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# THINGS WORTH RECORDING.\*

#### BY OBSERVER (MRS. LOVE M. WILLIS).

Mrs. Gourlay-through whose Mediumistic De velopment Dr. Hare conducted many of his Remarkable Experiments; Her First Interest in Spiritualism Aroused by Phenomena at a Séance in Bangor, Me.; Dr. Gourlay's "Conversion"; A Message-Sermon under Four Heads; "Spiritualism is Endeared to the Heart of Thousands"; Its Beneficent Work; To Such Women as Mrs. Gourlay we Owe Grateful Remembrance; A Hint for the Psychic Research Society.

TN recalling the impressions we received from the examinations of the instruments designed by Prof. Hare for the "Investigation of Spirit Manifestations," and in giving them form, we said : "Mrs. Gourlay, the medium through whom Prof. Hare was able to make | Tell her that I am happy; this will speak volumes. many of his experiments, was a lady of digni fied bearing. Her face expressed frankness, sincerity, calmness and patience.'

It seems hardly fair to dismiss her with this simple declaration. The world hears of Prof. Hare, and respects his memory, while it detracts from the crowning work of his life; but this woman of "patience and sincerity" is known of only by the few who recall the early years of the spiritual movement. Her own account of her first interest in Spiritualism can but be instructive, while it may serve to awaken grateful thought for her truly arduous part in illustrating by science the beautiful philosophy of spirit communion.

While we are often told that manifestations

friends; but one day, while engaged in sewing, and old ones decried. Yet there remains ever the needle dropped suddenly from her fingers, and she experienced a slight shock, similar to an electric shock, and the sounds were produced on a washstand near by, and this communication was received by means of the alphabet: "Be not afraid! We are trying to develop you as a writing medium." We see thus clearly how Mrs. Gourlay was being prepared for her future career-the trusted medium of a man of science.

She continued to write, giving fine tests to her friends, and receiving prophetic communi-cations for herself, which were afterward verified.

It was about the first of the year 1854 that Mrs. Gourlay met Dr. Hare, and began her career as the medium of the dial or disk, and gave to the public such proofs of the newlyapplied power called psychic force, that many men of scientific culture were led to pause and ask, "Whither does it lead?"

Among these was Dr. Harvey, Professor of the Female Medical College of Pennsylvania, who with a fellow professor called on Mrs. G., and requested to test her power. Placing her hand on the disk they received the following:

My brothers in the glorious profession of medicine! I greet you this afternoon with unabated affection and respect. It seems like a dream that I have passed from your midst; but 'passing away' is written on all things of a perishable nature. Not so with the spirit, which is an emanation from God.

"My earthly career is closed, and a brighter one is now in view. Oh! the inexpressible delight which fills my soul when I behold the wondrous works of Omnipotence! Here I can pursue, untrammeled, those subjects which were so delightful to me when an inhabitant of the mundane sphere. Oh! that I had

prepared myself in some measure, by proper investigation, for this transcendent world of living beauties But the love of my profession filled my mind to the exclusion of the more important one of spiritual progression. I would that I could converse with my beloved wife, that I might console her for her early loss. JOHNSON."

The professors acknowledged that this was the spirit that they had wished to hear from. In carefully perusing this communication we find in it a sermon of religion and philosophy. First, Continued affection and respect from friends and co-laborers after they have passed from earthly work and sense.

Secondly, The oneness of the spirit with God. Thirdly. The power to pursue in the spiritual vorld those studies and subjects which were commenced in the natural world.

Fourthly, The great good that results from investigating the world of "living beauties."

We are often confronted with the assertion that the communications received through are puerile, we find that almost every medium | mediums amount to nothing; that they are first recognizes the importance of his powers merely platitudes beginning and ending with through some sign or manifestation through "I love you." But we ask in all respect for them tumbles in a heap. Grant the truth of another. Thus Mrs. Gourlay, although ready the learned professors of divinity, what serto think for herself, and to counsel others to mon under its many "heads" contains truths equal freedom, became interested in phenom- of greater importance to mankind than these ena. It was in the city of Bangor that she first simple affirmations from a spirit given letter by attended a spiritual circle, and heard sounds letter through the unerring finger-the index

the universal law, which in expressing itself seeks only conditions. It is not easy to understand why "one is taken and another left" in the demonstration of spirit-power. The mediumistic temperament varies as individuals vary, but "one spirit worketh in all."

How much trouble would the members of the Psychic Research Society save themselves if they would avail themselves of the research and acumen of other investigators. The test conditions demanded by Pro. Hare, if they are admitted as worthy of a man of science, could be taken as a basis for still further investigations and tests.

When the early Christians went out over "all the world " to carry the glad tidings of immortality, they accepted past revelations and built upon them by their faith and courage an organization that has had tremendous power in shaping human thought. The new dispensation must in the end follow the same law of progress. Whatever manifestation is evolved from new conditions it does not abrogate law -it is merely the result of the same law work-ing through new conditions. It is only by prophetic glimpses that we dan see what may result in the future. Surely it is not through ignorance of past conditions or discoveries that science seeks to grasp the effect of new expressions of force.

We could wish for a medium as true and faithful as Mrs. Gourlay to test the new instrument we hear of; that is to prove the existence of a "higher force" than the so-called electric power. But when one is found, will this sensitive in forty years have only a record in books seldom read, and be known only to a few whose memories extend over half a century?

#### "DOUBTFUL"(?) SALVATION !

Sunday, Aug. 9th, Rev. W. E. Parsons, D. D., of Washington, D. C., preached at the Shaw-mut Congregational Church in this city on the doctrines of Universalism, and undertook to show that they are logically intenable, and that there was no reason for establishing a sys-tem of faith based on the affirmation of the final salvation of all men, because it is doubt-ful if they all will be saved. He said that the doctrine of universal holiness and salvation for all men had little reason, less scripture and no analogy for its support. He claimed that Universalism, in declaring happiness and salvation to depend upon holiness, and then making salvation universal, was guilty of glaring logical contradiction.

The advocates and defenders of theological dogmas make a great display of logic, and their logic would all be correct enough provided you are willing to grant the truth of their premises; but deny them, and the logic based on the Orthodox tenet of the intrinsic badness and total depravity of human nature, and Dr. Parsons is right in putting universal holiness and salvation among the illogical inferences. But the moral consciousness revolts against such premises, and in attempting to forecast human destiny refuses to accept logical conclusions from such a basis. There is no greater fallacy than the position assigned to logical processes by the learned advocates of arbitrarily constructed theological systems. In all logical processes every step depends upon the premises on which they are based, and if these are untrue or defective, all the inferences and conclusions will be equally defective and fallacious. The truth of this does not detract from the utility and importance of logical reasoning at all, but only that the process is wholly dependent upon the intuitions, which constitute both the premises and conclusions, and determine its value as a criterion of truth: The raps and manifestations, first heard at Hydesville, upset whole systems of theology, with all the learned logic expended in their construction, at a vast outlay of time, labor and wealth, and orumbled it all into a useless mass of *débris*.

# CAN THE DEAD SPEAK?

Literary Deyartment.

#### Written Expressly for the Banner of Light,

#### BY S. D. PILLANE.

#### CHAPTER II.

Dr. Granger visited his patient next morning and on approaching Grantly found him in a very low condition. He felt his pulse, and at a glance saw that he was near his end. Tell me," he asked in a kindly voice, " have

you any relations or friends you would care to see? I-I----'' his voice faltered. "Yes, yes," said the dying man. "I am about

to die-I know it, Doctor," he muttered, feebly and slowly. "You do not wish to slarm me." thank you for the interest-No, no," he said 'I am a stranger in this country; I have no friends-none, only my little Jessie-my little child. I brought her with me from Edinburgh. She has been my sole salvation. I have lived, struggled against starvation for her alone. Were it not for her I would have cheated this humiliating, lingering, ignominious death," he said, with a painful touch of bitterness.

"And your little girl, where is she? You surely wish to see her before it is too late? said Granger, in a kindly voice.

Yes, yes, I would like to look into her face again; but, Doctor, I had made up my mind not to have her witness my position. Perhaps you can understand! The impression would never be obliterated from her mind, for she loves me devotedly." "Ohl come now," said Granger, gently, yet

firmly, "that is a foolish idea. I will have her brought to you immediately, if possible. Where can she be found? Is she provided for?" he added, hastily-forced to the obvious significance of the question by the circumstances shown. The faint look of wounded pride on the inva-

lid's face deepened.

"No, she is not. My innocent darling!" he exclaimed, "God only knows what will happen to her. I have struggled, fought-God alone knows how earnestly and honorablybut I have gone down in the battle. I presume, Doctor," he said, with an effort at dignity, as a scholarly look dawned on his face, "you would say this was by force of natural

law. Yes," he added, by an almost superhuman effort at thought-concentration, gesticvith his fingers,

room, leaving Maynew sitting in the neat and thrifty parlor.

She returned with a refined and pretty child of about six or seven years of age, who looked at him bashfully, and bit her little fingers nervously.

"Come, come, petty," said Mother Golden, taking up Jessie, "see the genkleman's kind and purty face," which made Maynew blush; "he wants to take you to 'pop.' He won't

The child's face became lighted with interest filmediately at the suggestion of meeting her Tather; she looked inquiringly at Maynew. Hastily explaining to Mrs. Golden, he hurried from the house in the direction of the hospital. He found a nurse in charge of Grantly, and he motioned her silently.

'He is fast sinking," she whispered softly, signifying the sick man, whose face bore a trance-like expression, marred by lines of suffering and bitterness around the eyes and lips -not caused by physical suffering clearly, a fact which Maynew took in at a glance.

The minutes passed by. Maynew was deeply interested in the dying man from some peculiar reason that could not be transmitted intowords-for are we not all moved by indescrib-

able emotions at times?—and he took a seat by the bed, hoping that Grantly would regain strength enough to disclose something more about himself, and help to enlighten the mystery of the strange affinity between them.

The nurse felt the patient's pulse: "He seems to grow stronger," she said.

Granger returned, and gently placed his ear near the dying man's heart: "He is holding out bravely," he whispered to Maynew; "have you performed your mission?"

Before Maynew had time to answer, Mrs. Golden was admitted, leading the little child. Maynew walked forward and took the child's hand, and stood between her and the bed.

"Oh, I want to see papa. Please, sir, take me to him," she cried out in her eager, childish voice.

The dying man opened his eyes, an eager expression lighting up his wasted but once handsome face. He had recognized the voice. Good-

"like the falling of drops of water on the of the dial? table."

"I shall never forget" [she says] "the glorious expression of pleasure which illumined the countenances of that little band of seekers for truth, nor the electric thrill of joy which I experienced on this hanpy occasion."

"My attention was attracted to the phenomena by reading sundry reports in the New York Tribune of certain mysterious sounds which had occurred in the city of Rochester, and purported to have been made by the spirits of the departed."

"I regarded the subject at first with great distrust. supposing it a mere imposition on the credulity of the public, and considered it unworthy of serious thought, but knowing that facts are sometimes stranger than fiction, I suspended my judgment."

When these facts were received through a friend she gave grateful appreciation to them: "The reminiscences of the hours devoted with my friend to the investigation of this sublime subject are among the happiest of my life. They serve to awaken the purest, holiest, and most affectionate sentiment and sympathies of my nature.'

Dr. Gourlay was for a long time skeptical as to the origin of the manifestations, and thought that mental science might account for them. His conversion was sudden and permanent. A daughter of a friend of his found herself a medium for raps, which she believed were due to electricity. The sounds were made on a table so loud and distinct that they might have been heard in an adjoining apartment. He took a seat at some distance from the table, and placed himself so that no one but himself could see the letters of the alphabet which he held. Passing his pencil over them, he took down those indicated by the sounds. The sounds having at length ceased to respond, he tried to read the communication, but found it impossible to do so, until after some study he divided them into words and sentences. This having been accomplished, he read: "My dear son, your parent rejoices in this opportunity to communicate with you. Let me advise you to investigate this most important subject; it will benefit you in time and eternity. Your spirit father, W. G.

He was from that moment a believer in the truth of Spiritualism. This narration corresponds so nearly with others we have known, that we rejoice again over those seemingly simple but really irrefutable facts common in the earlier years of modern phenomena.

Thus far Mrs. Gourlay was indebted to others for means of communicating with her

• This interesting series is contributed to the BANNER OF LIGUT exclusively, by one of the earliest and ablest writers on Spiritualism and its history; and constitutes, as it pro-ceeds, a blographical tribute-drawn from the memory and notes of the author-to men and women publicly known in notes of the author-to men and women publicly known in the opening division the; Cause, the surpassing value of which to present (as well as future) Bpiritualists cannot well be overestimated.-Ed. B. of La

How Mrs. Gourlay's sensitive spirit progressed after Dr. Hare's death changed her work we have no means of knowing, but we quote from her own words her estimate of the value of the Spiritual Philosophy:

"Whatever may be thought of Modern Spiritualism and however opposed it may be to many of the pre conceived notions and opinions of mankind, it is certain that there is nothing in its fundamental doctrines and teachings which may not be reconciled with the laws of God, so far as these are known to man. It matters not whether this movement is sanctioned or not by a former revelation, as that would neither add to nor detract from its intrinsic merit. Spiritualism is endeared to the hearts of thousands by its fond associstions and mementoes of love and affection from those dear friends who have passed from their sight, though still united to them by kindred ties. It has gone on in triumph, overspreading every State in our glorious republic, and passing over the broad sea has reached the shores of other lands, binding together the brotherhood of man in the sacred bonds of love, and dispelling the discordant elements of strife and sectism which have hung over the world, and, like a dark pall, imparted their sombre hue to the minds of men. Progress is its name and love is its mission. It has no affinity with vice. It makes no war with right, but inculcates the highest standard of morality. It is noiselessly accomplishing its mission, Many a widow's heart is made to leap with joy by its benign influence, and many an orphan feels its silent ministration. Many a prodigal son has been reclaimed at the brink of ruin by the voice of a spirit-mother. It s not only a few individuals who are to receive the blessings which flow from this new dispensation-the masses are to be benefited. It inculcates principles which will strengthen the foundations of society, promote harmony in the social system, and ultimately unite all mankind under its broad standard of peace. That Spiritualism is rapidly extending its bounds and gaining hundreds of thousands of converts, admits not a doubt; and that it has the elements within it to elevate, reform and redeem the race it were folly, nay, madness to deny."

These words were written thirty-six years ago. Would she be disappointed as she reviewed those years? In numbers, in influence, in power, we can say, no. But in harmony and broad, far-reaching charity it keeps pace with other religious movements, and falls short of the ideal. Its work is not yet accomplished, and we must look for it in the leavening influence that all great spiritual movements exert.

To such women as Mrs. Gourlay we owe grateful remembrance. They were faithful servants. She seemed to recognize her mission and its importance, and willingly took upon herself such trials as she might be called to suffer for truth's sake.

For forty years we have seen Spiritualism exposed, then triumphant; buried, yet alive again; new methods of communication and new developments of power given to the world | position, but Chicago will have 115 acres.

The intuitions of the human soul, when brought in contact with the living spirit of Nature, go to an infinitely superior source of intelligence to all the learning of the schools. and unsophisticated minds often sense truths far beyond any found in the tomes of our expensive collegiate institutions, with all their logical appliances and sectarian lore.

ALDEBARAN.

#### Another Scientist Interested.

Le Gaulois, Paris, states that Dr. Charcot, the famous psychopathist, is engaged in a sci-entific investigation of the phenomena of Spirentific investigation of the phenomena of Spir-itualism. Those which are occupying his at-tention at present are the so-called duplica-tion of the personality, and related phenom-ena. If the Doctor's mind is as freely open to conviction as were the minds of Mr. Crockes, Dr. Gibler and Prof. Zöllner, but one result can follow; and Dr. Charcot's declaration of the spiritual causes of the phenomena will cause a profound sensation in the scientific world of both Europe and America.—Harbinger of Light.

#### Informs a Sister of His Death.

The Leader, Cleveland, O., of Aug. 3d, publishes a telegram from Richmond, Ind., stating that some months ago Samuel Nutting of that city was run down by a switch engine and instantly killed. He had no relatives in Richmond, but a sister in the West, of whom nothing had been heard for years. The first of this month the postmaster of Richmond received a letter from the sister, living near Davenport, Ia., asking for information as to her brother, and stating she had dreamed that her brother had been killed in an accident. She had felt worried over the matter, so determined to write and learn if something had happened to him. Particulars were sent to heriog

Paris had seventy-three acres under roof for its.ex.

pernap say that I have gone down rightfully, because the 'fittest alone survive,' as-

Dr. Granger would have made an effort to interrupt the speaker, but he was himself carried away by the magnetic force and expression of his eyes. He mixed a little brandy and water, and held it to the invalid's wasted lips, now quivering with the feeble impress of emotion. He heard at his elbow an exclamation :

Great God! the poor fellow was actually driven into decline by starvation and want. How little do we comprehend the duties we owe mankind?"

The speaker was Jack Maynew, who had been admitted, and overheard the words of the dying man.

Granger motioned him to stand aside, so that the sick man would not see him, for the latter was highly sensitive and proud.

The sick man recovered himself presently. 'Doctor," he said, "you will find her with a kind-hearted Irishwoman," mentioning the number and street, "not far away. She will be placed in some institution, I suppose?" he said. "Oh! my God, why has she not died! My darling little one! Yes, I must see her," he exclaimed, a sudden idea taking possession of him. "Oh! Doctor, will you be so-good?"

"Yes, yes, calm yourself, Mr. Grantly," said Granger, "your little one shall be brought here.'

He looked into Maynew's face, as he said this, with an expression that was readily understood, and in a moment Maynew had gone from the apartment. A nurse entered. Granger made a sign, and she went up to the bedside while he resumed his duties elsewhere. Throughout the scene just described, the nurses and attendants passing did not 'notice it, while the occupants of the neighboring beds manifested little interest, having no energy or strength left to foment curiosity. Perhaps when poor Grantly had breathed his last, the removal of his corpse stimulated a momentary and significant interest in his fellow-patients, since it reminded them of a like fate.

Maynew meanwhile had hurried from the hospital, jumped on a street car, and reached the house in which Mrs. Golden, the pleasantfaced widow, who had Grantly's child in keeping, lived. He sought out her room, found her at home, and after considerable explanation, made her understand that the sick man wished to see his little daughter. The object became apparent to Mrs. Golden when he told her, in a low tone, that the child's father was dying.

"Oh! an' you are the Doctor, sur?" asked Mrs. Golden, without giving Maynew an optunity of replying: "I see now. Well, thin,' here she lowered her voice, "plaze talk genkly, for the little darlin' might hear. I will bring her in a minute. You can be trusted, sur: We are very fond of the poor little orphan, sur. And her father, poor man,"-here, she suddenly dropped off, and went into a rear quished herself into his arms.

hearted Maynew took the little one up to her father's side, and she reached out her tiny hands and tried to climb up on the bed. Granger's face had lost its habitual expression of hardness, and he tenderly moved the sick man forward so as to reach his little one.

The greeting between them was so affecting that the nurse wept, while Dr. Granger and Maynew had to turn away. /The scene was too sacred, too mystical, too unspeakable for the two men: The little, tiny child, covering her father's emaciated face with fervid innocent kisses; his weary look of mingled rapture and holy love for the little daughter that his heart hungered for, and the struggle discernible between his mental efforts to conquer physical nature-to take her in his arms, to fondle her as he was accustomed to do.

He leaned forward faintly, his face to hers, and whispered some words of affection.

"You will come back soon, won't you; papa?" she said, in childish joyfulness, "but you look so tired and sleepy.

"Yes, my darling, I am very tired, very sleepy," he muttered. Tears furtively fell from his eyes, as he coughed feebly. "I am not coming back for some time, Jessie," he said; "I am going to mother, and you must be patient and very good."

"That's what Mrs. Golden said," prattled the little one.

The dying man said few words more. He was heard to express some fears about the little one. Maynew, who was deeply affected, came toward the dying man, and said, impulsively: "My friend, I will see that your little child has a father. She shall never want for a parent while I live. She shall have a sister and mother too."

The eyes of the dying man lit up with gratitude. He recognized sincerity in the voice. He was assured instinctively that the speaker was his friend, and he feebly tried to reach. Maynew's hand. His face, however, expressed in itself the emotions that nerved him, for Grantly was a man of powerful intellect. cut off in the flower of manhood, and his mental nature was yet stronger than the physical.

"Oh! thank you! thank you!" he exclaimed in a tremulous voice, looking into Jack's eyes with a fervid, earnest expression, "I can now die happy. I bequeath my darling to you. know you will be kind to her. Your face ren assures me. You all have been very kind he half arose as he spoke, and placed his arms around little Jessie's neok, and gesticulated in a manner which implied that he was handing her over to Maynew, who stooped over at this juncture, and placed his arm around the little one's neck, kissing her.

"Go with him, darling," ha whispered feebly to Jessie, as he fell back on the pillow; the will be your papa until I return in moto soon. The little one turned her eyes upon May. new, and reading in his neves sympathy relin-J

#### BANNER OF LIGHT.

#### SEPTEMBER 19, 1891.

"Yes, papa, I like him, he is a good man. of others who pass unnoticed out of being "But you will not be long away, dearest papa," she orlod.

2

Maynew now held her face to that of the dying man, and he kissed her for the last time.

"Take the little one away," whispered Granger to Jack; "she must not see." Maynew motioned the good old Mother Golden, who stood weeping further away, and she took Jessie by the hand, and led her from the

be down soon," said Maynew, and Mrs. Golden | favored by surrounding conditions, and made took the little one from the room as she kissed | itself known. Yet the world would sneer at her hand gracefully to her father, whose eyes were yet bright, and evidently watching her.

The dying man signalled with his hand that he wished to speak to Maynew and Dr. | longer a materialist. I no longer believe that Granger.

"You will find my papers in a box at Mrs. Golden's," he whispered; "good by. I hope I live and are near us." have not lived in vain; I have found little charity in life, little love in my kind, and have gone down in the struggle, I suppose," he said, with a touch of bitterness, "but the presence of kind hearts now compensates for all-teaches me that Good exists."

"You are about to awake to a happier existence, friend," said Maynew in a low voice; "do not despair. All is not dark with you. The eternity that sent you your sweet little child holds its joys. You go to meet those you love."

The face of poor Grantly became illumined with an expression of inexpressible joy. "Yes, yes," he whispered faintly, "I know it, I believe it, I feel it. Bless you, friend."

There was a sudden pause, a gurgling noise. The eyes of the dying man closed as if to prelude peaceful sleep.

Maynew looked at Granger: "See," he said, 'the poor fellow is dying as peacefully as a happy child."

As they whispered Grantly was seized with a sudden spasm, and as if filled with a new life rose up to a sitting posture in the bed. His face was filled with a strange life, a new expression. He looked into the faces of Granger and Maynew, and reaching out his hands, whispered: "I have come, Jack. See, it is I.\* I am happy, Ned, and shall be always near you. Tell

A startled exclamation from the lips of the two men, and the dying man fell back heavily upon the bed, a tremor followed, and he had ceased to live. His face bore a singularly happy smile.

"Great God! Jack," exclaimed Granger, deeply agitated. "Did you not recognize the expression on the face of the dying man just now?"

Jack did not immediately reply; he was shivering with a strange emotion and presentiment.

"Yes, yes," he muttered huskily; "it was most singular." He then relapsed into silence. The poor fellow is dead," he said, shaking off his feelings, and taking a bouquet of Mayflowers out of a glass that lay on a little table at the head of the bed, he placed them gently on the dead man's breast. Shaking Granger's hand hastily he left the room, while the latter went about his every day duties.

It was understood between the friends that a decent interment would be provided for the body of the dead man.

That afternoon there was a stir in the house hold of Jack Maynew. It was caused by little Alice.

"Mamma," she kept saying, "I hope papa will not forget the big doll he promised."

"Yes, yes, my dear," her mother said in an assuring tone, "papa will bring you your dolly." Jack returned sooner than they expected, and instead of a doll brought a surprise for

Alice. "Here is your doll, pet. I have kept my word," said Alice's father, as he brought her face to face with Jessie.

"Why, she's a little girl," exclaimed Alice in surprise.

"Well, she is your little sister now, Alice,

almost within our sight. Jack, his wife and Granger were discussing one day, after this period. In the course of

conversation Granger asked Jack: "Did you recognize the voice that issued from the dying man that day at the hospital,

and the expression his features assumed? "Yes," muttered Jack in a reverent voice: 'It was my brother Tom spoke to us at that

"Take her down to the waiting room; I will possession of Grantly's body at the instant moment. It was his spirit that evidently took

the story, if told by us, Ned." Granger was silent. "I cannot account for it," he simply said. "Yet, I confess, I am no science has explored the mysteries of space, and am conscious that our dear friends yet

#### The First Spiritual Temple.

On Sunday afternoon, Sept. 6th, was held the opening service of the season at the First Spiritual Temple, corner Exctor and Newbury streets. Boston. The congregation was welcomed by Mrs. H. S. Lake in a few informal and friendly remarks. Several questions were laid upon the desk, and these were treated in various ways by the entrancing intelligence, who claimed to be Ann Lee. She said she was drawn irresistibly to the

She said she was drawn irresistibly to the work because of certain spiritual needs; one of which was the necessity of renouncing error before further progress could be made. "I was," said she, "as spiritually an hungered after the death of the body as before. I sought to learn the reason for this state, and after a considerable period of time discovered it was the result of a misapprehension of law; failure to understand true relationships had retarded growth. A spiritual loss like this cannot read-ily be overcome. The power of the soul to per-ceive truth is developed only with soul-activ-ity; this activity is not secured by repression, but by direction.

Neither fasting, nor prayer, nor self-abnega Neither fasting, nor prayer, nor self-abnega-tion, nor flagellation tend to quicked spiritual activity. The road to progress leads over errors confessed, truths embraced. To confess error is the most difficult task encountered by the spirit. You ask if Buddhism is likely to obtain in the western world, and I answer. Nol the methods which are employed in the East do not correspond to the necessities of the West; forces must be called forth, not caged within. You are to translate these revelations into outward expression – organized associations, You are to translate these revelations into outward expression — organized associations, orders, societies, confraternities of objective being. Processes of spiritual progress are in-dividual—they are not in accord with fixed and universal experience. Different spirits are differently affected by like situations. Take, for instance, the crime of murder, about which you ask. There are present two spirits who have had this experience. The first felt a sense of relief as, in spirit, he confronted his victim and the act; relief that the impulse had been outwrought; then, instantaneously, there dawned an apprehension of the sanctity of hudawned an apprehension of the sanctity of hu-man life, and an appalling terror seized the criminal; thus a spiritual insight was obtained, spiritual power gained, and great effort devel-oped within. The other person who committed a like crime entered into a condition as of a like crime entered into a condition as of dungeon darkness; absolute and agonizing si-lence prevailed everywhere. Nothing could be seen, no person distinguished; life of fellow beings had departed everywhere. Bound in blackness, centuries rolled by. At last the vic-tim opened the gates, and the criminal came forth, blackened, but still beaming blessings on the deliverer. It was a solemn meeting for both. A profound lesson had been learned. Crimes like these are committed under the op-eration of a double law: the law of attraction

Crimes like these are committed under the op-eration of a double law: the law of attraction and repulsion. Whoever suffers evil attracts it, and whoever commits it is repelled by it. It is difficult to understand these things as they really are; but the work we updertake is an explanation of these facts, and a demonstra-tion, if possible.

I strive to rise by imparting to those less con-scious of truth than myself. My feet have pressed the first round of the ladder, and I propose to proceed."

After a few moments' hesitation Mrs. Lake resumed her normal state, described her sen-sations when under the influence of the spirit who had just spoken, and said:

who had just spoken, and said: "As I contemplated returning to you after the summer's labor, I sought to understand in which direction my path lay. I am convinced that the path is made clear only by consecra-tion to Truth, and courage to follow the light. This is the only safe armor of mediumship. Girdled with it I take my olden place among you to translate what comes to interrogate

to translate what comes to interrogate ntelligences, and to criticise the communications The last appeal must be made to the reason and to the intuition. I am aware that there are many conflicting conditions in the ranks of Spiritualism. Certain persons would cap-ture the phenomena in the interests of creed. ture the phenomena in the interests of creed. Others are ready to distort and pervert them for personal ambitions and animosities. True safety is in brave inquiry and honest living. There certainly is a key to the prob-lem of evil which perplexes us. Let the cal-cium light of spiritual condition be thrown upon it—thrown upon it through us. We are to form in groups, and gamer our truths, joyfully and gratefully, as we go forward eager to learn and to live." Free Thought.

**CERTAIN** HYPNOTIC FACTS, CONSIDERED IN THE LIGHT OF THE HIGHER

#### -science. BY W. A. ORAM.

We use the word hypnotic for the want of a well-defined scientific term to include certain remarkable phenomena not yet explained by the established schools of science. Moreover it allows the largest latitude for individual definition.

In the following essay those who prefer may read mesmerism, animal magnetism or Spiritualism in the place of hypnotism; since the facts are the same, the true and final scientific explanation will be the same.

Perhaps there are no discoveries that mark the progress of science more than those of the unseen elements and energies of being that surround and permeate us. and their relations with our seen world and life. A few centuries ago the wisest people believed this visible world of creatures and things we call our earth to be the centre, if not all, of the universe of organization and life. To-day science assures us that our earth is only as one little mote floating with myriads of others we call planets, suns or stars, in a limitless ocean of invisible, ethereal matter and energy of being. The stones of the field, the walls of our buildings, the mountain rocks, to our narrow and crude common senses appear very solid or moveless things in themselves. We are learning more and more that the part of the stone or wall or mountain rock we see and feel is only a very small part of the real stone, just the comparatively few grosser atoms of matter diffused or infolded in the ethereal matter that constitutes the greater and more essential part of the stone as to its energy and life. Thus the stone we vainly try to lift, the wall that stops our course or checks our sight, to a person of clearer, finer ethereal seeing would appear as a little cloud of dust atoms, folded about and upborne by the ethereal body of the stone. The part of the tree we behold we may rightly consider, then, as only the grosser, ruder skele ton or framework on and around which rests and is folded the ethereal part of the tree. somewhat as the flesh of the animal body on its skeleton frame. We see, therefore, only the rude grosser framework of creatures and things, wrought in matter such as our vikible world; all the while the ethereal part of the rock, tree, creature or man, though invisible to us, is the greater and more essential part of the body and life of all these, and most ministers to our conscious being as men and women. 'T is not strange that life and death are so full of mystery, seeing that the forces of being that move and inspire us are so hidden from our senses.

Bearing the above thoughts clearly in mind, let us apply a little scientific imagination to the explanation of certain mysterious phenom ena we have called Hypnotic Facts in a for mer paper.

Here is a stone lying before me that I vainly try to lift. What does science tell me is the constitution of that object? Mainly and es sentially of ethereal matter and energy that I cannot see, but throughout this ethereal body of the stone are scattered grosser atoms of matter so arranged as to present a form visible to me, and that I essay to move. Now I cannot apply my visible hands to this seen part of the stone so as to lift it. It is too heavy. What if under certain conditions I could come into such relations with this object that the ethe real organs and power of my body could be applied by my will to the invisible elements of the stone so as to move it easily? Would not the grosser form of matter that alone I see necessarily move with the ethereal that infolds and controls it, just as the bony framework of the animal organism is moved by the attached and surrounding tendons and muscles, or as the dust-cloud rises and floats with the moving atmosphere that invisibly bears it up and on? In this way we may conceive of a condi tion of life where we might easily lift bodies two times or ten times heavier than our visible hands can now move by simply understanding how to direct our higher and more powerful organic energies upon the ethereal matter of things in a way to control it. Is this beyond the stretch of science? Rather is it not just on the borders of our most practical science of to-day? I have not the hundredth part of the physical strength needful to move the heavy car by the push or lift of my hands, but soil ence can show me how to direct a little of the mighty energy of the invisible world about us upon certain ethereal elements in the car so that it moves easily at my touch as by some superhuman gigantic power. Again, I cannot move from end to end the tons of iron of the Atlantic cable, if I have a thousand hands to push or lift, but the electrician is able with the slightest touch to apply a little ethereal energy to a certain invisible matter of the cable and set it in motion from end to end. Turning to our hypnotic phenomena, may we not scientifically imagine that the immense weights lifted by the hypnotized subject were accomplished somewhat in this way, he simply being in such a condition that the ethereal energy of his body may be applied more directly to the ethereal part of the stone, thus easily setting it in motion, while the grosser matter we see simply moves or flows with the invisible part that infolds it? If this be true, we may look confidently forward to a time when our knowledge and art of the invisible matters and forces will enable us to move visible bodies with the finger-touch that now defy our utmost strength. Of this the hypnotic phenomena may be a kind of diseased prophecy. In just this way Nature's most wonderful secrets and gifts of power and art have often been foreshown. We see a tree, a man: How much? What part? What conditions determine the degree and kind of seeing? The tree before me is constituted of different degrees of matter and energy, some too fine and subtle for me to discern, others grosser, which form the part of the tree I see and know. Each of these forms of matter that constitute the visible and invisible tree gives off life-motions or vibrations to the surrounding ether. My consciously active optic nerve is not affected, does not answer to the finer ones, so I do not see the ethereal part of the tree that produced them; but my eye responds to the grosser vibrations in a way that I consciously see that part of the tree which is of the same degree of matter as our world of sense. Now, if there is anything, such as the walls of a house, between me and the tree, then the grosser vibrations will be checked or absorbed by the intervening wall. and will not, therefore, reach my eye, and I

shall not see the tree. I say that it is hidden by the wall; at the same time the finer, subtler motions which the ethereal part of the tree give off, flowing outward, are not checked but pass through the wall and reach my eye, but they are of the kind my optic nerve is not responsive to, and so they awaken no vision in me. I do not consciously see the tree. If by any condition or bodily state attained by us our optio nerve could be pitched or become sensitive to some of those higher and finer ethereal light-vibrations, what a change, in our vision of the world about us would be wrought, what countless and wonderful forms of beauty and use would appear, now all unseen!

Now, the tree is hidden from us by the wall between; then, our eyes becoming sensitive to those ethereal motions that pass unhindered through the wall, we should behold the tree beyond the wall as if through transparent glass.

Now, we say, perchance our room is empty of friendly faces, our garden shows no kindly forms; then maybe living forms now all invisible, because wearing finer bodies than our dull eyes can see, might appear by our side, or move joyfully with us in our work. What if we could see the world of rock, trees, animals and men with this higher vision of things, it would be the same reality, but a different form of the world, quite natural but finer in kind. May we not rationally suppose that the wonderful sight of the hypnotized subject is something of this kind? The earth-clod, the wall, or distance that blinds or checks our common sight, are to him but as a clear glass window, because he has in some way become temporarily sensitive to those finer life-motions of the world that pass unchecked through such objects. So he plants his corn, [\*] reads the closed book through the walls of the house, looks into the field or home ten miles away with blinded eyes, yet seeing with clearer vision than we yet know.

On this line of thought can we form any rational idea of a probable reality in the hypnotic's experience when we see him talking and laughing apparently with an unseen company of friends in his room? Let us imagine a dozen grubs at home in an earth-clod, in their blind stupid way groping and feeling around in the damp and darkness of their lower world. By some rare movement of Nature's life-forces in the grub state one of them prematurely develops an imperfect lava-case from his worm body, grows crude insect eyes, legs, etc., creeps partly out of the clod, bursts open a little its larva shell, and so feels and sees up feebly into the great upper world of sunshine and flowers, insects and singing birds, and in his old grub way is still able to talk down to his friends yet confined in the worm home and tell them what he feels and sees of a strange new world and life just above. His entrance into the insect world we will consider all partial and unhealthy, yet it bore witness to a great reality even in this imperfect way; for we with wider knowledge and clearer vision can discern how the higher senses and life might be all strange and supernatural to the worm state, but quite simple and homelike for the awakening insect. May not the hypnotic under certain (now diseased) conditions break, in part, his pupa case of this world's matter and put forth a little his higher organs of sense into the next upper degree of matter and life that rests and flows above our seen world, and through these prematurely-grown, half-opened organs of higher sense and power, catch glimpses of that ethereal realm of being that borders so close upon our world of to-day? The hypnotic laughing and talking with unseen beings in his room appears to us maudlin, or insane, if we judge him by our narrow, dull, common senses. If we consider him in the light of clearest reason and scientific imagination, we may discern that his madness is really a symptom of coming higher sanity for man, only a premature, therefore more or less diseased breaking forth from his lava-case a little, not permanent, not desirable, but at least a dim vision, a crude prophecy, of something beyond man's present common senses and powers, some upper real life to be

have been brought to her by the influence of the spirit-world, and have returned to their homes to form circles there, to sit at this same hour (counting the difference of time) and for the same purpose. This excellent medium has been taken clairvoyantly to distant points to meet and bring into the work others who have become spiritually quickened and enlightened. Three years ago, in the latter part of August, just about two months after having entered upon her special life-work as the instrument of the angels, she visited Onset, Mass., for three weeks, and from the day she reached the camp until the day she left it, the wonderful spiritual influence that controlled and went forth from her drew many to her side; and whenever she appeared, there was, as it were, an impromptu her drew many to her side; and whenever she appeared, there was, as it were, an impromptu meeting wherein some one of the party would be singled out and personally addressed under spirit dictation. She also spoke a few times from the platform and received many pressing invitations to ac-cept engagements to speak for different socie-tion. Many of these she was forred to decline

ties. Many of these she was for allerent 8001e-but consented to speak at Pittsburgh, Pa., the last two'Sundays in January following. Again she spoke for the same society the following year, but declined to do so the last year, as her guides held her for her special work. When at Onset a short time ago the spiritual

guides held her for her special work. When at Onset a short time ago the spiritual influence that controls her to touch the hearts and soften the lives of those who come into her presence was marvelous to behold. On the Friday before Mrs. Wallace had had a sitting with Mrs. Besté, and seeing and greatly admiring the portrait of the humble Nazarene that had been given in oil through the latter's mediumship, she expressed an earnest wish that she might receive a picture of one of her special guides, and had a card placed in the cabinet with this hope. During the sitting her daughter Lillie-who is her most constant and familiar control-said that she greatly desired to give her picture, but that she would wait till some other time, for now they would all unite their efforts to give the picture of Rachel Russell, the spirit-mother of Mrs. Wallace. A sitting for this purpose was arranged for the next day between the hours of one and two o'clock P. M.; but at that time the spirits had Mrs. Wallace under control for the benefit of others. Subsequently, while on the way to the auditorium Mrs. Beste, while standing

had Mrs. Wallace under control for the benefit of others. Subsequently, while on the way to the auditorium, Mrs. Beste, while standing upon the porch of Mr. J. W. Fletcher's cottage, reminded her of the unkept appointment. Mr. Fletcher then said, "You say I never gave you a test, Mrs. Wallace, but I will give you one now. A spirit standing at your side says that if you and Mrs. Beste will have the sitting now the picture will be given." There-upon Mrs. Wallace went with Mrs. Beste to her residence. Taking a cardboard Mrs. B. washed and wiped it, and placed it upon Mrs. W.'s head, where, it was held by the hands of both, just within the cabinet. A few minutes afterward a voice said, "Go and stand in front of the mirror." They did so, still holding the card in its position, and there, looking in the glass, Mrs. W. saw the picture come out in fresh oil colors upon the cardboard. It was in-deed the picture of her cherished spirit-mother Rachel Russell.

deed the picture of her cherished spirit-mother Rachel Russell. Greatly delighted, she took the picture and went over to the auditorium, where the con-ference was in session, and the chairman, Dr. Storer, asked her to tell them all about it. Stepping upon the platform, with the much prized likeness in her hands, Mrs. Wallace re-lated to the auditore the facts connected with

lated to the audience the facts connected with its wonderful production.

its wonderful production. Mrs. W. was then controlled by her chief guide, "Vishnue Sarman," and, turning and laying the picture aside, she delivered a re-markable address which produced a profound effect upon all present. The great power to touch hearts and influ-ence lives for good thus manifested, shows what the spirit-world can do when they find human instruments who, with a total forget-fulness of gain for self, consecrate their lives to the service of uplifting humanity. Mrs. Wallace received many pressing invita-tions to occupy the platform of different socie-ties while at Onset, all of which were declined, because her spiritual guides desire to hold her yet for a time in the private circle, to forward

yet for a time in the private circle, to forward the special work to which she has been called. They inform her that ere long she will have to listen to the calls from friends in Europe, and visit that country for a time pursuing the same

Now all over the civilized world private cir-cles are being formed, and silently the work of spiritualizing the lives of the people goes on, and each and all of these home centres are conwill bring them into conscious relationship will be other, and they will become fused and welded together into a Spiritual Brother-hood that will become an effective instrument in the hands of exalted spirit intelligences for the salvation of man from ignorance, supersti-tion and crime, striking off the fetters that now bind him, spiritually, mentally and mor-ally, bringing him into the full possession of his birthright as a child of the Most High-the Infinite Spirit of Universal Belng, of which we are all individualized parts: brothers and sisters indeed, as we shall yet fully comprehend. 1 MA

aud you must kiss and welcome her. You and she must be friends."

The two little ones shook hands and kissed with evident satisfaction.

Mrs. Maynew entered. A few words ex plained all, and she took the little orphan girl in her arms, as she said: "You have done nobly, Jack. We shall treasure her. She will be a true daughter to us. I can read precious love in her little face.

All was quiet in the Maynew household. Dinner was over, and the little ones were playing as if they had known each other for years. Mrs. Maynew handed her husband some let ters, which he looked over leisurely and flung aside. Presently he said:

"I had forgotten all about the letter from Parsons," taking it out of the breast pocket of his coat.

Aring of the doorbell followed, and meanwhile Maynew opened the envelope, listening incidentally for the sound of the visitor's voice at the door. It was Granger. He heard his footsteps in the passage, and began reading as follows:

"Dear Friend : I am deeply grieved to be the com municant of bad news, but your poor, dear brother. Tom, fell overboard this afternoon and was drowned almost within sight of the ship-

He fell into a chair and covered his face with his hands. "Oh! my God!" he cried aloud in anguish, "my brother dead-dead !"

Granger and Mrs. Maynew saw the occurrence, and heard this exclamation. The latter snatched the letter from the floor and knew, the fatal news. Granger placed his hand on his friend's shoulder, deeply affected, and said :

'Come, old man, come, Jack, be bravel This is awfull but take it like a man."

Jack's wife placed her arms around his neck and tried to comfort him, but he sobbed like a ohild.

'One year later, Jack Maynew, Granger, Mrs. Maynew and the little girls visited the cemetery and placed choice flowers on the graves of Edward Grantly and Tom Maynew. Grantly's grave was marked by a stone with the phrase: He went down in the struggle, but to arise to a higher destiny," The poor stranger was honored as a bosom friend. The little girls, now fast friends and sisters in affection, played about and little realized the nature of the monuments around.

Grantly's past life, in Scotland, could not be traced up. It was simply learned that he had practically starved to death in New York. That he was a scholar and a gentleman, his papers and manuscript writings attested; that he was a man of great genius and intellectual character, was further seen. He had indeed 'gone down in the struggle," like thousands

\* Founded on facts communicated to the author. agent of a fait Without Fait

#### September Magazines.

THE LADIES' HOME JOURNAL .- The opening article is a continuation of Lady Macdonald's "Uncon-ventional Holiday." In "Women's Chances as Bread Winners," teaching and the retouching of photographs are considered. "The Life of an Indian Woman " is interestingly sketched by W. K. Moorehead, with pictures of two Sloux girls educated at Pine Ridge, and of a typical Indian woman. Mrs. Whitney gives new chapters of "A Golden Gossip," Several short stories, instructions of practical value to women, and well filled departments in every branch of home life, constitute the general contents. Philadelphia: Curtis Pub. Co.

THE MEDICAL TRIBUNE in its latest issue received August) contains a portrait of the new President of the National Eclectic Medical Association, Wm. F. Curryer, M. D., of whom Alexander Wilder, M. D., gives a brief biography. Another paper by Dr. Wilder treats of "The Cerebellum and Its Functions." Dr. George B. Smith contributes his views of "Obesity and Its Oure." Among the minor articles are: "A Remedy for Brain Exhaustion" and "Hay Fever Remedies." New York: 124 West 47th street. THE QUIVER gives inside views of Basie, Geneva

and Strasburg in an article upon "Homes of Some Foreign Reformers." "Toggs' Temptation" is a story for children, and one for adults is "Lady Olivla's Scrap-Book." A new serial, "A Strong Minded Woman," has its opening chapters in this number. New York: Cassell Publishing Co.

OUR LITTLE ONES .- A charming Iuliaby song entitled "Slumber-Land," by Charles 'F. Gale, leads the contents, a fine illustration accompanying it as the frontispiece. The usual number and variety of attract tions fill the remaining pages. Boston: Russell Pub.

NOTES AND QUERIES, THE BIZABRE .- "Astral Origin of the Zodiacal Signs," "Personal Appearance of Mahomet," "Introgant Figures," and "The Fourth Dimension," are the subjects of the principal articles. Manchester, N. H .: S. C. and L. M. Gould. Boston: for sale by Colby & Rich.

THE THEOSOPHIST (August). Continuing an exposition of Hindu Astrology, a specimen of a Horoscope and its explanation is given, translated from Sukra Nadi, furnishing students with ample material for comparison with those familiar to them. Mr. Olcott contributes the opening article: "Our Australian Legacy: A Lesson.". Articles that follow treat upon "Retrogression in He Birth," "Transmission of Will-Power," "Experiences of a Hindu with H. P. B.," "Vandalism on Buddhist Shrines," etc. Madras, India: T. S. Headquarters, Adyar. Boston: For sale by Colby & Rich.

Presented in the BANNER OF LIGHT of Aug. 29th, 1891.

attained.

The microscope has revealed to us that we are surrounded by a myriad-fold life where we once supposed only night and death of all being. May we not quite as naturally discover by-andby that the boundless ethereal realm that infolds us and our little world with its measureless light and energies of life, is peopled with beings, though invisible to us, and as natural a part of the universe as we, coming and going in our streets, fields and houses, as their natural home?

[\* Alluding to the good and accurate work done as a "corn planter" on the farm by the blindfolded sensitive spoken of in the former article.]

#### Workers in the Spiritual Vineyard. To the Editor of the Banner of Light:

Since the Advent of Modern Spiritualism thousands of mortals have been used by the spirit-world for the promulgation of the truths it inculcates for the enlightenment of humanity, some of which truths have been brought prominently before the public; but a far larger number have been known only to a comparatively few devoted souls.

Heretofore the physical phenomena have mostly attracted the attention of the public; but for the past few years there has been a tendency to give more attention to spiritual teachings, and to lay more stress upon the spiritual unfoldment of the individual, and a demand for spiritual lives, to be lived by those who call themselves Spiritualists. This feel-ing is finding expression more fully than ever, ing is finding expression more fully than ever, and, as a result, centres are being established, where earnest souls are meeting together in consecration and self-abnegation, holding the one thought ever prominent in their minds that they may be used by the spirit world for the evolving of such conditions as will enable the Infinite Love and Wisdom to so flow into and influence the lives of mortals that the darkness of Ignorance may be dissipated by the light of Truth, and that man may be raised up out of his animal into his spiritual mature, and that Fraternal Love and Universal Brotherhood may overcome and banish the self-ishness that now exercises so great a control

Brotherhood may overcome and banish the self-ishness that now exercises so great a control over the lives of mankind. Thus far this work has been done silently, and in the privacy of the home circle, and the rapidity with which it is establishing itself all over the world is proof of its spirituality, and its spiritualizing effect upon the lives of those engaged in it, and the power they possess to influence others with whom they come in con-tact was clearly manifested during the visit for a few days of Mrs. M. E. Wallace of New York to the camp at Onset. It is now over three years since Mrs. Wal-lace, at the request and by the direction of her

It is now over three years since Mrs. Wal-lace, at the request and by the direction of her spirit-guides, entered upon this special work, in conjunction with a few like spiritually-minded souls that were selected by her guides, who established at her home a private circle for the purpose above mentioned, and on every Sunday afternoon, from that time to the pres-ent, that circle has been held, and for the first two years a circle was also held on each Wednesday morning. During these years prominent men and

During these years prominent men and women, in all the walks of life, from many parts of this country, Europe and Australia,

THE ORIGIN OF A SCANDAL.

[MORAL.-Many other scandals have an equally slim foundation.]

Said Mrs. A.
To Mrs. J.,
In quite a confidential way:
"It seems to me
That Mrs. B.
Takes too much-something in her tea."
And Mrs. J.
To Mrs. K.
That very night was heard to say,
She grieved to touch
Upon it much,
But Mrs. B. took-such and such!
Then Mrs. K.
Went straight away
And told a friend the self-same day:
"'T was sad to think"-
T was sau to think
Here came a wink-
That Mrs. B. was fond of drink!"
The friend's disgust
Was such she must
Inform a lady whom she nussed
That "Mrs. B.
At half-past three
Was that far gone she could n't see."
This lady we
Have mentioned, she
Gave needlework to Mrs. B.,
And at such news
Could scarcely choose
But further needlework refuse.
Then Mrs. B.,
As you'll agree,
Quite properly remarked that she
Would quickly track
The scandal back
To those who made her look so black.
Through Mrs. K.
And Mrs. I.
She got at last to Mrs. A., And asked her why,
And asked her why.
WILD OTHER THE
She painted her so deep a dye?
Baid Mrs. A.,
In some dismay,
I no such thing did ever say;
I said that you
Much stouter grew
On too much sugar-which you do."
-Toledo B
-101600 B

#### Very Valuable, but Costs Nothing.

Very Valuable, but Costs Nothing. The best example of getting something for nothing which has come to our knowledge is the decision of the great specialist, Dr. Greene, 34 Temple Place, Bos-ton, Mass., to give to the sick and suffering consulta-tion and advice free. Enormous fees are charged by physicians of the great skill and wonderful power to cure disease possessed by Dr. Greene, and the fact that he can now be consulted personality or by letter free, is a matter of congratulation for every communi-ty. Dr. Greene is the discoverer of that great nerve remedy, Dr. Greene's Nervura, and all his wonderful medicines are purely vogetable and perfectly harm-less. Our people will be especially interested in the fact that this eminent physician has made a specialty of treating the slok through letter correspondence. If you write him a description of your case, he will re-turn a carefully considered letter, giving you a perfect understanding of your disease, advice, etc., without charge. Sufferene who failed to get relief cannot afford to neglect, this great. opportunity, but should write to Dr Greene at once. Be sure and send for his symptom blank to fill out.

Selfishness leads directly to the diminution of the misery of all, for the reason that one is less miserable when all one's neighbors are less miserable,—*Twon-tieth Century*.

#### Written for the Banner of Light. A BOYHOOD SCHNE.

# BY T. D. CURTIS.

Of pletures hung on memory's walls, One tenderer than the rest Is mother singing to her child She pressed unto her breast; She still was sick and weak and faint, But rising in her bed. And swaying back and forth, these are The simple words, she said: "Can a mother's tender care Cease to ward the child she bear? Yes, she may forgetful be, Yet will I remember thee."

Still o'er the stormy sea of life. Through scenes of woe and joy, There come to me the trembling notes Heard when I was a boy; And sad and sweet across my soul, Like honey mixed with gall, A healing balm for many wounds, The pleasing accents fall: Can a mother's tender care

<text><text><text><text><text><text><text><text><text><text><text><text><text><text><text> of spirit toward every living creature, the entire dis-course being characteristic of her own pure and gen

cipation. We could hardly discover this to be apparent except through an understanding of the law of evolu-tion and involution, of cause and effect. The laws of immigration can only be twolted upon, though an all-absorbing question. There is a higher state of hu-manitarianism than we have yet attained to -a bu-manitarianism than we have yet attained to -a bu-manitarianism thich looks upon humanity as a unit. Without regard to sex, race, color, orced or condition. If American citizens are to regard America in an isolated scope, I would asy make the most of what you have and put a stop to the immigration of eriminals, paupers and vagrants from foreign countries. The time was when America was a land of liberty, and the bur-den of our song was 'Come from every nation, come from every elime; Uncle Sam is rich enough to give you all a farm.' But Uucle Sam has been improvident; he has allowed monopolies, trusts and usuries to un-dermine him, until our once land of liberty has become a land of oppression and slavery to the money-king. Money is power; gold is god. There are too many poor men, too many laborers and too many-tich idlers by far. Men are measured not by the line of merit, but by the line of gold and sliver.' This part of the subject was elaborated in the most logical and earnest manner. She then said: "There was sne who said, 'The world is my country; to do good is my religion'; and I wish every barrier between nations and men were let down, and merit mado the only criterion to judge by. Then labor would be exaited and fitness become the law. No one would be avaited and fitness become the law. No one would be avaited and fitness become the law. No one would be many to live maniterion. American.

We say that no human being has the right to live at

and the promulgation of the Spiritual Philosophy. The Union has a home at Hasieit Fark containing sixteen rooms. The building is mariy paid for, and as soon as that is accomplished additions will be put on to accommodate a larger number. Gitts of books for the library and articles for bazar are solicited. The camp just closed proved to be one of the moat successful and interesting of any ever held there. EVFIR F. JOSSELYN. Grand Rapids, Mich., Sept. 7th, 1801.

BANNER OF

North Collins. N. Y.

To the Editor of the Banner of Light: The thirty fifth annual fall meeting of the "Friends of Human Progress" at North Collins, extending four days, closed on Sunday, the 6th inst.

The weather was excerable except on Thursday, which deterred many from attending the meeting. Still, the audiences were good and much interest dis-

The Weather was exectable except on Linurasay, which deterred many from attending the meeting. I had the pleasure of meeting, among other friends of the Cause, Miss Abby A. Judson, daughter of Adoniram Judson, the missionary. Miss Judson is a noble acquisition to Spiritualism, having seen many years of experience in human affairs. She says in her book—" Why she Became a Spiritualist"—that she used to try to be happy; now she is happy with-out trying to be so. Mrs. Lillie and the writer were the speakers, as-sisted by Mr. Lillie and his sweet songs. Baturday evening the society adopted an innovation and heid a "hop," which was well attended. Credit is due to the unitring efforts of Mrs. Train, Mr. David Sherman and wife, Mr. George Sucher, Mr. Ell Brown and others in perfecting the arrange-ments, which, had the weather been fair, would have made this one of the most successful meetings ever held by this society. Copies of THE BANNER were distributed, and the unstits of the paper were pre-sented to the people at each session. P. L. O. A. Keeler, the slate-writer, with his wife and little son, paid a visit to the meeting; also Mrs. Miss oclety is one of the eddest, if not the oldest, of its kind in this country. For thirty-nve years the seeds of truth have been scattered broadcast from a platform as free as the breezes that fan the tree tops aurrounding it. All of the great aposties of the New Dispensation have been here and lent their influence to the work, which has in great measure molded the thought of the whole western section of this State. From its inception the society has taken up every department of human advancement, and stood out strong and deflant against wrong and opression. From the days of slavery down to the present its work in behalf of the down-trodden has been marked with consistency and straightforwardness. WILLARD J. HULL.

Buffalo, N. Y., Sept. 8th, 1891.

#### **Ohio Camp-Meeting Association.**

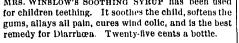
Spiritualists to the number of fifty from different localities met Thursday, Sept. 3d, at Lake Brady, a romantic spot thirty-five miles south of Cleveland, to

localities met Thursday, Sept. 3d. at Lake Brady, a romantie spot thirty-five miles south of Cleveland, to organize a State Camp-Meeting Association. The meeting was held in the hall at Kent's Hotel, and was presided over by Mr. Orange McArthur of Cuyahoga Falls. He stated that it was an adjourned meeting of one held a year ago at the home of Mr. Noah Merrill, the owner of the property around the lake, and the object was to provide, if possible, a permanent place of meeting for the Spiritualists of Ohio similar to those in other States. Mr. Henry Cobb of Mantua acted as secretary. After a general discussion of the subject, in which all agreed as to the need of a permanent or-ganization, the following officers were elected: Capt. B. F. Lee of Mantua Station, President; Louis Ransom of Akron, Fluancial Secretary; J. Thomas Drewitt of Cleveland, Corresponding Secretary, and Noah Merrill of Kent, Treasurer. The following is a partial list of Vice-Presidents chosen: I. W. Pope, F. Mühlhauser, William Coleman, W. L. Frink, S. O. Rittinger, Mrs. T. V. Cook and Mrs. Priscelia M. Crail, of Cleveland; Mrs. M. A. Merrill of Kent; Charles Tinker, Ashta-bula; John Cowdery, Sandusky; C. C. Stowell, Clincin-nati; C. H. Mathews, New Philadelphia; E. T. Bow-man, Canton; J. G. Drake, Toledo; Lewis Todd, Gar-rettsville, and Mrs. Rachel Clugston, Ashtand. The President was authorized to add others from the work-ers in different parts of the State. The com-mittee to draft a preamble and constitution consists of Charles Paimer of this city, Mrs. M. A. Merrill, and Louis Ransom. Atter speaking by the following persons, Mrs. Mary C. Lyma the well, Lynow noble Lacours

Charles Paimer of this city, Mrs. M. A. Merrill, and Coals Ransom. After speaking by the following persons, Mrs. Mary C. Lyman, the well-known public lecturer, Samuel Cur-tis, and Mrs. E. J. Beardsmore of Akron, the meeting adjourned subject to a call of the President. The re-mainder of the day was given up to sociability and the enjoyments that the Lake Brady summer resort afford-ed. All returned home feeling that Lake Brady, or Lake Pippin near it, was the most desirable spot for the Spiritualists of Ohio to establish their camp meet-ing grounds, and strong efforts will be made to have everything in readiness for the season of 1892. Of the delegates attending the meeting, thirty went from this city. The intention, however, is to draw from all points in the State, and the new organization will be known as the State Spiritual Scamp-Meeting Association of Ohio. There are in this country at present over twenty well organized spiritualistic camp-meeting grounds.— *Cleveland* (0.) *Leader, Sept. 4th.* 

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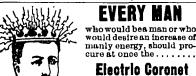
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won many friends by his kind and gentlemanly de-portment. Monday, Aug. Sist.—There was a general shaking of, hands, God bless you's and leavetaking. The unanimous verdict was that everybody had had a good time, and was bound to come back near year whether in the body or out. The camp of 1991 has been the most successful one that has ever been held at Cassadaga. In point of numbers, financial receipts, and in the high order of thought promulgated. Between thirty and forty fam lifes are to remain permanently, and many others are perfecting their plans as fast as possible to come to the camp and make it their home for life. There is every inducement for permanentresidency. The long taiked of and earnestly wished for universi-ty is at last on its feet, and bids fair to grow into a grand institution of learning, such as Cassadaga is amply fitted to represent. Sufficient amount of money has been subscribed to run the school one year. It will, for the present, be held in Library Hall, but it is hoped that a suitable building will be started another year. All that is needed is that a few moneyed indi-viduals help it on. There is no lack in ability to con-duct such an institution in the most approved and beneficial manner. Wo believe that the *will* is no lacking, am that "Where there's a *will* there's a *way.*" Hence Cassadaga's university is no longer problematic.

of spirit toward every living creature, the entire dis-course being characteristic of her own pure and gen-tle selfnood. "Mrs. Lillie and Mrs. Jackson gave jointly a poem, subject," Farewell," which was very beautiful and touching. Sunday, Aug. 30th.—The closing day of the Camp. After much rainy and dismal weather the sun shone out brightly, as though to bestow upon us a parting benedician. The incoming trains from North and South were heavily laden with passengers; and, car-riages, vehicles of various kinds, and pedeatrians, came pouring in from the surrounding country during the entire day. Mrs. E. Lillie occupied the rostrum in the morn-ing, and her whole being seemed, to be retouched and two," Labor and Immigration," and " What' Are the "The spacker said at the opening: "We are on the threshold of great and important changes—changes which will affectail toward the great esdfort toward eman.

years

years. Mr. Barber was, and had been for many years, a firm be-liever in the fact of spirit communion, and was one of the first to become interested in the establishing of a Spiritual-ist Camp Meeting at Queen City Fark-having built the first cottage on those beautifui grounds. He leaves cut upon his enduring monument the evidence of his faith in the continuity of life: "Passed to Spirit Life Aug. 30th, 1891." He leaves no children; but a widow, the companion of his carlier and later years, is sustained under her weight of age by the uplifting truths of Spiritualism, which have become a part of her serven and becautiful life. The funeral service was held at his late home on Tuesday. Sopt 2d. A. E. Stanloy of Lefcester officiating. Mr. A. J. Maxham, one of New England's sweetest singers, sung on the interesting occasion. The funeral service was held at wis the tor bare at the atter weather the service of the second bard of the second the interesting occasion. The funeral service of the tor A willen the tors here at the second bard of the se

The funeral services of Mrs. A. W. Allen took place at the residence of Mr. Burgess, her son-in-haw, Lorain, O., Wedness day, Sept. 3d-Mr. Hudson Tuttle giving the discourse. Mrs Allen was 73 years of age, and for 27 years has been a devot ed Spiritualist. She was proviously a Universalist

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JOHN W.	DAT		EDITOR.

All communications relative to literary or editorial matters must be addressed to the EDITOR. All business letters must be sent to ISAAO B. RIGH.

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

#### Subscription Terms for The Banner.

A Camp-Meeting Secretary writes under a recent date:

"Will you please state prominently your special rates for new subscribers for one year, six months, three months, or one month, that we may announce the same from the platform? We would like to see THE BANNER in as many new hands as possible."

Thanks, friend, for your good wishes. Our terms for subscription are as follows:

Per Year	2.50
Six Months	1.25
Three Months	65
One Month	25

#### **Postage Free.**

We earnestly hope for your cordial assistance -and that of the officers and friends at all these summer gatherings-in efforts to extend the circulation of THE BANNER.

#### Individuality the Need.

In describing the tendencies of the present age we necessarily, though vaguely, predict the future. The future is the child of the present and the past. It is, too, a legitimate exercise of the powers of the human mind. Christ reproved the Pharisees and hypocrites because while they could discern the face of the sky, they could not discern the signs of the times. To read the old Hebrew prophets, and be stirred by their denunciation of the sin and crime that was visible all around them, is to be stirred into hatred at the sins and crimes and shortcomings of our own time, and to be inspired with a wish to speak out in similar thunders against existing iniquity, and to prophesy its ultimate vanquishment. There have been few ages of the world, interesting as each one must have been to those who lived in it, more interesting for such a number of reasons than the present one. New scenes are all the time passing before our eyes, as in a panorama. We scarcely look at them before they disappear. We stand between two eternities-the past and the future -and are living at the vital point of junction of the two. The worship of the purely mechanical forces in nature must be supplanted by a higher state of spirituality. A utilitarian philosophy is at the present time all-supreme in too many quarters-a philosophy which, for illustration. regards that divine masterpiece, the human body, as a complex mass of clockwork for material uses alone. not as an instrument through which an indwelling individuality can express itself, and gain experiences necessary to fit it for new and higher grades of being and attainment; And the personal freedom of individual minds from such "muck-rake" views of life's objects and ends is the great desideratum of the nineteenth century. Almost fifty years ago Carlyle wrote: "Were we required to characterize this age of ours by any single epithet, we should be tempted to call it, not an heroical, devotional, philosophical or moral age, but, above all others, the mechanical age. It is the age of machinery, in every outward and inward sense of that word; the age which, with its whole undivided might, forwards, teaches and practices the great art of adapting means to ends." This is vastly more true than when it was uttered, for in the interim a series of discoveries and applied inventions has been added that sets up the sovereignty of mechanical science over all other acquisitions. All things in this day of ours are practical. There is not one of nature's agencies which is not seized hold of and made subservient to some purely material end. And the multitudinous men engaged in the study of these mechanical appliances are so completely engrossed with the contemplation) of purely mechanical power, and so largely influenced by the nature of the subjects which absorb their attention, that they have little time and less inclination to contemplate those higher and divine sources of power, in which all material things are dissolved and reorganized according to laws very far out of the reach of the mechanical. Society is also organized, on this purely me- | Go early to secure seats.

chanical basis. The utilitarian philosophy which at present governs it is but a matter of figures.. It is the greatest number that establishes authority: A man counts, and practically that is all. Little enough is made of his higher and finer nature, which outlives this decaying physical vestment, and is the only thing that is immortal.

The atoms in the great mass of society seem to have an innate desire to lean upon one another, and to delegate to the "consensus of the competent "(?) the discharge of duties which each soul must do for itself if it would win the broadest development-spiritually speaking. What the age needs is a larger abundance of truly inspired individuals - men who, being filled with the gifts of the spirit, feel that they must make free utterance and perform sincerest duty. Shall Spiritualism open the windows of heaven to those who are looking upward and outward rather than earthward? There should be no hesitancy for an answer!

#### Mysticism and Manual Labor.

The memoirs of Laurence Oliphant, recently published, have given rise to much comment in the general press, and considerable discussion in some of the English papers as to the relations between Mr. Oliphant and T. L. Harris-notably in the London Standard, and to some extent in Light. His biographer, Mrs. Oliphant, the novelist, and C. C. Massey, who was an intimate friend of Oliphant's, bring serious charges against Mr. Harris, which are emphatically denied by friends of his, who claim that these allegations are false.

Mr. Oliphant's character and singular career furnish confessedly an insoluble puzzle to most of his reviewers, who cannot reconcile his brilliant talents for worldliness with his extreme mysticism. And what to their minds is the greatest anomaly of all is, that he should engage in the most menial manual labor, when his social position exempted him from any such (in their eyes) degradation. The prevailing sentiment in our Christian civilization seems to be that all kinds of manual labor are degrading, and that every one who can afford it should put it upon others.

It is a most unfortunate thing that in the Christian tradition of the "Fall of Man," the curse that was pronounced upon mankind was that they should earn their living by manual labor, and its disciples generally have engaged in a perpetual scramble to acquire the means to compel others to perform their labor for

them, thereby escaping from coming under the Adamic curse. The mischief that this tenet has worked in the world is incalculable. To such an extent has society been molded in the pernicious sentiment of this tradition that many of both sexes would consider it a disgrace to be seen performing menial labor, equalled only by an exposure for financial crookedness. The general tone of the press in its comments on this phase of Mr. Oliphant's career, and its denunciations of Mr. Harris for his part in the affair, shows in what estimation labor is held by a large class in society. Mr. Harris's attitude toward the modern spiritual movement has been somewhat erratic, and several of his assumptions found but little acceptance from Spiritualists generally; but some of them captured the active mind of Oliphant, imbued as he

was with old theological traditions. His new leader and teacher did not, however, give his mind final satisfaction, and he started out with new interpretations of his own, which he embodied in two singular books: "Sympneumata' and "Scientific Religion."

Before Mr. Harris's escapade from Spiritualism into a modified form of Swedenborgian theology, but with assumptions entirely beyond any ever put forth by Swedenborg, he was unquestionably the subject of powerful psychic influences, and the poems put forth through him, purporting to emanate from some of the greatest deceased modern poets, are as remarkable as anything in the history of literature, especially when we consider the time and circumstances connected with their delivery.

#### Popular Psychical Reports.

In a recent number we spoke of the growing interest in all psychical facts, so that the wideawake newspaper feels compelled to frequent. ly publish original items or clippings relating to such facts.

The secular papers have given wide circulation to the following, which first appeared in The Arena:

"A CASE FOR PSYCHICAL RESEARCH .- I stood alone looking at the unconscious face before me, which was distinctly visible, though the light was heavily shaded to keep the glare from the dying eyes. All her life my friend had been a Christian believer, with an unwavering faith in a life beyond this, and for her sake a bitter grief came upon me, because, so far as I could see, there were no grounds for that be-lief. I thought I could more easily let her go out into the unknown if I could but feel that her hope would be realized, and I put into words this feeling. I pleaded that if there were any of her own departed ones present at this supreme moment could they not, and would they not, give me some least sign that such was the fact, and I would be content. Slowly over the dying one's face spread a mellow, radiant mist-I know of no other, way to describe it. In a few mo ments it covered the dying face as with a veil, and spread in a circle of about a foot beyond, over the pillow, the strange yellowish-white light all the more distinct from the partial darkness of the room. Then from the centre of this, immediately over the hidden face, appeared an apparently living face, with smill ing eyes, which looked directly into mine, gazing at me with a look so full of comforting assurance that I could scarcely feel frightened. But it was so real and so strange that I wondered if I were temporarily crazed, and as it disappeared I called a watcher from another room, and went out into the open air for a lew moments to recover myself under the midnight stars. When I was sure of myself I returned, and took my place again alone. Then I asked that, if that appearance were real and not an hallucination, would it be made once more manifest to me; and again the phenomenon was repeated, and the kind, smiling face looked up at me-a face new to me, yet wondrously familiar. Afterward I recalled my friend's frequent description of her dead father, whom she dearly loved, but whom I had never seen, and I could not help the impression that it was his face I saw the hour that his daughter died."

In the biography of Louisa Alcott we have a which seemed to rise and float as a form. It is cordially invited. was no doubt the glorified body forming about the interior or soul-life. Such appearances are not as uncommon as people generally may suppose, but it is not often that a clear account of them is given.

The old superstitions in regard to death have ings, and disturbs the spiritual atmosphere about the dying, and prevents the clear vision which might often be had of the departing spirit.

The agony of separation, the dread of the unknown, have made death simply terrible to a sensitive nature, so that "King of Terrors" has been no false appellation. As intelligence increases, and spiritual facts become recognized, a death-bed will be as an open gate to the celestial world, and the waiters at the gate on either side will behold the beautiful transformation, and rejoice at the liberation of another soul, and welcomes will blend with farewells.

#### The Cherokees and Their Lauds.

The Cherokee Indians are in a state of great agitation over the question of breaking up the tribal relations at present existing in the lndian Territory, and the allotment of all land per capita among the Indians.

made forty-seven treaties with the Govern- pointed United States Commissioner of Agriculture, ment, and have deeded to it altogether over read in the Boston Daily Advertiser the notice of his appointment, we wrote to him asking that he select a the whites the northern portion of Kentucky. Subsequently they made a similar disposition of Tennessee, Georgia, North Carolina, and sections of other States. Then they relaxed their hold on Western Missouri. Finally, on at a specified date, and he would give it early considerthe organization of Indian Territory by the Government, they retired to this new country as their last place of refuge, receiving more

#### Harvest Moon Festival at Onset.

The ladies of Onset are making unusual preparations for this annual festival, and it will undoubtedly surpass that of any previous year.

The exercises will occupy two days, Saturday and Sunday, Sept. 10th and 20th. The Temple will be beautifully decorated, and services conducted there, comprising music by the Middleboro Band, excellent singing, and addresses by a large number of invited speakers. Dr. H. B. Storer will preside.

On Saturday evening an entertainment will be given, followed by dancing to the music of Carter's Middleboro Orchestra.

Speaking on Sunday morning and afternoon. Special excursion rates are made by the Old. Colony Railroad. Tickets good to go on Saturday at any hour, or Sunday morning at 8 o'clock, from Boston to Onset Junction, and returning Sunday night or Monday, at \$1.50 for round trip. From Brockton, \$1.00; Middleboro, 60 cents; Fall River, \$1.00; Fair Haven, 70 cents; Taunton, 85 cents-all round-trip tickets.

Go, by all means, and "wind up" a glorious season l

ET It is through mediumship that we get knowledge and comfort in the time of earthly sorrow. It helps us greatly to bear the ills of life. While we sorrow for the loss of loved ones, it assures us that all is well with them. Hypnotism is but another name for what has been practiced these forty or fifty years. All philosophical thinkers recognize its power. Once it went by the name of Mesmerism. It is a power that will yet hold in subjugation the entranced individual powers which are called evil. Hypnotism and Mesmerism are but the gateways of Spiritualism. Both mental and physical experiments are necessary, have always been so, and always will be.

87 We are informed that Mrs. Etta B. Roberts, late of Onset, will hold a public seance for full-form materialization in Music Hall, Fitchburg, Mass., Sunday evening, Sept. 20th, at 8 o'clock. Mrs. R. will sit locked in a wire cage, thereby making test conditions absolute. similar account. Above the dead body of Also on Sunday, Sept. 27th, at 8 P. M., she will 'Beth" both Mrs. Alcott and Louisa beheld give a similar séance in America Hall, 724 the mist-like appearance, assuming shape. Washington street, Boston, Mass. The public

Rev. Dr. Lorimer preached in Tremont Temple, Boston, last Sunday morning, it being his first sermon there since his summer vacation began. His congregation was large, and approved of what he said by vigorous applause, such a strong hold on the human mind that a a recent innovation in Baptist churches on feeling of awe and dread absorbs other feel. Sunday. His theme was the proper observance of the Sabbath, and he took the ground that one day is not more sacred than another.

> BF We received last week a pleasant call from Mr. J. E. M. Whitney, a prominent Spiritualist of Montreal, Canada, who reports much interest in the Cause as existing in private circles in that city.

100 W. A. Cram has a unique article on our econd page which all should read.

#### The Demise of Dr. Loring.

We regret to be obliged to state that our personal friend. DR. GEORGE B. LORING, passed to spirit-life on the 14th inst., from his residence in Salem, Mass., after an illness of only ten days, aged seventy-four years and six months.

We became acquainted with the Doctor when he was postmaster of Salem under a democratic administration. He joined the republican party in 1864, and was afterward elected a member of the Massachusetts Legislature; in 1876 he was chosen a member of Con-The Cherokees, since the year 1721, have gress, and was reflected in 1878; in 1881 he was apand served in that capacity until 1885. As soon as we ompetent Massachusetts young man as one of his clerks-namely, Mr. George A. Bacon, a friend of ours, of this city. By return mail Dr. Loring wrote to us requesting the young man to put in his application The Fiftieth Anniversary

Of the marriage of Mr. and Mrs. William Foster, Jr., of Providence, R. L., was observed on Monday evening, Bept. 7th, at the home of his son, James A. Foster, of that city.

The golden wedding exercises were largely attended, and proved of social interest and spiritual benefit.

Bro. Foster is well known to readers of the BANNER OF LIGHT as a Spiritualist of the most uncompromising order, and a writer whose pen gives full evidence of a man behind it, whenever reform is to be advanced or a wrong smitten down. He has been our personal friend for many years past, and the friend-ship of the time gone by can but broaden under the more congenial sky of the spirit-land, whereunto, in the due course of nature, our feet are jointly tending. We wish the fullest measure of health and happiness to Bro. F. and his estimable lady during the time they yet remain in the mortal.

The following anticipatory notice of the reception appeared in the Providence Daily Telegram, and will serve to show the appreciation in which Bro. Foster is held by his fellow-citizens:

The following differed paid of the second of the second will serve to show the appreciation in which Bro. Foster is held by his fellow-clitzeus: "At the elegant residence of Mr, and Mrs. James A. Foster, 927 Broad street, to-night, will be celebrated the golden wedding anniversary of Mr. and Mrs. William Foster, Jr. Congratulations are already pouring in upon the happy couple on the completion of fifty years of wedded life. "Fifty years wedded, and away up near the fourscore note in the milestone of years.' Uncle' William Foster is not done kindly and pleasant in his life than to day. Mrs. Foster, too, amiable and full of magnetism, and with the best wishes for all mankind, is welcoming all her numerous callers, and discussing the past in a captivating manner. The event is notable in many respects, for the day marks an anniversary in the life of a man who has been a public and widely. Known character in Rhode Island for a great many years. 'Uncle' William Foster, as was called among the literary band of old and young fellows that gathered about the Datity Journal and Press offices away back in the '60's and '60's, is a man honored among all men in this State. It was during the greenback era that he became best known, for he was chosen time and again to head that party is telect for Governor of the do literary hand of old and young fellows that gathered about the Datity Journal of this city, in the early days of the late United States secure the nearby fits of the adv. The secure of the difference of the day is a difference of the day is a difference of the differenc

Her Reply .- Eleanor Kirk, the popular correspondent of the secular journals, having been taken to task by a Presbyterian divine for "blowing hot and cold" regarding the New Dispensation of demonstrated spirit-return, proceeds in a syndicate letter to the press to reply that while as regards Spiritualism she holds her own views, and thinks her own thoughts, without being hampered by organizations, or even by a name," and while she earnestly recommends the use of reason tempered by caution in the matter of investigation into the phenomena, she wishes the following to be understood as what she aims to be an intelligible explanation of her convictions:

intelligible explanation of her convictions: "If to be a Spiritualist means that I believe in con-tinual existence after death, I am a Spiritualist; and am I not very orthodox also? If to be a Spiritualist means the belief that spirits sometimes return to this world, then I am a Spiritualist, and a Spiritualist ac-cording to Bible authority. Contradict it who can. I can go a step further and say that I not only believe in spiritreturn, but I know it, that is, if my senses, usually accurate in other matters, are to be relied upon in this." in this.

No modern poetic utterances excel those to be found in the "Epic of the Starry Heavens," 'Lyric of the Morning Land," and "Lyric of the Golden Age," but the prejudice that has existed in literary society against anything

coming through spiritualistic sources has prevented any public expression of their value in the literary world. Some of his pieces went the rounds of the papers without any acknowledgment of the authorship. The above works, with other valuable literature inspired from spiritual sources, have been long out of print. The life of Laurence Oliphant was full of stirring adventure, early political triumph. and literary success, but his abandonment of reason that he might the closer pin his faith upon 'Mr. Harris-and the extravagant and severe physical and mental regimen which H. is alleged to have enforced upon his converts-evidently brought forth fruit which embittered all but the closing years of his earthly pilgrim-

age. He was before his death fully liberated from Mr. Harris's influence, and was the husband of Rosamond Dale Owen (daughter of the late Robert Dale Owen), who survives him.

#### **Be-opening of the Banner of Light** Public Free Meetings.

The séances for the answering of questions and the presentation of individual spirit messages, which have been a feature of our work since the establishment of this paper, were resumed at 3 o'clock on Tuesday afternoon, Sept. 15th, at our Circle-Room, under the mediumship of Mrs. M. T. Longley, Dr. J. A. Shelhamer presiding.

The attendance was good; questions were succinctly replied to by the Spirit President, who also made a brief address; Prof. O. P Longley sang several choice compositions, and the following excarnated' intelligences manifested their continued interest in the affairs of mortal life: Susan Warfield, Joseph A. Davis, John Thayer, Amanda Clark, David Brayton, Forrester Gordon.

These messages-as reported by Miss Ida L. Spalding-will appear in due course on our sixth page.

Our thanks are returned to Mrs. S. M. Ingraham, Windsor, Vt., Miss A. M. R., W. Townsend, Mass., and friends in Pittsfield and elsewhere, for flowers sent for the Free Circle table.

The Circles will be continued weekly during the season of '91-'92, as described under our Message Department head, Mrs. Longley being the medium. Hereafter answers to questions and the giving of spirit messages will occur on the same day ...

25 "Is Astrology a True Science?, If so, Can Man Control His Destiny?" This will be the topic of W. J. Colville's lecture at Berkeley Hall, Boston, Sunday, Sept. 20th, at 7:30 P. M.

as their last place of refuge, receiving more than twelve millions of acres of the choicest lands.

They lived undisturbed for a number of years, and then the Osage tribe had to be proland to them. Then they sold strips of lands | nation. in Kansas, for which they received money compensation. Now they find themselves compelled to sell their lands yet remaining, or else to tax themselvess: Thus the famous Cherokee strip is put upon the market. When that is sold they will have remaining their home tract of six million acres.

It is currently stated that as a rule they are \$1.25 an acre. The commission sent out to the Cherokee nation last year by the government to negotiate for this tract failed to accomplish its errand, but it is announced that the commission will return in November and offer \$1.50 per acre for the strip, and that the Indians will probably accept it. In that case these six million acres of fine lands will become a territorial part of Oklahoma, and thrown | extensive demand. open to white settlers at once. This will qualify the territory to be admitted into the Union as: a State. And this is the reason why the people of Oklahoma are so anxious to have the government purchase the strip as soon as possible.

#### Abuse of the Insane.

The charges that are officially brought against certain members of the medical staff of the Pennsylvania State Insane, Asylum, says the New York Sun, are shocking. If, says The Sun. the accused parties can be proven guilty, their punishment ought, not to be confined to removal from office, by the Board of Trustees; they should be brought to trial under regular legal process, and subjected to such penalty as may be provided by law. The full protection of insane patients under the guardianship of the State ought to be secured by the courts, which are bound to enforce the laws that are applicable to such persons as perpetrate wrongs against any of these patients. We need hardly add that we coincide with these sentiments to the last syllable and letter. Official abuse of the helpless inmates of insane asylums is quite too common a practice to be suffered to go unpunished any longer.

BT Near the conclusion of her article on Mrs. Gourlay-page one-Mrs. Love M. Willis gives some advice to the members of the Psychic .Research Society which they will do well to bear in mind. 01.110

BD Matters of interest concerning the Spiritualist meetings at CASSADAGA and NORTH COLLINS, N. Y., LAKE BEADY, O., and HAS-LETT PAIR, Mich., will be found on our third page. 14

vices having been-and still\_are--considered most valuable.

Throughout New England Dr. Loring occupied a high place in social, agricultural and political circles. and numbered among his friends the best citizens of vided for. For 'a' money consideration the this country, and many of those in foreign lands. His Cherokees surrendered a million acres of their | death is a positive loss to the community and to the

#### "Starnos."

A new book bearing the above name will be found advertised in another column. Its contents consist of short passages from the writings of Andrew Jack son Davis, the subjects being alphabetically arranged and appended to each sentence a reference to the nd page of the work from which it is quoted. name To the thousands who have read and gained great ready to make a sale to the government for spiritual strength from Mr. Davis's voluminous works, this compend of many of their most expressive paragraphs will be thoroughly welcome; while those not familiar with his inspired productions cannot fail to be so impressed with their instructive value that they will desire to acquaint themselves with them as a whole.

"Starnos" is a neat, compact, handy volume of over two hundred pages; its intrinsic merit and the moderate price at which it is supplied insure for it an

Why Not More ?--- Mrs. Annie Besant says: "You all know me in this hall. For sixteen and one-half years you have never known me to tell a lie. My worst enemy has never cast a slur on my integrity, and I now tell you that since Mme, Blavatsky left us I have had letters in her familiar hand writing." How did these letters come? A thousand questions spring up for asking: Were they transcribed on the paper that mortals use? Did they come from the 'skies? Did they have the appearance of mortal correspondence? The world is waiting to hear just such facts-for the great law of spiritual power is only just beginning to be regarded (by many) as a reliable, comprehensible force. The slate held beneath a table with a few words, has given place to sealed slates with long comnunications, and finely executed paintings, but yet a clear knowledge of the law that enables mankind to receive such communications is painfully wanting. Therefore, more than all else, detailed facts, and all the minutize of conditions, etc., are wanted. We pass lightly over mere assertion, but we ponder over the circumstances and conditions of events when given. and study their meaning.

An Arm and Hand .--- At a scance in England a short time since, Messra. Williams and Husk being the mediums, a remarkable incident occurred, writes Roht. Johnstone, at whose home, 102 North street Barking, Essex, the seance was held, to The Medium and Daybreak of Sept. 4th. The phenomenon appear ed on the outside of a parlor window, from which all light was excluded. A little girl of one of the neighbors living directly opposite, seeing the window illuminated by a number of bright stars, ran to her moth er (Mrs. S.), and brought her to see the sight. "Just as she arrived," says the writer, "a white arm and hand were passed from one side of the window to the other, and people who happened to pass at the time stopped and asked what it was. Mrs. S. said, I do not know, but perhaps the people inside are holding a seance; .... I have interviewed some of the peo ple who saw this, and they told me it lasted a considerable time before it ceased."

CP On Tuesday afternoon, just as our forms were eing put to press, we received a dispatch signed "Reporter," and dated on that day, to the following "Mrs. M. E. Williams thrown from her careffect: riage and hurt at Long Branch."

EF G. F. Lewis, publisher of Zion's Day-Star, has removed his office and residence from Cassadaga, N. Y., to Cleveland, O.

#### Movements of Platform Lecturers.

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

Willard J. Hull's engagements for the coming sea-son are as follows: November, in Indianapolis, Ind.; December, in Boston, Mass.; January, in Philadel-phia, Pa.; February, in Norwich, Conn.; March and April, in Cincinnati, O. He will accept calls for week evening lectures from surrounding towns. Home ad-dress, 280 De Witt street, Buffalo, N. Y.

Hon. Sidney Dean is the speaker for the Progressive Spiritualist Society of Grand Rapids, Mich., for the month of September, and is giving grand lectures.

Dr. Ella A. Higginson writes that she is now located at No. 7 Dwight street, Boston.

Mrs. Julia E. Davis, platform test medium, is ready to make dates for the coming season. Address her at 232 Windsor street, Cambridge, Mass. Moses and Mattle E. Hull hold meetings in St. Paul, Minn., Thursday and Friday nights, Oct. 1st and 2d; in Duluth, the Sundays of October. Address accord-ingly.

Mr. J. Frank Baxter spoke Sunday, Sept. 13th. also Mr. J. Frank Baxter spoke Sunday, Sept. 13th, also Tuesday, Wednesday and Thursday evenings, Sept. 16th, 16th and 17th, in Ellsworth, Me. He will lecture, sing and describe spirits in Suiton. N. H., Sunday, 20th inst., and in Plymouth, N. H., Tuesday and Wednesday evenings, 22d and 23d. On Sunday, the 27th, he occupies the platform in Salem. The Sundays, of October are secured to Cincinnati, O.; Sundays, Nov. 1st, to Brockton; Nov. 8th to East Dennis; Nov. 16th to Haverhill, and Nov. 22d and 29th to Lynn. For week evenings address him 18t Walnut street, Chelsea, Mass.

week evenings address him lei waintt street, Cheisea, Mass. Frank T. Ripley of Boston, Mass., has 'closed a ten-days' engagement at the Etna, Me., Camp-Meeting-being his seventh year at this place. "The President of the Etna Camp-Meeting Association," writes a cor-respondent, "publicly thanked Mr. Ripleys's guides for the grand lectures and wonderful tests given through him, and recommended him to all societies desiring a lecture or platform test medium." Mr. Rip-leys can be engaged for the fall and winter season. Ad-dress 9 Bosworth street, Boston, Mass. W, J. Colville is engaged in Norwich, Conn., Sun-days, Oct. 4th and 11th; in Haverhill, Mass., Oct. 18th, and in Hartford, Conn., on intervening days. He commences a six weeks' period of work in New York at Union. Square Hall, Oct. 21st. He is engaged in New York, Brooklyn and Philadelphia till end of No-vember, after which, date he is open to consider offers of engagements from societies or a responsible business manager.

usiness manager.

business manager. Geo: A: Fuller; M. D., of Worcester, Mass., has the following dates unengaged between now and the year 1892: Sept. 27th, Oct. 18th, Nov. 22d and 29th and Dec. 20th; would like engagements for the same. Address him 42 Portland street. He will speak: at Mediums' Convention, Westboro, Mass., Sept. 19th; Wext Dux-bury, Mass.; Sept. 20th; Worcester, Mass., Oct. 4th, 11th, Nov.1st, 8th and Dec. 6th and 18th; Salem, Mass., Oct. 20th, and Fitchburg, Mass., Nov. 16th and Dec.

Mrs. Dillingham Storrs has returned to her home, 122 Clark street, Hartford, Ct., where she has com-menced holding Thursday afternoon circles.

Mrs. M. W. Leslie has returned from Lily Dale, N. X., and has a few Sundays not engaged. Would like to make engagements on liberal terms with so-cletles for speaking, and platform tests. Address 484 Tremont street, Boston, Mass.

Dr. Marguerite St. Omer. of London, England, trance. speaker, psychometrist and platform test medium, will accept engagements for the coming win-ter. Address Box 1656, Fitchburg, Mass.

#### NEWSY NOTES AND PITHY POINTS.

An exchange wisely remarks that it is as difficult for men to acknowledge their neighbors' virtues as it is to recognize their own faults.

"What is the meaning of the word lukewarm?" asked the teacher. "Johnny Cumso, you may an-swer." "Water is lukewarm when it looks warm and is n't."

Spiritualists and all who desire to investigate Spiritual Philosophy cannot probably find more inter-esting reading than that furnished every week in the BANNER of Light. See prospectus in another col-uma.—Indiana Journal of Commerce, Indianapolts.

With the exception of the Chinese railways, with their prejudice-crazed wrecking mobs, the unsafest roads in the world are those of Spain, whose land slides and inundations wreck a train every few weeks not to mention the risk from bandits.

Let a man talk dull times and it is infectious; every-body talks dull times. Instead of hustling around to take care of what business there is, they all go sit down and mope over dull times. If a customer does happen to drop into one of these " dull times" stores, he actually gets frightened out of one half as much as he expects to buy, because things look so blue. He catches the spirit of the store, and resolves to hang on to all his money with a death grip, even if his busi-ness goes to fill up the empty shelves.—Ex.

Bread cast upon the water purely as a business speculation—says J. A. Macon in *The Century*—is liable to sink before reaching port.

Arkansas at its recent World's Fair Convention which was a very enthusiastic one, adopted a plan of the stock company order, whereby it expects to raise \$100,000 for its representation at the Fair.

Miss Susan M. Dunklee has just resigned the treas-urership of the Newton (Mass.) band, a position which she has filled for seventeen years without once hav-ing to justify herself before the board for errors.—Ex.

Velocipedes having been introduced in the regular service in the Russian army, as reported, an official name of Slavonic origin has been devised for them. The new name is "samoskaty," "self-roller."

Madrid (Spain) dispatches of the 14th inst. state that the facts of the terrible loss of life by the overflow of the Consuegra are beginning to be known. The official account shows that fifteen hundred persons perished in the awful flood at Amarguillo, and hundreds were injured by the buildings crumbling and falling upon them. Thousands of cattle perished.

At this moment there are probably hundreds of mur-At this moment there are probably hundreds of mur-derers in Tennessee who have never been molested. It is safe to say that among the ultra-plous neighbors who have insisted upon imprisoning an otherwise blameless man [Mr. King] because he kept his Sab-bath instead of theirs, there are some who have taken their guns to church, and can look back upon fends maintained by assassination.—The Truth Seek-er, N. Y.

A POWERFUL INSTRUMENT.-- A Boston firm is constructing a photographic telescope for Harvard University which will probably be the largest and finest instrument of the kind ever designed. The lens is to be like that used by photographers rather than that of an astronomical telescope, and will consist of two achromatic lenses. Its aperture will be twenty-four inches and its focal length eleven feet.

DOCTOR KOCH.

DOCTOR KOCH. Here is a man who's known to all, Both rich and poor and great and small, And yet, in spite of all his fame, I cannot learn what is his name; I'm told by one to take no stock In all that's claimed by Doctor Koch; Another thinks it's all a joke About the lymph and Doctor Koch; A sick friend says he'll try his luck With medicine from Doctor Koch, Though some one tells him it's all bosh To spend his cash on Doctor Koch. -C. Howard, in Evening Star.

Robert Traill Spence Lowell, brother of James Rus sell Lowell, died on the morning of the 14th at his home in Schenectady, N. Y., within less than a month of his seventy-fifth anniversary.

The educated, clear-headed girl, with good phy-sique and industry, is sure of better pay at type-writing than in almost any field heretofore open to women. The better educated she is, the more likely she is to get good pay. But woe to the thoughtless girl that undertakes typewriting. She has mistaken her vocation.

> NOT THE RIGHT DAY. "Where are you going, my pretty maid?" "Going to cooking school, sir,"she said. "Can I go with you, my pretty maid?" "We do n't cook yeal to day," she said.

If ocean telegrams are to be believed, Great Britain has at last recognized the gravity of the situation at the Dardanelles, and has seized the island of Mity-

Eagle Halt, 610 Washington Street.-Sundays at 10% A. M., 1% and 7% P.M.; also Wednesdays at 3 P. M. F. W. Mathews. Conductor.

W. Mathews, Conductor, Alpha Hall, 18 Essex Street.-Services overy Sun-day at 10% A. M., 2% and 7% F. M.; also Thursday, 2% F. M. Dr. Ella A. Higginson, 61 Clarendon street, Conductor. The Ladies' Industrial Society meets weekly Thurs-day afternoon and evening, corner Washington and Dover streets (up one flight). Ida F. A. Whitlock, President; Mrs. H. W. Cushman, Secretary. Bathbone Hall, 604 Washington Street.-Spirit-ual meetings every Sunday, at 2% and 7% F. M.

. Obcisca, Minss. - The Spiritual Ladies' Aid Society holds meetings in Plyrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary.

Berkeley Holl.-On Sunday, Sept. 13th, W. J. Colville lectured in Berkeley Hall at 10:30 A. M. on "The New Ideal of the Christ" before a large audience. Basing his remarks on Isaiah LIII., the speaker said:

"The New Ideal of the Christ" before a large audi-ence. Basing his remarks on Isaiah LIII., the speaker said: "There are three distinct views of a Messiah ex-tant in the modern world. First, the ancient Jewish hope of a personal deliverer, who shall yet arise to enthrone the children of Israel as manifestly God's chosen people. This hope had its rise, or at least gained its chief currency, in days of caplivity and trial, when the Hebrew race amid bitter desolation turned from frustrated hopes in the present to the future, as the period of every prophetic fulfillment. Isaiab graphically describes the type of the antici-pated deliverer as one who shall be no warrior, nor one in any sense attractive by treason of his outward pomp or beauty. The lingering desire for a personal Messiah is still entertained by the extremely ortho-dox in Israel, particularly by the Polish and Russian refugees, who find great comfort in the thought that a redeemer will yet appear to right the wrongs of a persceuted people, and assign them their deserved place as chief among the nations." With the second provalent idea of a Messiah all Christians-are familiar. Jesus has come, and will come again. He is "the desire of all nations." In his first advent the prophecies of his humiliation were fulfilled; and in his second coming his glorification in the sight of the whole world will be accomplished. The third view of the Messiah is essentially modern, and agrees with neither of the former old world con-clusions. This idea now rapidly gabing currency is that the Messianic predictions are to be fulfilled not in the elevation of all mankind. The person becomes lost in the type, and the ideal Christ surpasses in this yiew the historic. The old ideals have been mostly sad and suffering; anguish has been vividly depicted on a sorrow-stricken countenance, though as a protest against this doctrine or mode of presention there has always been a vien of beauty and obtinism in symbolic ecclesiastical art. Every once in a while a painter has underta

HEETINGS IN BOSTON. Seificial Meetings are held at the Banner of Light Hiall, S Hosworth street, every Tusaday and Friday slow noon, Mrs. M. T. Lougiey occupying the Diatorni J.A. Hohnamer, Chairman. These interesting meetings are free to the public. Terkeley Hall, Corner Berkeley and Tremont NY F.M. Locturer, W.J. Colville. Instruction in Bybittun Nerse Spiritual Temple, corner Newbury and Recter Streets.-Bybittual Traternity Booley: Lecture ovorny Binday at 23, F.M.; Bohool at 11 A.M. Wednesday. Thurkat, J.H. G16 Washington Street.-Sundays at 24 Kind Ty F.M. Miss Hattle Dodge, ontranced her and spoke feelingty and con-accended friend; she sand that death. In the light of our beautiful religion is robbed of its sting, the guadaway the emblems of mourning, As they rotarded the up-ward flight of the spirit into the newness and full-though on the sublems of mourning. Miss Hattle book with composure though on the spirit into the newness and full-though on the spirit into the newness and full-though on the spirit into the newness and full-though on physical life, and the subject. "Spirit and Soul." will be our study. ALONZO DANFORTH. 1 Fountatis Square. Barde Hall, Other washington Street.-Sundays at 3 F.M. F.

BANNER OF LIGHT.

Ragie Hall .- Wednesday, Sept. 9th, after singng, Mr. Haynes made the opening remarks, followed by Mrs. Buck, Dr. Toothaker, Mrs. Wilson, Mr. An-derson, Mrs. Chandler-Bailoy, Osgood F. Stiles, with tests, readings, communications. These with clos-ing remarks of Dr. Coombs, passed the time with profit and pleasure.

ing remarks of Dr. Coombs, passed the time with profit and pleasure. Last Sunday at 11 A. M., developing and healing cir-cle. At 2:30 F. M., after song by N. Carleton, remarks were made by Mr. Thorndyke of Haverhill in behaif of mediums and their needs and protection, followed by David Brown with remarks and delineations, "Starlight." through the medial agency of Mrs. Chandler Bailey, "White Fawn," through that of Mrs. Davis, and Dr. Coombs, gave psychometric readings. Mrs. Wikinson, Mrs. Wilson, Mrs. Smith and Mrs. Kelley, also took part in the exercises. The evening exercises opened with singing. Remarks and tests by Dr. Willis, Dr. Haynes, Dr. Mathews and Dr. Coombs. Meetings in this hall every Wednesday at 3 P. M.

Coomes. Meetings in this hall every Wednesday at 3 р. м. Sundays at 11 л. м., 2:30 and 7:30 г. м. F. W. Матнеws, Conductor.

Alpha Hall.-Dr. Ella A. Higginson, Conductor,

Last Sunday's services consisted of music by Mr.

#### **MEETINGS IN NEW YORK.**

**MEDITIVOS IN NEW IORA. The First Society of Spiritualisis has moved from deputi Hall, and will hold its meetings the coming year in mow and spacions hall in the Carnegie Music Hall Build-ing, between 8 th and 5th streets, on Boventh Avenues en-trance on 5th street. Revices Rundays, 104 A.M. and 3% P.M. Henry J. Nowion, Fresident. <b>Kinickerbocker Conservatory, 44 West 14th Street.**—The now Society of Ethical Spiritualists holds meetings every Hunday at 11 A.M. and 8 P.M. Speaker until further notice, Mrs. Helen T. Brigham. **Arcanum Hall, 57 West Shih Nireet, N.E. cor-ner Oth Avenue.**—The Propressive Spiritualists hold ser-vices overy Sunday at 3 and 8 P.M. Meetings, Bolt stored and investigators made welcome. G. G. W. Van Horn, Con-ductor.

Adeiphi Hall.-Meetings will be held here regularly on Bundays, J. Wm. Fletcher (268 West 434 street) being the settled speaker.

souriou speaker. The **Paychical Society** mosts every Wednesday even ing, at Sponcor Hall, 116 West 14th street. Good speakers and mediums always present. Public cordially welcomed. J. F. Snipes, President, 28 Broadway.

The Psychical Society .-- This Society, after the summer vacation, and for the fourth year, will resume its weekly meetings on Wednesday evening, Sept.

its weekly meetings on Wednesday evening, Sept. 30th, at Spencer Hall, No. 114 West 14th street. The usual exercises will be the consideration of cur-rent spiritual news, the discussion of all subjects most conducive to the intellectual and moral nature, the de-monstration of psychical phenomena, vocal and in-strumental music, and brotherly sociability. The general public respectfully welcomed. Good speakers and mediums always present. J. F. SNIPES, Pres.

Adelphi Hall will open Sunday, Sept. 27th, for the season. Mr. J. W. Fletcher will be the settled speaker. Mrs. Isabella Beecher Hooker, John Slater, Dr. Augusta Webster Fletcher will appear. All letters should be addressed to J. W. Fletcher, 208 West Forty third street, New York City.

Locke and singing by the audience. Invocation, Bible-readings and remarks by the Conductor. Remarks by Mr. Quint and Dr. Barker. Psychometric readings by Dr. Bell, Mrs. A. Forrester, Miss Knox and Dr. Hig-ginson. Good audiences at each session, which give evidence that the meetings are well worth attending. The Thursday meetings at 2:20, held at Alpha Hall, are well attended. Dr. Higginson gives a brief talk on health and free diagnosis of disease to-all desiring. Good mediums are usually present, giving tests and psychometric readings. Sunday services at 10:30 A. M., 2:30 and 7:30 P. M. Strangers are always welcome. E. A. H. The Ladies' Industrial Society, which met

Salts.

last year at Twilight Hall, has secured quarters for the coming season at the corner of Washington and the coming season at the corner of Washington and Dover streets, up one flight. Arilington and Irving Halls have both been rented, one for a supper room and dancing when desired, the other for scances and social meetings, where mediumship, speeches, recita-tion and song may be heard. The accommodations are very good, including kitchen, cloak-room, etc., and a good plano in each hall. With increased ac-commodations it is hoped that much good may come from these meetings. Nearly all horse car lines pass the door, viz. Cambridge. South and East Boston, Dorchester, Charlestown, etc. The first meeting will be held Thursday, Oct 1st, afternoon and evening. Supper at six o'clock. A cordial invitation is extended to all who can to be present. IDA P. A. WHITLOCK, President. A Bridal Tour at an American Summer Re-Human ingenuity has made it possible that American pleasure resorts can carry with them the health-giving properties of Europe's First Health Spring. We refer to Carlsbad Sprudel Salts. It will pay you to read up on this historical

mission. J. Frank Baxter in Maine.

To the Editor of the Banner of Light:

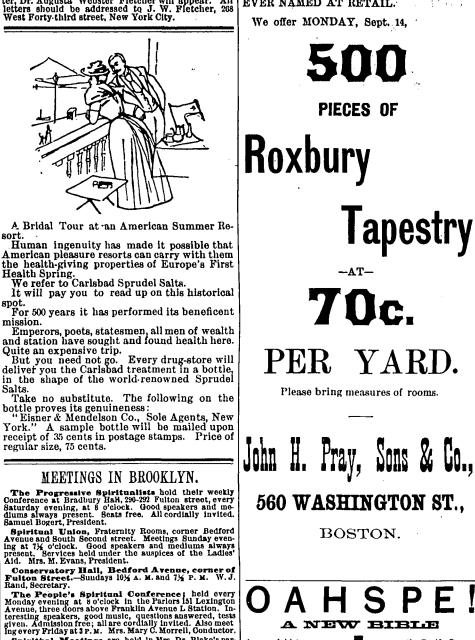
On Friday evening, Sept. 11th, Mr. J. Frank Baxter closed a very successful work in Belfast, Me., and the

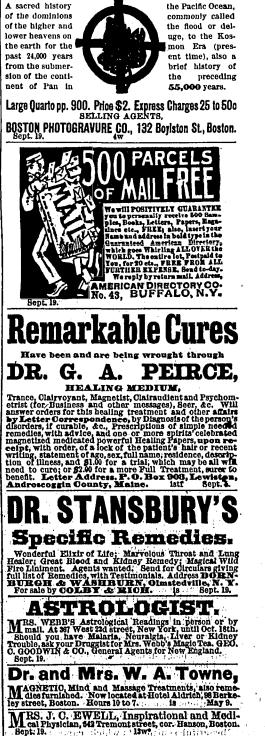




We expect this fall to occupy our new store, now building on Washington street, opposite Boylston.

Rather than move these goods, we are making quick drive on them, and shall give our customers an opportunity to purchase a standard Tapestry Carpet at the LOWEST PRICE EVER NAMED AT RETAIL.





Spirithal Meetings are held in Mrs. Dr. Blake's par-lors, 284 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 o'clock. Samuel Bogert, Conductor. The Woman's Spiritual Conforence meets at par-lors No. 21 St. James Place, corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President. MEETINGS IN PHILADELPHIA.

A NEW BIBLE

lene (the property of Turkey), the naval key to the Hellespont. The harbor of Sigri, on that island (about sixty miles from the Dardanelles), is in the hands of English forces, fortifications are being erected, torpedoes planted, and quite a "coaling station" (?) established. The Bull is in the field! What will the Bear do, now?

The White Squadron is no more.

San Salvador has been terribly shaken up of late by a seismatic attack. Millions of property were destroyed by the awful convulsion, and many lives were lost.

# MEETINGS IN MASSACHUSETTS.

Worcester .- The Children's Lyceum resumed its sessions after the summer vacation on Sunday, Sept. 6th, in a new hall, and to day (13th) our programme

sessions after the summer vacation on Sunday, Sept.
6th, in a new hall, and to day (13th) our programme was largely devoted to a memorial service. Song, "Gathered Home Beyond the Sea," Lyceum, reading, Trying Prentiss; song, "Love's Old, Sweet Song," Edith Bradun and Lulu Isaacs; plano solo, "The Lotus Flower Caprice," Hattle Smith; song, "Dream Faces," Lulu Isaacs and Edith Hendricks; song, "Shall we Know Each Other There?" Lyceum. Saturday, Bept. 12th, there passed to the higher life one whom we all loved, and one who had tolled in our midst with an earnest zeal-Eliza Fisher, leader of group. No. 10 of our Lyceum. I cannot speak too highly of our arisen sister, who lingered for seventeen weary weeks in great bodily pain. It was my fortune to sit by her side while she was passing through her trials, to speak words of cheer, and assist her with my magnetic strength. She has only preceded us a few days. She was a prominent medium, and a grand soil. We extend our sweetest sympathy to her bereaved ones. "First L. HILDIRTH.
Association.-Sunday, Sept. 13th, Dr. Geo. A. Fuller occupied our platform." The Value of Spiritualism "was the subject of the afternoon address, the evening being taken up with the answering of questions. Mrs. E. M. Shirley of this city will be the speaker for Sunday, Sept. 15th, Dr. Fuller officients. The value of Spiritualism." Was the subject of the afternoon address, the evening being taken up with the answering of questions. Mrs. E. Mas beine of fields to regret her generate for sunday, Sept. 15th, Dr. Fuller officiating. On, Wednesday, Sept. 15th, Dr. Fuller officiating. On, Wednesday, Sept. 15th, Dr. Fuller officiating. On Wednesday evening of cace week during the present season, Dr. and Mrs. Geo. A. Fuller will hol a free circle in their parlors, 42 Portland street, to promote the growth of interest in the cause of Spiritualism and mediumship.

Lynn.-Mrs. Ada Foye will give a series of lectures under the auspices of the Lynn Spiritualists, beginning Sept. 20th, at Cadet Hall, and continuing through the months of September and Octoher. For the afternoon, "Questions propounded by the audi-ence," in the evening, "Mediumship," olosing with a seance for tests and messages from spirit-friends. MHS. H. H. LEWIS, Seo'y.

Salem.-The Spiritualists opened their meetings Sunday, Sept, eth. A brief report of the exercises on that day and the subsequent Sabbath, supplied by a correspondent, will be given next week.

Fall Biver.-Correspondence from Mrs. Ann Hibbert, relative to meetings and mediumship, will appear next week.

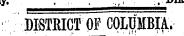
HORSFORD'S ACID PHOSPHATE imparts new energy to the brain, giving the feeling and sense of increased intellectual power.

Timple Tore receives and purpties to the problem to problem to the problem to the problem to the problem to the p

There were many answers to questions interwoven with the body of the discourse. THOMAS H., DUNHAM, JR., Secretary.

First Spiritual Temple Fraternity School.-A large and appreciative audience, together with a full number of scholars, greeted us last Sunday. The number of scholars, greeced us has charge. The music, vocal and instrumental, led by the Davis Sis-tars, followed by a reading of "Becognition" by Miss Hattle Dodge, and the rendering of the lesson of last Sunday into a full understanding of its meaning, com-stituted our work. Our labors in this direction of teaching the children are rewarded; the seed planted is taking effect, and we have nothing to fear in the future:

Is taking enect, and we have nothing to tear in the Auture. Among the, many expositions of the lesson of the day was an essay by Miss Lizie M. Nolen upon "The Influence of Hunger for the World's Good." [It will appear in next week's issue.—ED.] Recitations were given by William Teague, Maud Banks and Gracie Scales. From one of our scholars the visible form of a mother has been taken. Eman-cipated from the thraildow of the body, her loving and loved parent has risen above the earthly life to an en-larged sphere of freedom and happiness. During the



Washington .- The First National Association of Spiritualists of Washington, will commence its regular meetings for the season of 1891-2 on Sunday, Oct. lar meetings for the season of 1891-2 on Sunday. Oct. 4th next, in Grand Army Hall. The following elo-quent expounders of the truths of Splritualism have been secured: Mrs. Neille J. T. Brigham, for October and January; Prof. W. F. Peck, for November : Mrs. Adeline M. Glading, for December; Mrs. H. S. Lake, for February and April; Mrs. Jennie B. Hagau-Jack-son, for March: closing the season in May with Mrs. Jennie Leys. In addition to these very popular speak-ers we will have Miss Magrie Gaule, the remarkably gifted test medium of Baltimore, to present tests on the second and fourth Sundays of each month. With this array of talent we look forward to a prosperous and instructive season. GOFF. A. HALL, Secy. 110 C street, S. E.

Ayer's Sarsaparilla, highly concentrated, is the most economical blood-purifier that can be used.

. .

Keystone Spiritual Conference every Sunday at 2%, M., Southeast corner 10th and Spring Gardenstreets. Will ., southeast corner 10th and Spring Gardenstreets. Bowbottom, Chairman.

MEETINGS IN BROOKLYN.

liam Rowoottom, Unarman. Keystone Hall, corner Third Street and Girard Avense. -- Meetings each Sunday evening. Mrs. Zaida Brown Kates, medium. G. W. Kates, Chairman.

#### SPIRITUALIST MEETINGS.

Indianapolis, Ind.-The Mansur Hail Association of Spiritualists has leased this hall, corner Washington and Ala-bama streets, and will hold public meetings every Sunday at 3 and JH 2. M.; also scance or circle every Wednesday evening. For engagements, address Becretary Mansur Hall Association of Spiritualists, 194 E. Washington street. Colorado City, Col.-Meetings are held in Woodmar Hall, Sundays, at 2 o'clock.

#### SPECIAL NOTICES.

Solution our Free Catalogue of Spiritual Books—it contains the finest assortment of spiritualistic works in the world.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. July 4.

A. J. Davis, in his office, 63 Warren Avenue, Boston, every Tuesday, Thursday, Saturday. Treatment of new cases by mail discontinued. April 25. April 25.

A DVERTISEMENTS.





MRS. M. W. LESLIE, Trance Medium, 484 Tremont street, Boston, Mass. Answers calls to lec-ture and give Platform Tests. 2w\* Sept. 19.

JUST PUBLISHED.



QUOTATIONS FROM THE INSPIRED WRITINGS

ANDREW JACKSON DAVIS,

Seer of the Harmonial Philosophy.

SELECTED AND EDITED BY

DELLA E. DAVIS, M.D.

A. Compand of the remarkable teachings contained in thirty volumes written by the "Poughkeepsle Seer" under the inspirations of the Summer Land while in the Superior Condition. The world cannot but be grateful to Mirs. Dr. Davis for her successful compilation. "Starnod" is the whole body of teachings in a beautiful form. "Starnos" is an elegant little volume for a present. It is a bouquet of beautiful thoughts. It contains hundreds of brief sentiments, maxims, morals, rules for life's guidance, and embodies the teachings of the New Age. It is finely printed and beautiful yound. As a birthday gift, or for a holiday present, nothing can be more appropriate than "Starnos." Price, in fine cloth. Meents, extra fine stited.

"Btarnos." Price, in fine cloth, 50 cents; extra fine, gilt edge, 75 cents. For sale by COLBY & RICH.

Average Server, Boston. Addits 10 to 7. In Spirational and Medi-MRS. J. C. EWELL, Inspirational and Medi-Bept: 19. 13w7. Internet Street, cor. Hanson, Boston. Bopt: 19. 13w7. Internet Street, Honson, Boston. A all purposes, iffe writings, advice, stc.; full descrip-tious free. Send date and hour of birth with stamp. T. A. BEARSE, Astrologer, 178 Washington street, Rooms, 18 and 14. Boston, Mass. Internet State Sept. 19.

A CORRECT DIAGNOSIS from a lock of the apatient's hair when one leading symptom of the dis-case, are and sex are river, and se are enclosed for medi-cines. DR. CARPERTRER, 60 Errkeit gereet, Boston, Masse, Hours 1 to 7 P.M.

# Message Department.

SPIRITUAL MEETINGS Are held at the Hall of the Banner of Light Es tablishment on Tuesdays and Fridays of each week at 8 o'clock P. M.,

Free to the Public.

On Twesday Afternoons the spiritual guides of MHS. M. T. LANGLEY OCCUPY the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor. Questions forwarded to this office by mail, or handed to the Ohairman, will be presented to the president spirit for con-sideration. The Questions and Answers will be published each week under the above heading. On Ariday Afternoons MHS. LOYALEY, under the influence of her guides, will give decarnated individuals anxions to of her guides, will give decarnated individuals anxions to which are printed on this page each week, an opportunity to do so.

to do

to do so. The should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthily lives -whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, event-ually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive-no more. To I is our earnest desire that those who recognize the mosages of their spirit-friends will verify them by inform-ing us of the fact for publication.

The second secon Letters of inquiry in regard to this Department must be addressed to COLBY & RICH. J. A. SHELHAMER, Chairman.

#### QUESTIONS ANSWERED BY SPIRITS THROUGH THE MEDTUMSHIP OF

#### Mrs. M. T. Longley.

#### Report of Public Séance held June 16th, 1891. Spirit Invocation.

Spirit Invocation. Spirit Invocation. Oh ! Infinite Spirit, source of all goodness, fountain of all love, we recognize thee as the soul of all being. The uni-verse is animated by thy presence and quickened by thy power. The beauty and glory of nature's work testify at this time to thy benevolence and to thy bountful will. All life teems with activity, drawing its supply from thee. The energetic force which thrills the atmosphere with har-mony as well as potential life its a part of thy great exist-ence. Individually we may not acknowledge thee, but as a Grand Force, a Supreme Intelligence, above all Individ-ualized entities, beyond and apart from all personality, yet-comprising these within thy great soul, we may acknowl-edge thee as God, supreme above all. We would at this time come into a conscious relationship with the boly and true of diviner life. We would receive ministrations of comfort and peace from those bright ex-nited ones, and we would also be inspired by the thought of their minds, which is loft, which is of a high order, filled with intelligence and with knowledge. May we be imbued with the spirit of brotherly love, which kindly angels breathe upon human life, so that our own hearts may re-spond in gladness and in harmony unto those of our kind whom we meet from day to day. We desire to send forth a helpful influence unto others, that which will be upilifting and which will coursy knowledge and peace to those who are ignorant and troubled with life's sad experience. To this end, oh! our Father, and oh. 'ye bright and beantiful angels of the higher life, wedesire to be blessed by a knowl-edge of your presence, to feel you in association with us, and to be upilited in thought, aspiration and sentiment edge of your presence, to feel you in association with us, and to be uplified in thought, aspiration and sentiment toward the higher planes of beautiful life in the spheros. We ask the blessing of all pure and holy spirits to attend us now and henceforth.

#### John H. Currier.

John H. Currier. Above and beyond the shadows of death flashes the sunlight of eternal life. From world to world rings the mystic strain of harmony, ascending from transfigured human souls that have passed through the trial and the shadow of the earth-life, and gained the victory over the grave, reaching the very mountain top of progress along the way of time. Such souls are there, sending down their influences from on high, hoping to reach the benighted minds of mortals, who know not whence they have come and whither they shall go, and who un-derstand not the promises and the purposes of futurity, but shrink back in trembling from the grave, fearing that it may be the end of all hope, all happiness, and all anticipation and activity. activity. I from the spirit-world view many of those

I from the spirit-world view many of those friends whom I knew in the past. They are meeting with their experiences, and seeking to learn the way of life. I know that they strive to fulfill their mission, and many of them are speaking a good word for the cause of truth, sowing the seed which shall spring up in fruit-ful harvests by and by. But years are weigh-ing upon them. The burdens of life seem hard and heavy for them to bear, and so at times they pause to contemplate the past, sighing for old times and their associations, weary of the old times and their associations, weary of the present, and longing for the future, which will present, and longing for the future, which will give them a new home in another world. I send out my greeting to them from your plat-form, Mr. Chairman, and I would say to each old friend, Be of good cheer. The shadows are lengthening around your earthly way, but the sunbeams of God's eternal love are streaming down into your hearts, and lighting 'up the pathway to the eternal world. You need not stay in the shedows but press out into the stay in the shadows, but press out into the clear light, with the assurance that the angel-friends who have known and loved you care for and watch over your lives, and are guiding you onward to the better world. onward to the better world. I feel to day more than ever that we have need in this world of Spiritualism and its reve-lations. We need it just as much as we did forty years ago. Then old theology seemed to have fastened upon the people, and to have laid its cold iron hand upon the heart and brain, refusing the liborty to the one to reason for itself, and the consolation to the other of learning where the loved and lost are really to be found. I know that something was needed in those days to cheer the heart of humanity, and give it courage to press on to the higher life. I know that so-called Christianity did not supply the warm food and the invigorating not supply the warm food and the invigorating cordial to the human heart and spirit which was necessary to give it sustenance, and help it in its unfoldment; and so Spiritualism came as a revelation, making the heart of humanity throb with new thanksgiving and higher joy because it opened the gateways of the other world, and revealed to mankind who and what arg to be found within its bright domain. That to day we still have great need of Spirit nalism, for, while Old Theology is doing its best to maintain its hold upon the masses on the one hand, yet in the opposite direction cold Materialism is trying to make headway, hold-ing out to humanity its negations and its prom-ises of eternal forgetfulness, that the weary may cease to struggle and the sad may find peace in oblivion; but Spiritualism replies, No; there is no endless sleep for man, and I will prove to you that life eternal awaiteth every soul, life and growth and unfoldment for the human spirit. I trust that all Spiritual-ists, all workers in our Cause, will do their best to disseminate these truths which are brought to them from on high, and that they will also. do their best to personally, live such lives of goodness and moral worth as will make of them an example to the world of right living, as will make of them an illustration of what Spirit-ualism has done and is doing for mankind. I approached your Circle to day, Mr. Chair-man, to listen to your Spirit-President's re-marks, and he kindly invited me to say a few words to my friends as a message of cheer, of peace and good-will, and so I make my few re-marks, trusting that the friends whose warmth of fraternal affection I, have received in the past will be pleased to welcome me once again, and to learn that my heart beats kindly, for not supply the warm food and the invigorating cordial to the human heart and spirit which marks, trusting that the friends whose warmth of fraternal affection I, have received in the past will be pleased to welcome me once again, and to learn that my heart beats kindly for each one. I shall be gratified when I can clasp them all by the hand in the glorious spirit-world, and open to them something of the priv-ileges and the opportunities I have enjoyed for advancement since I went out of the body. I look back over my career, and it seems in the light of the spiritual 'existence iniserably small and useless as, I review it, yet I feel that I did the best I could. When the grand in-spirations from on high came surging through my being, I tried to voice them to the world. I never could give utterance in full to those beautiful sentiments which came to me from unseen intelligences; but as far as possible I gave them outward expression, and I believe that some soul was instructed, some heart con-soled at times by the measure of spiritual rev-elation which I gave as it was given unto me. John H. Currier. I would like to give my personal greeting to my friend, Luther Colby, before I close. I remember his kindness and cordiality, and look upon him as a lifelong associate, whose genial help to me in times past came like a flood of beauty to my life, and whom I expect to meet in future times when I can clasp him by the hand, reforming old associations and gaining new ones in the spirit world.

WAR AND AND AND AND AND AND AND AND AND

#### Questions and Answers. CONTROLLING SPIRIT.-You may now prosent your queries, Mr. Chairman.

sont your queries, Mr. Chairman. QUES.--[By W. L. C., Boston.] As you are avare, physical science afirms the "eternity of matter," i.e., that the sum total of matter exist-ing always existed, and can neither be subtract-ed from nor added to. Let us admit this for the sake of presentation of this afirmative corollary: The sum total of all soul-substance always existed and ever will exist, and can never be subtracted from nor added to. Does this afirmation appear to you to be directly logical and in accordance with true spiritual science ? Notice the results of an affirmative answer, one of which may be said to be: All soul-substance has been exter-nally expressed in individuality. ANS.--All intelligences in the spiritual world

Ans.-All intelligences in the spiritual world are not agreed upon this subject, for we find some progressive minds occupying one platform and other equally advanced personalities mainsome progressive minds occupying one platform and other equally advanced personalities main-taining an opposite position. One might sup-pose that profound thinkers would come to the same conclusion upon such a theme as this, es-pecially if they are in a world where opportu-nities for studying into the matter are open to them. Yet it is not so. We have come into communication and association with certain advanced minds of a scientific bent of thought who declare their belief that soul-substance is createable, if we may coin the word, at the present time and at all times; that new soul-forces and elements, so to speak, are constantly springing into being and activity, taking their work. If this be true, then we, on the other hand, claim that there must be a cessation or existed, reasoning logically upon the subject, and these same scientific minds declare their belief that such is the case; that to all intents and purposes soul-elements and forces, after having passed cycles upon cycles of years of experience and recession, are reabsorbed into a general sea of forces, and, therefore, cease to be as active entities. On the other hand, we personally belong to the school of thinkers and researchers who have come to the conclusion that soul-force is inde-structible, eternal, never beginning and never ending; that in essence, in quality, in substance

come to the conclusion that soul-force is inde-structible, eternal, never beginning and never ending; that in essence, in quality, in substance and quantity, the soul-force always remains the same, manifesting itself perhaps through various gradations of forms, expressing its pow-ers in different ways, or through different chan-nels, yet that it is always the same essential force

Matter, we believe, is equally the same, inde-Matter, we believe, is equally the same, inde-structible, changeless in quantity and power, although manifesting itself through various forms of objective life. Yet, as we have said, thinking minds are not all at one-ness upon this subject, and we do not any of us claim to be infailible in our conclusions and reasonings. We are all subject to change of opinion, because we are constantly gaining new knowledge and light upon the questions which affect humanity. Consequently what may seem to us a truth to-day may to-morrow, with our added light, be proven to have been but a partial truth, or per-haps not even that. Enlarging our minds and adding to our knowledge, we find that we can set no limits to thought or to progress, and it is best for us to remain open to conviction is best for us to remain open to conviction through all the years.

Q.-[By "Investigator," Boston.] We often hear of spirits (when controlling mediums) asking for material food and drink, and subsequently exfor material food and arine, and subsequency de-pressing satisfaction on partaking of the same. Now if spirits individually partake of spiritual food and drink adapted to their spiritual body, how can they desire, partake of, or enjoy the material substance, etc., which applies and appeals primarily to the physical organization of mortals?

A.—The spirit coming and asking for food or drink is not at the time in the spiritual atmosphere per se. It has come into the physical en-prironments of material life, and it consequent ly may, have become stimulated by old habits or tastes and inclinations, which are reviewed within it, and which caused the spirit to call for that which will satisfy its cravings. Some-times a spirit comes, and on entering the en-prironment of a medium is brought under a psychological law, which immediately sends its sessed a physical body of its own. It may be that it is psychologically affected by the re-special kind of food or nutriment. Conse-quently, when coming to a medium, the spirit. As which times are of node of nutriment. Conse-quently, when coming to a medium, the spirit affected in that has hour. Memory is revived within it, and the old craving returns; so that did not receive before pass-that is psychologically affected by the spirit. Having conquered self sufficiently to sate of that last hours on earth, at which time, are to for do or nutriment. Conse-ing from the body. There are other spirit, not psychologically affected in that way, but who, like the familiar controls of some of our trance medium, the spirit affected in that way, but who, like the familiar controls of some of our crance medium, the spirit their mortal friends when they possess and amage of the tother spirit. Arving conquered self sufficiently the individual spirit. Having conquered self sufficiently to satisfied and unhappy, to satisfied and the de-that which to inhale is to enjoy, but, as we have said, we believe we shall go out, bearing this affected in that way, but who, like the familiar controls of some of our trance medium, the spirit affected in that way, but who, like the familiar controls of some of our trance medium, the spirit their mortal friends when they possess an agarthy medium. Such a spirit, for instance, may come into your presence at a social gath-ering. where furit and other luxurics are the relifet.deer in his sa A .- The spirit coming and asking for food or

earthly medium. Such a spirit, for instance, may come into your presence at a social gath-ering, where fruit and other luxuries are passed to the company, and the spirit may de-sire to partake with you. That intelligence can, if it has full possession of the medium, enjoy the fruit even perhaps with keener rel-ish than you can do, because it is making use of the purgleal supper of the medium's creap isn than you can do, because it is making use of the physical senses of the medium's organ-ism. The fruit does not supply special nutri-ment to the spirit, it is only a source of grati-fication to that intelligence who is associating socially with you for the hour. The fruit or food partaken of at that time will not injuri-ously effect the redium because the grift in couly affect the medium, because the spirit in control exercises a magnetic warmth upon the Instrument, supplying a force which assists the food to assimilate even more perfectly with the system of the medium than it would do if it were not under the influence of an excar-nated intelligence. It were not under the inluence or an excar-nated intelligence. It is true that spirits gain the nutriment they require in the spiritual world according to their own method of life. They are not de-pendent upon the physical productions of the earth for nutrition, and therefore it is not for the purpose of gaining strength or sustenance that they require or ask for food through their mediums. It is perhaps to enjoy a social hour with yourselves, or perhaps it is because they find that craving revived within them which they would like to gratify for the time, they feel within themselves those old conditions which they experienced just previous to part-ing with the physical form, in consequence of coming under the psychological law which spirits do 'come under when they take posses-sion of a medium for the first or second time, and endeavor to present their own personal characteristics.

often arlse, because the instrument is not in a condition to receive in a complete manner the information or instruction which spirits have to convey. It is well for those individ-uals who feel themselves possessed of medial power to sit for development, to receive what comes, not for the world or even for their own oircle of friends, but for home inspection, that they may criticise it themselves, dwell upon it, learn from it, and after the time thus given to the spiritual guides who attend them, sitting confidentiously week after week for develop-ment, they will find themselves gradually growing stronger in the expression of their spiritual powers, and that which is brought through their agency will prove to be of a more reliable character as the months or years go by. We must not always blame the medium, nor

must we always blame the spirit-guides. Per-haps neither of these should be censured or must we always blame the spirit-guides. Per-haps neither of these should be censured or made responsible for the statements given. Per-haps the sensitive beings, susceptible to exter-nal associations and not well developed in me-diumship so as to be able to rely fully upon the attendance of their spirit-guides, may be swayed by the psychological powers and con-ditions of these mortals who are around them, and it may be that these very psychological conditions produce the unreliable manifesta-tions which are so displeasing to those who re-ceive them. We would encourage every me-diumistic soul to be faithful, patient and per-severing in his efforts to reach the light and to gain development of the interior powers. In-voke the presence of good and pure spirits, asking those who are pure minded to attend you, seek earnestly for that which is truthful, and as time passes strength will be given and the mediumship will grow, so that gradually the falseness will lessen, the crudeness disap-pear, the lines of communication become more strong and reliable, and all things in connec-tion with the mediumship will be made more straight. straight.

# Q.—What do spiritualistic thinkers substitute for the Eastern doctrine of Karma?

for the Eastern doctrine of Karma? A.-There is a variety of opinion and thought upon the question of the futurity of mankind even among Spiritualists in all sections of the country. It is impos ible and impracticable for us to attempt to define for your correspond-ent the thought and opinion of Spiritualists as a whole upon this subject, because there is so much of difference in the minds of our spir-itualistic friends. Yet all agree, we think, up-on the fundamental principles of Spritualism, of the revelation of immortal life for mankind, life that is intelligent, conscious, active and full of power. We personally cannot reconcile the thought

We personally cannot reconcile the thought of attaining Karma for the soul of man and also of retaining our individual activity and consciousness. We believe that it is possible, indeed, we know that it is possible for a human spirit to so ascend in aspiration, self-conquest and exaltation of thought and desire as to overcome to the utmost extent the selfish pro-pensities of human nature and also the con-flicting interests that exercise and surround human life in its usual state of activity. We know that there is a condition of perfect peace and serenity which the soul can attain, and from which it can view calmly the frictions and warfare of human life and be undisturbed by them. Doubtless this is really the condi-tion of spiritual exaltation that our theosoph-

the evil-doer in his mad career, or stimulating the right-doer in his efforts to do some good; the right-doer in his efforts to do some good; that of giving magnetic power to the healer, that he may perform even greater oures, or en-couraging the desponding to make fresh trial for personal and general helpfulness. To do this, we believe, is to attain a condition of hap-piness which is heaven for the human soul, and which will intensify the individual power, the piness which is heaven for the human soul, and which will intensify the individual power, the personal consciousness of the spirit, and in-crease the potential energy of the mind, en-larging it to greater perceptiveness, and bring-ing to it higher knowledge of humanity, of the laws of the universe, of the operations of na-ture, and of the works of God. Others may en-joy their thoughts of Karma; others may long and aspire for the condition of Nirvana, for that perfect sea of rest and of indifference to human activities which, to all intents and purposes, may mean oblivion or annihilation to the individual soul; but we prefer the bat-tle-ground of human activities where thought and energy abound, where the spirit is quick-ened by the light and the power which it re-ceives from the universe, and especially from mingling with its kind, believing that here we can find peace, happiness, and also employ-ment, find that which exhilarates the soul and increases its perceptiveness, so that it is quick-ened in aspiration, increased in knowledge, and filled with new life. Q.-[By Susan S., Goffstown, N. H.] Are we personally responsible as individuals for all our thoughts? And is the nature of those thoughts the index of our true characters? A.—The nature of your thoughts, those that really belong to you as persons, may be the in-dex of your characters. Undoubtedly this is A.—The nature of your thoughts, these that it and of active of your thoughts, these that it and of active of your thoughts, these that it and of active of your thoughts, these that it and of active of your characters. Undoubtedly this is the set of your characters of the set of your characters. Undoubtedly this is the set of your characters of the set of your characters of the set of the grant of the bad from the good, and conter of Light. A.—The reason for these seemingly false that the medium schrough whom they are reference index of the true nature of the man or he your correspondent expresses in the question, that the medium who has toos in adequate to his set. The reason the set of the grant is the set of the grant is the set of the grant is the set of the

of development, yet subjected to the laws of medial growth, which will in time, if the med-dium is properly surrounded and conditioned, open out her powers to grander expressions, there are others more highly unfolded, through whose agency may be conveyed to earth from spirit-intelligences information and instruc-tion of a high order. With these latter mis-takes will not often occur, although sometimes takes will not often occur, although sometimes gestions which are born of his own mind. You with the best of our mediums, but where not though to ut and wrough to bill perhaps hear. that some great inventor of one of the real provided the manner the information or instruction which spirits a condition to receive in a complete manner bine to sti for development, to receive what of the spiritual guides who attend them, sitting conselentiously week after week for develop-ment, they will find, themselves gradually growing stronger in the expression of their growing stronger in Some musical authors will inform you that certain of their compositions come flashing across their minds or spirits in a moment of time, so that interiorly they can perceive the entire composition in all its beauty and form, and their work is to trace it out in musical characters for the world's enjoyment, while perhaps others of their productions are wrought out from the interior mind piece by piece, the parts fitted together, the whole gone over time and again in order to complete and perfect it, until it stands out in its fullness before the world. So, by careful self-study only may each one gradually come to know what train is born of his own mind, and is the result of his own cogitations, experiences and mental efforts, and what is borne in upon him from the external atmosphere or some other intelli-gent mind in the earth-life or from the spirit-ual world. ual world

#### SPIRIT MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF

#### Mrs. M. T. Longley.

#### Report of Public Séance held June 26th, 1891. Charles F. Lyman.

The years are passing, and I realize this fully as I come again in contact with mortal life and as i come again in contact with mortal me and attempt to glance back over that period of time which has elapsed since the hour when I was summoned from the body. Time stands for no man, and I am glad that it is so; for as it speeds along, I realize that humanity itself is pressing on, and gaining experiences through which it advances to greater heights of under-standing and achievement than it has hitherto attained.

which it advances to greater heights of under-standing and achievement than it has hitherto attained. While pursuing my studies and experiments in practical lines on the spiritual side of life, while growing more and more familiar with the various localities and conditions of that other world. I have occasionally come into contact with spirit intelligences who have made their way to mortal life and succeeded in communicating personally with their friends. Some of them speak highly of the privilege afforded to them, and are gratified at the re-ception given by loved ones on earth; while others have come back disappointed and sad because they have not succeeded in identify-ing themselves to their friends, or because they have been coolly received. [To the Chairman:] I thought it would please me to come to your office, sir, and attempt to express a few words of greeting and love to my friends in Boston and in other States be-side this of Massachusetts, for, although I feel most closely identified with your own dear city, yet I have friends in other places with whom I also feel in harmony. It may not be possible for me to give to the world or to my particular circle of former associates a clear understanding of my life, in the spirit depart-ment. There is so little in this world by which I can compare the employments and achieve-ments of that other life, that I quite despair of making them comprehended by these friends of mine who know little of Spiritualism. They can, however, rest assured that I have sought to express my energies and my individuality as a man in practical lines for useful results. I was favored with the means while on earth that enabled me to accomplish what many oth-ers cannot do for lack of sufficient material possessions, and therefore I do not pride my-sel on what I was on what I do not pride my-sel on what I was on what I was on what I was on what I was on the what I was on what I was on what I was on the set I have

Alvin Adams. I salute you, Mr. Chairman, and bid you good-day. I am pleased to step on your plat-form after a long absence and say a few words to the good friends of Boston. It sometimes strikes me that our friends con-sider us as lost almost to the things and the events of passing time here, because they may not hear personally from us. They may think we are so far away that we can know nothing of the changes that are taking place in connec-tion with mortal life, but it is not so. Every earnest, active spirit holds his interest in humanitarian affairs, and looks over them oo-casionally to see their drift, to give an influ-ence if he can to speed them on toward a bet-ter state, and also if possible to come into con-tact with earth and its people in order to be of some use. I know that many spirits in coming back

ter state, and also if possible to come into con-tact with earth and its people in order to be of some use. I know that many spirits, in coming back from the other life, speak in flowery terms of its conditions and situations. I know that they sing of realms of peace and of beautiful fields where bright blossoms bloom, and prob-ably you would only gather from such influ-ences the idea that spirit-life is one great scene of tranquility and inactivity; but it is not so. You may perhaps get only a glimpse of what that great world of actuality is, peopled by men and women of spiritual vitality, which is pow-er, and which serves to individualize each one and cause him to express his personality according to his own will-force. While many spirits come and tell you of pleasant fields and sunny places, many Spirit-ualists on earth spend their time in dreaming of lands of bliss and flowery dells where they shall by-and-by bask in the clear sunlight, and never, they seem to think, be called upon to exercise themselves to any great extent, or to put forth any effort for practical work. Somé of you Spiritualists seem to think that the spirit-world is a world of ease and personal comfort. Well, in one respect it is; but you can only gain your ease of mind and personal comfort by unselfish work, and by exercising your soul's best forces along the lines of spirit-ual thought and effort for the accomplishment of good things. It will do very well for young maidens and tender children to sing and dream of good things. It will do very well for young maidens and tender children to sing and dream of the flowery fields and shady groves, but for men and women of mature thought and practi-cal ability something more is needed than the opportunity of throwing themselves down by the purling streams of life, idly passing the

The puring streams of life, idly passing the time away. I feel now more than I ever did in the past, more than I could when I was a business man of this city, what vast need there is of exercis-ing the wisest thought and judgment in behalf of humanity; in settling its questions so that they shall be settled for the best welfare of each one of the race; in solving human prob-lems so that their solution shall tend to benefit mankind in practical ways, and so that each life shall be given the freest opportunity to de-velop its highest possibilities of power and of achievement. I think that we should all, spirits and mortals, concern ourselves with these questions, go to work to make up as far as possible a grand plan of life for humanity. We all have our personal experiences, and they are good for each one; and if we can come we all have our personal experiences, and they are good for each one; and if we can come together, joining our forces and exchanging our thought upon these subjects, we may per-haps help to outline a plan which will be of untold benefit to our race. I for one feel that I am ready for action, and I want it under-stood that I am active and busy in this spirit-life life.

life. I have had many experiences over on the other side, as many as I had here. Some of my ideas that I gained of the immortal side while on earth were fulfilled to me. Some of my thoughts of the spiritual condition of man l found to be correct, while other opinions I had to revise. Some of my experiences on earth as a man of business have proved of prac-tical use to me in the spirit-world, while others I have gazed at and wished that they had not been. We can all, in looking over the past, see where we might have done better, might have done a greater work for humanity, and been more helpful to our mortal brothers and sisters; but the experiences and the discipline sisters; but the experiences and the discipline are all doubtless good for us through which to learn our lessons and grow wiser.

learn our lessons and grow wiser. I come partiy to give greeting to old friends, but principally because I felt moved to once more visit this place and speak as an individ-ualized entity from the spirit-world, who is in-terested in the great channels of trade in this country and the great systems of transporta-tion over the face of the land, knowing that they are to be amplified and perfected in time to come ballaving that they are generally to they are to be amplified and perfected in time to come, believing that they are generally to be taken in oharge by the largest business con-cern that the world can afford, and that is, the government itself. I have come to that conclusion, and I believe that when the time is ripe for such a change it will be made; but it has not yet come. Government itself is to be perfected in a higher degree, its offices in many respects advanced, its officers purified by discipline, and all this will occur along the line of progress, for it is written in the future of this country, which breathes liberty of ac-tion and advancement for all mankind. I have present with me to-day one whom per-I have present with me to-day one whom per-haps the world may be pleased to hear from as a man of great tact, energy and executive abil-ity, who was connected with the same line of business life that I pursued. Although he does not feel called upon to speak personally through your medium, yet having accompa-nied me here, I know he would be pleaged to have his name mentioned to the friends who yet remain on earth. He is William Dinsmore; and, sir, you may put me down as Alvin Adams.

with others, some of them of our own land, in waging warfare under a French general in a foreign country, in what I believed to be the cause of right; and I wish to say just here, what may perhaps be understood by some of my friends, that since passing to the spirit-world I have come into direct contact with that old here whom I so admired as he is in my satihero, whom I so admired, as he is, in my esti-mation, using his energies and his natural abili-ties in exercising a power that will yet be felt in behalf of liberty for those who are in many ways oppressed. I will not say more in this connection, but mortals may be aware, if they choose to study the subject, that all those brave minds and stalwart brains that have lived on earth to do battle for right, to exer-cise their best thought in behalf of persecuted humanity, do not lay aside their energies and interests because of passing out of the physi-cal form. On the contrary, they continue to study the questions which have been import-ant to them, to lay plans and consolidate their forces with other powers to a glorious end, that of working for the emancipation of hu-man beings from thralldom.

I will not take more of your time, Mr. Chair-man. I find that I can speak through your instrument, and that is something to gratify me if it has no interest for my mortal friends, for it gives to me an experience which cannot fail to be of service. I will announce myself as Charles F. Lyman. I passed on from Newport, Rhode Island.

#### Fanny Bruce.

I lived in Brooklyn, and my name is Fanny Bruce. I have been a long while trying to come

Bruce. I have been a long while trying to come to your Circle, to send my love to friends on earth and to tell them of my spirit-home. It has been beautiful to me, full of sunshine and flowers, and somehow I find in it, while sur-rounded by those who are dear friends to me, a restful peace that is very sweet. I would like my friends here to know that I am not sorry that I passed from earth. True, I was young, and it seemed hard at first to give up the promises and prospects of a bright life here and to go out into an unknown world, hardly daring to hope I should find a continued existence and know my friends beyond. Buit I have found it all, and I can truly say that the spirit-life is beautiful. It has been so to me, and I know it has to my friends wo live around me in that world.

spirit-life is beautiful. It has been so to me, and I know it has to my friends who live around me in that world. My friends here have been passing through changes since I went away. Some of them have met with reverses of fortune, and are sad in consequence. They do not see why they should have to lose what belonged to them, and why they must meet with these unpleasant ex-periences. I have been in great sympathy with them, have wished I could give them my words of comfort from the spirit side and tell them that after all it will be but a little while before they will have done with these things of mate-rial life and be ready to enter the other world, where they will find compensation for the sor-rows which have met them here. Other friends are in good circumstances. Life seems pleas-ant, to them. I hardly think they give much thought to the future-what the spirit-world is, or what will be their condition after they go from earth; but I would like to have them turn their attention to these things, for they must all go sometime. None can live here forever, and I want them to teath of the life that is be-fore them, so they will not meet death with fear and trembling, but be ready to greet it as they would a friend. As I think of my past life on earth, it seems

#### Adams

#### Sarah Hawes.

My name is Sarah Hawes. I have a family of children living in St. Louis, and I know of no special way to meet them unless I come here and say a few words that perhaps they may receive: I have dwelt in the spirit-world for quite a while, and have become somewhat detached from the earth conditions and old forms of life

[Continued on seventh page.]

#### ORIGINAL. No. 34. Small Fresh Fish Baked in a Crust.

BY MRS. D. A. LINCOLN, Author Boston Cook Book,

Author Bosten Cook Book, Use small fresh fish, like trout, scup, perch, etc. Clean them and wipe dry. Cut gashes one inch apart. through the thick fiesh on each side.<sup>11</sup> Sprinkle well with salt ind pepper, Make a rich crust, with r quart flour, into which mix thorcughly a level tea sp. Cleveland's baking powder and I tea sp. salt. Moisten with thin cream sufficient to make a dough to roll out. Divide into two parts, and roll each part 4 inch thick. Lay the fish on one part, leaving two inches space between each fish. Put the other half of the crust over. Cut through the crusts around each fish ipinch the edges together tightly, and lay them some distance apart on a baking tin. Bake about 4 hour. Serve with egg sauce. Cook I tea sp. mixed onion and a table sp. flour in a table sp. hot butter, add sauce. Cook i tea sp, mineed omon and a table sp. flour in a table sp. hot butter, add: gradually, i pint hot milk. Stir as it thickens, and seasoh with i tea sp. sait, a sait sp. while pepper and i table sp. lemon juice. Add the chopped whites of three hard boiled eggs, and the yokes mashed and slited, and serve very hot.--(Copyright, 1891, by Cleveland Baking: Powder Co.)

Use only Cleveland's baking powder, the proportions are made for that.

Cleveland's Baking Powder is wholesome, leavens most and leavens best. Try it. 11210

#### SEPTEMBER 19, 1891.

# [Continued from sizth page.] that held me when here. I did not know of Spiritualism, and I belonged to the church, holding the opinions upon religious life and theological questions that other communicants hold; but I now know that my range of them hit on spiritual subjects was narrow indeed. Other matters also confined me, so that I do not think I was a woman of broad mind; but in my day woman did not have the opportunity for study and mental growth that she is receiv-ing in this day. We could not inform our minds upon general subjects and keep abreast of the world in its intellectual march. It was enough for us to attend to our homes, our fam illes and our church; and so, when I entered the spirit-world and really got released from the old conditions of life, finding how broad were the questions and the thoughts consid-ered by my sisters and friends in the spirit life. I felt how narrow was woman's sphere here, [Continued from sixth page.] I felt how narrow was woman's sphere here, and what a great world of opportunity is opened to her when she steps from the physi-

and what a great world of opportunity is opened to her when she steps from the physi-cal body. I come to send my love to my children, to tall them mother has tried to keep along with them in their changes and experiences, tried to help them when sorrow and disappointment were their lot, and tried to show something of my joy when bright prosperity came to their lives; but I as a spirit have not been recognized or felt. They think of me as far away, uncon solous of the doings of those on earth, and seem to imagine that I have perhaps changed so much by, going from the body as to take no concern of the things in this life. I send my love once more, and wish to say if they will try to form a circle to learn of spiritual things, I believe they will receive light, for there are mediums among them who may be developed for useful work, which I hope will be done.

INDIVIDUAL SPIBIT MESSAGES TO BE-PUBLISHED NEXT WEEK. June 26 (Continued).-Franklin Drury; Juliette Manley; Charles C. Einer; John Pierpont.

# Banner Correspondence.

#### Massachusetts.

MALDEN. - Mary E. Thompson (3 Orient street), writes: "The Spiritualist Ladies' Aid of Chelsea celebrated Sept. 1st in Pilgrim Hall (the day of its usual gathering) the anniversary of the birth of Mrs. Dr. E. H. Pratt, the eldest charter member of that society, organized eleven years ago. Friende presented her for the table handsome bouquets and excellent cake and ice-cream. The society gave her a handsome patchwork quilt, presented by Mrs. Gary, president; Dr. Morgan, Mrs. Pratt's con-trolling physician, pleasantly responded in her behalf. Mr. Haskell of Everett expressed his pleasure at being present, as through her in-strumentality his life was saved when other doctors failed to help him-thus proving Mrs. Pratt's control a skilled physician. Others present testified to the same benefit in their own cases. Mr. R. C. Crane of Chelsea, a gen-tleman of eighty years, read an original poem. Remarks were made by the writer and others, thus closing the anniversary birthday of a very useful woman and medium." of Chelsea celebrated Sept. 1st in Pilgrim Hall

BOSTON.-Mrs. Kate R. Stiles, of 43 Dwight street, writes: "I have passed a delightful season at the camp meetings, and return invigo-

son at the camp meetings, and return invigo-rated in body, and with renewed inspiration of spirit. The high altitude of Sunapee renders the atmosphere very exhilarating, and every one seemed to catch the very spirit of na-ture, all entering into the enjoyments of the time and place with the abandon of free and happy childhood. From Sunapee, in company with a party of friends, I visited Mount Kearsarge. The view from the summit of this grand mountain amply repaid me for the effort it cost to climb up the rough and jagged pathway leading thereto. I could not help thinking, as I wended my way over the rocks, how like it was to the journey of life. We never attain anything of any value to us without climbing over rough places. 'Per aspera, ad astra.'

to us without climbing over rough places. 'Per aspera, ad astra.' Onset, fair Onset, needs no word from my pen. Its glories are apparent to every lover of uature. I am sure that it must continue to be a spiritual Mecca for many years to come. Under the benign influence of its worthy Pres-ident, aided by the harmonious intelligences from spirit-life, aided, also, by harmonious spirits in the body, it may indeed become the very 'gate of heaven' to all who step upon its fair shores. fair shores.

At both camps I have found many anxious and earnest investigators of spiritual truth. There are hungry hearts everywhere, and it is indeed a blessed privilege to help lift the shadows that yeil the truths of Spiritualism shadows that veil the truths of Spiritualism from so many hearts. I have had many golden opportunities to help do this during the season just closing, and my own spirit has broadened out, while I have tried in my feeble way to help break the chains of ignorance for others less favored. I am in the spirit of work for the cause of progress in every direction." ONSET.-Mr. J. W. Kenyon writes: "I have just returned from Verona Park camp where I lectured ten days to very attentive audi-ences. The people in that locality have not had very good opportunities for investigating Spiritualism, but have made good use of those they have had. Their other speakers were Hon. Sidney Dean, Mrs. Sarah A. Byrnes, and Mrs. Hurd of Lynn, as a test medium. They were all highly appreciated, and left lasting impressions on their hearers. The Park has twenty-two cottages, a hotel, and a pavilion that will seat six hundred people. It over-looks the Penobscot river, and has an eleva-tion above it of about thirty feet. The weath-er was not very favorable to camp life-cold cloudy and dense fogs prevailed largely-still there was a full attendance of earnest seekers after spiritual knowledge. The great need of our people is perseverance in their home cir-cles for the unfolding of their spiritual powers. Let each look for light within rather than from others; work for the opening of their own in-ner vision, or give opportunities for physical phenomena by learning, the conditions ra I lectured ten days to very attentive audiner vision, or give opportunities for physical phenomena by learning the conditions re-quired by spirits for acts on matter."

#### BANNER LIGHT. OF



combing. To prevent this, the best and most popular dressing in the market is Ayer's Hair Vigor. It removes dandruff, heals troublesome humors of the scalp, restores faded and gray hair to its original color. and imparts to it a silky texture and a lasting fragrance. By using ' this preparation, the poorest head of hair soon

# **Becomes Luxuriant**

and beautiful. All who have once tried Ayer's Hair Vigor, want no other dressing. Gaibraith & Starks, Druggists, Sharon Grove, Ky., write: "We believe Ayer's Hair Vigor to be the best preparation of the kind in the market, and sell more of it than of all others. No drug store is complete without a supply of it."

"I have used Ayer's Hair Vigor with great benefit and know several other per-sons, between 40 and 50 years of age, who have experienced similar good results from the use of this preparation. It restores gray hair to its original color, promotes a new growth, gives lustre to the hair, and cleanses the scalp of dandruff." - Bernardo Ochoa, Madrid, Spain.

After Using A number of other preparations without any satisfactory result, I find that Ayer's 

Head, N. W. T. "Ayer's Hair Vigor is the only prepara-tion I could ever find to remove dandruff, cure itching humors, and prevent loss of hair. I can confidently recommend it."-J. C. Butler, Spencer, Mass. "My wife believes that the money spent for Ayer's Hair Vigor was the best invest-ment she ever made, it has given her so much satisfaction."-James A. Adams, St. Augustine, Texas.

Augustine, Texas.



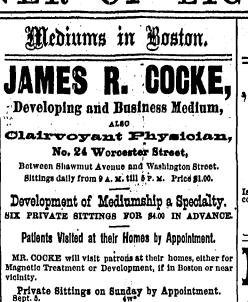
MAGEE HEATER FURNACE, for heating with warm air only, or in COMBINATION with HOT WATER,

as shown in the cut below, has become DESERVEDLY POPULAR.

The Mass, Charitable Mechanics Association awarded FIRST GOLD MEDAL, 1884, Gold Medal Certificatefor continued superiority in 1887, GOLD MEDAL, 1890. No other makers of STOVES OR FURNACES ever received such CONTINUED ENDORSEMENT.

MAY WE SEND YOU A DESCRIPTIVE CIRCULAR WITH REFERENCES-LETTERS FROM USERSP





# J. K. D. Conant, TRANCE and Business Psychometrist. Sittings daily from 10 A.M. to 4 P.M. Séances Bunday evenings at 7:30; also Priday afternoons at 2:30. Psychometric Readings given by lettor of Business Prospects, and if Cairvoyant Examina-tion of Disease, state sex and age, enclose lock of hair. Terms 92.00. Il Union Park, Boston, Mass., between Shawmut Av-enue and Tremont street. Answers calls to lecture, or hold Public or Private Séances. 144 Bept. 19.

Developing and the boardes. Developing and the boardes. Developing and the boardes. Developing and the board an

#### Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittings daily, Circles Sunday, Thursday evenings, and Tuesday af-ternoons at 3 o'clock. Bix Developing Sittings for \$4.00. 1041 Washington street, opposite Davis street, Hoston. Sept. 19. iw

Mrs. Mott Knight, 451 SHAWMUT AVENUE, Boston, Independent Slate Writer and Developing Medlum. Circles Fridays from 2 to 3 P. M., for Development. Sunday and Tuesday evenings for Slate Writing. lw Bept. 19.

RUSSIAN BATHS. DR. GEO. KINGSBURY'S Electric Medicated Vapor Russian Baths, 19 River street, Boston, near Charles and Beacon streets. 5w° Aug. 29.

Mrs. A. Forrester, TRANCE, Test and Business Medium. Also Magnotic and Electric Treatments, from 10 A. M. to 5 P. M. 181 Shawmut Avenue, one tlight. Boston. 4w\* Aug. 29.

Mrs. M. E. Johnson, BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Circles Thursday and Sunday evenings, 8 o'clock. 4 Winter street, Room 6, Boston. Sept. 19. Sept. 19.

Adelaide E. Crane, TEST and Business Medlum. Magnetic Treatments. 8% Bosworth street, Room 4, Boston. Hours 9 to 5. July 25.

Allen Toothaker, CLAIRVOYANT Physician and Business Medium, 150A Tremont street, Boston, Room 4½, 10 A.M. to 3 P. M. 216 Cross street, Malden, Mass., 4 to 8 P. M. Sept. 5.

Matthias von Below, MAGNETIC and Massage Treatments. No charge to poor. 35 Dwight street, near Berkeley Hall, Boston, Mass. Sept. 19. 1w\*

Sept. 19. INTERPEDIATION INTERPEDIATIONI INTERPEDIATI INTERPEDIATI INTERPEDIATI INTERPEDIATI INTERPEDIATI INTER

Miss J. M. Crant, TRANCE MEDIUM, No. 8% Bosworth street, Banner of Eight Building, Boston.



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Oklahoma Territory. GUTHRIE.—Dr. Isaao S. Leesays : "Through the loving kindness of my angel friends I have succeeded in attracting the attention and attendance of some of the most influential peo-ple of the Territory at our meetings—public officers, federal judges, 'attorneys, physicians, ministers and merchants, and their feminine relatives. Yet this is only the third lecture I have given in the last three months.

Last night [30th ult.] the large hall of the Blue and Gray was crowded with young and old; and not only was every seat filled, but every available spot of standing-room within the hall.

the hall. We have organized a Spiritualist Society and Lyceum here in the capital of Oklahoma. There are quite a number of active Spiritual-ists in Guthrie, and also in Oklahoma City. There is here a fine field for spiritualistic work. Our society needs instruction, and if the friends in the East will collect together pa-pers, pamphlets, and such books as they can donate, and send them to me, I will see that these do good service in the Society and Ly-ceum. Such donations can be addressed to me at 'Lock Box 62, Guthrie, Oklahoma.'''

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"WORTH A GUINEA A BOX."

# Banner of Pight.

#### BOSTON, SATURDAY, SEPTEMBER 19, 1891.

Was Abraham Lincoln a Spiritualist? MRS. MAYNARD ASKS A FAIR HEARING, IN ORDER THAT SHE MAY NOT BE MISUN-

DERSTOOD. To the Editor of the Banner of Light:

When my publisher first visited me, he desired to know what undeniable proofs I had to stred to know what undeniable proofs I had to unquestionably back up my statements regard-ing my mediumship with President Lincoln. I replied by showing him all my original let ters, documents and communications from per-sons who were connected in any way with the subject. After several visits to my home, he pronounced himself thoroughly convinced and satisfied of the absolute truth of my state-ments. He therefore offered to publish my work, to insert copies of the letters I had re-ceived, and also the solemnly sworn affidavits of persons who are now living and who were pres-ent at many of the presidential séances, and who knew and could prove their knowledge. He also offered to illustrate the work with the Lincoln portrait which Mr. Lincoln gave me with his own hands, and also place therein that of Mrs. Lincoln and others, including Senators, Generals and authors of well-known prominence; to get up my work in splendid shape, and to pay me a satisfactory royalty upon the copies sold, and to permit me to go to no personal expense whatever, saying "that he felt the worth, value and importance of the book," and that he would willingly expend a sufficient sum to issue the book which would inform the world that Abraham Lincoln did hold séances in the White House, and that they were of frequent occurrence, and that they were attended by the leading people of the then busy capital. His opinion of the martyred President is of unquestionably back up my statements regard-

they were attended by the leading people of the then busy capital. His opinion of the martyred President is of the highest character, and he would only con-sent to go into a business arrangement after he was thoroughly convinced that all I stated was fact, truth, history-undeniably correct in every particular. In a conversation with me he states, and I fully concur in the thought, that Abraham Lincoln was and still remains the greatest character in American history. Upon the platform of public opinion, which is the arena of all human action, this one char-acter stands out preeminently great, and all others sink into insignificance and littleness when compared with him. "No stain can mark the shield which covered that sturdy form, and no line emphasize the stroke of that form, and no line emphasize the stroke of that mystic pen which freed millions, and whose lines are to be traced in gold on the annals of time forever."

WAS ABBAHAM LINCOLN A SPIRITUALIST? Countless thousands will be rejoiced to know beyond peradventure that Abraham Lincoln beyond peradventure that Abraham Lincoin was preeminently and firmly connected with Spiritualism, and took counsel from its proph-ecies at a time when this country's fate hung midway in the balance, and when it was but the turn of a dice whether we should wave triumphant the stars and stripes, or whether we should be forever entiralled within the methes of shavery for alwary of one neople meshes of slavery—for slavery of one people meant a moral and political slavery for all, re-

The claim has been maintained for years that Lincoln was a Spiritualist, but up to the pres-ent time not one individual has come out plain-ly and boldly and substantiated the assertion; and now that one person, and that one a woman, has come forth, and speaks openly, freely and truly, it is due to the Christianity of all peo-ples, and more especially "Spiritualists," that she should have a free, full and unbiased hear-

(and printed in THE BANNER) than that used by our illustrious friend, Rev. John Pierpont,

who said: "I could point to individuals in our midst who seem to consider themselves so immaculate that they can-not find anything as pure in any other, and whose inward salutation to each one they meet is: 'I am holier than thou;' I have in mind certain persons who never look for any good in their fellow creatures, but are quick to discern any evil or shortcoming, though it be so minute in appearance that the glass of imagination must be used in aid of its discovery; and these same parties, while hastening to spread a re-port of the wrong that they have found, forget to whisper the solitest word of the many good decds they know their victims have wrought. Oh! Charity, thou suffering angel! so trampled upon and ignored, where can thy pure soul work greater power than in the midst of spiritualism? Indeed, thou art needed here, for the soul is dark with the weeds of slander, of intolerance and of envious tongue."

That Abraham Lincoln should have been a believer in or follower of Spiritualism in any form, will be a startling and unusual statement, and, to use the words of an editorial writer of a leading New York daily:

you doubtless saw; and the editor refusing more space on the subject. I was obliged to write my reply to Mr. Turner binself. I have just received my lef-ter back through the brad Lefter Office at Washing-ton. So that it seems I am fated to be misunderstood oil around

ton, so that it seems I am fated to be misunderstood all around. I have been greatly blamed by all my friends for noticing *The Sum* article at all, but I could only assure them, as I assure you, that my purpose was right, if my method was wrong. You feel that the "yitality of the book is gone." owing to my hasty letter, and I know others will think as you do; but I differ with you, dear Mr. Tuttle; for the vitality you gave it by your unselfish act of kind-ness last spring in writing that letter to THE BANNER on my behalf will never perish, but will live like all the rest of your self-sacrificing work for the cause we both love, and which the lives of yourself and pre-clous wife have done so much to adorn. I cherish the memory of my one meeting with you both, as a sunny spot amid the shadows of my now imprisoned life; and I pray that this wretched misun-derstanding may not remove me entirely from your kind thoughts. Tell dear Emma I received her precious letter, but have had no amanuensis through whom to dictate a ronly. Mr. Neuword is merce onfund the new for the cause is the ronly. Mr. Neuword is merce onfund the new of the officed th

Tell dear Emma I received her precious letter, but have had no annanuensis through whom to dictate a reply. Mr. Maynard is more confined than ever to the office, instructing two men clerks in the postal business, as the old ones are leaving. The fortunate presence of a dear lady friend from the clty, who is spending the day with me, enables me to utilize her willing hands to dictate this letter to you. Please receive from me, therefore, the assur-auce that I did not refer to your letter in the remotest manner in my letter to THE BANNER; and that I shall ever cherish that act of yours in deepest grati-tude.

shall ever cherish that act of yours in deepest gratitude.
The publication of my book has been delayed by the severe liness of my publisher; but if other people who publish books get into such trouble as I have, it for the presentations and misunderstandings, they would hardly venture upon a second effort.
I can now understand what a refinement of cruelty must have been in the heart of the patriarch of the old Testament when he said: "Oh, that mine adversary had written a book!"
Give my love to your dear wife, and tell her that I owe her many preclous hours of pleasure in listening to the beautiful inspirations in her book, which is a well spring of constant enjoyment.
With gratitude and esteem from Mr. Maynard and myself to you both, I remain, Nerrite C, MAYNARD.
f to the reporter, who was present at the

To the reporter, who was present at the scance when my publisher was also present, and who can fully verify my statement, I sent the following letter, which, for some cause, was returned to me through the dead-letter offloe, and which, if justice is extended me, must also be placed before the public:

and which, if justice is extended me, must also be placed before the public: WHITE PLAINS, June 7th, 1891. MR. M. P. TURNER-Dear Sir: My attention has been called to your letter in the BANNER oF LIGHT of May 30th, 1891, and as that paper has closed its columns to any further communications on the subject of your recent publication in The Sun. I am compolled to write you personally, as I feel in justice to all concerned a further explanation is required from me. It is true I knew you were a reporter when you were introduced to me on the occasion of the scance in question, and I did express my gratification that said scance was to be (I hoped) correctly reported. But I did not hear my proposed book mentioned by any one during your stay in the house. It is a well known fact that for two years past I have become very deaf, and it is impossible for me to near a word of conversation carried on in my room, and persons addressing me are obliged to come close to my side and speak above the ordinary tones for me to understand them. Had I known you were to reen-tion my manuscript, I would gladly have given all the information possible, and this unpleasant misunder-standing would not have occurred. Mr. Maynard was not present at the scance, his du-ties as postmaster of this place giving him little lei-sure. He came in hurriedly at its close, and had only

Mr. Maynard was not present at the séance, his du-ties as postmaster of this place giving him little lei-sure. He came in hurriedly at its close, and had only time to greet the company and aid in restoring the furniture to its proper place, which had been removed to accommodate the circle, and return to the office. He paid no attention to the conversation, but would certainly have corrected any statement that attributed to my mediumship the Emancipation Proclamation. Mrs. Colburn was equally ignorant of such state-ments being made, or she would have corrected them, for she was with me during the three years I was in Washington. Her position as hostess that day kept her very busy arranging the room both before and after the séance. I first met Mrs. Williams two years ago last Febru-ary, and I know her to be a true woman in every way, and we regard her as a dear and valued friend to whom we are under deep obligations. She would never knowingly misrepresent the truth, and she will tel you that we never exchanged a word regarding the contents of my manuscript, beyond the general statement that it contained an account of my inter-views and séances with the late President Lincoin; the nature of them was never mentioned between us. Mr. and Mrs. Henry J. Newton have known me in-timately for more than twenty years, and they have known all that time from me that I would disdain to tel an untruth. I fully forgive you for your unintended misrepresen-tations, and deeply regret this misunderstanding. Most respectfully yours, Mrs. NETTIE C. MAYNARD. To the above I also wish to add a copy of a letter from my publisher, which is as follows:

To the above I also wish to add a copy of letter from my publisher, which is as follows:

Muss. NETTIE C. MAYNARD. To the above I also wish to add a copy of a letter from my publisher, which is as follows: PHILADELPHIA, June 1st, 1891. My DEAR MADAM: I am surprised to read of the controversy which lately appeared in THE BANNER and other Spiritualistic papers regarding the séance at your residence some time ago at which I was pres-ent. I do know positively that your statements are correct; I also know that the reporter was distinctly told by me to make no mention of the forthcoming book entitled. "Was Abraham Lincoln a Spiritualist? Being the Life and Experiences of a Trance Medium, etc." I also have carefully prepared memoranda of that séance, who were there and all that occurred, which will probably be of service to you at latter time and for another purpose. I also know that you are a truthful and responsible and respectable woman, and that my researches regarding you prove entirely gat-listactory to me, so much so that I am prepared to 8x-pend whatever sum may be necessary to give you, a clear, thorough and proper hearing. A st to the fo-sults of this hearing. I have no doubts. I do know that what you have in your manuscript is of vast and everlasting importance to the world at large, and "more especially to those who are Bpiritualists." I am not aware that you are informed, therefore it is best to tell you that over 600 columns of printed or falsified or misrepresented the greatest man of modern times. Also do you know that Spiritualism gains more by this publication than it ever gained before in the advent of any work upon any similar ablect, and that it is to be the very Bible to Spiritualism gains more by this publication than it ever gained before in the advent of any work upon any similar is beit, and that it is to be the very Bible to Spiritualism gains more by this publication than it ever gained before in the advent of any work upon any similar is bublect, and that it is to be the very Bible to Spiritualism gains more by this publication than it

ing you for the last time-for I am now in the throes of agony and upon my last sick bed, from which I can never rise again, unable to move hand or foot, and the greatest exertions I can make, and have made for some long time, are to turn my head and speak, and even to turn my head at times gives greatest pain. Permit me to add that concerning what you may find in my book (of which I shall sendy you advance copies at the earliest moment) have no comment to make, further than I have spoken the trath in every particular, and in the presence of my God fear not for having told aught in envy or malice or evil afore told aught in envy or malice or evil afore thought.

With thanks for your many past favors, I remain, faithfully yours, MRS. NETTIE COLBURN-MAYNARD.

#### Mrs. Roberts and the Wire Cage.

MOST REMARKABLE MANIFESTATION OF SPIRIT POWER WITNESSED UNDER TEST

CONDITIONS AT ONSET, MASS. To the Editor of the Banner of Light:

The following statement is a brief account of most remarkable scance given by Mrs. Etta Roberts at Onset. The readers of this paper have been informed of an alleged exposure of Mrs. Roberts at Onset. The Association, act ing upon what seemed to them at the time reliable and sufficient evidence, requested Mrs. Roberts to leave the camp-ground. If she had eft, some of the most remarkable séances ever given would have been lost to the visitors at that place. The moral character of a medium can never be proven by the results of one or one hundred séances; but the reality of the phenomena recorded in the following statement is vouched for by persons whose word should certainly command respect. As author of the statement, I desire to say that I have no motive but the recognition of truth. The phenomena that I have witnessed at Mrs. Roberts's séances have been most remarkable; and without any knowledge of past séances, or of her past life, I wish to put myself on record as a witness to the genuine character of these manifestations. It is easy to suspect fraud, and easy to convict a medium in the minds of these who do not wish to believe in the reality of spirit phenomena. But while we need to guard against fraud, we must be ready to accept and acknowledge the truth wherever we find it.

GRAPHO.

#### STATEMENT.

STATEMENT. On Thursday evening, Sept. 3d, Mrs. Etta Roberts gave a public scance for materializa-tion at Hook and Ladder Hall, Onset, Mass. This hall is on the second floor, accessible by only one door, at the end of the room. Against the wall on one side of the hall, midway be-tween the front and rear of the room, was a cage made of wire netting, secured to a wood-en framework. This cage has a door, hung on three strap hinges, and capable of being fast-ened with a spring padlock. At one side of the cage, separated therefrom by the wire net-ting, which forms the wall of the cage, is a compartment made of cloth stretched over a wooden frame, the front of the compartment consisting of a movable curtain. The wire netting of which the cage is constructed ex-tends over the top and across the bottom, and the entire framework of both cage and second-ore compartment is geourging varied to the tends over the top and across the bottom, and the entire framework of both cage and second ary compartment is securely nailed to the floor, and to the wainscoting behind the cage. There is no window behind the cage, and no trap door beneath it. Before entering the cage, Mrs. Roberts's clothing was thoroughly examined by Mrs. M. A. Wilkinson, who re-ported that the medium's raiment was of dark cloth throughout. loth throughout.

cloth throughout. In the presence of about sixty people, Mrs. Roberts took her place inside the cage, and was locked in, the key being given to Dr. H. B. Storer. Then a committee, consisting of Rev. Solon Lauer, paster of the Unitarian Society at Chicopee, Mass., and Dr. T. S. Hodgson, a well-known physician of Middleboro', pro-ceeded to further secure the cage. A black linen thread was passed around three sides of the cage, beginning at a point in the door, mid-way between top and bottom, passing in and out of the meshes of the netting, around one side to a point about six inches from the wall in the rear, back to the door around the other side, turning at a point near the wall, and comin the real, back to the door atomic the other side, turning at a point near the wall, and com-ing back to the starting point in the door, where the two ends of the thread were tied, and the knot securad by sealing wax upon a card, the wax being stamped with an Odd Fel-low's charm taken from Dr. Hodgson's watch-chain ditions. in a sufficient light the most remarkable manifestations occurred Over thirty forms appeared, many of them materializing outside the cabinet, the process of building up the form and drapery being plainly visible. Illuminated forms appeared, and all were recognized by those in the circle initial were recognized by those in the circle to whom they came. One form, a short and slender girl, appeared, giving the name of Lydia, greeted several friends, danced, and then sat down in the second chair from the writer, vacated for the moment by Dr. Storer. After some passes and m'nipulation of the drapery, the form, arose, as a tall and stately woman, fully ten inches taller than the pre-vious form, and gave the name of Ella Hitch-cock. This remarkable phenomenon of trans-formation, in full view of the circle, has been witnessed several times by visitors to Mrs. Roberts's scances. Suddenly, after a short pause in the manifestations, Mrs. Roberts, en-tranced, stepped out of the cage, appearing di-rectly in front of the door, and passing quickly around into the side compartment, from which most of the forms had issued. most of the forms had issued. When the lights had been turned up, the committee examined the thread and the seal committee examined the thread and the seal and found them intact, exactly as they had been left at the beginning of the scance. The cage was left intact for public inspec-tion, and many persons have visited the hall, and in broad daylight examined the cage and fastenings, and satisfied themselves that there was no room for deception. In the opinion of the undersigned there is but one explanation of the earcess of Mrs. Roberts from the care. the undersigned there is but one explanation of the egress of Mrs. Roberts from the cage, and that is, that she was brought out by spirit-power; in testimony whereof we hereby affix our names. Solon LAUER, Committee. T. S. HODGSON, Committee. DR. H. B. STORER, Boston. DR. N. J. MORRIS, Boston. DR. N. J. MORRIS, Boston. DR. N. J. MORRIS, Boston. D. A. TUCKER, Middleboro', Mass. E. C. LEONARD, New York: ELLA F. PORTER, Onset. WILLIAM A. ATKINS, Provincetown, Mass. M. ADELINE WILKINSON, Cambridgeport, Ms. ME. & MRS. M. J. GILLETT, Los Angeles, Cal. Onset, Masso, Sept. Ath, 1891. Onset, Mass, Sept. Ath, 1891.

# Camp and Grobe-Mectings

#### Vorona Park, Mo.

To the Editor of the Banner of Light: The regular business meeting of the Association was held Tuesday, Aug. 25th. The following officers were chosen for the ensuing year: President, Dr. C. F. Ware, Bucksport; Vice-President, Mr. Peter Abbott, Bucksport; Secretary, Mrs. Matilda II. Cushing, Hyde Park, Mass, Treasurer, Mr. Ruffus H. Emery, Bucksport; Directors, Messrs. Alonzo Colby, Hucks-port; Joseph Smith, Bucksport; Benjamin Ryder, Orrington; Freeman W. Smith; Hockland; Oliver O. Eddy, Brewer; Thomas Fowler, Medway; Mrs. Kale G. Pishon Augusto

Binday, Drower i atomine premy gates next year, and rely on vices to continue open gates next year, and rely on vices to hold the use to deray expense.
 Woted to continue open gates next year, and rely on vices to hold the use to deray expense.
 Woted to continue open gates next year, and rely on vices to hold the set of the President.
 The concert given Monday evening, Aug. 20th, was a financial success. Mines year, and the Park, and Kindy volunteered their services for the benefit of the Association. The selections were artistically rendered and entimisastically received by the large and appreciation. The selections were artistically rendered and entimisastically received by the large and appreciation. The selection for the selection of the selection selection of the selection

#### **Onset Bay**, Mass.

Sunday morning, Sept. 13th, a conference meeting was held in the Auditorium in charge of President After singing, Dr. Storer spoke regarding the



For the Cure of Consumption, Coughs, Colds, Asthma, Pneumonia, Influenza, Bronchitis, Debility, Wasting Diseases and Scrofulous Humors.

OIL AND LIME.

----

Invalids need no longer dread to take that great specific for Consumption, Asthma and threatening Coughs-Cod-Liver Oil and Lime. As prepared by Dr. WILBOR, it is robbed of the nauscaling taske, and also embodies a prepar-tion of the Phosphates, giving nature the very article re-quired to aid the healing qualities of the Oil, and to recreate where disease has destroyed. It also forms a remarkable tonic, and will cause weak and debilitated persons to be-come strong and robust. It should be kept in every family for instant use on the first appearance of Coughs or Irrita-tion of the Lungs. Manufactured only by A. B. WILBOR, Chemist, Boston. Sold by all druggists. 1w Sept. 19.

#### INDIANA.

Indianapolis .- Never in the history of Spiritualsm in this city have the people been so completely "taken by storm"—as it were—as at the meetings conducted by Mrs. Ada Foye on Sunday afternoon and evening, Sept. 6th, at Mansur Hall.

After discoursing on "Medlumship" for about forty minutes-which seemed to be altogether too short a minutes-which seemed to be altogether too short a time for this highly gifted lady to say one-h alf on that momentous subject she would have liked to have said -she began her test scance, which was truly wonder-ful; every name was given in full; some were foreign names, and although very difficult to pronounce, were written correctly to the letter, but could only be pronounced by the partles they were for, who ac-knowledged the presence of the spirit; while the mes-sages were in some instances given to fill contracts of promises made by the spirit when in the form to communicate at the first opportunity. The people were delighted! In two long séances not one mistake was made, but every name and incl-dent was clearly given; some received (to them) very valuable information from their spirit friends. We wish Mrs. Foye could remain with us the entire season, but our loss will be the gain of others. She goes from here to Lynn, Mass. We congratulate Mrs. Foye on her success, and would recommend her to societies in debt, as she will surely "draw" enough to leave a handsome margin after her own terms are complied with. ALFHED WELDON, Chairman. minutes-which seemed to be altogether too short a

Generation after generation have used and blessed Johnson's Anodyne Liniment. Try it.

#### PENNSYLVANIA.

Pittsburgh .-- Mr. F. A. Wiggin, who is engaged for month of September by the First Church of Spiritual-ists, opened the season of '91-2 by delivering lectures morning and evening, followed by platform tests. The subject for the morning discourse was taken from the Bible, being the words of Jesus when called to see his friend Lazarus: "He is not dead, but sleepeth"; for evening lecture the "Destiny of Man" was taken. Both these themes were elucidated by a grand, mas-terly mind through the instrumentality of Mr. Wiggin. The audiences at both lectures were very intelligent and appreciative. The tests following each lecture (and there were a number given) received recognition in every instance.

# NEW YORK,

Saratoga Springs .-- A correspondent writes in appreciative reference to the recent labors of Mrs. Clara

"If it could be proven that Abraham Lincoln was in any way connected with Spiritualism, or did take coun-sel from any medium at a time when the nation's weal or woe hung in the balance, or was in any manner gov-erned by such counsel, it would be the literary event of the nineteenth century, and the most astonishing statement of modern times."

With this I am brought to reply to THE BAN-NER's publication of May 16th, 1891, which says I disavow all connection with the "Proclamation of Emancipation"—that I was angered at hav-ing a stranger say I lived at the White House, for I did not; that I gave sittings to Stanton. Chase and Seward, for I did not. The truth is the spirits urged that the proclamation was to be issued, and that it was the true and right and only course. When I said I was not in any way connected with it, I intended to convey that it was not PROMULGATED through me. My ex-act connection with it is told in my book, and also a full account of many sittings given Mr. and Mrs. Lincoln and other very prominent peo-ple of the time. I also fully answered Bro. Tuttle's letter, which shows that he wrote his second under a misapprehension, and it is there? With this I am brought to reply to THE BANsecond under a misapprehension, and it is there-fore different from what he and I both agreed fore different from what he and I both agreed upon, as is fully set forth in THE BANNER in the issue of March 7th, 1891, which speaks for itself, and proves me entirely truthful. A copy of the letter I forwarded to Bro. Tuttle is here-with appended, and common justice demands that it should be known and understood:

while appended, and common justice demands that it should be known and understood: WHITE PLAINS, Monday, July 20th, 1891, MR. HUDSON TUTTLE-Dear Str: Your letter to the BANNER of LIGHT under date of June 2th was brought to my notice last week, and I hasten to write you personally what I would gladly state in a most public manner, were the columns of THE BANNER. I was more than surprised, and grieved beyond the power of words to express, to learn you had construed my so-called "letter of denial" as referring in the *remotest* degree to your own kind message that ap-peared in THE BANNER early last spring in my be-half; and for which I have felt, and shall ever feel, the deepest gratitude. When I wrote or dictated that letter, I was still wretchedy ill from "La Grippe," and was in no con-dition to reflect properly and choose judiciously the language necessary to deny the inaccurate statements in *The Sun* article. What I denied was the specific statements made in that article, viz., that the "Bman-cipation Prochamation was dictated through me," that "I lived at the White House," and that "I fre-quently sat for Secretaries "Chase, Stanton and Seward."

Seward." The story about the Proclamation you had already kindly denied for me at my request, March 7th BAN-NER; and my denial sustained your statements, and surely did not invalidate your letter; and as the other statements denied by me did not appear in your let-ter, I do not see how you could have so misunderstood me.

If the need of denying the extravagant story in The Sun, from the fact that I was informed that a person had published a letter in a New York paper denouncing me as an impostor, on the strength of The Sun's statement, saying that no such person as Nettle Colburn ever resided at the White House during the war period, as the writer lived there the entire time. The truth was, that reporter never meutioned my book to me, nor any one else in my hearing; yet any one reading the article, and knowing helnd been here, would naturally suppose he obtained his information from me. I never claimed to have resided at the strength of statements never made by me.
All these clauses combined to make mo injudicious, perhaps, in my choice of language and right before the public.
If eff that your own good letter (to which I had recived nearly fifty responses) had said all that was necessary about the book, and I ought to have as and so the during the book and in ough the heat by failed the resided at the strength of store the public.

R. C. HARTRANFT.

And now, dear editor of THE BANNER, there remains but one word for me to say before olosing, and I may add, perhaps, before writ-



A cream of tartar baking powder. Highest of all in leavening strength.-Latest U. S. Government Bood Report.

MAINE.

Auburn .- The Society of Spiritualists held a regular meeting at their hall, Sept. 13th, with a good at-tendance. The President, after addressing the peotendance. The President, after addressing the peo-ple, called upon the home talent present for remarks. Nelson Chase, Mrs. Washburn, Mr. and Mrs. John-son, Mrs. L. F. Curtis, S. F. Miller (of Auburn) and W. T. Kirby (of Sabattus) — as test-medium—respond-ed. A collection was taken up and presented to Miss Damon, the organist. The postponed relunion meeting of Spiritualists takes place at East Auburn, Grange Hall, Sunday next, Sept. 20th, at 10 A. M. and 2 F. M. K.

#### MICHIGAN.

Ohesaning .- Willie Miller writes: "Our society still lives,' and keeps up Sunday evening meetings with home talent and occasional speakers; we have a nice little library started, a hall rented and fur-nished; the ladies have kept up a Wednesday After-noon Literary, devoted to all progressive subjects, every week, never missing a meeting for nearly two years. We hope to secure Hon. Sidney Dean two evenings this month, and Edgar W. Emerson next month."

Doctors? Pshaw! Take BEECHAM'S PILLS.

great privilege we enjoy of communing with those who

Storer. After singing, Dr. Storer spoke regarding the great privilege we enjoy of communing with those who have passed into a life eternal, where all their ener gies and labors are given for the benefit of mankind. Mr. Lyon followed in the same line of thought, speaking not, only of the privilege but the necessity of prayer. Frank W. Jones of New York spoke of the departure of creeds, and of their place being filled by the glorious inspiration that comes from communion with those we know and love in the life beyond. J. H. Young of Onset spoke of the personality of the spirits of those who were never really born in earth-life but passed prematurely to the life beyond. Dr. Hudson remarked that the correct treatment of insan-ity, and of that much dreaded disease cancer, may be learned from spiritual sources. Mr. F. A. A. Heath claimed that if medical men had the power of clair-voyant sight as one of the requisite qualifications of their profession, they would succeed better in the treatment of disease. The soul field the spirits of self-existence in Providence, speaking wrise and weighty words. The first affirmation of the soul regards our personal identity, the JAm in the consciousness, but greater is the mystery which environs us. The soul field formation of self-existence. Herery soul is full of mystery; the spirit investigates. The soul is full of mystery; the spirit investigates. The soul is full of mystery; the spirit investigates and forms of life, and its present is the culmination of prekistences innumerable. Science is gradually unfolding the mystery are elevidation of the favore of the treatment be. The soul is full of mystery, but heats were given by Mrs. Thurston of Boston, Mrs. Jennife Read of Brooklyn, N. Y., and Mrs. Jennife Read of the truth of spirit-reture. The soul as the hour with readin

ld be gar HEATH.

#### Poultry for Profit.

**Ponltry for Profit.** Are you keeping poultry for profit, either in large or small numbers? No matter if you keep only a dozen hens; are they paying you a profit over and above their keep and eggs and poultry used in your own family? If not, can you explain why not? For poul-try properly kept pays the best of any domestic ani-mals. Do you care to learn how a man of experience does make his hens pay better than \$2.50 per year for each hen, from eggs alone; and who has to buy all of his grain and meat food? Do you desire to know how to make hens lay: the most eggs in a year; how to dress and sell your poultry and eggs to obtain the highest prices? Do you care to learn about and how to obtain the best breeds and crosses from which to get the largest number of eggs and most pounds of poultry to sell? And when and where to sell them? Do you desire to know how to prevent and freat, dis-eases of poultry; how to get your hens through the moulting season well and strong; how to bring your pullets to early laying, etc.? Do you care to learn how to build the best poultry houses and yards eco-nomically, warm and dry? In short, do you desire to know how to make money with a few hens? If so, for the small sum of fity cents you can learp all of the above and much more. Subscribe for one year to the PARM-POULTRY is published by Mr. A. F. Hunter, a well-known practical writer and experienced breeder of Poultry for Profit. Send for Index to lastr Oul." **FARM-POULTRY is published by Mr. A. F. Hunter, a** well-known practical writer and experience breeder of Poultry for Profit. Send for Index to lastrocive, practical matter , regarding poultrariasing. can be found in any volume costing four times the price of FARM-POULTRY is published by Mr. A. F. Hunter, a well-known practical writer and experience breeder of Poultry for Profit. Send for Index to last Vol. free; and judge yourself, if as much eemplete, instructive, practical matter , regarding poultrariasing. can be found in any volume costing four times the price of FARM-POUL Are you keeping poultry for profit, either in large or

Field Conant in this place, desiring to emphasize the following friendly expressions concerning her, made use of by President W. B. Mills, in the Progressive Thinker:

Thinker: "Our Society has a fine attendance. Mrs. Clara Field Conant's engagement has closed with our Society, she having been here four Sundays, and each succeed-ing Sunday witnessing larger audiences. The last ser-vice was to a packed house, giving the best of satis-faction. [She is now in St. Louis filling an engago-ment.] All societies wishing a fearless, frank and logical speaker, will do well to correspond with Mrs. Field Conaut, as I believe she intends working in the West and South during the cold months."



for most kinds of fancy work. Buyers should look for the size EB and the brand "Corticelli" on one end of the spool; on the other the words "Wash Silk—Fast Color" should appear.

"Florence - Home Needlework" for 1801 is now ready. It tenches how to make from Corticell or Florence Bilk Crocheded Silppens, Scarfs (8 new styles), Belts, Beaded Bags, Maoreme Lace, etc. 68 pages, fully Illustrated. "This book" will be mailed free on receipt of 6c. Mention year," NONOTUCE SILK CO., 18 Bummer St., Boston; Massi