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#### NOTES OF TRAVEL.\*

BY GEORGE A. BACON.

To the Editor of the Banner of Light:

In response to your kindly-expressed request for some account of our brief vacation trip abroad this season, we send you these hastilywritten notes-for your eye only, or for those of your readers, as you may elect.

The places visited are, of course, more or less familiar, by personal acquaintanceship, or otherwise, to many of your readers; only for those, however, not thus familiar are these lines written.

Bidding adieu to loving friends who came to see us off, and accompanied by ma fille Belle, Mrs. Bond and Miss Sadie, we took the steamer City of Chicago from New York, Aug. 17th, and after a most agreeable passage, save in its length, we landed at Alexandra dock, Liverpool, Aug. 28th. Most of the way was as pleasant sailing as you and I have ever had in our crossing Long Island Sound. Among our passengers were typical Americans, Englishmen, Australians, Cubans, Canadians and Japanesea motley family, most of whom mingled fraternally together.

During the trip a concert and entertainment was given in the saloon of the steamer, in behalf of orphan children of shipwrecked seamen. The American artist Inman being on board. and he having painted several interesting sketches, by way of souvenirs, as his contribution to the affair, these were sold at public auction. As we happened to bid the highest price for the first selection, we were afterward nonplussed to hear our name seriously pro- King Lear's rooms, while my own bore the posed as Chairman, to which, on being elected, name in large letters-Timon of Athens. The but it was decided against us; and so with the best grace possible, we accepted the inevitable. it difficult to satisfactorily analyze his feelings Our experience at Conventions, Camp and other meetings, etc., stood us in good stead on this occasion. Remembering the current report attached to certain good Senators, we did not hesitate to confess that like a true American we had bought our position with our money! Among the participants may be mentioned Mrs. Bond, who, after her first rendition, had to respond three times. Considering that she was still suffering from a late attack of seasickness, hers was a most generous contribution. It was no less odd than pleasing to us to overhear the passengers say, "Whoever thought that that quiet, bright-faced little lady had so much power in her?" The affair netted about one hundred dollars.

Liverpool, with its seven miles of solid masonry in the shape of wonderful docks, enclosing a surface of about forty acres, exhibits one of the chief characteristics of Englishmen. From Liverpool to Chester is but about an hour's ride. The river Dee here helps to form as charming bits of landscape as the eye seldom rests upon. Here we had our first sight of English ruins, St. John's Chapel, and none more picturesque can be seen anywhere. Beautiful and shapely in their decay, the clinging ivy covers their time-blackened surface in colors of richest green. Chester presents the best specimen in England of the old Roman walls, which are yet in excellent preservation, and apparently good for ten centuries more. They surround a goodly portion of the city. They are reached by a flight of stone steps, and can be traversed for a mile or more. Here is also seen a noted building that escaped the great plague, since ornamented with an appropriate inscription; also the house wherein King Charles I. once held his Parliament, and near which he is said to have stood and witnessed the defeat of his troops. Here, on a Sunday evening, we attended service in the famous Cathedral, so hoary with age, yet perfect in its lines of structural beauty, and withal so rich in its ecclesiastical associations. It is something to attend religious services in a church within whose walls has been offered practically the same service for one thousand successive years; and all emotional natures bear witness to its impressiveness.

Taking a carriage, we drove to Eston Hall, the country residence of the Duke of Westminster, who is said to be the wealthiest nobleman in England, whose park is some seven miles square. We were shown, for a fee, through the gardens (kept in order by the constant employment of fifty gardeners) and through the apartments, where royalty is occasionally entertained with more than princely munificence. Wherever the expenditure of money could possibly suggest itself, here it had been done with lavish hand, always keep-

\*The substance of most of these notes was made on the spot and at the time when the visits were paid to the several places described. When this was not done, we gathered the facts from various sources—wherever we could find them.

are the ruins of Hawarden Castle, which, in connection with the "grand old man," is anunally the shrine of many thousand visitors.

A three hours' ride by train took us through a richly fertile country to Leamington, a fashionable Spa resort much commended by Hawthorne. A carriage drive of five miles through yet more picturesque scenery and we are at Kenilworth, famous in history and story, if not in song. On our way we pass Stoneleigh Abbey, the residence of Lord Leigh, whose flag betokening his Lordship's presence at home was flying from its topmost tower. His estate. we are told, is thirty-five miles in circumference, and his stables, built of stone, accommodate seventy-five horses. At Kenilworth we climbed over the magnificent old ruins, recalled its wonderful history, and from its heights enjoyed the beautiful landscape spread out on every side; thence to Warwick Castle. situated in the midst of a rural paradise-a per fect picture of earthly loveliness. After strolling through the courtyard, the grounds, the summer conservatory—which contains the celebrated Warwick vase, found at the bottom of a lake in Tivoli, near the Emperor Hadrian's villa, and which was presented by Sir Wm. Hamilton to the Earl of Warwick-we entered the Castle, and with a guide at our elbow inspected its apartments. The limits of a letter forbid even the mention of its long and rare list of curios, each rich in its old-time associations. Rooms here are devoted to life-size portraits of historical personages, by Rubens. Rembrandt, Van Dyck, Salvator Rosa and other great painters. In the State Bed-room was the bed, made up as when used, with the upholstery, furniture, etc., which belonged to Queen Anne, and in which three of England's Queens-Anne, Elizabeth and Victoria-had slept. "Uneasy lies the head that wears a crown" were the words that found expression on our lips as we lingered in this State apartment. Warwick Castle, though one of the oldest baronial castles in the kingdom, is in a state of perfect preservation, having been fully restored. One can readily understand how impregnable it might have been made in the past in time of need, and how long it might have

withstood a siege. Stratford on Avon was our next destination, the well-known birth-place, home and burial spot of Shakspeare. We were quartered in the Shakspeare Inn. Each room, instead of being numbered, is named for one of Shakspeare's characters. My companions found rest in we promptly declined in favor of the Captain; walls of the rooms are ornamented with good engravings of scenes from the plays. One finds as he stands within the room wherein was born the babe who is credited with being the author of the most marvelous writings ever penned by human hand. Touching this matter, however, our own deepest convictions. after a score of years of thought and study upon the subject, are, that Shakspere was but a mask conveniently used to cover the real author. This, however, is not the place to give the reasons for our convictions relative to this question; suffice it that they are potential in all particulars.

From Shakspeare's birthplace we went to his burial spot. From the entrance to the churchyard we walked through a beautiful avenue of high-arched mulberry trees to the church door, where, upon reaching through the iron gate, ringing a bell, and each paying a sixpence to the attendant, we were admitted within its walls. Its interior has a quaint aspect, but no special beauty, and we at once directed our steps to where the famous inscription of blessing and malediction marks the resting-place of what was mortal of William Shakspeare

"Good friend for Ieses sake forbeare, To digg ye dvst encloased heare; Bleste be ye man that spares thes stones,

And curst be he that moves my bones. Richard Grant White, the Shaksperian critic, "Tradition assigns these lines to the 88Y8: poet's own pen." Considering the unusual depth of Shakspeare's grave, reported to have been seventeen feet, the prayer and curse upon his tombstone may have special significance. Near by, in a niche in the wall, stands a bust of Shakspeare, placed there years after his death, but when, or by whom, is not known, nor ever was known by any of his family. It has but little resemblance to the ideal pictures of Shakspeare which everywhere abound.

At Oxford we visited Christ Church College, founded in the eighth century; also Merton, Trinity and Maudlin Colleges, where at the latter we strolled along "Addison's Walk" thence to the Bodelian Library, with its wealth of autographs, manuscripts, illuminated books, etc., the accumulations of hundreds of years; then were driven to the spot where Bishops Ridley, Latimer, Cranmer and other martyrs were burned at the stake.

Our next stopping-place was London -- ancient, vast, historic, wonderful London-a veritable world in itself. Here we rested, if constantly visiting the many places of interest can properly be called resting, for a couple of weeks Taking apartments at a private hotel, we fell under the guiding care of American friends residents of London for, the past ten yearsthe gentleman a prominent Colonel in the Union Army, and his amiable wife, a specially gifted lady medium, whom we had known at home. Their kindness to us, individually and jointly administered, was as considerate as it and merits a paragraph. Securing tickets, on was unremitting. Settled at home, as it were, for a while at the West End of London, armed

artistically ornamental. From here we drove other officials in Europe in case of need, and to the home of Gladstone, upon whose estate piloted by our American friends, we visited paintings by that artist—one of himself, by the chief places of interest here under favorable auspices. Forty odd plosely-written pages room, because nine of the fourteen pictures London. In carriages; in hansoms, on top of public omnibuses, by under ground railroads, rio; to where the Queen's Jubilee presents are etc., we became acquainted with the streets and buildings of the city.

The great collection of historic buildings known as the "Tower of London." must be seen to be appreciated. Every step of the way taken in white and gold. At one end is a beautiful within its enclosure brings you to some mem- Gothic window of plate glass. The walls are orable snot. The first, and under which we pass, is called Middle Tower; crossing the moat, | liant hue; the story represented here is that we pass Byward Tower, on the left of which is of the Golden Fleece, or Jason and Media. St. Bell Tower, where Queen Elizabeth was con- George's Hall, or the Banqueting room, came fined by her sister Mary. Just beyond is the | next, two hundred feet long and thirty-two feet and his fellow-conspirators, concerned in the Gunpowder Plot, were tried and condemned. his wonderful skill in ceiling-painting to greatest perfection. These walls are also decorated Adjoining this is the little garden where by tapestries representing scenes in the life of Raleigh was allowed to walk during his long imprisonment. On the right is the Traitor's dismissed then diplomacy found play. Our here by boat. Among such were the Duke of ard, Lady Jane Grey, the Earl of Essex, and room is an immense iron cage which contains ments of solid gold necessary for coronation ceremonies. Beyond the Wakefield Tower is bones of two princes were found. A narrow stairway leads to the Banqueting Hall, now filled with armor fantastically and artistically arranged. Leaving this building, in front of the Waterloo Barracks, where the soldiers were appropriately named, it being a granite-paved courtyard, and the place where female prisoners were beheaded, we came to Beauchamp Tower. This was a convenient place for the the inscriptions found scratched upon the walls

up Tower Hill, through Great Tower street, bound books-the servants' library. and over London Bridge. The swarm of humanity here constantly crossing and re-crossing resembles two processions in motion. Passing the Bank of England and the Mansion | ble prints, etchings, etc., by Raphael and other House we came to St. Paul's. From the narrow streets surrounding it one fails to get a good idea of its wonderful proportions; but | VIII., Queen Elizabeth and Queen Anne, a once inside, how its vastness impresses you! book printed by Caxton and a copy of the first Just before entering this grand old cathedral we were the happy recipients of our first batch of letters from home; so the first thing to be done was to seat ourselves, and while one of us made known their contents, we seriously question whether any congregation convened within the walls of that sacred old edifice ever listened to its service more intently than did our little party to the reading aloud of these home messages! St. Paul's was then duly inspected. In its crypt lie burled a long list of notables: among others Sir Christopher Wren, the architect of the Cathedral; Benjamin West, the artist, the Duke of Wellington and Lord Nelson, each of the two latter in a magnificent bronze sarcophagus, from trophies captured by them in battle.

of the names of noted personages once contined

The British Museum has a Circular Hall covered by a dome of glass and iron 140 feet in diameter and 106 feet high, which hall alone has accommodations for 360 readers, each being provided with a comfortable seat, a folding desk, a hanging shelf for books, pens and ink, a blotting pad, and peg for his hat. It also contains 80,000 volumes, all in sight. Its collection of books, antiquities, manuscripts, autographs, etc., is probably unequalled anywhere else in the world.

One day was devoted to Hampton Court Palace, a good half-hour's ride by rail from London. Hampton Court is the largest, and in certain respects the finest, of the Royal Palaces in England. It was founded by Cardinal Wolsey in 1515, and here he frequently entertained Henry VIII. and Catherine of Arragon; and here for two or three days he once entertained the French Ambassador and the whole of his retinue of four hundred gentlemen in a most sumptuous manner. In 1527 the Cardinal presented the Court and all of its contents to Henry VIII. as a free offering. It was a favorite place with that monarch, and with others down to George III. Since then it has been divided into apartments-now has over one thousand rooms—and is the residence of connections and friends of the Queen. These are all supported by the people, and those living here are known as the Court paupers! Space will not permit any allusion to its many items of historic interest. It was here, however, that we were shown-the alleged largest grapevine in Europe-planted in 1768; its greatest girth at present is three feet, and its principal branch one hundred and fourteen feet in length.

A red-letter day was spent at Windsor Castle, the principal residence of the Queen. It is a full half-hour's ride by fast train from London, our arrival we were, in company with others, soon shown through the several State apartwith a special letter from the State Department | ments, which, in size, proportion and decora-

in Belle's journal tell the story of our doings in were by that named painter; thence to the State aute-room, the ceiling decorated by Verdisplayed; to the Waterloo room, used as a ball room. Many of the pictures here are of those who were in action at Waterloo. The next is the Grand Reception room, decorated hung with Gobelin tapestry of the most bril-Queen's House. One of its windows looks into high. In the Queen's Presence Chamber and the Council Chamber in which Guy Fawkes the Audience Chamber, Verrio has exhibited Queen Esther. After the general public were Gate. At the steps under the archway is where | American Colonel approached one of the prisoners were usually landed when brought | Queen's upper-servants and requested to be shown certain other rooms. This was respect-Buckingham, Anne Boleyn, Katherine How- | fully declined, with the information that they were private rooms, to which the public were Queen Elizabeth, on her way to Bell Tower. | not admitted. "I know it," coolly remarked Immediately adjoining this is the Wakefield | the Colonel, "but I have a special order here Tower, circular in form, two stories high, and from the Queen!" at the same time slipping a dating back to 1238. In a recess is the site of sovereign into the servant's hand. "Ah! that the chapel where King Henry VI. is said to makes a difference; come this way," said the have knelt at his devotions, and the spot where official, and calling an under servant, directed he was stabbed to death. In the centre of the that we should be shown through all the other rooms. Thus we visited the large and small the Crown jewels, regalia and various equip- dining-rooms, stood at the table where the Queen sat when she gave a lunch during the previous week in honor of the marriage of her the White Tower, begun in the reign of Wil- daughter to the Earl of Fife; then through the liam 1. Here are the steps under which the Crimson, Green and White rooms respectively -the most beautiful yet seen. Down stairs we went into the kitchen, where all the food is edifice of pure Gothic architecture. We atcooked for Her Majesty; into the Gold Pantry, where dishes of every description, made of solid gold, are kept -- between nine and ten on parade, and crossing Tower Green, most in- tons of table adornment; were shown the gold font in which all the royal children are christened, etc. As the Queen was then entertaining the German Emperor and the Shah, the guide informed us that many of the finer and retention of State prisoners, and numerous are larger pieces of gold service were temporarily absent.

Thence we went to the servants' hall, where one hundred and eighty sit down in the even-But not to dwell too long upon these historic ling when the Queen, is at the Castle. Along scenes, we finally left this notable place, walked the walls of the corridors are cases of well-

> Our guide then but us in charge rian, who escorted us through the Queen's private library. The first room contained valuacelebrated artists. In another room, in glass cases, were books that had belonged to Henry printed Bible, etc. Looking from the windows

here, the views are unexcelled for beauty. In St. George's Chapel, our next halt, is a beautiful monument to Princess Charlotte, designed and erected by Victoria. This Princess would have been Queen, had she lived, instead of Victoria. The monument represents the body of the dead Princess as prostrate on the hand being visible. Around are grouped her attendants, kneeling and weeping. Through curtains which cover an archway comes the spirit of the Princess to receive her child, which an angel is holding in her arms. In the chapel proper lie buried Henry VIII., his wife Jane Seymour, and an infant child of Queen Anne. It is here that Queen Victoria attends worship when staying at Windsor.

On leaving the Castle, we drove by Eton, renowned for the many great men educated to Stokes parish, where, in the quaint, picturesque churchyard, we saw his grave and stood beside the yew-tree under which Grey wrote his immortal "Elegy in a Country Churchyard." It was near this place, too, that William Penn used to live, Stokes Park having once been his property. For good and special reasons we write his name with a sense of deepest respect and filial gratitude. To his guiding care and considerate counsels, extended to us in ways diverse as well as direct, not to publicly acknowledge our innumerable obligations, and pray, as to a loving parent, for their continuance.

Returning to Windsor through the Park, we were driven along a perfectly straight avenue three miles in length, lined on both sides with a double row of venerable trees, back to the Castle, thence by rail to London.

After this manner we visited the Tomb of England's worthies—Westminster Abbey, Parliament Buildings, Kensington Museum and Gardens, the Albert Memorial, Queen Victoria's elaborate tribute to her husband, the Prince Consort; the Inns of Court, and Ma. dame Tassaud's establishment; the remains of York House, the birthplace of Lord Bacon, Gray's Inn, where he had chambers, the Hall where he dined, and saw the tree which he planted three hundred years ago; Goldsmith's grave; the "Old Curiosity Shop," immortalized by Dickens; attended the theatres, listened to a concert, heard Spurgeon preach, and Sims Reeves sing-preferred the latter. The theatre visited was a little gem; the decorations were light, dainty yet elegant; the seats spacious and comfortable. Ladies did not wear their hats, and the result was a great improvement over our American oustom. Pro-

ing in view the harmonious proportions of the | at Washington to the American Consuls and | tion, are beyond criticism. They fill the bill. | grammes have to be purchased. Instead of male ushers there are polite maids, in white caps and aprons, and who, between the acts, serve coffee and ices when desired.

A brief call at 15 Southampton Row found Brother Burns, of The Medium and Daybreak, characteristically busy. Though his quarters are limited, he evidently does a large business in his line. An active man, deeply interested in all matters pertaining to Spiritualism, our visit, though necessarily brief, was a very pleasant one, and only lack of time prevented its repetition.

Leaving London we took train for Harwich, and thence by steamer across the North Sea to Rotterdam. Here everything was strange, quaint, unique-the Dutch scenery, windmills, vessels, the costume of the women, short skirts, wooden shoes, white muslin caps, which are kept on the head by a peculiar gold wire ornament of pyramidal shape; the houses, high and queer shaped, the streets, canals, markets. the use of dogs for horses, etc., all interested us greatly. From here we proceeded to Antwerp and Brussels, stopping at each city, and visiting its chief points of interest. Brussels, the capital of Belgium, is said to be a miniature Paris. Whether so or not, it is a very attractive city. Its lace manufactories are the delight of the civilized world; its Palais du Justice is one of the finest buildings in Europe. Much of the scenery from Brussels to Cologne reminds one of the Berkshire hills in Massachusetts. Our hotel rooms at Cologne over-looked "the Rhine," and gave us our first glimpse of this time-honored river. Arriving herein the evening, and seeing from our windows the stone bridge, the bridge of boats, the lights from the town opposite and those on the river, with the full moon overhead, made a picture not soon to be forgotten. The streets here are the narrowest yet seen, while the sidewalks in many of the streets can only be traversed in single file. The Cathedral here is the one objective point to the tourist, an imposing tended a morning service, and enjoyed—the singing of the boy choir. From Cologne we went to Bonn, the birthplace of Beethoven. Here we took the steamer for Mayence, and spent the entire day on the Rhine, the day of a lifetime. The river, the scenery, the mountains, villages, castles, vineyards, and all else that enter into the attractions, have too often been described at length for us to dwell upon them here. This portion of our trip was rendered additionally pleasant by meeting with fellow travelers from near home. From Cologne to Mayence, or rather from Bonn to Bingen, covers the distance most desired to traverse in order to enjoy the renowned scenery of the Rhine; other portions of it are quite flat and uninteresting. Byron writes

"The castled crag of Drachenfels Frowns o'er the wide and winding Rhine, Whose breast of waters proudly swells Between the banks which bear the vine: And hills all rich with blossomed trees, And vales which promise corn and wine, And scattered cities crowning these Whose fair white walls along them shine.'

Heidelberg, our next stopping-place, is reached by rail. Its situation, its history, the beauty of its surroundings, etc., have genuine charms for the tourist and man of letters.

Founded in 1228-53, for nearly five hundred years it was the capital of the Palatinate. Its celebrated university, the third oldest in the slab, over which a shroud is thrown, only one kingdom, and the cradle of Science in Southern Germany, has in regular attendance one thousand students annually. The walls of the famous castle are among the most extensive and magnificent ruins in Germany, and their history one of the saddest. From the Molencur, about one thousand feet above sea level, and two hundred feet higher than the castle, one gets an admirable view not only of the castle. but of the surrounding country. In the immense cellars of the castle we saw the "Great Tun," or cask, built in 1750, and capable of there, past the famous colleges, till we came holding 283,000 bottles of wine. It was used to receive the wine tax, which was paid in kind.

From Heidelberg to Baden-Baden. This is one of the most fashionable watering-places of Europe, and formerly one of the most extensive gambling-places on the Continent. Of late, however, this element has been lawfully suppressed. During "the season" the springs attract many visitors; the Kursaal becomes alive with interest; while the band plays during the afternoons, the colonnades and open squares and cafés are thronged with people pleasurethrough all the years of our life, we hesitate seeking. Its drives and parks are famous for their beauty and romantic situations. The pine clad hills of the Black Forest shelter the town from the heat or cold. The presence here of the Shah of Persia and his suite, pre vented our reaching Strassburg (the fortified capital of Alsace, captured by the Germans from the French in the Franco-German war of 1870-71) in season to witness the movements of the celebrated clock at high noon, in the yet more celebrated Cathedral. Its architectural beauty, imposing size, its vast interior, its fine stained glass windows, etc., are favorably known the wide world over. Amid a jargon of foreign tongues at the station, just as we landed, it was equally pleasing as surprising to hear our name called aloud in "English undefiled" by one whom we recognized as an old acquaintance from Boston, whose presence for a few minutes gave excellent opportunity for our talking member to unlimber.

[Concluded in next issue.]

The great bell of Hung-wu, which has long lain half buried in the ground, has at length been lifted by foreign machinery and hung in a pagoda built of iron by a foreign firm. According to prophecy, this bell was never to be lifted until China had entered upon a new career of prosperity.

#### THE SPELL OF HOME.

BY MRS. LINCOLN.

Where the six was perfume laden
'Mid the golden orange leaves,
And the jasmine and the roses
Clambered o'er the cottage caves,
And the trailing mosses fluttered
In the zeplyr's gentle sway,
And the breath of occan billows
Reached the couch they spread that day,
Lay a stranger, pale and weary,
Walting for the "summens home";
Gazing far, to memories turning,
Thoughts to fancles' spell would roam;
And the frail one watching, waiting
Yearned for home 'mid sterner skies,
With a heart-ache and a longing,
Tears suffused her wistful eyes.
Then she guickly hade them summen

Then she quickly bade them summon Special train to bear her hence;
She would reach the dear old hearthstone;
Yes, she would be carried thence.

Sparing neither time nor money, Busy feet sped on their way, And a special train was chartered, And they bore her home that day.

Faster, faster, whirled the coaches;
Faster still, with lightning speed,
Till the engineers grow dizzy,
But to danger paid no heed.
Who can tell what she was thinking
As the whirling, flying train
Rushed with roar of desperation.
That she might see home again?

Did she see the fond, brave faces
For her sake the tears restrain—
Make the dear old home like Eden
For the dying one again?
Home again! what gladness thrilled her,
One more glimpse of scenes so dear;
Faces, forms, each room and object,
Came with vision bright and clear.

"Faster! faster! onward hasten, Let the train fly on its way." And they heeded her petition, And they bore her home that day. Spell of home; how strange its meaning, Thrall of love divinely sweet, Temple where the heart can worship, Parting here, at home to meet.

#### THINGS WORTH RECORDING.

(This interesting series is contributed to the Banner of Light exclusively, by one of the earliest and ablest writers on Spiritualism and its history; and constitutes, as it proceeds, a blographical tribute—drawn from the memory and notes of the author—to men and women publicly known in the opening days of the Cause, the surpassing value of which to present (as well as future) Spiritualists cannot well be overestimated.—Ed. B. of L.)

J. J. MAPES, LL.D.

The Witness-Power of a Learned and Well-Earned Reputation; The Remarkable Gift Bestowed on His Wife by the Invisibles; The Law of Progress, etc.

In any new movement, whether religious, political or social, the sound of titles is agreeable. Is this pleasure felt because of a repose we are accustomed to place in mental power, or that which represents it, or is it from the belief that distinction in letters or science gives one ability to recognize truth, and thus the truth-seeker justifies himself through another in holding fast to new ideas in spite of popular scorn? "Observer" was inclined to believe the former, and welcomed the accession of a new name known to the world of science as a real power-a force to be relied on, an evidence of strength and progress.

It was with great pleasure, therefore, that "Observer" learned that the clear and explicit writer on Spiritualism, under the cognomens of "Phoenix" and "Old Spiritualist," was none other than Professor James J. Mapes, LL. D., known to the scientific world as President of the Mechanics' Institute; Vice President of the American Institute; Professor of Chemistry and Natural Philosophy in the National Academy of Design, New York; Professor of Chemistry as applied to the useful arts in the American Institute; member of the Lyceum of Natural History, New York, and of the National Institute, Washington, D. C.; Honorary Member of the Scientific Institute of Brussels, and of the Royal Society of St. Petersburg, and the Geographical Society of Paris, and of many of the Horticultural and Agricultural Societies of Europe and America. He was also editor of The Working Farmer, published in New York

Compounds" His writings had within their primaries fitted for a higher assimilation. . . . external and scientific truth a basis of progress and higher revelation. He was a personal friend of Prof. Hare, of Philadelphia, and like him was inclined to give to facts their weight, and always endeavored to analyze them on the material basis.

"Observer" was naturally gratified when a friend desired to make an appointment for an introduction to this renowned Professor. The cordial manner, the hearty good-will of this true gentleman are well remembered. His face was aglow with good feeling; his genial smile lighted his features; in fact, his spirit seemed to force itself outside its tenement, and give spiritual power to every look. Yet he was possessed of a fine physique, and one would believe him a "good liver."

He talked most freely of the singular phenomena that had first called his attention to the facts of Psychic Science. He found it necessary to write for public journals under an assumed name, when the subject was spiritual phenomena, for this was thirty years ago, and positions were lost and reputations staked by a public avowal of interest in the scientific experiments that a few learned men were making that proved a new force in nature, or a new

adaptation of the laws of nature. His voice has in later days been frequently heard through the organism of Mrs. Richmond, under his familiar name "Phonix." server" wonders whether it requires courage for a man of position and attainments, who has passed from the material to the spiritual plane of being, to stand in public and utter through

another his higher thoughts. In talking of his own experiences he said he commenced his investigation that he might redeem his friends and associates who were tirunning to imbecility." His patience in pursuing his researches was truly commendable. He had promised to sit for twenty evenings. and although evening after evening nothing occurred, yet he persisted, and on the twentieth the full reward came. Raps occurred everywhere about the room; a guitar was played without visible hands, and there were movements of chairs, etc., all proving a force that had been abiding by its law through all the nineteen seances of disappointment, to present itself as a vital, intelligent power, full of sympathy, versed in science, prophetic, consistent, truthful. His honesty and fearlessness in pursuing investigation seemed to open to him new fields of discovery: he searched a wonderful realm of unexplored science, and his re-

ward was suggestions leading to new truths. whom were men of science, became advocates it with the antimony, as directed; that the of Spiritualism. They continued their meetings for several years.

Prof. Mapes spoke with the greatest satisfaction of the mediumship of Cora Hatch, now

greatest pleasure was evinced by him when he spoke of Mrs. Mapes's experience. The Professor had remarkable conversational powers, as also had other members of his family. Mrs. Mapes had a timld, self-dopreciating spirit, and felt deeply her inability to express the thoughts that surged through her brain. In her earnestness, she uttered this petition: "Oh! beloved spirit-friends, give me some gift whereby I can express to others the thoughts of beauty that press upon me for utterance." Soon after, she was passing through the drawing-room, and saw a box of water-colors and implements for painting. She had never handled a brush, and knew of no talent possessed by herself for artistic work; but she felt a sudden impulse to try her hand with colors, and she carried the materials to her room, and began at once to paint, most delicately and artistically, flowers that would do credit to any artist. She executed several thousand, and in each one she saw some spiritual significance underlying their external beauty. The finish of these works was marvelous, although they were done with great rapidity; the delicate veining of leaf and petal sometimes was revealed only under the microscope, as one would look for the hidden beauty of a flower under a glass; yet all was done with such rapidity and with such dash that there was no appearance of hesitation or tampering with color, but a bold, free hand gave great effect to every stem, leaf and petal. This gift was a great delight to the Professor, and he was proud of every new picture from her

Few of the readers of the present day are like many other good things, they are to be found in unused volumes of science or promarks before the American Institute, Dec. 6th, January, 1857, upon the subject of "Isomeric Compounds":

"It is well known that there are sixty-four substances known as primaries, and that of these all things in nature are composed. These primaries are all found in the original rocks. which by their debridation formed the soils. Hence they are all to be found in the soils. They are also probably all to be found in plants and animals, but not all in any one plant or animal. These primaries are sometimes found in progressed conditions, and combined with each other. Thus the substances known as carbonic acid and lime are found in the marble and in chalk. Chemists say that these are Isomeric Compounds, and that they are alike in composition. Thus the analysis of a piece of Parian marble, or of the chalk cliffs of England, will give alike as results, carbonic acid and lime, and in the same relative proportions. Notwithstanding the apparent similarity, as shown by analysis, their weight is different, nor will any amount of grinding render the powdered marble as light as that of the chalk. There is no treatment which can be given in common to both of these substances which will render them equally valuable as food for plants. Nature's laboratory seems able to create differences which escaped the

"The chemist will tell us that marble-dust, the lime used by the Westchester farmer, and the chalk cliffs of England, are all of the same composition, and are Isomeric Compounds, and many have supposed that their effects would be alike. The plain truth is, that every time one of the primary substances originally from the rock and then from the soil enters a growing plant and becomes a part of it, it has progressed, and in a manner which analysis alone cannot recognize; and when from the decay of the plant the primary has again returned to the soil, it is rendered capable of He was an Agricultural Chemist, and justly famous for his learned articles on "Isomeric which in its turn, by its decay, renders up its and this statement can be corroborated by all

> "The magnesian rock at Hoboken contains veins of carbonate of magnesia. Treat this with sulphuric acid, and crystallize it, and the result will be sulphate of magnesia (Epsom salts). Take this to a chemist; let him analyze it: he will pronounce it sulphate of magnesia; and, if carefully made, he will find it pure. Use this as a medicine, and, if it does not take life, it will cause griping so as to give great pain in addition to its action as a cathartic Dissolve these crystals in water, and recrystallize them. Do this one hundred times, and take them again to the chemist for analysis, and he will again inform you that it is sulphate of magnesia, and does not at all differ from the first crystals he analyzed; but use it as a medicine, and nature will inform you that the continued recrystallization has progressed the primaries it contains; that it will now act as a cathartic without griping at all.

"For more than a century a medicine has been manufactured in London known as Pulvis Jacobi, or James Powders. For a long time its composition was a secret. The medicine, however, was in general use, and large quantities were annually sent to the East Indies by the East India Company, for the use of its medical department. It was very effective in the treatment of fever, and its action always found to be uniform. The Messrs. James, the original discoverers of this medicine, died, and their successors, of the same name, from philanthropic motives, made known the composition, and the recipe for its manufacture found its way into the pharmacopia. It was said to be composed of phosphate of lime and axyd of antimony in certain relative proportions, which were stated. James Powders were soon manufactured by every apothecary, as well as by the immediate successors of the original discoverers. The East India Company advertised for proposals to furnish them with medicines, among which was a large quantity of James Powders, and a large and respectable chemical manufacturer of London named a lower price for this article than that named by the Messrs. James themselves. It was furnished and sent out. The medical department reported that it failed entirely to produce the usual results. The company refused to pay the bill, and a suit ensued. Many of the first chemists of England, including one of the Messrs. James, made analyses of this article, and gave evidence that it was the same composition as that made by the Messrs. James.

"It appeared in evidence that the new manufacturers had calcined the phosphate of lime-The members of the circle, nearly all of rock from Estramadura, and then combined Messrs. James made their medicine by calcining the bones of oxen, and mixing the phosphate so obtained with oxyd of antimony. Every chemist, Mr. James included, believed Mrs. Richmond, through whom he had received and stated that there could be no difference in in private marvelous scientific answers to his the effect of these two medicines; that after questions. He was a good listener, and wished the Estramadura rock was calcined, and the

to learn of the experiences of others. But the bone was calcined, the results were alike, and the verdict was given in favor of the manufacturers. The Company, however, sent out a now quantity, manufactured by the Mesers. James, and, unlike that made from the Estramadura rock, it was found to be officient. Thus it is clear that men, like plants, can only assimilate during the process of digestion such primaries as are sufficiently progressed for their

"This hypothesis of the progression of the primaries has at least much to support it. It shows truths in nature which both the laboratory and the microscope have failed to per-

From this quotation it is readily perceived that Prof. Mapes was a man of progress and of learning, and we may well rejoice in his present interest in human advancement.

"Observer" was most hospitably entertained in his beautiful home in Newark, where he exhibited his grounds, and explained his processes of culture with such enthusiasm of manner that he led all to foresee the time when the desert should blossom as the rose, and man become the creator of new forms of beauty. Let us turn to the pages of our Diary and find if the impression he made is of present interest:

"May, 1857.-A new star in our heavens! A new light in our sky! To talk with a learned man is worth a month in college; to talk with one both learned and progressive is elevating and ennobling. To-day Prof. Mapes led me to see more clearly than ever how universal is the law of progress, and I felt as if sometime 1 might be able to solve some of the problems of nature and spirit. But I also felt how grand is familiar with the writings of Prof. Mapes, for, the human intellect when it is obedient to a gentle heart. To be affable, kind, generous, hospitable, is not that greater than to be a gress. Therefore, we cannot do better than Professor? But to be both, that indeed makes give a short extract from a summary of his re- a man. I am very glad I have lived this day, if no other days come, for my hope has been 1856, and published in The Working Farmer of strengthened, my faith confirmed, my aspiration uplifted."

# Bunner Correspondence.

Massachusetts.

BOSTON .- A. S. Hayward writes: "While at Lake Pleasant last August a reliable lady informed me of a remarkable cure of Mrs. Ripley, who is eighty-eight years of age. I did not doubt my informant's word, but thought it best to have the statement from the lips of the lady herself. I therefore called upon her at Lake Pleasant, and to my astonishment found she was a patient of mine several years ago, also claimed that she had received benefit from my magnetized paper. She was willing to relate the facts of her being benefited, and did so. 'I had been ailing,' she said, 'for nearly one week with a bilious affection, and while I was fully awake about eleven o'clock. while I was fully awake, about eleven o'clock P. M., I distinctly saw the face and hand of a P. M., I distinctly saw the face and hand of a young lady, whom I took to be a niece of mine in spirit-life. She placed her hand under my head, raised me up readily and passed me a tumbler about one-fourth filled with a white fluid, which she put to my lips, and I drank it. It had a peculiar taste, and I commenced to feel better from that time.' In the morning she felt as well as usual, and said to her daughter: 'I am going to get up dress myself and ter: 'I am going to get up, dress myself and eat breakfast.' The daughter expressing sur-prise at this new resolution of hers, the mother prise at this new resolution of hers, the mother told her of the benefit she had received from the source above described. Mrs. Ripley informed me that she had in several instances received like benefit from the spirits, and seemed to be delighted that they could come to her while alone in the manner just stated.

She considers this to be all spiritual in its nature, and talks about it in a common-sense manner. No one who knows her doubts her statement, or the fact of her sickness and substatement. statement, or the fact of her sickness and sub-

sequent cure.
She met with an accident some months ago and spirit aid was the only relief she could obtain, and to-day she feels grateful that she is able to be about in as comfortable a condition with her injured limb as she now experiences

who know the lady."

ONSET.-Mrs. Eva Cassell writes: "I would like to express a few thoughts concerning our Harvest Festival, which took place the 28th and 29th of September, and which, under the lirection and decorative taste of Charles W. Sullivan; was the most successful celebration

ever held at Onset.
Many seem to imagine that this Harvest Celchration is simply for the pleasure of departed Indian braves—that they may return to earth and kick and dance and halloo, and enjoy a good powwow. Is this really so? No. The Harvest Festival is intended as a large peacecouncil, where the red and white races may join the right hand of fellowship—brotherhood. Years ago Dr. I. P. Greenleaf saw clairvoyantly hordes of spirit Indians who gathered every fall during the Harvest Moon, to celebrate their feast on the grounds of Onset. He was greatly impressed with this fact, and finally instituted our own Harvest feast, in recogniinstituted our own Harvest feast, in recognition of the presence of these spirit braves, and that the white and red man might join their forces in peace and harmony. From the very first, it was intended that this Harvest should be conducted in a dignified manner, befitting the character of those white and red men who were supposed to join hands in our council and uphold its dignity. As upon our platform on the 29th were seated Col. Crockett, Dr. Richardson, Mr. Baldwin, and other faithful workers in the cause of the Indian and humanity, so also on the spirit side were Dr. Greenleaf, Henry F. Gardner, William White, Henry C. Wright, and many other grand and noble souls. These represented the white chiefs in the earthly and spiritual peace council, while 'Lone Star,' 'Elsie,' 'Eagle,' 'Wannemucca,' Sunshine,' 'Lotela,' 'Prairie Flower,' and other Indian controls, represented through their mediums the red braves in our peace council. Every person in our audience was not appeared the strong man man make a space, then council. Every person in our audience was not expected to stand up and make a speech, then why should every Indian control desire to jump up and manifest through his or her medium?

Now this yearly celebration is Nor a pow-wow; it is a Peace Council, where no white or red man is expected to speak or manifest un-less he can deport himself in a manner befitting the occasion. When our white people open their halls, and celebrate a yearly event or antheir halls, and celebrate a yearly event or an-niversary, inviting the public to come and en-joy the services, do they not place upon the platform the best talent they can procure, that the public may be edified and instructed by what they hear? And when we celebrate our Harvest Moon, and invite the public (reporters among them) into our hall, we should try to place the best speakers and Indian controls we have before the public.

FITCHBURG.-A correspondent writes Sept. 30th: "Never have I listened to discourses more earnest and profound, or of more vital importance to rising generations, than was my privilege on Sunday, Sept. 29th, at Grand Army Hall. The lecturer, Mr. William E. Leathers, Hall. The lecturer, Mr. William E. Leathers, of this city, although but recently appearing as a public worker, is destined to meet with marked success. His subjects, 'The Science of Life,' and 'The Science of Life Uneducated, to the Vital Detriment of the Rising Generation,' prefaced by appropriate texts from Scripture, were handled in a truly scientific manner, and brought to the surface many of the hidden causes of the physical degeneracy of the day.

His remarks were interspersed with illustrations drawn from real life, which appealed touchingly to the hearts of his hearers. The beautiful tribute he paid to pure and noble

manhood and womanhood, urging all to guard well this jewel, was indeed elequent; especially did he urge the fathers and mothers to more fully realize the responsibility which rests upon them, and to make better use of the great educational advantages of the time to bring about a better and healthier race of beings.

In closing, he urged all to skidly the life and teachings of Christ, to become more Christlike, to have more charity for the fallen, and to accept kindly the truths he had given them.

Mr. Leathers is a firm Spiritualist, and an ardent advocate of its teachings. A very pleasing feature in connection with these lectures was the inspirational singing, Mr. Leathers accompanying himself at the organ. Especially deserving of mention were the songs 'Angel Fingers' Touch the Hards.

Scalating desiring the services of an express

Societies desiring the services of an earnest and eloquent speaker on the popular themes of the day will do well to address Mr. Leathers at his home in Fitchburg, Mass."

Maine.

MORRILL.-Zadoc Shibles writes: "Reading with interest in THE BANNER, from week to week, reports of what the people are doing in different parts of the country for the furtherance of our grand philosophy. I write a short report of what is being done in this part of the old Pine-Tree State.

the old Pine-Tree State.

It is unnecessary for me to say anything about our grand camps, as they have been fully reported; but I am glad to say that the spirit awakened in our community by the inspirations of the speakers at them does not cease at the close of those meetings. At the Etna Camp we secured the services of Oscar A. Edgerly, of Newburyport, Mass. Sunday, Sept. 15th, his guides addressed a large and attentive audience at the schoolhouse in Searsmont. The 22d he spoke in Montville, giving attentive audience at the schoolhouse in Searsmont. The 22d he spoke in Montville, giving us a grand lecture, the principal feature of which was the comparing of eighteen hundred years of Christianity with forty years of the rational religion of Spiritualism. I think the most skeptical must have found much food in this lecture for thought. The lecture was followed by tests which were recognized in crosslowed by tests, which were recognized in every instance. Sept. 29th Mr. E. spoke in the town of Liberty. He is a young medium, worthy of being constantly employed in disseminating the truths of Spiritualism, and we wish him every success in the pursuance of his grand work."

KENDUSKEAG.-"C. W." writes: "On renewing my subscription, I do not feel that you really need an expression of appreciation or encouragement from even the humblest of your much favored readers—since a conscious-ness of honest effort is sure to bring its own just reward. So I will only indulge in a word of kindly criticism with many who style them-selves Spiritualists, and in some way are found advocating the claims of Spiritualism. You are aware of the ignorance and conse-quent bitter prejudice that has existed in the

past, and though to a much less extent, still exists against the philosophy of Spiritualism, while there has been in the past comparatively little, and in the present much less prejudice against the philosophy of nature. Now it seems to me to be the first duty of all advocates for the newer forms of truth to seek, as much as pos-sible, to remove all obstacles in the way of its

acceptance.
It is getting to be better understood that Spiritualism proper is simply a fuller and clearer recognition of the higher unfoldments and relationships in nature, or, in a larger sense, Spiritualism is Naturalism; and as this view is held by many of our best thinkers and speakers of to day, I am heartily glad that the pollywog is fast losing its tail; that the ism must soon drop off, and we shall need to learn only of the philosophy of life, and that all nature is one grand old scance-room, in which every mode and form of life is a spirit-phe-nomenon, through which the Infinite God, the soul of the universe, becomes materialized."

New Jersey.

BURLINGTON.-"R. B." writes: "Neither Spiritualism nor Spiritualists can die. They are immortal. Even in the conservative old

are immortal. Even in the conservative old town of Burlington are a few of them, and they have spread the light in some degree, though not as much as they could wish.

On Sept. 18th Henry Turner, formerly of Louisville, Ky., and well known among the Spiritualist workers of that city now, and for several years past a resident of this city of Burlington, reached his seventieth birthday, hale and hearty. The event was celebrated by a gathering of a few friends from his own city and from Philadelphia, and the, house rang with merriment. Music and play and the advent of the donkey, with his many tails, made our old friend forget his years. Abundant our old friend forget his years. Abundant good cheer for the physical man was enjoyed by all, and about midnight the guests departed for their homes, well pleased with their evenings entertainment, and wishing their host and his wife many happy returns of the day."

WEST BERGEN. - Writing from "The Home," "M. F. W." says: "For some time I have been deprived of the pleasurable duties connected with the Secretaryship of 'The Home,' but if secular pleasure hath slept, the enjoyment of its benefits spiritually has increased ten-fold! As I lie here, looking out on the beautiful greensward, this sunshine so new, and so much brighter for the days of flood and darkness just cased I cannot but contract to darkness just ceased, I cannot but contrast my own days of pain all these months, and ask The Banner to chronicle my perfect faith in the unseen forces. While doctors 'agreed to disagree,' and death was deemed necessitous

the unseen forces. While doctors 'agreed to disagree,' and death was deemed necessitous through an operation, how wonderfully they have given me of their strength, and in all these months have not deserted me. But for much that has been fulfilled through this same spirit agency I would not, I feel sure, be here sharing all that is given of tender care and devotion.

This 'Home,' once called 'The Martha Washington,' is under the supervision of the New York Ladies' Society of Mercy, and is supported by the psychometric readings given Wednesdays of each week at Columbia Hall at 2 P. M. by our zealous President, Mrs. K. A. Tingley. Hereafter Mrs. Tingley holds forth from the same platform every Sunday afternoon in addition to her Wednesday ministrations. Her power seems stronger than ever, and it is hoped she will allow the public to see and hear more of its exercise. Her tests would convince the most skeptical, for her controls never fail to furnish something that sets at rest forever the doubting mind. The nominal entrance fee, twenty-five cents, entitles the visitor to all the blessings the spirit is so happy to use the medium for; but back of that is the tender provision and loving support her faithful work thus yields unto this 'Home,' and many outside the fold whom she deems in need of a helping hand."

Pennsylvania.

PITTSBURGH.-W. L. Hughes writes: "The First Church of Spiritualists opened its regular season Sunday, Sept. 1st, Mrs. Carrie E. S. Twing being the speaker. During the summer months conference meetings were held every Sunday, presided over by William Flemming, Esq., one of the oldest and best-known Spiritualists hereabouts; Mrs. Ella M. Stephens, wife of C. L. Stephens, Vice-President of the Board of Trustees, being the principal speaker.

Mr. Lindsay was present every Sunday and

Board of Trustees, being the principal speaker.

Mr. Lindsay was present every Sunday, and gave tests. This gentleman is recently developed, the first conference meeting in June being his first appearance on any platform, and the first time he ever gave tests. He gave from ten to twenty-five tests every Sunday, all of which were instantly recognized by those they were given to.

Mr. and Mrs. G. W. Kates were with us the last week of August, and ministered to our spiritual wants on the 24th and 27th of that month. Good audiences always greet those two workers in the Cause.

Mrs. Twing has filled a very successful en-

wo workers in the Cause.

Mrs. Twing has filled a very successful engagement here. The morning meetings were well attended, and the evening meetings overcrowded; members had to stand outside in the hallway. The people of Pittsburgh never grow weary of listening to 'Ikabod,' her control. He

occupies all the time at the Thursday evening entertainments, giving tests. So well known has he become here that members of orthodox churches attend his scances in crowds, principally members of the Baptist Church; one prominent Presbyterian minister also attended them.

Mrs. Emma J. Nickerson ministers to us during October.

Ars. Emma J. Mickerson ministers to us during October.
Spiritualism is growing; having for its corner-stone knowledge, it is building upon a solid foundation, and must increase in power and strength until it dissolves all creeds and doctrines of man, and gathers all mankind into the fold of divine Truth."

Iowa.

CLAY. - J. Reinhard Alter writes: "The prospects for organizing a Spiritualist Society at Stuttgart, Ark., are very hopeful. I would like to correspond with parties interested, and shall be at Stuttgart after Nov. 1st. For the present my address is Clay, Iowa."

Haslett Park Camp, Michigan. To the Editor of the Banner of Light:

My time was so perfectly taken up while at the camp, it was impossible for me to send to the BANNER OF LIGHT any report of the camp at Haslett Park, Mich.

Since last year's camp there have been many improvements made. Quite a number of new cottages have been erected, many dangerous trees cut down, the grounds thoroughly cleaned, a walk from the de-

one grounds timotogny cietaete, a wait not in the apolito to the new steamboat landing made, which, by the way, Is nearly half a mile in length. There have also been improvements on the pavilion, and other work the campers.

J. Frank Baxter opened the meeting Sunday, July 28th, giving two lectures, morning and infernoon, also on Tuesday and Thursday. Frank C. Algerton spoke the second Sunday, also Tuesday and Thursday. J. J. Clegg Wright was with us the third Sunday. He gave very valuable lectures on Mediumship Monday, Tuesday, Wednesday and Thursday. J. J. Clegg Wright was with us the third Sunday. He gave very valuable lectures on Mediumship Monday, Tuesday, Wednesday and Thursday. His work while there cannot be measured by words; all I can say is, they who have never heard him should avail themselves of the first opportunity. Me and Mrs. Lillie were with the ansaled of the second of

### The Indiana Convention.

The third annual meeting of the Indiana Association of Spiritualists was held in Anderson Sept. 26th to 30th inclusive. A marked interest was manifested. The attendance was large, and the membership in-

The platform work was done by Mrs. Colby-Luther, Mrs. Kates, and myself. The lectures of Mrs. Luther were full of her usual fire and vigor, and the audiences

were full of her usual fire and vigor, and the audiences were electrified by her logic and oratory. The controls of Mrs. Kates gave some excellent lectures and tests—the latter being generally recognized.

As to our own service, it can be said we tried to add a little. We were gratified to receive commendatory notices by the jocal press—even in praise of the personnel of the Convention. Glad we have grown away from the queer-looking, fanatical, long-haired men and short-haired women lot of folks we used to be charged of being by smart reporters.

The Convention adopted a series of resolutions, most excellent in affirming the nature of our convictions. It is always in place to boldly announce our principles and motives. Quarterly meetings are to be held during the coming year—one at the home city of Mrs. Luther, Crown Point, Ind. The annual meeting to be held next year is appointed at Indianapolis. It is intended to soon have a missionary worker in the field to canvass Indiana, in order to assist the local work. To that end every Spiritualist in the State should send one dollar or more to J. E. Crossfield, Secretary, Muncle, Ind.

There are also prospects that camp-meeting grounds will be purchased near Anderson, and an annual camping ensue. Thus does the work go on, and bids fair to eucompass every State, city and town with organized efforts that shall cause the harvest to be indeed ripe for the laborer. Fraternally, G. W. KATES.

for the laborer.

Anderson, Ind. Fraternally,

The Wonderful Carlsbad Springs. At the Ninth International Medical Congress, Dr.

A. L. A. Taboldt, of the University of Pennsylvania, read a paper stating that out of thirty cases treated with the genuine imported Powdered Carlsbad Sprudel Salt for chronic constipation, hypochondria, disease of the liver and kidneys, jaundice, adiposis, disbetes, dropsy from valvular heart disease, dyspepsia, catarrhal inflammation of the stomach, ulcer of the stomach or spicen, children with marasmus, gout, rheumatism of the joints, gravel, etc., twenty-six were entirely cured, three much improved, and one not treated long enough. Average time of treatment,

treated fong enough. Average since of Asserting four weeks.

The Carlsbad Sprudel Salt (powder form) is an excellent Aperient and Laxative and Diurette. It clears the complexion, purifice the Blood. It is easily soluble; pleasant to take and permanent in action. The genulne product of the Carlsbad Springs is exported in round bottles. Each bottle comes in a light blue paper cartoon, and has the signature "Esner & Mendleson Co.," sole agents; of Barclay Street, New York on every bottle. One bottle mailed upon receipt of One Dollar. Dr. Tabold's lectures mailed free upon application. Mention this paper.

# Pearls.

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

Patience is so like fortitude, that she scems either her sister or her daughter .- Aristotle, B. C. 384.

Our thoughts are odors, and we cannot seal them So close with action but they will creep out; And delicately fashloned souls will feel them, And know them sweet or vile, beyond a doubt.

Good deeds fall dead if selfish causes guide them. Good words fall flat that but from lips have birth; And eloquent and noble seems, beside them, The silence or inaction of true worth.

-[Ella Wheeler Wilcox. Liberality consists less in giving profusely than in giving judiciously.

AUTUMN. Thou comest, Autumn, heralded by rain; With banners by great gales incessant fanned! Brighter than brightest silks of Samarcand, And sturdy oxen harnessed to thy wain! Thou standest like imperial Charlemagne Upon thy bridge of gold; thy royal hand Outstretched with benediction o'er the land,

Blessing the farms through all thy vast domain! -[H. W. Longfellow. On the outside of things seek for differences; on the

inside for likenesses. - Guesses at Truth.

Men must be taught as If you taught them not. And things unknown proposed as things forgot.

# Spiritual Phenomena.

A Surprising Manifestation. To the Editor of the Banner of Light:

A year ago I had the pleasure of attending the first scance held by Mrs. Hattie C. Stafford, and in a note to The BANER, giving a brief description of it, I stated that her séance gave promise of advanced mediumship.

By this it was not intended to compare her with other mediums, since no just comparison can be made between them. Taking the place, as she did, of two of the most wonderful mediums that I have ever known-Misses Helen and Gertrude Berry-with an audience composed largely of old and warm friends of the above-named mediums, her position was an embarrassing one, and no doubt more or less affected the results. The scance, however, proved to be a good one, indicating phenomena of an unusual character.

As I had never before had an opportunity to study the development of a new medium, I have followed her séances with a good deal of interest, not only noting carefully the external manifestations, which have been very marked, but also the strong individuality of character and mental force which some of the forms have developed.

There has been, from the first, a series of remarkable materializations outside of the cabinet, appearing, under varied conditions, in all parts of the room-in the center, at the sides, and often behind the audience, some twenty feet from the cabinet. Sometimes they seemed to come up through the sofa, or through the bottom of a chair, appearing and disappearing in the same place.

I was present at one of her séances Thursday, Sept. 26th, 1889. My seat was at the extreme end of the circle, about twenty feet from the cabinet. Among the wonderful things which occurred was one which created no little interest: Near the close of the séance, there were rappings upon my chair and the moving of objects behind me, indicating the presence of an unseen force. While this was taking place, Bertha came from the cabinet. and reaching out both hands asked me to rise. saying that some one was trying to come up under my chair.

This attracted the attention of the audience. whose mental excitement was directed to that | portation and sale of the native Africans. The nearspot. After waiting a short time, and nothing | ness of the fourth centennial celebration of the disappearing, Bertha said it was of no use to wait, as the strong mental and magnetic force exerted by those present had made it impossible for the form to materialize.

She returned to the cabinet, and we all supposed that further efforts in this direction were given up; but a few minutes afterward she came out very quietly, and in a subdued tone said she would like to speak to me. I rose and stepped toward her, when she turned me round and pointed to my chair. As I looked I saw a faint light on the carpet, directly under the chair, which increased until it filled the whole space, then slowly rose, carrying the chair with it, until there stood before us a fully materialized female form, with the bottom of the chair resting on the top of her head, and the legs and rounds extending down to the shoulders and chest. So completely did the form fill this space that it required considerable effort to remove the chair!

This occurred in full view of the greater part of the audience, and under conditions precluding the possibility of any deception. That the form had all the muscular development, solidity and mental character of real life, I know, for I walked with her to the cabinet, and talked with her until she disappeared.

I have had exceptional opportunities for studying and investigating materializations at this place, having been permitted to approach when the light first appeared, and to encircle it with my arms until the form was fully developed, and in all cases have found that it rose at right angles from the plane from which it started, no part of the form being at any time horizontal, leaving no room for deception by the use of dark draperies.

It is well to state here that there is sometimes connected with the outside materializations what appears to the skeptic evidence of fraud. The audience is usually arranged in a semi-circle extending nearly to the cabinet. This enclosed space is filled with the concentrated mental and magnetic forces of the sitters, as varied and conflicting as their individualities. It is therefore very difficult and sometimes impossible for these beings to clothe

themselves in this atmosphere. I have elsewhere stated that Bertha informed me that these beings were more or less organized in the cabinet before they passed out to the place where they became visible by taking

on a materialized form. Those who are at all familiar with the laws governing materialization will understand the negative atmosphere existing outside of the circle is essential to the success of this phase

the control and the magnetic conditions of the atmosphere; they are sometimes, though not often, sufficiently dense to be visible, moving as a shadow gliding over the carpet. From this has originated the charge that they were confederates coming out covered with dark drapery, and by throwing it off, appeared in white wherever they chose. The absurdity of this charge is apparent to any one who is at all familiar with the phenomena.

My experience, covering more than four hundred scances, many of them held under test conditions, has satisfied me beyond a question of doubt of the existence of these beings, and I know of no subject demanding a more thorough and honest investigation, or one that in the near future is more likely to change the whole fabric of social and religious thought.

While Mrs. Stafford's scances are replete with external manifestations, the higher tests coming from the mental force and individuality of some forms are still more remarkable.

E. A. BRACKETT.

One Way to be Economical



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#### October Magazines.

THE CENTURY .- An interesting feature is an article by the lately deceased Maria Mitchell, detailing Reminiscences of the Herschels." A portrait of Miss Mitchell, and a picture of her observatory at Lynn, accompany it. Illustrated articles—three of them—upon practical branches of modern education as viewed from different points, treat of Manual Training in the New York and Philadelphia Schools for Teachers, and the Workingman's School and Free Kindergarten of New York. George Kennan conducts his readers to the "East Siberian Silver Mines," and the Lincoln Papers treat of Blair's Mexican Project, the Hampton Roads Conference, and the XIII. Amendment. Mr. Cable contributes "The War Diary of a Union Woman in the South." In the line of stories is "The Longworth Mystery," showing a knowledge of newspaper life. Maurice Thompson gives an amusing dialect sketch, "Ben and Judas." "The Old Bascom Place" reaches its conclusion. The frontisplece is a portrait of Molière as Casar. Several fine poems enrich this number, including touchingly expressive verses "To a Dog's Memory," by Louise Imogen Guiney. The supplementary departments are superlatively excellent in contents. New York: The Century Company. Boston: Damrell & Upham, corner School and Washington streets.

MAGAZINE OF AMERICAN HISTORY. -The opening article is an entertaining one upon "The Romantic Beginnings of Milwaukee" by Roy Singleton, illustrated with portraits of some of its founders. This is followed by an account of the settlement of Georgia. showing that it was originally a free colony, even when New England was deriving profits from the imcovery of this continent gives interest to an account of the celebration of the third in Boston and New York a literative articles in this number by "A Trip to Niagara in 1835," "Financial Condition of New York in 1833," and "Kings. Presidents and Governors of Georgia, 1732-1889." New York: 743 Byoadway.

THE QUIVER.-A finely suggestive frontispiece, entitled "Old Letters," introduces an attractive and instructive variety of contents. The three interesting serial stories appear in new chapters, and a favorite writer contributes a six-page story, "Aunt Jane's Nieces"; "Rosy's Posy" is a story in one chapter by K. E. Joyce. A timely and serviceable article upon "Cruelty to Children," by David Buxton, is worthy of an attentive reading as an incentive to action against the crime to which it relates. New York: Cassell & Co., 104 Fourth Avenue.

THE THEOSOPHIST (September) .- H. S. Olcott, in the opening article upon "Centres of the Theosophical Movement," sets forth and replies to "exceptions to certain ideas" of his advanced in the June number, by Mr. Judge of New York, in the course of which Mr. Olcott says: "It was I who proposed the formation of the (Theosophical) Society, who had all the early burden of guiding its infant steps, and who, after the collapse of the original legislative scheme of Rules and By-Laws, had all the executive responsi-"Sound, Speech and the Logos" is the subbility." ject of the next-paper, and on succeeding pages are "Aphorisms from the Sanskrit," "The Age of Patanjali" and "A Shin-Shu Catechism," the Shin-Shu sect being, it is stated, the wealthiest and most active of Japanese Buddhism, having twenty thousand temples. Madras: The Proprietors. Boston: For sale by Colby & Rich.

THE BIZARRE. NOTES AND QUERIES.-With the usual variety of information for the curious is given a reprint of a publication of nearly a hundred years ago, entitled "A Remarkable Vision. Showing the Sudden and Surprising Appearance, the Celestial Mien and Heavenly Conversation of the Departed Spirit of Mr. Yeamans, Late Student at Yale College, to and with Mr. H. Goodwin, his Friend and Classmate." Manchester, N. H.: S. C. & L. M. Gould. For sale by Colby & Rich, Boston.

PSYCHIC STUDIES .- The October number of this monthly has for its principal theme "Magnetic, Mental and Spiritual Healing," which Mr. Morton treats in a very consistent and rational manner, discountenancing the methods of those who would ignore the assistance of spirits in effecting cures, and claiming that "all healing practiced solely by the exercise of mental processes of action, whether it be called Mental, Christian Science, Faithism, or Mediumship, is Spiritual Healing." San Francisco, Cal.: Albert Morton, 210 Stockton street. For sale by Colby & Rich,

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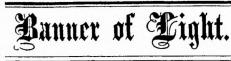
SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial strices and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we decline to endorse the varied shades of opinion to which correspondents give utterance.

To No notice is taken of anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts not used. When newspapers are forwarded containing matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article.

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

Notices of Spiritualist Meetings, to insure prompt insertion, must reach this office on Monday of each week, as The Banner goes to press every Tuesday.



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Business Letters must be addressed to Isaac B. Rich. Il other letters and communications must be forwarded to he Editor.

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

#### Trial Subscriptions.

For the purpose of inducing parties who are non-subscribers to obtain an experimental knowledge of its practical value as an exponent of the Spiritual Philosophy in all its various

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#### Still Another.

A pulpit discourse was uttered on Sunday, Sept. 23d, by Rev. Mr. Blackburn, of Lowell, on "The Doctrine of Spirits," which naturally invites the attention of those who believe in spirit-communion. His text included the familiar scriptural injunction to "try the spirits." He said with perfect truth that spiritual existence is older than material existence, since there can be nothing material without thought back of it. Admitting spiritual existences, he asked what is our relation to them. First, he answered, it is that of unbroken interest, inasmuch as death does not break the spiritual ties that exist between heart and heart. Secand, these spirit-beings are interested in the affairs of the world, which the discourser styled God's kingdom, as if it were at all necessary to assert that God's kingdom is everywhere.

He thought it not at all impossible for spirits to return and commune with us, and he further knew that it had been done. He then proceeded to enumerate such returns from the pages of the Old and New Testaments. But he protested that none of these spirits came in the darkness of the séance." The appearance of the well-known spirits in the presence of Jesus he pronounced "so unique as to establish no precedent for the return of spirits to us." That is simply the assertion of Mr. Blackburn - nothing more. As mere testimony, if it were otherwise of any value, it would be of none from the fact of his being a thoroughly-interested witness. Beyond these instances named in the Bible, of the return of departed spirits, he said he had no evidence whatever that there is existence beyond the grave.

Then comes up the question, how do we ac count for what are called "spiritual manifestations"? Mr. Blackburn wanted to "deal kindly," but he thought there were a few things that ought to be said. He considered that the character of the manifestations discredited them: They occur either in a dim light or in darkness, and under other conditions that prevent fair investigation; many of them can be accounted for on scientific grounds, and more will be; no great truth or discovery has come to the world through them; they have not led to a lofty morality; the works of the best of the leaders "read like a jumble of incoherent words"; and the slate-writings are unworthy of being put in type, and much of them "are absolutely immoral." True Spiritualists will at once be able to take the foregoing for all it is worth. They can readily see the ignorance, the prejudice and the hostility that are displayed in these utterances.

He admitted, or rather had no doubt, that "demons can and do perform the acts of the circle and the dark room." He knew that they took possession of men in past times, and that they do now. He averred that there is no revelation of the dark room which may not "logically be attributed to the devil of the day of Christ." Now for your convincing logic, Mr. arise, as they occasionally will, endeavor to be Blackburn. While he does not deny the fact of what he persistently and purposely calls the case that your action may be powerful and 'Spiritism," he does deny that "the spirits of the dark rooms are the spirits of departed men or of God's hosts." The "God's hosts" expression is one of the several shibboleths of ministers everywhere. They know no more what censure, and you will gain his confidence bethese empty phrases signify than we do, and in cause you have shown yourself worthy of it.

fact know nothing at all about it. 'Show me"-exclaimed Mr. Blackburn- at once, and don't lose courage or patience on the work.

"one single utterance of a returned spirit worthy a redeemed soul, and we will investi-

is there any hint in it of the wonderful inventions of the steamboat, the locomotive, the telegraph, or the telephone, which have so revolutionized the methods of civilization. He thought it would be more rational to admit, as another Lowell minister felt compelled to, that "God's word is not confined wholly within the Bible." As for the "silly speeches and drivelling rhymes" which Mr. Blackburn alleged to be the characteristic of spirit-communications, Mr. Varney readily admits that chaff is mixed with the wheat of truth, and that such is the rule, in a measure, in every cause, Christianity included.

But he rightly insists that justice demands that every cause be judged by its virtues, not by its defects. If it be true, as it is, that an undeviating law of nature demands darkness during the germinal growth of the seed, or in the arranging of chemical combinations, why is it not equally necessary that many spirit manifestations should occur in partial or total darkness? But a great many more of the phenomena occur entirely in the light, among the PUBLICATION OFFICE AND BOOKSTORE, chief of which is trance mediumship, which has convinced thousands upon thousands of the reality of spirit communion by evidence which none could refute. Over against Mr. Blackburn he puts Prof. William Crookes of England, a man of science who is at least as much entitled to speak for science as Mr. Blackburn is for theology, or the creeds. Mr. Crookes says, on his side, that science has utterly failed to successfully refute the spirit ualistic hopothesis of mediumistic phenomena. By facts incontrovertible, urges Mr. Varney, Spiritualism has earned the right to answer affirmatively the question of the ages: "If a man die, shall he live again?"

#### The Land of Dreams.

The very fact that we are all so ready to call it Dreamland suggests that it impresses us as much with being a reality as anything else in the experience of our lives. It is no more a mystery than the land which is known to us through our senses, for even that no one can demonstrate the actual existence of. None can say whether it is at best not more apparent than real. The land of dreams may be no more a debatable land than the one which we deem the land of reality. At the present time there is an unusual amount of attention being bestowed on it, and all the phenomena relating to it are being collected and collated with great pains and care. The question is, whether there are not certain existent laws, relating to dreamland as well as to the life of our open sense, a knowledge of which will tend to enlighten us as to the nature and functions of our spirits, and reveal to us what has heretofore been wrapped in mystery. Mrs. Hemans apostrophizes the land of dreams as "spiritland"; and the poets are apt to be wiser in their intuitions than those who vaunt their acquaintance with the science of material things. Yet it may be the highest form of science, after all, to say that the land of dreams is but the land of the spirit free from its embodiment.

It is the custom, we are aware, to refer dreams to physical causes, and especially to impressions vividly received by the mind during the day; but that seems as yet to have determinately settled nothing on the subject. Dreams themselves may be wholly new experiences of the spirit, and not mere reproductions of what is past. It is in this sense that they have a new and strange meaning for us. An intelligent contemporary refers to this class of dreams as exceptional and striking, and styles them the purely impressional or spiritual dream; suggesting that from some rare equipoise of physical forces the spirit is enabled to look out and discern the future, to see the path it is to traverse, the scenery and people with whom it will have to do. It perceives, says the writer, clearly certain situations awaiting it, yet as types rather than as the identical events. And a highly impressive occurrence is related as its illustration, which it characterizes as an instance of "a distinct spiritual impression of a future event that had not come within a year of the range of the usual horizon of life-an event that seemed to be shaped and waiting out in the future, and which prefigured itself as destiny." The interesting thing is to discover the laws of interpretation for the dreamworld. Whether all things in connection with these subtle phenomena are speculative or not, is something which man is yet to be apprised of. But there can be no question about the pure spirituality of them all.

### Plain Talk by Gen. Crook.

The advice given to the graduating class at West Point, this summer, by Brig.-Gen. George Crook, who is well known everywhere as an expert in all that relates to the Indians, is of the soundest and wisest character. He dwelt on this topic more than on any other single one in his address, because he knew that it was of present practical interest and importance above every other. He told the young graduates from our military academy that the Indian's nature is responsive to a treatment which assures him that it is based upon justice, truth, honesty and common-sense. It is not impossible that, with a fair and square system of dealing with him, "the American Indian would make a better citizen than many who neglect the duties and abuse the privileges of that proud title!"

Addressing himself personally to his young hearers, Gen. Crook said: "It will no doubt be the lot of many of your number to serve with or near the Indians, and to such I say that too much care cannot be taken in your daily association with them. Make them no promises which you cannot fulfill; make no statements you cannot verify. When difficulties so well informed of all the circumstances of convincing because just and impartial. Let the Indian see that you administer one law for both the white-skinned and the red-skinned, and that you do this without regard for praise or The rest will be easy. Do n't expect too much

account of backsliding. He should be encouraged to work and to save; the man who works and saves is fast leaving savagery behind him. You will find that the Indian has no rights which our people are compelled to respect. The benefit of laws which protect the white man is not extended to the Indian. Even the courts are closed to him, and to secure him common justice and protect him from outrage will frequently require all your intelligence, courage and energy."

Could the situation of the Indians and the relations of the white race to them be better stated? Here we have the case clearly set forth by one who knows it from personal study and experience.

#### The "Regulars" Forever!

It will not do to turn the leaves back on which is recorded the dogmatic wisdom of the doctors' fraternity, and the more intelligent of them do not care to do so themselves, for their story of experiment and empiricism always ends at the same place, which our own Dr. Holmes declared to be knownothingism in healing. What was so wisely asserted, argued and defended by them in years past, is to-day abandoned without a syllable of explanation or apology. The worst of it is that they are obstinately unwilling to concede that there has been any advance, but prefer that the people should be blindly ignorant of the fact that what doctors not long ago set up as their gospel manual they now discard as rubbish and nonsense. Their strong aversion to acknowledging any progress in the healing art is obviously due to their fear that it would be a confession of short knowledge and fallible wisdom.

The Railroad Gazette-to illustrate the foregoing observations-recently published the protest of the Royal College of Bavarian doctors, made in the year 1835, against all travel in cars drawn by a locomotive, alleging that the tendency of so rapid a movement was to produce among the passengers the mental affection known as delirium furiosum. The doctors insisted that even if travelers were willing to incur this risk, the government should at least protect the public! This protest was discovered only a little time ago in the archives of the Nuremberg Railroad at Furth. Fifty years' experience of railroad travel fairly entitles every one to enjoy a good loud laugh at the superior wisdom of the doctors. It was a Dr. Lardner, too, as all will no doubt remember, who declared with the utmost positiveness that no steaming vessel could ever cross the Atlantic ocean, for the reason that she could not be built big enough to carry a sufficiency of coal. It is the same with the doctors on all subjects

with which they deal. Yet it is a matter of notoriety that they are organized and organizing in a compact body for the purpose of controlling legislation in their own exclusive interest. They even presume to enact penal statutes against all sorts of healers who do not possess one of their own certificates, learnedly called diplomas. As a Washington paper remarks, they are rising up as one man against the growing disposition of people to "rely on the Lord" rather than on their prescriptions.

One need look no further than to the very recent introduction of Dr. Brown-Séquard's Elixir, which was going to rejuvenate age and restore weakness of all kinds to coveted vigor. No sooner was the new discovery announced than it created as great confusion among all the doctors as the firing of a gun-barrel loaded with fine shot would create in a flock of pigeons. The flutter was both immense and intense. The rank and file did not know what to do or how to take the new discovery. They could not presume to ignore it, far less to condemn it or treat it with contempt, for it came to them with the authority of the name of one of the most distinguished of their own number. It threw them all into the wildest state of bewilderment-some denving and some defending-from which they have not yet begun to

The truth is simply this, the Washington paper well sums up: until the limits of knowledge are reached, and all the causes of disease and possibilities of cure are demonstrated, this war of opinion must go on. Whether disease is purely physical, or mental and ephemeral: whether the specific remedy lies in pills or in prayer," is too large a question to be relegated to the decision of any privileged class of men, even though they possess diplomas and represent a variety of conflicting schools. It does not yet appear that the regulars in the medical profession have acquired such sacred privileges that they are in a position to laugh at other systems of practice, or to take any legal measures for the propagation of faith in their own conflicting theories, treatment and diagnoses. Nevertheless, this is just what they set up to do: They assume to be possessed of a knowledge of the only way to heal, which fails as often as it succeeds, and then they demand the legislative power to punish by fine and imprisonment all who do heal without first having secured one of their own C. O. D. certificates. This ought to bring on the delirium furiosum on the part of the public a great deal quicker than riding on railroads at the highest rate of speed.

### The Remonstrance

On our eighth page tells its own story, as also does the article by "Anti-Monopolist" in another column. This remonstrance is the one referred to by our correspondent as having already been printed in THE BANNER, and received general signature at the summer campmeetings.

The BANNER OF LIGHT has for the past fifteen years used its columns and its influence for the defense of medical freedom in Massachusetts (and other States as well). It has in this direction done much earnest work, of which its subscribers and the public can have but faint conception, and it stands ready to do more in support of this grand, but now imperiled, principle of human rights-that of choice as to one's medical adviser.

Readers of the Remonstrance which we publish this week will, if citizens of Massachusetts, please cut it out, paste it upon a sheet of paper and endeavor to obtain as many signatures as possible among their adult neighbors and friends, both male and female. These signatures should be written plainly in ink When such rolls are full, let those who have obtained the names hold these instruments till the session of the General Court, when due notice will be given in THE BANNER as to what use is to be made of them.

We would call the attention of our readers to the advertisement of George T. Albro, on page five. It has been under the care of Mr. Albro that such mediums as Helen C. and E. Gertrude Berry, Hattle C. Stafford and many others have been developed into

#### Intuition Before Reason.

The agnosticism of Prof. Huxley is criticised by Rev. Lyman Abbott in the August number of the North American Review. Dr. Abbott thinks that term depends on various things for its real meaning. For instance, if agnosticism means merely a protest against the self-concelted dogmatism which assumes to be in possession of all knowledge, then he wishes to be knowledge has its limitations. To this Prof. Huxley is understood to assent. But his habit, as we all recognize it, is to employ the term to signify the bald and bare belief of materialists and atheists, who hold that nothing can be believed which cannot be proved. They argue that he has no sympathy, and in this sense of she wore what appeared to be a necklace of pearls; the word he entirely disclaims any right to the was clad in white, fleecy robes, and the details were title of an agnostic.

Prof. Huxley really assumes more himself, in trying to establish his ground, than he accuses others of assuming who recognize the existence of the facts included in the unlimited domain of instinct and intuition. If we knew no this (written) message: more from childhood to age than comes to our consciousness through the slow and imperfect processes of reason, we should go through life with a far more fragmentary experience than we do. If all our knowledge and experience came to us only through the exercise of our logical faculties, the sum of it would be too meagre and unsatisfactory to be reckoned among the available assets of our mortal life.

On the other hand, it does not become the man of religious faith to be too positive and dogmatic about it. Belief is necessarily limited by the very conditions of existence. Our deepest and clearest intuitions are subjected to the limitations that accompany our being. The horizon of spiritual things has its boundary, though a continually widening one. We at least may know, and know certainly, when we are right and when we are wrong, and that is a light to guide us in safety, whether our inner vision grows more extended or not. No boasted agnosticism can touch the instinctive wisdom that dwells sovereign, though silent, in the human heart.

#### A Delightful Month.

October has been called the western, as June is the eastern, gate of the year. Considering the amount of wet we have had all summer, it is reasonable to suppose that the present month of October will be a dry one, which is the condition most congenial to pleasant atmospheric experiences. Never is a lovelier moon overhead than the silvery moon of October. The woods are painted with all the colors to be had in nature's marvelous workshop. It is a delight to stroll across the pastures and follow the winding roads at this particular season. The air is itself a tonic. Whichever way the eye turns, it meets pictures that art cannot rival. Every sound falls on the ear with a sadly pleasing cadence. The distant waters gleam in the chastened sunlight like the revelation of a far-off land. A smoky haze hangs over the hills and meadows. There is an element of melancholy in all sights and sounds which is indescribable. No one can tell what it is that holds him in such a state of fascination, but all are ready to confess to its power. October is the month to enjoy in the country, where its associations abound.

### "The Quick and the Dead."

Mrs. Rives-Chanler, the author of the much read and talked about novel, "The Quick and the Dead," some time since had a dream, the outcome of which may serve as a fit subject of inquiry by psychical researchers. Mrs. Chanler's pianist, Prof. Pabst, was lying dangerously sick in New York, and Mrs. felt anxious for the result. While in this state of mind, she dreamed, says the Philadelphia Inquirer, that he came to her to made about two months since. They were silenced wanted her to bring to the attention of her husband. He then read off to her the different figures and movements, all of which became deeply impressed upon her mind. She related her dream to her husband the next morning, telling him of the different movements in the dance as her vision saw them. He noted them down, and the result was the beautiful waltz La Reve," which society will probably go wild over this coming season. Singular to relate, Prof. Pabst died the night of the dream, and the dance is dedicated to his memory.

# Timely and Pertinent Questions.

TO SPIRITUALISTS.

We copy the following from the Religio-Philosophical Journal, and endorse it in full. It is high time that all true Spiritualists took action in this important matter:

"Is your knowledge of Spiritualism a comfort and a benefit to you? If so, what are you daily doing to repay the obligation? How much has Spiritualism cost you in dollars and cents for the past twelve months? In figuring it up, don't count in what you paid to go to campmeeting, or to attend a scance; those items are not repartly a part of the account. not properly a part of the account. How much have you done to promote lectures in your vicinity, how much to sustain Sunday Lyceums for the young, how often have you gone out of your way to alleviate the physical needs and your way to aneviate the physical needs and the heartaches of those poor and worthy Spir-itualists whom you must know? Have you paid your publisher for his arduous efforts, or are you in arrears for your paper? In a word, how much better off is the world because you have lived to see another summer pass?"

A party summering at Brattleborough, Vt., made a search of neighboring graveyards for odd epitaphs, and report many interesting finds. At Vernon were epitaphs without number, and some of them without end. Here is one on a person who had died from being vaccinated to prevent the smallpox:

Here lies, cut down like unripe Fruit,
A son of Mr. Amos Tute,
And of Mrs. Jemlina Tute, his wife,
Called Jonathan, of whose Frail life,
The years all summ'd (how short the account),
Scarcely to fourteen years Amount.
Born on the twelfth of May was he,
In Seventeen Hundred Sixty-Three.
To death he fell a helpless prey,
April the five and twentieth day,
Quitting this world, we trust for Heaven.
But tho' his spirit's fied on High,
His body mouldering here must lie.
Behold the amazing alteration,
Effected by inoculation.
The means employed his life to save,
Hurried him headlong to the grave.
Full in the bloom of youth he fell,
Alasi what human tongue can toli.
The Mother's Grief, her Anguish show,
Or paint the Father's heavier Woe,
Who now no natr'i offspring has
His ample fortune to possess,
To Fill his Place, stand in his Stead,
Or bear his name when he is dead.
So God ordained. His ways are Just,
The empire crumbled into dust.
Life and the world mere bubbles are,
Let loose to these; for Heaven prepare.

Frank C. Algerton has taken rooms at 14 Ash burton Place. Boston. See advertisement.

#### Seauce with Dr. Stansbury.

Mr. Gilbert Harriman, of Cansan, Vt., called at our office October 1st and exhibited the result of a sitting with Dr. D. J. Stansbury, which he declared to be eminently satisfactory to himself and family. The manifestation took place at the residence of Dr. 8. in Boston on the above date. Mr. Harriman stated that two slates were thoroughly cleansed in his presence, to obviate all suspicion as to their "previous preparedness." Two rubber bands were drawn around the classed among the agnostics himself. Spiritual pair, and they were placed on the table; Mr. Harriman's hand rested upon them during the entire time

until he saw them opened. In about half an hour-during which Mr. H. received communications written on separate slates, etc .- the bands were removed from the pair first mentioned, and upon one of them was found the portrait, in oil, of a pretty young lady, having upon her forethat nothing can be known but through the head a brilliant white star; long, curling, fair hair reason. With this view Dr. Abbott declares swept down over her shoulders. Her eyes were blue; remarkably well toned and wrought by the invisible power which had produced the picture.

Mr. Harriman was then informed through Dr. Stansbury's mediumship that it was the likeness (bust) of a daughter of his in spirit-life. Mrs. Harriman, who was present at the sitting, receiving also

"Yes, mamma, it is your own darling Edith. I was permitted to come because you did not mention me, and because the guide said I might. I will now be perfectly happy. Always keep it for my sake. I will come through some other medium and tell you more about it.

EDITH."

Mr. Harriman and his wife recognized the picture as a correct representation, as far as complexion went, of a young child of theirs who passed to spiritlife at the age of two years. Regarding the genuineness of the production of the picture, he said to us: "I know that slate [the one on which it appeared] was clean, if I know anything. The slates never left

my sight during the whole operation." The next day this gentleman returned, and called our attention to something which he had not himself noticed until he left this office-viz: that in the lower corner of the picture, beneath the right shoulder, was to be traced the word " Edith," thus showing that the spirit had really given her name with the picture, though it had not been discovered until some time subsequent to the séance.

#### Peace and Arbitration.

A meeting was held in this city last Sunday evening in the interests of international peace and arbitration. It was under the auspices of the American Peace Society, whose delegates to the recent Peace Congress of the three Americas in Paris were present, and addressed the audience. Rev. R. B. Howard, one of the delegates, said the meeting in Paris was a success, and awakened so much interest in the subject that it adjourned to meet July 30th of next year.

The speakers last Sunday evening, in addition to the returned delegates, were Rev. A. A. Miner, Francis B. Gilman and Hon. Robert Treat Paine. Mr. Paine said:

"Peace be to all the world! We meet here to-night in the interest of peace. Now that slavery has passed away from our land, what other great cause remains to arouse the interest of the whole world and all nato arouse the interest of the whole world and all nations, which surpasses in importance the cause of peace? We are not wasting time in gathering here to counsel and resolve bravely to help this cause forward. The day has come when the powers that work for peace are growing strong, and only need to take open counsel together to grow stronger. In the great World's Fair, now being held in Paris, with its one hundred and sixty-seven congresses, which of them all, on the whole, surpasses in interest the universal Peace Congress, attended by delegates from all parts of Europe and America? I have not yet recovered from my thrill of surprise when Rev. R. B. Howard described to me how the delegates you met at Paris showed that they looked to this country as the one which should take the lead in the example and champlonship of peace. Why should not this country make a brief treaty with every other country binding both to submit any controversy to arbitration, before going to war?

going to war?
"Two great causes command the attention of all the world: The improvement of the condition of the masses of the people in comfort, culture and character, and the establishment of peace between the nations of the earth by recognized agreements to arbitrate before war."

Spontaneous Phenomena in England.

A small colliery village in England, known as High Littleton, is at present the scene of a series of disturbances much resembling those at Stratford, Ct., in the early days of Modern Spiritualism, and of frequent occurrence since. The Bristol Mercury advises students of "the night side of Nature" to visit the locality and investigate.

The first demonstrations of invisible powers were give her the usual instructions on the piano, by keeping a light burning. A fortnight after they reand told her that he had a new dance he commenced, and so alarmed the family that a neigh bor was called in, who at once went upstairs and cried, "Come on! I am ready for you!" The challenge seems to have been accepted on the instant, for a chair sprang toward him, and the fender abandoned the hearth. The furniture was readjusted, but no sooner was the light removed than chair and fender again betrayed their independence of physical law. Similar performances by unseen powers enter-tained some parties and frightened others; and at last reports the exhibitions continued, and what to the lookers on was inexplicable remained so.

> LINCOLN FORESEES HIS MISSION.-Rev. Dr. Haney, a Methodist minister, of Canton, Ill., recently stated that the Rev. Peter Akers held a meeting near Springfield some years before the war, and one day Abraham Lincoln and several other lawyers of Springfield drove out to it. Father Akers spoke that day on "The Sin of Slavery," and predicted that in a few years 'God would wipe out the crime of crimes in blood." The sermon was generally made light of, and in returning home the lawyers laughed and joked about it. Lincoln, however, remained silent and grave. His companions asked him: "What do you think of Brother Akers's sermon?"

> Mr. Lincoln replied as follows: "Well, I confess I have never before been so deeply impressed by human utterance. I have never thought we should have war over slavery or any other question. But those utterances to-day seemed to come from far beyond the preacher. They came to me as real and awful prophecy. More astonishing than all, and you may laugh at your will, I seemed to be thrilled in my very soul with the conviction that I am in some way to have a tremendous responsibility in that coming and awful war."

> Two SINGULAR INCIDENTS occurred in Detroit of late in connection with the birth and demise of a child of a Polish woman by the name of Susan Molafsky, which will serve to strengthen the faith of those who believe in signs as premonitory of coming events. Mrs. Molafsky informed her neighbors that a short time before the birth of the child whose demise she was then bitterly mourning, she dreamed she and some friends were looking at the sky, when she saw a white object in the air fly around and gradually descend until she saw it was a white dove. It made its graceful rounds shorter and shorter, until it fluttered to her face and lit upon her shoulder. In a few days her child was born.

About a week ago Mrs. Molafsky had another remarkable dream, but this time the snowy-white dove took its departure from her shoulder, and, fluttering around and around, ascended higher and higher until lost to sight. She thought nothing more of the occurrence until the death of the child recalled the two dreams.

Will A. Mansfield, the slate-writing medium, has just been doing some good work for the cause in Cleveland, O. He is now located in Chicago, at 47 Campbell Park, where he will remain the entire winter; devoting forenoons to a course of special study in the languages, and afternoons to his gift as a medium.

Mrs. A. E. Cunningham has returned, and can be found at her old address, 450 Tremont street; Boston. See advertisement.

J. W. Fletcher can be found every Friday and Saturday at 17 Somerset street, Boston. See advertisement, 7th page.

#### NEWSY NOTES AND PITHY POINTS.

OCTOBER. OCTOBER.

Thy shield is the red harvest moon suspended
Ho long beneath the licavens' o'cratching caves;
Thy steps are by the farmer's prayers attended;
Like farmes upon an altar shine the sheaves;
And, following thee, in thy evation splendid,
Thine almoner, the wind, scatters the golden leaves.

QUITE THE WESTERN PLAYOR .- Cordele, one of Georgia's newest towns, situated in Dooly County, is located on what was a cornfield eighteen months ago, It has a population of three thousand, and is talking of street railway and electric lights.

NEW Music.-We have received from White, Smith & Co., 576 Washington street, Boston, Mass., the following: Vocal, "The Posthorn," for male chorus or quartette, with cornet obligato, H. Schaeffer; "When the Lights are Low," Gerald M. Lane. Plano, "Roostpolka, Louis Maas; vocal, "The Husking Time of Heaven," song and chorus, by R. K. Higgins; "Jeannette," song, by C. D. Milliken; "Veni Creator," solo for baritone or contralto, by C. C. Stearns; "Something That Nobody Knows," topical song, muslc by U. G. Lee; plano, "Strewing Flowers Waltzes," by Eben H. Bailey .--- We have also received from the same publishers The Folio for October, which has, as a full page frontispiece, a portrait of Lilli Lehman, and follows it with considerable reading matter, one song and five instrumental pieces.

LIFE'S RECOMPENSES—Little Sister—" Ma wants you, Sammy. Where've you been?" Sammy—" Fishin'." Little Sister—" Did you catch anything?" Sammy (sadity)—" Nothin' at all." Little Sister (reassuringly)—" Oh, but you will when you get home."— Cleveland Leader.

The Industrial Sun, Fort Dodge, Webster Co., Ia., of a late date records that " Prof. J. M. Allen has been entertaining our people for some weeks past, with leetures on religious. scientific and practical subjects. with very interesting experiments in psychometry and mediumship, spirit communications, descriptions, etc.'

Emma Hardinge Britten shows a fine appreciation of good poetry by reprinting in The Two Worlds of the 27th ult. Lizzie Doten's incentive to cheerfulness, 'Face the Sunshine.''

TO CORRESPONDENTS.

TO CORRESPONDENTS.

Whatever you have to say, my friend,
Whether witty or grave or gay,
Condense it as much as ever you can,
And say it the readlest way;
And whether you write of lecture affairs,
Or of a seance in town,
Just take a word of friendly advice—
Boll it down.

Boll it down.

For if you go sputtering over a page,
When quarter a page would do,
You weary the reader so much, you see,
He'll stop when half way through;
So when you have something to tell,
And would like a little renown,
To make quite sure of its being read,
Boll it down.

A valuable work covering the entire range of the legal rights of parties in marriage-by Lella J. Robinson, member of the Suffolk Bar-is in press by Lee & Shepard, Boston, entitled "The Law of Husband and Wife." The work gives the statute laws of each State in this regard, the decisions of the Courts, etc., together with extensive general information upon

[IT SHOULD.]—When cold weather comes, charity begins to hum.—New Orleans Picayune.

"No," said Aunty Doleful, dolefully, "Mandy is n' out of danger yet, the doctor's still a visitin' her.'

A VERY SAD OCCASION.—Mr. Biznis—"Whew! but I 'm tired out!"

Mrs. Biznis—"What is the matter?"

Mr. Biznis—"The second bookkeeper asked me for a half-day off to attend his aunt's funeral, and, like a smart Aleck, I said I would go with him."

Mrs. Biznis—"Was it a very good game? What was the score?"

the score?" That's just where I got fooled, my self. He really was going to his aunt's funeral."—
Terre Haute Express.

From Austria comes a report of the invention of another smokeless gunpowder. It is said to have greater carrying power than ordinary gunpowder, and creates a very thin, transparent smoke, which is so slight that immediately after firing one shot aim can be taken again. It has no smell whatever, Highly satisfactory experiments have been made with the new powder.

The waiter girl is different from a poet. She is not born; she is maid to order.-Capital.

The coal schooner James S. Lowell, that sunk the United States steamer Tallapoosa three years ago was one of the unfortunates in the severe storm which devastated the Atlantic coast the latter part of September, and had to be abandoned at sea after having been nearly demolished by the waves.

The word "cupalo" is still more popular than "cupola," despite the efforts of the dictionaries. Where "cupola" is heard once "cupalo" is heard a hundred times. It is doubtful if even a stuffed club would do any good in this case. The time may come when people will try not to say "tarpauleon" for "tarpaulin," but it looks as if "cupalo" will always be with us.—Dayton (Ohio) Democrat.

At the suggestion of Queen Victoria, the King of the Belgians will call a conference of the European Powers this autumn. The place of meeting will be Brussels; the subject of discussion: "The ways and means of arresting and mitigating the evils accruing from the slave-trade by land and sea."

A calculation based upon accident returns in the reports of State Commissioners indicates that every year some 2,700 able-bodied men are killed, and over 20,000 injured in the discharge of their duties as employés of the railroads of this country.—Railroad Ga-

Charity's eyes must be open as well as her hands.

Colby & Rich, Bosworth street, Boston, have just published, in library style, an edition of Gerald Massey's "My Lyrical Life, Poems New and Old." It is reprinted from the latest edition of Richard Clay & Sons, London, and has an explanatory preface, written last July by the author.—Boston Globe.

The London dock laborers are again quietly at work. The Recorder of the Grand Jury of London, referring to the strike, said that although a great number of men had been out of work for weeks, and had suffered great privations, there was not a single case on the calendar arising from the strike. The peaceful behavior of the men, he declared, was a subject for national pride.

Let us take heed that no arrears
Are due to those whose slient tears
Are calling on us night and day
For debts which mercy ought to pay.

—Eliza Cook.

It is said there are more Jews in New York City than in Jerusalem itself, the number being nearly ninety thousand. They keep up their distinctive wor ship and maintain forty-nine synagogues. They are a recognized force in commercial and political circles. Among them are wealthy bankers, princely merchants, able and influential editors, and active politicians. They are generally moral and industrious. While they comprise ten per cent. of the population, their contribution to the criminal classes is less than one per cent.

Archdeacon Farrar has recently expressed views on Episcopal authority, in which he regards the question of church organization to be altogether secondary and subordinate, and in no sense essential to morality

EQUALLY EFFICACIOUS.—Messenger (in great haste, o Christian Science healer)—Ductur, you're wanted in a hurry!

Healer (proparing to go)—Be ready in a moment.
What is the trouble?
Messenger—Man with a chicken bone stuck fast in
his throat. Hurry, please!

Healer (at once suspending preparations for departure)—In cases of this kind, skr. I have usually found what is called the absent treatment equally beneficial. Five dollars, please.—Chicago Tribune. The annual meeting of the Wisconsin Women's Suffrage Association is to be held at Milwaukee Oct.

15th, 16th and 17th. An exchange says: A Doctor of Divinity in the New York Observer regrets the number of people who go, to church and come away from its services unable to for himself.

remember the text, and cites as a case in proof of his position that of a husband coming home from the sermon, who told his "better-half" that he thought the text was something about "grass widders cutting up." The real scripture of it was: "The grass withers, and is cut down."

The Falls of Niagara are changing their shape quite rapidly, through the yielding of the shale rock which underlies the hard bed of the rapids, and it is said to be almost a misnomer to speak of the "Horseshoe [Canadian] Falls," the form being now much more like an obtuse angle.

Anent the mooted plan to dam up the heads of the stern rivers in order to get water for irrigation in salkall region, etc., the New Orleans Picayune observes:

"If the Missouri, the Yellowstone, the Platte and Arkansas Rivers were so dammed where they issue from the mountain gorges and canons, so much of the water would be lost to the people along their lower routes that the result would be like that produced by the damming and diversion of some of the chief branches of the Nile, which, it is believed, was the cause of the ancient historic famine in Egypt."

Women in England are engaged in various occupations: in the fields raking and binding; in the iron foundries wheeling and lifting iron; in the theatres as ushers and bartenders; in the hotels as bartenders, chambermaids and porters; in the cotton factories as winders, spinners, weavers, and at various other branches of cotton production; at the forge as chain and nail makers; sewing women, clerks, saleswomen and in some departments of the cutlery works.

[Held It Too Late.]—"Mr. Benson, I wuz much pained ter heah ob de suddin death ob yer wife. Did dey hol' a post mortem 'zamination?" "Dey did, sah, Mr. Willis; but dey did n't hol' it till arter she died. Pool doctah might er knowed he could n't sabe her life den."—Time.

The steamer Corona, of the Ouachita Consolidated line, which left New Orleans, La., on the evening of Oct. 2d, with a full cargo of freight and a good list of passengers, exploded her boilers at False River, nearly opposite Port Hudson, on the Mississippi, on the morning of the 3d, causing the loss of the steamer and about forty lives.

#### Proposed Allopathic Monopoly.

Last year the whole State, every town, was lobbied by the "regular" (so-called) M. D.'s, to send representatives to the Massachusetts General Court to vote for the Doctors' Monopoly Bill! This is a fact! strange as it may seem. What becomes of the "sacred ballot' under such circumstances? We have no doubt the same scheme will be set on foot again; but it is to be hoped that the freemen of Massachusetts will vote against such questionable methods. The press of the whole State should warn the people against such class-legislation, the same as the Boston Globe did last year. We have been fighting this medical monopoly scheme for fifteen years, as we have always considered that combination dangerous to the welfare of the community.

₩ Dr. F. L. H. Willis will speak at the First Spiritual Temple, Newbury street, Bos ton, the Sunday afternoons of November. He would like to make arrangements to lecture on the Sunday evenings of November within horse-car distance of Boston. He speaks the first Sunday of December in Portland, Me.; the month of January in Norwich, Conn.; the last two Sundays of March in Bridgeport, Conn. His address is 46 Avenue B, Vick Park, Rochester, N. Y.

At the close of the séance held in the BANNER OF LIGHT building, Friday afternoon, Oct. 4th--Mrs. B. F. Smith, medium-Miss S. E. Braybrook approached the Chairman, Dr. Shelhamer, and clearly verified the communication of Spirit SAMUEL WILLIAMS, given that day; adding that she recognized its source before the name was spoken, through certain points stated therein, Mr. Williams having been one of her dearest friends.

### Movements of Platform Lecturers.

(Notices under this heading must reach this office by Monday's mail to insure insertion the same week.]

G. W. Kates and wife are engaged as follows to lecture and give tests: Millerville, Mo., to Oct. 12th; St. Louis, balance of Oct.; Galveston, Texas, during November. Have a few open dates during January in the South. Address per route.

Dr. F. H. Roscoe, of Providence, is to lecture in At-tleboro, Mass., on Sunday, Oct. 13th. He is much im-proved in health, and hopes to fulfill all lecture engage-ments this season. Address 430 Broad street, Provi-dence, R. I.

Mrs. Emma Miner is engaged for Bridgeport, Conn., Oct. 13th; Newburyport, Mass., Oct. 20th; New Bed-ford, Nov. 16th; Greenwich, Jan. 5th; Lowell, Feb. 2d; Worcester, March 16th. Address Clinton, Mass. Carrie E. Downer is now permanently located in San José, Cal., where she will answer, calls to lecture and speak at funerals.

William Evander Leathers will make engagements with any Society in the New England States to give his two continuous lectures; subjects: "The Science of Life" and "The Science of Life Uneducated, to the Vital Detriment of the Rising Generation." Address, Fitchburg, Mass., No. 80 Cedar street.

Mr. J. W. Fletcher speaks in Adelphi Hall, New York City, Sunday afternoon at 3 P. M.

YORK City, Sunday afternoon at 3 P. M.

Prof. J. W. Kenyon's engagements are as follows:
Stafford, Conn., October; Troy, N. Y., November;
Bridgeport, Conn., the last two Sundays of December;
Albany, N. Y., February, March and April—except
the last two Sundays of March, when he is to serve
the Haverhill, Mass., Society. He would like calls
for the first three Sundays of December, for January
and May. Address him 40 Woodland street, Worcester, Mass. Mrs. Colby-Luther will speak in Science Hall, White Water, Wis, every Sunday morning and evening dur

Mrs. H. S. Lake has no disengaged Sunday dates up to July 1st, 1890. She will, however, arrange for week evening lectures in the vicinity of Sunday appoint-ments. Address 8 Worcester Square, Boston, Mass. F. A. Wiggin, inspirational speaker, lectures in Chelsea, Mass., Oct. 13th; in New Bedford, Mass., Oct. 27th. Address 9 Bosworth street, Boston, care Oct. 27th. Address of J. W. Fletcher.

### Acknowledgments.

To the Editor of the Banner of Light: Since my last report I have received toward my cottage fund: from W. E. Moberly, of Cobden, Ill., \$10; H. C. Childs, Manitou Springs, Col., \$1; Mrs. Catherine Childs, ditto, \$1; from L. Smith, ditto, \$1: In all, \$13.00. Total to date, \$486.15; icaving balance on car penter's bill of \$54.72.

Soon after we were settled in our new home (Sept. 5th) my wife fell and hurt her so that she has, to date, been confined to the bed, and in much pain, with constant attendance of the best of external medical and magnetic treatment. We now feel confident, with assurances from our spirit-triends, of final recovery, as she is convalescent. Burns was right:

"The best laid schemes o' mice and then Gang aft a'gley."

Cobden, Ill., Oct. 2d, 1889, WARREN CHASE.

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 medium to any particular person, as the medium who may satisfy one investigator might not be able to meet the requirements of another. It is therefore best 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 Headache, use Housrond's Acto Phos-Phate. Dr. L. R. Sanford, Sheffield, Mass., says: "Most excellent in derangements of the nervous system, such as headache and sleep-lessness."

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#### SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Oct. 5. 13w\*

Andrew Jackson Davis, Seer into the causes and natural cure of disease. For information concerning methods, days, terms, &c., send to his office, 63 Warren Ave., Boston, Mass.

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.

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more. Whisper us of spirit-life. Waiting at the river. CHANTS.

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Sweet reseting there.
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Sow in the morn thy seed.
Biar of truth.
Bilent help.
Biah has crossed the river.
Bunmer days are coming.
They'll welcome us home.
There's a land of faceless
beauty.
They're calling us over the
sen.

beauty.
They 're calling us over the sea.
Tenting nearer home.
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The slient city.
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They are coming.
The Lyceum.
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The happy by-and-bye.
The Eden of bilss.
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The shining shore.
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The by-and-bye.
The angel ferry.
Voices from the better land.
We shall meet on the bright,
etc.

we shall meet on the bright, etc.
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When shall we meet again?
We welcome them here.
We'll meet them by-and-bye.
Where shadows fall not, etc.
We'll anchor in the harbor.
We'll gather at the portal.
We shall know each other
there.

Come to me.
How long?
I have reared a castle often.
Invocation chant.

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spirit for consideration.

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Questions and Answers.

Ques.—[By Willis Miller, Chesaning, Mich.]

Will the constant drilling in the earth for natural gas cause, in time, disastrous results, as predicted by scientists? Such as rending the globe in pieces, and causing it to lose its place among the heavenly bodies, or causing that portion of the earth's surface where the drilling is most prevalent, to fall in, leaving an immense chasm, bringing direst disasters to the section and its inhabitants? And should this drilling be prohibited by stringent layes? ited by stringent laws?

Ans.-This is a matter that I have heard discussed among scientific minds in the spiritworld. Although your friend, Mr. Pierpont hardly claims to be a scientific mind, yet to my thinking he is one, and as I have heard that spirit express himself upon the subject while in discussion with other minds on the other side of life, his ideas have appealed somewhat forcibly to my understanding. Although I have not myself perhaps given the matter so much thought as has he and other spirits, from what I have learned from my friend and from others associated with him, I should decidedly say that the constant drilling of the earth's surface, in order to extract minerals or gases, or for whatever purpose, will in time cause disastrous effects in those localities where this engineering work is going on.

The friends do not seem to think that there

is danger, if it be continued, that the planet will fly to pieces, but they do decidedly believe that there will be great depressions of the earth's surface, collapses, so to speak, of portions of the earth, so that in the vicinity where such a collapse should occur there might be a great disaster, such, for instance, as the swal-lowing up of a village or hamlet. This seems to be a very serious thing to contemplate, one that should engage the attention of your sci-entists on earth; they should study the subject,

entists on earth; they should study the subject, and give the matter ventilation.

It seems to me, from what I have heard discussed in the spirit-world, that especially where the earth is drilled and bored, in order to obtain gases and oils, and such substances, there will be a depletion of the vital force of the earth. I am told that these oils and gases, which man is so eager to extract from the bowels of the earth, form an essential part of the economy of nature; that they supply electrical and other vital properties to the soil, to the earth itself, and thus assist it in affording to mankind the various forms of vegetation and means of subsistence which the earth conand means of subsistence which the earth conveys. Now if these oils and gases are extracted, and the earth is drained of these vital forces, there will be of course a depletion of vital strength; there will be then a condition of weakness of the earth, so that while you may have to fear a collapse or depression occurring in certain localities, you may also anticipate a diminution of power in the earth, which will result in a weakened degree of vegetable

1 do not feel qualified to express myself clearly upon this subject. I would rather some other spirit had undertaken it; but I can see the point, and I can understand how it is possible for many in his engagement and which to for man, in his eagerness and push to possible for man, in his eagerness and push to find all that he can gain from the earth's bosom, to rob the planet of those very quali-ties which it requires for giving the best forms of sustenance, health and growth to the animal and to the human kingdoms.

Q.—[From the audience.] Was there any spiritual influence employed in ushering Jesus into this life, and was there any special mission assigned to him on earth? In what way can he be said to be the Son of God and Saviour of the world, as claimed by his followers?

A.—Yes; and I speak with authority, because I have seen records in the spirit-world concerning this subject; so I say there was a special influence at work at the time Jesus, the man of Nazareth, was brought into this world as an

incarnated spirit.

Did he have a special mission? Undoubtedly.

I am not of those who do not believe in the mortal existence of the Nazarene, who declare that his life was a myth. To my mind, he lived in Judea—a human being, born of mortal parents; but he came into the world under peculiar conditions; his mother was for a long time previous to the birth of the child overshadowed by spiritual intelligences, she being a highly sensitive individual, who could feel the pres-ence of the spirit, and, in a measure, respond

Was there anything miraculous connected with the birth of Jesus? I should say, no; no more of a miracle occurred when that child was born on earth than occurs every time a human being finds expression through the laws of maternity. This child came to the world attended by spiritual influences, because they knew his was a spirit that could be easily acted upon by themselves and others; they knew that he was one whose personal presence would that he was one whose personal presence would be highly magnetic, and would draw to himself those who felt his power. Those who did feel the magnetic vibrations of his presence were the lowly, the sad and the afflicted, because his magnetic influence was largely imbued with sympathy and with spiritual love; there flowed out from him in waves an aura of light and out from him, in waves, an aura of light, and it mingled with the atmospheres of other individuals, those who needed it and could assimilate it with their own; they felt its uplifting power, and were blessed by it.

What was the mission of the Nazarene to the

What was the mission of the Nazarene to the world? To comfort the lowly, to strengthen the weak, to give hope and consolation to those that mourned, and especially so in that section of the country where he appeared, because it was a time of darkness for the poor, it was a time of hopelessness for the lowly, because there were those high in power who considered caste and distinction of all importance, who paid but little attention to the spiritual wants, to the mental requirements, the inner wants, to the mental requirements, the inner natures of those they considered beneath them.

natures of those they considered beneath them. The Nazarene came; he was attended by spiritual intelligences, he brought light and strength to those who most needed them, and health to those who were sickly and weak. This magnetic aura, manipulated by spiritual attendants, flowed out from him, bearing healing on its wings, so that it helped the blind to

see, raised up those who were prostrated upon beds of sickness to a condition of health, and gave assistance to all those whom it reached.

I believe, as do thousands upon thousands of spirits in the other world, that the Nazarene was simply a human being, tender, pure-minded and loving by nature, highly spiritualized, a sensitive medium, especially endowed with those attributes which attracted to him high and pure-minded spirits, who felt the need of bringing strength and assistance to the world. The Christian clurch has claimed Christ as its Saviour, its Messiah, its message-bearer. It has done this through its misconceptions of the life and the mission of the Nazarene, but if it would follow in its teachings the lowliness that was there put forth, if it would follow his example in the highest light in which it is arrayed, and do unto others always as it would be done by, if it would take the sinner and the publican, forgive them the wrong they have done, and assist them to do better, it might well call the Nazarene its Saviour and its guide; but until it does this thing it has no right to claim that life as its exemplar and its divine guardian.

There is very much more that might be said in relation to this subject, but I have not the

There is very much more that might be said in relation to this subject, but I have not the time to-day, and I think our friend Pierpont could do this better for you.

Q.—[By Inquirer.] What is meant by nerveaura, by which people and spirits are able to work mentally on others at a distance? Has it any connection with "mind-reading"?

A.—Mind-reading is the power of the spirit to come en rapport with the spirit or mind of another individual, and to sense or perceive what is passing therein. You converse audibly with a friend, and receive his opinions in exchange for your own. You, as a spirit, may come en rapport with another individual to such an extent as to exchange opinions with him mentally, without the vehicle of speech. This is the transmission of thought from mind This is the transmission of thought from mind to mind, and really that is all that mind-reading is. When the spiritual perception of an individual is awakened and practiced, he may be able to sense what is passing in the mind of another, without any visible point of contact between the two in outward life.

Your correspondent wishes to know, What is never a Contain perceptions.

nerve-aura? Certain nerve-forces, so called by scientists, are generated by the action of the spirit upon the mortal organism. These the spirit upon the mortal organism. These nerve-forces, I claim, as do many other spirits, are generated alone by the spirit, and have no part in the organic form of the individual, save as it is acted upon by its indwelling spirit. When the spirit is withdrawn, and the body is dead, so called, your physicians, surgeons and scientists may search with scalpel and knife and other means of investigation for the nerve-forces that have animated the individual in life, but in vain; they are not to be found, because the generation of these has ceased; the spirit has withdrawn and taken upon itself another body, through which it will create these nerve-auras, or forces, and perform its

work.

Nerve-aura is an emanation from the nervous system of an individual. This emanation is of a vaporous character, but it is a substance; it can be seen and weighed and handled, and I believe the time will come when scientists will discover it and be able to test its quality, even while in this mortal form. This nerve-aura is sometimes seen by those of very delicate vision, or by clairvoyants. It appears to them like a misty, vaporous substance surrounding the individual, and they describe it as such. This nerve-aura is potential, is imbued with vitality, is indeed that which keeps the individual in health and permits him to make use of his powers of locomotion and of the senses. It is acted upon by decarnated intelligences, who find a surplus of it carnated intelligences, who find a surplus of it in certain individuals, and it is utilized by those intelligences in reaching mortals. It becomes to them a vehicle of expression; by its aid they can form an attachment between themselves and the instrumentality they employ, and thus come into direct contact with the earth and its inhabitants. This, briefly, is what I believe the nerve-aura to be. I am very willing that any physician or scientist should consider my remarks and reply to them.

### Lotela, the Indian Maiden.

How do, Tony brave? How do, everybody? 'Spose you want to see Lotela. Lotela wants to see you. Want to tell White Fawn and her medy, and all the other good people. Lotela ever and ever so much obliged for the pretty flowers. Lotela came 'cause she wants the people to know she's round, and we want to have these meetings go on in good shape. Of course we do. I tell you what I come for specially, to send love to everybody.

Albro, brave, how you do? There's the Mason squaw. She's real nice, and Sunshine's awful bright.

### Jennie Hale.

There's been a young squaw round here all the afternoon that wants a few words very much indeed. Pierpont chief told her to come Friday, but she said she never could wait till then. She calls herself Jennie Hale, and her friends are in Taunton, this State. She particularly wishes to say a "Ella, do not, I implore you, take the step which you contemplate taking next winter. I feel if you do it will bring only disaster to your life. Be patient a little longer, and we will do our best to bring sunbeams through the shadows that have been pressing upon you. I bring you love, not only from myself but from other dear friends of yours who are in the spirit-world. Your mother, especially, wishes to be remembered only from myseif out from other dear friends of yours who are in the spirit-world. Your mother, especially, wishes to be remembered to her child, and will do all that she can to lighten your burdens and make your pathway straight." The spirit says her friend will see the message in your paper, and cannot fail to understand it. As this spirit comes she appears about twenty summers all. She had pears about twenty summers old. She has been in the hunting-grounds four or five years.

### Flora Gibbs.

A little girl here gives the name of Flora Gibbs. She was seven years old when she went away. Her mother's name is Susan, and she lives in the West—in Cleveland. She feels that she is all alone, and sometimes thinks she cannot live, she has so many hard things to bear. The spirit wants her to know that her bear. The spirit wants her to know that her little girl comes to her, and that she is never alone; some good friend is with her all the time; if it is n't one it is another. This little girl has something good to say to the marm squaw. There is one she thinks she is never going to see again, that she will see inside of a going to see again, that she will see inside of a year, and she will find things not so hard to bear after all, for the sunshine will begin to

### Joseph B. Hall.

An old brave gives me his name that I used to see sometimes and talk with—Joseph B. Hall. He lived at Presque Isle, Me., and says he claims the old State of Maine now as much as he ever did, and so do a good many that come with him. He wants to send his love to come with him. He wants to send his love to all his friends, and especially to his family, and tell them that he has tried to make his presence known, and he anticipates doing a good work by-and-bye in connection with mortals. He says Frank is with him, and sends greetings and love, too. He is learning a great deal from Frank in the spirit-world, and he finds that instead of the father being the teacher of the child, the child is the teacher of the father over there, which is just as it should be, when the child, the child is the teacher of the father over there, which is just as it should be, when the young mind is more advanced than the elderly one. He has only come to-day to give greeting and love to his friends, and let them know he still lives, and that Spiritualism is as dear to his heart as ever. He wants especially to tell Colby chief he has been to see him in his spartum, and he have a love. his sanctum, and he brings him a heap of love. By-and-bye he will give the private message that is looked for, and that he most specially

esires to bring.

[Mr. Albro said: "Will you remember me to the brave?"] Yes. He has been to your councils, has n't he? He says he saw his Kitty at the council. She is here now. He says a good many people say: "A' big fraud." He knows better.

better.
Good moon. Want to tell the people in these circles where spirits answer questions, if anybody in the council wants to ask a question put it right on the table, in writing, and the brave will read it off and the spirit will answer.

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

#### Report of Public Scance held Sept. 20th, 1880. Elbridge G. Johnson.

Report of Public Scance held Sept. 20th, 1880.

Elbridge (i. Johnson.

When in the mortal form I did not understand that we could come and communicate in this way. I consider it a great privilege. I always felt that our loved ones were not far away, as the churches taught. I find now that heaven is but a step, comparatively. It will be said by many they would not have supposed that that man would have come into this hall and given out a word. Many, while dwelling on earth, cannot believe it possible that after putting off the garment of clay they would wish to return here and speak publicly. If I could have come into communication with my loved ones privately, I should never have ventured to speak to-day; yet I could not refuse the invitation which was extended to me here to let my friends knew I was not dead.

I shall be remembered in Newton as a prominent cattle-dealer. I often felt, while living here, that if I gained heaven it would be a great thing. I find to-day, as I am able to speak to you, dear friends, that your lives here build your homes yender. This has been said many times; then do believe it; do take our word for it; we will not cheat or deceive you. Build your homes well while you have the opportunity. Elbridge G. Johnson.

#### Frank A. Noble.

This is a strange place for me to come into and think of reaching my friends, but I have learned in the few months since the accident happened that I can do so.

happened that I can do so.

I went out of life very suddenly. I was a fireman on the Chicago & Grand Trunk railroad, and a collision sent ma out into another country. I have no fault to find and no regrets about the matter. I do not come to complain. I only desire to reach my dear parents and friends in Port Huron.

How many times I have heard them say, since I passed out, "Oh! why did it happen?" Do not attach blame to any one.

I am very thankful to the friends who showed me so much respect after the exchange of bodies, for I know many of the boys, many of the railroad men, and also of the Order, came to pay respect to me.

I am very happy in the spirit-home that I

came to pay respect to me.

I am very happy in the spirit-home that I have found. Oh! do not mourn me so much, for it only hurts me as I come. I feel crushed in spirit when I see the tears drop. I would not return to stay, but I would like very much to come into private communion with my own dear living friends. I could say many things that I do not feel free to sneak of in public, and I I do not feel free to speak of in public, and I know, through some channel, I shall be able to speak with them in time. I will wait patiently, for in a little while, through some one in contact with them, the door will be opened that I may free my mind, as I used to do when I came into my own home. I know I shall be remembered at Port Huron. Frank A. Noble.

#### Dehilla Archer.

Oh! how good it is to think that we shall all be reunited in that beautiful land where no trials and no heart-aches come. I suffered much before passing away, but dear friends sympabefore passing away, but dear friends sympathized with me, they sorrowed for me, and pity went out from their hearts to me. I did firmly believe, before throwing off the mantle of clay, I should find the loved ones that had passed on before; and not only that, I held sweet communion with them, day by day and hour by hour. Many times as I have stepped into the Lyceums I have felt that there were more invisible than visible ones present. I know I shall be remembered in Cleveland, O., and also by many friends in distant places. I have often visited them since I left the form, and have heard my name spoken at times. I know how much they name spoken at times. I know how much they miss me at home; nothing can be told me. I visit the home often.

In heaven there are no vacant chairs, no good-byes are spoken. I am waiting patiently until the time when the family will be reunited. For nearly five years I suffered with what is termed a cancer, and terrible it was to bear. I wish them to know at home that I did not

suffer in passing over.

I heard these words spoken: "I think for the I heard these words spoken: "I think for the last few hours she has not been conscious," but I was. I knew everything, I heard every word, as they took my hand, as they placed the hand across me—as some loving touch was laid upon my forchead. When I heard the summons to enter the Better Life it was a welcome one.

I am happy, dear friends, but I would love to come into communion with you privately when there is an opportunity. I merely ask this one favor; grant it to me, dear ones at home: listen to some little sounds or manifestations we may give you, to let you know that I am there.

give you, to let you know that I am there. Dehilla Archer.

### Stillman Morton.

I don't feel old, by any means. I feel first-rate. I hardly think it can be much over a twelvementh since I put on the new garment. It may be, for I never took my watch with me. At that time I felt young, although ninety-one years were rounded out to me in earth-life; and I hope, Mr. Chairman, it was a life of usefulness. I hope, sir, that the world has been a litable test for my being also allowed.

I hope, Mr. Chairman, it was a life of usefulness. I hope, sir, that the world has been a little better for my being placed here.

Oh! how gladly did I welcome the Angel of Life as he came and tapped gently at my door. I made myself a solemn promise, I should say, more than a quarter of a century ago, that when I did leave the old body I surely would come to this place and give a message, and that is what I am here for to-day. I do think it is one of the grandest institutions that you have in your good old city of Boston. I won't except one; for from the first that THE BAN-NER began to give out light to mortals, I NER began to give out light to mortals, I availed myself of the opportunity of taking a copy, and you must know I have read of many of the spirits who came to send messages to their loving friends on earth. Although I was

their loving friends on earth. Although I was so well advanced in years, and realized the infirmities of age, I hardly feel the weight of thirty years as I now make the attempt to speak to you.

In Vineland, N. J., I am not forgotten, by any means, nor in Battle Creek, Mich., which was my former home. I have many friends, too, scattered in different States, and I visit them quite often.

I am very happy in my spirit-home: but re-

I am very happy in my spirit-home; but remember, through the laws of attraction we are drawn back here to earth. I know they still remember the old gentleman they used to speak of so many times as Stillman Morton. I feel thankful I have left a monument behind

feel thankful I have left a monument behind me. I know I might have built a little better one, and through progression I hope to build better than I have done. I did not read this paper for so many years, Mr. Chairman, without gaining in knowledge. I feel that I made some advancement here in regard to spirit-return, and in spirit-life it has been of great help to me. I might have learned more. Do n't think, dear friends, you are ever too old to learn, but gain all the information you can, and you will look back hereafter with thankfulness because you did learn.

### Elizabeth Dawson.

I have stood here in your meetings many times before your doors were closed, hoping I should be able to speak, but I failed. Ofttimes

times before your doors were closed, hoping I should be able to speak, but I failed. Ofttimes we do not know just how to do our work; we must learn to control the organism, take one trol of the vocal organs, and gain permission from the Spirit Chairman; we cannot come haphazard.

Thope the few words I may say will reach some loved ones yet dwelling in your city. I know they will feel glad when they come to understand that I hold an interest in them still; for, mortals, you all need our influence for good as we come to you. How little you realize the influences that we bring to you. Many times I have heard people make the remark: "I cannot see anything they do for me."

No, dear friend, you cannot see it, but you may know from the results which flow from it, that an influence from somewhere has been of benefit to you. Then do not speak thus, for the spirit is sensitive at all times, and after the could be here. I feel thankful to the great God, the giver of every good and perfect gift, the first leaf the first lead to the giver of every good and perfect gift, the first must God and perfect gift, the first leave are permitted to return to control to the vocal organs, and gain permission from the Spirit Chairman; we cannot come turn to control of the vocal organs, and gain permission from the Spirit Chairman; we cannot come to a case of all causes, that we are permited to return to control of my kindred lave erosed the portal termed death. I found, in the time to me the price of every good and perfect gift, the first dear friend, are away, who has been wondering it if it is well. It she when I left the old form. I have one cause of all causes, that we are permited to return to cont death. I found, in the five in never the pale faces when a perfect gift, the first death fround, in the pive of one form to another. I have found the giver of every good and perfect gift, the first med death. I found, in the five live in the mort in the mer in the mort

#### Ethel Grant.

I do wish to have dear mamma know that I do come. She feels a great many times that I am not far away from her, but then papa will say to her: "Oh, no! do n't be so foolish as to am not far away from her, but then papa will say to her: "Oh, no! do n't be so foolish as to think she comes to earth. I hope the dear child is in heaven." Why, papa, heaven is only a step from you; and why do you say that? It hurts mamma's feelings a good many times. Dear mamma, do not cry so much for me, for I am happy. I am attending school, and I form acquaintances with the dear children in spirit life, and when I knew I could come so easily to your home, or to'my home—for I do not like to say yours—I thought then, mamma, you would not cry for me; but I know you say you miss my cry for me; but I know you say you miss my little form. I come to you every day. Grand-ma says it is every hour; but it don't seem to me quite so often.

I see some people here from Chelsea, and I guess they'll know who I am when I tell my

name. I want mamma to know I have come, and I want mamma to know I have come, and Aunt Clara. She really is n't my aunt, but I always called her so, and Grandma says it is all the same. Aunt Clara loved me dearly, and sometimes she cries for me too. [To the Chairman:] I don't see, sir—can you tell me what makes people cry so for us, when they are coming where we are some day? [Because they miss you.] I don't think that is anything to cry for; they are coming where we are some day.

day.

I want to tell mamma about my dolly. We have such beautiful lovely dollies where we are.

Oh! there's Flossie Kenard going down the aisle. I didn't know her when I lived here, but I've learned to know her over there.

These flowers are beautiful, but I guess ours

are sweeter than yours. Don't think I don't wish to thank you for these, for I do love the flowers dearly, and I like to see them here, because many times when we come the flowers are what attract us.

[The spirit turns to Prof. Longley:] I want to thank that gentleman for the music. I am much obliged, sir, for the song, and sometime I'll bring a lovely lady to you in spirit. Perhaps you won't see her, but you can just think

Pamelia Chaddock.

The children! the blessed children! The Master said, when upon earth: "Suffer little children to come unto me." He loved them, and why should not we also love them? But I really feel sometimes, as I, enter earth, that many forget there ever were any children, and try to make them adults. Do not forget your childhood's days, dear friends.

The dear children of the Summer-Land! how we love them! Mother has often said to me: Pamelia, I feel there would be no heaven if there were no children here. Oh! love the little innocents, for you know not how soon the stem may snap, and the little bud fall and be

stem may snap, and the little-bud fall-and-be borne away from you.

As I look down into the audience, I see the

As I look down into the audience, I see the beautiful children wending their way back and forth, laden with flowers, and three or four of them cluster around an elderly gentleman who sits on the left. I know it is the attraction of his spirit that brings them.

Fifty eight years did I dwell in the form, and as the Angel of Life called me up higher, I saw beautiful spirit-children before my spirit was freed from the form, and it was a welcome sight.

sight.

I would say to them at home, in Anniston, Ala., that I have not lost any of my interest in them. I know my message will reach my dear husband when it is printed in your paper, for I loved to look over the papers myself, while dwelling in the form.

It has been said many times, if we can bring you one thing, why not another? The Creek

you one thing, why not another? The Great Father himself has given this power to us; to some he gives one talent, to some two and to some figives one talent, to some two and to some five. Question not his work; he doeth all things well. Be satisfied with what is made known, dear mortals; you are not in a condi-tion to know everything that spirits may be able to bring to you.

able to bring to you.

I have not been an inhabitant of the spiritworld a great while, but I find I have learned a little since passing over, and there is much more for me to learn. I have often felt, while dwelling here, that if spirits did return to earth, in some way I would give my friends manifestations that they might know I was present, and I feel that I shall be in time able to do that. I am interested in those I have left, not only in kindred, but friends. I had true friends: everything was done for me that kind friends; everything was done for me that kind hands could do.

hands could do.

I am happy in my spirit-home, but I cannot be satisfied until I make them know I have come to give them some proof of immortality; then, I feel that a part of my work will be done. I was the wife of Col. W. H. Chaddock. Pamelia Chaddock. I am thankful that there are channels we are able to speak through. God bless the mediums.

### Clarissa Morse.

"Blessed are they that die in the Lord."
These words were spoken a long time ago, when the body was borne away. I knew not of spiritreturn. I had been taught by orthodoxy that there was a place for the righteous and a place for the wicked. I found, on entering spiritlife—which was many years since—the reality very different from what I had been taught here. I feel thankful to the great God, the giver of every good and perfect gift, the first cause of all causes, that we are permited to return to our loved ones. Many of my kindred have crossed the portal termed death. I found, on entering spirit-life, there is no death: it is merely a change from one form to another.

I have visited this place a great many times. At first I was brought here by an Indian guide, who said to me if I came here the pale-faces would put down what I would say in what he termed scratches, that they might know I was not dead; but an active spirit. When they said to me the spirit could return to earth again and come into communion with the loved ones that it left dwelling here, I could not believe it. I thought some evil spirit must be deceiving me. I have found it true, in these many years, as I have been attracted back to earth. I often feel we should leave out the word back, for we come so easily, and there is only a step between you and us, dear friends.

is the spirit that feels; it is the spirit that is lappy; the lappy; the spirit that is unhappy; the body is merely the casket that contains the jewel. Our spirits are many times crushed by hearing remarks from mortals, and it repels us instead of giving us help as we come to manifest to you. Then, I say again, be charitable; and I would repeat it; for in this life there is not charity enough given out from one to another. Oh! how cold it seems when an uncharitable person-comes near us. We sense it more fully than you do here.

I hope you will bear with me for speaking thus. I know there are those who will read this who will understand why I have spoken so much concerning charity in regard to what should be spoken. I often have stepped into other halls, thinking perhaps they might just call my name, but I have turned away with a disappointed feeling because I could not make my presence known. We do not come to reproach any one, or to blame. We come to give you some kind advice, that you may learn a little more of the beyond. Elizabeth Dawson.

Ethel Grant.

the affirmative. I find now that God is seen in all nature; that every blade of grass and every little flower tells you of his wondrous power. When you speak of the other personage, or of evil—for devil means evil—I say, dear friends, shun it. God has endowed you with reason to know good from evil, then you have no excuse for evil doing. Go according to the dictation of your spirit and you will at last reach one of the mansions God has promised in his good word.

last reach one of the mansions God has promised in his good word.

I am happy in my spirit home, but I found a great deal to learn on entering there, and I have much more to learn, for it is a life of learning, a life of activity.

I think I shall be remembered in Ackworth, N. H., although it is some time since I passed and a survey with a capacity.

away with a cancer. I am not here to tell you of my sufferings; the dear Father God gave me grace to endure all that came. Clarissa Morse.

#### Lemuel Shaw.

I know, Mr. Chairman, I shall not be forgot-I know, Mr. Chairman, I shall not be forgotten in your good city, of which I was an inhabitant not many years ago, I could hardly tell you how many. I think you have certain citizens here that will remember me. I feel like speaking right to the point, and telling you I did not believe in spirit return. As I have many times said, creeds, dogmas, sects are of no real moment; it is the life you lead that determines your future; therefore what is the use of all the isms of the day? It would take a larger brain than I ever possessed to tell. I see no need of them. From my standpoint resee no need of them. From my standpoint re-ligion means to do good and to be good. That is the way St. James defined it, if I am not mis-

I want to ask you where you will find one mortal who lives up to the standard of doing just as he would be done by. I think we all come short of it. Self comes in a little. But I am not here to preach you a sermon, by any means.

means.

I wish it to be know that I have returned, and that I am ready to speak the truth boldly. I have never met a spirit who was not willing to come into this hall and speak when the right time came.

My father, mother, grandfather and grand-mother believed in the church, and therefore, as you might say, so did I. I find now the church is all right, and a good institution, but

laps you won't see her, but you can just think of her.

I want mamma to know I don't have any trouble now; I aint sick any, and I feel happy. Sometimes mamma wonders if I am lonesome: No, not at all. I have such sweet music, and then I have the birds and the flowers and the children.

[To the Chairman:] You won't forget to put what I say in the paper, will you?

I want to tell mamma when she goes into the other room, and she hears a little sound, she may know that it is Ethel. My name is Ethel Grant. I want you to send the paper to my papa, because he don't believe that spirits come here. His name is Sidney Grant. I guess when he gets that he'll have enough to think about. He'll know I am not dead. He loved me just as much as mamma, only he can't understand how we come back here.

I don't want them to go to the mound and cry. I'm not there. I never went down there at all. I was at home before they were from what they call the funeral.

Pamelia Chaddock.

The children! the blessed children! The Master said when upon earth. "Soffer little may be put in the placed outside. Bear with me, Mr. Chairman, for speaking so pointedly. I find it is better to do the best you know how, and to think a little more for your-self instead of another man thinking for you. They would not say: "I should not, sir, if I had not found it a fact that it is better for us to in-vestigate and find the truth while dwelling in exists, and say: God bless every one connected with it. Open your doors, as you have done with it. Open your doors, as you have done with it. Open your doors, as you have done with it. Open your doors, as you have done with it. Open your doors, as you have done with it. Open your doors, as you have done with it. Open your doors, as you have done with it. Open your doors, as you have done with it. Open your doors, as you have done with it. Open your doors, as you have done with it. Open your doors, as you have done with it. Open your doors, as you have done the Master was upon earth, the poor ye always have with you. I may have weight with some, although others may say: "I do not believe." You do not know whether you do or not until you investigate. Lemuel Shaw.

### Sally Snow.

Sally Snow.

When I passed away, Mr. Chairman, I did not understand anything of this coming back and speaking through another, although I was taught in my younger days that spirits hovered around usgenerally. Now if they hover around us, certainly they must come to earth; don't you think so? When I used to go into the churches years ago, why really I have been afraid to close my eyes in sleep at night for fear I would drop into that place (not heaven, by any means), for fear I had not done just right through the day. So you see our spirits tell us the right from the wrong. No mortal can do a wrong but what he or she knows it. You may make mistakes and not be aware of it, but when you do a wrong, there is no excuse; you know the motive that impels you. Often they say to you: "How do you know your loved ones converse with you? You do not see them." That is true. How do you know that you have one. The spirit is the life that goes out; then remember that it is the same. We do all we can to give you convincing proof that we do come into your surroundings; we work hard to make ourselves known.

I have friends in Northfield and Bristol. Vt. hard to make ourselves known.

I have friends in Northfield and Bristol, Vt.

hard to make ourselves known.

I have friends in Northfield and Bristol, Vt. I know the paper goes there, for I have seen people reading it. And conventions are sometimes held there. I suppose that's what you call your spirit-meetings. I said to Hiram one day: "Let us go to that convention they talk about, and get up as close as we can to the mediums, and see if they won't say something about us?" And, if you'll believe it, sir, we got almost into the lap of one lady, and she did speak our names. Now, you see, the nigher you get to a medium, you'll find the more power you have with her. It do n't always work, but it often helps you very much. I was so thankful, I almost forgot to go back to spiritlife; I was so happy to think she called my name. What do you think the medium said? She said: Here are Hiram and Sally Snow; that's me. I didn't feel as though I could hardly keep away from that lady for a long time, and I prayed earnestly as ever a spirit could to the great angel hosts to take care of that lady, that medium, you know, as I have learned to call her since I passed out.

Christ was a medium; did you know it? to call her since I passed out.

Christ was a medium; did you know it?
[Ohl yes.] Then why do they speak of him as

he Master? I hope they'll know up in Bristol—and not only in Bristol, but in Northfield—that I have written a letter. I sometimes go to Barre and o Montpelier, for I know some of the people

there.

I'm much obliged to you. I think I shall be here again in the course of a week or two, if I have success in getting back.

### Sydney Davidson.

I promised long ago I would try, in some way, to clear up a mystery that was around me when I left the old form. I have one dear friend, far away, who has been wondering if it is well with me. Yes; it is well.

I suppose, dear friend, you would like to know how I passed away. All you have ever heard, all the information that has been conveyed to you or your family is, that I passed away under mysterious circumstances. Never shall I reveal it to a mortal, but when you enter spirit-life I will explain to you why I was found dead, as they used to term it in the mortal. There was a cause, and there was the effect.

things I would say to you, dear old friend (for I loved you as a brother), if I could meet you privately; and I do ask this one favor, that we may come togother through, some medium in your surroundings, that I may talk more freely than I can in public.

They tell me this is Boston, but it makes very little difference, for I know your paper goes to London. I am sure of it, for your Spirit Chairman, who stands on the right, God bless him! tells me so. I will speak more plainly when a private sitting is granted me.

My old friend's name is Webster. He has asked me, mentally, never to call his name, but you are none the wiser for it. Sydney Davidson, of London, England.

### SPIRIT MESSAGES

TO BE PUBLISHED NEXT WERK.

Sept. 27.—Charles Richards; Joseph C. Collins; Rosina
Baker; William A. Dunkler; Mrs. M. A. Hatch; Abbie
Cruse; Harriet Eliza Rofe; Willie Houghton; Horace Mor
rill; Mary Soper; Maria Shepard; Caroline Murphy; Mary
Sweeney; Frankle Allard.

Written for the Banner of Light. THE SPIRIT'S BIRTH.

BY MRS. ELIZA A. MARTIN.

Like a wanderer weary and worn, And struggling for breath;

Out from the old to the new To follow, through death. With feelings and passions untouched,

Looking back as I go, To the old life that gave me so much Of joy and of woe.

Yet all like an intricate web, With the dark and the light

Softly blending, before me outspread Ethereal and bright.

Each shade hath a place of its own No other can fill:

Each perfectly fitting the whole, For so was His will. The color I struggled to change

With passion and tears, The color I bleached in the rain And sunshine of years,

Is the heautiful part of the web: The color so rare, That before my rapt gaze is outspread

So wondrous and fair. Oh! spirit-life, so grand in its completeness, Amazed-I'm lost,

Oh! wondrous life, so full of love and sweetness To one storm-tossed-Storm-tossed for years upon a treacherous ocean

How welcome rest; Yet looking backward o'er life's wild commotion I see 't were best.

The love I lost I found in angels' keeping, And fairer grown,

And he for whom my secret heart was weeping

Calls me his own! Oh! spirit-life, so grand in its completeness,

It stands confessed-Oh! wondrous life, so full of love and sweetness

Here's rest, sweet rest!

#### Boston, Mass.

#### In Memoriam.

MRS. JANE C. ABRAMS passed to spirit-life, Sept. 15th, 1889, from St. Louis, Mo.-at the home of her son-in-law, Charles J. Osborn-in the seventy-ninth year of her age. She was for many years an earnest believer in the Harmonial Philosophy and spirit return; and, through the trials of a long and useful life, it has ever been to her a blessed comforter and help at all times. She possessed a lovely nature, and her aspirations, on snowy pinions, soared far up the heights into the spiritual realms, and drank in from God's pure fountain fresh truths and inspiration. "The world was her country," and all of God's children were her brothers and sisters.

Unmindful of self, she gave her life to her children the jewels of her heart-especially one of the fold over whose earthly sight the curtain of night had fallen; but through her spiritual vision it was given her to behold friends and scenes beyond our mortal ken. Spirit-physicians came to ease her suffering with their presence and skill.

With her true friend, A. J. Davis, she leaned upon the "magic staff," and it smoothed the way over stony places, leading at last into the shining pathway, even to the heavenly portals. While upon a bed of pain, she saw loving friends around her-father, mother, husband, brothers, sisters and dear children-waiting to receive the weary spirit and convey it to their home above. Of a lovely young niece (who had recently above. Of a lovely young niece (who had recently passed away, and of whose death she was not aware, she said: "Haidee is here, a beautiful spirit in shining robes of white." "I might wish to stay longer for my children's sake but, as it cannot be I will go home to telan, Clinton, lowa.

RESTORE lost vision. My Clairvoyant Method of fitting the eyes never falls. Sent by mail for \$1.10. State age, and how long you have worn glasses. Or send a 2c. stamp for directions. Address B. F. POOLE, Clairvoyant Optician, Clinton, lowa.

Sept. 28. children's sake, but, as it cannot be, I will go home to my spirit mother." "Spiritualism is well to live by, but better to die by."

Though the sun of her earthly life has gone down in the crimson West, with its whispered good night, soon in the glorious Summer-Land will the angels bid her good morning. Loving, gentle mother, faithful, tender friend, farewell! In the hush of the twillght hour, while nature is dreaming, will we await thy coming from the spirit-home. Springfield, Ill.

MILTON A. HYDE, of Mumford, N. Y., has blessed this world for seventy-two years. He was among the earliest advocates of Spiritualism, and a regular patron of the BANNER OF LIGHT from its inception. His influence has led many to the light, and impressed all who knew him with the gentle force of a royal nature.

He stood by the Cause in its infancy when conviction weighed against the world. With his loval companion and children he has been the only light in a community wedded to creeds for nearly forty years! Yet he never swerved, nor attempted to hide his light. So amiable was his nature, and so exemplary his life. that he was honored and loved by all irrespective of religious differences.

Thursday, Sept. 26th, we laid his deserted form to rest, while the windows of heaven were opened, and the dews of love distilled upon the aching hearts sweet prophecies of a higher life. Spiritualism is the healing balm in all such trials. The Baptist minister—who was a warm personal friend of the arisen brotherjoined us in the solemn rites by reading from Paul, and prayer; and he accompanied me to the cemetery, and spoke in high terms of his friend Milton A. Hydenotwithstanding his strong religious prejudice against our faith. Spiritualism is good to live by, and glorious to die by.

May its tender and cheering light sustain the family as they walk beneath the veil, and look longingly toward the hidden dawn. "Blessed are they that mourn, for they shall be comforted."

LYMAN C. HOWE.

## Passed to Spirit-Life,

From Reading, Vt., Sept. 22d, Alamander Wilkins, aged 60 years and 11 months.

years and 11 months.

He had been in falling health for a long time. He was highly respected by neighbors and friends as a man and a citizon; he had been for many years an earnest believer in Spiritualism. His funeral was largely attonded. His tran sition took place just four weeks from the burial of an aged mother from his home (having been brought from the distant West); Mr. A. F. Hubbard, of Tyson, Vt., officiated on both occasions, and gave words of consolation and assurance of spirit return.

tant West, M. A. Debet World of consonation and both occasions, and gave world of consonation and of spirit return.

The deceased leaves a widow and two children—Mr. W. H. Wilkins, former Secretary of Vorment Association of Spiritualists, and Mrs. Mary Morgan, who resided with her partialists, and who with her mother gave kindest care to the invalid. May he in spirit bless them in life's sad hours.

MRS. S. A. JESMER DOWNS.

From Middletown, R. I., Sept. 23d, Mrs. Jane P. Peckham, From Middletown, R. L., Sept. 23d, Mrs. Jane P. Peckham, wife of Nathaniel Peckham, aged 58 years.

Mrs. Pockham was a spirit medium unward of thirty years, and was instrumental in convincing many of a continued existence beyond this life and giving consolation to those who mourned the departure of friends to that sphere of life whither she herself has now gone. Says one of her friends in an appreciative notice of her transition: "This life has low gone of the friends in an appreciative notice of her transition: "This life has now and the life beyond has now a greater attraction for us than ever before."

Com.

From Clinton, N. Y., Oct. 3d—at the residence of her daughter, Mrs. O. S. Williams—Della Strong, widow of the flate Prof. Charles Avery, in the 90th year of her age.

(Obstuary Notices not exceeding twenty lines published gra-tuitously. When they exceed that number, twenty cents for each additional line will be char'ed. Ten words on an average mak-a line. No poetry admitte, under this heading.)

Ø ,..

# Advertisements.

Most Wonderful Spirit Powers

DY a Hand of Very Eminent Spirit Physicians, D for Treating and Curing Blacases of Men, Women and Children, mostly without Medicines, through their medium, named below. FOR THIS THEATMENT, which can be sent to Order Any Distance by Mail or Express, without loss of Strength or Curative Powers, address

DR. G. A. PEIRCE,
P.O. Hex 1186, Lewiston, Maine. THIS HEALING MEDIUM, OLAIRVOYANT, &c., has ancceasfully practiced this system for the past 27 years. THIS
THEATMENT BY LETTER consists of a written
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packages magnetized powerful curative Healing Papers,
letter or other article, prepared especially for each case.
Trial, Enclose with Order lock of patient's hair or recent
writing, statement of age, sex, full name, residence, description of illness, and \$1.00; or for a larger, fuller treatment,
\$2.00, or \$3.00, or more, according to needs of the case.
Diagnosis Separate, only 25 cents.

Oct. 12.

#### J. A. SHELHAMER, MAGNETIC HEALER.

Office 81/2 Bosworth Street, (Room 5,) Boston, Mass., WILL treat patients at his office or at their homes, as desired. Dr. S. prescribes for and treats all kinds of dis Specialties: Rhoumatism, Neuralgia, Lung, Liver and Kiduey complaints, and all Nervous Disorders. Consultation, prescription and advice, \$2.00. Moderate rates for Medicines, when furnished. Magnetized Paper \$1.00 per package. Healing by rubbing and laying on of hands. Parties wishing consultation by letter must be particular to state age, sex, and leading symptoms. Liver, Anti-Dysper tic, Liver and Kidney, or Strengthening and Soothing Pills

25 cents per box, or five boxes for \$1.00. Office hours from 10 A. M. to 3 P. M. Letter address CRIE OF BANNER OF LIGHT. 13w\*

#### DR. F. L. H. WILLIS May be Addressed until further notice,

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DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and compilcated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Srad for Circulars, with References and Terms.

Oct. 5. 13w\*

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Or Psychometrical Delineation of Character. Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Pull delineation, \$2.00, and four 2-cent stamps.

Address,

Centre street, between Church and Prairie streets, Oct. 5. 6m° White Water, Walworth Co., Wis.



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TEST MEDIUM,

W.H.I. hold Test and Message Circles at No. 11 Market Place, rear of 23 Market Street, Lynn, Mass., Wednesday evenings, at 8 sharp, and Sunday at 8 P. M. Mr. Stiles refers to Dr. J. R. Cocke, by whom he was developed.

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A WONDERFUL OFFER

By a Powerful Clairvoyant and Magnetic Physician. SEND me age, sex, lock of hair, three two-cent stamps and bone leading symptom, and by return mail you will receive a complete diagnosts of your case. Address Dr. W. F. LAY BOX 443, Leadville, Col. 15w July 6.

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SEND three 2-cest stamps, lock of bair, age, sex, one lead-ling symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON Maquoketa, Iowa. Oct. 12.

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SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

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PLANGHETTE, with Pontagraph Wheels, 60 cents, securely packed in a box, and sont by mail, postage free.

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I WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, money or stamps.

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July 19.

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Sept. 28.

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Oct. 5.

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when medicine fails. Hours 9 to 4; other times will visit the
stek. For 18 years he has had signal success in cures with his
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Oct. 5.

MRS. M. J. BUTLER will receive her pattents on Tuesdays and Thursdays, from 9 to 12 A.M., at her residence, on Longwood Avenue, Brookline. Longwood cars pass the door. No arrangement for interviews at the store of W. S. Butler & Co. can be made for patients. Sept. 28.

#### Miss A. Peabody,

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Miss J. M. Grant,

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# Mrs. Fannie A. Dodd,

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MRS. K. E. FISHER, Magnetic and Electric Magnetic and Medicated vapor Baths; also the celebrated Colorado Sulphur Baths. Aug. 24.

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MRS. C. H. LOOMIS-HALL, Business Psychometrist and test medium, diagnoses disease; magnetic baths; magnetic and electric treatments. Terms 81. Answers six questions on business by mail, 50 cents. 128 West Brookline street, Sulte 2, Boston. 1w\* Oct. 12.

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WE tell you why in our NEW BOOK. This Book should be in every home. All who read it and follow its suggestions savo largo doctor bills, long hours of suffering, and have many years added to their lives. Send your name at once for our "PLAIN ROAD TO HEALTH," free to all. OHICAGO MAONETIC SHIELD CO. Oct. 5. 6 Central Music Hall, Chicago, Ili.

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"ONLY A THIN VEIL BETWEEN US." Song and Chorus. Words and Music by C. P. Longley. Price 26 cents.
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In Heaven We'll Know Our Own		" "
Toyola Oaldan Ohni-		- 44
Love's Golden Chain	· <u>z</u> a	
Our Beautiful Home Over There	25	
The City Just Over the Hill	25	"
The Golden Gates are Left Ajar	25	44
Two Little Shoes and a Ringlet of Hair	25	. 46
We'll All Meet Again in the Morning Land	25	**
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We're Coming, Sister Mary	******	
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Building Progressing Rapidly.

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The site constitutes a part of what is known as the Oriego Rancho, owned by H. L. Williams. It faces the south and ocean, gently sloping to the latter, where as fine bathing ground exists as can be found anywhere. A fine beach drive extends to and beyond the city of Santa Barbara. Back and two and a half miles to the north, extends the Santa Inex range of mountains, forming a beautiful and pictures que background. A most beautiful view of the mountains, islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best.

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SEND six 2-cent stamps, lock of hair, age and sex. By return mall you will receive a thorough Diagnosts of your Health by a reliable Chairvoyant. Medicines sent by Express, if desired. 12 questions answered for \$1.00. Address DR, S. W. FISKE, 53 Oak street, Norwich, Conn. Oct. 5. Salary, 840 EXPENSES IN
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No Soliciting. Duties delivering and making collections. No
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This instrument has now been theroughly tested by numerous investigations, and has proven satisfactory as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astenishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many friends. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, wrote to the inventor of the Psychograph as follows:

"I am much pleased with the Psychograph you sent me, and will thoroughly test it the first opportunity."

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NEW YORK CITY, STILL has superalleled success in the Diagnosis and Treatment of all forms of Chronic or Obscure Diseases. Those smable to visit the Doctor in person can be successfully treated at their homes. Circulars sent free.

The DUMONT C. DAKE, M. D., is a skillful medical attendant, and a genial spirit whose responses to the impressions of superior wisdom are vivid, and generous of good results.—Ed. Banner of Light.

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No. 6 THE "ANNIVERSARY OF SPIRITUALISM" A
MISNOWER.

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Spiritualists Worship at the Shrine of Nature?

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No. 25 "THE OBSTACLES TO SPIRITUALISM TO THE
HEART: Hunger of the World.

No. 28 "SPIRITUALISM TO THE
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# Banner of Bight.

BOSTON, SATURDAY, OCTOBER 19, 1889.

### Spiritualistic Meetings in Boston.

Free Spiritual Meetings are held in the BANNER OF LIGHT HALL, No. 9 Boaworth street, regularly twice a week on Tuesday and Friday Aftermoons. The public is ordially invited. For further particulars see notice on 1xth page. J. A. Shelhamer, Chairman.

Hoston Spiritual Temple, Berkeley Hall, No. 4
Berkeley Street, corner of Tremont.—Services
commence at 10% A. M. and 7% P. M. Speaker for October, Mrs. Nellie J. T. Brigham. R. Holmes, President;
George S. McCrillis, Treasurer.

George S. McCrittis, Treasurer.

First Spiritual Temple, corner Newbury and
Exeter Streets.—The "Spiritual Fraternity" Society will
hold public meetings every week as follows: The Temple
Fraternity School for Children meets Sundays at 11 A. M.
Afternoon services at 2%; and Wednesday evening meetings at 7%. The public is cordially invited.

Sections

Sections

Sections

Sections

Oblidren's Progressive Lyceum No. 1.—Sessions every Sunday at 10% A. M. in Paine Memorial Hall, Appleton street, near Tremont. Children, parents, friends and visitors always welcome. Ernst R. Wendemuth, Secretary; L. L. Whitlock, Conductor.

L. L. Whitlock, Conductor.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. A. E. Barnes, President; Mrs. M. V. Lincoln, Secretary. Private séance, for members only, first Friday in each month; doors closed at 1 r. M. Public meetings every Friday evening at 71/4. America Hall, 724 Washington Street.—Echo Spiritualists Moetings. Services each Sunday at 10% A.M., 2% and 7% P.M.; also Thursdays at 3 P. M. Dr. W. A. Hale, Chairman.

Twilight Hall, 780 Washington Street.—Sundays, at 10½ a.M., 2½ and 7½ P.M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street.—Sundays at 10½ a.M., ½ and 7½ P.M.; also Wednesdays at 3 P.M. F. W. Mathews, Conductor.

W. Mathews, Conductor.

The First Independent Club will hold its weekly meetings every Tuesday at Twilight Hall. 789 Washington street. Sewing Circle at 2½; Supper at 8; Meeting at 8 F. M. Odd Fellows Building, Room 2.—Conference Meetings every Thursday evening. L. L. Whitlock, Chairman.

Berkeley Hall .- The Boston Spiritual Temple Society inaugurated its services for the season with a society mangurated its services for the season with a lecture by Mrs. Nellie J. T. Brigham to an appreciative audience. A vocal quartette, under the direction of Mr. Frank Crane, pianist, augmented the Interest and harmony of the service. The guides of Mrs. Brigham took the subject, "The Religion of Hope." The discourse was eminently practical, and calculated to impress upon the minds of the hearers the necessity of making their religion feit by their higher thoughts and more beneficent work, thus proving to the world around them their genuine faith in the cause they profess to love. There were many illustrations given in support of her theme by relating the acts of philanthropic persons, who have given up the world and their mortal lives, that others might thereby be saved from ignorance, disease and premature death. The lecture closed with an improvised poem, "The Seasons," the subject given by the audience. In the evening, subjects given by the audience were treated in a very eloquent manner. The audience gave the closest attention throughout. The services closed with an improvised poem.

Mrs. Brigham speaks the remaining Sundays of this month, morning and evening.

O. L. R. lecture by Mrs. Nellie J. T. Brigham to an apprecia-

First Spiritual Temple, corner Exeter and Newbury Streets.—Last Sunday, Oct. 6th, Mrs. H-S. Lake resumed her work at this place, speaking, entranced, upon "The Relation of the Individual to Society." The following is a brief abstract of the same:

"Religion is the science of man's right relation to his fellows. To understand the laws by which society should be governed is to externally realize what is embodied in the word justice. If there were but one person on a planet, and but one planet in the universe, the word duty would never have been born; that factor in society known as equity would have no existence; because you are here united by complex and varied interests, you find it oftentimes difficult to understand your relations to each other; yet it is safe to say that, by wise and careful inquiry, a science of society will one day be evolved as clear to the human understanding as the science of mathematics. It is because this is not yet known that the individual suffers at the hand of society, and society is, in turn, outraged by the individual.

No law or custom is legitimate which interferes with ciety." The following is a brief abstract of the same:

hand of society, and society is, in turn, outraged by the individual.

No haw or custom is legitimate which interferes with the spiritual advancement of any, while none have rights which would peril the vital interests and well-being of others.

So delicate are these distinctions that only as the spiritual is given full opportunity to expand and express itself, can the relation of the individual to society be even approximately understood."

A number of questions were asked and answered during the delivery of the address.

Next Sunday the topic will be "The Lights and Shadows of Modern Spiritualism."

The School for Children assembled at the usual hour, II A.M., the subject being "Innocence"; the session was interesting both to the children and the adults. Next Sunday the lesson will be upon "Aptitude; or, What Do I Most Desire to Become?" Social at 7:30 every Wednesday evening; a cordial invitation to attend is extended to all.

America Hall, 724 Washington Street. The Echo Spiritualists' Meetings were respende in this place last Sunday, Oct. 6th, Dr. W. A. Hale.

The Echo Spiritualists' Meetings were reopened in this place last Sunday, Oct. 6th, Dr. W. A. Hale. Chairman. The morning services at 10:30 consisted of singing, an invocation, an interesting and conclete address by the Chairman under control, followed by Miss Nettle M. Holt, Mr. Fuller, J. Winfield Scott and Mr. W. Estes, of Lynn, in interesting remarks. Recognized tests were given by the controls of Miss Holt and Mrs. Hancock. At 2:30 p.m. the hall was crowded. After an invocation, remarks were made by the Chairman under control. Mrs. M. E. Pierce of Lynn, Mrs. I. E. Downing, Mrs. M. E. Thompson of Malden, Mr. Has cell, Miss Nettle M. Holt and Dr. Frank Brown. Recognized tests were given by Mrs. Downing, Miss Holt and Mrs. Pierce. Bro. Wilson favored us with a musical selection.

At 1:30 p. M. the estimable lecturer, Dr. H. B. Storer, was introduced to a well-filed hall. After reading a poem, he announced as his theme: "The Individual and Harmonious Influence of True Spiritualism." The subject was handled in a thoroughly able manner, and was listened to with much gratification. It is hoped that ere long we may be again favored with the experienced teachings of this veteran worker. The lecture was followed by a few well-chosen and encouraging remarks by Bro. J. B. Hatch. The services concluded with a satisfactory test scance by Mrs. Downing and Miss Holt, upward of fifty clearly recognized tests being given. Services throughout the day were interspersed with excellent music, under the direction of Dr. Hale and Miss Holt, assisted by Dr. Kenney and Bro. Estes. Mr. F. F. Harding delighted all present with the sweet melodies of the cornet. His services have been secured for the season. Services throught and the National Liberator are for sale at each service; subscriptions for them are also taken. C. P. Longley's beautiful music is also for sale.

M. M. Holt, Sec'y.

Children's Progressive Lyceum, Paine Mall. Last Sunday morning after pausic by the alloyable bands are considered to the members for the next of cou

Children's Progressive Lycoum, Paine Hall.-Last Sunday morning, after music by the orchestra, 8. B. Bancroft, who has been acting tempora-

chestra, S. B. Bancroft, who has been acting temporary Conductor, introduced Sidney Whitney as President of the Association, and L. L. Whitlock as Conductor of the Lyceum, elected under the reörganization, both accepting the positions with suitable remarks.

The exercises following consisted of reading; singing by Fannie Harris, Alice Cummings and Millie Frankelstein; recitations by Flossic M. Waite, Eloise Wendemuth, Rose Wilbur and Sadie Peters. Remarks were made upon the work of the Lyceum by Horace S. George.

At the close of the school session the election of officers of the Association was completed by choice of E. R. Wendemuth for Secretary; Franklin Stevens for Treasurer.

Treasurer.

The Sunday Lesson for the Lyceum is to be restored, and will be announced hereafter weekly in advance. Many applications for membership have been accepted, and others are in the hands of the committee. All parents, children and visitors welcome.

B.

Eagle Hall, 616 Washington Street.-Last Sunday morning singing, with piano accompaniment, by H. W. Stratton, and an invocation, were followed by a continuation of a discussion upon the subject, "Our Influence at Home and Abroad," remarks upon which were made by Frank W. Baker, Mrs. Stratton, Dr. Eames, Mr. Merrill, Mr. Halse, Mr. Palmer, Mr. Ridell, and Mrs. M. W. Lesile. In the afterneon, after vocal music by Mrs. M. T. Lovering, Mr. Ridell, Mrs. Dr. Robbins, David Brown, Mrs. M. W. Lesile, Mr. Baker gave satisfactory tests and delineations. In the evening a song by Mrs. Lovering was followed with tests by Mrs. Downing, Mrs. Wilkins, Mrs. Lesile, Frank W. Baker, and interesting remarks upon mediumiship by George T. Albro.

Subject for next Sunday morning's conference: "Esychological Influence for Good or for Evil." Meetings are held in this hall every Wodnesday afternoon at 3 o'clock. by H. W. Stratton, and an invocation, were followed

Harvest Moon.-Mrs. Jennie K. D. Conant's par lors, 20 Bennet street, Boston, were well filled with a deputation of her friends on Saturday evening, Sept. 28th—the occasion being the anniversary of her control by Indian guides. The exercises were interesting, and were participated in by many prominent mediums. The reception was followed by a collation, which brought the pleasant evening to a close.

Twilight Hall, 789 Washington Street.-The first of the series of weekly meetings of the In- form. dependent Club was held Oct. 1st. The attendance

was large and the session a very successful one. Introductory remarks were made by the President, Mr. H. F. Adwers, followed by a pleasing song by Miss Mamie Lee; after which the exercises consisted of fomarks by the control of Mrs. F. K. Hich, by Mr. T. Roscoe, Mr. Rhen Cobb, Mrs. Hull and Mrs. Wollington; songs by Miss Lee and a lady friend of the Clubt performance on the concepting by Mr. Blackburn; recitation by Miss Gertrude Roscoe; closing with a song from our lady friend.

#### Spiritualistic Meetings in New York. Adelphi Hall, corner of 52d Street and 7th Ave-

The People's Spiritual Meeting every Sunday evening at 80 clock at residence of Mrs. M. C. Morrell, 230 West 36th street. Good mediums and speakers always in attendance. (Removed from Columbia Hall.) Mary C. Morrell, Conductor.

A General Conference will be held Wednesday oven-ing of each wook at 230 West 36th street, at the residence of Mrs. M. O. Morreli.

Mrs. M. C. Morrell.

The American Spiritualist Alliance meets at Royal Arcanum Hall, & Union Square, between 17th and 18th streets, on 4th Avenue, on the first and third Thursday of each month at 8 p. m. The Alliance defines a Spiritualist as "One who knows that intelligent communication can be held between the living and the so-called dead." All Spiritualist are containly invited to become members—either resident or non-resident—and take an active part in its work. Parties seeing articles in the secular press treating of Spiritualism which in their opinion should be replied to, are requested to send a marked copy of the paper to either of the afficers of The Alliance. Prof. Henry Kiddle, President, 7 East 190th street; Mrs. M. E. Wallace, Recording Secretary, 19 West 22d street; John Franklin Clark, Corresponding Secretary, 55 Liberty street.

The Psychical Society meels every Wednesday even ing, at 8 o'clock, at 510 Sixih Avenue, near 30th street. J F. Shipes, President, 476 Broadway.

The American Spiritualist Alliance held ts first regular meeting for the season at Royal Arcanum Hall, Union Square, on Thursday evening Oct. 3d.

The hall was well filled, and a report from a special committee outlined the programme for the coming season's work. Two new members were elected, and after the routine business had been disposed of, Prof. Kiddle, our worthy President, read a paper, and remarks upon the subject treated were made by Mr. Clark, Mrs. Coleman, Mrs. Stevens, Mr. Benn, Dr. Babbitt, Mrs. Williams, Mrs. Beach and Mrs. Wal-

The next meeting of The Alliance will be at the same place Thursday evening, Oct. 17th. J. FRANKLIN CLARK, Cor. Sec'y.

The First Society of Spiritualists .- Last Sunday morning J. Clegg Wright addressed the Society on "Inspiration." Among other things he said: "I would not have you perfectly happy. If you were, you would stop growing. If the vine had no more branches to put out, it would begin to decay. Great men seldom have great sons. Nature sends up her great men from the masses. From the spirit-world they pass across our horizon like shooting stars. Where do they go? Heaven began when the first man died. As time passed on the numbers there tucreasen, until now countless nillions are there. There is a public opinion among them, and that opinion is passed down to us. When George III. was king, down in a coal mine a poor boy was eating his dinner; that boy became Geo Stephenson, who invented the locomotive, and through that invention has done more for man than all the gods of the past. He was a king man." Sunday morning J. Clegg Wright addressed the Soci-

man."

Mrs. M. E. Williams presided at the Meeting for Manifestations in the afternoon, and in the opening address gave some good advice to developing mediums, somesof whom claim to be influenced by the spirit of Jesus Christ. His influence, she said, is not confined to one person, but is active throughout the universe, and extends to all alike. J. Clegg Wright said: "There is a vast amount of evidence to prove the truth of Spiritualism, but not any to prove Materialism a fact."

the truth of Spiritualism, but not any to prove Materialism a fact."

J. W. Fletcher remarked in substance that the phenomena of Spiritualism are its chief corner-stone; without them it would not differ from other forms of religious belief, except in its abrogation of the devil. Henry J. Newton spoke in advocacy of phenomena as a necessity to the advance of Spiritualism.

In the evening J. Clegg Wright discoursed upon "Mental Phenomena." His lecture was able and logical, and listened to with profound attention. Mr. Wright will next Sunday occupy the platform of the society, morning and evening.

The School of Truth, 52 West 12th Street meets every Tuesday at 3 and 7:30 for instruction in Spiritual Healing, and unfoldment. All friends of

ANNA KIMBALL CHAINEY. President.

# Spiritualistic Meetings in Brooklyn. The Progressive Spiritualists hold their weekly Conference at Everett Hall, corner Bridge and Willoughby streets, Brooklyn, every Saturday evening, at 8 o'clock Good speakers and mediums always present. Seats free All cordially invited. Samuel Bogart, President.

Conservatory Hall, corner Bedford Avenue and Fulton Street.—Regular meetings every Sunday, at 11 . M. and 8 P. M. W. J. Rand, Secretary,

This remonstrance not only presents the reasons for present action, but the argument that is publicly needed to convince unprejudiced individuals of the sheer folly of the movement suggested by the Massachusetts Medical Society for a new enactment. The people must settle this controversy; the Issue should not be—doctor against doctor! The outspoken Spiritualists of Massachusetts have been thus far the prime movers in opposition to all schemes to enslave the people which have been suggested by the allopathic physicians or their representatives.

Now is the time to select the members for the next General Court, and it behooves all voters in the State to know what the opinion and action of those presented for candidates will be in case the Medical Society carries out its threat and petitions for a "doctors' plot"

carries out its threat and petitions for a "doctors' plot

carries out its threatand petitions for a "doctors' plot" law.

It is thought advisable that every candidate nominated for membership at the coming session of the Legislature be interviewed by some intelligent voter for the purpose of knowing in advance how each will cast his vote should a restrictive medical bill be asked for. It is not wisdom to cast a vote for a man who would be instrumental in enacting a statute that would deprive any citizen from employing any mode of treatment or practitioner he desires for himself or family. It is better to not now in this regard than to wait in knorance until the member is elected.

As has been repeatedly emphasized in the past, the people are sufficiently protected by the laws now on the statute books (if enforced) against all malpractice and other medical crime; if certain doctors want to be protected, I see no reason why they should not take their chances on the strict ground of the equality of all systems before the law; why should Massachusetts restrict, for their personal benefit, the dearest rights of her citizens?

Providence, R. I .- The Ladies' Aid Society of Spiritualists met in Slade's Hall Oct. 3d, the first meeting of the season. We can truly say it was a pleasant gathering. We shall continue as usual to meet every Thursday afternoon and evening through the season. A. C. CHEEVER.

The Spiritualist Association held a meeting in Slade's Hall, Sunday, at 2 r. M. An address was made by Edwin S. Straight, followed by a test scance by Mrs. Humes, and a poem by Mr. Carroll. The Association is working in the interest of Spiritualism and mediumship, and for the benefit of the children. As it is thought best at present to ald our own mediums by giving them an opportunity to appear before the public, we shall for the present depend upon them. Next Sunday Mrs. M. A. Goodrich will be the speaker.—There will be a Children's Meeting at 10'clock, to which all children, whether of lesser or larger growth, are invited.

MARY E. A. WHITNEY.

Lynn, Mass. - The Children's Progressive Ly ceum met at Exchange Hall, Market street, Sunday, 6th inst. Called to order at 12 o'clock, Conductor Merthinst. Catted to order at 12 o'clock, Conductor Merrill in the chair. Opening exercises, singing and fillver Chain. Music by the orchestra; fitteen minutes de voted to the Groups; readings and recitations by Jessie Hutchibes, Amy Adams, Edward Wright, Mr. Emerson, Mr. Boardman, Mrs. Atherton, Mabel Cheever, Lilia Hurd, Celia Goodwin, Annie Hallisy, Winnie Atherton. Remarks to the children from Mrs. Griffin of Boston. After the grand march, closed in form. Miss Sadie S. Collyer, Lyccum Sec'y. 18 Smith'street. 18 Smith street.

#### REMONSTRANCE PETITION.

TO THE HONORABLE THE SENATE AND HOUSE OF REPRESENTATIVES OF THE STATE OF MASSACHUSETTS:

Whereas, The members of the Massachusetts Medical Society, at their annual meeting, held June 12th, 1880, advocated the passage of a medical law that will prevent all so-called "irregular" practitioners from being employed by the people in cases of sickness, Therefore, we, the undersigned, citizens of Massachusetts, pray that your Honorable Body will not be instrumental in enacting such a statute—one that will deprive us of our constitutional right of employing any practitioner or any mode of treatment we desire when sickness befalls ofther ourselves or our familles.

There are many and various modes of eradicating disease, and no mode can consistently claim perfection; all of them are patronized by intelligent citizens of the State, and each individual should be left free to exercise his or her choice of practice, also of practitioner, in case of illness.

The State cannot in justice assume the right to select the practitioner by statute, unless the same law will also guarantee a cure of the patient.

The present general laws of the State (if enforced) will protect the people, and punish all misdemeanor false representation and crime connected with the medical profession, in the same manner applicable to other trades and professions, hence no need exists of any new enactment—unless the end had in view is the establishment of class-legislation and monopoly in certain modes of cradicating disease, to the ruling out of other methods equally, or even more successful, and which the people desire to employ.

All the various modes of remedial treatment should be allowed to stand equal before the law, subject to like rewards and punishments.

NAMES

ADDRESSES.

Portland, Me.-The First Spiritual Society.-

The Ladies' Circle" gave the first of a series of en

Rochester, N. Y .- On the evening of Sept. 30th

Mr. E. W. Emerson conducted a very satisfactory meeting in Rochester N. Y. A correspondent writes

Topeka, Kan .-- Mrs. F. A. Browne, of Portland

Ore., closed a very successful engagement of a month with the Religio-Harmonial Society of this city on the evening of Sept. 30th, by voluntarily giving her services for all entertainment for the purpose of raising money to farnish the new hall of the Society. The hall is to be devoted to Spiritualism, and will not be used for other purposes. At the close of the meeting the following resolutions were unanimously adopted:

Whereas, Mrs. Browne has for the past month been lecturing giving sittings and clairvoyant tests to the satisfaction of her hearers and those who have had sittings with her

of her hearers and those who have had sittings with her; therefore, Resolved, That we commend her to the Spiritualists of the country as a talented and spiritual woman and medium, and one who has more phases of mediumship than is usu-ally vouchsafed to one individual.

Mrs. Browne is accompanied by her husband, a very genial and meritorious gentleman. F. P. BAKER.

Haverhill, Mass., Brittan Hall .- The open-

ing of the lecture course for 1889-90, before the Union

Fraternity of Haverhill and Bradford, in this hall, by

Albany, N. Y .- Prof. J. W. Kenyon completed his month's engagement for the Albany, N. Y., Society

Sunday, Sept. 29th, before a large and appreciative

Gardiner, Me.-The Spiritualist meetings (which

had awakened such a deep interest, and had been con-

ducted by Dr. H. F. Merrill, until the commencement of the summer season) were resumed on Friday

Haverhill, Mass.—The First Spiritual Society of

Haverhill and Bradford had the pleasure last Sunday of listening to Mrs. K. R. Stiles, of Boston, the well-

known, earnest worker. Mrs. Stiles is a most esti mable lady, and pleasant speaker. Her tests and communications were well received, and many were recognized as characteristic of those purporting to give them.

Mrs. Stiles will occupy the same platform on next Sunday. Dr. H. P. Fairfield will address us on the two Sundays following.

tertainments in Red Men's Hall Friday evening, Sept

Onset Bay.

Mr. and Mrs. Lehman gave an informal reception to Mr. and Mrs. Lehman gave an informal reception to a few friends after their marriage at Mrs. Lehman's cottage on Wednesday evening, Oct. 5th. Among the guests present who exerted themselves to make the evening agreeable was Charles W. Sullivan, who sang in fine style, "Man the Life Boat," and also gave dialect impersonations of a colored preacher at "De Funeralizing of Brudder Bob Whife, and Sister Mary. Ann Scott's Baby," and "Aunt Patty Tubbs's Trials," in a most mirth-provoking style. Mr. Louis F. Jones, the spirit artist, gave an impersonation called "Blowing Out the Candle," introducing four characters, which, with its changes of facial expression, not only caused much mirth, but showed great power. "The Wedding Bella" and other solos on the violin, played by Mr. Louis Poole, accompanied on the organ by Mrs. Porter, showed the careful study of this young and talented violinist, and evoked great applause. "The Banks of the Blue Moselle," an old-time favorite, was sung by Mrs. Irish, a lady whose sixty-five years have failed to impair the sweetness and power of her vocal expression. The accompaniment was played by her daughter, Mrs. Hall, who also sang a solo during the evening. A collation of fruit, cake and cream, with tea and coffee, was served at the Washburn House by the able host and his assistants. Toasts, speeches and fun were the accompaniments, after which the company returned to the cottage, and with singing and dancing of old reels and jigs, with waltzes and "Money Musk," the time was begulled until midnight, when the company separated with the conviction that they had spent a most enjoyable time. All united in wishing the newly married pair a long and happy life together, a wish that will be echoed by the many friends of Mrs. Whittier in Onset and Boston, as well as in New York and Philadelphia, in which latter city the bridegroom, Mr. Lehman, resides.

The beautiful pyramid of evergreens and agricultural products that filled the centre of the platform at our Harvest Home Festival was constructe tertainments in Red Men's Hall Friday evening, Sept 27th. The programme embraced instrumental music by Misses Higgins, Dodge and Child; song by A. E. Tisdale; readings by Andrew Cross, F. A. Wiggin and Miss Ida McGrath, and interesting experiments in psychology by Mr. H. C. Berry. Ice cream and cake were served during the evening. A large audience was present and highly pleased with the entertainment, which was a success in every way.

Sunday, Sept. 29th, Mr. F. A. Wiggin, of Salem, Mass., again occupied our platform; much larger audiences greeted him than on his opening Sunday, and all were pleased with his remarks, answers to questions and tests, which were of a more marked character than those of the previous Sunday. We trust that we may be favored with his services again in the near future.

Oct. 6th Mrs. E. A. Cutting-Luther occupied our platform. Friday evening, Oct. 11th, "The Ladles' Circle" will give a free entertainment, and Oct. 18th and 19th hold a Fair for the benefit of the Society.

H. C. Berry. a few friends after their marriage at Mrs. Lehman's cottage on Wednesday evening, Oct. 5th. Among the meeting in Rochester N. Y. A correspondent writes:

"The only mistake was in not engaging a larger hall, and the question of the hour is: 'When is he coming again?' Certainly when he does so a warm welcome awaits him." Mr. Emerson first gave the circumstances connected with his conversion to Spiritualism and a few of his experiences, declaring that to be a medium is to be a martyr. He then passed under control of one of his guides, who gave names of spirits coming to their friends in the audience, and convincing proofs of their personal identity. The Democrat of the next morning pave a report of the meeting in marked contrast in its tone with that which characterized reports of Spiritualist meetings in the daily press in tormer years, closing with the remark: "The exhibition of power was certainly very remarkable, and, except on accepted spiritualistic hypotheses, apparently inexplicable."

#### Lake Pleasant, Mass.

M. W. Lyman writes under date of Oct. 2d as folows: "In the absence of your regular correspondent I will send you a few 'after-notes' of the great camp

meeting.

The ground has been cleared and made ready for the new station to be built next spring by the Fitchburg Railroad Co. It is rumored that the New London Northern Railroad will enlarge and improve its depot accommodations. The ground has also been made ready for the new auditorium building in the glen between the old grounds and the Highlands. The building, I am told, will be covered (with seats to accommodate three thousand people) with canvas sides to let down in case of rain. A new band-stand will also be creeted, adjoining the auditorium.

Mr. A. C. Carey's new cottage is under way, and will be ready for use next season.

Mrs. Mary E. Lyman, of Springfield, is repairing her cottage at the corner of Massasoit Avenue and Adams street.

Mr. Pierson Hendrick has enlarged and much im-

Mr. Pierson Hendrick has enlarged and much improved his cottage on Ninth Avenue.
Mr. T. A. Gordon is building a cottage on Eighth

Mrs. Frank Reed, or Brattleboro', Vt., is improving her cottages on Montague street.
Mr. C. O. Sill, of Springfield, landscape gardener, is laying out flower gardens for next season.
Mrs. and Miss Welch, of Troy, N. Y., have hired
Mr. John F. Arnold's cottage on Lyman street for the audience. His fectures have been unusually interesting and instructive, so much so that our Society has engaged him for all the time untaken by others in February, March and April. A vote of thanks and appreciation was extended to him. His lectures are full of scientific and historic truth, and a deep philosophy pervades the whole. He gave some readings and tests' that were highly appreciated. Prof. W. F. Peck occupies the platform during October, December and January. Our Society is highly prosperous and harmonial.

Mr. John F. Arnold's cottage on Lyman street Lymanswinter.

Dr. Towne and family, of Springfield, are still here.
A new association is being formed, to be known as the Massachusetts Spiritualist Society. Its members propose to hold meetings at or near Lake Pleasant during July in years to come.
An effort is being made to secure the fourth general retinion of the Lyman family here next season. Further particulars may be had of the Secretary, M. W. Lyman, of Springfield, Mags."

Washington, D. C .- Flora B. Cabell writes: 'Our lecture season opened Sunday, Oct. 6th, with George H. Brooks, of Michigan, speaker for the pres-

The society has leased Grand Army Hall, it being The society has leased Grand Army Hall, it being by far the most central and delightful hall in Wash ington. A good choir has been secured—the leader, Mrs. Palslow, being an excellent musician and charming vocalist. Through the exertions of this lady and a few others, by means of entertainments, etc., the money was raised last year, and this fall our society is to enjoy a fine new organ in addition to a piano. The society, also, can boast of a flourishing and growing Lyceum, for the inauguration of which thanks are mainly due to Mr. Brooks, during a former administration of his services with us. But with our prosperity we have our shadows, too. Our aged and respected President, Mr. John B. Wolff, who has served us long and faithfully, is

"Nearing the bound of life

"Nearing the bound of life Where we lay our burdens down."

Where we lay our burdens down."

His address to the Society, written by the hand of his faithful wife and read by Bro. Edson, acting President, was manly, kind and pathetic. We felt that his greeting was a prayer, a benediction, and a farawell. I have also to record the accidental death—by fire-of Mrs. Emma Wood, wife of Mr. George M. Wood, the Leader of the Lyceum—Mrs. W. being Treasurer of the same. This and blow has fallen heavily upon us all. Our sympathies are extended to the bereaved husband, two young children, and widowed mother." Chelsen .- The Spiritualists of Chelsea have again opened a course of meetings for the coming winter at Pilgrim Hall, Odd Fellows Building, Hawthorne

at Fligrim Hall, Odd Fellows Building, Hawthorne street, near Bellingham Square. On the evening of Oct. 6th Miss Webster occupied the platform, and was well received. Dr. Smith also spoke briefly. It is the alm of the Association to make the meetings this season the best that have ever been held in Chelsea. Next Sunday afternoon and evening, Oct. 13th, Mr. F. A. Wiggin will occupy the platform. All persons are cordially invited. Pittsburgh, Pa.-Miss Emma J. Nickerson is the speaker for the First Church of Spiritualists in Pittsburgh for the month of October, Helen Stuart-Richings

follows for November, and Edgar W. Emerson for December. At a recent meeting a series of resolutions was unanimously adopted thanking Mrs. E. H. Stevons for services rendered during the summer, which, together with a general summary of spiritualistic events in Pittsburgh and Allegheny, will be placed before our readers next week. Attleboro, Mass .- Mrs. Ida P. A. Whitlock spoke from our platform Oct. 6th at 1:30 and 7:30 P.M. on subjects given by the audience. After each lecture she told a number of those present what she saw for them—also gave a few fine psychometric readings. Mrs. Whitlock is liked very much by the Attleboro' Spiritualists.

FREDERICK W. WRIGHT.

Quincy, Mass .- The Spiritualists of Quincy had the pleasure of listening, Sunday, Sept. 20th, at Faxon Hall, to a young lecturer and medium, Frank W. Ba-Hall, to a young lecturer and mountain, realizable, of Boston, Mass., who occupied the rostrum afternoon and evening, glying addresses, tests and improvisations. This was Mr. B,'s second appearance here, J. J. JOHNSON.

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# Fraternity of Havenhill and Bradford, in this hall, by Frank C. Algerton, the boy medium, was successfully accomplished last Sunday, grand audiences being in attendance both in the afternoon and evening, not withstanding the threatening sky in the afternoon and the drenching rath in the evening. This remarkable medium, or rather his controls, handled the numerous questions offered by the audience most felicitously, and offered much light upon debatable matters. He also furnished many fine tests by giving the names of parties on the spirit-side, who had friends present to recognize them. Mr. Algerton will speak in Brittan Hall again next Sunday. E. P. H. JOHN H. PRAY, SONS & CO., CARPETS AND UPHOLSTERY,

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