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Spiritual Phenomena.

Independent Slate-Writing, Etc. To the Editor of the Banner of Light:

The spiritual cause in Denver has received an additional impulse of late by the coming into our midst of that justly celebrated independent slate-writer, Dr. D. J. Stansbury, who is en route to his home in San Francisco. The good reports of the Doctor's mediumship at the Eastern camp-meetings had reached our people and prepared them for a rich treat.

On last Sunday evening, 2d inst., Warren Hall was crowded to the doors, and after the controls of Mrs. E. R. Nickless had answered questions, Dr. Stansbury briefly explained the nature of independent slate-writing, and proceeded to demonstrate it before the audience. Taking up a pair of large slates, he carefully cleaned and held them up before the audience, under a strong electric light; he then called a lady from the audience, who declared she was a perfect stranger to the Doctor. She took a seat upon the platform and held the slates in full view of the audience. Next a gentleman was called up and requested to examine a pair of slates; these he held in plain sight. A third pair was next cleansed and laid by the Doctor apon the shoulders of different ones in the au dience, who declared they heard the writing going on; these were finally given to Dr. Nickless, the President of the meeting, to hold. A fourth pair was then exhibited in like manner, and tied together and suspended from the chandelier. The Doctor next went under control and gave some test-messages to persons in the audience, after which he laid his hand on each pair of slates for a few minutes while mu-

sic was being rendered. The slates were then opened; some bits of slate-pencil and crayons had been placed between the slates in the beginning. The first pair held by the lady was found to contain a finely-executed colored crayon drawing of a female head and bust, the features of which were declared by the lady to be an excellent likeness of her spirit sister. Accompanying this likeness was a message from that sister, and signed "Hannah," which was the correct name. There was also a message from her son "Eddie," signed in his own handwriting, and corroborated by the mother and the writer of this article, who was personally acquainted with the boy.

The second pair of slates contained a message to the gentleman holding them, from his band, regarding his mediumship, also a fine likeness of his Indian control in all his war-paint and feathers, his name being correctly given.

The third pair of slates contained a long message from "Jeannette" to Dr. Nickless, who was personally acquainted with the spirit before her transition.

The fourth pair of slates was taken down from the chandelier, and was covered with a long message from spirit Ed. S. Wheeler to Dr. Hencke, who was present, and who was a personal friend of Mr. Wheeler; also messages from J. W. Edmonds, Wm. Denton, E. V. Wilson, John M. Spear and "Sun Flower."

This is considered the most remarkable public exhibition of independent slate-writing ever given in Denver. The audience was en-

thusiastic in its applause.
On Tuesday evening, 4th inst., a select circle of twenty-seven persons gathered at the rooms of Dr. Nickless, in Opera House Block, to enjoy a combination séance given by Dr. Stansbury and Mrs. Nickless. During the evening twentyfive messages were written, and twelve spiritfaces were drawn upon the slates by independent spirit-power. Every person present got something; several of the faces were marvels of beauty, and every one recognized as a relative or accepted as a guide. I was especially favored by receiving a very beautiful likeness of one of my controls.

Dr. Stansbury's methods are beyond, suspicion; the slates are held by the sitter and medium above the fable, and in full light. Mrs. Nickless gave many excellent tests while the writing was going on. We think this scance with the most wonderful ever recorded. Dr. Dr. Stansbury's methods are beyond, suspione of the most wonderful ever recorded. Dr.

we understand is something new to the Doctor's mediumship, and came to him in response to a request made to his guides while at Onset this summer. The guides have succeeded so well in this that they can guarantee the likeness of some friend to nearly every sitter. I write this in the interest of the phenomena, (rather than the medium,) which are the corner-stone of our philosophy.

W. S. Gray is a new medium lately developed here; he is holding well attended meetings. He lectures under control, and gives very interesting life-readings at the close of the lec-

Dr. F. O. Matthews is also drawing large audiences, and giving excellent tests at the close of each meeting.

Mrs. Edith E. R. Nickless of New York City is winning her way to the hearts of all our people. The discourses by her controls are profound and logical, while the tests given by 'Sun Flower" are always interesting and convincing. I hope to give you in my next a full report of our newly organized society. J. D. DAVIS,

Sec'y of the College of Spiritual Philosophy. Denver, Col., Sept. 8th, 1888.

Benefits Derived from Spiritualism. To the Editor of the Banner of Light:

Allow me to relate some fine tests of spirit power and guidance or control, which have recently been related to me within a few days, doing thus with the consent of the parties interested, with the understanding that I should not make use of the names of the individuals associated with the facts given. Without question the statements I subjoin are true to the letter, and come from some of the most reliable business men in Boston:

A party of seven gentlemen left Boston a short time since for a fishing excursion in the State of Maine. Some of the company were Spiritualists, also mediums; others did not take any interest in the subject, but looked upon it in a skeptical light. One of the company had a ring, which he valued at \$200 or more, and on examining it discovered that the diamond had fallen out of the setting. He had been on the boat, and also in the woods, and he considered it like "looking for a needle in a haymow" to endeavor to find it. He looked where he thought he might have lost it; but darkness came on and he was fain to desist. He waited until

and he was fain to desist. He waited until morning, and commenced early to look for it again, yet in vain.

Later the entire party resumed the search; and after a time one of the company, a medi-um, in a condition of semi-conscious trance. went to a spot and put his hand upon the val-uable jewel, to his own great surprise and that of the others, and especially to the delight of the owner of the ring. The person finding it did not know at first that an influence about him led him in the search, but after he had picked up the lost diamond he felt exhausted, and remained so for some minutes. He now considers that his organism was depleted to this extent by the control or influence put upon him for the purpose of finding the treasure.

Those witnessing his movements looked upon him as being ill, as he had such a peculiar and strange look about his eyes. The owner of the ring thinks the finding of the gem very wonderful, and does not question his friend's mediumship in assisting in the process.

The same parties gave me an account of an-

other singular occurrence which took place the year previous, during their annual fishing ex-

One of the company is a strict temperance man, and highly thought of by the entire community where he dwells; he is a Quaker in religious views. The food they had prepared had a superabundance of salt, which made the en-tire party very thirsty. The Quaker would not partake of anything but water to quench his thirst, and that he could not obtain in the

woods where they were.

He retired, as related to me, in a thirsty condition, and in his dream or sleep he saw fresh water, as if running from a spring, and declared that he would give a large sum of money for a drink of it. He arose from his bed, dressed himself tack a direct want dutta a distance himself, took a dipper, went quite a distance, and to his surprise found a spring of water, and and to his surprise found a spring of water, and quenched his thirst. The existence of the spring was not known by the oldest inhabitants thereabout, and still this gentleman was led to its discovery. The spring was situated between two decayed logs, and was partially covered with moss. The Quaker at the present time thinks—while not giving in his adhesion to Spiritualism in general—that some invisible intelligence caused him, in this instance, at least, to visit the spring.

A. S. HAYWARD.

Boston. Mass. Boston, Mass.

"Expectancy" Does Not Explain It.

Magnetiseur Phil W. Kramer mentions, in his book "Heilmagnetismus," a curious instance which took place with a girl in Munich in 1884. He had formerly magnetized her, and she usually passed into the magnetic sleep. She had a great pain in her foot, and now came with her mother to be relieved. She was magnetized, and placed in magnetic sleep on a sofa. The idea came to Kramer that he should make a magnetic-interdict line, as he never had spoken either to mother or daughter about such a thing. He consequently drew affine with his finger across the middle of the room, which the daughter could not have seen had she been awake, because her head was turned in such a way that it was impossible.

it was impossible. Kramer seated himself by a window. After kramer seated himself by a window. After awhile, when the girl came to her normal state, she expressed her gladness over being free from pain, and was preparing to take leave when Mr. Kramer said: "I should like to shake hands with you before you go, Miss Mary." She said: "Certainly, with much pleasure," and walked toward him, but when she came to the magnetic-interdict line she fell to the floor with a placeting scream.

one of the most wonderful ever recorded. Dr. Stansbury has rooms at Dr. Barrington's, 1026 California street, where I hear his time is fully occupied by skeptics and investigators, who report his private scances even more marvelous than the public exhibitions:

This phase of spirit-pictures upon the slates

A LARK'S FLIGHT.

Out in the country the bells were ringing,
Out in the fields was a child at play,
And up to heaven a lark went singing
Bilthe and free on that morn of May.
And the child looked up as she heard the singing,
Watching the lark as it soared away;
Oh! sweet lark, tell me, heav nward winging,
Shall I go also to heaven one day?"

Deep in the shade of a mighty city
Toiled a woman for daily bread,
Only the lark to see her and pity,
Singing all day in a cage o'erhead.
And there they dwelt in the gloom together,
Prisoned and pent in the narrow street,
But the bird still sang of the golden weather,
And the woman dreamt of her childhood sw

And the woman dreamt of her childhood sweet.

Still in her dreams the bells were ringing,
Still a child in the fields was she;
And she opened the cage as the lark was singing,
Kissed him gently and set him free.
And up and on as the bird went singing,
Down came a voice that seemed to say,
E'en as the lark that is heavenward winging:
"Thou shalt go also to heaven one day."
—Cassell's.Family Magazine.

Original Essan.

THE SPIRITUAL PHENOMENA OF THE BIBLE.

BY JAMES M. ROGERS.

I find such a multiplicity of opinions—such a wide divergence of expression among Spirituists regarding the Bible, as valuable or valueess, as an exponent of spiritual phenomenathat I have determined to present some of the most glowing links of what appears to me a vonderful chain of the Spiritualism of the ages.

Primitive man, unhampered by books, unfetered by creeds, living amid the splendors of an Oriental atmosphere, and surrounded by the eauty and magnificence of a spontaneous creation, was brought into more direct rapport with breathing, responsive nature than those of a later and more civilized age. To him, the rich diversity of floral adornment, the waves that rolled in music upon the sapphire shores, the deep and mysterious companionship of the night, appealed to his inner sense, and spoke to his soul of the ineffable sweetness of spirit-return, and the glories of immortality. For him the spicy winds that wafted fragrance from grove to grove bore messages from departed loved ones; the solemn environment of the calm eventide was peopled with beings from brighter worlds. Thus fed and illumined by the light and splendor of the universe, rare visions presented themselves as naturally and clearly as the outward pictures of a grosser age. These were the advantages swept away by dogmasbooks of man-made religions, and compelled acceptance of stated forms of worship.

corded order--present some of these remarkable manifestations: The forms that appeared to Abraham: "And he lifted up his eyes and looked, and, lo! three men stood by him." This statement is so plain and conclusive that it admits of no other explanation save that of the return of man-the term (men) used fixes the identity beyond controversy. The angels that appeared to Lot show that communication was kept up between the two worlds. The remarkable vision of Jacob is called a dream, but it was so vivid and superhuman in its character that it colored all his after-life. That symbolical ladder, with its procession of spirits, passing and repassing from heaven to earth, seems to me a beautiful embodiment of spiritual belief. In regard to King Saul: "The Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." This proves that both good and evil spirits have power to visit mortals. The woman of Endor was simply a medium. As many church-members who come to mediums do now, the king concealed his name yet the medium discovered him at once. "And Saul perceived that it was Samuel, and stooped with his face to the ground and bowed himself." That is, he did not see something, but the form of the great man that he knew and yielded reverence to. I have seen it often stated that "the Old Testament affords no proofs of immortality." But here the departed prophet is seen and recognized. "Facts are stubborn things." Again, what was the "still, small voice" heard by Elijah after retirement and fasting? If God spoke to him directly, why were retirement and fasting necessary? What was the outline of a man's hand that wrote

upon the festive walls of a barbaric king? Was it but a common dream that sent Joseph into exile? Does one not see that dream and vision are interconvertible terms? The magnificent spectacle of the Transfiguration was one of the grandest demonstrations of the fact of immortality mortal eyes ever dwelt upon therein nothing is vague, or doubtful. In the fervor of his enthusiasm Peter cries: "Let us build three tabernacles, one for thee, one for Moses, and one for Elias," ,Will any Christian dare assert that these mighty ones—"not dead but gone before," were there in person? Will any Spiritualist reject such overwhelming Bible testimony in behalf of spirit return?

Paul tells us of a radiance that shone distinctly in the blaze of a noontide sun-he speaks of the bodies celestial and the bodies terrestrial: "But the glory of the celestial is one, and the glory of the terrestrial is another." not all'this mighty mass of cumulative evidence worth the using? Shall not the spiritual sword. whose edge and temper have withstood the waste of many ages, be wielded by fitter hands than those of sectarian gladiators? Is it not better and wiser to use a potent weapon already found than to search for arms not ready to hand? Hartford, Conn.

The latest cure for rheumatism, according to a Georgia doctor, is to purchase a Mexican hairless dog and make the animal sleep so that the feet of the sufferer can touch the dog's body.

Niterary Pepartment.

AND THRESHOLDS. BARS

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

CHAPTER IV.

LYD.

The morning dawned. If Miss Parker had been a superstitious woman, or one to be deterred from a duty by trifles, she would have remained at home. First of all, it was Friday. Secondly, she accidentally knocked Doris's little hand mirror off the mantel, and broke it. Thirdly, the weather was anything but pleasant. Fourthly, she had a touch of neuralgia in her face. Notwithstanding all these, she started for Mrs. Carroll's.

'But your neuralgia, auntie?" said Doris, doubtfully, looking out into the mist.

"I dread the call more than I do the neuralgia. When that is off my mind, I can bear the other better.'

She put on her wraps, and Doris tied a veil carefully over the aching face, and she started

with many misgivings. She had frequently passed Mrs. Carroll's house. It was a neat, plain, brick building, and

as she walked slowly up the stone steps she wondered that she could have allowed herself to be there on such an errand. She sent in her card by the servant, and sat in the parlor wondering how she should introduce the subject: but she had not long to wait, for Mrs. Carroll entered directly. Mrs. Carroll was a fine-looking woman. Her

dark eyes were much like her son's-keen, bright and magnetic. She was self-possessed and easy in her manner, and Miss Parker felt it would be much easier to deal with her than with some she knew.

"I have heard my son speak of you so often that I feel you are quite an old acquaintance. she said, toying carelessly with Miss Parker's card, which she still held in her hand. " And Miss Doris, also. I hope you are all well."

'Thank you, quite well.' "Now for it," thought she, mentally shaking herself.

"I have called on a matter of some importinsane, or idiotic, but I will tell you all the

facts, and leave you to judge." "Then you must have changed very much recently. I remember my son holds you in high | Michael. estimation.

"Well, I am thankful for that. It may be a little help to me. First of all I want to ask you if you ever heard Dr. Carroll speak of Morris Stuart, Doris's brother?'

"Yes, quite often. He has spoken of him quite recently, in connection with a patient of his - Hugh Scott."

"Dr. Carroll told Doris that if we went to see Hugh he could tell us something about Morris. So of course we went. It was while we were there that I saw this young girl of whom I came to speak. Her name is Lydia Moore. 1 want to take her away from that place. I feel that she has the making of a noble woman in

"Very commendable, I am sure," said Mrs. Carroll quietly.

"I have been advised to apply to you for assistance.'

"Of course I shall be glad to help her if

can. Who sent you to me?" "That is just where I suppose you will think l'am mistaken. But I want to ask vou a question: Do you believe it possible for spirits to

communicate with those living on earth?" It was an important question. Perhaps on its answer depended the success of Miss Parker's plan.

"I cannot say positively that I do. My son Perhaps he has more than I. There is something very strange about it, and I am trying to learn what it is.'

"I am thankful enough!" exclaimed Miss Parker. Then she drew from her pocket the how they were obtained. Mrs. Carroll was deeply interested.

"I feel impressed there is a purpose in this," she said. "At any rate, it would be a simple act of kindness to the girl to assist her. Life may hold much that is good for her, if she can be put into the right path."

"You see, I left my home to go to live with my sister, Mrs. Mason," explained Miss Parker, 'and I shall probably stay there unless there should be some great change. If I had a home of my own I would take her into it; but such works as this would set my sister very much against her. The child would be of very little use at present, but she looks bright and teach-

Mrs. Carroll sat a few moments in deep thought.

"I am in favor of taking her into my own home," she said at last; "but I should like to consult with my son about it first. I will send you word in a day or two as to my decision." 'You have taken a great burden off my mind;

and if there's a reward for helping a motherless girl, I am sure you will get it." Miss Parker went home with her soul lightened. She felt sure there would be a decision

in Lyd's favor. "I am sure Mrs. Carroll must be a good

woman, if she is anything like her son," said

The answer came much sooner than was expected. Mrs. Carroll called to inform her that she would take Lyd for a time, and do the best she could for her. Fortunately Mrs. Mason was out, so her suspicions were not excited.

Doris walked into church next day carrying a happy soul within her. Morris was safe and well; Lyd was going to have a good home; and she had Aunt Amelia now!

Miss Parker was slowly walking up the aisle behind Mrs. Mason. She sometimes went to church, though she "lacked a proper interest." as Mrs. Mason said. "Church woman" was written all over Mrs. Mason's face, yet Mr. Brooks saw far more of a response in the contented, peaceful face of Miss Parker, and the contented, happy lines in Doris's face.

The next day they went to carry the letter to Hugh. They told Lyd of the plans for her. She was overcome with emotion.

"Now if dad will only let me go! He has allus said 1 shouldn't, but perhaps he'll change!"

It was a week before they could go to see Hugh again, and then they found "dad" had

The mortal had put on immortality. He had stepped from the threshold of his vile rumsaloon into the mansion he had prepared for himself beyond. He had left his old, carousing companions, to join the great company from whose midst might be extended helping hands to lead him out of the conditions which had made his earth-life so dark and useless. The gates of the celestial city had swung wide for him, as they will swing for us all.

Lyd was free to go where she pleased; and with a thankful soul she walked back with Miss Parker and Doris, and entered Mrs. Carroll's house, no longer friendless or homeless.

Mrs. Carroll came into the hall to meet Lydia, and leading her past the wondering servant, took her to the room henceforth to be her own. ance. I don't know but you will think I am Lydia had brushed her hair neatly, but her dress was shabby in the extreme.

"I wonder what Mrs. Carroll is going to do with that bundle of rags?" said Bridget to

"Same as she does for so many others, I s'pose. Feed 'em, an' clothe 'em, with the doctor to say niver a word agin it." Lydia remained quite closely in her room for

a week, and at the end of that time emerged a very different-looking girl. She was neatly dressed, and her bright face was lighted by hopeful smiles. 'I must teach her at home for a few months,

Sidney," said Mrs. Carroll to the doctor. "She is very sensitive, and would die of mortification if placed among a bevy of ordinary school girls." 'No doubt you are right; but are you sure

ou are able to undertake it?" "Yes, I think I shall have no trouble."

And she did not. Lyd received all suggestions as to her manners with perfect good naure, and never forgot a hint once given. She carefully watched Mrs. Carroll's way of speaking and doing little things. It was wonderful what transformation a month of teaching made in her.

She begged to begin at the beginning, and was earnest in her studies.

"I want to know it sure, all the way, as far as I go," she said.

Nobody could be more attentive or diligent. and so her progress was assured. Miss Parker and Doris were glad to hear this

report of Lydia. They frequently called at and I have investigated this subject a little. Mrs. Carroll's, and Doris became quite friendly with her. She was glad she could be of some help to her.

It was indeed necessary for Lydia to "begin at the beginning." She had never learned to write. Mrs. Carroll patiently presided over messages from Doris's mother, and explained the first copy-book, upon which Lydia labored with many misgivings. The "pot-hooks and trammels" had scarcely been mastered when one day Lydia was left alone to write. Mrs. Carroll, entering soon after, was surprised to find her in tears. They were the first she had seen her shed. She was surprised.

"Why, Lydia! what is the matter?" Lydia could scarcely speak for sobs, but finaly held out the copy-book to Mrs. Carroll. It. was scribbled up and down and across. Her nice work was ruined.

"Lydia! what have you been doing? You have spoiled it!"

"Indeed! indeed! Mrs. Carroll, I could n't help it! I was writing just as nice as could be, and all of a sudden my hand began to go; and it went, and it went, and I could n't stop it!"

Mrs. Carroll could not believe Lydia; it seemed sucli an unlikely story. 👊

"Don't tell me a falsehood, Lydia!" she said, ier dark eyes flashing warningly. "Ohlit's the sober truth! And I'am scared

because I felt so queer all the time. I was just shaking all over." his tradition in a comment "Sit down again, and let me see you write,"

said Mrs. Carroll. Lydia obeyed, instantly. She dipped her pen in the ink, and began on a fresh page. She wrote half a line, when her hand began to tremble strangely, and again the fair page was scrib-

bled with all sorts of marks. "Lydial" said Mrs. Carroll, "I never saw anything like it! I think you are playing tricks on me. I am sorry. I would n't have believed it of you!" and Mrs. Carroll's face expressed a genuine sorrow. "I shall have to attend to this. You may remain in your room to-day." Mrs. Carroll left her alone. Lydia throw her-

self on the bed in a passion of tears. son! And she so kind and good! And I can't

help it-I truly can't!" It was hard work for Lydia to apply herself to her studies that day, but she was faithful to the very last letter. Mrs. Carroll would have no fault to find with those lessons. Lydia saw

nothing of Mrs. Carroll that day. She waited impatiently for the next morning, hoping all would be right. When Mrs. Carroll went into Lydia's room she could but pity her, she looked so miserable

and unhappy. The lessons were correctly done, and she praised them. The writing always came last. Lydia dreaded to touch the pen, but, at Mrs. Carroll's command, obediently took it up. One, two, three lines were written without interruption, and Lydia began to breathe more freely, when, to her dismay, away went her hand again, scratching up and down the white page.

"Lydia! I am surprised at you! I didn't think you capable of such work! If you do not behave properly, I shall send you away! I will not tolerate such behavior! You are old enough to do better. Remain in your room again today!" and Mrs. Carroll turned coldly away from her without appearing to notice Lydia's

hand stretched imploringly toward her. This was more than Lydia could bear. dropped on the floor with a low moan. Her grief was too deep for tears. It seemed as if the end of all things had come to her, and the climax was one of despair.

Night came at last. Rain was falling with a perseverance that even Dr. Carroll felt, as he drew near the fire in the parlor, made necessary by the chill and dampness. He hoped to get a few hours' rest, for he was unusually tired. "Where is Lydia, mother? I have n't seen

her for a couple of days." Mrs. Carroll hesitated. She disliked to add to her son's perplexities, he had so many of them. She concluded to tell him of Lydia's conduct. He listened in surprise.

"Mother, I have a strange feeling about this. I should like to see Lyd write, myself. Not that I wish to interfere with anything you think proper to do, but I want to satisfy my-

"Very well. Go into the library, and I will call her down.'

Lydia's weak and trembling fingers could scarcely open the door. It was a forlorn and drooping figure that stood before them.

'Why, Lydia! Are you sick?" Dr. Carroll rose instantly, and took her hand. It was cold. 'I don't know. I feel bad here," and she laid the other hand over her heart. "I feel as if I were choking all the time."

He placed a chair for her, and she sank into it wearily. He went into his office, and returned with something in a glass which he offered her to drink. She took it without remonstrance. He glanced at his mother appre

"There is a serious mental disturbance with Lydia, mother. Perhaps I had better not disturb her in the matter to-night."

Lydia heard his words, and turned feebly to "What was it you wanted of me?"

"You had better speak about it, and have it over with, Sidney," said Mrs. Carroll in a low

Dr. Carroll sat down by Lydia, and took her hand. He spoke kindly. " Mother tells me there is trouble about your

writing. I want to inquire about it. Will you get your copy-book and let me see it?" Lydia arose without a word, and brought the

book. It was sadly defaced. 'Lydia," he said, "it is hard for me to believe that you would tell mother a falsehood, or trouble her unnecessarily. Please sit up to

the table and write for me a little: will you? He placed her chair, and she drew the book toward her. She turned to the first fresh page and began to write. She wrote four lines with care, when her hand suddenly dashed into the middle of the page. Dr. Carroll looked at Lydia. Tears were streaming down her pale

"I can't stop it! oh, I can't!" and her hand flew on.

He reached for a sheet of paper and a lead pencil. "Here, take these," he said quietly.

She obeyed. Her hand trembled violently. He laid his hand lightly on her wrist.

"Do n't be frightened, Lydia. Let your pencil go just where it wants to."

A moment more, and a strange calmness came over her. Her pencil moved slowly. Perfectly

formed letters were shaped on the paper. Was it possible? Was she really writing? Mrs. Carroll looked on in amazement. Lydia had written a name. Dr. Carroll grew pale as he read it. It was "Philip Marshall Cameron." 'Great heaven! That's the name of one of

the boys in college."

"I do n't remember that you ever spoke of him," said Mrs. Carroll, looking at the name doubtfully.

Dr. Carroll paused a moment. He picked up a little piece of paper, and wrote upon it, "Philip died three years ago." He folded it, and passed it over to his mother. While he was writing it Lvdia wrote-

"L'am not dead. P. M. C." Mother and son gazed at each other in silence. Lydia apparently took no notice of

them. Once more she took up the pencil. She "I will come again when Lydia is able to bear it. P. M. C." Then the pencil rolled from her

Dr. Carroll motioned for his mother to follow

him into the next room.

"Are you sure Lydia had not learned beyond

that page in the copy-book?" "She has learned nothing by my teaching,"

replied Mrs. Carroll. "Even if she had, she knew nothing of Philip Cameron," said Dr. Carroll. "Mother, I believe Lydia is a writing medium, and really could not help doing as she did. I know there are those who can write communications, and if one can do it, why not Lydia? We must watch this, mother. I am sure something will

come of it." They returned to the table. Lydia sat there with an expression of hopelessness on her face pitiful to see.

could n't help it, and that you illd not tell a falueitood.'

Lydia burst into tears. "Ohi I'm so thankfull I felt dreadfully It seemed as if my heart would break! I knew

I could n't help it, but old what is it?" Dr. Carroll looked at his mother doubtfully,

and shook his head. "It is not best to explain to you to-night about it. When the proper time comes we will "Oh, dear! dear!" she sobbed, "she thinks I do so. Be patient, and do n't get frightened. am telling her a lie, and fooling with my les- It is nothing that will harm you. Meanwhile, go on with your lessons as best you can. Mother will choose an hour for you in which you shall scribble all you like. Let your pencil write as it will, and be sure and save every scrap of paper, no matter whether it looks like anything or not. I shall be particular to see it.'

Lydia cried with joy. "I am so glad it is all right! Indeed, Mrs. Carroll, I never will tell you a falsehood, and I never will trouble you if I can help it." "I shall trust you after this, Lydia. I did n't

want to doubt you before, but it all seemed so strange I could not help it," and she kissed Lydia as she said "good night." [To be continued in next issue.]

The Voice of the Sioux.

A reporter from the Omaha, Neb., Daily Bee spent three days at Rosebud Indian Agency Dakota, recently, for the purpose of ascertain ing the views of the Indians there in regard to the new treaty which the United States Com mission is trying to induce the Sioux to sign.

Rosebud Agency is in the southeastern por tion of the great Sioux reservation, which occupies the southwestern quarter of the territory of Dakota. There are five agencies on the reservation, as follows: Pine Ridge (or Red Cloud), Rosebud (or Spotted Tail), Standing Rock, Cheyenne River, and Crow Creek and Lower Brule, formerly two, but now consolidated.

The Sioux nation comprises six tribes, aggregating a nopulation of about thirty thousand

The Sioux nation comprises six tribes, aggregating a population of about thirty thousand. Rosebud is the home of the Brule tribe, numbering seven thousand four hundred; Pine Ridge is the home of the Ogalala tribe, which has about the same population. Since the death of Spotted Tail, Swift Bear is the principal chief of the Brules. He is about seventy-five years of age, and a man of great character and influence. Dr. T. A. Bland, of Washington, D. C., who had a council with him in 1884, speaks of him in high terms.

The Bee reporter says: "As a class these Indians are rapidly advancing in civilization. The following letter was dictated by Swift Bear, the most influential chief of this reservation:

'ROBEBUD, DAKOTA.

'To the People of the United States: I am in favor of the order of the Indian office issued last year forbidding the use of the Indian language in all the schools, whether government or missionary schools. We Indians are all of us face to face with the white men, and we want our children to be teached English like white people. We hope the Great Father will enforce that order, and not mind the missionaries' talk. Those missionaries are sowing ruin among our children. We don't want them teaching our children Indian. Those missionaries did not obey the order. They still keep teaching in Indian. Switt Bear, Chief.'" 'ROSEBUD, DAKOTA

The reporter then interviewed Swift Bear on the treaty. "Tell him," said the reporter, that "The Bee wants the white people to know what the Indians think of the commission, and ask him if they are going to sign the treaty?"
Then Swift Bear broke loose, and, emphasizing every word with a gesture, he said:

every word with a gesture, he said:

"Before this, when the commissioners came out, they brought with them papers, and these papers always lied. Before this they came out and asked us to sign these papers, but we always found that these papers led. We did not know they lied; we believed them, and we touched the pen, but they deceived us. They never fulfilled the promises they put on paper, and we can't believe them any more. Heretofore they came to us with papers. We could not study the white man. We did not know any better, and we signed them, but we found they were frauds. So now we have made up our minds that we would not sign any more treaties, that we will not give up any of our lands. I have seen the Great Father many times. I have seen him for my people. In 1868 he promised the Sloux to fulfill all his promises, but I have found out by studying that there is a great deal of money due to the Sloux that has not yet been paid to them, and I don't believe in any more promises. The treaty of 1868 promised to give the Indian children schooling for twenty years, but it never gave it to them until nine years ago, so now the Great Father owes us for eleven years' schooling. They promised that every thirty children should have a teacher on their own reservation, but, instead of giving it, they took the children away and gave them their education somewhere else. This treaty of 1808 became a law, but the white man's government has forgotten all that and do not keep the This treaty of 1888 became a law, but the white man's government has forgotten all that and do not keep the law they made themselves, but they want to make a new law. I and my people will never sign it. I have spoken; it is all I have to say."

Chief Quick Bear was then interviewed. In

Chief Quick Bear was then interviewed. In reply to the questions, he said:

"There are a good many people on this reservation, and the treaty of 1868 gave.each head of a family 320 acres. I thought they meant us to keep it, but now they want to take it away. We shall not make any more treaties with the white people to give away our land, because we've got a very small reservation now for our own use. The other times we did not know anything—we used to sign our land away for nothing—but now I know soil (land) is very high among the white people. We send all our children to the white men's schools, because then they can make our bargains with the white people for us. Since they have been to school and have come back they say it is wrong, and we depend on them. Now our children go to school and we are keeping the land for them and their children and the children that come after them. I am an old man, and I have got 320 acres of land, but all my grandchildren must have 320 acres, too, the same as I do. If we give our land away they can't get it, and we won't sign any treaty because it would hurt them. We have given a good many lands to the government, and they have promised us lots of things, but they have not yet fulfilled them. That's why we want to see the Great Father, because when he made the Black Hills treaty with us it has not come to be law yet. There is one other thing I will say, and I want you to print it. Capt. Pratt has tried to educate Indian children, and now he comes and tries to take the land from our poor boys. We don't understand him. We would rather have some one we knew, some one who has lived with us, and whom we could trust, because we like the Great Father. He is our main friend, and I think is for the Indians. He told us so, and so I know he did not want us to sign them [papers] unless we knew what we were doing. A railroad [the interpreter said it was the Chicago, Milwaukee and St. Paul] once made a treaty with us for a strip one hundred feet wide, to the Black Hills, and they surveyed it reply to the questions, he said:

"What does he think of the Indian schools?" asked the reporter.

asked the reporter.

"I believe in the schools; they will do the Indians good. I have three girls and two boys now in school at Genoa. I am in favor of educating them, because I do n't want my children to get lost."

"I know the government wants' to buy our land at fifty cents an acre, [he said in answer to another inquiry,] and I know they will sell it for \$1.25. I know the same land is worth \$4 or \$5 an acre, and I know that many other people are holding as much land as we do, and are not using it as much as we do."

From that time he (the reporter) saked the

From that time he (the reporter,) asked the opinion of every one he could meet on the treaty question when an interpreter was near, and one and all answered with the same vigorous "Heh" (no). He tried to find out whether or not they would fight before they would sign, but on this question they all kept an ominous silence, and

rould not say they would or would not. He interviewed a number of "squaw-men," white men who have Indian wives—and they all expressed the opinion that the treaty was unjust, and that the Indians knew that, and

unjust, and that the Indians knew that, and would not sign it.

Rev. S. A. Riggs, who has spent forty-five years among the Sioux, denounces the treaty in unmeasured terms, stating that "there is so little real good land in the reservation that the Indians should keep it all, especially if they are ever to become self-supporting."

Dr. Bland exposed this scheme to wrong the Sioux as to their lands in 1882, in The Council Fire, and he has kept the Indians fully posted regarding the nature and progress of the project. The Banner of Light has supported him in this good work. Now the entire press of the country is with him.

"Lydia," said Dr. Carroll gravely, "this is ner's Log Cabin Sarsaparilla. Sold by all drug-very strange, but we have decided that you gists. 120 doses \$1.

Written for the Banner of Light. WE REAP IN GLADNESS WHAT WE SOW IN TEARS."

BY BELLE BUSH. Youth is fleeting, youth is fleeting, To the shade-land of the past, And its hours, though bright or dreary, Travel on, and travel fast;

l'lowers which wake in early spring-time, Birds that sing on leafy spray, Linger through the joyous season, But in Autumn pass away. To the "sunny climes" the warblers Hasten from the winter's cold,

And the rose-seed finds a shelter Underneath the genial mould; But they come again with gladness When the May-morn lights the hills, And the same gay smiles and voices Linger by the dimpling rills. These may have a second spring-time,

And forget that storms have been Oft returning like the sunlight Floating o'er the copse-wood green: But the tones within our being,
And the spirit-flowers that die, Perish from the earth forever, As the fleece-clouds leave the sky.

And the joys of youth, departing, To the heart return no more; All their withered leaves lie scattered On a far receding shore Memory may keep their odor, Wafted from the Lethean wave, Yet 't is but an empty sweetness Of a flower that's in the grave.

Why, oh! why, when earth grows dreary. And we pine through gloomy hours, Cannot we, like birds and blossoms Seek the far-off sunny bowers? Why must we bear on our spirits Shadows dark of many fears, Staining all life's fairest roses With the briny dew of tears?

Why must we from friends be parted, Why repeat the sad farewell And forever hear the music Of the mournful funeral knell? Why but that the soul which struggles May grow wisely strong with years? We may never reap in gladness If we fear to sow in tears. Belvidere Seminary, N. J., 1888

Banner Correspondence.

Georgia

DOUGLASVILLE .- L. Ellen Smith contributes the following: "Thoughts about Thought": "What is thought? Bright, volatile, no one can enchain it. Our bodies are but the weights that keep us fixed in a certain locality; but thought files, is winged, never wore a chain. The invisible, the real power, it speaks through the eyes; the most beautiful and expressive are but its bond-slaves. Place the body in squalid poverty—that mysterious inmate, thought, can find a window through which to pass to beautiful heights beyond, ever beyond. Gold cannot buy the power of thinking one great thought. A moment of time, and it has sped to far-away spheres.

Fear not, worship not words. Terrible as beautiful is the power of unseen, unheard thought; when wrong triumphing for a time, robs a man of his money, per haps sends him to prison, to the scaffold, to death the immortal man lives on in his own sphere and form. Those two, the wronged and the wronger, must see each other once more in a clearer light, face to face. No mortal can measure the power of spirit then Place the body in a palace where only things of beauty meet the eye-its invisible owner may seek out an opening by which to descend to some subterraneous abode and live there.

Thought is a giant. When we first looked it was but a weak infant. Like St. Christopher in the legend of old who undertook to carry the unknown child across the roaring stream, and felt the infant growing a greater and greater weight, until in mid-stream he discovered it was a Christ he was carrying, who represented the whole world, and the doughty saint staggering, nearly fell into the stream, so, too, we of the nineteenth century have looked upon thought as a harmless, bright evanescence, as when a Browning set it to music in wor a great physical power in the brain of an Edison. We too, are beginning to feel the glant strength of this seeming infant. Laboring men are thinking their thoughts. Their united thought is a growing power. Mental scientists are proving that Thought, Mind, is a conqueror. As Franklin drew electricity from the clouds, many would now draw this mysterious power from above to bless the world. We are only midway. The half we do not know. As the rain descends from heaven upon the earth beneath, and the earth is re freshed by the gentle shower-so, too, gentle, nourishishing thoughts of beneficence and beauty come from above to thirsty souls beneath. Each drop carries with it a blessing. In its new storehouse lie many forces. These forces act upon it, act with it. Does the shower number many drops? Do many showers number millions of drops? These gentle, descending thoughts of God to weary and thirsty travelers in our earth-vale, these, too, number millions, yet not one is lost. Is one drop out of the numberless showers that have fructified this earth-home of ours lost? Where is the dwelling place of any one of these many drops? We know not. But we do know that not one shall fail to reach its true place, its true sphere of activity. It shall fructify, beautify, create, inspire. Out of it shall proceed life and love and light. Let such thoughts, then rest in peace and quietness where they seemingly chance to fall. Let no worry haunt them or hurry them to the surface. In the propitious time to comif not now, they shall bring forth good fruit for the helping of many. A flower may spring up and show what was there. The raindrop is no more a raindrop; it is more: it has transmuted choice grains beneath the soil into fruitage and flower. A good thought sometimes obscurely lies beneath the soil unnoticed, but it shall speak-shall speak for all to hear; all shall taste of its goodness and purity. Its fragrance, its perfume, are lasting. What is subtle is most last ing, cannot be lost or forever burled. Let the good thoughts spring up, There is always room for them. For their voice an angel could wait and listen. There is much rubbish all about the choice, indwelling grains beneath the soil. Never mind; time, my friend, naught but time, can bring them forth again in all their bright colors or true forms. The thought pierces through many hindrances of every sort, but silently, surely, it works through and through from beneath, claiming in its divine right recognition."

Vermont.

BARNET.-James Esdon writes: "I have taken THE BANNER for over twenty-two years, and find it more interesting than ever. It improves with age; it is progressive, and gives us the advanced thought of the times in spiritual things. Everything in nature has its rise, progress and decay. Thus it is in all material things, and in all spiritual; everything worth preserving in the old will be taken up and absorbed in the new. Everything found in Orthodoxy worth preserving will be absorbed by Spiritualism, and we have reaon to believe that with regard to our present theories of Spiritualism we are but on the threshold of the gates ajar, in comparison with what will be our position in the future. New truths will be revealed and received by those who are prepared to receive them.'

NORTHFIELD.-D. T. Averill writes: "It was my privilege, recently, to have a sitting with Mrs. N. J. Willis of Cambridge. Among others who spoke to me through the entranced organism of Mrs. Willis was a nophew, who, for short, was called 'Jeff.' He went from Vermont to a Western State, where he married an energetic wife, by whom he was blessed with several children; but while they were in early childhood he was called to

seen majority in spirit-life, leaving his loving wife with ing liero next summer. The grounds upon which the much care and responsibility resting upon her. In his meetings were held consist of a large, finely wooded talk with me, through Mrs. Willis, Jeff expressed a pine grove, overlooking a beautiful lake somewhat wish that I would aid in bringing a belief to his wife larger than Lake Pleasant. The views therefrom of that he was not dead. In response to this request I mountain and forest scenery are beautiful and grand. wrote his wife, and said to her among other things:

most momentous truth underlying these teachings, and the phenomena that come in the line of proof. I recently had a sitting with a medium I have known twenty years. Among others who spoke to me through the medium's deeply entranced organism, was your dear husband's mother, Fanny. I asked her about Jeff, and she said he was present and would speak for himself, which he soon did. He said he had been in a state of rebellion against the fate that took him from his family, and frustrated all his plans; but had, at last, found a more restful and a happler condishould not think of him as dead. He urged me to help you to a belief that he could come to you and talk with you, if you could afford or seek the right conditions; that is, go to some medium he could control. For your own sake and the happiness of him you esteemed so highly, I ask you to look into these

Missouri.

KANSAS CITY .- "Atlanta" writes inspirationally as follows on "The Soul's Immortality": "Speak only words that will uplift mankind. Study in all you do, in word, thought and deed, to promote the progress of human happiness. Create for your image a model of truth, purity and charity-truth the great outlet for the soul. The inner temple of the God-man, composed of these great attributes, becomes as the God himself. Consider within yourself how great the power bestowed upon man, a living, breathing entity, born for immortality, an eternal progression-the breath of eternal ages strengthening and promoting growth. Consider the inner growth of man, fragrant with divine love, created for a purpose, sustained and made perfect by divine laws, laws immutable, governed by the all-wise Creator, or spirit-power. Call to mind the existing spirit or creative power forcing its way throughout all nature, into all nature and outside all nature, combining the great elements of the life-princlple. This life-principle passing on through the progression of ages, reaches its height in man-the elements of the God-man being attuned to the highest principle of nature called love.

Reflecting down into the heart of man, like sunshine upon a clear, bubbling brook, comes to man this great and glorious truth of man's immortality, a sure immortality. The spirit of this immortal love, finding its way into the human heart, starts into life a throbbing, pulsing activity, for the divine will, creating aspirations higher, deeper and more beautiful than the unceasing murmurings of a restless sea. Holding man as the innate perfection of God's unlimited power, created for eternity, knowing there is no death for the soul, only the casting aside of the old soiled garment for the fresher; putting off the mortal for the immortal, going away from the life of shadows and living the higher and real life, with eternal pro gression written on the soul: This alone should stimulate man to unfold his better nature.

If, however, in the process of this progression, the soul with its innumerable capabilities becomes through man's errors thrown back into a dark or lower condition, then the consciousness or inner life of man must be aroused only by the great law of retribution. The immutable will of God must be obeyed, and thus the evolution of man's progress must necessarily extend into the world of spirit, and there, throughout the endless ages of eternity, gather strength and love eternal from its fountain-head—God."

Illinois.

CHICAGO .- A correspondent writes: "W. J. Colville is still meeting with great success in Chicago, as he is drawing large and enthusiastic audiences every time he speaks, which is very frequently. As he has only one more Sunday in Chicago, Sept. 30th, all who desire to listen to his inspired utterances should avail themselves of the opportunity afforded by the open doors and large seatingicapacity of Martine's Hall, 55 South Ada street. Services commence precisely at 10:45 A. M. and 7:45 P. M. Voluntary collection.

On Sunday, Sept. 16th, in spite of heavy rain, accompanied by thunder, the hall was nearly full in the discourse were: 'Natural Lawin the Spiritual World,' and 'Palestine.'

On Sunday, the 23d, the themes treated were, in the morning, answers to many inquiries from earnest friends; in the evening 'The Direct Bearing of Earthly Life on our Condition in the Spirit-World,' Mr. J. C. Davis presided at the organ.'

PEORIA.-A correspondent writes: "Prof. James M. Allen is filling another engagement with the Spiritualist Society of Peoria-his fourth month here since March; returning from Chicago in time to take part in the formal dedication of the beautiful hall which has been leased for a term of five years. The dedication services included a 'spiritual tea.' with music and recitations, on Saturday evening, Sept. 1st, and on Sunday . M., addresses through the mediumship of Mr. and Mrs. Allen and Mrs. Wilson, of Monmouth, Ill., closing in the evening with an address and public séance. Mrs. Allen will return to Peoria Oct. 1st, her present engagement being in St. Louis, Mo. Address 225 Moss Avenue, Peorla, Ill."

Massachusetts.

LYNN .- "Ad Astra" writes that he has of late ex perlenced what to him is the development of a strange form of mediumship; but from what he says regarding it we judge it to be the same as that which most im pressional and trance mediums have experienced. Of what he has learned he says: "It seems that in the other world there is a common universal language that every one going there falls into at once, in an in voluntary way, and while I cannot recall the language at all in my normal state, the ideas are distinctly remembered."

During our correspondent's quiet and passives states he becomes en rapport with the spirit-world, and holds communion with such of his friends in that world as he may wish to meet. He says that on one of these occa sions he visited the planet Venus, whose people and their surroundings he describes thus:

"I did not clearly see the planet itself, but only the spirits, who are near their own earth. I found two races of people occupying different sides of their globe On this side they were giants, actually ten feet high; they seemed savage and inhospitable. I did not enjoy their society for a moment, but hurried on to the other side, where the people are about the size of those of this earth. They were very kind and entertaining and seemed to be of a good disposition, and a civilization very peculiar, but exactly adapted to their condi-

If any have had a like experience I should like to know how it compares with mine."

New York.

NEW YORK CITY.-Mrs. T. K. Wood writes that she has investigated spirit communion as encountered in the presence of mediums in many cities in America, and has met with much satisfaction in so doing: "My best test I received from Mrs. Scott, of 21 West 13th street, this city. I have no interest in Mrs. Scott whatever, but I have in the thousands seeking spiritual truth, who could not be otherwise than satisfied by a visit to this worthy lady and true medium."

New Hampshire.

EAST ALSTEAD.—J. F. Whitney writes: "Sunday, Sept. 16th, Mr. A. E. Tisdale addressed a large audience at Pine Cliff, Lake Warren, morning and afternoon. It was the second meeting held here to listen to the spirit intelligences through Messrs. Kenyon and Tisdale. Mr. Tisdale's lecture was, as are all his addresses, full of deep solld spiritual truth, and was appreciated and enjoyed by the large and intellicent audience present. The deep interest manifested in lay aside the vestments of mortality and join the un. I these meetings will result in a permanent Sunday meet-

The grove offers every convenience and adaptation for 'You are not, I suppose, an entire stranger to the a summer camp, and from conditions created by teachings of Modern Spiritualism, so called. Neither these meetings here, and the great interest manifested are you ignorant of the fact that I believe there is a by those blessed with the knowledge of the Spiritual

California.

BAN FRANCISCO.—Mrs. J. M. Kellogg writes: "In earching the records I have gleaned a few points which I consider as valuable in regard to the matter of woman suffrage, and of special pertinence to the women of New York State. The first enfranchised woman was Lady Deborah Moody of Gravesend, whose name headed the list of voters there, in the Provincial tion. He spoke warmly in your praise, and said he period of our country. The Constitution, on its adoptet to rejoice that you had been able to carry your tion, secured freedom for men and women alike, and heavy load so bravely, and get along so well. What there is now no law preventing a woman from voting seemed to trouble him most was his inability to make who can take the oath of a challenged person. The you realize his presence with you. He wants you sole statutory provisions which could be thought to warrant punishing her or the inspectors of election is that which imposes a penalty for 'knowingly voting without being qualified according to the laws.' But the laws do not prescribe sex as a qualification. The oath applies to 'American citizens,' and if women are not American citizens who and what are they? Are we to be recognized only as culprits and a tax-paying something?

I carnestly adjure my sisters of New York State to exercise their right to vote at the coming election. By doing so they will gain a foothold for the further advancement of this reform. The right of women to vote on the same terms with their brothers has existed for long period. Its exercise therefore is legal.

'Governments derive their just powers from the con sent of the governed.' The ballot is the method of consent. Woman has not consented! Take the necessary oath, and assertiyour legal rights, and the officials are bound to respect those rights in the election of President as well as in your lower courts where they exact your oath before magistrates.

When woman is emancipated, then the purpose of our Constitution will be fulfilled."

The Reviewer.

THE BHAGAVAD GITA; or, Lord's Lay. With Commentary and Notes, as well as References to the Christian Scriptures. Translated from the Sanskrit for the Benefit of Those in Search of Spiritual Light. By Mohini M. Chatterji, M. A. 8vo, cloth, pp. 283. Boston: Ticknor & Co.

A new translation of the sacred scripture of the Hindus, consisting of eighteen discourses given in the form of dialogues between Krishna and Arjuna, the former being the incarnate God of the Hindus, from whom was derived the Christ of Christianity, or the ldea of a divine incarnation by which Jesus became the Christ of the Christian Dispensation. Krishna was the son of Brahm, and was the prototype of Christ in these particulars claimed for both: He was miraculously begotten; his mother was a virgin; he performed many miracles; he had a band of disciples, taught excellent morals, and was put to death by his enemies. There is a diversity of opinion as to the date of his advent into the world. Jacolliot and others estimate that it took place three thousand years prior to that of Christ, while in Cashmere it is believed to have been not less than five thousand years ago. Numerous statues to his honor were placed in the ancient temples, and figures of him, carved in the rocks, believed to have been done four thousand years ago. Arjuna was the beloved of Krishna as John was of Christ.

Brahmanical Orthodoxy rests on three classes of interpretation of the Bhagavad Gita, those of Sankaracharva. Ramanutacharva and Madhyacharva, their most important differences being in regard to the relation between the Spirit of God and the real nature of the spirit of man. The present translator considers the first above mentioned to have been the greatest as he was the earliest of the interpreters, and follows him, whom he terms "the spiritual chief of modern India, the revered Sankaracharya, in text, comments and notes; believing, however, that though the paths differ they all lead to the same goal.

The moral precepts contained in this volume are not excelled by those in the Bible. In the Bhagavad (Ittà, consisting of 770 verses, the principal topic is the being of God; while scarcely the same amount of exposition is given to it in the whole Bible. The translator exmorning and crowded in the evening. The topics of discourse were: 'Natural Lawin the Spiritual World,' Hebrew and the Brâhamic races, and to the fact that the teachings of Jesus Christ were addressed to the common people." "This one consideration," he adds, "carries the conviction to unprejudiced minds that although Truth is eternally the same, yet, as the nature of man undergoes change, new embodiments of Truth are required in order to reconcile men to the

> The identity of Truth by whatever name whenever and in whatever guise it may be presented, being the same, is alluded to in the preface, wherein it is said, " A dutiful study of the blessed Bhagayad Gita in connection with the Holy Bible will, it is believed, show that the word of God does not change with the change of time. Frequent reference is made to the Christian Scriptures to substantiate the truth of this statement. and in Chapter IV. it is held that the acceptance of one revelator furnishes no reason why others should be

> As to priority in the two revelations—the Hindu and the Christian-there can be no question, since that of the Hindus was made three thousand or more years be fore that of the Christians. This, remarks M. M. Chatterji, should, however, be no cause for antagonism between the adherents of the two systems, rather a cause for congratulation, since the "word" claimed to have been given by God to both establishes the verity of each; for, as he says, if it be found that the Scriptures of the Brahmans and the Scriptures of the Jews and Christians, widely separated as they are by age and nationality, are but different names for one and the same truth, who can say that the Scriptures contradict one another? "A careful and reverent collation of the two sets of Scriptures will show forth the conscious and intelligent design of revelation. . . . The Brahmanical sages have taught with great emphasis that the easiest road to perfect purity is love of God and love of his creatures. Does Christianity teach anything else?'

Kindness to Dumb Animals.

The following sketch from an esteemed correspondent in New Zealand is one of the thousands of evidences, that each day furnishes, of the noble qualities discoverable in those we so flippantly call the "brute creation." It also affords a striking lesson, which we should impress upon the young, of our duty toward those generous, loving and faithful creatures that so often strive to do good to the race that equally often returns their love and fidelity by blows and ill-usage. In the following anecdote we scarcely know whether to glory most in Miss Curtis's gold bracelet, or "Floss's" silver collar. Let our readers be the judges:

lar. Let our readers be the judges:

"The following is taken from The Ballarat Star, June 30th, 1888: The sagacity of a spaniel saved the house of Mr. Curtis, of Nelson, New Zealand, from destruction by fire recently. During the night a log fell from the stove on to the kitchen floor, and the dog noticing it, proceeded to the room of Miss Curtis, and roused her. After the animal had returned to the kitchen, and finding his mistress had not followed, 'Floss' went to her bed-room a second time, and was so persistent that Miss Curtis followed, and was able to quench the fire, which had already burnta hole through the floor. The New Zealand Insurance Company had a risk of £1,000 on the building, and in acknowledgment of the dog's sagacity they have presented Miss Curtis with a gold bracelet, with inscription, and 'Floss' with a silver collar, with an inscription also."—The Two Worlds.



Log Cabins, lacking elegance, were yet comfortable homes. Health and happiness were found in them! The best of the simple remedies used are given to the world in Warner's Log Cabin Remedies made by Warner of Safe Cure fame. Regulate the regulator with Warner's Log Cabin Sarsaparilla.

THE SOUL OF THINGS—WHAT IS IT?

BY WARREN CHASE.

Whatever it may be, it cannot be a personal God, seated on a throne, and surrounded by a host of angels defending his territory from an enemy ruling as a king over a not far distant territory with more inhabitants. These old fables are nearly played out, notwithstanding the multitude of priests employed to uphold them. Science, too, with its telescopes and microscopes, its crucibles and scalpels, has failed to reach it although coming much nearer than theology.

Science takes us as we are in body life, and traces us back to the germs of organic existence.

Livas necessarious were made for the design had time to spread far and wide before the statuc could be moved.

Livas necessarious day a host of turbaned women brandleshing axes, hatchets, outlasses borrowed from the plantations, knives anatched from the plantations, knives anatched from the market stalls. "Fidel bande salopits! Oue done—vint foute lanain yonne fois assou statue-la! Ou pas capab touche !!! Vide!"

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All the passionate affection of the slave for the mistress, all the fierceness of African devoliton to a fetile, the warter than the yoration of the passionate affection of the year of the warter than the organic existence.

Livas new remarks the field and a salopit of the week of the design had time to spread for any with warner's Log Cabin Sarsafalled to reach it although coming much nearer than theology.

Science takes us as we are in body life, and traces us back to the germs of organic existence. The passionate affection of the slave for the mistress all the fierceness of African devolution to the passionate affection of the year of the passion

Science takes us as we are in body life, and traces us back to the germs of organic existence, to the magnetic blending of the speck of protoplasm and the enclosing cell, and can go no further in its search after causes of subsequent action in the wonderful and complicated work of forming human or animal bodies, in both of which there is evidently a superior intelligence working mysteriously, and not under the control of parents who simply hold the deposit and shelter the working forces, and perhaps furnish material for the work of construction, but certainly by no will or mental power control it. Theology, with its ignorance and assumed knowledge, steps in here, and attributes all mysterious work to its God, as it did the eclipse, the lightning, the rainbow, and all other phenomena of nature, till science wrenched these from her grasp, in which she shook them over the heads of her ignorant dupes, as she still does all that pertains to human origin and destiny, both individual and collective. To me it seems about time to wrench this ridiculous and absurd theory from the pulpits, which have long enough been only a "comedy of errors" for all ages.

That there is an individual soul for each organic and living form on earth capable in itself of molding the external structure from materials within its reach when the magnetic conditions permit of its action, seems plain enough to me, as I tried to explain in my work on "Essence and Substance," and in my "Forty Years on the Spiritual Rostrum." That these are dependent on no personal God seems plain to me, and that the human are as much, and no more, dependent on the infinite divine and supreme elements of the universe, involving intelligence, as are the animals and plants of our planet. Taking my own existence here as an instance, I cannot attribute it to any God except this universal law, or power, or principle, or whatever any one may call it, for like a majority of cases, it was not one or both parents that designedly sent us forth to battle with life here, and if a God he was cruel to most of us, and not a God of love, as the church taught, for neither here nor hereafter is there any reward for the struggles of life. But if in the realm of infinite variety of beings there is to me a soulgerm indivisible, and hence indestructible, 'swinging round" its infinite variety of circles and cycles through external forms of temporary existence in experimental life, conscious at the time in each of its existence there and then, but retiring often in sleep, or otherwise, to a recognition of other existence, then, to me, the phenomena of life are accounted for, and I am reconciled to my lot and work, with hope and confidence in the ultimate good of all experiences. Do not ask me to prove it, and I will not ask you to believe it, but it is a great consolation, a great satisfaction to me, as I never depended on the love or good will of any personal God.

Cobden, Ill., Sept., 1888.

The Empress Josephine. HOW HER MEMORY IS CHERISHED AT HER

earthquake of its once picturesque streets of stone, Fort-de-France (formerly Fort Royal) has little of interest by comparison with St. Pierre, writes Lefcadio Hearn in Harper's Magazine. There are not many trees outside of the Savanna; the town lies in a marshy plain, and has few fine buildings. But the Savanna itself, the great green place with its shadowy rows of tamarinds, is pleasant to see, and is made romantic by the

marble memory of Josephine.

I went to look at the white dream of her there, the wonderful statue executed by master sculptors, erected by the creoles of the colony. It is absolutely lovely!

Sea winds have bitten it; tropical rains have

streaked it; some sombre microscopic growth has darkened the exquisite hollow of the throat. And yet such is the human loveliness of the figure that you fancy you are gazing at a living presence, that it almost seems to you it would not be folly to speak to her. Perhaps

it would not be folly to speak to her. Perhaps the profile is less human—statuesque to the point of revealing the chisel. But when you look straight up into the sweet creole face you can believe she lives; all the wonderful West Indian charm of the woman is there.

She is standing just in the centre of the Savanna, robed in the fashion of the directory, with gracious arms and shoulders bare to the winds; one white hand leans upon a medallion sculptured with the eagle profile of Napoleon. Seven tall palms stand in a circle about her, lifting their comely heads into the blue glory

seven tan paims stand in a circle about her, lifting their comely heads into the blue glory of the tropical day.

Within their enchanted ring you feel that you are treading sacred soil, the holy ground of artist and poet. Here in the silence all historical gossip is hushed; the recollections of memoir writers vanish away; here you do not care to know how rumor avers that she lived, or spoke, or laughed, or wept; only the bewitchment of her lives under the thin shadowing of these her lives under the thin shadowing of these feminine palms, the soft creole grace, the whole spell of womanly sweetness. Over blue spaces of summer sea, through the vast splendor of azure light, she looks forever yearningly back to the dear, silent, drowsy place of her birthback to emerald, old-fashioned Trois-Islets, always with the same half-dreamy, half-plaintive and a unitterably touching.

ways with the same half-dreamy, half-plaintive smile, unutterably touching.

And everybody loves her; you will not think it foolish for them to love her, once you have looked into her face. Every one is proud of her; the black laborers, the brown marines, the market women, the bonnes—all the curious many-colored population of this quaint little town. If they do not wash her often, if they do not wash her often is they do not wash her often is they do not wash her often is they do not wash her of the particular wash and have a second her head they are do not wash her of they are do not wash her of the particular wash and have a second her her of the particular wash If they do not wash her often, if they do not twine flowers about her beautiful neck, and lay bouquets before her white feet, it is only because they are so very, very lazy, dreadfully lazy (and everybody gets lazy sooner or later in this climate); it is not because their affection has grown the least bit cold. There is not one black or brown or yellow mother in all this antiquated, earthquake-shaken city who does not teach her baby to love "Manzelle 'Fifine," the pretty white creole girl who became the bride of an emperor.

of an emperor.

That is all they know about her, all they care to know; it is enough, To their childish fancy she always lives, immorth in the summer of the child of the children of the child of the c she always lives, immortal in the summer of her beauty, a darling young inistress of the olden time, a fine white creole lady, to be always petted, to be always approached with a smile. No doubt they often greet her, on their morning way to the market, to fill their baskets with grotesque vegetables and fantastic fruit, with golden and scarlet and azure fish; salute her in their many-yowelled, caressing oreole speech: "Bonjou, ohel chedoudoux, doudoux-boodtt" Bonjou, ohel chedoudoux, doudoux-boodtt" "For they all talk to themselves here—I do not know why (sven the white settlers, fall into the habit)—talk to themselves and to imaginary beings and to the trees, like the women of the Kalcudu. And

the mistress, all the fierceness of African devo-tion to a fetich, thrilled in the wrath of the crowd that barred the way against the iconocrowd that barred the way against the iconoclasts and held it fearlessly—tigerish and terrible. The black radicals recoiled, abandoned their purpose, and left "Manzelle' Fifine" to smile and dream in peace. Then the crowd cut the ropes away, the women garlanded their idol with flowers, wreathed jasmine blossoms about her throat, heaped bouquets before her white feet. And she stands unchanged in the heart of the drowsy town, in her circle of towering palms, always smiling as in reverie, always looking across the violet sea, through the azure light, toward the green shadows of silent Trois-Islets, where nobody now ever goes.

The Co-operative Temperance Union To the Editor of the Banner of Light

The Universal Cooperative Temperance Un The Universal Cooperative Temperance Union, recently organized at Cassadaga Camp, for the purpose of "eradicating vice in all its forms," is meeting with much hearty commendation and support among Spiritualists. That there is need of such an organization on a humanitarian basis, is demonstrated by the experience of those who have attempted to cooperate with temperance societies existing under ate with temperance societies existing under Orthodox control. With most of the temper-ance societies, subscription to the Orthodox creed is considered of far more importance than signing the pledge of total abstinence from al-

coholic liquors.
It is time that the temperance sentiment and the sentiment of general reform existing among liberal-minded people should find expression in an organization untrammeled by creeds. People who believe that salvation is first for this world and afterward for the next, should unite to give their sentiment form in good dade berg and now

deeds here and now.

It is often asserted that liberal people perform no good works, but it must be remembered that the great social machinery is mainly con-trolled by the orthodox church, and that before people of unorthodox belief can cooperate for social reform, societies must be organized, and order brought out of the chaos of individ-

ualism.
The Universal Coöperative Temperance Union offers such an opportunity for the asso-ciation of all liberal-minded people in the work of general reform, and should be heartily sup-

ported and encouraged.

Let local societies be at once organized. Instructions on how to organize a society for general work may be found in any manual of Parliamentary rules, where there is no person competent to proceed without them. A programme of work may be adopted and followed gramme of work may be adopted and followed at every meeting, embracing an essay on a particular subject, with discussion, select readings bearing on the topic, etc., and music or literary features may be added to suit. Temperance and general reform pamphlets may be procured for general distribution, from societies already in existence. A list of suitable pamphlets will be prepared and furnished by the Secretary of the U. C. T. U. to all who may apply.

apply.

It is suggested by the officers of the Univer-It is suggested by the officers of the Universal Coöperative Temperance Union that a number of pledges be prepared for signature by those who feel able to take them; a pledge to abstain from alcoholic beverages, another to abstain from tobacco in all its forms, and others for abstinence from other injurious habits and practices may be kept ready for signatures as fast as persons can conscientiously take them. It is thought best not to make any one of these pledges a condition of memberone of these pledges a condition of membership, but to make sympathy and a desire to work for these objects the only condition.

As soon as societies are organized they should report at once to the Secretary of the Universal

Rebuilt in wood after the destruction by an | Cooperative Temperance Union at Cleveland O. The permanent address of the President of the U. C. T. U. is Solon Lauer, Willoughby, O.; of the Secretary, C. Bird Gould, 306 Sterling Avenue, Cleveland, O.; and of the Treasurer, G. F. Lewis, Corry, Pa. GRAPHO.

September Magazines.

THE AMERICAN MAGAZINE.—The opening paper is by Lieut, W. F. Fullam, U. S. N., and describes "The American Navy of To-Day." Seventeen engravings are given in illustration. "Rambles About Naples" is an interesting sketch of that place and its suburbs, the illustrations of which include a view of the error tion of Vesuvius, April 26th, 1872, from a photograph taken at the time. C. B. Todd contributes a narrative of a jaunt "In Hlawatha's Country," which the readers of Longfellow's poem will be attracted to. A very clever sketch of Southern aspect is "The Colonel" Wooing," by H. C. Wood. Among the contributors to this number is James G. Blaine. New York: 749 Broadway.

NEW ENGLAND MAGAZINE .- An illustrated "Literary Symposium of Cincinnati," by nine authors, is the chief feature of this number. Its other contents consist of two complete stories, essays, editorials and thirty-seven illustrations. Boston: 36 Bromfield street. Cincinnati: Robert Clarke & Co.

THE HERALD OF HEALTH gives five general articles on its speciality, and in its supplementary portion shorter articles on various collateral topics. New York. HORTICULTURAL ART JOURNAL.-A view of the Deaf Mute Institute, at Rochester, N. Y., is given as a frontispiece. "Bamboo as a Decorative Plant" is treated upon, and three pages of colored lithographs of fruit are the remaining illustrations. Rochester, N.

Y.: Stecher Lith. Co. THE SHORTHAND WRITER is published at Downer's Grove, Ill., in the interests of that really superior system, D. P. Lindsley's Tachygraphy, by D. Kimball. All interested in phonetic research or practice should send for a specimen copy of the Writer, and compare the progressive method it inculcates with those older ones to whose demands on its attention the world has heretofore given a willing yet not a sufficiently critical



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Pamphlets Received.

THE GREAT PYRAMID; Its Teaching to us as a People. Lecture delivered at Chautauqua. By Chas, Latimer, Civil Engineer. Illustrated with engravings and a diagram, and arguments presented in proof of its being the "Pillar of Witness" spoken of in Isalah xix: 19. 16mo, pp. 31. Chicago:

THE FRENOH REVOLUTION: Its Causes and Results. By W. S. Bell. 16mo, pp. 81. New York: The Truth Seeker

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NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street. commencing at 7 o'clock. Mrs. H. C. Dorn, Secretary.

ST. LOUIS, MO.—Meetings are held Sundays, 3 P. M., by First Spiritual Association, at Braut's Hall, 9th and Franklin Avenue. Samuel Penberthy (at Hotel Westeran), Secretary.

Post-Mortem Confessions:

Being Letters Written Through a Mortal's Hand by Spirits
Who, When in Mortal, were OFFICERS OF HARVARD
COLLEGE: With Comments by ALLEN PUTNAM,
A. M., Author of "Natty, a Spirit," "Bible MarvelWorkers," "New England Witchcraft Explained by Modern Spiritualism,"
"Agassiz and Spiritualism."

"Agassiz and Spiriualism."

This volume contains several etters written by spirits who, while in mortal, were officers of Harvard College, and now freely write out confessions that they were wrong in making that far-famed attack upon Modern Spiritualism in 1857 miscalled The Harrard Investigation. These letters are to be so valuable as history in future times that they merit a place in every family library, deserve to be carefully read now, preserved and handed down to posterity. They came forth in response to letters written by a graduate from that college, who was the personal friend of those officers, and yet their contestant at the time of the sham Investigation. He supplements the correspondence with his views of the timeliness, aims and operations, present and prospective, of Modern Spiritualism Itself. It is a unique and instructive work, by one thirty-four years a Spiritualist and eighty-four a mortal.

INDEX. Harvard Investigation; Agassiz, Professor; Bell, M.D.; Eustis, Professor; Felton, Professor; Gardner, Doctor; Lunt, Editor; Peirce, Professor; Putnam, D.D.; Walker, President; Willis, Doctor.

SUPPLEMENT.

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varied snaues of opinion to some determine.

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

The Drink Traffic.

It would be good for everybody to read with thoughtful care the truly impressive, if not masterly, speech of Judge Pitman to the Prohibitory Convention of Massachusetts, if only to obtain a juster and more complete idea of what | judicial calmness and balance to become poswe are all summoned to decide by our ballots this year. This effort is not recommended to general reading, it is hardly necessary for us to say, from any merely political motive, but purely out of a desire that no one shall go un- ates into a contest over form merely; how men fellow-citizens. And it is not alone among the people informed of the real situation in which affairs contend about the husk, while they imagine of Clyde that his worth is known, as was evidenced by are generally to be found. When it can be said, as it certainly can to-day, that a powerful influence like the saloon controls the government of our chief cities, and steadily threatens to obtain the supremacy of our system of government, it is full time to seriously heed the warn- minds of Florence and elsewhere. The doctor ings that from time to time are sounded by men who jealously guard the integrity of our insti- we have ourselves taken of this whole matter appreciation of Bro. French's half-century's tutions, and would see none of their founda- of Faith and Form: "Luther was the first who career as a brave and worthy man among men, tions impaired.

The drink tr enormous amount of the national wealth, with the disorganization and the degradation of labor, the manufacture of paupers and criminals, an immeasurable injury to the public health, the destruction of thousands of American homes, that the Principle was in fault; he was frightthe untold agonies of its victims, and through as long as they continue, on the intelligence and virtue of the citizen. It is not only the enemy of our free system of government, but was natural, too, that evil should be evolved in of education of religion of civilization, and of the process - natural and almost necessary. the human race.

A well-known writer is quoted as saving in the Atlantic Monthly, "Party politics in the pel; it has been perpetually restored in some United States to-day are controlled by the saloon, and when action against the drink a master-mind arises, teaches a pure principle, evil is proposed, politicians revolt as from a and can only transmit it by a new Form, which parricidal proposition." Mr. John Morley of in its turn wears out and dies, and another well-being approaches the drink question in its bearing upon that well-being. There is nothing like intemperance for the depth and breadth of the curse that it sheds over the land." Cardinal Manning says to Englishmen, "We shall not win till we have ranged the popular will against the enormous capital engaged in the liquor traffic." James Russell Lowell says. 'What we want is an active class who will insist, in season and out of season, that we shall have a country which shall be as great morally as it is materially; a country whose very name shall not only, as now it does, stir us as with the sound of a trumpet, but shall call out all that is best within us, by offering us the radiant image of something better and nobler and more enduring, of something that shall fulfill our own thwarted aspirations when we are but a handful of forgotten dust in the soil trodden by a race whom we shall have helped to make

more worthy of their inheritance." Richard Cobden declared that "the temperance cause lies at the foundation of all social and political reform," a statement quite as strong as it is broad, and one that, if in any considerable degree true, challenges the serious thought of all well-wishers for the human race. Judge Pitman sought especially to impress upon his hearers and readers that "the prosperity of the workingmen of this country depends, not upon an exorbitant tariff, but upon the blessings with which a beneficent Providence has crowned our country, upon their energy, their skill and their intelligence, their education and religion, and the character of the homes which make, sustain and cheer them. Of all these the dramshop is the deadly antagonist." Nor do we think he has stated the case any too strongly. The drink habit undeniably drains away its victim's resources, undermines his moral energy, interferes with his regular industry, and unsettles his healthy and normal

The matter has at last assumed such importance that it is becoming a serious question whether the saloon shall control society, or society shall control the saloon. The primary mortality of the human spirit.

relations with everybody and everything.

struggle between the opposing forces is for the possession of the machinery of government, under which the liquor traffic derives its privileges and obtains its status from which to extend its operations.

Those calling themselves prohibitionists are striving to obtain power to forbid both the manufacture and the sale of intoxicants altogether. They would root out the evil at once and forever, and after making a strictly sober nation proceed soberly with the rest of the public business. Those, on the other hand, who favor high licensing, are clearly working in the same direction, if not with the same definite object, doubtless anticipating for high license that it will ultimately tax the traffic out of existence, as the national government taxed the old State banks out of existence. Any method is good one that promises soonest and most effectually to keep the evil within the narrowest bounds, or suppress it altogether.

Faith and Form.

Hume says that "sects of philanthropy, in the ancient world, were more zealous than parties of religion; but, in modern times parties of religion are more furious and enraged than the most cruel factions that ever arose from interest and ambition." This was said over a hundred years ago by perhaps the most penetrating thinker of his age. He had led the way up to this observation by a previous remark, that "such is the nature of the human mind that it always lays hold on every mind that approaches it; and as it is wonderfully fortified by an unanimity of sentiments, so it s shocked and disturbed by any contrariety. Hence the eagerness which most people discover in a dispute: and hence their impatience of opposition, even in the most speculative and indifferent opinions." This fairly explains religious disputes, on plain principles of human nature, and sufficiently shows how differences of views readily develop into factious spirit, heated feuds, and violent conflicts.

All matters of faith being at best but matters of speculation, of course it is impossible that anything about them should ever be so well settled and established as to be beyond four bright-eyed girls behind. But now only one was dispute. Hence we may expect that contro- left. Death had borne three of them away. He was versies of varying violence will go on, on the purely theologic basis, without end. The early priests of the Christian religion found themselves compelled to adopt the same method as the prevailing schools of philosophy which they sought to supplant; to borrow the description of Hume, "as philosophy was widely spread over the world, at the time when Christianity arose, the teachers of the new sect were obliged to form a system of speculative opinions; to divide, with some accuracy, their articles of faith: and to explain, comment, confute and defend with all the subtlety of argument and science. Hence naturally arose keenness in dispute, when the Christian religion came to be split into divisions and heresies." This, be it understood, is from the pen of one who stands by lunch, served by the ladies. After spending acknowledged one of the world's first historians, a man who sought with even more than a sessed of the truth, whatever and wherever it was to be found.

We thus see how naturally the whole of this ceaseless and angry contest over faith degenerthey are engaged in a struggle to preserve what the many letters received from prominent men and it contains. We were reading recently in Caro- women all over the country. Mr. French's influence line Fox's "Memories of Old Friends," her rec- extends through many States, and it is always for ord of what Dr. Calvert said of Savonarola and good. His town people are proud of him, and glad to his influence, in his day, over all the highest remarked thus, entirely corroborating the view we have often previously expressed: our high revived the conviction that it was the inward and an honest, faithful and eloquent expoundmust stand charged with the waste of an tion of forms or ceremonies, to which Christ century. May his years be multiplied on earth claimed man's loyalty; the heart rather than sublime and all-important truth was only revealed to him by degrees: he began attacking our footsteps are daily drawing nigh. abuses, and was mightily startled at finding ened at the work before him, and not less the laws of heredity the vitiation of the human | alarmed as the work proceeded, fancying that stock." And it is thus the special enemy of he did more harm than good by the stir of republican institutions, which must ever rest, thought which he had impelled throughout

Europe.
"This alarm was perfectly natural, and it There has been through all time a constant hankering after the Law as opposed to the Gosform or other; one Form wears itself out, then England says "that no condition of popular takes its place. Form is in its nature transitory, but the living Principle is eternal." This is exceedingly well said, and especially because there is discernible in it none of the controversial spirit. We can readily see that it is this enlistment of men's feelings against the inevitable surrender of a dead and dying Form, that is the cause of factions and conflicts. Even when men's feelings are most hotly engaged they feel surest of being calm and fair. So deceitful are the disguises which human motives are ever ready to adopt. It is, after all, then, only Forms that have caused so many religious wars and cost so many human lives. Why is it not time to abandon the contest as futile, and

search only for the substance? In these times, just as in past times, the selfsame conflicts of faction are raging over the preservation of mere Forms. For daring to offer a new interpretation of truth, that is, for throwing it into a new Form, in which it may be better apprehended popularly, and thereby work greater effect, leading and gifted minds in the modern church are now being called upon, all over the land; to bear the frown of partisan and non-progressive bigotry. The evidence is apparent on every hand that a new circle of influence has begun to develop which will, despite the desperate struggles of the Conservative element, result in modifying ironclad creeds, and in elevating humanity to a position where present reason will be superior to inherited dogma. This development is in harmony with the law of life. It is, that process of evolution in human belief which is life itself. There is no escape from it, and there is no use in resisting it. Rather let it be gladly recognized and accepted as the potent promise of that progress which mankind are steadily making from the simple to the complex, from the homogeneous to the heterogeneous, and from the heterogeneous to the more heterogeneous. Did people but realize that there could be no life without this incessant growth and development, which is its law, instead of resisting these changes which are going on, they would welcome them as the surest proofs of the im-

The Fiftleth Anniversary

Of the birth of A. B. FRENCH, Esq., occurred on Thursday, Sept. 13th, and on the evening of that date was observed by a large and brilliant assemblage of friends and relatives at his home in Clyde, O., many of whom had come long distances to pay their respects to this worthy

In addition to those present who expressed their kindly appreciation of Bro. French, many others in various parts of the continent, either individually or in their capacity as officers of various Spiritualist societies, etc., sought representation by correspondence, and mingled their written congratulations with those uttered by the speakers of the evening-The BANNER OF LIGHT ESTABLISHMENT, and J. R. Francis, Associate Editor of the Religio-Philosophical Journal, being represented among these well-wishers by letter.

Miss Emma Train forwarded an original poem in honor of the day.

Bro. French was made the recipient of many choice gifts on this occasion, among them being a gold watch and chain from his employés, as a token of the high retard in which he was held by them as a business man and a citizen; and a gold-headed cane from his Clyde friends.

Mr. French eloquently responded to the con gratulations of his friends, and received the gifts with a feeling which was deeper than expression. His remarks are thus epitomized by The Enterprise of Clyde, 20th inst.:

"It had been said there was a supreme moment in every life, an hour when it reached some altitude never again to be attained. He felt this to be the suprem nour of his life, surrounded by so many friends. Nearly thirty years ago he left his father's home in eastern Ohio, and settled with his wife in Clyde. Everything had changed since he came here. Of the active business men then, not one was in business now. He well remembered his struggle to begin housekeeping when he landed here with only thirty dollars, and the battle had sometimes been flerce during the years that had passed; and now, after living here so many years, he did not know how to be grateful enough for these kindly expressions from his friends and neighbors. He was glad his old father had been spared to visit him once more and be present on this occasion. When he left his childhood's home some thirty years ago he left glad the remaining one could be with him to-night. His friend, Mr. Ordway, had come from New England to greet him, and this, too, made his heart glad. But nothing could touch him more than this beautiful gift from his employes. He should think of them as he looked at the hands in the dial of the watch, telling of the fast-flying hours. His friends had been too gener ous. They had provided him with beautiful books and tokens, an umbrella to shelter him from the storms, glasses to aid his dimming eyes, and a cane upon which to lean. He had never used one thus far in life, but would probably soon need one. He had tract thus far to battle the world alone, but he need the the need to battle the world alone, but he nex of friends so much as now, and to now he was surrounded by them filled him with a litude he could not adequately express."

At the close of Mr. French's remarks a season of general congratulation ensued, followed a very pleasant and memorable evening the guests dispersed.

The Enterprise in summing up its tribute to Bro. French speaks as follows:

"During his residence in Clyde he has won for him. self a liberal competence, and what is far better, a good name and the universal respect and esteem of his own him as a citizen of our village.

We can but heartily repeat at this time what er of the Spiritual Philosophy of the nineteentl and full of genial happiness, and (as in the past) treasures in the Better Home toward which all

Seeing with the Eyes Shut.

The faculty of seeing without using the physical optics has been a great puzzle to medical men and others for many years, and much discussion has arisen upon the subject, but without definite results. We have been led to make the following remarks by seeing in the daily press the statement that a blind man had recently died in Paterson, N. J., who possessed the faculty of making change as well as if he could see, and that he could readily distinguish not only coins, but the denomination of bank notes. He had officiated, the account says, for many years as cashier in a restaurant, and was never known to make a mistake.

Many instances have been known of persons deprived of their sight, even of those born blind, who could distinguish one color from another, and do other equally wonderful things. In one of the outer wards of this city is a man who is totally blind, yet he works in his garden, sets out and trims plants, and prunes and ties up grapevines, and goes about his garden and is house as familiarly as one would with the full use of his eyes. Not long since we read of blind man in England whose occupation was cleaning and repairing watches.

Here is our explanation: After losing the use of his physical eyes the blind man's spiritual bankbills the same as though his visual appenour hypothesis is correct, is the fact that while we have had sittings with mediums for years. we have found, when they were entranced, that their eyes were always closed, and yet they-or the spirits who had control for the time being of their bodies-could read printed matter and manuscripts the same as if the eyes of the medium were open. Some call this mind-reading"; but we do not. It is spiritreading-by this we mean, in the sense that every human being is a spirit, although environed in the physical form.

As, according to St. Paul, man has a spiritual body as well as a physical body—which we know to be a fact-it follows that the blind man (although possibly not a medium to a degree that will enable other spirits to act through him) sees with his spirit-eyes, just the same as he will see when he passes to spirit-life after having been divested of his earthly form.

When science advances sufficiently to comprehend the hidden forces of nature in man, then, and not until then, will the world at large understand what is considered at the present time a mystery to all except a few individuals who have through the aid of fully developed mediums, come into a knowledge by long experience of the esoteric laws controlling such cases, as we have here but briefly alluded to

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Sloux Indian Treaty.

Our thanks are extended to Representative Morrill, of Kansas, for a slip from the Record of the Sotli Congress, first session, under date of Washington, D. C., Sept. 17th, in which occurs the following significant entry:

Mr. Morrill submitted the following resolution; which was read, and referred to the Committee on In-

dian Affairs:

Whereas, the following statements in relation to the action of the Sloux Indian Commission have appeared in several of the leading newspapers of the country, and contain grave charges of official misconduct on the part of said commission; therefore,

Bo the Resolved, That the Secretary of the Interior be, and he is hereby, requested to inform this House whether there is any foundation for these statements, and to take such steps as may in his judgment be proper to ascertain whether indue influence has been used to secure the signatures of any of the Indians to the treaty.

The "statements" referred to in this extract from the Congressional Record, comprise articles in full or in part from the New York World (headed "Alleged Lies to Indians-Harsh Methods being used, it is said, to Coerce the Sioux "); the New York Tribune (headed 'Bulldozing the Indians'); the St. Louis Globe-Democrat and the Omaha Bee, the quotation from which latter paper is a close condensation of the others:

"And now Judge Wright, of the commission, is telling them that if they refuse to sign this bill the troops will distribute them among other reservations, and they will lose their land without compensation. The conunission has taken possession of the telegraph, and no dispatch can be sent without being inspected."

In another column of The Banner will be found an article headed "Voice of the Sioux," wherein, among other matters, we refer to the position of Dr. Bland, (Secretary of the Indian Defense Association) and the efforts we have made to sustain his views of the Sioux and their rights; and further make the point that the press of the country as a whole is now falling into line with the demand for justice to this really persecuted people. It seems to be dawning gradually upon the editorial comprehension everywhere that between the money of the railroads and the land-syndicate, the threats of the Commissioners, and the misrepresentations of the missionaries the Indian has, in the case of this proposed treaty, but a poor prospect for justice!

The attention of Congress seems at last to have been awakened, and we trust some action will now be taken which shall show the wouldbe land-grabbers that the Nation has yet a Con-

537" Modern Spiritualism claims the rever ence of all sincere men, who perceive that the human soul holds it in spite of ridicule and contempt, and finds in it an incitement to virtue and a means of advancement.-Dr. F. L. H. Willis.

A Parisian "Banque."

The Woman's World-issued by Cassell & Co. New York, London and Paris-comes to us for October with an interesting table of contents, to which several fine engravings give added zest. In the article "A Walk Through the Marais," (illustrated) by Miss Mary Robinson, occurs the following paragraph regarding the Hôtel de Soubise, said to be historically correct. in which a "dead" enemy in Paris paid his respects to the royal host of the evening, much as Banquo" is represented to have done in Scotland, in the case of the whilom "Thane of Cawdor":

"This was the home of Henri le Balafra-and-fre these firmly-gated portals, the ghost of the Cardinal of Lorraine issued silently in the New Year of 1574, and went the very way that we shall go to-day, toward the Palace of the Louvre. . . . Queen Catherine de Médleis was at dinner, radiant and fresh (she preserved her fair complexion at fifty years of age). 'At last we shall have peace! 'she cried, 'for the Cardinal of Lorraine is dead. Let us drink to his health!' But in the act of drinking she let fall the cup; and all those ruffled and ear-ringed courtiers, those jewelled and stiffbodiced ladies, saw with surprise a look of palsied horror on her face. For there stood the Cardinal with his mocking smile bowing in answer to her toast. More the impairment of the wealth-producing power, the senses which should do him homage. This of that good fruit which increases the spirit's than a month after, writes Pierre d'Estolle, the Queenmother could not be left alone; for everywhere she saw the ghost of the Cardinal standing at her elbow, and beckoning her to follow."

Thomas R. Hazard.

We had a very pleasant private interview last week with Spirit Thomas R. Hazard, in which he assured us of the lively interest he still took in the immense work for good, as he said, which THE BANNER was accomplishing; spoke of his great friendship for us personally. and assured us that our spirit-friends possessed the power to fully care for us both physically and mentally; that he was more active than ever in his endeavor to promulgate the grand truths of the Spiritual Philosophy from his standpoint in spirit-life. He wished to send greeting to his brother, Joseph P. Hazard, of Peacedale, R. I., who was blessed, he said, with a knowledge of spirit-return; and desired us to say to him that he is with him often, and that all the dear ones bring love and blessing to him from their happy homes beyond.

To Inquirers.

As numerous letters are often directed to this office from distant points inquiring as to who are the best mediums to apply to for spiritual information, we take this method of replying to all such that, while we believe the mediums advertising in our columns are reliable, yet we cannot recommend any special meeyes are opened, so that he can see coins and dium to any particular person, as the medium who may satisfy one investigator may not be dages were intact. Why we have no doubt that able to meet the requirements of another. It is best, therefore, for each investigator to visit such mediums as he may believe possess the power of bringing him into communication with the spirit-world, and thus judge of their claims for himself.

As we publish the advertisements of spiritualistic Sunday meetings in Boston each week gratuitously, we feel to say that the managers of these meetings should call attention to THE BANNER from their rostrums occasionally, to the end that its patronage may be increased thereby. It is and always has been our endeavor to aid these societies to the best of our ability in an impartial manner. Not only through our columns have we done so, but have many times assisted several of them financially. Now that the fall and winter meetings are about commencing, we shall be pleased to keep our readers posted as heretofore regarding the services held under their respective auspices.

As THE BANNER is a cosmopolitan sheet, the above remarks will apply to other localities as well as Boston.

MRS. CORA L. V. RICHMOND has been speaking with her accustomed eloquence and effect each Sunday morning and evening, at Grand Army Hall, Cincinnati, O., during September. Next Sunday, 30th, concludes her work there, when she returns to her society in Chicago.

"The Spiritanlism of 1888."

To the Editor of the Hanner of Light; Permit me to express the gratification I have felt in reading the admirable essay of Dr. Willis, under the above title, in your paper of Sept. 15th. His brief but comprehensive epitome of the history of Spiritualism in all ages of the past, with its culmination in our own time-his portrayal of the leading influence or tendency which has caused its decadence after every successive period of revival, namely, the tendency to sacerdotalism and ecclesiasticism -and his statement of the claims of the present movement on the attention of all thoughtful and truth-loving minds-are masterly and cogent, showing a breadth of view and depth of penetration not often exhibited by those who treat of these subjects. I know of nothing to compare with it, within similar limits. It should be read and studied by all who would rightly apprehend the status and bearings of the great spiritual movement of our age. It is, in fact, a trumpet-call to all who have accepted the grand central truth of Spiritualism to turn away from the barren theorizings, the petty disputes and the bitter controversies over valueless questions, in which many are unfortunately involved, and earnestly devote ourselves to illustrating in daily life the vitalizing effect of that truth, "by our enkindled and extended

holiness. In saying this I do not overlook the fact that the address contains some expressions—owing, doubtless, to its brevity-that I could wish had been differently worded, or at least more fully expounded. For example, after correctly defining the generally accepted meaning of the term Spiritualist, as being one who believes that excarnated human spirits can and do hold intelligent communication with persons still in the body, Dr. Willis asks if this central idea is not an all-sufficient bond of union? Is anything more needed?"

love of justice, righteousness, purity, truth and

Nothing more is needed, of course, to constiute one a Spiritualist in the popular and dictionary meaning of the term; but surely abundant experience has shown that something beyond the mere belief in the fact of spirit-communication, interesting as it is, is required to create a bond of heart-union between people. The sharp antagonisms, the unfriendly criticisms, the jealousies, rivalries, and scandalmongering that are all too prevalent among those who cherish this belief, give conclusive testimony that something more is sadly needed. What is this something? One thing, surely, is brotherly and sisterly love-a practical recognition of that Universal Brotherhood, a conviction of which should grow out of the belief that all human beings are spirits, and the offspring of one Infinite Spirit, hence entitled to our kindly regard. Another thing needed is a supreme love of Truth; and a third thing is, an earnest aspiration for personal rightness, righteousness, or perfection of character. These three things are comprehended in the one word, spirituality. Where this exists, in addition to Spiritual-ism, there is a bond of unity of the strongest character; without it, there can be no union, except of the most superficial kind, as Spiritualists everywhere have found.

No doubt Dr. Willis sees this as fully as any of us, and would have given it a clear expression, had he presented his views more at large. Not to mention other points, I will only add hat I trust the Doctor will give us, ere long, in his usual eloquent and trenchant style, his perceptions as to the practical effect which Modern Spiritualism should have in modifying and improving the domestic, social, industrial, commercial and political life of our age, and what Spiritualists can and ought to do, through cooperation or otherwise, to effect such improvement. Surely, if Spiritualism reveals its vitalizing effect in individuals, by enkindling and extending the love of justice, righteousness purity, truth and holiness, as he rightly intimates, it must make them sorely dissatisfied with the injustice, unrighteousness, and general unspirituality of life on the level of our prevailing competitive and unbrotherly civilization. Who will lead the way to something better? A. E. NEWTON.

The Andover Controversy,

Which has caused so much discussion all over the country, has not been without many minor echoes in interested domestic circles. A report of one of them which we find in print is as follows:

as follows:

Of the two prominent men that so long opposed each other, the one from the liberal side which admits of a future probation, the other from the old standpoint which confines its speculation to the condition of the saved and the damned, one not long ago died. It happened to be the illiberal one, and his death was being discussed one day in the family of a sympathizer with the liberal point of view, and in the presence of a child who had often listened to discussions in support of future probation, of course founded upon statements made in the first chapter of Peter concerning Christ's descent into a certain portion of hades, where he found spirits in waiting for redemption, and a duly impressive picture had been made on the childish mind. Somebody remarking that doubtless Dr.—would now know something more about a good many things he had felt pretty sure about while here, the child burst out with:

"Oh, papa, I hope he has not gone to h——— I hope he is in that place where they have to wait and get preached to!"

The force of the child's remarks, too generous to wish even an opponent of his father consigned to the

preached to!"
The force of the child's remarks, too generous to wish even an opponent of his father consigned to the worst creation of his own theology, and hoping as the best that could be hoped for that he was in that place he fought so hard against letting others believe in, was truly delicious to the thoughtful-minded elders.

Appreciated.

To the Publishers of the Banner: ESTEEMED FRIENDS—I see that my subscription for the good BANNER of LIGHT is nearly expired. Enclosed please find three dollars to pay for it another year. After having taken it about twenty-five years I do not feel like doing without it now, for I read that scripture more than any other. Your friend and brother, WILLIAM PIERCE.

Danby, Vt., Sept. 12th, 1888.

[The above is a specimen of many letters of like tenor which we are in receipt of, that encourage us to go on fulfilling the duties assigned us by the denizens of the spirit-world many years ago.]

We said just what we meant, Bro. Owen, in regard to alleged spirit photography. Bear in mind we allude exclusively to photographsnot spirit portraits in oil made between slates. If our San Francisco brother had perused the columns of THE BANNER years ago he would have seen what we published in re bogus "spirit photographs," as well as legitimate ones. When our time permits we hope to give a succinct account of our varied experiences in this direction, from the time of the medium Mumler, (in whose presence genuine spirit-photographs were made,) to the present date.

Attention is called to the announcements contained elsewhere in the present issue regarding a marked reduction made in the price of certain standard books and pamphlets which are now offered for sale by Colby & Rich, at the Banner of Light Bookstore.

Indian Instructors.

The Boston Indian citizenship committee, of which the Hon, F. O. Prince is chairman, is taking a very practical interest in the Apache Indians who are quartered at the Mt. Vernon barracks in Alabama. It is a very diment thing to know just what to do with them. There are only certain climates where they can be placed, as they come from a Southern country and cannot be located in the North. The committee does not dare to place them in the Indian Territory, for they run away. In the meantime the children and the wo-men need instruction, and the committee has been trying to induce the government to hire and send down among them some teachers. But the government has no money for that purpose, there being no appropriation. Therefore the committee has been obliged to "pass the hat around," and has raised money enough to send two female teachers down there for one year, who will start the latter part of this month. The War Department has promised to furnish army rations, to provide quarters and to erect a schoolhouse at the fort.

The Hurvest Moon Festival,

For 1888, was carried out with marked success at Onset Bay Camp-Ground, on Saturday and Sunday, Sept. 22d and 23d. A conference, participated in by many speakers, was held on Saturday afternoon; a well-attended dance occurred in the evening; on Sunday morning Miss M. T. Shelhamer addressed the people; and Mrs. Sarah A. Byrnes was the speaker in the afternoon. In the evening the services closed with a seance, which is spoken of elsewhere. We shall, next week, give our readers an account of these interesting

Children's Progressive Lyceum No. 1, Of Boston, held its first session for the present season on Sunday last, in Paine Hall, eighty scholars be ing in attendance. The proceedings were uncommonly interesting. Mrs. W. S. Butler takes a deep interest in this school, and its members and officers cer tainly owe her a debt of gratitude for her useful efforts in its behalf.

THE THEOSOPHIST.—H. S. Olcott contributes a lengthy article to the latest issue treating upon "The Barisal Gun," the name given to a startling phenomenon in the Bakarging District, where suddenly, without any premonition or apparent cause, is heard the sharp report of a gun in the direction of the Bay of Bengal, usually followed by six other reports equally loud. The phenomenon is most frequent during the monsoon and after a fall of rain, but its cause is inexplicable. The Asiatic Society has taken the matter into consideration, appointed a Committee of Observation, and formulated a series of Notes for their guidance, a copy of which Mr. Olcott gives. An account is given of the first sermon by Gautama, entitled: "The Dhammach-akkappavattana Sutta." "Facts Stranger Than Fletion" is a story which is said to be well authenticated, embodying a remarkable instance of semi-clairvoyant vision. Of the remaining contents are "Karma and Ancient Law," "The Progress of Contemporary Psychology," "Personality and Principle," etc. Madras, India: The Proprietors. Boston: For sale by Colby &

BUCHANAN'S JOURNAL OF MAN .- The opening article of the October number is capped with the query, "What Do We Need?" and proceeds to define what it is. "The French Academy Fumbling with Psychometry" is the subject of that which follows, and after this the reader is given suggestive remarks upon "The Power of Music," the editor claiming that it far sur-passes the "mind cure" method in effectiveness, and that it is to be hoped within a short time music will be recognized as one of the chief agents of therapeutics. Quotations are made from Mr. J. O. Ward to show its availability in the treatment of the insane. The fact is, the world has never even fractionally realized the use and value of music to the health and happiness of mankind. M. D. Conway shows that that terror of Christian children, the Car of Juggernaut, is a myth. 'Ingersoll on Divorce," "War on the Trusts," and psychometric delineations of two presidential candidates, Curtis and Fisk, are among the remaining con-

"Morbus Sabbaticus." - A severe (?) illness bearing this singular name is at present afflicting the church-going population, if *The Presbyterian* is to be believed. Here are the "dangerous" symptoms— from a creydal standpoint. The liberal thinking part of the community will, however, read between the lines the indications of a healthy growth as to independence among those hitherto prone to do what their preacher has told them:

"It attacks church-members with violence on the Sabbath from 12 to 12 o'clock, and it takes the rest of the day to recuperate, for in no case does it continue until-Monday morning. The patient begins to convalesce after the meridian, and about 3 o'clock a stroll is taken, or if his finances will permit, a drive in the park. It is very fatal in large cities. In the country it attacks the horses, and during these same hours they are too sick or stiff for duty, and the plous family that owns them is obliged to stay from church." It attacks church-members with violence on the

TF A California correspondent informs us that during the present month Mr. J. J. Morse, of England, under the control of his able inspirers, has been ministering to the Spiritualists of San José, Cal.; that the meetings Sunday mornings and evenings were large and deeply interesting, and much good has been the result. Mr. Morse, it is said, will leave San Francisco early in October, and speaks in Chicago during that month. Then he will come East to fill appointments during the remainder of his stay (November and December being all engaged) for this his last year's work ere returning to England in September, '89.

TROPICAL FRUITS IN THE UNITED STATES .- The wide extent of the territory of this country renders it capable of producing a number of varieties of tropical and semi-tropical fruits, an interesting account of which is given in the annual Report (of one hundred and fifty pages) thereon by the pomological division of the United States Department of Agriculture, for a copy of which we are indebted to Mr. George A. Bacon of that Department. Its illustrations exhibit several kinds of Japanese plums, nearly exact in size, shape

PSYCHICAL RESEARCH .- A correspondent informs us that a small company has been quietly studying the principles of Spiritual Philosophy the past season. It is now proposed to enlarge the class, and extend the inquiry so as to embrace the Phenomena of Materialization on a Scientific Basis. The views of those interested accord with those expressed by Mr. Danforth in the last BANNER OF LIGHT. Confirmed Spiritualists wishing to join in such investigation may address O. H. Wellington, M. D., 123 Concord street, Boston.

Chas. Bailey of Manchester, Mass., will please accept our thanks and those of Miss Shelhamer and others who with us are recipients of tasty and skillful arrangements of productions of the fields, woods and seashore as specimens of his handiwork. They evince a love of nature and an industry highly commendable in an octogenarian, Mr. Bailey having been born in Framingham, Feb. 1st, 1806.

We are informed that Mrs. Florence K. Rich having fully recovered her health, has again commenced business, and will be pleased to see all who may give her a call.

Dr. C. C. Peet, well known among the Spiritualists of San Francisco, Cal., passed to spirit-life on the 23d of August from the home of his brother in Anamo

CHARLES E. WATKINS-as will be seen by the anmouncement on our fifth page - has returned from the camps, and is now located at 107 Falmouth street, Bos-

Read the advertisement of Dr. Cocke, fifth page.

This is an age for counterfeits, whether in the currency or otherwise. From all over New England comes the report that Mrs. Webb, the medium Joe Howard took occasion to compliment in his letters to the Boston Globe, is being imitated-imitated, however, only in name. There is but one Mrs. Webb. She is at present at 79 Rutland street, Boston. She only visits New York, Boston and Onset.

The Lessons of Harvest Tide.

On Bunday, Sept. 23d, during the morning services in Martine's Hall, 55 Bouth. Ada street, Chiengo, Ill., W. I. Colville delivered an unusually elequent and im-

J. Colville delivered an unusually elequent and impressive inspirational discourse on "Sowing and Reaping." It being the occasion of a special commonation of the annual ingathering of the crops.

The platform was beautifully decorated with flowers and fruit, and the music was very pleasing.

A very large nudlence was present, and the speaker's words were listened to with the deepest attention and approval. [We shall print a brief synopsis of this discourse next week.]

Mr. O.'s ministrations in Chicago have been in every way successful, we understand, and many regrets are expressed at his departure, as there is a broad field for spiritual workers in that city.

His farewell to Chicago for the present will occur next Sunday, Sept. 30th, at Martine's Hall, where services will be held at 10:45 A. M. and 7:45 P. M.

Mrs. Richmond resumes her place as regular speaker, Sunday, Oct. 7th.

The Maine Medical Society has taken steps to test the validity of the veto of the medical bill by Gov. Bodwell. We should think that any body of men who know enough to doctor a sheep, might have found out before this time that the people of Maine do not want the medical bill; and if they do not they will find by-and-bye that they will not have it .-Gardiner (Me.) Home Journal.

Ma That talented trance and prophetic medium, Augusta Dwinels, is now located at 20 Bennet street; off Washington street, Boston, there she holds séances.

Ir you want to be free from that tired, weak, all-gone feeling, send for a pair of MAGNETIC INSOLES manufactured by Magnetic Shield Company, Chicago.

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

W. J. Colville lectured in Waukegan, Ill., Sept. 17th, in Perrin's Academy. He is expected in Cleveland, O., Tuesday and Wednesday, Oct. 2d and 3d, and in Pittsburgh, Penn., Thursday, Oct. 4th. His approaching brief season of work in Boston commences Sunday, Oct. 7th, at 3 P. M., in Berkeley Hall, where the subject of his lecture will be "The Outlook for Spiritual Freedom, East and West, at Home and Abroad."

Mrs. E. Cutler, trance and platform test medium, and psychometric reader, is willing to devote her services to societies needing aid for small consideration. Ad-dress 406 Washington street, Newark, N. J.

The present address of J. M. Allen is 225 Moss Avenue, Peoria, Ill. Avenue, Peoria, III.

Dr. H. F. Merrill will lecture and give tests in Clinton, Mass., Sunday, Sept. 30th; also the first two Sundays in October. Will make a few engagements in Massachusetts for the winter. Address him from Oct. 1st to the 15th, care Mrs. Emma Miner, Clinton, Mass., or at his home, 87 Sewall street, Augusta, Me.

Mass., or at his home, 87 Sewall street, Augusta, Me.
Miss Jennie B. Hagan has finished her camp-meeting work, and speaks in Trenton, N. J., Sept. 30th.
She will answer calls for week-evening lectures in the
vicinity of her Sunday appointments. She will lecture
in Worcester, Mass., in October; in Haverhill, Mass.,
in November; Troy, N. Y., in December. She gives a
course of week-evening lectures at Attleboro, Mass.,
Oct. 4th, being the first; in all there will be six. Letters can be addressed to South Franhingham.
Mrs. Loude, K. D. Company bestured & Kert, Univer-

Mrs. Jennie K. D. Conant lectured at East Union, Me., on Sunday, Sept. 23d; will speak there next Sunday afternoon and evening, and in Portland, Me., Oct. 7th and 14th. She would like engagements with societies to lecture, improvise poems (subjects from the audience), and give psychometric readings and tests. Can be addressed at Rockland, Me.

Bishop A. Beals closed his engagement at Paterson, N. J., on Sunday, Sept. 30th. He will be in New York the first two Sundays of October, and the last two in Ethelburg Mass.

James H. Young's address is now at Onset. Mass. Mrs. Lunt-Parker has permanently located at Maple Rapids, Mich., and is conducting Spiritualist meetings

Thomas W. Sutton, Box 790, Worcester, Mass., will answer calls to speak wherever his services may be

Charles Dawbarn, of New York, addressed good au-dlenges the past season at the Parkland, Pa., Niantic, Ct., Passadaga, N. Y., and Lake Pleasant, Mass., camp-meetings. He is under engagement to speak at Lake Pleasant again next year, on the afternoons of Aug. 13th, 15th, 17th and 20th.

J. W. Kenyon attends the Washington (N. H.) Convention Oct. 12th, 13th, 14th; will be in Keene, N. H., Oct. 21st and 28th; and in Bridgeport, Ct., in November. J. Frank Baxter's labors the past week have been in Lynn and Brockton. He will lecture in Lynn again next Sunday, 30th Inst., and in Bridgeport, Ct., every Sunday in October. Whisted, New Britain, Poquonock and other piaces which have already applied for week evenings, are requested to make their definite negotia-thus as to date. 181 Walnut street. Chelsen

tions as to date. 181 Walnut street, Chelsea.

Dr. Dean Clarke, one of our most interesting and instructive speakers, is engaged for six Sundays in Willimantle, Conn., beginning the third Sunday in November. He solicits immediate engagements in New England or the Middle States for October, and the first two Sundays of November. No society will regret an engagement with this able speaker. Address this office.

Dr. D. J. Stansbury, after a very successful engagement in Denver, was engaged to lecture and give independent siate-writing and test-messages with the occult telegraph in Salt Lake City, Sunday evening, Sept. 23d. He may be addressed at 305 Scott street, San Francisco, Cal.

J. J. Morse in Chicago.

The Young People's Progressive Society has made its choice for the month of October, and will place on the platform Mr. J. J. Morse, whose ability as a lecturer and medium is known throughout the world.

For the past year Mr. Morse has lectured in San Francisco and other places on the Pacific Coast, and has won the esteem of thousands who have listened to his grand lectures in behalf of Spiritualism. He practically illustrates and explains the condition of humanity and the remedies for the diseases of ignorance, superstition, etc.

manity and the remedies for the superstition, etc.

Mr. Morse will speak every Sunday evening during October, and probably the morning also will be devoted to the answering of questions.

Mrs. Ada Foye has drawn very fair houses, and is attracting many new adherents to Modern Spiritualism.

(ELIA.

WARM FEET in cold weather is a luxury. The MAGNETIC INSOLES (i. e., genuine Foot BATTERIES) will cause vigorous circulation of the blood and bring life, warmth and comfort the moment you place your weight on them. Send to Chicago Magnetic Shield Co. and try a

To No printed journal could be neater or more perfectly arranged than the BANNER OF LIGHT, in the new dress it donned last week, at the beginning of its sixty-fourth volume. Right-thinking Spiritualists have always been proud of THE BANNER, for it is remarkably intelligent, instructive and assuring in every issue, and now they will accord it the first prize for beauty, legibility and taste. It cannot have better fortune than that it has so nobly earned.

—The Better Way, Sept. 22d.

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.

Card.

There several letters on hand that do not contain the address of their writers. Will they please forward, and oblige,

ANNIE LORD CHAMBERLAIN.

Box 50, Mattapan District, Boston, Mass.

WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents."

Log Unbin Succession

What alls the young men?
Robert Garrett's father left him a fortune of twenty millions. He was from childhood reared in luxury; he received a splendid education, with an especial training into a thorough knowledge of railroad management, and was expected to succeed his father as a railroad library.

expected to succeed his father as a railroad king.

Within three years after the responsibilities which his father's death threw upon him were assumed, he is reported a broken-down man, with mind and health permanently shattered. George Law is another young man left with millions of money, who is reported among the "wrecks." His father, bred a stone mason, was of gigantic size and strength, with commensurate brain power, so he became a great contractor, then a railroad king, and left half a dozen millions for his son.

The founders of both of these great estates were born in the most humble walks of life, grew strong, mentally and physically, by simple living and honest labor, and developed into financial giants.

The great men of our country have not, as a The great men of our country have not, as a rule, come from the elegant mansions of the cities, but from the Log Cabins of the rural districts. Simple ways of living, freedom from dissipation and enervating pleasures, simple remedies for disease, effective and which leave no poison in the system, develop brawny, brainy men who compel the world to recognize their strength and power

strength and power.

The wholesome, old-fashioned Log Cabin remedies are the safest and surest for family remedies are the safest and surest for family use. Our grandmothers knew how to prepare the teas and syrups of roots, herbs and balsams which drive disease out of the system by natural methods and leave no after ill effects. The most potent of these old-time remedies were after long and searching investigation, secured by H. H. Warner of safe cure fame, and are now put out for the "healing of the nations" in the Warner's Log Cabin remedies.

Regulate the regulator with Warner's Log Cabin sarsaparilla and with pure blood, giving health, strength, mental and bodily vigor, you may hope to cope successfully with the most

may hope to cope successfully with the most gigantic financial problems of the age, without wrecking health and manhood.

When the Energies Flag, use Horsford's Acid Phosphate. Dr. T. C. SMITH, Charlotte, N. C., says: "It is an invaluable nerve tonic, a delightful beverage, and one of the best restorers when the energies flag and the spirits droop."

New Hampshire Convention. The Quarterly Convention of the New Hampshire State Spiritualist Association will be held at Washington, N. H., Oct. 12th, 13th and 14th.

Oct. 12th, 13th and 14th.

Good speakers and mediums have been engaged, and all
are invited to be present.

Half fare on stages from Hillsboro' and Newport. Reduced
rates at hotel. Bro. Lull has the latch-string out as usual.

Francestown, Sept. 24th, 1888. Gro. D. Epps. Nec'y.

Annual Meeting.

The Spiritualists of Kansas will hold their Annual Meeting Oct. 12th to 15th, 1888, at the residence of T. C. Denel, one and a half miles east of Fairmount, Leavenworth Co., Kansas. All are invited. Good speakers and mediums will be present to entertain and instruct the people.

A. H. Nicholas.

Spiritualist Meetings in Brooklyn. Johnston Building, Flatbush Avenue, corner of Nevins Street.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock.

For Sale at this Office:

THE TWO WORLDS: A Journal devoted to Spiritualism, Decult Science, Ethics, Religion and Reform. Published weekly at Manchester, England. Single copy, 5 cents. HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents.

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

t Boston. Single copies, 10 cents. The Soul. Monthly. Published in Boston. Single copy. 10 cents.

THE CARRIER DOVE. Illustrated. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BIZARIE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10

ents.

THE OLIVE BRANCH: Utica, N. Y. Monthly, Price 10 ents.

nis. Religio-Philosophical Journal. Published weekly RELIGIO-PHILOSOPHICAL JOURNAL FUORMED WEEKING WEEKING UIL. Single copy, 5 cents.

THE NEW THOTOHT. Published weekly in Des Moines, towa. Single copy, 5 cents.

THE WATCHMAN. Published monthly at Fort Wayne, and Single coptes, 10 cents.

THE TRUTH SEEKER. Published weekly in New York.

THE TRUTH SEERER. Published weekly in New York. Single copy, 8 cents.
THE MIND-CURE AND SCIENCE OF LIFE. Monthly. Published at Chicago, Ill. Single copy, 10 cents.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.
THE THEOSOFHIST. Monthly. Published in India. Single copy, 30 cents.
THE GOLDEN GATE. Published weekly in San Francisco.
Cal. Single copy, 10 cents.
THE BETTER WAY, A Spiritualistic weekly journal. Published in Cinchusti O. Studie copy. Leasts.

THE BETTER WAY, A Spiritualistic weekly journal, Published in Cinchinati, O. Single copy, 5 cents.
THE EASTERN STAR, Published fortnightly at Bucksport, Maine. Single copies, 3 cents.
THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.
THE ESOTERIC, A Monthly Magazine of Advanced and Practical Esoteric Thought. Published in Boston. Single copy, 15 cents.

Mass. Single copies, 10 cents.

ADVERTISING RATES.

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 lightion on the seventh page.

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

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

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

Payments in all cases in advance.

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

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

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

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed as usual for the summer Glenora, Yates Co., N. Y. 13w*

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

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

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.

ADVERTISEMENTS.

MRS. WEBB.

The Wonderful Astrologist and Life-Reader, from New York,

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BY C. C. MASSEY,

Of Lincoln's Inn, London, Eng.

Prof. Fullerton having made in his notes appended to the famous Preliminary Report of the Seybert Commission certain statements placing Mr. C. C. Massey as a Spiritualist in a rather unenylable position, the latter herein sets the matter right, and in doing so, clearly shows that the Professor had no foundation in truth for what he said. In this connection it may be remarked that Prof. Fullerton has since, in a letter to Mr. Massey, admitted that he was mistaken. Mr. Massey's Letter should be widely circulated, as it completely disproves the charge of Prof. Zoliner's disqualifications as an investigator of phenomena at the date of his séances with Dr. Henry Slade.

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the platform for the purpose of answering by her spirit guides such questions as may be introduced for consideration.

On Friday afternoon Mas. 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 oxclusively for these scances) will be open at 2 o'clock; the services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no ingress or egress. The public is cardially invited.

ET Persons having questions of practical hearing 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 Banneth of the Circle, who will present them to the spirits of consideration.

ET The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the 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.

ET it is our carnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

ET Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their flora offerings.

feel that it is a pressure to produce that it is a pressure to produce the fibral offerings.

Letters of inquiry in regard to this Department of THE BANNER must not be addressed to the mediums in any case.

LEWIS B. WILSON, Chairman.

QUESTIONS ANSWERED THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held Sept. 11th, 1888 Spirit Invocation.

Spirit Invocation.

Thou Supreme Spirit of the Universe, thou Divine Intelligence, whose wondrous majesty and power are displayed on every hand, we behold the manifestation of thy law; we recognize thy grandeur and thy immensity. As we gaze upon the starry orbs above and realize that they are worlds marching on in order and with unceasing regularity, we can sense something of thy supreme wisdom; as we gaze upon the blade of grass or the grain of sand beneath our feet, and comprehend that each one has its own appointed place, that each is endowed with life and filled with vitality and activity, we pray, oh! our Father, that our minds may become receptive, even as the mind of a little child who questions and wonders and at the same time imbibes truth and information from the very atmosphere it breathes; so may we limble truth and knowledge from the great spiritual atmosphere of life which thou hast quickened into active existence, which thou hast filled with conscious intelligence, with human beings who can understand thy will and perform thy work.

We invoke the presence this day, and upon every oc-

hast flied was considered thy will and period.

We invoke the presence this day, and upon every occasion when we shall meet here in council, of the high and true and good from spiritual life. May they be given opportunity and power to manifest their thought in such ways as will be instructive, and may all receive strength to give to earth's children counsel, consolation, knowledge and truth. We ask the blessing of the holy angels to rest upon us all now and forevermore. Amen.

Spirit Chairman.

pen the seance-room of the Banner of Light establishment, that returning spirits from beyond this mortal veil may find oppor-Friends-We have gathered here to-day to re tunity to reach their friends on earth with loving words of counsel and identification. We are here to present words of truth and in-We are here to present words of truth and information concerning matters of importance to man, either of a spiritual or material nature, that may be given from the other side of life.

We shall make no extended speech concerning the work of the circle, but open the meeting with an expression of love and good-will to ail, giving greetings in the name of the spiritworld.

On Tuesday afternoons, as formerly, we shall present for consideration subjects from various present for consideration subjects from various quarters, and give answers to the questions propounded, and according to the information we have gained upon the subject in question. We shall, during the first portion of the exercises, reply to proposed questions, and then if any one present desires to ask a question, verbally or in writing, we shall be pleased to give it consideration.

to give it consideration.

On Friday afternoons this circle-room will be open, as formerly, for the presentation of spirit messages through the organism of Mrs. B. F. Smith. The spiritual intelligences interested in this work are gathered here in perfect harmony, ready to give forth the best of their power and labor for the dissemination of truth

from a spiritual standpoint, we feel that it will be blessed according to the force put into it by spirits and mortals alike, and we are content to leave the results in the hands of the angels and our Father God.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present the questions you have, Mr. Chairman.

QUES.—May not Modern Spiritualism be rightly regarded as an advance of Christianity, or rather a development of pure religion, as that was an advance of the Mosaic dispensation? and will not there be in the future of earth an advance of man's present highest conceptions

Ans.—As the child develops in the stage of youth and maturity, unfolding its intellectual powers, so humanity advances in knowledge through the passage of the years. As whatever is passing through a process of development unfolds the highest from the lowest state, so must folds the highest from the lowest state, so must it be with religion: there must be a gradual growth, a process of development, and we should expect to find the beauty, the finish, and the best fruitage of religion, only after a lapse of many years, or even of centuries. We do not look for the blossom when the plant is young, and not strong and vigorous; we must give it time for growth, and the putting forth of its best powers, and as the season rolls on, and the chilly days pass by, bringing the sunshine and warmth, in their turn, of the summer-time, we find the flower putting forth its tiny petals, by-and-bye to burst forth a glorified blossom, sweet to the beholder; so with that impulse of the human soul called religion, which is the putting forth of the spiritual powers is the putting forth of the spiritual powers toward a recognition of something that is higher and holier than the merely temporal things of life, simply the unfolding of the human heart in the aspiration for knowledge and light, and the conception of truth upon the diviner things of existence, simply the desire and the effort to live in accordance with the right.

It must then be supposed that in the earlier

days of human existence a man was obliged to struggle, not only with the adverse forces of the atmosphere and of physical life in general, but with his own want of knowledge, his own woful "ignorance, and with the superstition which ignorance engendered in his heart, ter-rifying him on every side by the thought of unwoful-ignorance, and with the supersition with a position of the soul from matter, the transposed that in those sparation of the soul from matter, the transposed that in those sparation of the soul from matter, the transposed that in those sparation of the soul from matter, the transposed that in those sparation of the spiritual intelligence from the physical sparation of the spiritual intelligence from the physical sparation of the spiritual intelligence from the physical sparation of the spiritual intelligence, in the sparation of the spiritual intelligence, which ignorance engendered in his heart, terrifying him on every side by the thought of unseen danger. It is to be supposed that in those earlier days the religion of mankind should present a crude appearance, that the divine image of God which man had set up to be worshiped should partake something of the likeness and character of the man himself, and may have been one of passions, one of weaknesses, and given to wrath, easily excited; so might it be supposed that the God which he had erected for worship should partake of a like character;

come the material and to put forth powers and activities undreamed of before. So we find the times ripened, ready for a revelation from beyond that which is called death; we find that all that is true, that has been of the immortal part of man, existing in any religion of past ages, is still alive; it cannot be crushed out nor can it be destroyed. That which is true lives forever, but it may present itself in various forever, but it may present itself in various forms for the recognition of humanity and truth to-day, presenting itself to your understanding through the revelation called Spiritualism comes to appeal to you in the names of your dearly beloved friends, those who have departed this life for the wonders and opportunities of the life beyond.

Spiritualism is undoubtedly the outgrowth of

Spiritualism is undoubtedly the outgrowth of all the religions which have preceded it. Spiritualism is undoubtedly a word of truth, appealing to your very hearts, to your human affections, coming with a word of exhortation and tions, coming with a word of exhortation and of cheer to call you up to the highest conceptions of a good and noble life, assuring you that if you are true to yourself here on earth you shall surely find an abiding place of beauty and of peace, where you will be reunited with the loved ones gone before, when death shall claim you for its own.

That which is to come after Spiritualism must only be the further revelation of twith for each

only be the further revelation of truth, for as man advances in knowledge his power of understanding expands also; as he gains one lesson, and makes it a part of his own mind, he will become quickened in desire to learn more, and so, as he proceeds, making the most of that which is given to him, he will find himself so strong in mental calibre as to be able to take up, appreciate and understand those lessons which are to be unrolled before him in the by-

and-bye.

Thus will it be when man has accepted, Thus will it be when man has accepted, studied and come to understand all that the present aspect of Spiritualism has to convey to his mind; undoubtedly truth will be presented to him in larger form and grander capacity, and as he becomes enabled to take it up and make it a part of his own life, he will find the wonders of the universe unrolling before him, and every mystery explained.

Q.—[By R. G. Dawson.] It was stated that "during the past ages, when certain forms of animal life became extinct, their spirits did not ascend to the spirit-world, but remained on earth to enter the forms of more developed animals." As these events occurred at such a re-

earth to enter the forms of more developed animals." As these events occurred at such a remote period of time, will you please say from whom this knowledge was obtained?

A.—In the spirit-world we have our histories, our traditions, and even our legends concerning life—animal as well as human—not only upon this planet but upon other planets revolving in whom a party when a spirit when prothis planet but upon other planets revolving in space, and consequently when a spirit who professes to be informed upon such a subject as this speaks to you in this manner, you may believe that he has gained his information from such sources of knowledge as the spirit-world opens to him, for there in studying the history of this planet, turning in thought and in research back to its early ages, we may find opportunity for learning much concerning its life that perhaps has not been revealed to mortal perception.

perception.
So far as we can learn anything of this ques

So far as we can learn anything of this question of animal existence, it appears to us that the earliest forms of animal life on the planet were built up largely of physical emanations from the earth itself. They corresponded in character and information to the planet and its conditions; they were crude and unwieldy, possessing very little of that which is called intelligence to-day, inasmuch as that which had been displayed, although partaking to a certain degree of sagacity, seemed to have been moved upon by outside forces, and to have been brought into operation very much as are the various parts of an automatical machine.

We are taught that the life-principle of these forms of animal life when withdrawn from the unwieldy body was not taken up and incorporated into any distinct, active form, in the spiritual kingdom of existence, but that it remained in contact with or within the atmosphere of the planet, until drawn upon by other and later forms of animal life, for power and for sustenance, and that by-and-bye, after a series of many years, and through a long process of change, this life-principle became quickened with active intelligence; and then we find that, when withdrawn from the animal form it took up a distinct embodiment of its own in the spiritual atmosphere. It became an form it took up a distinct embodiment of its own in the spiritual atmosphere, it became an animal entity of itself, if we may be allowed the

in this work are gathered here in perfect harmony, ready to give forth the best of their power and labor for the dissemination of truth and the assistance of spirits who desire to reach their mortal friends.

Opening this season's work to-day with the best encouragement and the brightest prospects from a spiritual standpoint, we feel that it will season to spirit a few words. If it he true that the nondent in a few words. If it he true that the spirit-world, or that portion of the spirit-world allied to this material planet earth, is peopled by the spirits of those who have passed through the process of birth and change on this planet, the process of pirth and change on this planet, then could there not possibly be room for any such spiritual births as the question mentions in the other sphere of life? You are taught that when the change called death encroaches upon the physical form, that part of the man, the woman, or the child, which displayed active intelligence, separates itself from the mortal form and passes into an active existence in the form, and passes into an active existence in the spirit-world. We, as returning spirits, anxious to identify ourselves to our friends and relatives on earth, take up this position; and we claim that as we pass from the earth we find our friends and relatives, the dear human beings whom we have known and loved in years past, who have entered another existence from earth.

earth. Thus do we come to understand how the spirit-world is peopled. While it is true that there is a union of souls in the spirit-world for those who are truly mat-ed, who are so well assimilated to each other as ed, who are so well assimilated to each other as to supply one another with magnetic sympathy and loving support, and that this bond of union is somewhat similar to the marriage state on earth, yet it does not by any means follow that there is the same association and the same process of life unfolding in the spirit-world as you have here on earth, in the marriage relation. The union of forces on that other side of existence is of a spiritual character; it does not partake of the physical or animal state; it is a ence is of a spiritual character; it does not par-take of the physical or animal state; it is a blending of spiritual affinities or attributes. He and she who assimilate together are one in thought and aspiration, though they may differ from each other at times in the expression of thought, or in the especial work which they thought, or in the especial work when they have in hand; yet there is always a harmony, a sympathy of feeling, or of thought, which makes their union.

We may not be able to express this very clear-

We may not be able to express this very clearly to the questioner, but perhaps, if he will reason upon the question, he will perceive that it is much more rational to suppose that the generation and process of birth of a human being, partaking as it does of the physical or material life, is most beautifully in accordance with the divine law, as belonging to the physical planet, and that the birth of the spirit is the separation of the soli from matter, the translation of the spiritual intelligence from the physical body to the life beyond, and that this is accomplished when "death," so called, claims its own.

or unpleasantly affected, as the case may be. This is a subject for personal experience and for personal examination.

Q.—[From the audience] Where is the spirit-world, friend, we may say, is all about us, inasmuch as you are all spirits and in time they will manifest the present time, just as certainly as you ever will be. This atmosphere is peopled by spirits, and in time they will manifest to his presence and competence and the same process; sit quietly, patiently, in a well-well and the process of the process of the spirit world, or where is your flow?

Q.—[From the audience] Where is the spirit-world, if riends, or where is your flow?

A.—The spirit-world, if riend, we may say, is all about us, inasmuch as you are all spirits and the presence of your departed will be. This atmosphere is peopled by spirits, not only in the flesh, but also by those who have passed out from the mortal form. Not that a process who have passed out from the mortal form. It is a possible and incentive to rise above it. If one passes out of the body ellinging closely to pliys-lead things, unwilling to leave the mortal form, having an interest so engrossing in temporal things, or in friends on earth, that he cares not for that which is beyond the earth and its atmosphere, that spirit will find his spirit-world, its world and the process of This is a subject for personal experience and for personal examination.

Q.—[From the audience.] Where is the spiritworld, or where is your home?

A.—The spirit-world, friend, we may say, is all about us, inasmuch as you are all spirits at the present time, just as certainly as you ever will be. This atmosphere is peopled by spirits, not only in the flesh, but also by those who have passed out from the mortal form. Not that any spirit is obliged to live in contact with your physical atmosphere, if he has a strong desire and incentive to rise above it. If one passes out of the body clinging closely to physical things, unwilling to leave the mortal form, having an interest so engrossing in temporal things, or in friends on earth, that he cares not for that which is beyond the earth and its atmosphere, that spirit will find his spirit-world right here in connection with the friends whom he has known, even with the home he was obliged to vacate so far as the physical is concerned. On the other hand, if a spirit in passing from the body willingly gives up that which he had on earth—we do not mean the affection of his friends, or the desire to minister to their wants, we mean, if he is willing to leave the mortal and the associations of life, to turn to the spirit-world, its duties, employments and people, he will not be obliged to live in contact with this earth, although he may have the opportunity of returning frequently to it, and giving an influence to the dear friends whom he has left here.

The spirit-world! Where is it? The universe is filled with spirit-worlds. Every planet has its own counterpart; every world of invisible space that is inhabited or inhabitable, has its spiritual counterpart; every world of invisible space that is inhabited or inhabitable, has its spiritual counterpart; every world of invisible space that is inhabited or inhabitable, has its spiritual counterpart; every world of invisible space that is inhabited or inhabitable, has its spiritual counterpart; every world of invisible expectat

ble space that is inhabited or inhabitable, has its spiritual counterpart where its people may pass, and will, when they have given up the outward form which they have inhabited on the more physical sphere.

The spirit-world proper, belonging to this planet, is in close association with it, not altogether within the atmosphere that you may penetrate and habeld, but yet it close magnetic

penetrate and behold, but yet in close magnetic sympathy with the planet, and with its movements. This spirit-world is peopled by intelligences, those who have risen above the material things of life and have come to study the more spiritual parts of the universe—not that they are things of life and have come to study the more spiritual parts of the universe—not that they are less interested in soientific pursuits, in life, or the humanitarian work of mortals, not but what they exercise thought concerning those things which are of moment to you as a moving humanity, but that they can watch over these questions, subjects and people, and exercise an influence upon them independent of material things.

things.
"Do we have homes in the spirit-world?" "Do we have homes in the spirit-world?"
Most certainly; homes as tangible and substantial to their people as are yours to you; homes, surroundings and associations which are the outgrowth of the thought of man, just as are your homes, surroundings and associations the outgrowth of your own thought. You may question this, but let us consider it a moment. You, as an individual, may perhaps possess a certain amount of mechanical skill. It may be that you are an architect, that you can design a building; the thought comes into your mind concerning a certain structure you would like to erect; you plan it out to yourself, and by and-bye put your ideas into execution, by drafting the design of your thought, and placing a picture of that structure upon paper. This you present to the workmen, and they put your thought into execution; building, bit by bit, until the work is complete, the building is erected, it stands out, a materialization of human thought, the execution of a human conception. man thought, the execution of a human con-

man thought, the execution of a human conception.

And so it is in spirit-life: that which surrounds a spirit in his own abode must be the outgrowth, the materialization, if you prefer the word, of his mind, of his ideas, and it will correspond with them perfectly, so that if his thought or design is beautiful, lofty or grand, the execution of that thought will be of a corresponding character, and you will perceive the nobility of his idea in the object which is near to him, which he may claim as his own. Are his thoughts impure, lowly, of an unsightly character, mean, and unpresentable to human notice, then you will know just what kind of a man he is who passes before you. It is no more strange to look upon this as we state it than it is to look upon the lofty temple and realize that it is the dream of the architect or designer worked out in stone and other building materials.

ing materials.
So with your associations: you desire to found a home; you select one that may be congenial. to you, one with which you think your spirit sympathizes and can blend with you and create your own home and its associations. These are the outcome of the desire, the thought, the effort to make such in the spirit-world; they may be beautiful and sweet, or they may be the reverse, according to the thought and influence which is brought to them.

Mediumistic Development. During the few moments that are left (said the Spirit Chairman) we desire to say a few words upon the subject of mediumistic devel-

opment, as questions have come to us several times recently concerning the best development of mediumistic power. This is something which of mediumistic power. This is something which cannot be given except in general terms. We cannot cite each particular case in full, but general terms may apply to every case if the individual will study his own special characteristics, and seek to understand them sufficiently to aid his spirit-friends in unfolding his power. One has remarked to us of late: "Why is it that when sitting in a circle, or where there are mediums present, I always feel a strange tingling sensation in my arm? Some people tell me I am a medium, and spirits are trying to ling sensation in my arm? Some people tell me I am a medium, and spirits are trying to work through me, but I don't believe that."

Very well; in such a case as this, if the person is fully assured that no physical agency is at work to produce the strange sensation in the arm, if it never occurs except when she has reason to believe spirits are present, then we should suppose she was under the direct influence of such spirits, either that they were using her magnetic forces to assist them in their her magnetic forces to assist them in their

her magnetic forces to assist them in their work through other mediums, drawing upon her in order to supply their agents or instruments, or else these invisible intelligences were directly operating upon her physical organism to subdue it to their own power and make it an unconscious instrument for their special work. If the latter, then she is the medium, then are the arrives reaking to develop her reverse to If the latter, then she is the medium, then are the spirits seeking to develop her powers, to subject them to their own uses, to utilize her arm or hand for the purpose of mechanical writing, and we should advise such a person to sit quietly, passively obeying the impulse which comes to her, either to use a pencil or make raps; it will result in the spirits being able to control the organism, and in time manifest themselves intelligently to mortals.

Another has said: "I often see lights flashing before me; sometimes strange little appearances come up when I am not thinking of anything spiritual, when my mind is busy upon daily labors. What does it mean? I don't think this can be of a spiritual character." If

We thank the friends for the flowers to-day, and also for the kindly attention we have re-

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

Report of Public Séance held June 29th, 1888. Harris Burpee.

Harris Burpee.

I have long wished to return, but have not been able until now. I lived in the mortal form little over seventy-six years, and have been an inhabitant of the spirit-world more than three years. I felt that I understood something of the spiritual world while dwelling on earth, for I tried in every way to learn what I could of the beautiful home above, and I was only waiting for the time to come when I might go up higher.

I am happy, and my expectations were more than realized. Those who had crossed over before me were waiting to receive me. Sarah is with me, and mother, also the little one who was laid away so long ago, and is now grown up in the spirit-life. How blessed to know that we find them all again in the home beyond the river. Harris Burpee, of Sutton, N. H.

John Carlisle.

My home was in Madison, Ind. I am glad that I found the door open to-day. I have not attempted to speak here before, although Mary Ellen has often said that if I would do so, it would bring happiness to me as well as to my earthly friends.

I have relatives and friends on earth, some in Columbus O and come in Portage City—

in Columbus, O., and some in Portage City—and I have been with them. I do not wish them to feel that we are so far away we cannot visit them, for it is only a step from our home to theirs. I did not understand much of what you term Spiritualism, but am glad to know I still have the opportunity of learning. I am thankful for this channel of communication provided through the dear BANNER OF LIGHT, for I cherish it. I see now it is truly named—it does give out light; and my advice would be to all to take it, to read it, to gain knowledge therefrom, and so come into communication with the spirit-world.

Do not think, Mr. Chairman, that I have not been in your meetings. I have, and I find by coming we may learn a great deal in listening to others. Although many cannot give a mes-sage here, they may gain knowledge and power which will help them to control a medium in some other place. John Carlisle.

Eddie Cook.

I want to thank my mamma and papa for

I want to thank my mamma and papa for getting the pictures, because it does make me so happy when they look at the pictures. Since I went away they got the pictures of Eddie. Charlie White came with me. I know his mamma would like to know he was here, too.

I came into Gill Hall one time, but I could n't make them hear me talk there. I wanted to tell them about the pictures. They had a little trouble to get 'em at first.

I want them to know I am not dead. Sometimes mamma asks why her Eddie died. I did n't die. I only went to heaven; that is, to the spirit side, where all the beautiful flowers are. We have many white flowers where we are, because they tell us white is an emblem of heaven and of purity. heaven and of purity.

I thank you so much because you write that down, and are going to put it in the paper. Eddie Cook, of Springfield, Mass.

Georgiana Cooper.

My name is Georgiana Cooper, and Newburyport was my home. My dear father, mother
and sisters are still living there. Oh! how hard
it was for dear mother when she felt I must
leave her, and how little did they understand
that I only left what is termed the mortal form.

Dear Sister Mary, in spirit-life you will be
able to converse as freely as ever Sister Georgie
did. I know the trials that have come to my
dear mother through my sister's being deprived dear mother through my sister's being deprived of the power of speech, but in heaven the tongue will be loosed, and every faculty will

have its perfect action. I am often with you, dear mother; in the twilight hours we draw very near. Dear old Rover is a true and faithful friend. How well he knew my step as he would hear me coming, and how many times does he go to the door, as the thought will flash over him: "Is it my old mistress?" I know it so well, for I am often in the home the home

Father has not been feeling well, and I know dear mother, the thought worries you that father may leave you and Sister Mary. But no, we trust he will stay a little longer.

I would like to have you say to Johnnie King that I have met, in spirit-life, his sisters, who passed away so long ago; and they are no longer little children. I speak of them because I know your families are much together. I understand well the changes that have been going on since I left the form. You sometimes sit by yourself, mother, in deep thought of your Georgiana, but oh! you need not send your thought so far away am close beside you.

I am close beside you.

I am happy in my spirit-home, and I promise
you, with the help of the angels, I will come
often. So easily do I glide into the old familiar rooms, I cannot explain it to you any better than by comparing it to stepping out of the parlor into the kitchen.

I know you will say: "Georgie, you would rather have staid longer." Not after the angels came and beckoned me over the river, mother came and becomed me over the river, mother, oh no. Grandma, grandfather and all the dear ones send love and greetings to you. You need our visits, you need our influence; we come to help you; and not a day passes without our coming. We all have our mission-work to perform

when the little trouble occurred some months ago. Do not let it seem large to you; it will soon pass away, and not amount to much.

At times the thought will occur: "Why have these things been?" We know not. I want you, when it is possible and convenient, to come into communication with me somewhere, for there are many things I would speak of, but, as your Uncle Merrill says, we do not wish to speak of private affairs in public.

My name, Mr. Chairman, is Maria Wyman.

Luther Turner.

I desire, Mr. Chairman, to give a few crumbs

I desire, Mr. Chairman, to give a few crumbs of comfort to those who yet remain here. This is no new thing to me, for I was what is termed a stanch Spiritualist, and I was not ashamed of the name, although the children did not understand nearly as much as I would have liked them to know. I have relatives in Massachusetts, and some in Lincoln, Me.

Angeline, I would like you to know that Luther Turner has been able to make himself known. He has been here many times, not always anxious to speak, but as a silent listener to what other spirits had to say, and has been a gainer by it. Ella, father don't forget one of you. The darling Viola is here. She asks grandpa to let her talk. Not to-day, dear; you must grow a little first.

Hannah asks if her darling is here, too, Yes,

must grow a little first.

Hannah asks if her darling is here, too, Yes, children, and I love you all, and the grand-children, too. Little Viola is one of God's sweetest angels to-day, as she comes beside me. That is not saying too much, Ella.

John, when I used to ask you to go to a Spiritualist meeting or circle you always had some excuse, because you did n't wish to wound my feelings. I readily understood it all, for you could not feel as I did, for you did not realize the truth of spirit-return.

could not feel as I did, for you did not realize the truth of spirit-return.

Your dear old grandmother sends greetings to you—grandmother Bedell—and desires me to give her love to you and Frank. She does not forget one of you. This child wishes to send love to mamma and papa. She tells me to say that her papa goes on the cars. I will explain: he is a conductor on the Boston and Maine Railroad. A beautiful blossom is this child, transplanted to bloom in heaven.

child, transplanted to bloom in heaven.

I have been in your meetings many times, and the good Colonel comes with mooften, and feels that all are welcome. These meetings, Mr. Chairman, have been established by higher intelligences. I am satisfied with the spirithome, but I would say to Hattie that I am trying to make you all understand of father's coming. coming. I know Hannah asks why I do not talk a little

nore here? I would gladly come into communication with her privately, if I could. Ella, in a little while we shall hold communication with you privately, for there are many things I would like to speak of.

I would like to speak of.

Oh! it was meat and drink to me to go to a spiritual meeting, even if "I didn't get anything," as many said. Some loved one stands beside every mortal before me.

Do n't think because you don't get what is termed a message, that your dear ones are not here. Why, if we required space as you do, this little hall would not hold us, to say nothing about the rest of you. I am thankful to be able to give a few words.

I wish to say, Hattie, that each one may learn a little on this side. Father enjoyed the meetings, yet little did you know how my spirit was fed by these spiritual teachings. I would say to every one present, that if they are not what is termed Spiritualists, they had better be; I know you would be happier to learn something of the beyond, while on this side.

William Walker.

My home, Mr. Chairman, was in Cleveland, O., and my name is William Walker. I was called in different directions in a business way, for I was what is called a "traveling man," an agent, and consequently mingred with many people. At one particular time, in Milwaukee, when sitting in a hotel of an evening, the subject of spirit-return came up as a subject of conversation. I will acknowledge I was a little progression. It was a strange house to me and I didn't know but what these spirits they talk so much about might carry me off through the night. I didn't like to hear much of it, although some loved ones had crossed over. Yes, the dear boy, Charles; and how gladly would I have believed it if I could, but old theology stared me in the face, the early teachings of which I could not get away from, therefore I had always felt it would be better not to meddle with it.

I find now that the conversation in that hotel left an impression upon my spirit which I never lost; it also helped me to learn a little slyly, as a great many do to-day, who do not dare to let anybody know of it. Now, I always felt when in the mortal that

Now, I always felt when in the mortal that as far as business went, I was not ashaned to have any one know what I was doing; but when it came to religion, I did n't just like to have it known that I would investigate Spiritualism, for a moment. But I did, and I found some things I did n't know what to do with, so I would turn them over and over, and try to get a clue someway, thinking, perhaps, it was all "mind-reading," or the work of the evil one. I find now it is a truth, and I might have obtained much happiness if I had listened a little more.

It was a happy moment when my dear mother reached out to me, saying, "My son, come up higher! all things are ready."

In spirit-life she said to me that she did not know, when in the mortal, that spirits could return to earth, but always believed they hovered around us. I said that they must come to earth to do so. "Yes," she replied, "many things are clear to me now that once looked dark." I am glad there is a chance to learn on our side what we missed on this.

[The balance of the messages received through Mrs. Smith's mediumship at the above date, will appear in our next issue,]-ED.

SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK. June 29.— Levi Hayward; Nancy Bolton; Jane Carver; Es-ther Williams; George Gill; John Garfield; Sarah Cragin; John Plorpont.

Verifications of Spirit-Messages.

Isaac c. abnor.

It is within heart overflowing with gratitude to the angels and my sister medium, that I write to acknowledge the message in This Banner. Of Angust 18th, coming from Isaac C. Annor. It is correct in every particular, and no one can vouch for it better than mysel, he having attended my materializing scances upward of three years. At first he was a great skeptic, although an honest investigator; he studied into the subject for himself, and being convinced of its truth he, with three others; inchones a week at my residence for two years, to visit—as they termed it—and hold communion with their spiritefiends. I often heard him speak of the cheering words of his angel mother, and one other dear friend he called Katle; he was an upright and honorable man, and could not have been deceived. To say that I am delighted to hear from him would not half express my feelings.

I will shake hands with our medium across the continent and say God bless her, and the angels protect her and keep her from all harm, that she may be an avenue whereby our dear ones can return and tell of the glories in store for us poor mortals, for there is no death, but everlasting life.

Respectfully, Mrs. A. B. Souther.

I see in the Message Department of the Banner of

San Francisco, Cal.

I see in the Message Department of the BANNER of Light of August 18th, a communication from Spirit 18AAC C. Abbot, a former resident of this city. I was very well acquainted with Mr. Abbot, who met his dissolution by, as he says, the discharge of a firearm in the hands of a friend; this was at a meeting of those interested in the adjustment of the affairs of the old Dashaway Society, where some considerable feeling had been shown previously. Mr. Abbot was quite regular in his attendance at the scances of Mrs. Souther's materializing circles, where I often met him, with many others.

J. D. Pierson.

1336 Washington street, San Francisco, Cal.

DR. ALFRED MILLER AND MR. RUSSELL. In the Spirit Messages in the issue of July 21st, through the mediumship of Mrs. B. F. Smith, is Dr. Alfred Miller, of Fitchburg, Mass. I knew him very well, and so far as I know of those in the family he speaks of, it is correct. He was a good man, a singer, also on the Board of Examining Surgeons for pensions.

pensions.
Some two years ago at Onset he gave his name through Mr. Stiles. I answered it; at Fitchburg this spring through Mr. Baxter he gave his name; I also recognized it then.
The Mr. Russell he speaks of in his letter was Warren Russell of the Fitchburg Band. I knew him well.
Mrs. E. S. LORING. 113 Blossom street, Fitchburg, Mass.

OSCAR PLUMMER.

OSCAR PLUMMER.

The communication in the Banner of Light of August 25th was read with great interest by the father and mother of Oscar Plummer, as well as by others. We give full credence to the truthfulness of the message. We are believers in spiritual sympathy, and feel assured of its real value. We know that our dear sons are often near us, and though we have been tried and afflicted, the thought of their presence will ever be a source from which to draw comfort in days to come.

The message of Charles Woodwell I recognize as published in The Banner of Sept. 1st; it is also regarded as correct by his father.

Moses A. Plummer.

Newburyport, Sept. 20th, 1888.

ANDREW FOSS.

ANDREW FOSS.

I have been a reader of the valuable BANNER OF LIGHT, which I have bought for twenty years. I knew ANDREW FOSS well; I used to attend circles with him. Mr. Foss said it cost a person something to be a liberalist. I was always charmed in his society, for he was an intellectual man.

When a Buptist minister he preached to a flourishing society in Manchester, N. H. I have had some fine communications through Mrs. Smith. I have laid away many loved friends, and I know they are around me.

Mrs. Abby B. Hill.

No. 99 Jackson street, Lawrence, Mass.

OSCAR LANE.

I would say the message from OSCAR LANE, in the BANNER OF LIGHT of Sept. 1st, through Mrs. Smith, is correct in every respect, except one name (Uncle Ellery), which should be Uncle Allen, he says, as I often talk with him privately; am glad to hear from him any way he can come that will reach me, and may he help others to come and say a few words at some future time.

Mrs. R. C. EATON. Ashburnham, Mass., Sept. 9th, 1888.

RUTH HAMLET,

The message printed in The Banner of Light of Sept. 1st, as from RUTH HAMLET, is fully recognized by her neighbors and friends in this vicinity, where she long lived, and where she was much respected and loved. She was an excellent medium, and at one time was a public healing medium in Portland. I knew her well, and have witnessed her wonderful medial powers at her own house on many occasions. She passed to spirit-life from her home in this town, on the 19th day of June, 1884. Yours for truth, P. Dyer. Farmington, Me., Sept. 14th, 1888.

In the Banner of Light of Sept. 1st was a message from John Neal of Woodstock, Vt.—I recognize it as being from my father, and in every particular it is true. My only regret was that he did not say more; yet words are weak to express our thanks to him and the medium for what he did say.—A. M. CLIFFORD.

34 Leveret street, Boston, Mass.

WARNER'S Log Cabin Remedies — old-fashioned, simple compounds, used in the days of our hardy forefathers, are "old timers," but our hardy forefathers, are "old timers," but "old reliable." They comprise a "Sarsaparilla," "Hops and Buchu Remedy," "Cough and Consumption Remedy," "Hair Tonic," "Extract," for External and Internal Use, "Plasters," "Rose Cream," for Catarrh, and "Liver Pills." They are put up by H. H. Warner & Co., proprietors of Warner's Safe Remedies, and promise to avoid the standard value of these great ise to equal the standard value of those great preparations. All druggists keep them.

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Passed to Spirit-Life,

From her home in Worcester, Thursday, Sept. 13th, 1888, the loved companion of our brother, Seth Hale. the loved companion of our brother, Seth Hale.

Known throughout Massachusetts and New England as a clairvoyant of remarkable powers, her life was one of earnest effort to allevinte suffering, and her success was astonishing, as many whom she has restored to health can testify. At the camp-inectings at Lake Walden and Lake Pleasant, Bro. Hale, with his happy family, were ever welcome guests, and ultri-seancer jaid its dread hand upon her, sister Hale was sliways prosent, and, like one who preceded her, ever doing good. A great sufferer, yet ever patient, we can drop no tear for her, who, like the ripened grain, has been garnered up by the reaper for a greater work under fairer skies. To her dear companion, whose head is white with the frosts of many winters; to the children left behind, we say be of good cheer. The sun of her life went from our gaze but to respipear in more glorious beauty and usefulness. Once more those lines from the lips of France's weird magician come floating, through the air, "We weep for the dead; but we salute the importal." The services were of the most liberal type, conducted by 'Rev. Mr. Harris, of the Universalist faith, assisted by Mrs. H. W. Hildreth.

Worcester, Mass., Sept. 18th, 1888. FRED L. HILDRETH.

From her residence, in Belfast, Me., Sept. 16th, Sarah C., widow of the late Hon. Warren Preston, aged 84 years.

Her life of goodness and unselfishness was almost without a parallel. Her many crosses she bore with a sweet, uncomplaining patience touching to behold. She had a powerful intellect, and a most brilliant mind, and her womanly sweetness and tender thoughtfulness for every one but herself made her deeply loved by all who knew her. The bereaved family, and a large circle of friends, deeply mourn her loss. She retained her mind to the last. Only two days before her transit she repeated, when she could hardly articulate, a long historical poem which she committed to memory when a child. She was a firm believer in the Spiritual Philosophy, and was well known twenty-five years age in Boston by some of the leading Spiritualists in those days. A crown of glory must be her portion now.

ONE WHO LOVED HER.

From Cardington, Ohio, Aug. 22d, 1888, Dr. Robert M.

Thomas, aged 50 years.

After years of suffering from army disabilities, his spirit winged its flight to the "Sunny Land" he had longed to see. The beautiful philosophy of Spiritualism was a great comfort to him as he learned the mist-hidden shore of Spirit-Land. Richly endowed with great spiritual perceptions, he could distinctly feel the presence of loved spirit friends who had come to take him lione. Dr. Thomas free his religion; he put it to practical daily use; and his pure and upright life leaves, an influence that will brighten as the years go by Services were held at the residence by Prof. A. B. French, of Clyde, O., and listened to by a large and intellectual audience, eager to catch every word as it fell from his inspired lips. Dr. Thomas was a true husband, a true friend, a true Soidler; and a true Spiritualist. He was a great humanitarian, and we feel, that he is now where his field of usefulness can be extended.

One who Knew Him.

[Obituary Notices not exceeding twenty lines published gra-tuitously. When they exceed that number, twenty cents for each additional line-well be charged. Ten words on an average make a line. No poetry admitted under this heading.]

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This little work has been entirely revised, and a considerable more matter added to it, and will be found an unansworable argument in favor of Spiritualism.

Faper. Price 15 cents.
For sale by OCLBY & RICH. THE WAR OF THE DOOTORS ON THE RIGHTS OF THE PEOPLE: Arguments and Addresses in remonstrance thereof, delivered before the Massach setts Legislative Committee on Public Health at the State House, Boston, February, 1880, by Afred E. Glies, Allen Putnam, Edward Hamilton, Richard Holmes, Loring Moody, A. S. Hayward, Joshua Nye, and Prof. Charles Wesley Emerson.

Price 10 cents.
Price 10 cents.
Per 100 centes \$5.00, postare free.
For sale by COLBY & RICH.

Bunner of Bight.

BOSTON, SATURDAY, SEPTEMBER 20, 1888.

ALL SORTS OF PARAGRAPHS.

REST.

At midnight Sleep, relenting, came to me—
My balmy, soft-eyed Sleep—came as of old
And crept into my bed. My hands were cold:
He took them 'twixt his own impassionately
As any brother might, and tenderly
Kissed slumber in my eyes. Ah! dearer than gold,
Dearer than all the gems the sea-beds hold,
Sweeter than nectarous spice from "Araby,
The Blest'—Sleep, gentle Sleep, returned to me.
"Tired nature's sweet restorer, balmy Sleep,"
Rarer and rosier than Sablan wine!
He took me to his bosom and did twine
His drowsy arms about me downity,
And kissed mine cyclids, too, so tight I could no longer weep.—Orella Key Bell, in Detroit Free Press.

An old writer says: "A long chin declareth a man to be a babbler." That is sufficiently plain. The man who chins long is certainly given to babbling.

The lack of women's dining halls in New York is made up in some instances by the janitresses of big office buildings, who serve warm dinners to the pretty typewriters up under the eaves.

THE BANNER OF LIGHT (Spiritual) has began its thirty-second year, and in its new type makes a handsome appearance. Materially, its veteran editor, who is a model printer, has an excellent typographical taste; while intellectually, he appears to favor every Liberal movement, and thus he is helping this world, whether there is another one "on high" or not. In this respect, Spiritualism is an improvement on Christianity.—Boston Investigator.

We often read of the Lily of the Valley; But it can't be compared at all With the Lillie that fills the rostrum Every Sunday at Berkeley Hall.

The superintendent of a New York street railroad company estimates the wear and tear on horses as about \$50 a year each. "Each car has on the average ten horses so that horseflesh worth \$500 is used up annually by each car. On some of the longer lines as many as 150 cars are run, so that the total annual consumption of horses would seem to be on these roads \$75,000. As horses are the willing servants of mankind they should not be abused. We fear the society for the protection of dumb animals does not look after the horse railroad managers as often as it should, either in New York or Boston, or other cities.

We see that Bro. J. B. Hall, editor of the Aroostook Herald, has had a retinion at his residence in Presque Isle, Me., of the "old-timers"—f. e., the survivors of the editorial excursion party to Aroostook in 1858, viz: J. M. Adams and wife of the Argus; E. H. Elwell and wife. Transcript: Brown Thurston and daughter. Portland; E. Rowell and wife, Hallowell; Dr. W. B. Lapham, Augusta; Dr. J. Q. A. Hawes, Hallowell; C. P. Roberts, Bangor, and a large party of ladies and gentlomen of Presque Isle. During the evening Governor elect Burleigh, wife and daughter, joined the party and were serenaded by the cornet band.

Horrors.—The cholera is devastating Portugues India; the yellow fever is still spreading in the South Stromboli is in eruption. The Avisador Commercial of Havana gives extended details of the destruction wrought by the recent cyclone in Cuba. Over one thousand lives were lost on the Island, while the damage to dwellings, shipping, crops and other property extends into the millions.

The Religio-Philosophical Journal wants to be a corporation, with a capital stock of \$50,000, in one thousand shares of fifty dollars each, and says \$12,500 have already been subscribed.

The only woman lawyer in Philadelphia is Mrs. Carrie B. Kilgore. She has an enviable reputation at the bar, and there is not a judge in the city who does not respect her for her legal ability.—Truth Sceker, N. Y. This is true to the letter.

An exchange remarks: "The constant trouble with and abject condition of British American Indians have excited the interest of many influential and prominent Englishmen, who propose to make efforts tending to the establishment of an Indian policy similar to that adopted by the United States." We trust this new venture "across the line" will prove more successful in its workings than has the one chosen for its model,

The poet Whittier says, and truly: We dwell with fears on either hand, Within a daily strife, And spectral problems waiting stand

And spectral problems waiting stand
Before the gates of life.

We have had specimens of this sort of strife thrust upon us of late by parties who ought to know better But we can stand it if they can.

President Cleveland has received official information of the refusal of the Chinese Government to ratify the amended treaty.

There is nothing on earth which so quickly transfigures a personality, which refines, exalts, irradiates with heaven's own impress of loveliness, as a prevaffing kindness of heart. The soul that is full of pure and generous affections fashions the features after its own image, as the rose by inborn impulse grows in grace and blossoms into beauty which no art can equal

A severe hurricane passed over several of the West India Islands, Sept. 2d and 3d. At Ragged Island eighteen houses were totally destroyed, twelve others nearly so, and scores were more or less injured. Al the sponging, fishing and trading schooners belonging to the Island were either bilged or driven high on the

Bro. Hull, of The New Thought, has been "on the wing" of late, and he tells his readers in his blunt, familiar style, where he flew and what he saw. Glad to learn that Moses is possessed of angelic appendages but we have no fear that they are of the Orthodox

'T is ever wrong to say a good man dies .- Callima

Many residents of Massachusetts have been granted pensions; but there is one woman in this State, over eighty years old, whose son—a volunteer at the begin ning of the war, enlisting without bounty, who fought in eleven battles and was at length gobbled up at Gettysburg-is left out in the cold solely through Washington red tape, while at least one other in the town in which she resides, a healthy "three months' man," is receiving a pension! President Cleveland should know

Powerful Indian chiefs oppose the proposed U. S. treaty, knowing it to be a fraud

> JACKSONVILLE. The silence and the sorrow,
> They break our hearts to-day:
> Hushed echoes faintly failing
> Upon our happler way,
> Borne from the stricken city,
> Wherein with muffled tread
> Men walt upon the dying
> And carry forth the dead.

The Paris Exhibition of 1889 is to have a great globe one-millionth life size. It will be so large as to occupy a deal of space in the Champ de Mars, and will be so arranged that it can be turned around, and any one can see the world revolve for \$1.

Mrs. Flysparrow (to new acquaintance)—You seem to be an inveterate lover of the weed, Mr. Nicotine. May I ask if your father smokes? Mr. Nicotine—I trust not, madame. He has been dead some time.—

Women who register in Boston at any time before Nov. 27th can vote for School Committee. The only action required at the present time on the part of women is to see that they are properly assessed on or before the 1st day of October, after which they can pay their tax and present themselves for registration at any time between Nov. 7th and 27th.

NEW MUSIC.-We have received from White, Smith & Co., 516 Washington street, the following: For planoforte, "Carnival of Venice," for four hands, C. Czerny. For the organ, "Studies," 17 pp., B. M. Davison. 'Meditation in the Forest," for violin and plane, Mor-

rison M. Alsbury. Vocal, "Avo Maria," J. Braun-schiedle "In the Chimney Corner," F. H. Cowen; "Memories of Boyhood," song and chorus, words and music by W. A. Springer; "Maude," song and chorus

William Warren, the veteran actor, passed to spirit life, Sept. 21st. For fifty years he has been connected with Boston theatres, and during this time his name has been known and revered all over New England. The greater part of his life was spent with the Boston Museum, where he was a general favorite.

The British military authorities contemplate building fortifications at the headlands of San Juan Bay, at the entrance to the Straits of Fuca. The longestrange guns could carry across the channel, which is about twelve miles wide at that point, Puget Sound in the near future will be second only to San Francisco Bay in commercial importance, and British guns will command the entrance.—Santa Cruz (Cal.) Daily Sentinci.

Jacksonville papers speak of yellow Jack as Bronze John. "By any other name 't would spread as fast,"

How comes Love? It comes unsought, unsent. How goes Love? It was not love that went.

Ex-Marshal Bazaine, of Mexican and Metz fame, died in Madrid, Sept. 23d. The cause of death was heart disease.

Echoes from Lake Pleasant. o the Editor of the Banner of Light:

Like a dream of pleasure that is past, the busy scenes of the recent camp-meeting have vanished, to be renewed no more till another year ushers in the day appointed for the hosts of two worlds to convene again. Only a few lingering pilgrims remain to remind the reflective observer of departed days.

How strange is the autumn stillness among these lovely groves that so recently were alive with bustling humanity, and vocal with vibrations bearing both human and divine thought. Were it not for the many beauties of nature that cluster in this charming spot which still remain though scores of thousands have carried them away in memory, the death-like silence supervening the departure of great throngs would give supervening the departure of great throngs would give this almost deserted village an old-time funereal sadness. But the golden sunshine gilmmers upon the placid lake, and shimmers through the leafy canopy just as beautifully as when thousands sat beneath catching inspiration from nature's glories, and the glowing words of spirit-tongued orators.

The festive squirrel chatters as glibly in the treetop, and grows more familiar and friendly with the few who remain to watch his gloesome gambols; and the feathered songsters begin to return to reoccupy the leafy homes.

leafy homes.

All that appertains and belongs to Lake Pleasant remains to cheer the lingerer, but there is a loneliness which a social nature feels, as one after another forsakes scenes but a few days ago so astir with human presence. But such is life. The history of a campseason is the epitome of human existence upon this planet. We come, play our little part in the drama, tragle or comic, make our bow, then retire as the curtain falls, and, after a brief respite, another generation, filled with the same hopes, fears, loves, energies and aims, takes our place, then departs as we did; and so the stream moves on to touch and quicken the shores of another world.

so the stream moves on to touch and quicken the shores of another world.

The senson just past has to the writer been as replete with pleasure as the two former occasions of his visitation. More than the keen relish of nature's charms, is the delight of meeting many old friends whose acquaintance has been formed in all quarters of America's dominions, in nearly every section of which his pilgrim feet have trod as a missionary of the New Dispensation. It may be that his homeless condition increases his fraternal sympathy and he feels more closely drawn to all kindred spirits. Be that as it may be eagerly embraces the opportunity of a campmore closely drawn to all kindred spirits. Be that as it may, he eagerly embraces the opportunity of a campmenting to renew old friendships and form as many new ones as possible. This pleasure was enjoyed to its fullest extent not only by the writer, but by most of the great multitude now, like himself, reverting to it as to halcyon days sacred to memory.

If for no other reason than that of mutual acquaintance and an interchange of thought, camp-meetings are valuable to those who can attend, for among a people who have so few sectarian ties, the bonds of fra-

ance and an interchange of thought, camp-meetings are valuable to those who can attend, for among a people who have so few sectarian ties, the bonds of fraternity and friendship need every means to strengthen them, and Spiritualists generally would do well (better than many are now doing.) If they would heed a motto of Stephen A. Douglas: "Let us know each other better, that we may love each other more."

Among the many pleasures of the season the greatest to the writer was the privilege of meeting and listening to his honored co-workers upon the platform. Bros. Baxter and Dawbarn proved by their able and scholarly discourses that they are yet growing men, standing on heights that few have reached. Sister Spence, though one of the earliest among the veterans, is yet as vigorous and practical in thought as ever. Her ringing voice, freighted with clear-cut ideas, could be heard far beyond the auditorium, and wherever heard it arrested and held the listener till it ceased. For the first time in our long career as speaker, the writer was privileged to meet Lyman C. Howe, and listen to his logical and rhetorical lectures. He is indeed "a gentleman and scholar," and wears his many laurels with undue modesty.

While there were some attendant evils which must be remedied, the session, on the whole, must have been productive of much good as an agitator of thought and a stimulus to higher spiritual evolution. It was encouraging to see so many seeking earnestly to unfold a higher spirituality of thought and life in

It was encouraging to see so many seeking earnestly to unfold a higher spirituality of thought and life in accord with the ulterior purpose of this Spiritual Dis-

to unfold a higher spirituality of thought and life in accord with the ulterior purpose of this Spiritual Dispensation.

The managers at Lake Pleasant showed wisdom in supplying the audiences with spiritual teachers who utilized the phenomena as a means to scientific and philosophic discovery of the great spiritual realities objectively illustrated by them.

Material improvements at this famous camp-ground are slowly going on, and there are many more promised which will require more money to "materialize" them than is yet fortheoning. One of the most needed is a better system of sewerage, so that the delightful and health-giving emanations from the beautiful pines studding the grounds may no longer be neutralized by noxious odors. No fault is to be found with the health-officer in charge, but the system is wrong, and the means of purification defective, and the campers who own property should clamor for an improvement in those particulars.

The President and the genial Treasurers of both the Syndicate and the Association win the good will and respect of the majority of those whom they serve, and the former has for the fifteenth time been redicted to his position, a fact that speaks for itself. It shows that he is "solid" with "the powers that be "at least. In the opinion of many, as much interest in the true work of Spiritualism as in the financial success of the camp, and a broader and higher view of its platform-work, would add much to the qualifications of those in power.

Many other matters should be noted, but this article Many other matters should be noted, but this article is quite long enough, and as the time of departure from the scene of a month's pleasant experiences has come to the writer, he bids adieu to these lovely surroundings, returning to the "Hub," preparatory to answering calls from any direction for his services as teacher of practical truth.

Lake Pleasant, Sept. 14th, 1888.

Philadelphia, Pa.

Sunday, Sept. 23d, dawned bright and beautiful, and the large audiences that assembled to listen to the inspirations of Mrs. H. S. Lake, under the auspices of the First Society, seemed to reflect in their faces some of the glory of the day. Numerous subjects submitted by the people for consideration were treated in a masterly manner by the guide, whose utter ances were marked by that earnestness which pervades all the words and works of this gifted and conscientious medium. The day was in all respects a memorable and profitable one in the history of the

Salem, Mass .- The first meeting of the coming lecture season was held Sunday, Sept. 16th. Mrs. Abby N. Burnham was the speaker. Sept. 23d we had C. N. Burnham was the speaker. Sept. 23d we had C. Fannie Allyn with us. During the interval between the afternoon lecture and poem, a committee was appointed to nominate officers for the ensuing year. The following were elected: Mr. G. W. Moreland, President; Dr. N. A. Allen and Mr. W. N. Wiggin, Vice Presidents; W. H. H. Thyng, Secretary and Treasurer; Miss Annanda Bailey, Musical Director. Next Sunday, Sept. 30th. C. Fannie Allyn will again address us at 2:30 and 7:30 p. M. Considerable interest was manifested at these introductory meetings, and we hope to have a pleasant and

Considerante interest was imminested at these intro-ductory meetings, and we hope to have a pleasant and instructive season. Salem Spiritualists are not dead, though they may be a trifle inert, and the truth is steadily growing. With the BANNER OF LIGHT in our midst we need not doubt that victory will be ours. W. H. H. THYNG.

Providence, B. I .- The Ladles' Spiritualist Aid Society of Providence, R. I., that for the past four years has carried on its meetings very successfully, will rehas carried on its meetings very successfully, will reopen for the fifth year Thursday, Oct. 4th, in Slade Hall, corner Eddy and Washington streets. The members have done a good work in the past, and hope to do more in the future. The hall they will occupy the coming year is large and commodious, and able to accommodate all who may come. The officers elected for the coming season were: Mrs. M. A. Waterman, President; Mrs. Sarah Osborn, Vice-President; Mrs. Mary Rhodes, Treasurer; Mrs. H. C. Troupe, Secretary.

MRS. H. C. TROUPE, Secretary.

Onnet Bennee. The evening service and closing exercises of the

camp-meeting season of 1888 terminated Bept. 23d with a scance which was devoted to the spirits of the Indiuns. Col. Wm. D. Crockett was master of ceremonies. The Temple, where the scance was held, contained most of the visitors, and also those residing on the grounds. The seats were placed in a manner that was as near a circle as possible. I noticed in the inner circle of the scance such individuals as the Hon. Sidney

as near a circle as possible. I noticed in the inner circle of the scance such individuals as the Hon. Sidney Dean and wife, John Haines and wife, Mr. Tallman, Mr. Craig, Mrs. Lita Barnes Sayles, Mr. Whittemore and wife, Dr. Allen, and Dr. Richardson; the latter made himself quite at home in the scance, illustrating the object of the meeting, and speaking as the spirit gave him utterance.

Many mediums present were influenced. I will not attempt to describe them all by name; they comprised persons of different ages, and of both sexes. General good harmony pervaicel, and all seemed willing to yield to any influence that might come to or upon them. Some of them sang quite nicely, under spirit-influence, while others took up the various problems of life and some of the questions now at issue in our boasted free country—America. They even considered the public school question, showing no sympathy with the idea of our public schools being put under any Church discipline and influence—whether Protestant or Catholic; Mr. Haines, under a powerful control, treated this issue in an eloquent and logical manner, and surprised those who had never before heard his ringing voice while under the control of a spirit representing in style and logic that of Daniel Webster.

Hon. Sidney Dean, of Rhode Island, said that as a duty to himself he wished to speak of the great benefit that he had derived from the Harvest Moon Indian séance. I wish every church-member in the land could have listened to his remarks on this occasion; they were full of vital truths, and brought out much thought on the question of the "sixth sense," to which he had evidently given close attention. Mr. Dean has been a great student of theology and politics, but this speech was his first one before a spiritualistic audience. I wish the Spiritualists of Boston would secure his services as a speaker for the next Anniversary exercises; I further wish that the convocation on that day could be held in the Musiq Hall, where those who have known him elsewhere could h

1. P. Greenhead and Streethead the Streethead.

The programme closed with a benediction from the guides of Mrs. Sarah A. Byrnes.

The event will long be remembered with pleasure by those present.

SPECIAL REPORTER.

Spiritualistic Meetings in Boston. Banner of Light Circle-Room, No. 9 Bosworth Street.—Séances are held every Tuesday and Friday after-noon at 30 clock promptly. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chair-

Herkeley Halt, 4 Berkeley Street.—The Boston Spiritual Temple Society will commence its lectures for the season of 1888-89 on Sunday, Oct. 7th, at 10½ A. M. Mrs. R. S. Lillie will occupy the platform for the month of October. First Spiritual Temple, corner Newbury and Exeter Streets.—The "Spiritual Fraternity" Society will commence its public meetings Sunday, Oct. 7th. The Temple Fraternity School for Children meets at 10\(\frac{1}{2}\) A. M. Afternoon service at 2\(\frac{1}{2}\); and Wednesday evening Sociable at 7\(\frac{1}{2}\).

Mrs. H. S. Lake's guides will speak during October and No-

College Hall, 34 Essex Street. - Sundays, at 10½ a.m., 24 and 74 P.M. Eben Cobb, Conductor. Mishawum Hall, City Square, Charlestown.— Mediums' meeting every Sunday at 24 and 74 P. M. Dr. Mark Smith, Chairman. Engle Hall, 616 Washington Street.—Sundays at 1/2 and 7/4 P. M. 7 also Wednesdays at 3 P. M. Dr. E. H. Mathws. Conductor Ladies' Aid Parlors, 1031 Washington Street.— jundays at 2½ and 7½ P. M. F. W. Mathews, Conductor.

Spiritualistic Phenomena Association.-This Association opens its meetings Sunday, Oct. 7th, at Lyceum Hall, 1031 Washington street, with Mrs. E. C. Kimball as the medium.

The two following Sundays Mrs. Ada H. Foye of The two following Sundays Mrs. Ada H. Foye of California will occupy the platform. Mrs. Foye has a very remarkable phase of mediumship, and occupies a most prominent position in the ranks of Spiritualism on the Pacific coast. Later in the month Mr. J. D. Stiles with he with us. The management have engaged the best test mediums obtainable in the country, and will spare no pains to make the meetings even more interesting than they have been before. Good music has been engaged. Lyceum Hail has been considerably enlarged, and is now one of the most desirable in the city for meetings.

The Thursday evening circles will soon be opened.

College Hall, 34 Essex Street.-The services at College Hall last Sunday were interesting and instructive. Mr. Eben Cobb, manager, made the princl pal address, the topic of which was "Hate," the Bible par address, the topic of which was "Trace," the Bibbe teaching that we should hate even our own blood relations for truth's sake. His remarks were listened to with much interest. Mr. Frank T. Ripley spoke briefly, and gave several good spirit-tests. Miss Peabody and Mrs. Forrester gave their usual successful psychometric readings. Mr. Redell spoke briefly, as also did Dr. Eldridge. The afternoon and evening services were onlie interesting. were quite interesting.

Spiritualist Meetings in New York. Columbia Hall, 878 6th Avenue, between 49th and 56th Streets.—The People's Spiritual Meeting, Services every Sunday at 23 and 74 P. M. Medlums and peakers always present. Frank W. Jones, Conductor. Arcanum Hall, 57 West 25th Street, N. E. cor-ner 6th Avenue.—Meetings of the Progressive Spiritun-ists are held every Sunday at 2½ and 7½ p. M. Reliable speakers and test mediums always present in spirit phenom-enal gifts. Prof. G. G. W. Van Horn, Conductor.

cmai gutta. 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 II A. M. and 75; P. M. Admission free.

A General Conferènce will be held Monday ovening of each week at 230 West 35th street, at the residence of Mrs. M. C. Morrell.

The First Society of Spiritualists.—A good attendance of representative Spiritualists listened to the lecture of Mrs. Nellie J. T. Brigham in the forenoon. She spoke for three-fourths of an hour upon subjects She spoke for three-fourths of an hour upon subjects selected by the audience: "Have Spirits Ever Visited the Polar Star? If so, Can they Explain its Apparent Immovable Position in the Heavens?" "We Would like to Know the True Philosophy of Spiritualism. That is, if we or any part of us live again; if so, Where and How does it Exist, as No Living One Knows Anything of God, Heaven or Hades," and "Are Prayers for the Dying Helpful to the Departing Spirit?" etc. She improvised a poem: "Death Under the Waves."

In the evening, Mrs. Brigham spoke, using the subject. "The Open Door."

In the evening, Mrs. Brigham spoke, using the subject. "The Open Door."
Mrs. Brigham will speak next Sunday in the morning, upon subjects selected by the audience, and in the evening upon a theme selected by the influences speaking through her.
In the afternoon, at 2:46 o'clock, the Meeting for Spirit-Manifestations will be redpened by Mrs. E. A. Wells delivering a lecture upon the subject: "What is Spiritualism?" She will give tests after the lecture. Fine musical talent is engaged for the occasion, and a very enjoyable and profitable time is expected.
The Tresident and Trustees of the First Society are putting forth increased energy this fall to make the meetings of a high credit to the cause, and worthy, as a place of worship, to class with other and more pretentious churches in this great centre of civilization.

New York, Sept. 23d, 1888.
S.

Arcanum Hall, 57 West 25th Street.-The Progressive Spiritualists' meetings of Sept. 23d were largely attended by interested audiences. The speakers and mediums in the afternoon did good work. Mrs. Benwell, of Paterson, N. J., while entranced, gave an

Benwell, of Paterson, N. J., while entranced, gave an excellent discourse.

H. B. Philibrook spoke in the evening; subject, "What and Where is God?" This speaker was interesting throughout. His subject for next Sunday evening, Sept. 30th, is, "Origin of Races."

Among the audience in the evening were Mrs. Harriet E. Beach, also Mrs. Effic Moss, materializing medium, who has been seriously ill of late, but is now convalescing. She will soon resume her regular séances. Many other mediums were present.

The usual closing spirit messages and tests of spirit return, given by the writer, greeted both audiences, nearly all of which were duly recognized.

111 Clinton Place. Prof. G. G. W. Van Horn.

We learn from one of our New York correspond ents that Mr. and Mrs. Fred Mayer, well and favorably known to Spiritualists in Chattanooga, Tenn., have re moved from that city to New York, where Mr. Mayer is employed in business, and that Mrs. Mayer will continue the practice of her mediumship, her phase being materializations and independent state-writing. Mrs. Mayer only gives one seance each week for material! zation, and that on Sunday evenings at their apartments, 16 St. Marks Place, her controls objecting to a more frequent use of her powers for those manifesta-

Cambridge.—The Spiritual Society here will open its meetings Oct. 7th, at 7:30 o'clock, in Odd Fellows Hall, 548 Main street, Cambridgeport. Our first speaker will be Mrs. Ida P. A. Whitlock.

Mrs. E. J. Stevens, Scoretary.

tions.

"Nasal Voices, Unterth and False Teeth."

A prominent English woman says the American women all have, high shrill, nasal voices and false teeth.

Americans don't like the constant twitting they get about this masal twang, and yet it is a fact caused by our dry stimulating atmosphere, and the universal presence of cartarrhal difficulties.

culties.

But why should so many of our women have false teeth?

That is more of a poser to the English. It is quite impossible to account for it except on the theory of deranged stomach action caused by imprudence in eating and by want of regular average. xercise.

Both conditions are unnatural.

Catarrhal troubles everywhere prevail and end in cough and consumption, which are promoted by mal-nutrition induced by deranged moted by mai-nutrition induced by deranged stomach action. The condition is a modern one, one unknown to our ancestors, who prevented the cartarrh, cold, cough and consumption by abundant and regular use of what is now known as Warner's Log Cabin cough and consumption remedy and Log Cabin sarsaparilla, two old-fashioned standard remedies handed down from our ancestors, and now exclusively put forth under the strongest guarantees, of purity

nashioned standard remedies handed down from our ancestors, and now exclusively put forth under the strongest guarantees of purity and efficacy by the world-famed makers of Warner's safe cure. These two remedies plentifully used as the fall and winter seasons advance, together with an occasional use of Warner's Log Cabin rose cream, to strengthen and protect the nasal membranes, give a positive assurance of freedom, both from catarrh and those dreadful and if neglected, inevitable consequences, pneumonia, lung troubles and consumption, which so generally and fatally prevail among our people.

Comrade Eli Fisher, of Salem, Henry Co., Iowa, served four years in the late war and contracted a disease called consumption by the doctors. He had frequent hemorrhages. After using Warner's Log Cabin cough and consumption remedy, he says, under date of Jan. 19th, 1883: "I do not bleed at the lungs any more, my cough does not bother me, and I do not have any more smothering spells." Warner's Log Cabin rose cream cured his wife of catarrh and she is "sound and well."

Of course we do not like to have our women she is "sound and well.

Of course we do not like to have our women called nose-talkers and false teeth owners, but these conditions can be readily overcome in the manner indicated.

J. Frank Baxter Opens Lynn's Season. The Lynn Association of Spiritualists held its first sessions of this season's course of meetings last Sunday, the 23d inst., in Cadet Hall. Since last convening

sessions of this season's course of meetings last Sunday, the 23d inst., in Cadet Hall. Since last convening the Knights of Pythlas order has leased the hall, and elegantly fitted it with tapestries, plush seats, draperies and pletures, as well as many peculiar yet ornamental canopies, desks and brica-brac.

An unusually large auditence assembled in the afternoon, and in the evening the hall was taxed to accommodate the people. The whole atmosphere of the place was changed; the auditors were most agreeably surprised and comfortably situated.

Mr. J. Frank Baxter, a very popular speaker in Lynn, occupied the desk. He received applause as he entered under escort of the efficient President, Mr. Holbrook. He opened with a song of welcome, "All Together!" and by request recited "Building and Beling" with marked effect. Another song followed, and then a most appropriate "Salutatorial Address" was given, embodying many of the numerous demands Spiritualism made obligatory upon Spiritualists. It was masterly, and would make a capital inaugural tract to be spread broadcast on the opening day of every society in existence.

In the evening Mr. Baxter's rendition of song and reading were fine and happy, and the lecture on "Spiritualism as a Humanitarfan Religion" was so practical as to be felt, and carried with it weighty conviction. It is rare that such a large and unavoidably promiscuous audience as that of this occasion in Lynn is so in sympathy with an ultra-reform speaker as was the assembly last Sunday evening with Mr. Baxter.

At the close of the evening's lecture he gave an interesting séance. "Mr. Baxter does not like to pose as a test-medium," said a prominent gentleman present, "but if the 'Johnson, "Barker' and 'Sargent' delineations and details were not tests, then I don't know what tests are." Certain it is that press and people call them tests, and are content to let them rest as such. His great power and much of attraction lies in his remarkable versatility and his combination of gifts, it is true, but the g

Pittsburgh, Pn.-Our society is doing splendidly ince the opening of the season, with Mrs. M. A. Glading of Doylestown, Pa., as lecturer and medium. If our hall was larger we certainly could fill it Sunday evenings. Mrs. G.'s tests are very convincing, and of themselves would bring out large audiences, and the namer in which her controls answer questions given

evenings. Mrs. 6.'s tests are very convincing, and of themselves would bring out large audiences, and the manner in which her controls answer questions given by the audience is, to an unprejudiced mind, proof that some intelligence outside of and beyond her normal capacity is doing the speaking.

We have social meetings on every Thursday evening. At the last we had an entertainment proffered for the benefit of the society, consisting of recitations and vocal and instrumental musts, with a wonderful display of a lady's skill as a whistler, she being recalled several times. The meeting closed with an exhibition of stereopticon pictures shown by Mrs. Glading. They were all fine, but the most amusing thing was the throwing upon the canvas of the portrait of our President, Mr. McElroy, who was acting as master of ceremonies. It was received with the most hearty applause, and a total surprise to Mr. McElroy.

On the evening of Sept. 21st a company of some of the members met at the house of Mr. James A. Gordon, No. 55 Miltenberger street, to help celebrate the eighth anniversary of the control of Mrs. Glading by her beautiful control "Hoodh," who came, and through her medlum gave some of the loftlest truths, beautifully expressed, I have ever listened to. "Winlowe," another control, came, and held us spelibound by his display of knowledge. "Tom Jackson" also came, and in his honely and honest language supplied us with food for thought. These three controls were presented with many beautiful gifts by their many friends, both of this city and Philadelphia, in token of their kind remembrance. It was very amusing to see the expression of gratefulness and pleasure given by Mr. Jackson when he was presented by a friend of his in Philadelphia with a fine soft hat; his hearty laugh was contaglous, and we all joined. The spirit "Mac-Che-Ha" then gave each one of the party as a souvenir a writing which had to be read with the company sat down to a fine repast, furnished by our host and his amiable wife. Long may they live, is t

Haverhill and Bradford.-The first of two supplementary meetings of the Brittan Hall Spiritualist Association in September, rendered desirable to be held by circumstances arising since the close of the meeting last June, was held last Sunday. Large audiences greeted Mrs. E. Clarke Kimball of Lawrence, to listen to her brief addresses upon practical points in the Spiritualistic religion, and to wait upon her many platform tests in giving names, descriptions and messages from the throng of invisibles purporting to gather about her, seeking oral expression through the channel of her mediumistic gifts. The meeting was truly interesting and profitable, and was a hopeful foreshadowing that the regular course of meetings to open in October will be full of interest.

There were many offerings of flowers on the opening occasion, and among them a magnificent bouquet of autumn flowers combined with which were several brugmausla blossoms, scenting the entire auditorium. This friendly offering was from John F. Klef; after its use in gracing the occasion, it was presented to Mrs. Kimball.

Next Sunday, memorial exercises will take place in recognition of the late Walter H. Whittier, the service to be by Dr. J. C. Street of Boston.

The regular course will open Oct. 7th with Mrs. Lizzle S. Manchester of West Randolph, Vt., as the speaker.

E. P. H. Association in September, rendered desirable to be

Lowell, Mass. - The meetings of the First Spiritualist Society, which have been closed during the sum mer months, open their doors for spiritual truths and mer months, open their doors for spiritual truths and teachings in Grand Army Hall of Post 188, on Sunday, Oct. 7th, at which time Dr. H. B. Storer of Boston, will occupy the platform. It is hoped that all interested in the philosophy of Modern Spiritualism will show their interest by being present at our meetings. Oct. 14th Mrs. E. C. Kimball of Lawrence, Mass., will be with us, and other good mediums have been engaged for the season.

No. 5 Brooks street, Lowell, Mass.

Cleveland, O.-Spiritualists' meetings will be recleveland, v.—Spiritualists' meetings will be resumed in Memorial Hall Sunday, Oct. 7th, with Mrs. Helen Stuart-Richings as speaker for the month, followed by Mr. J. Clegg Wright during November and Mrs. Ada Foye of California through December.—The Children's Lyccum meets as usual every Sunday morning. All invited. E. W. GAYLORD, Sec'y.

W. J. Colville will lecture in Columbia Hall. under the auspices of MR. THOMAS LEES, the wellknown Spiritualist and BANNER correspondent, on Tuesday and Wednesday, Oct. 2d and 3d, at 7:45 P. M.



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