the time on hand. It literally plows the land, sows the seed, and harvests the crop. The time will come when we shall know better than to do this; when men will know that real progress means the enfranchisement of the whole

Our interests are all so united and interwoven that the few cannot be happy while the many suffer, nor the many be happy while the few suffer, nor any be happy while one suffers. In other words, to utter it as plainly as possible, the human race is interested in each individsally apparent, society will stop producing criminals, producing failures. It will not leave the next generation to chance. It will not, in ing thieves and shutting them up in a penitentiary, instead of hanging those who kill others, in consequence of which we have to build and maintain penitentiaries and courts of justice. THE BANNER, as all its readers know, was and pay judges, district attorneys, juries, wit-This lesson of beginning at the fountain-head

There is no reforming influence whatever in no reforming power in revenge. Only the best the care of criminals. The latter, as soon as is filled with the air of kindness and the light of hope. It should be the supreme purpose of continement to convince the criminal that he him, to elevate him, so that he will look back on his past mistakes only with horror. This is genuine reformation, and punishment is not. uniform that expresses nothing but the degradation of his position, no step has been taken toward his reformation. His heart has only been filled with hatred. And after having been thus abused in his helpless condition for a numand then being turned out again into the community, in most cases his uppermost thought is to "get even" with his tyrant and persecutor.

The existing system for the treatment of criminals in many States of the Union unquestionably produces more crime than it prevents, said the Colonel. In the Southern States, or at least some of them, convicts are hired out for the purpose of building railways, or plowing fields, or digging coal, and the death-rate among them has been as high as over twelve per cent. a month. Men and women are chained together indiscriminately. For the slightest offences against the regulations they are shot down like wild animals. In some of the northern prisons machines are operated for punishment that are utterly debasing and degrading. Col. Ingersoll remarked that he was opposed to any punishment that cannot be inflicted by a gentleman, or that tends by its infliction to harden and debase the man who inflicts it.

As to solitary punishment, he thought that was only another mode of torture. The criminal should not be punished, but reformed, if indeed he is capable of reformation. Whatever is done, it should not be done as a punishment. Society should be too generous and noble to harbor a thought of revenge. It should never punish, but simply protect itself. It should, above all, endeavor to reform the criminal. To reformation solitary imprisonment clearly does not tend. The prisoner will be happier when his hands are busy, his thoughts are occupied, and he has something before him to do. This keeps alive cheerfulness, which is the temper

above all others to be cultivated. Punishment, in past ages, was the only means of reformation practiced. If any one did wrong they punished him. If people continued to commit the same offence, the punishment was increased. And so it went on, until in countries in those times men were torn asunder by horses, Temple Fraternity Society.

That it is all discharged, and the account made | pikes at the city gates, for the orime of treason. square, when we have removed him from the with the natural result that there was a hunflicted when death came, the church declared that it went right on, growing worse and worse, forever and forever. But this did not work the reformation of mankind any better. So the fires of hell are burning out, and gradually losing their terror for men in the rapid advance of illuminating knowledge. The intelligent people of the world, said Col. Ingersoll, are many of them endeavoring to find out the facts in nature that control the dispositions of men. Others are trying to ascertain the facts and conditions that govern health and disease. The felt by others, through whom he works off all common object of both is to produce a race without disease either of body or mind. They confidently anticipate the time when there shall be neither hospitals nor penitentiaries.

A Timely Discourse.

A very thoughtful discourse, emphatically placing humanity before individuality, was that delivered by Rabbi Solomon Schindler at the Temple Adath Israel, on the evening of the 5th inst., in this city, his theme being: "The Future Unveiled," and the occasion the Anniversary of the Jewish New Year.

With the opening of a new year, remarked the learned Rabbi, new work presents itself. We may appropriately say the same at the opening of a New Volume of The Banner-THE SIXTY-FOURTH. Every one of us is called upon to contribute his share of usefulness to the general stock of human welfare, according to the limit of his capacity. We are all co-laborers, without distinction of race or religion.

Reflections on the future, said Rabbi Schindler, are always more or less tinted with uncertainty. We rejoice in the past, but are ant to regard the future with apprehension. A day like that which opens a new year places us face to face with the future. Nor, added the Rabbi. is it so difficult a task to unveil that future. Every observing person can foretell the future with the same certainty and precision with which we can foretell, in a general way, what a novel or a drama will and must contain. Every person in the course of a new year will work out still further that character for which he has been designed, and perform a part in that act or chapter to which his age entitles him. 'Our future itself is not dark and gloomy, a mixture of all kinds of possible and impossible accidents. but our destiny is settled and established by a firm and permanent but natural law. Every cause is followed by the same result, and in ascertaining the cause we become able to foretell the future.

Humanity will move in the same order and in accordance with the same laws, in the future. as the planets have moved and will move in the same curves forever. The thing for us to learn. therefore, and the lesson we are to impress ourselves with, is that we are not to separate our fortunes as individuals from the fortunes of the community; we should consider ourselves individually as an insignificant part of a great system, and not as the only and sole object that is worthy of contemplation. We must not expect for our own individual little selves a destiny different from that of the grand body of humanity, nor must we demand for ourselves the sole and exceptional care of Divine Providence. We must learn to understand that our own personal existence and personal welfare is of as little import, and plays as small a part in comparison with the body of mankind, as is the motion of a drop of water in a storm-heaten sea, or the friction of two grains of sand against each other in the whirlwind of the Sahara though each drop of water and each grain of

fore us, and that is the future of the great body particles, namely mankind. Only the future cealed. No veil hides that from our view. We may not know whether we shall live to-morrow. and this may appear a great calamity to us-but what of it? We know that humanity will live and that our personal work, great or small as it may be, will be gathered and collected in that grand receptacle. We may meet with reverses; we may lose what we own to-day; comforts we are accustomed to may be missed by us to-morrow. But it matters not. Whatever has been can never be lost. It remains, It helps to swell the material, the intellectual, the moral wealth of mankind; and it matters little who is called its guardian, or, in the current language, its owner.

It is a superstition, an error, to consider the as open as the past or present. The same God who ruled vesterday will rule to-morrow. The same law in force at the beginning will operate at the end. Hence the individual must learn to find and to fill his place in the universal system. He must learn to bring the pulsations of his heart into unison with those of the grand heart of humanity-to be thrilled by its joys and to suffer by its pains. Then we shall learn to appreciate and love our fellow-beings, and only then; and to do so not for the quantity, but the quality of their work.

J. J. Morse Closes in San Francisco.

The long engagement of fourteen months' service in San Francisco of Mr. J. J. Morse terminated on Sunday evening, the 26th ult., with a lecture in Washington Hall, on which occasion a large audience greeted him with cordiality, listened to him with close attention, and parted with him with many expressions of regret. The Golden Gate remarks at the close of a notice of the events of the evening:

"Mr. Morse's labors have been productive of great good, while his courteous yet independent manner, his unflinching adherence to our cause and his spiritfriends, have won him the respect of all earnest Spiritualists, who are not ashamed of their faith. For, in his own words, he is 'first, last and always a Spiritualist and a medium,' a statement alike creditable to his head and heart.'

Mr. Morse is at present in San José, where he will speak every Sunday morning and evening during the month, in G. A. R. Hall.

We have on file for publication in our next issue a timely communication from the pen of Mr. Alonzo Danforth in re the Children's Spiritual Lyceums. "It foreshadows a "New Departure," a very important one in our estimation, and one which we hope will be put in practical operation. We shall do all that lies in our power to aid the contemplated new that had become civilized they hanged wrong movement. The "Temple Fraternity School" doers, even for the crime of petty stealing. And will be conducted under the auspices of the

NER OF LIGHT and its work during the thirtydred times more treason than now. It was the oneyears (and over) which have passed since its same spirit that ruled in the church. And in- establishment, know that it has ever acknowlmost mistaken ideas that could well engage asmuch as no more punishment could be in- edged its indebtedness to the advice, counsel and spiritual aid which it has during all that time received from the band of excarnated In-

> fare of humanity led to its establishment in April, 1857.

> It has been the custom of the managers of THE BANNER, on the mortal plane, to meet with their spiritual coadjutors, in the Free each year, in grateful recognition of what the Unseen Intelligences have done during the twelvementh previous to uphold the interests of the establishment and the Cause it represents, and to listen to such words of caution and encouragement as these spirit-mentors might have to offer.

At the meeting of this character held on June 10th, 1888, Spirit HENRY CLAY-who has presided over these special sessions for many years—gave expression to an able address which, while necessarily of a personal character and appropriate to the peculiar nature of the meeting, contained many strong points of general interest to the friends of the Cause, a condensation of which is herewith presented:

FRIENDS-Spiritual Associates in the Cause of Truth Once again we approach you upon the dawning of the tenth of June, to bring to your minds and hearts a realization of the glorious work in which we are all engaged.

The grand purpose of our lives is, and should be that of sending forth to the world at large tidings of immortal joy, that human hearts may spring upward into new light under these grand tidings, and sing their to prostitute his gifts to selfish ends, even though he songs of rejoicing to the Father above: There is no death; the grave has lost its sting!-for this we meet, spirit-world. on the occasion which annually returns to us in the opening of the summer-time; for this we unite in spirit and in soul-purpose, that we may do our part in the and blessing to humanity without the ald of tricksters work of heaven, and send forth unto humanity, not only the tidings of great joy that they shall live always, but also the beautiful consolation and beneficent message from on high, that their own beloved dead do live and can return to watch over and protect their lives!

Such work as this, friends, is worthy of all effort, of all sacrifice

The year that has passed thas been one of trial, one of much affliction to you who gather here, for there have been hurled against you from various quarters shafts of ridicule, arrows of contumely and misrepresentation; in your public work you have been obliged to face the misunderstanding of the world; in your private lives you have sometimes felt the shadows that have pressed around you; you have felt the wounds and pains brought to your hearts by others. but you have withstood the tempest and the storm, and now meet together again, in the body, friends, united in spirit, still pursuing your work in harmony with the angel world.

You cannot possibly tell the effects of your work and of the year that has now passed; they reach out into the spiritual world, meet with thousands of human hearts there beating, and spread forth in an influence abiding and undying from land to land. On these mortal shores you cannot possibly understand this in its folloess, because those spiritual atmospheres and magnetisms which are constantly going forth from such labors as this in which we are employed do not always strike upon the external senses, nor are they always heeded by the physical eye or ear, and so friends there is much of relationship toward your mission and your life which cannot possibly be understood or related in mortal speech; but those in spirit-life perceive and comprehend the far-reaching importance of that work, and recognize that it is one that should be maintained through all effort, and, if necessary, through all trial, for the Truth's sake.

The year has seen much of convulsion: I use the isting forces and principles has made itself felt in every department of existence; in the social field it has made its way, tearing and destroying, twisting here and sand is needed to make up the sea or the desert. I making its way without stint or favor; in the political making its way without stint or favor; in the political there, rending human hearts and human opinions, and field it has set an under-current in motion, so that there is and has been more of agitation than the world to which we belong and of which we are but can descry, and this is still going forward, and must do so, not only through the present year that opens upon of mankind concerns us, and this is not con- you, but for years to come; also in all departments of slightly implicated—had been pilfering for a religious life, where man is supposed to lay down the attention to the spiritual or devotional part of his na-

In this direction, there has been a revolution going forward, slowly and gradually producing in some instances a convulsion that is felt from the centre to the circumference of the religious strongholds of the land, be understood. This must be so, since there is a rekingdom of human life, and this regenerating process must be adequately felt, must be early understood and experienced in the life of this American nation, and by it given expression to the world-for we believe, from our standpoint in the higher life, that it has been decreed by exalted powers that this nation shall lead the world in progress, in development, in the unfoldment future a scaled book, a landscape covered with of spiritual, intellectual, religious, political and social an impenetrable mist, a statue hidden by a life. In the ranks of Spiritualism, that great army of veil. To the eye of the observer the future is progressive reform, this revolution of which we speak. this regenerating process, has been most certainly felt. It must be so, since Spiritualism, standing upon the outskirts of human life, and sending its forces throughout every department and every field of existence, must most certainly feel the tremblings of the earth and the air, eatch the vibrations of the higher atmosphere, and thrill under the electric touch of those divine forces which must be set in operation in order to produce that revolution which leads to betterment and to per-

What, then, friends, seems to be the outgrowth o this condition of things? We find evidences of strife and discord and inharmony on every hand. Men and women, and especially those who are made sensitive by these electrical vibrations of the world, give forth opinions that sometimes clash-become highly individualized in their thought, and express that which apneals most strongly to the inner nature; so we see symptoms of inharmony, and sometimes, we are sorry to say, of persecution, sent forth unto others: but this is inevitable under the existing circumstances, and therefore we must submit to it until the work of the present age is accomplished - until the regenerating process is complete for mankind.

In Spiritualism there must be a purification, so that principles, lofty ideas and grand purposes shall stand forth prominent before the world, and shall not be hidden by the weakness and selfishness of those beings who are so thoroughly finite and material that they seem to have no part in the great infinite purpose of

Yet, friends, we find in our ranks that which is high, which is of itself grateful to our finer senses, to our higher aspirations. Spiritualism, coming before the world like a grand and glorious light streaming down apon night-clouded humanity—ready to warm and invigorate those who will open their fatures to its reception-attracts to itself not only those loyal and lofty souls who desire to know the truth and to live it in their daily lives, but the moths and insects that are ever flitting about looking for that which will illumine and brighten; but just as surely as the lamp draws into itself those presumptuous creatures that fly within its blaze, feeling that they are a part of it and must shine also within its light, consuming them by its own brilliant flame-so must Spiritualism in its own good time, so must the love and unerring justice of heaven draw those human moths and insects that are attracted to Spiritualism only because of its light, only be selfish purposes, and will most assuredly consume not | tion, and 50 cents for paper.

their bodies quartered, and their heads not upon Pinin Words from Mpirit Homey Ciny, only their reputations, which are false, but themselves; Those who have been familiar with the Bax- they will pass into oblivion, for it must be so. The day shall dawn when every unseruptuous mind avery unprincipled heart, every faislifer and deceiver in the name of Truth shall be swept away, and shall most certainly shine forth no more to the world as an honored Haht.

On the other hand, those who seek to do right, whose intentions and thoughts are honorable, whose aspirations are high, who ask for the light and guidance of telligences whose earnest interest in the welgood spirits, will be uncompromisingly sustained. Those of our workers who, as human beings, are subjected to the weaknesses of the flesh at times, and brought under the varying conditions of material life. and cannot always be perfect in their work or in their line of existence, but who try to do right, seek to fol-Circle Room, on the morning of June 10th of low the lines of truth, and to obey the highest dictates that come to them from on high-such we commend wherever they may be found, whether in the humble walks of life they strive to do their duty, day by day, or in the exalted positions of a public career: Wherever they are, we surround them with spiritual influences, and bless their existence.

What have we to look forward to in the time to come? To an army of new workers springing up in various directions from private homes, unknown and unnoticed by the world, but held under the direction of good spirits, who will love and protect them, and in the fullness of time bring them forth to take their places in the world as helpers to humanity, as leaders and teachers, under the guidance of spiritual life. But this will not be at present. The cause has yet more trials to undergo.

We are proud to say, in this hour, that not one honest medium has been assailed but has bounded upward from the crash in grander strength and higher power, while those who have prostituted their gifts for mercenary purposes, for selfish ends, may have felt the sting, the obloquy of persecution; but it is only that which they have drawn upon themselves, and which they will iraw until they retire from their unholy work. We can afford to dispense with any life and with any work in Spiritualism that is not open and honest and free; we can afford to sweep aside any human being who dares be a medium ten times over for the influence of the

If Spiritualism has not within itself such elements of truth and of power as will cause it to flow onward in love and of unprincipled people, then let its light be withdrawn from the world until humanity so ripens that it can receive its glory and live under its warmth without resorting to that which is vile and polluted. But we declare that Spiritualism has the elements of truth and power which will protect it, which will give it strength to sweep abroad in silent ways and through beautiful avenues, reaching the heart of man and bearing the benediction of love.

God chooses instruments in his own time and through his own wisdom. They may not be such as you or I would accept or select for the work of cleansing, purifying and helping to remake the conditions of life, but they are such as He provides. We must be willing to do our part according to the light and truth pressing upon us, and to do it faithfully and well:

A Test of Clairvoyance.

Mr. H. G. Moulton, doing business in this city on Bulfinch street, recently had an experience in clairvoyance which, as reported in the Globe of Sept. 5th, gave him an inkling that there is something more in it than he has hitherto supposed. Frequently of late he has missed goods and occasionally a small sum of money, and a fortnight since a considerable sum was taken from the pocket of his vest in a closet. He mentioned this to a young lady in his employ.

A few years ago the young lady's mother lost a small sum of money, which she found from information given her by a clairvoyant medium. and she felt that she could by the same means be of assistance to Mr. Moulton. She obtained a lock of his hair and made a call on the medium. After informing her of what she wanted the medium passed under control of an Indian spirit, who fully described the store and the word advisedly-convulsion in the life of the people, in | persons employed in it, also two boys-one of the career of this nation. This convulsion of old ext, whom was employed there, the other not-as the guilty ones.

The next morning Mr. Moulton was told of what the medium had said. He was rather skentical of there being any truth in it, but finally had the boys arrested by an officer, who in a quiet talk with them obtained a confession of guilt, and it proved that the one who had committed the theft-the other being only long time, and had put one hundred and twenty thought of the material for a time, and to devote his dollars in the savings bank. The Globe reports the young lady as saying that the medium told the exact amount of money that was missing, and gave the denomination of the bills.

ED THE BANNER of last week contained a and which is still making its forces left, and seeking to | paragraph to the effect that the general opinion of the people at Onset Bay favored the securing generating process going on throughout the entire of the services of Dr. H. B. Storer as Chairman at the rostrum next year. We were so informed by Dr. E. Y. Johnson, the treasurer of the Association, during a brief visit of ours to the camp-ground, and gave it to the public wholly as a matter of current news, and not as a contribution, on either side, to the already too great volume of internal contention existing at the Bay, and to the dissemination of which. as we have already announced, these columns are not open. We are pained to discover that this paragraph has been misconstrued as to its meaning, by others, into a thrust at our friend. Col. W. D. Crockett, President of the Onset Bay Association-than which nothing could have been further from our thought. We have known Col. Crockett personally for many years -long before Onset Bay Camp was ever dreamed of-and know him to be an honest. honorable man, a worthy citizen, and one who efficiently discharges the duties of his station as President of the Camp-Meeting Association.

> 35 The Lyceum at Melbourne, Australia, appears to be progressing very satisfactorily to its friends. A new organ of American manufacture has been purchased by contributions of funds secured through the exertions of Mr. Clay, the musical director, and Mr. Borrowman, the secretary, and its tones were heard for the first time in the regular exercises on Sunday, July 15th. An effort is now in hand for increasing the library. July 22d, says the Harbinger, a highly interesting lecture was given to the Lyceum by Mr. James Stirling, F. G. S., on "The Scenery and Geographical Features of the Australian Alps;" in the course of which he exhibited a native tomahawk found by him on the summit of Mount Bogong, showing that in past times the natives had lived or traveled over that cold region. He subsequently presented the tomahawk to the Lyceum for its museum.

> Rh The physical manifestations are the foundation stones of the spiritual edifice. The trance is the finer material of the spiritual structure. Both are necessary; both are fulfilling the design intended by the wise denizens of the spirit-world, and all the powers of darkness combined cannot retard the building of the glorious structure.

The price of the work, "Temperance cause they hope to shine by the reflection from its and Prohibition," by G. H. Stockham, M. D., rays, only because they wish to use it for their own has been reduced to 75 cents for the cloth edi-

Re-opening of the Banner Free Meetings.

On the afternoon of Tuesday, Sept. 11th, the year been held in the Banner of Light building, were resumed for 1888-9.

Mn. LEWIS B. WILSON presided, as of old, and the guldes of Miss M. T. Shelitamen answored the questions propounded in an exbeing taken down verbatim by Miss Emily CHACE for publication in our columns.

The attendance was good, and a pleasant and harmonious feeling seemed to pervade the services. Upon the table were displayed beautiful floral offerings from George Sanderson, Weston, Mass., Mrs. Ann Dixon, Richmond, Mass., Mrs. S. M. Ingraham, Windsor, Vt.; Mrs. Andrew Lee, Manchester, Mass.; Colby & Rich, and others whose names were not appended.

This useful series of free spiritual meetings in Boston may be regarded as beginning a new year with the most encouraging promise of successful work. The circles will be continued as usual on the afternoons of Tuesday and Friday of each week.

The next scance will be held on the afternoon of Friday, Sept. 14th-the medium being Mrs. B. F. Smith, through whose organism individual spirit intelligences will give messages to their friends during the present season.

"Hay Fever," or "Rose Cold."

A correspondent in Dresden, N. Y., having asked that the Controlling Intelligence at the Banner of Light Circle would give immediate attention to his question concerning the cause of "Hay Fever," or "Rose Cold," with directions Chairman John Pierpont, in advance of the opening of these meetings, with the following | by Mr. Vincent at Tabor, Iowa. result:

We believe "Hay Fever" to be produced by the in halation of germs from the atmosphere, and that certain organisms are susceptible to their encroachment. These parasitic germs appear annually in certain lo calities; and the person once affected by them may expect always to be unless he migrate to higher alti-

Possibly, by "bracing" the system with wholesome bathing daily, the patient may be able to resist the attacks of rose cold to a degree. But we know of no specific remedy for the disease.

The inhalation of smoke from burning sulphur may have a good result, but this can only be tested by experlment.

We do not claim to give any form of general treatment for this malady, since it must necessarily differ somewhat in detail in each case, in accordance with the differing conditions of the system of the patient.

ВЭ °In our issue for Sept. 8th we gave The BANNER readers an account of an interesting and satisfactory exhibition of spirit-power in the presence of Dr. Henry Rogers and wife, witnessed during our recent trip to Onset Bay. We have since submitted the painting of Prof. Morse then received to the most rigid scrutiny, with results much in its favor. We sought opportunity to compare it with several likenesses of the Professor which were available to us, and, later, visited with a friend the Boston Athenaeum, where in the library room we found a portraiture of this distinguished discoverer, to which the spirit-picture bore a general likeness; in all the pictures, however, seen by us. Prof. M. was represented with no beard, while in the painting obtained at Dr. Rogers's spinning a full white board was a library of them of any warm friends. Every one of them remembered some kindness he had while in the painting obtained at Dr. Rogers's séance a full white beard was prominent. At last we called at the office of the Western Union Telegraph, 100 State street, Boston, when we were informed that a picture of Prof. Morse could be found in the operating room up stairs. We ascended, and found that it represented him with a full beard and white bushy sented him with a full beard and white bushy hair, as in Dr. R.'s limning. We subsequently met a party elsewhere who said he had been for several years in the employ of Prof. M. when he was in mortal life, and had known him toward the end of his days on earth; we asked him to describe his appearance, without giving him any inking as to our reason for the question, when he said that as he remembered him he had bushy hair and a full beard, was about a certain height, complexion, etc. We then for and he at once recognized it, asking: "Did I not give the right description?" This picture is now on exhibition at the BANNER OF LIGHT Bookstore, where it can be examined.

In this connection we are pleased to be able to state that Dr. Rogers and wife have taken the first floor of the house numbered 684 Tremont street, Boston, and may be interviewed there at any time after the 17th inst.

ድል Rabbi Lasker delivered a lecture at Union Park Temple in this city last Friday on "Secular and Religious Education." He said that the watchword of the present age is "Man, educate thyself!" "So far," he continued, "education is the duty and business of the State. Religion is our own affair, which we have not relinquished to the State. The public school children must feel that they are all one. all equal; race, color, caste must all be forgotten; they must meet as equals, form one family, and teachers as well as scholars should never in any way be encouraged to pry into each other's racial and religious differences. I cannot consider that man a good citizen who endeavors to destroy our system of popular instruction and convert it into sectarian, denominational, miserable, narrow schools. Therefore, no sectarian schoolhouses in this free and God-blessed country. Free, untrammeled and universal education is our pride, our true national glory; it is, as Scripture says, our wisdom and understanding in the eyes of the nation. Eternal vigilance and activity must be the motto of the Jewish, and every liberalminded citizen, standing up for unclouded intelligence, for broad, generous and liberal principles, for free and untrammeled education.'

Among our reporter's notes from Onset, Mass., in THE BANNER of Sept. 1st, occurs this sentence: "It is whispered that Mrs. Williams is soon to marry and settle down to private life." A letter from Mrs. Williams, the excellent materializing medium, 232 West 46th street, N. Y. City, informs us that she was surprised on perusing such a loud "whisper" in The Ban-NER, and requests us to state that she has no idea of retiring to private life so long as her health permits her noble band of spiritual workers to manifest through her medial powers. She will open her séance room on the 15th of this month-séances Tuesday and Thursday evenings and Saturday afternoons at two P. M.

"La Constancia," the Spiritualist Society of Buenos Ayres, proposes to build an edifice as the headquarters of the Spiritualists of the Argentine Republic. The sum desired is 500,000 francs, of which amount 75,000 francs have been collected.

The Boston Spiritual Temple Society Will commonce its lectures for the senson of 1888-80, in Berkeley Hall, on Sunday, October Public Free Circles which have from year to 7th, at 10:30 A. M. Mrs. R. S. Lillie will occupy the platform for the month of October.

BE At the distribution of the various prizes at the recent Horticultural Exhibition at Burstow, Eng., Mr. William Tebb being called upon, haustive and practical manner-these replies made an address of some length, in which he summarized the advantages of such exhibitions, and the profit, pleasure and health to be derived from the avocations they represent. The Sussex and Surrey Courler of Aug. 25th gave a full report of the address, saying that it was a practical one, and listened to with marked attention. At the close of its delivery Mr. Sikes, the Chairman, took occasion to remark that having resided near Halstead. Kent, one of the most prolific fruit-growing districts in England. he could confirm the importance and profitable character of this special culture, and their thanks were due to Mr. Tebb for calling attention to the subject. Mr. Tebb had plead the desirability of the culture of small fruits, such as their perishability injerdicted the importation of from the United States and other coun-

The oft-repeated question, "If a man die, shall he live again?" is answered in the affirmative with an abundance of demonstrative proof, in "The Immortality of the Soul," a neatly-printed book of nearly one hundred pages, the authors of which, Mary S. and James Vincent, Sr., are on both sides of the dividing line between this world and the world of spirits, James being in this, and his wife, Mary S., on the other. From the standpoints of both, as to its cure, the point was submitted to Spirit | a very satisfactory conclusion on the point in question is arrived at. The book is published

> The essay of Dr. F. L. H. Willis (on the status and characteristics of Spiritualism stance has the company lost a single patron.in 1888, merits the thoughtful perusal of every reader of this issue.

Some account of a private séance held in this city last Monday evening by Mrs. Cadwell. fruits and cereal foods, and by salt water sponge the materializing medium of Brooklyn, N. Y. will appear next week.

Transition of Rev. J. H. Harter.

In THE BANNER of August 25th, we made mention of the approach of the fortieth anniversary of the ordi nation of Rev. J. H. Harter of Auburn, N. Y., as minister of the "Church of Divine Fragments."

That occasion came on the 31st ult., but had scarce ly passed when he obeyed the summons, "Come up ligher." and his obsequies were observed in the Trin ity M. E. Church Sept. 6th. The edifice was filled to its utmost capacity by sympathizing friends, Mr. Harter having a wide circle of such not only in the immediate locality but throughout Central and Southern New York. Rev. J. C. F. Grumbine, paster of the Universalist Church of Syracuse, conducted the services, assisted by Rev. Arthur Copeland, the former delivering a fine oration, in which he paid a fitting tribute to the life-work of the deceased, and eulogized the independent spirit exhibited by him his religious and secular heliefs, and his fearless advocacy of whatever he judged to be right in the face of all opposition. The Juhann Dispatch, the day after Mr. Harter's remains had been deposited in Fort-Hill Cemetery, in the course of a lengthy report of the obsequies, very justly said: ity M. E. Church Sept. 6th. The edifice was filled to

justly said: "Mr. Harter will not soon be forgotten in Auburn,

... Howe'er it be, it seems to me,

Kind hearts are more than coronets. And simple faith than Norman blood. "Our Uncle and Aunt."

A very neat and dainty appearing volume of 223 pages, bearing the above title, is received from its publishers, G. P. Putnam's Sons, New York. The author is Amarala Martin, of Cairo, Ill. The "Uncle and is Annarala Martin, of Cairo, Rl.—The "Uncle and be there during the Lift. She has a few dates unen Aunt" are two types of character, representing the gained for 1889. Address, Box 98, Townsend Harbor Mass. progressive and conservative sides of life. The uncle the first time exhibited to him the painting, held the woman question in great-dread, fearing its tendency was to unsex his wife; while she strongly espoused the cause, laboring with great zeal in its behalf, and so effectually as to win him to her belief are garding it. Two chapters, "The American Heaven," and "The Recording Angel's Office," while assuming to be dreams express truths that will be all the more palatable to some readers for the visionary guise, and superabundance of wifticism that embody them. No one who believes in the equality of mankind, regardless of sex, and that intelligence should rule, will fail to find in the book much satisfaction.

The Harvest Moon Festival.

So dear to the hearts of all dwellers, at Onset, will b observed at this camp-ground, Sept. 22d and 23d. The speakers for the occasion will be Mrs. Sarah A. Byrnes Miss M. T. Shelhamer, Dr. A. H. Richardson and

Saturday afternoon will be devoted to speaking: it the evening dancing will be participated in, by all who so wish.

On Sunday there will be speaking both forenoon an afternoon.

Excursion trains, at reduced rates, will be run from all the principal points on the Old Colony Railroad. A general good time is anticipated.

Reports of the appearance of spirits in unexpected places are becoming quite common in the daily press, even those not evincing any favoring of the spiritualistic phenomena giving them place and prominence in their columns. The Cleveland Free Press of the 31st ult. says that a Mrs. Carroll, who passed away two years ago last December, has appeared to a child in a family where before ther decease she was quite intimate. The first time the child, Anna, saw her was about the middle of August, while playing with some little children out of doors. She looked up and said : "Why, there's Mrs. Carroll!" The children could see nothing, and she pointed her finger toward the place where the vision appeared. The other children could see nothing but empty air. That occurred in the middle of the afternoon, on a bright day, when the sun was shining. Since then the lady has appeared several times. always in the daytime. Once the lady appeared in the house, and little Anna said, "There she is. Don't you see her?" The parents were unable to see anything whatever.

*On the return voyage of Buffalo Bill's Wild West Show, says the Chicago Times, he lost his famous old horse, "Charlie," just before entering New York harbor. The old horse came into the scout's possession twenty years ago. When he died his body was wrapped in an American flag and burled in the sea. The scout, with his company around him, delivered a brief funeral oration, in the course of which

"You have never falled me, Charlie, old fellow. I have had many friends, but very few of whom I could say that. Men tell me you had no soul, but if there be a heaven and scouts can enter, I'll wait at the gate for you, old friend."

Special attention is directed to the announce ment of Messrs. John H. Pray, Sons & Co., in another column. They are offering bargains in all departments. This is one of the largest and most reliable carpet concerns in the country.

A Friendly Note. To the Editor of the Banner of Light:

Obedient to a prompting from within I desire permission to say that, despite the serious innarmonies, the extreme diversity of views, the violent personal entanglements which so incongruously appear among Spiritualists, it is no less gratifying than it is creditable to know that during so many years The Banner has resoduring so many years The Banner has resoduring so many to the passing the flow to the passing of the passing the flow to the passing of the passing the flow to the passing the flow the flow to the passing the flow the flow to the passing the flow the storm and the personal conflicts that every now and then have raged around it with such fury; that in the advocacy of the principles inherent in Spiritualism (the evolution of which made The Banner's existence a necessity) it has primarily and always sought to make known the truths revealed by man's spiritual nature—truths which a suffering workl yet needs to know—always in a manner befitting such a subject.

Not only is this true with reference to its pro-

subject.

Not only is this true with reference to its promulgation of spiritual knowledge, but it is likewise true that it has at all times consistently sought to avoid personal antagonisms and individual condemnation, preferring—even when its good was evil spoken of—to leave to time a instigution of its wisdom.

(i. A. BACON. Washington, Sept. 5th, 1888.

In Luck.

The depositors of the Security Safe Deposit Vaults are now rejoicing over the recent flood, for they are getting their old silver and other heirlooms put in perfect order without expense to themselves, the company having come forward in the most liberal spirit, going far beyond any possible legal liability in restoring and renovating perishable articles, in many cases even where these have not been mentioned in the depositor's statement nor included in their sworn valuation. The universal satisfaction of the date whereon the depositors is above in the depositors in above in the depositors. the depositors is shown in the most practical way, for they are now returning daily, making our first page) wherein are given his views of a redeposit of their valuables, and in no in-Saturday Evening Gazette.

> Real Those of our readers about to purchase furniture of any kind should examine the large and attractive stock of the F. M. Holmes Furniture Co., at their retail warerooms, 116 Teemont street, Boston. This is one of the largest and most reliable furniture establishments in the country.

Movements of Mediums & Lecturers. (Notices under this heading must reach this office by Monday's mail to insure insertion the same week.

Mr. Moses Hull, editor and publisher of New Thought Des Moines, Iowa, was in town last week, on his way to the Elna (Me.) Spiritualist Camp-Meeting. He is looking hale and hearty. He thinks of moving his newspaper plant to Chicago, he says.

Frank T. Ripley, lecturer and platform test medium leaves his present residence, 156 West Brookline street Boston, Oct. 4th, to commence his winter's work. Can be engaged for December in Ohio; also for March wherever his services are desired.

wherever his services are desired.

Dr. D. J. Stansbury, the independent slate-writing medium, is stopping in Denver, during September, corrotte to his home in San Francisco. He gave an exhibition of his mediumistic powers before a large audience, at Warren Hall, on Sunday evening, 2d inst., when several messages and portrafts were received independently on the slates and fully recognized. The doctor's time is now entirely devoted to independent slate-writing and chairvoyant examinations. He will stop also in Salt Lake.

Sent. 8th Mrs. Jonnée & D. Comme Jonatoria.

stop also in Salt Lake.

Sept. 8th Mrs. Jennie K. D. Couant, inspirational trance speaker, was cordially received by the directors and campers at Etna. Me. The daily inectings were well attended. Mrs. C. has engagements to speak for the Fortland, Me., Spirftual Society the first two Sundays in October; and Lowell, Mass., Sunday, Nov. 4th. Would like to make further engagements with societies for fall and winter. Her present address is care of the BANNER OF LIGHT.

Mrs. Clara A. Field is still at Lake Pleasant, Mass Her address is in care BANNER OF LIGHT.

Mrs. T. J. Lewis, platform test medium, has removed to No. 205 Harrison Avenue, Boston, where she can be addressed for engagements. Dr. Horatio L. Tryon can likewise be found at the same address. Dr. Roscoe has, we are informed, returned to his res-26 Stewart street, Providence. can be engaged to give lectures through the month of

G. W. Kates and wife have been visiting at Ord, Neb. They were dated to hold meetings as follows Madison, Neb. Sept. 6th to 9th; Tremont, Neb. Sept 10th to 12th, Adair, Ia. Sept. 14th to 13th; Maryville Mo. Sept. 20th. Their address is Greenville, Darke

Mary L. French is still lecturing in Groton, and will

Mr. E. B. Fairchild, who during the session just Mr. E. B. Fairchild, who during the session just closed presided on the rostrine at Onset Bay, and who has delivered several eloquent and able addresses on the grounds, has decided to take up the work of the Spiritualist becture field, and will make engagements with parties desiring his services for the coming winter months. He is a man of liberal education, and least reached his present decision through personal investigation of the claims of Spiritualism, and deserves a warm welcome to his chosen duries. Societies making in their list of sneakers for '88' is should been in view up their list of speakers, for '88-9 should keep, in view his claims to gemembrance. He can be addressed in care of this office.

Dr. J. C. Street called at our office on the 10th, hav-Dr. J. C. Street called at our office on the 10th, having just returned from Cassadaga Lake Camp-Meeting, N. V., where he was the permanent Chairman on the rostrum during the season-which was, this year, of six weeks' duration. He reports affairs at that Camp to be progressing in a manner to satisfy the wishes of its most earnest friends. Two bondevards along the Lake front have already been taken, and fifty cottages contracted for, some of which are now in process of erection. Dr. Street may be addressed for engagements at 78 Montgomery St., Boston.

Nelle S. Baade writes us from Came, Mich., that the

Nellle S. Baade writes us from Capac, Mich., that the camp at Haslett Park was much enjoyed by her, and that others received experience which will be of spiritual profit in coming time. She has many engagements to lecture during the fall and winter. Her permanent address is Capac.

J. W. Kenyon's engagements are: Bridgeport, Conn., the Sundays of November: Stafford, Conn., last two Sundays of April. After twenty years of labor in the West, he returns to New England, where he will labor during the year. Societies and lecture committees can address him, 40 Woodland street, Worcester, Mass .

THE SOUL.-No. 7 of Vol. 1 is before the public. L L. Whitlock, editor, presents therein a varied array of articles, original and contributed, two of which are illustrated. Facts Publishing Company (P. O. Drawer 5323), Boston, Mass. For sale at this office. The last two issues of The Soul have contained some interesting descriptions of phenomena occurring at Onset, at the Facts Convention-especially that of independent telegraphing through the mediumship of Mr. Rowley, of Cleveland, on board a yacht, while sailing in the

People in Alaska at this time of the year can see to read without the aid of artificial light from 2 o'clock in the morning until 11 at night.

Special Notice.

The date of the expiration of every subscription to the Banner of Light is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will escape inconvenience 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 extensive circulation to which its merits entitle it, and they therefore look with confidence to the friends of the paper throughout the world to assist them in their important work.

Colby & Rich, Publishers.

Horsford's Acid Phosphate imparts new energy to the brain, giving the feeling and sense of increased intellectual power.

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THE BOUL. Monthly. Published in Boston. Single copy, 10 cents.

THE OLIVE BRANCH: Utlen, N. Y. Monthly. Price 10

Prictical Esocetic Thought. Fundament of Boston. Dans. Copy, 15 cents.

MENTAL HEALING. A Monthly Magazine. Published in Boston, Mass. Single copies, 10 cents.

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

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

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

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

Payments in all cases in advance.

To Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occu-pied by the cut will be one-half price in excess of the regular rates. Electrotypes of pure type matter will not be accepted. epteu. he publishers reserve the right to reject any all electrotypes.

The BANNER OF LIGHT cannot well undertake to rouch for the honesty of its many advertisers. Advertisements which ap-pear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they dis-cover 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 as usual for the summer Glenora, Yates Co., N. Y. Jy7 13w*

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office. 63 Warren Avenue, Boston, Mass. 13w*

H. A. Kersey, No. 3 Bigg Market, Newcas-tle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of olby & Rich during the absence of J. J. Morse

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 county embraced in the Universal Postal Union.

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W E-manufacture all our Furniture at our large factory in Charlestown, and sell-direct to the retail trade. By purchasing from us you save all intermediate profits be-tween manufacturer and retailer. All our goods are war-funted. Inspection and comparison invited. No trouble to show goods.

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The Soul.

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Second Facts Convention Number, Illustrated. CONTENTS.

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On Tuesday afternoon Miss M. T. Shelihamen occupies the platform for the purpose of answering by her spirit guides such questions as may be introduced for considerations such questions as may be introduced for considera-

On Tuesday afternoon Mass. M. T. Shikhiamen occupies the platform for the purpose of answering by her spirit guides such questions as may be introduced for consideration.

On Friday afternoon Mass. B. F. Smith, trance medium, under the influence of her guides, will afford an avenue through which individual spirit messages will be given.

The Hall (which is used exclusively for these senices) will be open at 20 clock; the services commence at 30 clock precisely, at which time the doors will be closed, allowing no ingress or express. The public is cordially invited.

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

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

EF It is our earnest desire that those who recognize the messages of their spirit-triends will verify them by informing us of the fact for publication.

EF Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit in the form of the fact for publication.

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QUESTIONS ANSWERED, THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Séance held June 26th, 1888.

Spirit Invocation.

Oh! then Divine Majesty of Power, thou Soul of all Infinitude, our Father and our Myther God, we turn to thee in aspiration and praise, seeking tender love and comprehension of the wisdom and goodness. We praise thee for the blessings of the past, for the unfoldments of the present, and for thy great promises for the future. Standing here indiway in the present, coming under thy great law, beholding the glory and the heanty of thy manifestations, as displayed in the opening flower and the blooming sod, recognizing thy presence everywhere, realizing that thy handlwork is displayed above our heads amid the countless stars, and beneath our feet in the grains of sand and the blade of grass, we may indeed understand something of thy majestic power and thy wondrons skill. May our souls be linked with angels from the higher life now and forever; may we go forward hand in hand with those who labor for humanity in love and kindly feeling, that we may become like unto them, ever ready to press forward in the good work. We ask thy benediction to rest upon all wherever thy children may be found. Amen. Spirit Invocation.

the various nerve centres to every part and portion of the system. How can this be done? you may inquire. One general rule will not apply to every case, for you must determine what is the natural constitution, habit and surroundings of the patient before you can apply a remedy to the disease. With one in-dividual afflicted in this manner it will be necessary to have an entire change of scene and suffroundings, and even of magnetic association, that there may be established with and around him such a flow of magnetism as and around him such a flow of magnetism as may be imparted to his system, thus aiding the forces of his own organism to become strengthened and equalized. With another patient this may not be necessary. One must study his habits and surroundings in order to understand just what will best apply to the case.

In this particular disease internal remedies are of but little use, unless it be such as will enrich the blood and at the same time remove from it that which is debilitating and impurit-

from it that which is debilitating and impure. In certain cases of epilepsy we believe the ap-plication of electricity may be beneficial. In every case the application of vital magnetism. und who can assimilate his forces and his mind with that of his patient, will be most effica-cious. This disease, probably, in nine cases out of ten, arises from inherited troubles, and we may trace its source back from the indiwe may that his progenitors. In such cases it is more difficult to eradicate it and to completely equalize the forces of the individual than when the disease has been acquired after birth, but through persistent effort, by the application of natural remedies, with the assistance of vital magnetism, we believe that nearly every case of epilepsy on record might be brought to a cure, or at least benefited to a large extent.

Q. -{By A, C, S,} Why is it some people are so much more happily situated in this life than

-The surroundings of individual pre-natal conditions and associations have much to do with happiness or unhappiness. It is not easy to follow the psychological and subtle laws of nature to such an extent as to determine why that some people are more happy in life than others, and we presume your correspondent refers to the earthly state of existence. Pre-natal conditions play a large part in this direction. Some individuals are born happy; direction. Some individuals are born happy; they are contented with life, and pass through a sphere of peace and happiness which others of a different temperament could not possibly do. Some persons require hard discipline and hitter experience in order to soften their natures, to round out the spiritual part characters and make them more beautiful, more sympathetic and loving than they would be without this same painful experience. One must take an individual case, analyze it to the very utmost, come into cognizance of its every state, condition and environment, in order to

state, condition and environment, in order to explain why it is that he is more or less unhappy than his associates.

It is true that to certain individuals on earth comes a large share of misfortune, of unhappy experience, of that which is—looking at it from an external side—depressing and painful. Perhaps that which one of this class undertakes will never disadvantageous to his protexical year. will prove disadvantageous to his material welfare; perhaps his friends will forsake him, or his loved ones pass away from his sight; the pall of sorrow seems to fall heavily upon his life, and in the bitterness of his spirit he may well cry out to know why it is he must suffer and be more unhappy than his kind, when others whom he sees around him appear to be living lives of peace and happiness with those they love. It is not for any finite mind to undertake to explain or analyze such a case, because such will only gaze upon it from his finite point of view, and not be able to enter into all the laws and conditions or the reasons for this state of things but we may feel assured that every life, however humble, however unhappy and depressed it may be, however insignificant it may seem to the world and the world's people, belongs to the great infinite love, and is held in his divine keeping. We may believe that whatever of discipline is brought to that life, though shadowy and painful it prove has a work to perform and

keeping. We may believe that whatever of discipline is brought to that life, though shadowy and painful it prove, has a work to perform, and that perhaps in the hour of the greatest sorrow this bitter experience is probing the soul of the individual, to bring it into such a condition as will make it most fruitful and beautiful and happy in the time to come.

True, the man who looks only to the earthly existence, hardly realizing there is a beyond in which he may pass through endless experiences and grandest disciplines, will not be able to understand or to be comforted by these assurances, but nevertheless he is pressing forward through the years, gaining strength and power of soul, of mind and of character, which by-and-bye will serve him most usefully; therefore the time must undoubtedly come when such a person will look back upon his painful experiences and realize that they have been of immensurable benefit to his life, and even come to be thankful for that which has been his.

Q.—[By R. G. Dawson.] Are the lower animals nessessed of a soul in conjunction with the

mais possessed of a soul in conjunction with the spirit?

A.—We would ask the questioner: "What is your idea of the soul? Do you look upon it as a human intelligence, belonging only to the human family, or do you look upon it as a spark or a ray from the Divine Intelligence of All Life—that which vivifies, permeates, governs and animates the spirit as well as the outward form. If the latter, then we can truly say the animal is possessed of a soul, since that spark of intelligence, of animation and consciousness which vitalizes its life makes its spirit a unity in itself, and is most assuredly drawn from the Great Fount of all Life and Animation, and it may be found in the animal kingdom even throughout the various departments of life, just as surely as it makes itself known through the human family. Understand most clearly that mankind does not stand alone endowed with the divine spark of immortal life, with the knowledge, comprehension and conwith the knowledge, comprehension and consciousness which go to make up an existence with the knowledge, comprehension and consciousness which go to make up an existence; but this very power, this wonderful principle, this grand, moving flame of life and consciousness, goes forth throughout every department or kingdom of all worlds, of the universe itself, manifesting its potency through various avenues, in different ways, but at all times making its power felt. The animal kingdom belongs to life itself and God. It may change in form and outward semblance, yet the great power, the flame of its existence, lives and must express itself through all the ages, though perhaps in a more refined form than it may have done in the past.

Q. [By Rev. T. W. Woodrow, Seneca, Kan.] When the spirit found he could not possess the subject without harm, why did he not or could he not withdraw, and not require some person with power to cast him out? Was it impossible for the possessing spirit to go on his own accord, and did the subject possess the spirit as well as the spirit possess the subject?

A.—It sometimes happens, through the operations of the law of psychology, that a spirit coming in contact with a subject or medium, and seeking to gain possession of that mediumistic organism, finds himself so closely drawn within the atmosphere of his subject that he cannot roadily dispossess himself of those elements he has taken on, which belong entirely to the medium. It sometimes happens that a spirit not fully versed in the law and its operation of mediumistic control, finds himself in contact with that medium for an indefinite time, obliged to live in association with his sub-

spirit not fully versed in the law and its operation of grass, we may indeed understand something of thy majestic power and thy wondrous skill. May our souls be linked with angels from the higher life now and forever; may we go forward hand in hand with those who labor for humanity in love and kindly feeling, that we may become like unto them, ever ready to press forward in the good work. We ask thy benediction to rest upon all wherever thy children may be found. Amen.

QUEST.—Synat.—Your questions are now in order, Mr. Chairman.
QUEST.—(By S. A. B.) What is the cause and cure of epileptic fits?

Ans.—For the cause of epilepsy we must look to the nervous system, for as far as we can understand anything of the nature of this disease, it is connected especially with the spinal nerves. We find an unequal circulation of the vital fluid, the entire body seems to be disorganized to an extent, and the spirit cannot properly control it and manifest itself as it desires to do. What, then, is the cure of this disease? To establish the equilibrium of the various nerve centres to every part and portion of the system. How can this be done?

this environment to other scenes and conditions.

Q.—[By Henry A. Bradbury, Norway Lake, Me.] What constitutes worth in an individual on earth, as viewed from the standpoint of an advanced being in spirit-life?

A.—We must give our individual opinion, not that of any high and exalted being of any life or world, in replying to these questions. To our mind, that which constitutes the highest degree of development and worth, in any individual, is a high standard of moral integrity. Social influence, external distinction and knowledge the world applands and bows down to, have no merit in our eyes unless they stand upon the strong foundation of moral integrity. The man who possesses this noble integrity, such as will bear him through life calmly and screnely, such as will lift him above temptation, and assist him in restraining self, so that he may prove such as will fill min above temperation, and assist him in restraining self, so that he may prove not only a guide to his own soul, but a helper and friend to his afflicted kind, will find himself unfolding in spiritual beauty and symmetry, possessing flowers within his soul, that will in time bear rich fruit for his own instruction and support, and such a man may indeed pass through life undisturbed by its toil and friction, unmindful of that which seems so alluring to others less self-possessed and screne, and which mind, he who is aspirational by nature, who desires to be good and to do good, not for his own personal outward advantage, now or by-and-bye, but for the sake of goodness and for the sake bye, but for the sake of goodness and for the sake of truth, wishing to make his fellowmen more bappy, more calm and peaceful in their lives, he who desires to unfold in the spiritual graces of manhood, however humble his external position may be on earth, is possessed of true worth, of true grandeur and nobility of spirit, and will shing a progressive and an instructive spirit in

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF Mrs. B. F. Smith.

Report of Public Scance held June 8th, 1888. Benjamin Chadsey.

How true the words are that have just been sung: "We shall know each other there." How often, since I left the mortal form, have I been one of the silent listeners here, although my earthly home is a long way off—in Rushville,

I am called Benjamin Chadsey. I think I shall be remembered, for I dwelt many long years in the mortal, and the good BANNER has

been very dear to me.

I was a soldier in the war of 1812, although then but a mere boy. Later on I fought the battle of life in the wilds of the far West, strikbattle of life in the wilds of the far West, striking out into what was termed the wilderness.
But let me say to you, friends, the grandest
battle I ever fought was with mortals for the
truth of spirit-return. And I am thankful today that this glorious truth was given me on
earth—a truth more beautiful than you can fully
comprehend while dwelling in the flesh.

I met my dear companion, Rachel, when I passed over, for I had realized her presence with me often during my remaining on earth—for she I would counsel my dear children to learn all

ntes allotted to me while the children are crowding around. I feel sometimes as if there could be no heaven without the children, the love of children helps so much to make up heaven.

Lottie Cone.

My name is Lettie Cone, and I lived in Oswego, N. Y. Father is with me, and two dear brothers. It is three or four years since I left the mortal form in which I lived over twenty-

I wish to send word to Warren, R. I., and also to Providence. I passed out in Warren, My name is Abbie Newell. Stanford is with me—my husband. At one time he manifested in the meetings, and felt happier for so doing. Wo are all a little selish in coming, since we gain by it, as well as you mortals. A part of our work is to help you here. I know there are some in Providence who will be glad to hear I have spoken. I am satisfied with my home, and hope to make it more beautiful every day.

Grandina reminds me that I understand now what seemed a mystery when I was on earth. I could not make out how a spirit could be coming to earth after it had gone to heaven. I thought I should want to stay if I once got there, but I find now that would be very selfish. Each one whom I meet is anxious to return and give out a word of comfort to those that are yet left. I am thankful, Mr. Chairman, to you and to the guides for this opportunity of saying a few words.

Lettle Wood.

doors white, and let the spirits come in and commune with you.

As I look back now, I find spirits always did return to earth, and always will. How much more happiness do ye mortals gain by coming into communication with us.

As I look back now, I find spirits always did return to earth, and always will. How much more happiness do ye mortals gain by coming into communication with us.

While I dwelt in the flesh I heard it said now and then, "Well, what good has your Spiritualism ever done?" I thas lightened the saidened is me ever done?" It has lightened the saidened and then, "Well, what good has your Spiritualism ever done?" I thas lightened the saidened is me ever done? I that good has your Spiritualism ever done? I that good has your Spiritualism ever done? I that good has your Spiritualism ever done? I that be fell of the sound has been taken out of the home, and the wife has been transplanted to the hit belief that you are going to find them again, and be refinited? Yes, this is a consolation that no earth alter the spiritualism ever done? I tried t

Lottic Wood.

[To the Chairman:] Would you let little girls come? Grandpa said if I could get permission of the gentleman over here, that was a minister man once, I could come and speak a few words if I did n't talk too fast, for I get a little in a hurry.

few words if I did n't talk too tast, tor I get a little in a hurry.

My home was in Lowell, Mass., and my name is Lottle Wood. Grandpa is here; I guess you know grandpa, do n't you? His name is Frank Goward. He stands right here. He aint going to talk if I am. I want to tell papa and mamma that I aint dead. I aint been dead any, and I come sometimes into papa's shop. It is all jewelry there. I do n't want to take any away. I want grandma to know I come right home, and Uncle Frank is there sometimes. He has a name just like grandpa's.

and Uncle Frank is there sometimes. He has a name just like grandpa's.

Oh! the pretty flowers on the table! They are pretty, aint they those red roses? Did you buy 'em? We don't have to buy flowers where we are, because we have all the beautiful flowers; and the children go to school and have teachers. That aint Lowell, you know; we live in the spirit-world.

we tive in the spirit-world.

I don't want mamma to think she and papa will never find their Lottie any more, because I didn't die; I only was transplanted to blossom in heaven. I've got acquainted with the children over here, and we have such beautiful times! We go to the crystal waters where all

the sweet flowers are.

[To the Chairman:] Do n't you love children?
[Yes.] Well, you'll have a lot of 'em when you come over to our side, for there are so many here. I want grandma to go somewhere so she gan talk with me and grandpa and Uncle Frank, and grant grandma. tog

gan tark with me and grandpa and Uncie Frank, and great grandma, too.

I know papa says he can't think that we can come and talk through somebody else. We can, if they will let us. I aint so little as I was when I went away. I've grown some on the spirit-side. I think that was beautiful what you sang. We have singing where we are; the children side and we bring—ch! more flowers than dren sing, and we bring --oh! more flowers than you've got, many more, because we have 'em

Celia Thomas.

I have some things I would like to say to my children. My home was in Morrill, Me. My name was Celia Thomas. I feel sometimes when I look at the little children of spirit-life, beautiful, pure and innocent ones—how strange it is to the mother that they can be so happy. They are here, dancing in glee, clapping their little hands, with their countenances lighted up with joy. I feel like exclaiming that it would not be heaven without the children.

I am often with my dear children when in

Would not be heaven without the children.

I am often with my dear children when in
the home. Freddie, your mother never forsakes
you. When you think of little Harry, taken
out of your home, your heart has bled, for you
could not realize that the dear child was transplanted to bloom in a brighter world. The precious little bud is growing, and as I prom-ised you and Flora, I have cared for it and ised you and Flora, I have cared for it and have learned to love it even as my own. It will be given back to you, but not as a little one. In spirit-life the child will attain to manhood. You will then wonder how you will know your boy. The tie of affection is never broken, never lost.

Hosea is with me, Freddie—your father—yet not all the time, as we drift into different

never empty-handed.

I bring a blessing to you all, my children. In

spirit-life will we come together a united family, not one link missing of the chain. I know you will say that I did not understand this subject when on earth—and I did not as I do now—yet I felt all the way through that the dear ones hovered around us. Now I find they not only hovered around us, but walked with us shine a progressive and an instructive spirit in the world of souls.

daily, coming into sympathy in all our trials, and helping us to bear the burdens of the day.

I am happy, my dear children, but would ke to come into communication with you privately, whenever there is a channel open. I know this is not always convenient, but we ask the favor when you can.

Abbie Cilley.

My home was in Andover, N. H., when I passed out of the mortal. Nearly fifty years have passed since I was counted among the dead. I have said many times to George that I would try and keep trying to give a message to be printed, not only for him, but that some others might understand that we live and have power to return, and that the angel band comes every day, to help them through life's trials. I am satisfied with my home. I find every day that we may press on to higher spheres-beautiful and grand. Since I passed over father and mother have joined me, and we are happy together. Many other dear ones have come to meet me in spirit-life, and the real greeting was grand. I know, George, that you fully believe that we return to earth, and yet you have often said you were afraid you should not find Abbie, when you crossed the portal

called death.

I have tried in every way to assure you that you will find me as real and as natural as ever, in the spirit-life, and I have not grown old. You have not grown old in spirit, but you have in the body. Father is here, and both little Gracies, and the old Orient, too, who has given you advice so many times. Alfred is here. I think we have a large meeting to day, and more invisibles than there are of you mortals.

I would counsel my dear children to learn all they can while here. Father and mother and the dear brother, laid away so long ago, still live, and are able to come into your homes as really alive as when in the form.

The old camp-meetings—how I loved them! How many times did I feel the presence of the dear ones around us! And the singing was so beautiful it seemed to me as if it brought them nearer to us, if that could be.

I thank you, Mr. Chairman, for the few minutes allotted to me while the children are crowding around. I feel sometimes as if there could you have done, but you are going to do a little more yet. The Orient, the old Egyptian who has materialized to you once, tells me to say that he will again do so. When father was trying to give a communication. When father was trying to give a communica-tion I wished to give one, but failed, so as the channel was open to-day I found it was my time, and I came quickly to improve it.

George, I will be there to grasp your hand as the change comes to you, and you shall not be disappointed. I find a gentleman standing beside me who asks me to say Munn don't leave you, but is

Henry C. Sullivan.

with you often.

I have visited you many times, Mr. Chairman, as I feel at home always where spirits congregate. I dwelt long in the mortal life, and my home was in Manchester, N. H. Henry C. Sullivan. This was nothing new to me, for we had the spirits come to us in our own home, and I tried to appreciate the privileges that were

I tried to appreciate the privileges that were granted me.

Go on with your work, Betsey, as there is much yet for you to do. I found on entering spirit-life that I knew very little, but what I did learn here was of great benefit to me there.

Mortals, learn while the day lasts, and the opportunity is yours. You must not think for a moment we are perfect, no, not one, but learn all you can while you have an opportunity; meet together, converse together, open your

Mary, you have a great deal of mediumistic power. Sit down in the home and see what we may give to you. It has been a comfort to you, children, to feel that mother was not far away.

I well understood of the visit father made every moment. I am glad you all tried to make it so pleasant for him. A thin veil only divides us, but sit down by yourselves and talk with us. I send love and greetings to you all.

[To the Chairman:] That little girl talked, and now can a little boy come and talk? "Don't talk too fast," a gentleman over here says. I won't hurry. Grandpa says there's time enough. I aint going away till I tell all my story, and then I'll tell you all my whole

name.

I aint been gone very long. Grandpa came to take me, and grandma too, when I first went away, but I could n't think that boy was me, so I called it "the other boy," that one in the box, that had all the flowers round him. But grandpa and grandma said it was the same little body I lived in when I was here. The spirit that was the life, you know, don't you, went out of that body, and I had a good body then, that did n't make my throat feel bad, so it

Was right they came to take me away.

Bemie is here. He talked one day, and now grandpa said I could. And there's Leora, too. Grandpa's first name is Samuel, and he gave me the last name.

me the last name.

Can I have one of those roses for my mamma, so that I can carry it to her straight? I want uncle Elijah to know, honest and true, that we can come back. Grandpa says we did u't go

uncle Elijah to know, honest and true, that we can come back. Grandpa says we didu't go away far.

I want to tell mamma I am going to school: and I learn from a lady teacher, spirit Alice. The Fannie lady helped me a little when I first began to talk—the one that used to sit here on this platform—and there is a minister man here that said I could talk. Not the minister man that was there when I went away; he was Mr. Durrell, of Garden-street church.

Grandpa said I waited long and patiently, and now I could come and talk a little while. I want mamma to know that that little girl was right in mamma's room, in the parlor, where my picture is. You aint seen the picture. I stand up high, and mamma puts up flowers on the shelf every day—new ones. Aint she a good mamma? Grandpa says that is natural. I'd rather have mine. You can have your own. You don't know what my mamma's name is. It is Mary Augusta. Aint that a good name? My papa's name is LaForest E. Goss. I suppose you want to know what my name is, and I'm going to tell you, for if I don't look out I'll forget it. It is Oliver LaForest Goss. You see grandpa gave me his back name. His name was Samuel Oliver. Grandma's name is Christine.

I've seen I'ncle Frank's baby, Tiny May, that is in this life. Don't forget to tell mamma Leora is here, and grandpa and grandma, and grandma Goss; she went away in Charlestown; and tell papa, too, she is going to write a

grandma Goss; she went away in Charles-town; and tell papa, too, she's going to write a letter some day. I thank you, Mr. Chairman.

Jeanette Cross.

Beautiful children! who would not love them? My home was in Methuen, Mass.; my name, Jeanette Lowell Cross. Lowell was my name before marriage. Father's name is Hazen. I think this message may reach George Lowell, my brother. I know he is more ready to receive my them some of the others.

my brother. I know he is more ready to receive us than some of the others.

Henrietta and Addison, do open the door a little way. You cannot feel that Jeanette is dead. You have had proof enough to think we live somewhere; but you ask where are we. Close by you, dear sister. I well know of the trials that have come to you all since I passed away. Jerome is with me at times but not constantly

Jerome is with me at times, but not constantly.

I would send greetings to the dear one who gave me the name. I am aware of the trials that have come into the home. I know of the worriment and of the wrongs that have been Hosea is with me, Freduce—year.

yet not all the time, as we drift into different surroundings whenever the attraction draws us away. I watch the course of things, and I have felt many times, as it find you do not care to close the old home, but I know sometimes it seems lonely to you, as you see one thing and another that reminds you of mother.

I know into the old home!

I know of mother.

I have often found your sister Isabel with you, I have often found your sister Isabel with you, I have often found your sister Isabel with you, I have often found your sister Isabel with you, I have often found your sister Isabel with you, I have been attracted there; but we are all more closely drawn to our own, for I visit my relations more than my friends. I am happy in coming into communication to-day, for I have tried several times before. It is a pleasure and a privilege to communicate through this channel that we highly esteem, and we thank you from the depth of our souls, Mr. Chairman, and the guides upon the spirit

John Bidwell.

My home, Mr. Chairman, was in Windsor, Conn. My name is John Bidwell. I have made bave been a silent listener, although very anxious to give out a few words that dear ones may know we live and have the power to come and speak with them if they will open a way for us

Sarah is with me. Mother is here, and the little one laid away so long ago is now grown in the spirit-life. I would not come back to stay, but have a strong desire to come and make them

but have a strong desire to come and make them know that we live.

In Windsor, and even in Springfield, I know I shall be remembered. I have been in the hall many times, and once it was made known to mortals. I had often turned away disappointed because no one knew I was there. I think I shall be remembered in Chicopee, Mass. I have think in 307 again the manufacture.

friends in different surroundings.
Sarah and myself are not together all the Sarah and myself are not together all the time; occasionally we drift away wherever an attraction draws us. A little time since I was speaking with John Taylor, and he remarked how strange it was that we could be around among the people and they know nothing of it. Earthly affairs take up their attention, and although they do not exactly forget us they selden expects of we dom speak of us.

Sarah Lakey.

This is the first time I have gained control in public. My home was in l'awtucket, R. I., and my name Sarah Lakey. I would like to have this message reach Thomas Lakey, my husband, and if it does, he will see that the children know that mother has been able to manifest. I know it seemed a little strange to the children that mother should come and except fest. I know it seemed a little strange to the children that mother should come and speak through a mediumistic channel, for when a mortal I could not get away from old theories and teachings of the church, neither did I wish to. I had beard many say that spirits returned to earth and conversed with their friends, but shook my head quietly, thinking that would not be right.

not be right.

When our child Jennie was taken out of the home it seemed hard to part with her, but I find now she has become a beautiful angelspirit, and has been a great help to you and the dear children still in the mortal. Bennie is here to-day, and the little ones, Lizzie and Hattie. We are all here, for quite a number have passed on from five different homes. How beautiful it is to know that you will find all the children again.

Thomas, I know you have been lonely and saddened at times, but we will come near. We saddened at times, but we will come near. We hear your voice even when you do not hear or see us. Tell Emily that Richard is progressing in spirit, although the parting was hard. Willie, be careful, for I know how weak in the physical you are. My dear children, when it is possible for you to come into communication with us privately, I would like you to do so.

Mary, you have a great deal of mediumistic power. Sit down in the home and see what we may give to you. It has been a comfort to you, children, to feel that mother was not far away.

I well understood of the visit father made

Mary Andrews.

My name is Mary Andrews, and my home was in Providence, R. I. Caroline has been here, also William, and they are so happy after leav-ing a message for their dear children and grandchildren! It is a benefit to spirits and

grandchildren! It is a benefit to spirits and mortals alike to commune together. We feel that we can progress faster by so doing. I have had permission twice before, but could not get control of the instrument until to-day. With the help of Caroline I find I have strength enough to say a few words. I trust this will be of benefit to some one in the mortal.

I passed away rather suddenly, but I found it was only a change. How little I understood, before passing out of the mortal, that I could even come back and say a few words. It is a privilege and a pleasure for us to be able to do this, hoping to cheer some poor saddened heart with the thought that their dear ones live and are able to come into communication with are able to come into communication with

Sarah E. Lyons.

Surah E. Lyons.

My home was in Marshfield, Maine, and my name is Sarah E. Lyons. I have tried in your last three meetings, hoping, by the power I received from others, I might be able to speak to my dear children and tell them that we live and are able to visit them, and some of us come hourly. It is many years, according to mortal time, since the change came to me.

Lizzie, your darling bud blooms in heaven. Millie, I know you are doing a service for the dear ones, but when it is possible let us come into communication with you privately. Rest assured, dear children, I have been cognizant of what has transpired in your homes. I know it all! William, your father is here to-day, and your old grandmother Lyons. I think my children will understand when they come to see the message that it is from their own spirit mother, although many years have passed since they laid away the old form. I promise, Lizzie, that I will watch over the little bud and bring her to you often. When it is possible let us come into communication with you privately. Millie I have not Jack; he is barny extely. let us come into communication with you privately. Millie, I have met Jack; he is happy, and sends greetings to you. May the angels be your guardian spirits every day, is my prayer.

Margaret Splaine.

I have been in your meetings once before, and I asked at that time that the message might reach the dear ones. I feel that perhaps it was not understood. My name is Margaret Splaine; my home was in Boston. I wished the message might reach Henry, but as I never came into communication with him privately. I deaply realize a beginning that the meaning of the second s I never came into communication with him privately I thought perhaps he either did not wish to meddle with spirit affairs, or the message did not reach him. I know full well it is not because he has had no privileges. Living in these enlightened days, living where spirits come so often, I know there is a channel, or there might have been, through which he could have reached any Not here at present him. there might have been, through which he could have reached me. Not here at present, but there was at that period. He has made some changes since. This message, I think, will reach him through a kind and loving friend in the West. I hope so. I am attracted here so strongly to-day that I feel there is a purpose in it.

Report of Public Séance held June 15th, 1888. Betsey Hatch.

My friends, some of them, are in Montville, Me., some in Belfast, some in Newton, and others scattered in different surroundings. I have often been in the meetings with the hope

of sending a message to my dear children. Jennie, how many times have you asked in your heart why mother does not make herself your heart why mother does not make herself known. As one and another has been taken out of the homes, it has been hard to part with them. Dear child, I am often with you, and you do sometimes sense my presence; then again the world seems cold and desolate to you. You will want to know if I can tell you of Betsey. Yes; I have been to visit her, and Lucinda and Lois; and I don't leave out Gardner, for I love each one of my children, but Jennie, you know I cannot get so near to some as I can to you. Father is with me, also Char-lie and Eva, yet not at all times, any more than they would be if in the form.

Samuel is here to-day, dear Jennie, and I address my conversation to you particularly, because I know you are in a position to see the paper, and will send it to the others. The angels be with you all; at last we shall be reunited in heaven. Betsey Hatch.

Carrie E. Marshall.

Four years ago I was able to give a few words in this place. At that time I asked that I might come into communication with Emma Stewart but I have not been able to do it. Four years seems a long time in mortal life; it seems long to us as we come to earth, but not so in the spirit-life.

My name is Carrie E. Marshall. I know there are some in Boston who will remember me, for this was my home a part of the time. Emma has mediumistic powers which I think it right she should use for the benefit of others. I expressed my wish in this respect before, and I repeat it again to-day. Sit down in your little room, and see what we may be able to give you. You know not how much power we may have until we try to use it. It is a beautiful thought that we shall be together again. To us in the spirit-life this is knowledge. I am satisfied with my home, but am happy to know that progress is our watchword, and we have always something better to look forward to and work for. We are attracted to earth, for we have a mission here, a work to fulfill in connection with mortals. I have been glad many times to come into this circle-room, because I find here an atmosphere of harmony that is grateful to my spirit.

William S. Weymouth.

My home, Mr. Chairman, was at 24 Upton My home, Mr. Chairman, was at 24 Upton street, Boston, and my name is William S. Weymouth. I felt that perhaps I used the powers that were given me as fully as I could according to my knowledge, but I see now that in some periods of my life I might perhaps have done better. But it is not for us to look backward, but advance upward and onward, trying to bring encouragement to these when the life. to bring encouragement to those who dwell in

I feel that I shall be recognized by people in Portland, Me. We all like to feel that we are not forgotten. Father, mother and all arc anxious to send messages to friends, but can-

not speak at this time.

Go on and do what you can for one another; live not for self alone. This I would impress upon your minds. I would thank the friends who have brought the beautiful flowers here. I love the flowers, for they attract the dear spirits to earth, and we enjoy their sweet perfume. How beautiful are the flowers of the spirit-life! And the dear children, too, do much to make up our heaven.

Calvin Gilman.

My home, Mr. Chairman, was in Ogden, N. Y. Calvin Gilman. Maria is with me. I have tried at different times to control the medium in this meeting. I shall be remembered by some in Worcester, and also in Thetford, Vt. for I have relatives in Vermont, John and Salome. I have come many times, but you have not been aware of it. I am satisfied with the privileges given me, but as many obstacles come up in our way we cannot always improve them as we would like.

as we would like.

I would like my letter to reach Ogden, N. Y., as some parties there will know who I am. I am happy in my spirit-home, for I have joined those I love. Maria was called home quite a long time before I was, and I met her, and mother also, and how welcome they made me. Yet I found there was much for me to learn, for spirit-life has been truly termed a school.

Annie Barker.

Many long years, over forty, have passed since they said that Annie Barker was dead.

I have some dear friends still left in your city, Mr. Chairman. They will remember Jennie more fully than Annie. Jennie is a niece of mine, who passed out a few years ago, at the age of seventeen. I was but eighteen when I went up higher. Thirty or forty years, although they seem long to you people of earth, are but a little while compared to that eternity which stretches before us, and we who have passed on know that no more separations will come on know that no more separations will come

to loving hearts. As I enter into the surroundings of earth where the spirit is endeavoring to break loose from its tenement of clay, I see how the irlef of friends trammels and holds it. Dear friends; when you know mortals must go, do not with sorrow make it so hard for the spirit to take its flight. Jennie is with me huch of the time. I feel that this message will reach Mary Jane.

Edward Surgent.

The transition came to me in Chelsea, Mass., Mr. Chairman, but I did not go altogether as a stranger to an unknown country, for I had learned something of the Summer-Land. Father, mother, and the dear ones are with me in the spirit-home, and only one link is wanting—as a dear sister is left in the mortal.

How glad I was to hear the welcome sound to come up higher. I understood something of spirit return and communion when here, and to-day I love to step into your meetings. I loved the Lyceum then, and I love it now; a strong attraction draws and holds me there.

I am satisfied with my home, and yet I desire to make it brighter, for I believe in progression. To the dear one yet left, I would say that in all the trials that have come to you since we left you in the mortal, you have not been alone, for we often visit you in your home, and many times I find other dear ones there as I enter the room.

I would like Mary Jane to rest assured as I

there as I enter the room.

I would like Mary Jane to rest assured, as I know she does feel at times, that we do not leave or forsake her, for the trials have been many, the hardships have been great which she has been called to meet. I think I shall be remembered in Newburyport by some friends there.

I appreciate the privilege that has been granted me to-day, and I acknowledge it is a pleasure for me to speak a few words.

Minnie Dawson.

Minnie Dawson.

[To the Chairman:] Do you let little girls come? [Oh yes.] A gentleman said if I didn't hurry I could talk to you and you'd have it all written down. I am Minnie Dawson. I lived away off in Lozansport, Ind. I came one day when the other lady was here, but the gentleman said I must wait, so I s'pose I had to.

I want to tell you that when I went away I was a good deal smaller than I am now, 'cause I grow in the spirit. And I go to school. I want my mamma to know I come to her, and I 've tried to make her feel me. She don't know anything about our coming back, 'cause she thinks we're all dead I I guess she thinks we've gone to heaven. Well, this is heaven, only the gentleman tells us we can come and talk, if we do n't talk too fast. I was only just four when I went away. I want you to put that into the letter.

Oh' the pretty flowers! Aint thos white? into the letter.

Oh! the pretty flowers! Aint they white?
I want you to put it into this letter that a lady who tells me to call her Aunt Margaret helped to bring me, 'cause one time she was in my mamma's home. Grandma Sager is here, too. Aint I a good scholar? I could spell her name, and the lady couldn't. Sometime, if I can, I'll bring you, oh! so many flowers, 'cause you wrote that down. But then you can't see

Emily Cilley.

My home was at Gold Hill, Nevada, a long way from here, as the gentleman tells me this is what you call Boston, or the "Hub." Yet to is what you call Boston, or the "Hub." Yet to me it seems but a little space, as we reckon by space instead of time or miles, and we can come into your presence here so quickly. Then we can go speedily to the old home. Many of the dear ones are there. I feel I shall be remembered by some. Etta, I know you have often asked why we cannot all make ourselves known? All are given permission, but all cannot, under the conditions, take control.

I am glad to speak a few words, for I know, dear sir, this paper goes all over the land, and

I am glad to speak a few words, for I know, dear sir, this paper goes all over the land, and I feel it may reach some dear ones and give them to understand that a loving presence is near to help them. It will make their hearts lighter and cheer them on their way to know that Emily Cilley lives and is able to speak to them. I have been trying a number of different times to get control in your meetings. I have visited halls in Oakland, and have been in California, thinking that I might in some way reach my dear ones with the knowledge that I was not lost nor dead, but alive to all intents and purposes. I feel now that I have got into the right channel and that this message will be seen.

Jerusha A. Kesey.

My home was in Chelsea, Mass. My name, erusha A. Kesey. I think I am not forgotten I understood something of this spirit communion, and it was a help to me when the angels came to bear my spirit onward. I found also comfort and enjoyment in the thought that we are permitted to live just in the edge of heaven while here, if we will. I find now that I did have glimpses of the sweet beyond. As we near the beautiful river how pleasant it is to know that the loved ones are

waiting anxiously and looking for our coming.

As the spirit was taking its flight I realized the sorrow that came to those in the mortal, and I tried hard to bid them dry their tears, for I needed them not. Oh! it is a blessed happimess to enter into the reality of life beyond

I want to thank the dear friends who were so kind to me before I was called to part with the old form. Many came with a kind word, and as one and another gathered around me, it seemed sometimes as if there were more from the spirit side than in the mortal.

Lewis D. Whitney.

I would like to send a kind word to my late home in Warren, Vt., and to some in this vi-cinity that will, I think, understand who Lewis D. Whitney is. Sarah is with me, and so is Eliza. I have been very anxious that they nright know in the old home that we have not forgotten them, neither have we gone so far

away that we cannot return to earth.

To-day I feel the power much stronger, and I think this will reach many friends in Vermont. I am happy to be able to speak. I must acknowledge that I was agreeably surprised in finding the spirit-life so much more beautiful finding the spirit-life so much more beautiful than I had ever thought it might be; although I understood something of spirit communion, I knew nothing comparatively of the realities of life beyond the grave.

I would not like to return to earth and take up my abode, but I would love to come into communication with some of my dear ones printed by the them into the mind of

communication with some of my dear ones privately, for many things come into the mind of a spirit which should not be publicly given, for we feel delicate about speaking as we would like to. I know they would ask me if I know of some changes that have been made since I left the mortal form. I understand all, while I am with you in the earth-life, but when in the spirit home we are not cognizant of what is taking place on earth. Yet as we come to you, we perceive changes that have been made during our absence.

ing our absence.

If we were to take all earthly affairs back with us, where would be our heaven? We'd have none, any more than you have here. No; we come into sympathy with you while we are here; when we leave you we leave the things of

earth behind. we would not wish to trouble you in any way by saying that we are unhappy when we come to earth and see the wrongs that come up, but we must say that we do feel unhappy just while we are with you if you are so, and if you are happy we are. are happy we are.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. TO BE PUBLISHED NEXT WEEK.

June 15.—Alfred Twiss; Carrie Matthews; Saille Griffith;
John Wilson; John Hitchcock; Georgie Adams.

June 22.—Jennie E. Wright; George H. Stevens; John
Metcalf; Hannah Reed; Eddie Roberts; Julia Ann Clark;
John Metcalf; Hattie Nelley; Ann S. Grout; Capt. Ezekiel
Tatem; Sargent Carrier; William Mattoon; George Ramsden; Addison Rynes; Annie Burbank.

Not mentioned above, will appear in due course.



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what he knows to be Thur. Write him for further evidence about our Bhields, and he will give lits experience:

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[RIGHT ENOUGH.]—The Sloux refuse to sign the treaty. They say the Government should give them what it now owes them before asking for more.—Pipe

N. H. R. Dawson, United States Commissioner of Education, in his annual report to the Secretary of the Interior, says that more than 12,000,000 of children at tended public schools some part of the last fiscal year, and of those nearly 8,000,000 were in average daily attendance. In both respects the Southern States have made greater progress than other parts of the country. The private and incorporated schools, colleges and universities show, in general, a marked advance in prosperity.

A YOUTHFUL OPINION.—"When I grow up," said a little six-year-old philosopher, "sha'n't I feel strange for a day or two!"—Sussex (Eng.) Courier.

Mr. W. C. Tallman, the New England agent of the Grand Trunk Railway, is a vegetarian. His diet has not given him abundance of flesh, but it evidently has endowed him with plenty of energy, strength and health, and a supply of good nature, says the Boston *Evening Record:* He is quiet, modest, and of a literary turn of mind, has already given to the world several novels, and, according to the whisperings among his associates, is about to launch upon the sea of fame another venture of the same character.

The little ocean-wanderer, Dark Secret (from Boston for England), before reported as lost, has recently been spoken more than half way to Europe, and perhaps the adventurous Capt. Andrews will "make it"

Those who are interested in the political candidates the present year are informed by American Notes and Queries that Cleveland is a corruption of Cliffiand, so called from its situation in a steep, rocky locality. Thurman is from Thor, the Saxon god, and man. figurative meaning is one having the strength and wisdom of Thor. Harrison means Henry's son or Harry's son. It is identical in meaning with Harris and Her-Morton is a local name, from the parish of Morton in Nithsdale, Dumfrieshire, Scotland. Mor. in the Gaelle, signifies big, great; and ton is from dun, a hill. Morton, the big or great hill.

WAITING.

The world is strong with a mighty hope
Of a good time yet to be,
And carefully casts the horoscope
Of her future destiny;
And poet and prophet, and priest and sage,
Are watching with anxious eyes
To see the light of that promised age
On the waiting world arise!

—The (X, Y, Standard, An "inch of rain" really signifines the distribution

of a gallon of water over a surface of nearly two square feet-or a fall of about one hundred tons on an acre of

Hear the verbal protestations of all men: nothing so certain as their religious tenets. Examine their lives; you will scarcely think they repose the smallest confidence in them.—David Hume. A farmer writes to an agricultural paper, asking

"How to make fence-posts last?" and the editor wise ly restrains an impulse to tell him to make the fencerails first.

We were born to serve, and when we serve others we serve God. The flush on that woman's cheek as she bends over the hot stove is as sacred in God's sight as the flush on the cheek of one who, on a hot day, preaches the gospel. We may serve God with plate and cutlery and broom as certain as we can serve him with psalm-book and liturgy.—Bishop Butler. DR. OLIVER WENDELL HOLMES has scored an-

other birthday, and he has now entered upon his eightieth year. The Autocrat has discovered that he was born in the same year with Gladstone and Tennyson, not to mention other distinguished men like Darwin, Cayour and Lincoln, who long since ended their life's journey. Street-Car Conductor (to countryman): " If you saw

him picking the gentleman's pocket, why didn't you interfere, instead of letting him get away?" Countryman-"I saw that sign up there: Beware of Pickpockets,' and I was just afraid to."

Comforting.—Little Girl—"What is the matter, little boy?" Lattle Boy—"I'm crying because my mamma has just gone to heaven." Little Girl—"On! but p'r'aps she has n't!"—Time. At the International Congress of Spiritualists to be

held in Barcelona, Spain, this month, Viscount Torres Solanot will preside. M. Flammarion, the French astronomer, William Crookes, F. R. S., the distinguished chemist, and other prominent scientists will attend.

Multitudes do not believe in vaccination. Nay, more, they abhor it. It does not prevent smallpox. The vaccinated have smallpox, like the unvaccinated, and die of smallpox. The majority of patients in every hospital are vaccinated. In towns where the inhabitants refuse to be vaccinated there is less smallpox than in towns where all are vaccinated. The only sure preventive of smallpox is cleanliness without and within.—William White, Author of Story of a Great Deluzion. Delusion.

After all the clerks and operatives of a sewing machine establishment in Florida had deserted on account of terror of yellow fever, one woman returned and advertised that she would fill all orders promptly. There seems to be heroism in the South as well as in a Western blizzard.

A French inventor, M. Pagan, has discovered a way to stop the headway of a steamer in short order, and consequently lessen considerably the dangers of collision at sea. The machine consists of a number of parachutes, so placed that they can be tossed overboard readily and towed by a cable. The resistance, without peling great enough to produce a shock, rapidly over-comes the headway of the vessel. An attempt in the same direction, but on a different plan, was made some afteen years or more ago in Boston harbor, two appli-ances operating upon hinges being attached to a vessel's stern, near the foot of the rudder post, in such manner that being disengaged by the crew, they would fly outward at right angles, forming a flange on each

side of the keel, and so reducing the speed by this "hold-back" on the water — but we believe that like the first attempts at an "air brake" upon the steam-ears on land, the shock produced by their use on the moving mass was too sudden and violent for

THE LAW OF THE LIPS. Speak kindly to thy fellow-man, Lest he depart while yet Thy bitter accents wring his heart, And make his eyelid wet.

Speak tenderly to him: for he Has wee enough to bear; He may be weak and often bend Beneath some hidden care.

Speak lovingly to him: he is A brother of thine own; He well may claim thy sympathies Who's bone of thine own bone.

Speak unto him as thou wouldst have Thy brother speak to thee; For thou art to all men akin, Whoever thou mayst be.

—Thomas Mack -Thomas Mackellar

One of the United States signal service men says that the atmospheric conditions this year are identical with those which preceded the dark day of '81, and he is confident that there will be a recurrence of the phenomenon this year.—Gen. Greely threatens to discontinue the Mt. Washington station in the winter season, unless the corps is voted more funds.

Mr. David Drew of Plymouth, Mass., planted last spring some corn taken from a mummy exhumed in Egypt and estimated to be 4000 years old. are now about six to six and a half feet high. The leaves alternate on the stalk like common corn, and have the white mid-rib of sweet corn; but the product of the plant is the most singular part of it, for, instead of growing in an ear like modern corn, there is a heavy cluster of small twigs in place of the spindle, which hangs downward from its weight, and each twig is thickly studded with kernels, each of which is in a separate husk.

A reception was tendered our Lake Pleasant reporter, Mr. J. M. Young, at that place, and a valuable Waltham gold watch presented to him to keep time for another season at the same sort of work in which he has been heretofore engaged. He is a Foung and very active man, and we are pleased to learn that his heart has been made glad by a golden gift.

Know ye this, that never yet Share of truth was vainly set In the world's wide failow; After-hands shall sow the seed. After-hands from hill and mead Reap the harvest yellow.

Miss Heldja Oleson, of Manistee, Mich., was booked for a voyage to the old country in the Gelser, recently sunk by the Thingvalla. Just before she was to start the young lady was overcome by a singular dread, and she told her friends. They laughed at her, but urged her not to go. Miss Oleson went to the steamboat pier with her trunks, but there the feeling overcame her, she abandoned the voyage, and preserved her life.

The first type that was ever set by an Indian compositor was by Naticka, at Cambridge, Mass., on John Ellot's Indian translation of the Bible.

HOLLIS STREET THEATRE. -The American comedy, A Possible Case," has made a success, and, being played by a fine company, admirably trained, goes off with splendid animation and smoothness. It will remain no longer than this week and next. This comedy is well worth seeing.

Farmer-" Well, what do you want?" Tramp—"Something to eat."

F.—Saw that pile of wood and I'll give you enough

to eat that'll last a week.'' T.—" Me saw that wood! me, a gentleman of leisure!

Not if I know myself." Exit.

It has come out at last that the terrible yellow fever scourge in Jacksonville is attributable to the fact of the filthy condition of the streets and alleys of that city. Had the authorities there attended to the matter last winter, as Northerners advised them to do. no fever epidemic would have existed at this time. Cleanliness is health. Filthiness is death! Bear this fact in mind. But aid the sufferers all the same.

Pug dogs were first introduced into England from China in the reign of William 111.

Jo Cose says that when "the course of true love" do n't '' run smooth,'' the parties most interested should grease the wheels.

The Boston Journal says Jordan. Marsh & Co. have inaugurated a "new gentlemen's section" to their establishment. We should like to see a new gentle-

man-he must be a rara axis.

l saw a cow-slip through the fence, A house-fly in a store; I saw a wood-chuck up the road, And a stone-pick on the floor.

The physician of Mrs. Harriet Beecher Stowe entertains no hope of her recovery, the disease of which she is afflicted being sub-acute meningitls. She has been taken to Hartford, Ct., from Maine.

Dr. Donald Kennedy of the Roxbury District, arrived at this port, on the Scuthia, from Liverpool, Saturday evening last. He is one of Nature's noblemen.

(PROBABLY HE WILL!) QUESTION - Please answer the following in the Querist Column of The Advance: Is it true that at the Judgment the occums will become boiling waters, and man will then be on earth for the last time? F. J. B.

ANSWER.—When the earth is burning the waters will, no doubt, boil, but man will be removed before that transpires.—Rev. Dr. Wild, in the Canadian Advance, Aug. 29th, 1888.

A fine bronze statue of Robert Burns was recently unveiled in Washington Park, Albany, N. Y. statue cost \$27,000. Charles Calverly was the sculptor. The statue was provided for by the estate of the late Mary McPherson.

The American Magazine, which started in to destroy Spiritualism, lately, is latterly accused by the acute Boston Herald of aspiring "to reach the circulation of a regular campaign document."

The San Francisco Freethought of Sept. 1st says "Washington Irving Bishop, the mind-reader, has made his little splurge and desiccated." He has "desiccated" in many different localities, and still contin-ues to "turn up" whenever he can get unwary people whenever he can get unwary people to "boost" him in the least.

A dispatch from Cleveland, Ohio, of Sept. 10th, states that the fourth section of train No. 5, west bound on the New York, Pennsylvania and Ohio road, carrying G. A. R. veterans from Youngstown and vicinity to the national encampment at Columbus, was wrecked at one o'clock that afternoon, at Rittman, a small station three miles west of Wadsworth, Ohio, a freight train plunging into the rear coaches of the special, killing seven persons and injuring twenty-five others.

TEMPORARY CURE FOR CRAMP.-When the cramp comes on take a cord, wind it around the limb over the place where it is cramped, and take an end in each hand, and give it a sharp pull—one that will hurt a little. Instantly the cramp will let up, and the sufferer can go to bed assured that it will not come on again that night.

Miss Lulu (to grandmother)—George and I have just returned from the beach, grandmamma, dear. The ocean to-night, as it reflects the rays of the moon, is so placid and beautiful. We sat there for nearly two hours drinking it in. Grandmother—Gracious, civild, ye oughtn't to drink too much on it; it'll make ye sick.—New York Sun.

Willimantic, Ct.—Our lectures will commence here next Sunday, the speaker being Mrs. Ida P. A. Whitlock, who will continue two Sundays, the 16th and 23d. The 30th we are to have Mrs. E. Clark Kimball of Lawrence, who has created so favorable an impression at Lake Pleasant the past season. The first two Sundays in October we are to have Dr. Geo. A. Fuller, and the last two Mr. Lyman C. Howe of Fredonia, N. . In November, the first two Sundays, we have Mr. W. Fletcher of Boston; the balance of the year to

Our Children's Progressive Lyceum meets next Sunday at 12:15, sharp, and we sincerely hope that there will be a large attendance.

Sept. 8th.

The Spiritualist C

Mrs. Cadwell, materializing et one week longer. Her add ter will be 244 Lexington Avet
A company of Odd Fellows
A great many visitors were of
day. Lindul's Band was the
Grove. There was also a yael
Conference meeting was he
the afternoon, when interestin
Dr. Storer. A great many p
lumination which took place
was a ball in the Temple, wil
for music; also a ball in the
Band in attendance. Both w
were also the several hotels at
nine and ten in the evening a
the cottages on Union street, a
tirely consumed. It was thou
Tribou's handsome house wou
"Twin Cottages" owned by Mi
tunately, no wind was blowing
nous efforts of the citizens an
was kept confined to one cot
and occupied by Mrs. Young
total loss (there being no insui
the furniture, wardrobe and sc
We were happy to learn, howe
not left destitute, as she still
ham, which is rented, and a
yearly pension. The fire is sa
an illuminating candle while
to the ball. This is a warning
their cottages to stay by the
hundred dollars have already
on which the house stood—a
dollars ten years ago—which
valuation of property at Onset
The Treasurer and Directo
Association take this opportun
zens and visitors at Onset for t
aid in extinguishing the fire on
the Ladies' Industrial Union
spades, axes, etc., for such oce
Thursday afternoon, Mrs. He
"The Past, Present and Future
Sept 29d and 22." ter will be 244 Lexington Aver A company of Odd Fellows

spades, axes, etc., for such occ E. Y.
Thursday afternoon, Mrs. He
"The Past, Present and Future
Sept. 22d and 23d, the Harve
take place. This Festival was
I. P. Greenleaf seven years a
Indians who once inhabited thi
celebrated each year since at t
Moon. The first year there wa
the flag-staff in Central Park;
were seats arranged for visitors
were made; the third and four
observed in the Grove, the
handsomely trimmed with au
vegetables. The fifth and sixti
were held in the Temple, great
This, the seventh year, promise
vious year in attractions. The
the controls of the different ne
urday afternoon. The Ladies'
provide a supper and fair in
the Temple, with an autumn da
the evening. Sunday there wif
for the morning and afternoon.
Friday afternoon there was
Auditorium. Mrs. H. M. Wa

the evening. Sunday there will for the morning and afternoon. Friday afternoon there was Auditorium. Mrs. H. M. Wy poem on "The Vision of Alha essays and poems are very fine ceived; they are forcible, pract. Saturday afternoon a meeting Mr. Frank Jones of New York | Sunday, the lectures were h good attendance being prese presided in the morning, and a naries and singing, introduced | speaker of the day. Dr. Store with a poem. His subject for it Conduct of Life." in which he is direction which we cannot comes from the evolution of the who point to the intellectual grandest illustration of life, but charity to one another, being el not demanding too much from good benevolent act, this is the life, because it brings the most: The simple rap is of as much y velous manifestation. When we the soul lives after death, any famarvelous is a hindrance instructure of the storms gather, let friends drop away from us, deathlessness is assured, and withis knowledge.

In the afternoon Dr. Storer's alism as a Liberator." Unlood open the prison doors, and let the heaviest burdens which minposed upon them by their and to know more of God until you tion of self, the knowledge of mathe spirit of love, going out to bill it is impossible to do justice tures in the short space allotte had the pleasure of listening to pleased and edified.

Sunday evening there was an Pavillon, consisting of speeche etc.

Headquarters Office, Onset, Se, Leaden and edified.

Headquarters Office, Onset, Se P. S.—Among the lost articles which are unclaimed, is a gray the owner can have by address Howe, Onset, Mass., Box 230.

Queen City Pa

Monday, Sept. 3d. Many felt i to their homes to-day to attend Tuesday.

The camp was made happy in The camp was made happy in arrival of the President, Dr. E. delegation from Lake Pleasant week promises to be one full work. In the evening a conechoir in the Pavillon. Excellent to a goodly number of interested Tuesday's exercises consister ence in the forenoon, followed in address of archrowidated was as

address of acknowledged power In the evening Joseph D. S In the evening Joseph D. S platform test-medium, held a suc Pavillon.

In the evening Joseph D. S platform test-inedium, held a sur Pavillon.
Wednesday was an interesting steamer Reindeer brought a lar ists from Plattsburgh, N. V. Themerous attractions that people every opportunity to visit the plaings. On this occasion they er listen to Mrs. Amanda M. Spene address was well received.
In the afternoon Mr. Stilles gative séances—so astonishing an not familiar with this phase of followed by A. E. Tisdale, the ellin an address of great beauty revelation to many, and was high Though the weather was cool tendance at the meetings was g. J. Clegg Wright gave an interes dress. He is a gentle breeze at ble hurricane, leaving, it is thorighter sky.
In the evening an "Old Folk."

J. Clegg Wright gave an interes dress. He is a gentle breeze at ble hurricane, leaving, it is the brighter sky.

In the evening an "Old Folk' to quite a large and well-pleased ing was fine and the costumes Sullivan, the leader, is a sort of always whis the good will of the On Friday there was a well-a the forenoon. At 2 P. M. the Pawith an interested audience, the address, which was full of get fall upon his lisheners as in above. His lecture was preface provised poem. After the address, which was full of get fall upon his lisheners as in above. His lecture was preface provised poem. After the addrawored with an exhibition of hidum. Fifty-one tests were give save three. Many of them were as to preclude the possibility touching their genuineness.

Saturday, Sept. 8th. In the gave a powerful address, in whithinker were combined.

In the afternoon and evening theid its annual Fair, which provided it is a full was crowded at times, generous. Too much credit or ladies for their untiring efforts in Sunday was again beautiful, large numbers to the Park to enday. The Reindeer was loaded the city of Burlington.

A. E. Tisdale gave the morn large audience. It was full of hat the auditorium in the after looked into a sea of faces, and ance to his inspirations.

In the evening a very pleasant the cottage of the President, Dr. of Mr. and Mrs. Lucius Webb—seventy-third birthday of Mrs. were many, and gems in their w There have been many visito J. C. Bundy, of Chicago; Warro of Whitefield, N. H.; Jacob Nicard, of Lowell, Mass., and many

Fitchburg, Mass.—The Fir of Fitchburg opened its course of G. A. R. Hall, Sept. 9th, Mrs. A

G. A. R. Hall, Sept. 6th, Mrs. A occupying the platform.
The next lecture will be on Fannie Allyn; on the 23d-30th, speak, followed 6ct. 7th and 1st, 6ct. 2ist and 2sth Bishop A. B. G. Kinball; Nov. 11th and 1sth, 25th, Dec. 2d, J. D. Stiles; Dec. A. Whitlock. Lectures on Sarnh A. Byrnes, close the year We also laws some speakers M. T. Shelhamer for Jan. 20th a ley, Feb. 3d and 10th; Edgar and 10th; J. Frank Baxter, May B. Hagan, May 10th and 26th.
Mrs.

irituallet Camp-Meetinge Onnet Eteme.

il, materializing medium, will be at Onlonger. Her address for the fall and win-Lexington Avenue, Brooklyn, N. Y. of Odd Fellows were at Onset Monday,

visitors were on the ground during the 's Band was the attraction in Bay View to was also a yacht race down the Bay. meeting was held at the Auditorium in a when his was held at the Auditorium in the weating was held at the Auditorium in the property of the termine. There the Temple, with the Middleboro' Band iso a bail in the Casino, with Lindail's endance. Both were well patronized, as several hotels and restaurants. Between in the evening a fire broke out in one of on Union street, and the building was enned. It was thought at one time that Mr. dsome house would have to go; also the ge" owned by Mr. B. F. Bourne, but, forwind was blowing, and through the strenof the citizens and fire-wardens the fire infined to one cottage, which was owned d by Mrs. Young of Stoneham, and is a cre being no insurance), together with all a wardrobe and seventy dollars in money. Dupy to learn, however, that Mrs. Young is tute, as she still owns a house in Stonels. This is a warning to those who illuminate es to stay by them. We learn that four his rented, and also has a monthly and on. The fire is said to have caught from ing candle while the occupants had gone This is a warning to those who illuminate es to stay by them. We learn that four her house stood—a lot that cost her forty ears ago—which shows something of the property at Onset at the present time.

**surer and Directors of Onset Bay Grove take this opportunity of thanking the cititors at Onset for their timely and efficient mishing the fire on Monday. Sept. 3d, also Industrial Union for furnishing ladders, s, etc., for such occasions.

E. Y. JOHNSON, Treasurer.

afternoon, Mrs. Helen Walton lectured on Present and Future Status of Woman."

and 23d, the Harvest Moon Festival will This Festival was first instituted by Dr. leaf seven years ago, in memory of the once inhabited this place; and it has been each year since at the full of the Harvest first year there was only a flag-raising at functional properties. The conditions of the month of the manual prelimination of the manual prelimination. The fifth

edge.
ernoon Dr. Storer's subject was "Spiritu-Liberator." Unloose the heavy burdens, ison doors, and let the oppressed go free! st burdens which mortals bear are those on them by their ancestors. It is not well ore of God until you have a better concepthe knowledge of man. The holy spirit is love, going out to bless mankind. Sosible to do justice to either of these leceshort space allotted here, but those who asure of listening to them were very much I edified.

asure of listening to them were very much ledified, vening there was an entertainment in the onsisting of speeches, tests, dramatizing, GUSTIE F. HOWE, eters Office, Onset, Sept. 9th, 1888.

iong the lost articles received at this office, unclaimed, is a gray shoulder cape, which an have by addressing me-by mail: G. F. (t. Mass., Box 230.

Queen City Park, Vt. Sept. 3d. Many felt in duty bound to return

aes to-day to attend the State election on

was made happy in the afternoon by the was made happy in the aftermoon by the he President, Dr. E. A. Smith, with a large from Lake Pleasant, and altogether the ises to be one full of interest and good the evening a concert was given by the Pavilion. Excellent music was discoursed number of interested listeners. exercises consisted of the usual confer-forencon, followed in the aftermoon by an acknowledged power by J. Clegg Wright, ening Joseph D. Stiles, the remarkable a-medium, held a successful scance in the

st-medium, held a successful scamee in the y was an interesting day at the Park. The index brought a large party of excursionantsburgh, N. V. The Park offers such nuractions that people avail themselves of tunity to visit the place and enjoy its offer-is occasion they crowded the Pavilion to s. Amanda M. Spence of New York, whose well received.

ernoon Mr. Stiles gave one of his descrip—so astonishing and bewildering to those with this phase of mediumship. He was A. E. Tisdale, the eloquent blind medium, so f great beauty and power. It was a many, and was highly enjoyed by all, a weather was cool on Thursday, the ather meetings was good. In the afternoonight gave an interesting and healthful ads a gentle breeze at thnes; again a veritage, leaving, it is thought, a clearer and

ning an "Old Folk's" Concert was given ree and well-pleased audience. The singand the costumes elegant. Charles W. leader, is a sort of universal genius who the good will of the public. there was a well-attended conference in . At 2 P. M. the Pavilion was nearly filled crested audience. Joseph D. Stiles gave which was full of good things. It seemed his listeners as indeed a baptism from lecture was prefaced with an exquisite linem. After the address the people were an exhibition of his powers as a test me-one tests were given, all being recognized Many of them were of such a character de the possibility of a reasonable doubt ir genuineness.

Sept. 8th. In the forenoon Mr. Wright rin address, in which the orator and the combined.

Thoo and evening the Ladies' Aid Society and Fair, which proved a great success. crowded at times, and the receipts were on much credit cannot be given to the fir untiring efforts in behalf of the cause. Is again beautiful, and such as to woo sto the Park to enjoy the exercises of the indeer was loaded twice with people from rilington.

is to the rand word where with people from rilington.

the gave the morning's address before a ze. It was full of helpful thought. Itorium in the afternoon J. Clegg Wright torium in the afternoon J. Clegg Wright sea of faces, and gave unfettered utterspirations. The president, Dr. E. A. Smith, in honor rs. Lucius Webb—the occasion being the birthday of Mrs. Webb. The speeches and gems in their way.

been many visitors from out the State: of Chicago; Warren G. Brown and wife, N. H.; Jacob Nichols; Mrs. S. A. Gowl, Mass., and many others.

A. E. S., Secretary.

;, Mass.-The First Spiritualist Society opened, its course of Sunday meetings in , Sept. 9th, Mrs. A. L. Pennell of Onset

, Sept. 9th, Mrs. A. L. Pennen C.

platform.
cture will be on Sept. 16th, by Mrs. C.
; on the 23d-3oth, Dr. H. P. Fairfield will
ed Oct. 7th and 14th by Prof. W. F. Peck;
28th Bishop A. Beals; Nov. 4th, Mrs. E.
Nov. 11th and 18th, C. M. Nickerson; Nov.
J. D. Stiles; Dec. 6th and 16th, Mrs. I.
lek. Loctures on Dec. 23d and 30th, by
nes, close the year 1888.
/c some speakers engaged for 1889: Miss
ner for Jan. 20th and 27th; Frank T. Ripind 10th; Edgar W. Emerson, March 3d
Frank Baxter, May 5th and 12th; Jennie
y 19th and 26th.
Mrs. E. S. Loring, Seo'y.

Spiritualistic Meetings in Boston.

Hanner of Light Circle-Room, No. 9 Resworth Sirest.—Beauce are belt overy Tuesday and Fiday after-tion at 8 o'clock promptly. Admission free, for further particulars, see notice on sixth page. L. B. Wilson, Undir-

College Hall, 34 Essex Street,—Sundays, at 1036 A.M., 2½ and 7½ v.M. Eben Cobb, Conductor. Mishawum Hall, City Square, Charlestown.— Medium? meeting overy Sunday at 7½ and 7½ v.M. Dr. Mark Smith, Chairman.

Engle Hall, 616 Washington Street.—Sundays at 2½ and 7½ P. M.; also Wednesdays at 3 P. M. Dr. E. H. Mathows, Conductor.

Endies' Aid Partors, 1031 Washington Street. Sundays at 234 and 734 P.M. F. W. Mathews, Conductor.

Engle Hall, 616 Washington Street.—Afternoon exercises were opened by Mr. Coombs, with remarks, together with tests and readings from articles taken from the audience, which were pronounced correct. Dr. Thomas spoke in his usual earnest manner, closing with spirit names and descriptions. Mrs. J. T. Lewis and Dr. McKenzie participated satisfactorily in giving tests and readings. Mr. Riddell spoke earnestly for the cause. Mrs. Wildes recited a poem. The chairman closed the meeting with psychometric readings, which were pronounced correct by those receiving them. In the evening Mrs. Abble N. Burnham again occupied the platform with one of her highly pleasing lectures, closing with tests.

Mrs. M. W. Leslie, who has just returned from Cassadaga Lake, spoke highly of that camp-meeting, and said that hundreds were brought in contact with Spiritualism and led to investigate its glorious truths.

Dr. Barker gave us some good thoughts under control. The chairman closed the evening's exercises with psychometric readings.

F. W. M. Engle Hall, 616 Washington Street.-After-

Ladies' Aid Parlors, 1031 Washington Street..—The platform, afternoon and evening, was interestingly occupied by David Brown, Dr. Thomas, Mrs. Townsend and Mrs. Abbie N. Burnham. F. W. M.

Spiritualist Meetings in New York and Brooklyn.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 234 and 74 P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

W. Jones, Conductor.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 2% and 1% p. M. Reliable speakers and test mediums always present in spirit phenomenal gifts. Prof. G. G. W. Van Horn, Conductor.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 a. M. and 7½ P. M. Admission free.

A General Conference will be held Monday evening of each week at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

Johnston Building, Flatbush Avenue, corner of Nevins Street.—Brooklyn Progressive Spiritual Confer-ence every Saturday evening, at 8 o'clock.

The First Society of Spiritualists.-The meetings opened to-day after the summer vacation. The Initial service was well attended, when the state of the

ings opened to-day after the summer vacation. The initial service was well attended, when the state of the weather is considered.

After singing—a duet by Miss Pleasants and Miss Pierce—Henry J. Newton, Esq., President of the Society, addressed the audience substantially as follows: "Friends: The summer has gone, with all its burden of events, into the eternity of the past. I hope those of you who have been absent from the eity, and those who have rested these two months and more at your homes in the city, are ready to commence in earnest with us in the work of the fall and winter campaign. Let work be the watchword! The fields are indeed ripe unto the harvest, but the laborers are few. There is something that every one can do: go to work and find out what you can do for the cause of Spiritualism and your fellow-man, and do It with all your might.

Do not delude yourself with the idea that because we have abolished hell and the devil our road to heaven is to be easy—that we have nothing to do but fold our hands. Those of us who have received this light have grave responsibilities resting upon us. The talent intrusted to us must not be folded in a mapkin and laid away, but must be used to the best possible advantage, so that in the final settlement and balancing of accounts we shall have more credit than debit on our balance sheet, and some substantial capital to commence life with in the spirit-world."

His remarks were well received, and a seeming determination was manifest to profit by them.

Mrs. Nellie J. T. Brigham spoke in the forenoon upon subjects selected by the audience, the leading theme being: "Coming Back." The speaker made the application of "all human souls to the honey bee, going forth from day to day.... and if there is a coming back of the body, should there be any difficulty of the coming back of the spirit?" "So in coming back if is learning the lessons of the day." The lecture was applicable to the occasion; it was one of Mrs. Brigham's learning the lessons of the fay." The lecture was expe

New York, Sept. 9th, 1888.

The Brooklyn Spiritual Conference, so Emp LY B. RUGGLES informs us, has become so successful under the management of Mr. Jones, and recently by Mr. W. C. Bowen, that Sunday meetings are now felt to be a necessity to meet the demands of the local Spiritualists. Therefore a meeting was held Thursday evening. Sept. 6th, and a society organized, to be known as the People's Spiritual Meetings of Brooklyn. Mr. Joseph La Fa Mee was elected Chairman, and Mr. W. J. Cushing Treasurer and Secretary. These meetings will open Sunday evening, Sept. 16th, at "Johnston Building," in a room adjoining the one occupied by the Conference Saturday evening, the speaker who opens the meeting to have the first half-hour, those following ten minutes each. Inspirational and test medlums always welcome. Seats free. A collection to defray expenses.

Mr. Charles R. Miller gave the opening address at the Conference on the evening of Sept. 8th. Messrs. Elisworth and Philbrook, Judge Coit and Mr. Elwell (who is a member of Dr. Talmage's Church), also interestingly participated in the remarks. ful under the management of Mr. Jones, and recently

Young People's Progressive Society, Chicago.

The above society has again taken the field of labor after three months of leisure. An earnest effort is to be made this season to accomplish all that has been expected in the past, and for that purpose the social committees, as well as those appointed in the new department of literature and music, will have their hands full. The socials are to be carried on every two weeks in Martine's South Side Hall, in which the religious meetings on Sunday evenings are also held, and the Literary Circle will hold its meetings in asmaller hall, to begin in October. Mrs. Ada Foye has opened the Sunday night meetings, and last evening addressed over two hundred people on the subject of "Fsychical Power and Demonstrations of its Phenomena," A much larger audlence is expected next Sunday evening, and during each succeeding one during the month. A moonlight ball was held by the society at Jackson Park Pavilion Ang. 31st, in which over two hundred couples participated. The opening reception of the Social Department occurred Thursday evening, Sept. 6th, nearly three hundred persons being present. The society is doing a good work for the cause, as well as interesting many of the young people in the higher and purer walks of life. The socials occur every two weeks, Thursday evenings, from Sept. 20th. Mrs. Ada Foye will continue with the society during the month every Sunday evening at 7:45.

Martine's Hall, Indiana Avenue and 22d street. committees, as well as those appointed in the new de-

Reception at Lake Pleasant. A correspondent writes us as follows: "A reception

complimentary to Mr. Harvey Lyman of Saratoga Springs, N. Y., was given him on the occasion of his recent visit to Lake Pleasant, on Sunday evening, Sept. 2d. The gathering was held under the trees on the grounds of his nephew, Mr. M. W. Lynan, whose guest he was. Dr. A. H. Richardson of Boston made the opening remarks.

After music by Mrs. Adams of Vermont, Mrs. Clara. A. Field of Boston spoke very feelingly of the old days, and the high esteem in which 'Father and Mother Lynan' are held by the old campers.

Then followed cheering words from Mr. George James, Mrs. Dillingham, Mr. Onthank, Dr. L. A. Plumb, and Dr. Dean Clarke of Boston; Mrs. M. A. Clayton of Auburn, N. Y., and Mrs. Clara Banks of Haydenville, who also ably assisted in the singing.

Mr. Lynan responded, and gave many pleasant reminiscences. He left the grounds Sept. 3d for a trip to Queen City Park." Springs, N. Y., was given him on the occasion of his

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