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NO. 3.

Written for the Banner of Light. NATURE. BY MYRON H. GOODWIN.

'T is pleasant on September days To sit beneath the orchard trees. Or in a hammock idly lie; To note the season's change, or gaze At clouds that float before the breeze So gracefully across the sky.

He who loves nature never feels Lonely. In her companionships The man that worships can but grow Into accord. until he kneels, Lost in devotion, while his lips Breathe thoughts that only rapt souls know. West Newbury, Mass.

# The Spiritual Rostrum.

#### Materialization, and Kindred Phenomena.

A Lecture delivered in the Onset (Mass.) Temple on Sunday Evening, Sept. 11th, by the Guides of W. J. COLVILLE.

# (Specially Reported for the Banner of Light.)

It is by no means our purpose or desire to advocate one side rather than another in fair and open controversy; therefore we wish it to be distinctly understood that in pleading for equity, it is our intention to steer equally clear of both extremes. There are, doubtless, some Spiritualists whose excessive credulity amounts to folly, but these are certainly outnumbered by the multitudes who judge and condemn, without any proof whatever that the accused and convicted parties are guilty of any misdemeanor. Mediumistic persons are not infallible or impeccable more than the rest of mankind; at the same time it is cruelly false to assert that their delinquencies are greater or more frequent than those of less sensitive members of the community.

Whenever physical phenomena, and particularly materialization, are up for discussion, heated arguments are advanced pro and con., till in the warmth of controversy the real issue is apt to be almost forgotten, while personal displays of feeling usurp the ground.

If Spiritualism is ever to be scientifically investigated, the methods of Crookes, Wallace, and other eminent scientists, may well be followed. The scientific spirit is absolutely impartial; it knows naught of prejudice, and is not swayed by impulse; it examines, observes, compares, and only pronounces verdicts after long and careful investigation. The attitude taken by the various writers in the Psychical nsational newspapers, that the inquiring public had better turn for information and theory. Legitimate opposition to Spiritualism may be treated with respect, but the hostility to mesimply a disgrace to the scurrilous vilifiers of all her occult processes beneath the sod; while is decidedly interesting to observe that those whose special mission it is to denounce and expose fraud, are themselves perpetually boasting of their own underhand actions and mendacious words. On more than one occasion we have heard the *arabbers* justify their nefarious conduct by quoting the proverb, "It takes a thief to catch a thief." Can any one fail to see that if the argument is sound, and the quotation apposite, the speaker is condemning himself as much as the other? We are oldfashioned enough to believe that evil can only be overcome with good; and to teach that in our battles with error we must employ the spiritual sword of truth. In the first place, with regard to the necessary conditions for physical manifestations of any kind, we would remark that as the manifestations are produced by a power unknown to the sitters, and not possessed by them-as they cannot command phenomena. or produce them at their will-it is only reasonable for them either to submit to the conditions imposed by the unseen influence (be it what it may) or else decline to investigate. Next, we would counsel all mediums to refrain from advertising positively that materialization or any other phenomenon will transpire, as much depends upon unforeseen circumstances. In a majority of instances, therefore, it is wise and well to be on the safe side of modesty in promise or prediction. Further, we would insist that if there are any search warrants issued, and anybody is submitted to an examination of clothing as well as premises, that the rule should be impartially enforced, making the search extend to every member of the circle, as well as to the medium; and if any lady or gentleman objects to such "indignity," then he or she should not seek to impose it on a brother man or sister woman. In defiance of this just rule, it is frequently urged that the medium is in a moneymaking business, and has a financial interest at stake; that is by no means exclusively the case, as there are many newspapers willing and ready to pay large prices for flaming accounts of "exposures" at spiritualistic circles; therefore, it is quite as likely that unscrupulous persons with mercenary aims should endeavor to work up an expose, as that mediums should seek to impose on the credulity of sit ters. There no doubt are traveling mountebanks who profess to be mediums at one time, in one place, and then pose as "exposers" at another time in another place; and we should think if respectable religious societies really knew the facts concerning the conjurers they forms are transparent though perfectly well

hire to ridicule Spiritualism in church edifices, they would think twice before they desecrated temples of worship by giving them over to the interests of such unholy traffic.

We may be severely reprimanded for saying it, but we know of no man or woman who consistently follows the avocation of medium who can rightfully be designated a fraud; on the other hand, we are acquainted with some who are all things to all men, and advocate in one place what they denounce in another, who are not reliable persons; and in passing we would remark that no paper in the world has won the enmity of tricksters more thoroughly than the BANNER OF LIGHT, which, in its editorial columns, in large type, has repeatedly denounced impostors, and warned its readers against them. To even insinuate that the BANNER OF LIGHT countenances deception is libelous in the extreme; it is often conservative and charitable in its policy, but when the arrant hum-bug is abroad, it fearlessly mentions the culprit, and warns honest investigators against the traps set for the unwary.

The oredulity of the avowedly incredulous is surprisingly great; no persons are so easily deceived as are fraud-hunters, who are themselves so steeped in deception and low cunning that they are totally disqualified from discriminating between things genuine and spurious around them. We know from actual observation that all that passes for materialization is not so; many times transformations and personations in no sense fraudulent are mistaken for veritable form-manifestations. It is not infrequent for mediums to be thoroughly entranced, and, while in a totally unconscious state, so controlled by friends of sitters that they assume the appearance, voice and manners of the individual by whom they are temporarily possessed, and even go so far as to give the most convincing test messagesthereby quite substantiating the identity of the spirit. This, however, is not materialization, and were the form to be "grabbed," of course it would be the medium.

Materialization per se is by no means foreign to the law of nature as revealed by chemistry thus there is no à priori reason why it should be opposed in theory. Chemical experiments prove conclusively that the hardest solids are convertible into gas or vapor, and all palpable gases can disappear in ether-which is, after all, only a term employed for convenience sake to designate the condition of substance after it has vanished from external vision. The theory of materialization cannot be pronounced scientifically untenable, as it accords perfectly with the known law governing the transformations of matter; and it is surely not incredible that intelligences more widely instructed and experienced than any earthly Review is reasonable and scholarly in the main, chemists should be able (conditions favoring) to and it is to such publications, rather than to extemporize the fac simile of a corporeal structure by collecting and condensing the constituent elements necessary to form such an organism. Darkness may be necessary to the incipient stages of form-building, for the same diums displayed by professed Spiritualists is reason that it is demanded by nature during reputations who usually boast of their own du- a "cabinet" may be required in fulfillment of plicity, and publish diatribe anonymously. It the law which necessitates an egg and a maternal nidus for the gestation of offspring. Deception is not even hinted at in nature, because darkness is sometimes needed ere forms are sufficiently mature to bear the light. Further acquaintance with the needs of the operating intelligences in the production of phenomena will undoubtedly clear away many objections which have long seemed valid, but are at root foundationless. As we have seen, materialization in strong light, under absolute test conditions, in a circle composed of as many as twenty harmonious persons of widely different attainments and beliefs, we are assured that it is not impossible to produce the most satisfactory results without the screen of darkness when the force available is sufficiently copious; but we repeat the need for darkness is not a cloak for fraud. We consider it a great mistake to demand twenty or more distinct forms at one sitting; as when such unreasonable demands are made it is impossible to present the best conditions for really convincing phenomena. One absolutely satisfactory proof of full-form materialization is worth more than fifty dubious presentations; and even when perfectly genuine, a great deal of phenomena in promiscuous circles is ambiguous. We have never seen anything to surpass the manifestations which occurred in London in 1878, through the mediumship of Wm. Eglinton and Dr. Monck in private houses, in the presence of carefully chosen witnesses-clergymen, physicians, barristers, and other professional men, accompanied by the ladies of their families, gave excellent opportunity for convincing demonstrations, as they were observant but not captious. Frequently, in addition to the guides and attendants of the me diums, special friends of the sitters would appear, and so characteristically that the evidence they furnished to inquirers was beyond dispute. In America, more than in England or in Europe, there has been unfortunately an inordinate demand for multiplied appearances at a single sitting; and an evident desire on the part of communicating intelligences to answer the prayer of the sitters has resulted in larger quantity but less convincing quality of phenomena; and it must also be confessed that too frequent séances are ill-advised, as it appears that no medium can slt daily and obtain really high-class manifestations of a physical order save in very rare instances. More beautiful and perhaps more convincing than materialization is etherealization, when

defined. It does seem difficult to believe that spirits materialize corsets and whalebone, and that they weigh at least one hundred and fifty pounds and walk with heavy tread. We think there may be in such cases a mistake as to the nature of the production a transformation of the medium mistaken for materialization; but when the self-luminous ethereal form develops and fades before your gaze, and there are twelve or more persons in the room, and all see the same thing at once, and describe it alike afterward, the proof is well-nigh abso lutel

It seems often when irregular sittings are held at the instigation of unseen prompters that the best results are forthcoming, as the invisible producers of the manifestations know just when, where and how the desired phenomena can be produced-facts of which the bulk of investigators are necessarily ignorant We have known private families and companies of friends resident under one roof, to be awakened at various hours of the night, and

told by a medium under control that they must get up, and assemble in the parlor at once if they desire to witness the very results they have prayed for at their regular séances, but in ish." vain.

As occult or psychic law becomes better understood it will be clearly perceived that as conditions are universally necessary, Spiritualism is no exception to an unchanging rule. Astronomers at present are constantly debarred from investigating stellar glories by reason of fog, and other interceptions: but gradually, as science advances, obstacles can be surmounted by the erection of observatories on loftier heights, and the construction of more powerful telescopes. The Harvard Ob-servatory in South America enjoys eminent advantages over even the famous Lick Observatory in California, because of its more exalted site. It should always be borne in mind that spiritual law is unchanging, consequently no alchemist in the unseen spheres can change it one iota; it can be discovered and applied, but never altered.

When the Theosophical Society was founded in New York in 1875, one of its main objects was to afford conditions for the occurrence of occult phenomena, aided by all the knowledge presumable by the members from ancient and modern, oriental and occidental sources. The Society started well; Col. Olcott, Mme. Blavatsky, Mrs. Emma Hardinge Britten, and other well-known people, expressed their intention of carefully observing and practically assisting, as far as possible, in the production of wonderful phenomena; the dictatorial spirit was not to be intruded; scientific scrutiny was to be unhampered by cut-and dried ready-made theories. The alleged leaders in the Theosophical movement at the present time are in many instances ridiculously opposed to Spiritualism,

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#### CHAPTER V. Watsemequomo's Lesson.

"Now, honestly, Eunice," said Mrs. Haskins, after she had returned from disposing of the china, "it is just such scenes as these that make me feel as if 1 don't want to have anything to do with Spiritualism. It looks fool-

"Now the idea of such a man as Socrates, or such a spirit as his ought to be if it was him, coming to me to ask for a piece of piel It's absurd! I should think he would be more likely to say, 'is not the life more than meat?

"And somehow I can't seem to get any sensible hold on much that you say. Understand me now, it is n't that I want to doubt your word, but I doubt that what you do will accomplish any good.<sup>4</sup>

Eunice was silent. "Now there's Ned," she continued. "He seems to be controlled by some intelligence in-

visible to us, yet all he says or does gives us a point to study on. It all means something." " If I had never seen or heard anything until

I saw you under the control of that Indian, I tell you plainly I should have been disgusted. and frightened too, for it is enough to scare a body's wits out of them when he gets hold of you and makes you give one of your wild whoops.

"That is just what Harvey says-about the Indian, I mean"-said Eunice, smiling in spite of her vexation.

'What makes him do so?'' asked Mildred. "That is his way; he does n't know any better, I suppose," replied Eunice.

"I should think some one might teach him better," said Mildred. "Can't spirits do as they are asked to do sometimes?'

'I don't know why they can't, just the same as people sometimes do as we advise.'

What is the good of that Indian, anyway?' asked Mrs. Haskins. "He never seems to say anything or do anything except whoop." "He comes to give me strength," r

one occasion was he afterward heard to utter that wild whoop.

Millie reflected frequently upon this incident and resolved to remember it.

#### CHAPTER VI.

A Prophet Out of Israel. Mrs. Haskins, Eunice and Mildred were seated with their sewing a few days after the Soc-

rates episode. "It is just like this, Eunice," said Mildred; 'I am interested in these strange sayings and doings of Ned. Now this morning, just after breakfast, Ned turned to me before I had arisen from the table. He took my hand, and repeated the very last words father ever said to me. Father left the house one morning to attend to some business; he turned back, opened the hall door and called out to me: Millie, I've left the trap-door open in the barn; ask James to shut it; I haven't time to attend to it.' And he shut the door and went away. And Ned repeated those very words to

Mildred paused, overcome by her emotion; and during the silence that followed Harvey entered the room. He had been sitting in the next room and heard the conversation.

"Millie," he asked, "what is your opinion of what Ned did? Have you any interior conviction that your father voiced those words through Ned?"

"Harvey, I don't know what to think. I did not see him or hear him. It was Ned's voice, but they were father's words; and I know Ned did not know about it, for I have never repeated them. I could not bear to do so. It hurts me to think of that dreadful time.

"It is true we cannot always be guided by our feelings or inclinations in such matters,' said Harvey. "We need to reason upon them, else we are not safe in arriving at certain conclusions.'

"But why did n't father speak his name to '' asked Mildred "I can only tell you what I think. If Ned had said, 'I am Amos Symonds,' you would probably not have felt satisfied, for you know that Ned knows your father's name. Perhaps those words were chosen as being the words which would make the most impression on you."

they are produced by shells, elementaries, etc., ad nauseam. The vagaries of individuals are not Theosophy, and it is high time the reflect ing occultist discriminated once for all between knowledge and pretense. Leadership in spirit ual matters there cannot be. The pathway of the spirit has ever been that phenomena occur without asking persons in; blowing, like the wind, from unexpected quarters, and equally uncontrollable.

and discourage phenomena on the plea that

We do not wish to convey the false impres sion that nothing can be done to facilitate manifestations; on the contrary, we are ready to give general directions for the conduct of circles-always, however, advising, consistently with our positive, unequivocal declaration, that no matter how carefully preparations are made and known conditions are observed, there are often subtle reasons why nothing takes place when much had been expected; and also why the spontaneity of spiritual phenomena is one of its most surprising and convincing characteristics. Scientific methods ought to be observed, but every science im-

poses its own formula-what is required for chemistry does not necessarily apply to geology or astronomy. It is often said there is no absolutely exact science but mathematics, and we all know that even mathematical studies and demonstrations are progressive. Exact conclusions are only reached by steps which seem often slow and tedious, and are invariably successive. Mrs. E. H. Britten, in her excellent magazine, Unseen Universe, has recent-

ly called attention to the fact that unseen workers are experimenting; that Franklin and other savants in the spirit-world are strug gling to perfect the occult system of telegraphy now in operation; and surely we need not be surprised to hear that the most as tounding phenomena have not yet transpired. In our judgment, the chief conditions to be ob served are largely of a negative character; for though most persons may know but very little of any way in which they can actively and intelligently assist, they can certainly, even though the veriest tyros in occult studies, refrain from introducing objectionable elements which retard development toward the end de sired. Mental conditions are always of paramount importance-physical aids are never of more than secondary value.

As thoughts are entities, as psychic emana tions are far more palpable than any physical effluvia can possibly be on an occult plane, it behooves all who engage in psychic research to look well to their mental condition ere they allow themselves to unite for the purpose of supplying pabulum to the unseen artificers of extempore forms. A very important law of health'is outraged whenever two or more persons Whose thoughts discord, maite in psychic circles therefore two individuals often constitute a perfect circle, sufficiently large and

iri[Continued on third page.]

Eunice.

"Can't he give it without making himself heard a mile? " asked Mrs. Haskins, half laughing.

Eunice did not reply at once, but was evidently thinking; then she said:

"Now, Mother Haskins, the next time that Watsemequomo comes, I want you to give him a lecture on this subject. I don't want to prejudice anybody against mediums, and if he

is likely to do it by making such a disturbance, perhaps he had better be taught differently." The words had scarcely fallen from her lips when she dropped her sewing and sounded the now familiar whoop. It seemed as if the In-

dian had been present, and invited a continued discussion of his peculiarities.

"Now is the accepted time," quoted Mrs. Haskins; "but I declare I don't know how to begin. The idea of talking to somebody you can't see, or hear, either, except when they holler!

She folded up her work and took off her spectacles, that she might give undivided attention to her speech.

'Now see here, Wat-se-me-quo-mo," she said, pronouncing the name very slowly, as if she were afraid some part of it might get lost, 'you are welcome to come here, even if you are an Indian; but what we want to know is this: Can't you come and help Eunice, give her strength, as she says, without hollering so? It frightens us, and does n't sound well. either.

"Maybe it is your way, but it seems to me it would be more for the good of the cause if vou were to come and make less noise. I'm sure I want to be polite to you. The question is, is it polite for you to do so?"

Mrs. Haskins paused, looking hopelessly bewildered, wondering if the Indian could understand her.

Eunice was making a series of strange nods and jerks with her head, with an expression on her face which denoted intelligence and satisfaction. Mrs. Haskins gathered courage to proceed.

"Seems to me there might be something you could do which would be peculiar to yourself, which would make us know when you are here, if you wish us to know."

'Ask him to place one of her hands upon the head of each person present whenever he comes. and then we shall understand," suggested Mildred.

Mrs. Haskins did not need to ask, for Eunice instantly arose and placed her right hand, slowly and with seeming respect, upon the head of each, and then sat quietly down, all the while appearing to be in an entranced condition.

"Then he really understood us!" exclaimed Mrs. Haskins. "Isn't it stradge that we can teach a spirit?" Evidently they had taught him, for only on

"But Ned frequently does something or says something to make me think father is near me. Why does n't Eunice do it? Here we are together, day after day, and I don't get anything from father, or mother, either."

Eunice looked up from her work as she heard her name spoken, and looked inquiringly toward Harvey, as if waiting to hear what he would say.

"How do you account for it, Eunice?" he asked.

"I suppose I am not a suitable medium," she replied; "I have only been able to give Millie one message."

Harvey looked questioningly toward Mildred.

"That purported to be from Uncle Asa Banks, an old sea captain," said Millie. "He wasn't really my uncle, only everybody called him uncle. Eunice gave me his name, described him correctly, and said quite a number of true things about him."

"Well, then," said Harvey, putting down his paper, "suppose we make this a starting point. In the first place, we shall never understand the phenomena of the spiritual philosophy if we are always questioning as to why the spirits do not do such and such things. We must reason upon what they do, and leave the rest to work itself out as clearly and as soon as it may."

"For instance: you wonder why you have not heard from your father and mother through Eunice. Now you have had a message from -what's his name? Asa Banks? Well, what do you think of that? Have you any reason to believe it was Asa Banks? Was it all truthful? Did it sound like him?"

"Why, yes; and he spoke of the time when he went swimming in Dark Cove, and that roguish brother of mine ran off with his clothes and hid them," and Mildred smiled at the recollection.

"If Capt. Banks could talk as plainly as that why didn't he talk of something about the spirit world? Why should he speak of such a frivolous thing as that?" asked Mrs. Haskins. "There you go again, mother, asking about the 'why do n'ts,' instead of what they have done," laughed Harvey.

"It looks to me like this: If Capt. Banks had gone on to talk of the spirit-world, and what he was doing there at first, Millie would n't have been satisfied that it was Capt, Banks. She needed to have something given her by which she could identify the captain from anybody else."

"I see now what you mean," said Mildred.

"What we need to do is to become convinced | And Mildred, her conscientious soul smitten whether communication between the two worlds is poscible," said Harvey.

"But could n't it be mind-reading, Harvey You know such things are possible. I don't say this for the sake of argument, but because I want to know. Of course I was n't thinking of my brother running off with the clothes, but once I knew it, and thought of it. Perhaps it was stored away somewhere in my mind, and by some strange power we do not understand, she was led to speak of it."

"Possibly. But please answer me one question. Do you really believe in thought-transference?"

"Yes, I cannot doubt it is possible, and of frequent occurrence."

'If it is possible under some conditions, do you think we can always understand just what conditions may be required for a favorable result?"

"Probably not," replied Mildred.

"Do you think we can limit the conditions?" Harvey spoke slowly and cautiously.

"No, I suppose not," said Mildred, wondering what Harvey would say next.

'If it is a simple question of mind communicating to mind, would it make any difference if one mind were not clothed upon by the mortal body, in order to communicate intelligently with another mind?"

Mildred dropped her work into her lap, and stared at Harvey blankly. Mrs. Haskins, who had listened attentively to the conversation. exclaimed.

'There, Harvey, you have cornered me. I have believed in mind reading for some time, but I never thought of carrying it beyond the change called death.'

'Your argument looks reasonable." said Mildred. "What I want to know is who was reading mind about those clothes; whether it was Eunice reading my mind, or Capt. Banks's mind, or whether Capt. Banks remembered it. and spoke of it to me through Eunice."

"It is natural and proper to question it. I felt just that way myself until I had a prophecy. It purported to come to me from an excarnated mind, through a medium who was not publicly well known, or advertised. As it was a prophecy, only the spirit communicating through the medium knew of what it asserted. The prophecy was exceedingly improbable in its nature, yet it was fulfilled. I was obliged to admit that there was an intelligence outside of the medium, or myself, who could see further into my future than I could, and it was an intelligence which was able to distinctly communicate with me."

"Can all spirits prophesy?" asked Mildred. "I cannot say. I would not undertake to limit the power of spirit. I do not think every spirit can prophesy through every medium,' replied Harvey.

"You know it speaks in the fifteenth chapter of Corinthians about the 'gifts of prophecy' and the 'discerning of spirits.' That means clairvoyance, if I understand it," said Mrs. Haskins.

"Certainly," said Harvey; "but thousands of people read it over and over, and never think what it means."

"I'm sure I have read it dozens of times, and never thought it meant that," said Mildred.

"What do you think it means?" asked Harvey.

"I suppose now it means just that, only l never thought of it before."

"You remember what Paul says?" said Harvey. "Paul says 'he would not have us ignorant of these gifts'; but the moment we begin to look these things up to see what they mean, there is a great hue and cry, as if we were doing something foolish and wicked." "That is true," said Mildred.

"Fact is," continued Harvey, "we don't think enough. We don't analyze what we read. It slips vaguely into our minds and out again, without making any distinct or reasonable impressions upon them."

"I think I will read that chapter over again

with the thought that perhaps she had been unjust to Mr. Chase, exerted herself to be so agreeable the next time he came that Mr. Chase inwardly wondered if the fates which had apparently seemed against him, so far as Mildred's favor was concerned, were now about to prove propitious.

He had been attracted by Mildred's quiet, gentle ways, and felt sure that, after toying with so many butterflies of fashion as he had done, it would be a wise thing for him to take this quiet little bird to his home nest, never doubting for a moment but that he could win her if he tried.

strong personal and magnetic charms. There was also in her face a resemblance to some one with whom he had sometime had peculiar dealings. He resolved to study upon this matter.

Eunice was very quickly made aware of this seeming preference for herself; yet she was selfish in her love of approbation, and was jealously disturbed if she saw Mr. Chase at all attentive to Mildred.

She noticed Mildred's unusual attempt to please Mr. Chase, and rallied her upon it.

"Seems to me you were unusually affable to Mr. Chase this evening, Millie. I really think he noticed it particularly."

Millie started with a little blush.

"I should think you would blush. It was quite evident you meant to attract his attention." said Eunice, with a ring of contempt in her tone.

"Indeed, Eunice, I did not try to please him for that; it was only that I wanted to be kind.'

"Kind!" echoed Eunice. "Had you been especially unkind to him before, that you should want to make any special amends?

"Yes, I think so; or at least I have had a strong feeling of aversion to him, and thethought occurred to me, when I was talking with Harvey this morning, that perhaps I had been unjust. I don't want to be that.'

"So it was Harvey who put it into your head to be gracious to Mr. Chase, was it?"

The question came abruptly and severely. "No. I said to Harvey that I felt an impres sion of trouble coming from Mr. Chase, and he thought it nonsense; said I 'ought to be thank ful for his coming'; and I felt perhaps I had been unjust, and that I ought not to be so reserved with him. It did not occur to me I would be so misund erstood," and Mildred looked reproachfully at Eunice.

Eunice was silent for a moment, but when she spoke there was a little constraint in her voice

"What is it that you fear?"

"I'm sure I cannot tell. I have felt a sense of loss-of desolation-and it all seemed so dark! and somehow I could not free myself from the thought that he had something to do

with it." Eunice glanced at Mildred a little uneasily, but she saw that she was speaking truthfully. After this conversation Mildred very naturally avoided meeting Mr. Chase, always making some plausible excuse for her absence when he came in, until one day she found herself face to face with him quite unexpectedly.

"Ah! so you are once more visible," and he met her with a graceful bow. "I should have thought you had been spirited away, except for

an occasional token of your presence.' Mildred held in her hands at that moment a

pitcher of water and a glass. He took them from her, and placed them upon a table; then turned quickly toward her. "In what have I had the misfortune to offend

you?" he asked. [To be continued.]

Spiritualist Camps. After Camp at Lake Pleasant-Harvest Moon.

To the Editors of (

Jennie Rhind. Meeting convened at 2 r. M., and a goodly number were present. Miss Marcia It. Hillgrove acted as Chairman, and conducted the music. "Nearer, My God, to Thee," wassung by the congregation, followed by an invocation by Dr. Kwell. "Sweet Hour of Prayer" was rendered by united volces, and Mrs. H. R. Holcomb was called on for an address. "Hast Thou Ever Considered the Possibilities of the Human Soul?" was the beginning and the key-note of her soul-sitring remarks. Mrs. Holcomb de-monstrated clearly her ability as a first-class lecturer, and has several engagements for the coming season. Mrs. Reynolds followed with excellent and practical remarks.

remarks. Mirs. Storrs gave loving messages from those she beheld present, not visible to all. Mirs. Sweet read instructively the language of a few flowers she had plucked by the wayside. After singing "The Morning Light is Breaking," Dr. Ewell and Mirs. Reynolds were called for improvi-sation responsively on subjects from the audience: "Light," The Fower of Song," "Life," "There Is No Death," were given, which were discoursed in rhythmical measure rich in thought and convincing truth.

No Death," were given, which were discoursed in rhythnical measure rich in thought and convincing truth. After another congregational song the benediction was pronounced by Mrs. Holcomb. The evening meeting was held in Association Hall, whither the floral decorations were carried. The hall was well filled with listeners, and the platform with speakers. Miss Hillsgrove presided. After singing some famillar hymns, and an invocation by Dr. Ewell, Miss Shirley of Worcester gave a beautiful discourse on "Words." It was really a rich combination of gems of thought so fluently rendered as to blnd the listener's attention closely, lest one should be dropped from the string. Miss Jennie Rhind followed. Her prophecies were of a brilliant future for Lake Pleasant Camp if the right step was taken next, but auguries of evil if the wrong. Her remarks were followed with song, "Hold the Fort."

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the Fort." Mrs. Cunningham and Mrs. Dowd gave a few tests; and Mrs. J. Clark of Worcester, and Mrs. Storrs and Mrs. Sweet, presented each a few thoughts. The benediction was pronounced by Mrs. Reynolds, and the audience dispersed with the unanimous ver-dict that the Harvest Moon exercises were necessary to the rounding up and completion of a Camp Meeting.

#### Haslett Park Camp-Meeting.

Fo the Editors of the Banner of Light :

I was a visitor at the Haslett Park Camp-Meeting during July and August, remaining there through the entire meeting, and am pleased to say it was very successful in all respects. The attendance of regular campers was large. On Sundays from fifteen hundred to two thousand tickets were sold at the gate.

Mr. George W. Brooks of Eigin, Ill., as Chairman, opened the camp with an address of welcome. All through the meeting he was active, earnest, and mado many friends. Mr. Lyman C. Howe gave us several lectures of a high order; he seemed to excel himself. Dr. Charles A. Andrews was to follow, but owing to sickness in his family could not be with us. Mrs. A. B. Sheets volunteered her services, and gave excellent lectures. Mrs. Jennie B. Hagan-Jackson was next on the list. With Mr. Jackson she spent several days in camp, making every one glad they came. As a lec-turer she is among the best, giving good satisfaction. Mrs. E. C. Woodruff was more than herself, seeming to have grown wider and broader spiritually; her in-spiration was appreciated by all. Mrs. Anna L. Rob-inson of Lockport, N. Y., was a new element to the Park. Her lectures were very good, and her tests from the platform gave much satisfaction. Mr. Robin-son was with her; together they made many friends. We hope to see them again at the Park. Mrs. Sheets and Mrs. Robinson gave morning and afternoon lec-tures. Mr. George W. Brooks of Elgin, Ill., as Chairman,

tures. Memorial day was observed. The platform was decorated with evergreens, flowers and appropriate motioes. Mrs. Robinson and Mrs. Sheets were very happy in their remarks. It was a profitable day for all. The departed ones seemed to join in the cere-monies.

all. The departed ones seemed to join in the cere-monies. Aug. 19th Hon. L. V. Moulton of Grand Rapids gave a lecture from a scientific standpoint, proving his po-sitions by geology, astrology and chemistry. Ortho-dox doctrines were shown to be untenable; he sharply criticised their authority in a kindly manner and ro-ceived applause on every point made. Mr. Edgar W. Emerson of Boston gave several lectures, fol lowed by tests that were many and wonderful, and all acknowledged. Some skeptics were startled, and promised to give Spiritualism more thoughtful consid-eration than they have done. Mrs. Elizabeth Stranger disappointed us in not being present, but Dr. Thomas of Grand Rapids filled her time and his own to the satisfaction of the audience. Mrs. R. J.Lille closed the meeting with three excellent lectures; every one feit they had never heard her do so well. The usual routine of Conferences, Fact Meetings, etc., were of daily occurrence. A half day was set apart for a consideration of the woman suffrage move-ment. Mr. and Mrs. Root of Bay City were in attend ance. The exercises were of great interest. An-other year an entire day will be devoted to the sub-ject. Mediums of many phases were on the grounds.

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prise of the event of the stering to himself, and testi-lying to the tenderest kludness and appreciation re-ceived at this camp since his coming as a stranger, "Starlight" followed, beaming and sparkling with delight at the honor bestowed upon her by her Indian sister and all connected with the event. It was a very pleasant opiede in a very harmonious meeting. The next evening gathered the people at Mr. Hon-ry's cottage, to give the venerable mother an oppor-tunity once more to hear the united voices in music and angel messares. It was decided to hold a "Harvest Moon " festival cordingly. The morning broke as glorious as the autumn alone can reveal, and was busily spent in dec. orating the speaker's staud at the Audikorium. A bank of green pine formed the base, surmounded with rows of golden rod, asters, gladiolus, geraniums, al-ternating, all against a background of potted plants of hydrangeas, foliage plants, etc. Vases of cut-flowers the American fag gracefully draped, and in the centre the American fag gracefully draped, and a the centre the American fag gracefully draped, and a goodly number Were present. Miss Marcia L. H. Marcia Marcia fag gracefully draped, and a goodly number were present. Miss Marcia L. H. Miss Marcia L. He evidently believed that there are were present. Miss Marcia L. H. Miss Marcia L. He evidently believed that there are were present. Miss Marcia L. H. Miss Marcia L. He evidently believed that there are found scholar, having his attention specially called to the Epistle to the Romans, made a study of it verse by verse, and arose from his labors a complete convert to the doctrine of universal salvation. And yet that epistle, read by men ignorant or careless, regardless of contexts, is the great source of Calvinism in its horrid features of election, etc. Paul, the author, was a man of settled views on several points. He evidently believed that there are degrees of rewards and penalties, which doc-trine is found repeatedly in the words of Christ expressly, or by implication in the words, 'it were better,' it shall be more tolerable,' and in the parables, etc. He was profoundly im-pressed, too, with the idea, so common among early Christians, that they were living near the end of time and millennial dawn. More-over, withal, he was a man of great common over, withal, he was a man of great common ense.

sense. Knowing this, let any one who is versed in the English language, take that epistle and read it carefully. He shall find that the words about election and predestination apply to temporal conditions. The idea is, 'We are liv-ing in the latter times; also we have been chosen, predestined for the great work of in-troducing the religion of Christ to the world. Not only is all Israel saved, but all mankind— the heathen, as being without law, are incapa-ble of transgression.

the heathen, as being without law, are incapa-ble of transgression. The matter is so plainly stated that it is won-derful how it could ever have been so misun-derstood. Paul even supposed some one to re-ply to him, and asks, 'Why, then, shall any one try to obey the law? Why try to do good, if that is so?' He makes the same reply that naturally arises at this very day to the same objection: It is better to live righteously than wickedly. It is better to be clean than foul, etc. Is there no penalty for evil doing? Un-doubtedly; and just as there are degrees of re-wards so there are of penalties. 'As by one man sin entered into the world, and death unto all men, for that all sin (but it is not reck-oned as sin, if there be no law)--so then, just

unto all men, for that all sin (but it is not reck-oned as sin, if there be no law)—so then, just as through one fault it passed unto all men for condemnation, so also through one righteous act it passed unto all men for justification of life.' Chap. v., verses 12-18. And so on, over and over again. By taking one text anything can be main-tained. For instance, how common is the quo-tation of that line, 'The wages of sin is death.' It is quoted as a threat; but Paul uses it as a conclusion from his previous statements. Death, not to one man prospectively or condi-tionally, but to all the races of creation death is the wages of that one sin of the first man. 'For,' he sums it up, 'the wages of sin is death; For,' he sums it up, ' the wages of sin is death ; but the *free* gift of God is eternal life in Jesus Christ our Lord.' It would seem as though he believed somehow that immortality or the con-tinuing self-consciousness of the ego is not a natural condition just as birth and life here are, but a kind of special gift. Eternal sleep, annihilation, said to be the Brahman's supreme mish, was, to Paul, 'bell itself'; at least one may infer so from some of his words. A soul might become so sin-burdened as never to awaken from death's sleep."

#### Maine.

KNOX CENTRE.-M. J. Wentworth writes May the reader of 'Another Leaf Turned,' in THE BANNER of Sept. 10th, question its other readers if they, too, while reading the editori-al thus headed, did not feel to say, like one of old, 'Did not our hearts burn within us?' Did not its reference to the origin of the paper, the not its reference to the origin of the paper, the unfaltering trust and perseverance of its pro-prietors through all the violasitudes of thirty-five years of toil, trial and of triumph, and es-pecially the faithful adherence to duty of those who say, 'We knew that the call to us came from the angel-world, and that what it com-manded was by some hand to be performed,' quicken and kindle the better within till our hearts burned within us with grateful recognition of the blessed ministry of those in the form and of those in the world beyond? Do not we who know the truth, and we who are in-struments of angels, volunteers and recruits in struments of angels, volunteers and recruits in the graud army of progress, feel like rallying around the BANNER OF LIGHT, and with re-newed zeal and fuller determination, pledge ourselves anew to press on in the battle, with implements that are mighty to the pulling down of the strongholds of error and supersti-tion, until our BANNER shall wave triumphant-iv, and be halled everywhere as the symbol everywh

# The Rebiewer.

MINRIKH; OR, A WOMAN FROM MARS. A Tale of Occult Adventure. By Francis W. Dough-ty. 12mo, paper, pp. 274, illustrated. New York: The Burleigh & Johnston Co.

This remarkable story opens in a city of China, Pacompin, where the author, an ex-American Consul at Swatow, while walking in a meditative mood, is disturbed in his reverie by the brushing by him of a man whose nationality it was difficult for him to determine. He was dressed after the fashion of a gentleman of Calcutta, half European, half Oriental. He wore a turban of exaggerated proportions; but what attracted special notice was that the lower portion of his face was concealed by a black slik covering that extended high up on the cheeks, and was secured by cords passing around the ears. What of his face was seen was of a peculiar yellow color-not that of a Chinaman, but more like a Cuban's or South American's. The eyes were small, black and plercing, yet mild and full of intelligence. His contact, slight as it was, with our author, produced in him a sensation of tightness above the eyes, with which brain-workers are familiar. He was mystified; even to speculate upon a solution of the matter made his head ache; so he endeavored to divert his thoughts by wandering about and wondering at an old ruined pagoda sur-rounded by image houses. He was thinking of climbing the steps of the mound on which this ancient pagoda stood, when an infurlated mob came surging up the street, chasing a tall figure that he perceived to be the man with the concealed face. His turban was

gone; his clothing torn and dusty. The silk mask was also gone, and it was seen why he had worn it: the lower part of his face was beardless and black. He made a frantic appeal for help; told why he was pursued, and the writer started with him for the restdence of the American Consul. They ran on, the

shouts of the mob ringing in their ears, missed their way, and were confronted by a high wall that stopped all further progress, and the mob fast nearing them. Suddenly the strange man began to grow thin and shadowy; he seemed to be slowly sinking; his feet and legs disappeared, his whole body apparently dissolving until nothing but his head rested on the ground. Finally the head, like the flickering flame of a burnt out candle, vanished, and the writer was left alone to meet the mob as best he might. But it did not want him, and he was allowed to leave the place unharmed. Efforts were subsequently made to learn who the strange man was, but without success. Though some admitted to have seen him, no one knew whence he came or whither he went.

Several months later, the author, in company with the Consul whose residence he was in quest of on that memorable night-who, by the way, proved to be an old and valued friend of his, Maurice DeVebermade a trip to Angkor for a ramble among the ancient ruins of that place. On the fourth day of their explorations, Maurice suddenly exclaimed: "Hark! don't you hear some one on the platform above? After the assertions of one and the attempted explanations of the other of what might have been thought singing or praying, Maurice said: "There certainly is some one on the platform above us. Hark! "

"No need to call my attention. What Maurice heard I heard—could not help hearing. A deep voice had broken out above us, singing, or rather chanting, these lines. these lines

- <sup>•</sup> Lot in the east comes a glow as of rubies; Jeweis magnificent flash in the sky, Heralding thee, oh! king of the morning. Golden-huod Sun, to gladden the eye. Hall to thee, Sun-God! ruler oinnipotent, Balute we thy coming in splendor and fire; Low low we down as thy glory fluines us, Lord of the earth, our ruler and sire.
- Dark is the world when thou hast departed, Louely and desolate lies the broad plain; Mountain and valley, awaiting in sadness, Smile when thy face beams upon them again."

Smile when thy face beams upon them again.' The song ceased. As the last echo died away, the shadowy mists, which had hitberto hung over the ho-rizon, were suddenly dispelled, and the sun shone forth in all its glory. Turning my face upward, I, at the same instant, caught sight of a shadow upon the platform above. It was but a glimpse—then it was drawn back and had vanished. But that glimpse showed me a man bending over the balustrade. Instantly I knew him. It was my mysterious friend at Panompin—the man with the parti colored face!" We have given as briefly as possible the prominent

We have given as briefly as possible the prominent points of the first two chapters of this remarkable book, sufficient, however, to convey to our readers some idea of the character of the work and what follows, which includes a pilgrimage into the heart of Thibet and several trips to the planet Mars, of which the hero and heroine become residents. Hypnotism, levitation, materialization, dematerialization, all the wonders of India ascribed to the power of Eastern adepts, are graphically described by their actual occurrence. Discussions upon Theosophy and Spiritualism are interwoven with the thread of the story, in the course of which Swedenborg is mentioned as sayng he had visite spirit several them the planet Mars, a portion of the inhabitants of which have faces which are black below and white above.

He was also attracted to Eunice by her

to-night," said Mildred, smiling; "I think I shall be likely to get some new light on the delightful than our camp meetings held amid nasubject."

"Do," said Harvey; "and if you want Bible for your Spiritualism, there is plenty of it between the covers, if you will read it attentively."

"Harvey, I believe I will begin at the very beginning and see about it."

"Do; and draw a pencil line under every verse and line where it speaks of spiritual things, such as angels, visions, and so on, and see if you haven't a gay Bible when you get through with it."

"Oh, Harvey!" said Mildred, remonstratingly.

"I say it with all due reverence. It is facts we are after, is n't it?"

#### CHAPTER VII.

#### The Shadow.

It was just at this time that a new interest was awakened in Haskinsville and the family. It was a definite conclusion that they were really to have a railroad.

The road had been surveyed, and ran directly across the "lower medder" of the Haskins farm. Mr. Haskins had already banked what he considered a comfortable little sum received in return for a bit of land he could easily spare from his many acres.

The general superintendent or manager of the work, so far as Haskinsville was concerned, was Burton Chase. He was temporarily located at "Wood's Tavern," the only hotel of which the little town could boast.

Mr. Chase was tall, dark, with a face indicating shrewdness, quick perception and executive ability. He was slightly imperious, yet evidently a favorite with the men.

In course of conversation with Mr. Haskins, he had found some suggestions of the old farmer to be very practical and valuable.

He had got quite in the habit of calling at the farmhouse in a familiar sort of way, dropping in at all hours of the day or early evening, where he was heartily welcomed by all except Mildred.

Mildred could not understand or define her aversion to Mr. Chase.

"Harvey," she said one day, as he questioned her about it, "it is not so much that I dislike him as it is a fear I have of some trouble coming to us through him. I cannot understand it at all, but I am sure the day will come when we shall wish he had never entered our door."

Harvey was startled by her paleness and evident agitation in the

"Nonsense, Milliel: Let us be thankful that he has come to wake up this sleepy old town, and help us to become a little more civilized with our new railroad."

"I know I ought to be thankful, but somehow I can't be so," she replied.

Most of your readers know there is nothing more ture's choicest scenery, and furnishing intellectual, spiritual and musical feasts from the best talent the country affords, but the After Camp possibilities few

have experimentally known. Perhaps this has been an exceptional season, for remaps this has been an exceptional season, for the sun was never more genial in its rays, the deli-clous coolness of the atmosphere laden with the odor of the pines so invigorating, the comparative quiet contrasting with the busy scenes of the last few days of camp, so restful to thred nerves—and that grandly majestic harvest moon, rising in such glory every night to its. full from behind the mountains on the east, completed all finite demands for perfect rest and handness.

of camp, so restruit to fue ourse seenes of the fast few days majestic harvest moon, rising in such glory every night to its. fuil from behind the mountains on the east, completed all fluite demands for perfect rest and happiness. There were surprisingly many left for social cujoy ment after the crowds departing on Monday and Tuesday following the close of camp, as was proven by the audience assembled at the Auditorium on Mon-day evening. Many meetings have been held thore through camp with more vacant seats. A grove meeting had for some time been the desire of many, the electric light being placed there, sug sociation. Mr. Buddington of Springfield was the Chairman of the occasion, who called on Mrs. Tillie Reynolds of Troy, Mrs. H. G. Holeomb of Springfield, and Dr. G. C. E. twell of Boston for short addresses. Mrs. Remont Painer of Philadelphia gave a recitation which brought an encore, and later a forcible message was given from Spirit Charles H. Foster through her. Mrs. Hill from Greenwich, N. Y., under control, gave fine classical music, and Mrs. Cumingham of Boston and Mrs. Dowd of Hartford closed the meeting with lest-A. conference was appointed for the following atter-mon and evening to the prove. The determoon was glorious with autunnal light and conness; Mr. Buddington opened the meeting with presenting the claims of. "Theosophy," which theme fater assumed the form of discussion, in which Mr. Burnham of Willimantic, Com., Dr. Ewell, Mrs. Hol-come and others participated. The scale the meeting with a fine sclentific dis-course on recent discoveries of the power of light, which subject was treated with much diversity by diff-ferent speakers later in the evening. At the close of Mr. Buddington's address, Mrs. Stors made a few interesting remarks on the previ-ous line of thought, and then asked to be exoused for a little diversion from the regular order, as here con trol had something particular to say and do. D. The Weil bad appointed the evening in his cottage with a few friends for the annivers

Dr. Ewell responded, acknowledging the great sur-

Sect. Mediums of many phases were on the grounds. Farmer Riley held several satisfactory scances for materialization. Dancing and home talent in music and exhibitions were utilized to good effect; Mrs. Laura H. Hursen was a very competent musical di rector. In all respects the meeting was a success. Harmony and good cheer prevailed to the very end. Another year the meetings will open with renewed interest. A CONSTANT ATTENDANT.

# Banner Correspondence.

#### Maryland.

BALTIMORE .- John F. Green writes: "It has long been my desire to hold a séance, and invite ministers and physicians, with their wives, as many such are continually asking me questions relative to the phenomena, and questions relative to the phenomena, and amazing me with their manifest ignorance of even the rudiments of the Spiritual Philoso-phy. Having this in view I recently invited three ministers, four physicians, proprietor of a weekly newspaper, and editor of same, and others, making in all about twenty-six persons. I made my home bright with light and music, and on the scance table in the dining room placed flowers producing a scene that struck

and on the séance table in the dining room placed flowers, producing a scene that struck all with surprise as they entered. I arranged with Miss Maggie Gaule to give the tests, and when she arrived she received a perfect ovation. I have known this lady as girl and woman upward of fifteen years, and consider her one of the best test mediums I ever sat with, and one who, has done as much as any to elevate and bring out the truths of this beautiful philosophy. • As soon as we were seated she commenced, and as I canpot give a detailed statement. I

As soon as we were seated she commenced, and as I cannot give a detailed statement, I will only say that for about two hours she held all spelbound by her rapid talking, and her prompt and positive statements of persons, places, names, and the details of each, all of which were acknowledged to be perfectly true. In my experience of twenty-five years I have never heard tests which were so hard to con-ceive of or repeat, because of the peculiarity of surroundings and the oddity of names. After the seance proper I invited the ladies to the parlor, and the gentlemen entered into a dis-cussion of the matter. I found it was a revela-tion to almost all of them; that experience has placed the phenomena in a better light to them, and they want more of it.

placed the phenomena in a better light to them, and they want more of it. One object I have in sending you this is to let you know what is going on, and also to sug gest that our homes be thrown open, and that we invite friends whom we are confident have no other means of getting the truth, and let them see and learn what is doing in this philosophy. From Friday night's work I am sure great and good results will follow... There are thousands of honest men and women who would stand up for the truth, could they but get it, but from many causes they are debarred from seeing it, and consequently cannot endorse it. What they know of it comes from the secular or reand consequently cannot endorse it. What they know of it comes from the secular or re-ligious press, and it is generally a perverted statement of facts—always calculated to throw odium upon even the spiritualistic name. If some such course as suggested herein were pursued much good would follow. There is no doubt in my mind this winter will show wonders. Being a member of the

ly, and be halled everywhere as the symbol of spiritual freedom from doubt and fear. We may not know the myriads of human hearts that have been gladdened by its pres-ence; we only know by what it has been to us, and to those whose life-way we see, and the and to those whose here way we see, and the knowledge it gave them when the obange call-ed death came, enabling them to serenely say, 'Death is swallowed up in victory.' Only by this can we estimate in part its world-wide influence and helpfulness, not only to those who were in doubt of a life beyond, but to those who, as believers in its truth, felt the need of knowledge and strength to so live here as to unfold the better qualities in themselves and others. Dear BANNER, may thy light, like the star of old, lead to where the savior of truth shall deliver from darkness and sin, and illu.

shall deliver from darkness and sin, and illu-mine the way that leads to realms of eternal day, and we inherit life immortal. Brother and sister Spiritualists, may our gratitude and appreciation find visible expres-sion by aiding with our own subscription THE BANNER, and using our influence to induce others to follow our example."

#### New York.

WATERTOWN. - Francis N. Fitch, Corre sponding Secretary, writes: "Sunday, Sept. 11th, being a fine day, a good-sized audience came out in the afternoon to listen to Mr. F. A. Wiggin of Salem, Mass., at the Temple. His subject was 'Jesus, the Miracle-Worker,' The subject was 'Jesus, the Miracle-Worker.' The lecture was rich in thought, and the illustra-tions were apt and terse. The lecturer dis-robed the character of Jesus of the husks of wonderment and myth, and disclosed in him a wonderful man. The evening subject was 'Mediumship.' It was a scientific elucidation of the various phases of that gift. The lecture was listened to with rapt attention by an au-dience that filled the spacious Temple. The scance that followed the lecture was very sat-isfactory. More than twenty tests were given. isfactory. More than twenty tests were given, and all of them fully recognized. We are hopeful of accomplishing a good work here under Mr. Wiggin's ministration in Septem-ber."

ROCHESTER.-Latham Gardner writes: "J

see by THE BANNER of Aug. 20th that you print facts relating to Rear Admiral Porter, for which I thank you; and I also thank you for the, to me, very pleasing comments of the editor."

editor." ET People who wonder why anybody should seek an abode on the slopes of a volcano like Mt. Atna may be interested to learn that the riobest and most fertile soil that is to be found in the world exists there. The lava that is poured forth from the crater makes the finest fertilizer, and no other land yields such fre-quent and abundant orops. The lava beds de composing under the influence of the wind and rain make up a soil on which almost any-thing can be grown. On the slopes of Altna there are to day over three hundred thousand people, a greater number in proportion to the area than are to be found in all the rest of Italy. These people are housed in two cities and forty-two towns and villages, many of which contain over three thousand people each. On the slopes of the other great volca. noes it is the same, the people crowding to the humber of the the full the dearent full the the noes it is the same, the people crowding to the luxuriant soil, despite all the danger that their

After a sea diet, to prevent bolls and assist acclima-

#### Passed to Spirit-Life,

From her home, 479 Superior street, Cleveland, O., Thurs lay, Aug. 28th, 1892, suddenly, Mrs. Juliet E. Jewett, aged 74 years.

any, Ang. 28th, 1852, Suddenly, Mrs. Juliet E. Jewelt, aged 74 years.
Mrs. J. was the wife of John A. Jewett, the first Conductor of the Children's Progressive Lyceum of this city, who passed to spirit-life five years ago, and was, like him, a true Bpiritualist for years. There is no doubt the lingering ill-ness of her husband ruler to passe the invisibile, overtaxed her strength, and through it, probably, hastened her departure. She had been for years a constant reader of the BANKER OF LIGHT, and was therefore well versed in the beautiful philosophy that so sustained her through be the invisibility that so sustained her through and were conducted by Mr. I. W. Pope, Conductor of the West Side Lyceum-the W. S. Lyceum choir furnishing the singing. Mr. C. B. Gould at the close made a few brief romarks and closed with a poem. The remains were taken to Woodland Cometery.
Mrs. Jewett left an only daughter, Mrs. Ellen R. Calkins, formerly Guardian of the Children's Progressive Lyceum, now Guardian of the Children's Progressive Lyceum, now Guardian of the Children's Progressive Lyceum, now Guardian of the Children's Progressive Its. Closeland, o., Sept. 15th, 1892.
From Portsmouth, N. H., Aug. 1st, Elisha Tripp, aged 72

From Portsmouth, N. H., Aug. 1st, Elisha Tripp, aged 72 vears.

years. Mr. Tripp was a native of Portsmouth, but resided in Cambridgeport for the last thirteen years, and won the ro-spect and love of a large circle of friends, being honored by all with whom he came in contact. He was an active worker in the anti-slavery movement, and for thirty-two years an earnest Spiritualist. With him Spiritualism was no muty doctrine. He was a true friend to mediums, and with his noble wife ever welcomed them to his home. He was a member of the Masonic order, having attained the thirty-second degree; also a member of the I. O. O. F. He leaves a wife, sister and adopted daughter. He was a devoted husband, an affectionate brother, a loving father. May they be conforted in their time of need by the con-sciousness of his presence, and may the truths he loved so well give them peace and joy. Funeral services at the home of his daughter, in the pres-ence of a large number of realitys, friends and members of the mystic tie, were conducted by Rev. Mr. Hainer (Bap-list) and the writer. Mr.B. N. J. WILLIS.

From Salt Lake City, Utah, Sunday, Aug. 28th, 1892, Dr. J.

From Salt Lake City, Utab, Sunday, Aug. 28th, 1892, Dr. J. R. Nickless, aged 50 years and 4 months. A noibe heart has ceased its beating on the shores of time; his life work finished, his spirit obeyed the call from the beyond, "Come up higher, brother." He was an earnest, devoted and active Spiritualist, and his life was freely given to the dissemination of its profound truths. He was pos-sessed of a remarkably cheerful disposition; meeting him was like comting into the bright sunshine from out the dark-ness of a fog. Alls many noibe qualities endeared him to all who made his acquaintance. Why his life work should so suddenly end, when to us who knew him so well its seemed tho world had still urgent need of his loving presence and noble heart, is one of the dark mysteries with which mortal life aboundsi. But though gone from our physical sight, we know eternity is his, and his spirit is ver with us, urging forward those undying truths, stills och cart to him 1 His OLD SOHOLMATE, C.

forward those undying truths, still so dear to himi His OLD SOHOOLMATE, O. His OLD SOHOOLMATE, O. His OLD SOHOOLMATE, O. Judge R. G. W. Jewell died of heart-failure at his home in Summit, on Sept. 3d, 1892, in his seventy-eighth year. His remains were taken to New Orleans the following day by his failtful friend, Mr. Fred Collins, and laid to rest in a vault which Judge Jewell had hinself prepared in the Girard Street Cemetery. He leaves a brother in San Francisco and a sister in Pitts-burgh. His wife also survives him. Judge Jewell will be remembered for his fair dealing, his kindness of heart, honesiy of purpose and many charitable deeds. Though he had lived in retirement at his beautiful home here for many years past, he had been an active and successful business man and a prominent. politician. He was a war correspondent in the field during the Mexican war, and was United States Consul to Canton, Ohina, under President Grant, which position he filled with honor to himself and credit to the Government. His surviving broth-er, James Gray Jewell, was at the same time United States Consul to Singapore.—Summit (Miss.) Sentinet, Sepi. 8th. We noted the decease of Judge Jewell last week, A. W. Hill of Summit informing us that he (J.) was a veteran in

Hill of Bummit informing us that he (J.) was a veteran in the ranks of Spiritualism in that vicinity.

[Obituary Notices not over twenty lines in length are pub-lished y attuitouty. When exceeding that number, twenty cents for each additional line will be charged. Tee words on an aver-age moke a line. No poetry admitted under the above heading.]

# BANNER OF LIGHT,

[Continued from first page.] powerful to supply the nucleus around which phere, can circle. The two or three mentioned in the New Testament as agreeing touching | they described. anything, are vastly to be preferred to the larger number whose harmonic state is dubious; though when harmony is possible, between seven and twelve persons (both those numbers being highly significant) may be selected as the complementary numbers of pay- cumbent upon them to refute the spiritualistic ohic fraternities organized for practical ends.

tionable-sometimes they are as harmonious as any private group-but they are risky experiments; and while we again repeat our former statement to the effect that public mediums are not to be classed as frauds, and professional mediumship ought not to be discountenanced, much less berated or vilified, it is a hazardous experiment to advertise in daily papers or on public camp-grounds : "Materializing circles every evening; admission fifty cents." When the fee is one dollar, possibly the number in attendance may be smaller, and the conditions better; but even at two dollars or more per capita, there is decided risk of admitting the undesirable guest-as money does not make saints or bar out sinners.

The mercenary element in Spiritualism is to be regretted, as it is to be wherever it gains ascendency; still, the outcries against public mediums who earn their living through the use of their gifts are cruel and unjust.

Wire cages and similar paraphernalia do not carry a good influence; and to lock a person in a wire den suggests a very low opinion of such a one's integrity, and it also pays but poor compliment to the discernment of sitters; still if all parties concerned are willing to have it so, we will not say the experiment is illicit; all we do say is we do not recommend it. It is not always convenient to set apart rooms exclusively for scances, or to bathe and change all one's clothing previous to a séance; but when this can be done it is well to avoid carrying with you the miscellaneous auras you may have collected in your business and other pursuits. We have always deemed it desirable for the same people to meet regularly with a selected medium, and hold a series of sittings till at length the operating intelligences are able to build up with greatly increased readiness, out of a prepared surrounding, forms which are composed of the substances or elements common to organic bodies, no matter whether generated to endure for a lifetime, or extemporized for momentary exhibition.

Most of the so-called fraudulent materializations are personations; mediums under control constantly assume the appearance and manners of the possessing influence to such an extent that they are supposed by many to be entranced in cabinets, while their perambulations among the sitters are mistaken for materialized spirits by some of the circle and denounced as venal imposture by others.

been out "in the bush" for forty-four years, been out "in the bush" for forty-four years, and has bafiled all the efforts of the gen-darmerie to capture him, says the London Times. He was born in Bocagnano, a small village in the centre of Corsica, his father being a shepherd, and in 1848 he killed the Assistant-Mayor of the village in a quarrel, and took to the bush. His presence was betrayed to the gendarmerie soon afterward, but Bellacascia, having got wind of this, lay in wait for his be-trayer, and killed him. He was then joined in the bush by his brother Jacques, who had been preparing for the priest-hood, and the two brothers led a very wild ex-istence in the mountains of Corsica, killing As the philosophy of materialization becomes better understood it will be seen to be in perfect accord with the known law of nature in reference to the composition of structural organisms, including the human frame. We have no evidence that spirit is ever incarnate in the strict sense, but when embodied it uses a form as an instrumental agent of expression exactly as a musician uses an organ. Complaint is often made that the forms presented are not exact counterparts of the earthly bodies of hood, and the two brothers led a very wild ex-istence in the mountains of Corsica, killing several gendarmes who attempted to capture them. They do not appear, however, to have lost the esteem of their compatriots, for M. Emanuel Arene, one of the Deputies of Corsica-in the French Chamber, relates how about fif-teen years ago he and the late Edmond About were received by the two brothers at break-fast, and how they were introduced to the dif-ferent relatives of the brigands, all Mayors of their respective communes. M. Arene relates, too, how the late Baron Haussmann was breakthose they are supposed to represent: but granting they are not, there is no argument therein against their being what they purport to be, viz., attempts at perfect manifestation. Forms are always variable and evanescent; there are no bodies of any type which do not incessantly undergo change; still identity is preserved and continuous, individuality is maintained by the spirit which builds and animates the fluctuating structure. Body-buildthe gendarmes appeared in the distance, and the two brothers made off, leaving their guest ing is an art governed by science; very few persons have bodies that suit them, but though thought builds the body, the science of thoughtgeneration and thought-direction is but very imperfectly understood save by masters or adepts, "they who know," whose very existence is questioned by the multitude.
A few anecdotes may serve to better illustrate the subject, therefore we will narrate some items of actual experience. On a notable occasion in London in 1878, at the residence of Mrs. Leigh Hunt Wallace, we witnessed through the mediumship of William Eglinton the following extraordinary and convincing man (apparently under twenty, and by no means versed in trickery), came to the house alone, after dinner, shortly before eight P. M., the hour when the members of the circle were notified by the hostess to assemble. The place used for a cabinet was a closet between two rooms, communicating with both, but having no access whatever to the landings or stairways; the front room served as chamber, and the visitors' book as "Antoine Bellacascia, profession, room for Mrs. Wallace (then Miss Hunt) and her mother. The rooms were the comfortable imperfectly understood save by masters or her mother. The rooms were the comfortable substantial apartments common to the Bloomsbury district, where the houses were built in the good old fashioned way, with large open fireplaces. A bright coal fire was blazing during the séance, throwing out light enough to enable any person with good eyesight to read a newspaper without glasses, but there was no other illumination. Not less than fourteen ladies and gentlemen-all more or less distinguished persons-constituted the assembly. Among the gentlemen was a clergyman of the English Church, a noted physician, an eminent barrister, and a well-known journalist; among the ladies were at least three eminent literary lights; almost every person present was an astute observer, and though no one was opastute observer, and though no one was opposed to Spiritualism, all were by no means Spiritualists. Mr. Eglinton was asleep, or en-tranced, in the cupboard, and was distinctly seen and touched by several persons while a form utterly unlike him was walking and talk-ing in the room, first to one, and then to another of the company; and what was most remarkable of all was that the small-sized figure "Joey," in full view of everybody, was transformed into "Abdullah, the Persian," fully six feet tall, and possessed of only one arm. Let it be distinctly borne in mind this stupendous demonstration of occult or psychio power took place in good light, in full view of everybody present, and that no two of the wit-nesses contradicted each other under separate oross examination on the day following. Glam-our may account for a good deal, but psycho-logic and hypnotic experiments prove concu-sively that hallucinations induced by.menta-suggestion affect different persons in widely different measure; while many persons are not hypnotic subjects at all. The films y supposi-tion that a youth of no unusual mental force could affect absolutely fourteen such persons as were there assembled so as to compet them posed to Spiritualism, all were by no means

to see whatever he decreed, is simply ridioulous, and if the meameric hypothesis is untenaadded force, gathered from the common atmos- blo there is no alternative-the phenomena were objective, and people really saw what

We know there are professed theosophists who are ready with "astral bodies." "shells." elementaries," "reliquiæ of the departed," etc., etc., manufactured to order-as some of those devotees of Oriental theories deem it intheory at any cost-but there is no reason for Promiscuous circles are not always objec- such uncanny and far-fetched attempts to account for phenomena displaying normal human intelligence, and quite otherwise explained by the intelligences producing it.

The upbuilding and subsequent disintegration of fac similes of the human form, temporarily animated by individual human intelligence, is too well established to give place to contrary theorizings. Facts speak for themselves with no uncertain tone, and though deception may be abroad, and at times seemingly successful, we know that careful, protracted, honorable investigation will and must lead at length to full acceptance of the glorious truth of Spiritualism.

Physical phenomena may some day subside because their mission may be over; but to-day they are imperatively demanded; and whoever seeks to cast discredit on them, though professedly a friend of a religion which teaches immortality, is practically a supporter of materialism, which denies a conscious individuality to man after physical dissolution.

In Dieu dans la Nature Flammarion gives a scientific exposition of the constitution of the human body, so lucid and convincing, and withal so utterly demolishing to the bald, blatant pretexts of materialism, that we wonder greatly at French materialism, when in France the most distinguished members of the Academy of Sciences give irrefutable proofs of the utter instability of the physique, while the true individual remains constant; but it seems no scientific statement of a purely intellectual character can satisfy the masses, who must have physical demonstration. To meet this need signs and wonders are granted, and the most convincing have been, and doubtless still will be, vouchsafed to those alone who fearlessly, all prejudice laid aside, give the conditions imposed by universal law, interpreted by wise directing intelligences, whose experience enables them to speak as having authority.

Spirit of the Press.

Surrender of a Corsican Bandit.

Bellacascia Gives Himself Up After Forty four

Years' Life "in the Bush."

A very curious chapter in Corsican history

has just been closed by the surrender of the no-

torious Corsican bandit, Bellacascia, who has

low, monotonous crooning of the old witch and almoner of ghost stories, his nurse. Dark night fell upon his exhausted spirit, and, weary with all he had seen, he was carried home to bed. With the cheerful materialism of science the grown man would readily explain this, which he termed a "memoroid of childhood": the elifn troop and their costumes wore made of the heather which "danced in the soft breeze in a fairy mass," or were suggested by the croon of the old witch; the music for their fantastic rounds was lent by the cadenced ut terings of shepherd's pipe, the bleatings of the sheep, and the song of the mountaineer, with an orchestra of wind-struck mountain pines. Yet, notwithstanding this explanation, the man of science, through a long life of practical and prosale industry, always maintained the vividness and realism of the mind of child-hood. hood.

#### Out This Out and Keep It.

The following instructions for the prevention and treatment of cholera are issued by the New York Board of Health. Keep them; they may be of advantage to you:

Healthy persons "catch" cholera by taking into their systems through the mouth, as in their food or drink, or from their hands, knives, forks, plates, tumblers, clothing, etc., the germs of the disease, which are always present in the discharges of stomach and bow-els of those sick with the cholera. Thorough cooking destroys the cholera germs; therefore.

therefore,

therefore, Don't eat raw, uncooked articles of any kind, not even milk. Don't eat or drink to excess. Use plain, wholesome, digestible food, as indigestion and diarrhœa favor an attack of cholera. Don't drink unboiled water. Don't employ utensils in eating or drinking unless they have been recently put in boiling water; the more recent the safer. Don't eat or handle food or drink with un-washed hands. or receive it from the unwashed

washed hands, or receive it from the unwashed hands of others. Don't use the hands for any purpose when solled with cholera discharges; thoroughly

cleanse them at once.

Personal cleanliness, and cleanliness of the living and sleeping rooms and their contents, and thorough ventilation, should be rigidly en-forced. Foul water closets, sinks, faucets, cellars, etc., should be avoided, and when pres-ent should be referred to the health board at once and be remedied.

The successful treatment and the prevention of the spread of this disease demand that its earliest manifestations be promptly recognized

earliest manifestations be promptly recognized and treated; therefore, Do n't wait, but send at once, if attacked, for medical aid. If taken ill in the street, seek the nearest drug store, dispensary, hospital or police station, and demand prompt medical at-

tention. Do n't permit vomit or diarrhœal discharges Do n't permit vomit or diarrhœal discharges to come in contact with food, drink or cloth-ing. These discharges should be received in proper vessels, and kept covered until removed under competent directions. Pour bolling wa-ter on them, put a strong solution of carbolic acid in them (not less than one part of acid to twenty of hot soap suds or water). Do n't wear, handle or use any articles of clothing or furniture that are soiled with cholera discharges. Pour bolling water on them or put them into it, and scrub them with the carbolic acid solution mentioned above, and promptly request the health board to re-move them.

Don't be frightened, but do be cautious,

and avoid excesses and unnecessary exposures

#### Saved by a Dream.

Mr. Charles Spellman of 130 West street, New York City, had his slumber disturbed, says The Telegram, by a dream, in which he fancied a band of wild Indians had tied him to a stake and had built a fire around him. As they danced around him they kept heaping on the fagots, and he was fast suffocating by the smoke.

In his struggles to release himself from the In his struggles to release himself from the stake he woke up, and found his room fast fill-ing with smoke, and the electric light wire running through his room sizzling and sput-tering as the fire communicated to the wood work. Spellman sprang out of bed and groped his way to the door. He aroused the rest of the inmates, and an alarm of fire was turned in.

In. The electric light wire had charged the gas-pipes, and the fire was raging between the ceil-ing and roof. Water was found useless, so a messenger was sent in haste for a lineman, who cut off the wire, and then the fire was ex-tinguished to explain his presence there as best he could. There was some talk of granting the two

# WAR ECHOES.

Exciting Experience of Commander David Noyes.

One of the Most Popular G. A. R. Veterans in the Country.

A Wonderful Thing, and We Believe It to be True.

#### He escaped being killed in battle.

But he came dangerously near death since. This, in brief, is the experience of Past Commander David Noyes of Manchester, N. J.

That Mr. Noyes is a most popular and honored citizen is evident from the fact that he has been elected five different years commander of Reno Post, No. 84, G. A. R., that he is a Free Mason of high degree, a Justice of the Peace, Ruling Elder and Treasurer of the Presbyterian Church, a member of the Board of Education, and has been sent as delegate to county state and congressional conventions. The word of man so highly honored at home must carry the great est conviction and weight throughout the country, His story is interesting.

"For over twenty-seven years, since the close of the late war, I suffered from dyspepsia, paid out hundreds of dollars, but got no relief.

"I suffered from heart disease for six years. was carried out of church and from my work three times, and for the past two years was unable to do any work whatever.



" I was told by my physician that I never could get

well. "I was also paralyzed on the right side from my hip down, and suffered severely with lumbago and a trembling of the hands.

"I took Dr. Greene's Nervura blood and nerve remedy and feel entirely cured of all these troubles, and feel like a well man.

'I could not sleep on my right side for years, now can sleep well and eat anything.

"It has proved to be a wonderful remedy for me, and I am a living witness to testify to the truth of my

statement. It is the grandest medicine ever made and all my friends are amazed at the cure.' Postmaster Edward F. Larrabee and Wm. Mont-

gomery, master mechanic New Jersey Southern R. R., both of Manchester, N. J., have known Mr. Noves for twenty-five years, and are familiar with all the facts about his wonderful recovery.

We can only say, in commenting on this case, that it is truly marvelous what this remarkable remedy will do in curing disease. It certainly makes most astounding cures, and we do not wonder that, as druggists tell us, the demand for it among the sick is enormous. Its price is only \$1.00, and it is purely vegetable and harmless. Another thing which gives the people the greatest confidence in it is that it is prepared by Dr. Greene, of 34 Temple Place, Boston, Mass., who is an eminent specialist in nervous and chronic diseases. He can be consulted by all free of charge, personally or by letter.

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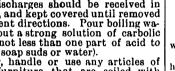
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brothers an amnesty when M. Carnot paid his of the younger brother was presented to him. tain." He is not under the least restraint, or even surveillance, as Capt. Ordioni, who is now responsible for his appearance at the assizes, knows that "when a Bellacascia gives his word he never goes back on it." Antoine Bellacas-cia has several times been sentenced to death in contumaciam, but as all the murders for which he was condemned took place more than which he was condemned cook place more than thirty years ago, they are covered by prosorip-tion, and the only offense for which he can be tried is an attack he is accused of having made on a gendarme in 1880. The expectation is that he will be acquitted, and that he will spend the rest of his days unmolested among his friends.

too, how the late Baron Haussmann was break-

fasting with them on another occasion when

"A Memoroid." (?)

In The Romance of Memory, a paper in the September Atlantic, the writer, S. R. Elliott, says: A scientific man of the most unrelenting practicality, a Scotch Presbyterian, whose religious creed and all his conceptions of the

## LESSON OF THE CHOLERA.

Ohi pestilence--thou great evangelist Who doth plead for man Beneath the vanited dome of heaven, With nations for an audience, Thy voice doth climb the mountain, Great the desart Thy voice doth climb the mountain, Cross the desert. Ride upon the ocean's restless wave And pierce the ear of continents. A thousand creeds, A thousand governments may war, And quarantine the vanquished On a thousand isles; But in thy presence they must bear rebuke And tremble at the grandeur of thine embassy. And tremble at the grandeur of thine embassy. Yes—in the dead faces Of the forms we love God speaketh; Arm the town with trenches And pure air— Thy enemy is death, not man. Go, sell thy churches To the wise men And build houses for the poor. The battle is for life, not death. Go, break down all barriers; For without the universal Brotherhood of man The past is vain, The past is vain, The future dark indeed. —A. W. Habersham, in Baltimore Sun.

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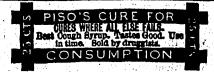
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# BANNER OF LIGHT.

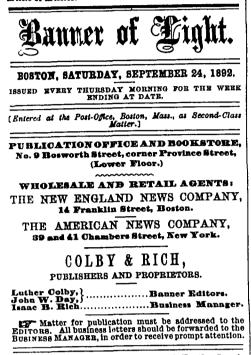
### SEPTEMBER 24, 1892.

#### BANNER OF LIGHT BOOKSTORE. SPRCIAL NOTICE.

4

OFECTAL NOTION. Oeiby & Rich, Fablishers and Bochseilers, & Beewerth Biress (formerly Menigemery Flace), cornar of Frevince Sircest, Bocks, Mass., keep for sale a complete assoriment of Spiritual, Pro-greeive, Beformatory and Misseilancous Bocks, as Wholesale and Hetal. Tanks Classi-Orders for Bocks, to be sent by Express, ance must be paid 0.0.D. Orders for Bocks, to be sent must be sale 0.0.D. Orders for Bocks, to be sent by Mail, must invariably beaccompanied by cash to the amount of each order. We would remind our patrons that they can romit us the fractional part of a dollar in postage stamps -ones and twos prefored. All business operations looking to the sale of Bocks on commission respectfully declined. Any Bock published in England or America (not out of print) will be sout by mail or express. Buscriptions to the BANNER OF Liont and orders for der receipt for the amount sont, and will forward us the money order, steed to no order to have the paper sont for any stated time, free of charge, except the usual fee for issuing the order, which is 5 cents for any sum under \$5.00. This is the sale of the to remit orders.

to distinguish between editorial articles and correspond-to distinguish between editorial articles and correspond-ence. Our columns are open for the expression of imper-sonal tree thought, but we do not endorse the varied shades of opinion to which correspondents give utterance. LD No notice will be taken of any letter or communica-tion which does not come suthenticated by the name and address of the writer. LD Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles.



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

#### **Prevention of Crime.**

For the past decade invaluable work has been carried on throughout England under the auspices of the "Church of England Central Society for Providing Homes for Waifs and Strays." But the labors of the society are antagonized by the parish authorities, although the testimony of the Bishop of Liverpool is to the effect that it has really aided the Poor Law authorities, and can provide for a child at half the money that would be required from the rates for maintaining a child at the workhouse

Mrs. Virginia T. Smith has been working for some time past on the same lines in Hartford. Conn. Her whole effort has been directed to making both mother and child self-supporting. She has raised the most hopeless cases by teaching self support and self-respect. Nevertheless the Selectmen of Hartford, judging from their recent widely published report, regard all this as mere nonsense, and insist on retaining all such unfortunates in the workhouse. But the State Board of Charities, of which Mrs. Smith is a member, went before the courts and enforced the law which forbade that action.

The matter has naturally given rise to much local feeling, which is spreading the more the case becomes known to the general public and discu

#### **Cholers** Preaching Human Brotherhood.

One deeply impressive lesson is taught by the rapid progress of the dreaded oholera, and that Fair on Sundays, declaro it to be their intenis that the several peoples of the world form a tion to keep the question before the public by common brotherhood. This indissoluble fra- frequent meetings. They say the Sabbatariternity of the human race is often alluded to ans have been thoroughly organized, and alfrom an altogether different point of view, but though in a minority have made much noise. it probably never was so contagiously recog- The time is come for the other side to put in It is all at once discovered that the brother- opposed to a closed Fair on Sundays to organhood of man is something more than a beauti- ize; that meetings should not only be held in ful sentiment-that it is a storn and appalling Chicago, but in all the country districts, and fact. The dread pestilence silently answers resolutions should be forwarded to the proper many a question that has long waited to be an- authorities. The conviction is stated that if an swered. It repeats with a fatal emphasis the expression of the thinking people is fairly had, well-known words of St. Paul, that "He hath Congress may be persuaded to repeal the condimade of one blood all nations of men for to dwell on all the face of the earth."

As a quick seeing contemporary observes, last year we of the United States were rejoicing over our tremendous wheat crop and the total failure of the crop in Russia; and we have since been counting up the millions we have made out of Russia's misfortune. But let us wait till the chapter is finished. The failure of the Russian crop meant only famine. Famine prepared the way for pestilence. Pestilence has now overleaped all national boundaries and begun its rapid march across Europe. It is now within the gates of our own ports. having found its way over the rolling seas of the Atlantic.

What is the inevitable result to us if its further progress is not stayed? Disordered industries, commercial collapse, a greatly diminished demand abroad for our abounding food products, and perhaps the devastation of homes and the demoralization of all industries for a longer or shorter period. So that in the long run do we really gain or lose by what we considered the fortunate failure of the wheat crop of Russia? And has not, as our contemporary asks, "the vilest, measliest, sorest-eyed sinner begging for backsheesh in the far Orient, without apparently one ray of intelligence to disturb his complacency in the midst of slime and vermin," "a direct relationship with every other member of the human race"? And is not the cholera preaching to us the lesson that, if only in self-defense, it becomes our business to improve his condition and enlighten his mind?

#### Happiness Close at Hand.

Romance lies among common things, and we need not hunt afar off for those elements of beauty and of happiness which are to be found all around us. Our most satisfying experiences are with what is near and familiar in our lives. It is the highest wisdom to try and discover all the good there is in the passing day, and not wait in the vain hope that it is not to come to us until we reach some unknown to-morrow. Let us live now, be happy in what is rather than in what is to be, and inwardly rejoice that all things are as favorable for us as they are.

Because it is in ourselves that we are thus or thus, and not in our surroundings. If we aim to increase the happiness of others, we may be sure of increasing our own. Then, too, it is of prime importance that we fix a definite purpose in our thoughts so worthy that its faithful pursuit shall redeem our lives from the tendency to selfishness. If we are careful not to cherish strictly personal aims, but broaden our sympathies so as to include the interests and lives of others, it will have a magical effect in enlarging our enjoyments without leaving a taint of regret or sorrow for the spirit to feed upon afterward.

#### Woman's Dominion.

Lady Bowyer treats of woman in government as mirrored from creation. She argues that within her soul must remain the impelling supremacy of dominion which cannot be seizing hold of every trifling thorn and thistle | into its philanthropy, for the air is filled with the for authority, and thus presenting frailties presence of regeneration and reform. There and defects which place woman under the ban are times, said she, when a great momentum is of a severe and unjust criticism. Relatively, says Lady Bowyer, both sexes are in a state of solitude, for if woman accepts the theory of her own inferiority, she is not fitted to be the companion of man. His whole nature is distanced from her inwardly, although his heart may be bound around her, and her sway may entangle his life. In bending to the admission of subjection, woman makes a calamitous intellectual mistake. She removes herself from a governing position, unconsciously takes rank on the line of the animal kingdom, and as a sex is only saved its consequences by the innate attributes of both natures; man's ineradi cable desire binding her to himself in recognition of her higher virtue and devotion, and she by the power of her empire over his heart and the subtle and beaming faculties of her own being.

#### For an Open Staday PWir.

The committee of the united labor and liberal societies of Uhicago, which favor an open tion for the Sunday closing of the World's Fair. The matter is very properly urged as one of the greatest importance. If the Sabbatarians are permitted to have their way in this, the Sunday persecutions in Tennessee will be rapidly pushed and extended in other directions.

As an example of the feeling called out by the Sunday closing enactment we may mention that the Chicago Trades Assembly, during its meeting held Sept. 18th, decided by official vote to "boycott" the World's Fair procession -basing its action, evidently, on the declaration of its Vice-President, Pomeroy, who declared that "labor organizations did not want to participate in a parade before a body of narrow-minded, puritanical bigots, who had declared that the Fair should be closed on Sunday. Organized labor did not ask any favors of such hypocrites."

#### Official Concerning Teresa Urrea.

Once more, by request of parties who feel that the Mexican government has been misrepresented in the matter, we refer to the case of this lady-a renowned healer who has been reported as shot by the authorities, and then the report contradicted by us-both our announcements being founded on accounts contained in certain daily papers.

Mr. F. W. Holbrook of Boston has a son who is in business at Eagle Pass, Tex. The father is an old reader and friend of the BANNER OF LIGHT, and desiring the correct details for our columns, sent the clipping of the first report

(the death) to him for inquiry. That gentleman at once referred the matter to the Mexican Consul at Eagle Pass, who wired the Governor of Sonora; the result was the reception of the following, which we give in justice to all parties:

#### [Translation of the Spanish.]

FEDERAL TELEGRAPH. From Hermosillo, Sonora, Sept. 7th, 1892. Received at Porfirio Diaz, Coa., Sept. 8th, 1892, 8:5 P. M.

CONSUL S. F. MAILLEFERT, Eagle Pass, Tex. : News given in your message of yesterday utterly false. Teresa Urrea is quietly living at Nogales. Deny news given by Boston paper as you may think proper. R. IZABAL, Secretary of State, Sonora.

We are told by our correspondent that the Governor of the Mexican State of Sonora is a very progressive and highly-educated gentleman, and would in no wise authorize an act which, if really effected, would have been a practical declaration "that his powers are much larger than the Constitution of Mexico and the laws of the country."

#### America's Great Promise.

.It is good to hear appreciative words of ourselves, but it is better to be conscious that they contain the promise of what we are to do in the future. Lady Somerset, recently returned from her visit to this country, in the annual address made by her to the British Woman's Temperance Association, said that when she landed on our shores she could not resist making the Scriptural exclamation regarding us: "The living, the living shall praise thee." The whole of that great world-meaning Americadestroyed, and where suppressed shows itself said Lady Somerest, pulsates with the larger that she knew more about her husband's murder in exacting and oppressive home tyranny, hope, and that optimistic spirit seems breathed than she chose to tell. given to our convictions; when a sight of what has been accomplished teaches us what can be done; when the power which has enabled others to triumph is specifically promised afresh. Her visit to America meant all this, and it is much. We sincerely hope she saw only what exists here. There is little doubt, however, that this nation has been baptized in the spirit of regeneration and reform, and really holds the future of the world in its hands.

An Irrepressible Conflict.

The American Board of Commissioners for Foreign Missions is to hold its eighty-third annual meeting at Chicago on the 4th of October. One of the most representative meetings in the history of the Board is promised. The liveliest question to be considered at this meeting will be that concerning the representation of the Congregational churches on the Board. nized and acknowledged as at the present time. its work. They therefore tell those who are The feeling is very strong among Chicago Congregationalists that a change of this kind must be made in the Constitution of the Board, if it is any longer to receive their aid. One of the leading Congregationalists of Chicago remarked that this same question had come up in one form or another ever since he was a child, and that unless the churches adopt radical measures now, and force the issue to a proper conclusion, it will continue to be a source of harmful disputation.

The churches themselves, he thought, lacked courage in the matter. He wanted to know how long the Board would pursue its present course if the churches would flatly say to it,

"No representation, no contributions." He pronounced the action of the Board undemocratic, unrepublican, uncongregational, and the Board an oligarchy. It says to the churches, Give us your money; keep your advice to yourself; and as for representation, we won't have it. For eighty years this has been the condition of affairs, and the millennium will find the Board pegging away in the same autocratic manner if the churches will only keep on furnishing the necessary money. Let them stop their contributions, and it would not be a month before every church in the country big enough to give a dollar a year to the support of missions will be asked to contribute advice as well, and to suggest whom it would like to have as members of the Board.

This is the feeling of thousands in the churches, and it is growing. But there are certain conservatives on the Board who are bound to oppose any change whatever, and the discussion promises to be long and hot.

#### Spiritualist Meetings.

When the lecture season closed last spring THE BANNER was printing a list of notices of meetings then occurring in various parts of the country.

Now that services are again resumed in many localities we republish that list, with the request that the secretaries of the societies (or any other persons knowing to the facts) will notify us of such changes as have naturally occurred in it-as we desire to have the roster correct and reliable.

#### "Materialization and Kindred Phenomena."

Read the stirring discourse (first page) by W. J. Colville (or his guides) on the above theme! We endorse the address, and earnestly recommend it to the thoughtful atten. tion of Spiritualists generally.

FT Thanks to L. M. Wilcox, West Granby, Conn., and others in attendance at the séance. for donations of flowers for the Free Circle table.

17 The Children's Progressive Lyceum will recommence its sessions on the first Sunday in October, at \$14 Tremont street, Boston.

#### A Doctor's Strange Story.

A strange but not improbable story is related in a recent issue of the St. Louis Globs-Democrat. Some years since Dr. E. P. Roach was practicing in Brooklyn, N. Y. In a house adjoining the one he occupied a wealthy man was murdered in his own library by being struck with a slung-shot and choked. The police failed to find any clue that would lead to a detection of the perpetrators of the crime, and the affair was forgotten. The widow's health declined, and Dr. Roach frequently attended her, suspecting at the time

called to a

#### Sennce with Mr. Cordingly.

As stated in this paper for several past issues, George V. Cordingly, of St. Louis, Mo., is now in Boston for a short season, and has been holding successful evening scances at his home, No. 53 Hancock street, and at the residences of inquirers who pre-ferred his presence at their homes.

No. 22 Berwick Park, Boston - the residence of Mr. W. O. Tailman (himself a wonderful medium for tests, healing, business, independent slate-writing, automatic writings, etc., etc.) - was the scene, on the evening of Thursday, Sept. 15th, of an exhibition of Mr. Cordingly's marked fitness as an agent for the workings of an invisible power.

Only a family party convened on that evening, com-posed of Mr. Taliman, his wife, Mary L., his sons, Charles B. and Frank B., and the junior editor.

The windows of the upstairs apartment, where the sitting was held, were darkened with extra coverings the doors were locked, and the company seated themselves, with the medium, about a round table, upon which had been placed by Mr. Cordingly certain arti. cles which he brought there in a small handbag-consisting of a tin horn of modest proportions, a music box, a small slate, a pad of blank paper, etc. The guests were requested to preserve a light touch of hands upon the top of the table, with the exception of Mrs. Tallman and Mr. Day, who sat on the right and left of Mr. Cordingly respectively, and were requested to maintain a firm hold on the medium's hands during the dark seance.

When the condition of darkness was rendered abaolute by the extinction of the gas, the music box was wound audibly by the invisible hands, which patted the sitters on the head, face and fingers, much after the manner familiar to those who have attended the old-time séances of Mrs. Maud Lord (now Drake); names and sentences were whispered in the ears of all-whatever might be their distance from the medium: rings were removed from the fingers of several of the party, and placed on those of others; bright. but diminutive lights, much akin in appearance to those once to be often seen at the seances of William Eglinton, floated about the circle; an attempt was made to illuminate a face, and two luminous hands were presented to view, and familiarly tapped the heads of the persons present. Lights also often rested on the foreheads of members of the company. The music box floated about in the air, and on mental request was placed upon the hand of one of the party; raps were frequently heard on the small slate above mentioned, which had been placed upon the table before the séance began, and various occurrences in which several phases of phenomena were combined took place, to the satisfaction of all present. The dark seance ended by Mr. Cordingly, or a control, asking Mrs. Tallman (who was on the right) to be sure and maintain her hold on the medium's hand, and to rise from her chair; she did so, and the chair was placed at once upon the table, being carried clearly over the heads of the sitters, in order to accomplish the feat. The gas was lighted, and both Mrs. Tallman and Mr. Day (who was seated on Mr. C.'s left) declared that not for an instant had they lost hold of the medium's hand. Mrs. Tallman stated that during the darkness she clearly felt the pressure of four distinct hands upon her head.

After the dark séance, a control of the medium gave a playful exhibition of her powers in palmistry-her writings being read by the medium to the circleother phenomena were also presented, such as answers to mental questions by raps on the slate, upon the frame of which the medium barely touched his hand, etc. All present were greatly pleased by what was witnessed and experienced in Mr. Cordingly's

Mr. Tallman, unexpectedly, was controlled, and gave written and oral advice to the medium and the others-several phases of manifestation of spirit-intelligence being presented through his (Mr. T.'s) organism. The pleasant gathering then dispersed.

It is understood that Mr. Cordingly will leave for his home in a very short time, as his presence in the East is for a special purpose, which will then have been accomplished. He will remain in St. Louis till the first of the new year, then go to New Orleans, La., to lecture for a time for the society there, thence to Texas and the Indian Territory.

Mr. Cordingly's guides make brilliant prophecies concerning the future of Mr. Taliman's mediumshipwhich predictions his many friends in this city will be glad indeed to see fulfilled-as they will be undoubtedly.

#### Demise of William Stainton Moses.

William Stainton Moses, editor of Lant, London, Eng., departed this state of existence Monday, Sept. 5th, in his 53d year. He had been seriously ill for a long time.

Mr. Moses was born in Lincolnshire. He received

statute forbids the keeping of any child in the workhouse between the ages of two and sixteen. The court rescued a child held in violation of this statute. The reason for this statute is thus given in the official report of the State Board of Charities: "with a voice of command it declares the will of the people to certain of their officials; it also says to every poor child in the State: 'my boy and girl, you shall not be treated as a pauper till you are responsible for your poverty. You shall not be kept in the poorhouse, or subjected to the neglect of cruelly vicious and abandoned parents and relatives. You shall have good homes. The State is full of them, and they want you."

Does not such a course tend to diminish the number of the criminal classes by breaking up the influence of oriminal association? Let our crowded jails answer, which proclaim aloud the mistaken, if not the criminal, inefficiency of our prevalent methods of dealing with adult criminals, and the enormous rapidity of their increase.

To a work of which the foregoing is the key, Mrs. Smith has devoted herself. Prof. Francis Wayland set forth the necessity of just this work, at the last meeting of the National Prison Association, as the preventive for crime. A haunt of vice and crime, he truly said, is not a home, and neither can we expect a child to grow up virtuous under any other influence than that home life which preserves us all from temptation.

The Bishop of Liverpool truly testifies that "the good training of the neglected part of the population in early years was the true means of effectually repressing crime." In the same report of the British Prison Commissioners, Sir Edmund DeKane remarks that "careful observers long ago established the fact that the larger number of habitual criminals commenced their career under twenty years of age, and nearly sixty per cent. under fifteen years." "If"-he adds-"we want effectively to check crime, then we must not wait till criminal ideas and habits have developed themselves. We must prevent such ideas entering and taking root, and this can only be done in childhood."

The work thus far accomplished by the Church of England Society may be better understood and appreciated from the following figures: In 1863-4 the number of habitual criminals known to the police was 85,238; in 1889-90 it was but 52,000. The number of young persons committed in 1870 was 9998; the number committed in 1890 was 4366, or less than half what it was twenty years ago. The population of the juvenile reformatories in 1881 was 6738; in 1889 it was but 5941. These figures are as convincing as they are important.

Read, friends, the kindly and appreciative words of a Knox Centre, Me., correspond- listen to such influences, even if they have to ent, on our second page, and then follow the course recommended therein.

#### Union of the Elements in Whittier.

Quaker though he was in breeding and belief, the spirit of the aggressive reformer was strong in the poet Whittier, thus making it appear that the scales of peace and war were pretty nearly balanced in his manly nature. Take his poem on "The Prisoner for Debt," and that other terribly caustic poem named 'Ichabod," and it is easy to see that the man was much more than the Quaker. He was an aggressive moral reformer, or he was nothing. As a local contemporary truly observes, he was a natural fighter, though he was trained in other respects in the Quaker faith. He had the feeling of the old war-horse when the battle was on. But he fought for principle only. The anti-slavery controversy had much to do with the making up of the elements within him. He never could have been a non-resistant so long as that issue was becoming fore most. There are no such fiery words in the language in poetry as he put into his anti-slavery verses. The Quaker and the warrior were united in him. As an old man he was gentle and charitable, although in his more youthful period of life no man could give vent to more

flery utterances than he.

#### Discordant Controls.

We are frequently asked to give advice in cases where persons seeking medial develop. ment have, for various reasons, had drawn to them intelligences of an inharmonious, gross and unreliable character. Those who wish to sit for medial development are warned against following the instructions of whatever spirit happens to communicate before such spirit is proven to be reliable and pure-minded. Those who are annoved by untruthful or mischievous spirits should refuse absolutely to receive or to give up all sittings and circles in order to be free from the disturbing presence.

#### The Churches and the Workingmen,

Not long since a Congregational committee on church work in Massachusetts set about finding out whether or not industrial discontent had affected the attitude of the workingmen of Massachusetts to the church. Printed circulars were sent out to labor organizations. Many of them were unanswered, and such answers as were received were not always conclusive. And a similar inquiry among clergymen proved likewise unsatisfactory. But granting that the reporters were not representative, and that opinions rather than facts are reported, two sets of opinions are the minimum result of the investigation, one from the leaders of the churches and one from the leaders of the unions, and they are contradictory. The leaders of the churches confess that they have no hold upon about thirty-eight per cent. of the population, largely workingmen, but deny that industrial discontent has anything to do with it. The leaders of the unions assert that forty-eight per cent. of the workingmen disbelieve in the churches, and attribute it to the present discontent and the place which which underlie it.

Be sure and read the contents of the Message Department, on our sixth page. Some of the old workers-as Achsa W. Sprague and Abby M. Tyler-speak encouragingly to those yet carrying on the struggle for the Cause in the mortal; and other spirits bring words of cheer, not only to their loved ones, but to the his neglect of it in this instance. great world of humanity-for as they live "so shall ye live also."

BT Last week THE BANNER printed a review of Hon. A. B. French's excellent work, 'Gleanings from the Rostrum." Colby & Rich have this volume on sale at their bookstore, No. 9 Bosworth street; and admirers of Mr. French's writings (and they are legion) will find the "Gleanings" to be pure wheat, Price, \$1,00 per copy, postage 10 cents, See advertisement.

107 Mrs. E. A. Martin is recovering her usual health, and desires that her many patrons be patient until their letters are answered and returned.

- March -

and found her slightly delirious. She seemed to be suffering great mental distress. I laid my hand upon her forehead, and it suddenly occurred to me to question her regarding her husband's murder. Instantly I heard voices of two men quarreling. I recognized one as that of the murdered man, the other as that of his son. There was the sound of a blow, a fall, and the woman gasped as if horror-stricken, and lay back on her pillow as though lifeless. I revived her, and repeated the experiment with like results. The son was the guilty party. I had discovered her secret, but I realized that such evidence would be worthless in court, and held my peace. The son was afterward killed in a New York dive, and the wife and mother died in an insane asylum."

#### A Prediction Worthy a Thought.

The New Nation makes the prediction that the pres ent labor troubles will be made the excuse for a de maud at the next session of Congress for an important increase of the regular army. The militia of the different States are thought to be too near the people mingling as they do in the daily business of life, to be depended upon to shoot down the people at the behest of corporations. But the regular, cut off as he is from all social ties, separated by years of barrack life from the communities about him, turned into a machine by drill and discipline, and his mind and conscience in the possession of his captain, is claimed to be the only defender that plutocracy, can trust.

If anything like an increase of the regular army shall be attempted, it should be understood that this is the object in view. And in case of such an attempt it should be opposed with an earnestness of resolution by the real representatives of the people that will fully express their determination to thwart so sinister a design. The first step toward introducing the mili-tary element into the affairs of industrial life will, we do not doubt, be met in the spirit it so richly deserves.

\*\* It seems the law in reference to vaccination in England is difficult to understand, and more so to comply with. While parents there are being prosethe church occupies concerning the questions | cuted and condemned to fine or imprisonment for not submitting their children to the vaccinator's lance. giving as a reason that they fear evil results, a Mr. J. T. Ambler, says the Manchester (Eng.) Guardian, was summoned by the Altrincham Petty Sessions for not supplying a certificate of his child's nnfitness for the operation, and fined five shillings and costs. No fewer than twenty certificates. says The Guardian, had been previously sent in to that effect, and the pro ceeding had become irksome to Mr. Ambler; hence

> EF It looks as if Sir Edwin Arnold, the great Oriental scholar, having taken no pains to disguise his want of appreciation-at least-of the foreign missionary system, certain missionaries (Japan) have turned on him, and said "he is no better than he ought to be." All which makes Sir Edwin laught

EF Special attention is directed to the suggestions made by John F. Green of Baltimore in the correspondence column of this issue. They are practical, worthy of general adoption, and if adopted cannot fail to be productive of beneficial results to individuals and the Cause generally.

OUR DUMB ANIMALS.-The amount of good this publication is accomplishing is very creditable to those who control it. It should be read and aided in. its work by every one whose sympathies embrace all iving things. Boston: 19 Milk street.

in Bedford, whither h is parents removed, and his collegiate education at Exeter College, Oxford. In 1865 he was ordained priest, though he has since avowed that he was then "a Materialist of the first order."

He was introduced to Spiritualism in 1870 by Dr. Stanhope Speer, and has since been actively interested in the subject. He founded the London Spiritualist Alliance, wrote continuously for *Light* long before becoming its editor, and also several books in elucidation and defense of Modern Spiritualism, the principal one being " Spirit Teachings." which he claimed to be the product of direct inspiration. Of the general tone of his writings, and of his dealings with those who may have erred or differed in opinion with himself, Prof. Elliott Coues remarks:

"His mercy toward those who did wrong, bis pa-tience with those who were in honest error, his man-tling charity for any whom he could believe to be evil-doers only through ignorance or by mischance of their environment, were among the most conspicuous traits of his character."

#### Lectures in Oleveland, 0.

A course of Sunday evening lectures and scances, hirty-five in number, is to be given in Cleveland, O., commencing Oct. 2d and extending to May 28th, and prospectus of subjects has been issued in pamphlet form, containing portraits and brief sketches of those who are to deliver the addresses, etc., namely, J. Frank Baxter, M. J. Savage, Howard MacQueary, Solomon Schindler, Hudson Tuttle, Sidney Dean, Mrs. R. S. Lillite, Mrs. Hagan-Jackson, A. B. French, H. Day Gould. E. W. Emerson and Willard J. Hull. The lectures have been arranged by C. B. Gould, of whom a portrait and sketch is also given, as an independent course, and from whom, at 950 South Logan Avenue. further information may be obtained.

EXP Last Friday evening there was an inter-esting scance at the home of Mr. John F. Green, 1234 Lafayette Avenue, at which Miss Maggie Gaule gave a remarkable exhibition of olairvoy-ant and clairaudient power. Among those pres-ent were three of the most prominent clergy-men of Baltimore. They were evidently deep-ly impressed by what they witnessed and heard, and while they did not concede that the agents through which the tests were given were spirits, yet they were willing to admit that there was at work a force or influence supernatural--or out of the realm of the natural--the character of which is not yet understood, but may be so in the future.—The Ledger, Baltimore, Md., Sept. 17th. 837 Last Friday evening there was an inter-Sent. 17th.

80 Nothing would please us better than to be able to send out THE BANNER to the inquiring world at a lower price than we now charge for it; but this, under present circumstances, we are unable to do, for the very good and sufficient reason that our Free Circle-Room meetings, held twice a week, put us under an expense of twenty-six hundred dollars a year. This is the principal ground on which we and our spirit-friends at the present time ask for a larger addition to our subscription list.

The fashion for making wedding gifts has brought fine china, cut glass, and, in short, almost everything in articles for artistic interior decoration for the home into the category. Jones, McDuffee & Stratton's establishment exemplifies it in their line.

1 1 17 1 1 1F 11

# NEWSY NOTES AND PITHY POINTS.

# There are no boys like the good old boys, When we were boys together! When the grass was sweet to the brown, bare feet, That dimpled the laughing heather; When the pewee samt to the summer dawn Of the bee in billowy clover, Or down by the mill the whippoorwill Echoed his night-song over. - Eugene Field.

A Phonix, Arl., dispatch avers that in digging a newer on Madison street, Sept. 18th, workmen broke into a burial place of a pre-historic race, and the find was calculated to settle many questions heretofore disputed by scientists. The fact that they cremated their dead is proved by finding several urns containing ashes of bodies, together with teeth and pieces of skull.

Brunswick, N. J., has just furnished a cholera case.

The ninetieth birthday anniversary of Kossuth, the Hungarian patriot, was celebrated in Budapesth, Sept. 18th

A prospect of paying higher taxes to support a larger army creates bitter feeling in the "Faderland."

NEW CASTLE, CoL., Sept. 20th.—A great fire is rag-ing in the mountain timber a few miles from here. The flames are sweeping everything before them. A great many persons are camping out, and it is feared that some of them may have been burned to death. From all appearances the fire will destroy the timber on the great reservation set aside for use as a national park.

It is announced that a special convention of the New England Labor Reform League will be held in Commercial Hall, 694 Washington street, corner Kneeland, Boston, Sunday and Monday, Sept. 25th and 26th, day and evenings. John Orvis, Hon. John E. Russell, E. H. Heywood and other speakers expected.

Nature is always at work eliminating the liar. She is working off the rotten sticks.- Universalist Monthiv.

Dr. John O. Wyman, of 35 Greene Avenue, Brooklyn, N. Y., writes, in renewing his subscription: "Among all the spiritualistic journals of to day, the dear BANNER OF LIGHT stands preëminently the best ! 'Long may it wave' in the cause of truth and of human progress,"

The prudes of the National Women's Christian Temperance Union are out against the statue of Diana -in puris naturalibus-now at Madison Square Gar-den, New York, and object to its being put on the Agricultural Building at the World's Fair.

J. C. Watkins, President of First Spiritual Society of Dallas, Tex., states that J. M. Humphrey and Hatfield Pettibone will commence the publication of a semi-monthly journal there, about the 15th of October. in the interest of Spiritualism-to be called "The Spiritual Messenger.'

The Black Mountain tribes-stirred up by the Ameer of Afghanistan-are the latest opponents of British advance in the Valley of the Indus.

[COBTS OF USING "THE BIG, BIG D."]—John A. Battazahn was heard to utter nine separate and dis-tinct oaths. Ald. Miller figured out that the commu-nity had been damaged \$7.67 worth by the prisoner's utterances, or at the rate of a fraction less than 86% cents for each swear. Sattazahn could n't produce the money, and he was sent to jail for eleven days, or at the rate of 20% hours' imprisonment for each of-fense.—Philadelphia Times.

Lady readers should know that corn starch, lightly browned in the oven, sifted, and used as a powder on the bangs, will make them puffy and keep them in curl.

Doctor M.-"What you want is more exercise, my little man. What do you do for a living?" Paisent-"I'm a messenger boy."—Ilumorous Paper. Doctor N. (reading ahous)—"Good joke on the messenger boy." Messenger Boy (reading same)— "Good gag on der doctor."—Life.

The women of Texas are raising money with which to place statues of Huston and Austin and busts of Bowe, Crockett, Travis and Fannin-all' celebrated Texas historical characters-in the State building at the World's Fair.

Spiritualism speaks plainly to those who, under various names, are *really* investigating its claims—in the words of old Parmenides, B. C. 509-

"Neither let habit compet thee, while treading this pathway of knowledge, Still to employ a visionless eye or an ear full of ring-

log, Yea, or a clamorous tongue; but prove this vexed demonstration Uttered by me, by reason."

last Bunday in West Duxbury and North Boltuate, but will return and give two more lectures, with songs and scances, in the large City Hail, Bangor, on Sunday next, Sopt. 23th. On the Bunday evenings of October he will lecture in Cleveland, O., in the "Gould Inde-pendent Course." Week evenings can be secured of him at 181 Walnut street, Ohelsea, Mass. Mr. J. W. Fletcher will begin his lectures, followed by tests, at Adelphi Hail, bist street and Broadway, New York City, Sunday, at 3 and 6 r. M., and every Sunday throughout the season. His first public sc-ance will be held at his office, 263 West 43d street, the Thursday following. Mrs. H. S. Lake, whose lectures at camps were en-thusiastically received, is speaking during September in Washington, D. C., where she has hosts of friends. She will return to Boston and resume work in the First Spiritual Temple Oct. 24. Arrangements may be made for week-evening lectures. Present address, 506 Twelith street, N. W., Washington, D. C. Moses Hull, who has not spoken in Cleveland for Seven or elecht years, at the solicite of the offer the standards.

Moses Hull, who has not spoken in Cleveland for seven or eight years, at the solicitation of many friends will do so in Royal League Hall (Case Building), Supp-rior street, 7:45 P. M., Sunday, Sept. 25th. Mattle Hull will assist in the exercises. "In acoust in the exercises. Abble N. Burnham spoke, Sept, 9th, for the Brook-lyn G. A. R. "Henry Ward Beecher Post," on the oc-casion of the Post's installation of officers; in Willi-mantic, Ct., Sept. 18th. Address her, Boston, Mass., Station "A."

Station "A." W. J. Colville ends his present work in Boston Thursday, Sept. 30th, at 2:30 P. M., at 18 Huntington Avenue, where he is now lecturing daily at 2:30 and 8 P. M. On Sunday next, Sept. 25th, he speaks in Lynn, Mass., at Cadet Hall, Market street, 2:30 and 7:30 P. M.; Oct. 2d in Baltimore, Md.

#### Subscribers' Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. Subscribers who wish their paper continued will avoid inconvenience by remitting before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important work. COLBY & RICH, Publishers.

MEETINGS IN BOSTON.

Banner of Light Hall, O Bosworth Street.-Spiritusi meetings are held every Tuesday and Friday af-teraoon, Mrs. M. T. Longley occupying the platform; J. A. Shelhamer, Chairman. These interesting meetings are free to the public.

Eagle Hall, 616 Washington Street.-Sundays at il A. M., 3% and 7% P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Tuttle, Conductor. Veteran Spiritualists' Union.—Public meetings will be held the first Tuesday of every month in the Banner of Light Free Circle-Room, No. 8% Bosworth street, at 7% P. M. Dr. H. B. Storer, Fresident; Moses T. Dole, Treasurer; Wm. H. Banks, Cierk, No. 77 State street, Boston; Mrs. M. T. Long-ley, Corresponding Secretary. All individuals interested in the objects of the Union are invited to attend.

Rathbone Hall, 494 Washington Street, cor-aer of Kneeland.-Spiritual meetings every Sunday at 11 A. M., 25 and 75 P. M. Thursday at 25 P. M. N. P. Smith, Okairman.

Smith, Chairman. Arcade Hall, 7 Park Square. -Services every Sun-day at 11 a. M., 2½ Bud 7½ P. M. Every Tuesday, at 2½ P. M., meetings for tests, speaking and psychometric readings. Mrs. M. Adeline Wilkinson, Conductor. Thursday meetings for speaking, psychometric readings and tests, at 2 P. M. Mrs. C. A. Smith, Conductor.

Harmony Hall, 784 Washington Street.-Meet-ings will be held every Sunday at 11 A. M., 2% and 7% P. M. Dr. E. A. Blackden, Conductor.

Eagle Hall .- Wednesday, Sept. 14th, the meeting was opened by the chairman with remarks, followed by Mr. William Franks and G. V. Cordingly, who each demonstrated spirit return in the ir characteris tic manner.

tic manner. Sunday, Sept. 18th, at 11 A. M., the usual healing and developing circle was held. At 2:30 P. M., invocation and remarks by Mr. E. Tuttle. Mental questions answered by Mr. Capelle. David Brown, Mrs. Jennie K. D. Conant, Mrs. Burt, Mrs. Davis, Mrs. A. Wilkins, Mrs. Loonis Hall and the chairman, gave satisfactory tests, readings and spirit messages. At 7:30 P. M. the meeting was opened by Mrs. S. W. Sawteile with invocation and romarks. Readings and visions were given by Mr. Wm. Franks. Tests and readings by Mrs. A. Wilkins, Mr. A. Horiges, arrs. Dr. Bell and Mr. E. Tuttle. The meeting closed with singing by the audience. Music at each session by Mrs. A. Sterling.

Music at each session by Mrs. A. Sterling. "Seance.-Despite the incessant rain of Wednesday evening, Sept. 14th, an appreciative party assembled in the parlors of Mr. (f. V. Cordingiy, No. 53 Hancock street, and witnessed the phenomena exhibited through the instrumentality of that celebrated medium. All who desired wrote questions upon silps of paper, and were answered by foud and distinct raps. Independent music was rendered (without the aid of human hands) upon the plano and music-box. Spirit faces and hands were plainly visible to the audience, and the entire evening was a continued presentation of startling and convincing phenomena, removing prejudice, creating interest and enforcing conviction with reference to the truth of spirit return. E. H.

Harmony Hall .- Sunday morning, Sept. 18th, a

men, John Greenleaf Whittier was the greatest poet of the last two centuries.—Saratoga (N. Y.) Eagle. The Flint Globe says that a crematory arn has just been patented. This is an arrangement by which the ashes of the faced person are always in view. The bowl is made of the finest crystal glass, mounted to MTS. Williams. Evening.-Opened with singing, and an invocation and remarks by Mr. E. J. Bowtell, after which rémarks, tests and readings were given by Dr. Barker, Mrs. Dr. C. H. Hall, Mrs. Dr. Robbins, Mrs. Chase, and clos-

#### Spirits Told.Ilim.

OF

LIGHT.

BANNER

LEBANON, O., Aug. 20th.-Few men are bet ter known in this town than Dan Greathouse, and his word is good anywhere. He is a fanand his word is good anywhere. He is a fan-cler of fine horses and the proprietor of a pros-perous business. Equally well known was his uncle Wilson, a man who in other years had wielded great influence in county affairs and was wealthy. Later in life he drank to excess, and for the last few years lived on the bounty of friends. When on sprees he had been in the habit of sleeping in an abandoned house he for-merly owned.

habit of sleeping in an abandoned house he for-merly owned. Last Sunday the old man was in fine spirits, and declared his intention of drinking no more. He was in town several days, then went to the country. On Saturday, while at dinner, Great-house became suddenly unconscious. His head fell forward, and there were symptoms of a complete collapse. This condition was but momentary, and had passed almost before his family could go to his assistance. In a few minutes he felt all right except for a slight diz-ziness. ziness.

As soon as consciousness returned he ex-claimed: "Uncle Wils is dead. He is dead, as sure as you live."

His family ridiculed the assertion, and sought for the reason. Greathouse replied that he suddenly appeared to be transported to some dark spot where the atmosphere was close and hot. In the midst of the darkness he saw his uncle and know in come couple way that he uncle, and knew, in some occult way, that he was dead, and his body was in some lonely spot undiscovered.

undiscovered. He could not throw off the impression that bis uncle was dead. He made inquiry about town, but no one had seen him, and at last he visited the house in which the old gentleman had been sleeping. In a room shut off from the sun Greathouse found the body of his uncle. The coroner had an autopsy performed, which showed that death had resulted from heart-disease, and must have occurred ten or fifteen hours before the dis covery of the remains. Greathouse says he had covery of the remains. Greathouse says he had been thinking of his uncle. He does not be-lieve in Spiritualism, and cannot account for the strange occurrence.-Morning Journal.

Mr. Baxter in Plymouth County.

This year it was impossible for Mr. J. Frank Baxter to pay more than one visit to Plymouth County, Mass., This year it was impossible tor Mr. J. Frank Baxter to pay more than one visit to Plymouth County, Mass., and that was highly appreciated on last Sunday, Sept. 18th, the day exercises being held in Duxbury and the evening in North Scituate. He was greeted by many of his old time friends, and listened to with Interest and profit by large audiences. The subject of the afternoon lecture was, "The Uprising of Con-science and What It Portends," It was a masterly production on the present crisis among the laboring classes. It was accompanied by a poem and appro-priate selections in songs. At its close Mr. Baxter held a convincing séance. Such an afternoor's work has seldom, if ever, been noted in the place before. The effect was for lasting good.' The effect was for lasting good.' The fecture. The subject was, "How Spiritualism Accom-plishes its Purpose," and was an intensely interest-ing discourse, full of fine illustration and conclusive argument. The descriptive séance of one hour's du-ration at the close of the lecture was remarkably clear aud convincing. The evening undence was a large one, and was held in attention as by a magnet. The coming of Mr. Baxter into the County at any point is the assurance of a large gathering, an inter-esting occasion and a memorable day. Sunday, Sept. 18th, was a live day and conducive of great good. OLD COLORY.

#### Spiritualist Camp-Meetings for 1892.

Camp Progress, Mass.-Grove meetings every Sunday until further notice. (Spring Pond road, off Boston st., Peabody.)

Summerland, Cal.—The camp-meeting will be held from Sept. 11th to Oct. 2d.

An airy front room, up only two flights, with water and steam, situate on the corner of Bosworth and Province streets, is to int. Terms moderate. An

ply to Colby & Rich, 9 Bosworth street, Boston. tf

TUB SPIRITUALISTS' INTERNATIONAL CORRESPOND-ING SOOIETY.-Information and assistance given to inquir-ers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee: America, Mrs. M. Palmer, 3101 North Broad street, Philadelphia; Aus-tralia, Mr. Webster, 5 Peckville street, North Melbourne; Canada, Mr. Woodceck, "Waterniche," Brookville; Holland, Van Stratton, Middellaan, 682; India, Mr. Thomas Hatton, Ahmedabad; New Zealand, Mr. Graham, Huntley, Walkato; Sweden, B. Fortenson, Ado, Christianla; England, J. Allen, Hon. Sec., Id Berkley-terrace, White Post-lane, Manor Park, Essex; or W. O. Robson, French Correspondent, 166 Rye Hill, Noreastle-on-Tyne. ROBERT COOPER, Prez., 2 Manchetter street, Brighton, Eng.



A book which no advanced Spiritualist can afford to miss It is a weird tale of occult adventure among the forests of Cambodia and Siam, and the mountain fastnesses of Thibet. The story details the adventures of two Americans who

by chance, come in contact with an inhabitant of the planet Mars, then visiting the earth by means of a highly novel and ingenious occult method, which must be read to be appreciated. Later one of the friends goes to Mars with Mirrikh on his return. Still further in the story his compaulon follows him. Both return to earth, but at different times and under exciting conditions; but they return no with him in the spirit. The turn of the story is the providing of a material body for this Martian maiden, accom-plished under circumstances which hold the reader spellbound A wedding is the result, and the tale abruptly ends. From start to finish this remarkable tale is unique and most striking. It deals with

Hypnotism, Levitation, Materialization, and all the varying phases of spiritual phenomena, served in so fascinating a manner as to make it difficult to detect where facts end and fiction begins.

#### Just the Book to Hand Your **Investigating Friend**.

It will interest and entertain while conveying to the mind spiritual truths.

# THE PITH OF PRESS OPINIONS.

"Mr. Doughty's fancy, as shown in this tale, is exuberant. He is familiar with all the absurdities of the Theosophisis, and he explains in the clearest manuer how some of the business is to be successfully managed."-N. Y. Times, Aug. 21st, 1892.

"An extraordinary book, which will be read with interest by the rapidly increasing army of investigators into matters pertaining to the occult."-N. Y. Sunday Mercury, Aug. 21st, 1692.

"On the thinnest possible foundation of science is a wonderful superstructure of dreams of Spiritualists and Theos ophists, which the average reader must regard as unadul-"Lorated lunay." -- Cincinnati Times-Star, Aug. 23d, 1892. "Displays considerable originality and marked powers of

imagination."-Baltimore News, Aug. 18th, 1892. "An extravagant conceit."-Philadelphia Press, Sept. 3d,

1892. "The story is well told, abounds in startling situations,

and sets forth some ingenious psychical theories."-Ottawa (Canada) Free Press, Aug. 23d, 1892.

COLBY & RIOH, Publishers. Use Dr. Stansbury's Elixir of Life FOR a Tonic and Renovator. A certain universal remedy. Haif size, by mail, 50 cents. Liberal terms to Agents for twelve the best selling Remedies known. For Circulars, Terms and Testimonials, address DORNBURGH & WASH: BURNE, Olmsted Wille, N.Y. For sale by COLBY & RICH. Is July 2. Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also reme-dies furnished. Now located at Hotel Aldrich, 98 Berke-ley street, Boston. Hours 10 to 7. is May 9.

SPECIAL ANNOUNCEMENT.

Until further notice the undersigned

will accept Clubs of six yearly sub-

scriptions to the Banner of Light for

\$12.00. Weask for the united efforts

of all good and true Spiritualists in

its and our behalf.

\$75 per month and large commission to Men and Women to work for us. THE HENRY BILL PUBLISHING CO., Norwich, Conn. 4w Sept. 24.

#### TO LET.

A Large Front Room in Banner of Light Build-ng, admirably arranged for Physician or Me-Ing, admirably arranged for Physician or Me-dium's office. For particulars and terms, apply at Bookstore No. 9 Bos-worth street, Boston, Mass. Mar. 26.

# Gleanings from the Rostrum.

#### BY A. B. FRENCH.

BY A. B. FRENCH. These "Glöänings" consist of tweive addresses, the first being a memofili one delivered at Lily Dale, upon William Denton. The two that follow are tinged with Orientalism, one being upon "Legends of Buddha," the other treating of "Molammed, or, The Faith and Wars of Islam"; and that the two are marked with an ability historically correct and poetically beautiful need not be fold. The remaining ad-dresses are: "Joseph Smith and the Book of Mormon," viewed from a spiritual standpoint; "Conflicts of Life," de-livered before a graduating class at Ciyde, O; "The Power and Permanency of Ideas," "The Unknown," "Probability of a Future Life," address at the Thirty-Seventh Anniver-sary of the Advent of Modern Spiritualism, "The Egotism of Our Age," "What is Truth?" the closing address being that delivered at Cardington, O, upon Decoration Day. Izmo, cloth, pp. 299. With Portrait. Price §1.00; postage 10 cents. For sale by COLBY & RICH. For sale by COLBY & RICH.



OR,

ELECTRICITY.

A Story for the Masses.

BY MARY E. BUELL.

This is a fine and pleasing Story so interestingly told that each individual character of its dramatis persons speeding comes to be regarded by the reader as a familiar acquains-ance, and all of them as every-day associates. One of these possesses spiritual gifts, being both clairvoyant and clairau-dient; and, added to these, a clear perception of the philoso-phy and phenomena of Modern Spiritualism. In the course of the narrative much is explained that is problematic to those newly investigating the subject, and in some instances to long established Spiritualists. The following is a list of the twenty-five chapters com-prising the book:



By Francis Worcester Doughty.

elaborately decorated silver. A crest surmounts the urn, which shows, in addition. Masonic emblems, and two shields for inscriptions. Above all is a space for a photograph, which, of course, gives a very realistic touch to the whole affair.

Circus man (hunting for a stray elephant)—" Have you seen a strange animal around here?" *Trishman*— "Begorra, Oi hov that; there was an infur-rubber buil around here pulling carrots wid his tail."—*Ex*.

Lieut. Peary (rescued) has notified the department from St. John's that the United States Navy claims the highest discoveries on the east coast of Greenland-Independence Bay, 82 degrees north latitude, 34 degrees west longitude, discovered July, 1892; the Greenland ice cap ends south of Victoria Inlet.

A quick sponging of alcohol all over the body is more invigorating than any internal application of alcohol.

There are four times as many words in our language as there are in the French, yet a philologist estimates that the coinage of new words in our tongue goes on at the rate of one hundred annually.

IN A HURRY.—Hotel Waiter—"Shall I take your order now, missy, or will you wait till your mamma comes in?" Little Girl—"I wish you'd take it now. Mamma never orders anysing 'cept w'at's good for me."—Street & Smith's Good News.

#### Movements of Platform Lecturers.

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

Mrs. Kate R. Stilles, having returned from Onset, may be addressed at 43 Dwight street, Boston. She will speak in Waltham, Mass., Sept. 25th, and will open the lecture season at Fitchburg Oct. 2d.

open the fecture season at Fitchburg Oct. 2d. Societies wishing the services of A. E. Tisdale for the month of November and first two Sundays in De-cember of '92 may address him at his home, 547 Bank street, New London, Conn.

S. H. Nelke, speaker and platform test medium, can -so writes a correspondent—be addressed for two weeks at Waterville, Me., P. O.

weaks at watervine, nue, r. O. E. J. Bowtell-223 Shawmut Avenue, Boston-will accept engagements for the fall and winter wherever his services are desired, for which purpose he can be addressed as above. He speaks in Worcester, Mass., Sept. 23d, in Salem, Oct. 2d, and in Lowell Oct. 30th.

Miss Knox has returned to Boston, and has located at 128 West Brookline street (as per advertisement), where she will be pleased to meet her friends.

Dr. Geo. F. West, (late lecturer of Spiritualist Fra-ternity of Rochester, N. Y.,) trance and platform test medium, is open for engagements to lecture on liberal terms for 1892-3. Address for present, Lily Dale, Cas-isadaga, N. Y.

sadaga, N. Y. Willard J. Hull speaks at Lynn Oct. 2d and 9th; Brockton Oct. 16th; Haverhill Oct. 23d and 30th; Worcester Oct. 14th. Will answer calls to deliver even-ing lectures while in the East. Address care BAN-NER OF LIGHT office, Boston, Mass.

Ins. of LIGHT office, Boston, Mass.
 G. W. Kates and wife are engaged in Ohlo during Beptember and October. They have open dates later on, and desire to hear from societies wishing their services, either East or West. Address them 2234 Frankford Avenue, Philadelphia, Pa.
 Mrs. Ada Foye is engaged during September in Grand Rapids, Mich.; in October at Cincinnati, O.; November and first two weeks of December at Con servatory Hall, Brooklyn, N.Y. Her permanent ad-dress is P.O. Box 517, Chicago, III.
 Mr. J. Frank Baxter has instituted a great revival of interest in Splritualism in Bangor, Me., and vicinity. The Bangor papers and "The Eastern State" speak highly of his efforts there and thereabout for the last three weeks. He was obliged to meet appointments

In Hall, Mis. Dr. Robins, mis. Class, and clos-ing remarks by the Chairman. Meetings will be beid in this hall every Sunday at 11 A. M., 2:30 and 7:30 P. M. DR. E. A. BLACKDEN, Conductor.

Arcade Hall .- We are informed that the Society previously meeting at Harmony Hall, dedicated its new hall, No. 7 Park Square, last Sunday. At each of the three services the large hall was filled with an intelligent and cultivated audience. The floral dec-orations were fine, the exercises were interesting, and the meetings were thoroughly enjoyed. Meetings under direction of Mrs. Wilkinson will hereafter be held at this hall.

Ladics' Aid Parlors .-- Mr. J. E. Hall and Mrs. C. H. Loomis-Hall will reöpen their meetings at this place situate 1031 Washington street-on the first Sunday of October. — Correction: The name printed last week-as being the recipient of a birthday party— "Mrs. C. H. Hale," should have read "Mrs. C. H. [Loomis] Hall." The mistake is due to the indistinct chirography of the sender. Let every one write out plainly the names of people and places, and much trouble will be avoided.

The Spiritual Fraternity Society will resume its meetings in the "Temple"-Newbury and Exeter streets-for the season of 1892-3, on Sunday, Oct. 2d, at 2:45 o'clock P. M., Mrs. H. S. Lake, lecturer. The school will meet on the same date at 11 o'clock A. M. T. H. DUNHAM, JR., Sec'y.

day at 3 P. M. Speaker, Mrs. Emma Nickerson-Warns. Oleveland, O. - The Children's Progressive Lycoum miests regularly every Sunday, 10% A.M., In Royal Loague Hall. Byerrbody welcome. Obarles Collier, Conductor; John W. Topping, Cor. Sov7, 18 Superior street. Buffelo, M. T. - First Spiritualist Society meets Sun-days in A. O. U. W. Hall, corner Court and Main streets, as 2% and 7% P. M. William F. Pfelfer, President, 2 Gelstin street; L. O. Beesing, Socretary, 86 Prospect Avenue. Baltimore, Md. - The Religio-Philosophical Society meets every Sunday at 11 A.M. and 8 P. M. at Wurtzburger's Hall, North Exoter street, near Gay. Chas. A. Zipp, Secre-tary, 1403 East Madison street.

Providence, R. I.—The Epiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2% and 7% P. M. Progressive School at 1 P. M.

Grand Rapids, Mich.-Progressive School at 1 P.N. Grand Rapids, Mich.-Progressive Spiritualist' So-clety, Elks' Hall, Ionin street. Meetings Sundays, 10% A.M. and 7% P.M.; Thursdays, 3 P.M. and 8 P.M. Mirs. Effle F. Josselyn, President.

Dayton, O.-The Progressive Spiritualist Alliance holds meetings Sundays at 7% r. M., at Knights of Honor Hall, 110 East 3d street. J. M. Clark, Pres.; W. E. E. Kates, Sec'y.

East 3d street. J. M. Clark, Pres.; W. E. E. Kates, Soc'y.
 Colorado City, Col.-Meetings are held in Woodman Hall, Sundays, at 2 o'clock.
 Springfield, III.-The Social Wheel of Progression, or First Spiritualistic Society, will hold public worship every Sunday at 24 (P. M. at 512 South 5th street. D. N. Lepper, President; Miss H. A. Thayer, Secretary.
 San Francisco, Col.-The Society of Progressive Spir-itualists meets every Sunday morning and evening in Wash-ington Hall, 35 Edd's street. Also a Mediums' and Confer-ence Meeting every Sunday at 2 P. M. Good mediums always present. S. B. Whitehead, Secretary.
 Oakland, Onl.-Mission Spiritualista meet every Sun-

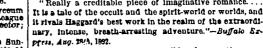
Oakland, Oal.-Mission Spiritualists meet every Sun-day at 2 and 7% P. M. at Native Sons' Hall, 918 Washington street.

MEETINGS IN PHILADELPHIA.

SPECIAL NOTICES.

Jan. 2.

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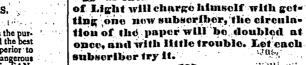
N. .....

SANFORD'S Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Andrew Jackson Davis, Physician, will be in his office, 63 Warren Avenue, Boston, Mass., Tuesday, Thursday and Saturday, from 8 A. M. to 3 P. M. No new patients after 2 P. M. July 2. tf 8 A. M. to July 2. J.J. Morse, 36 Monmouth Road, Bayswater, London, W., will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

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# Message Department.

6

ON TUESDAYS AND FRIDAYS each week Spiritual Meetings are held a the Hall of the Banner of Light Establishnent, free to the public, commencing at 3 o'clock P. M., J. A. Shel-hamer, Chairman,

hamer, Chairman. At these Bdances the spiritual guides of MIS. M. T. LONG. Law will 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. Gnestions forwarded to this office by mail or handed to the dhairman, will be presented to the presiding spirit for con-sideration. Besides, excarnated individuals anxious to send messages to their relatives and friends in the earth-life will have an opportunity to do so. The It 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 earthy lifes—whether of good or evil; that those who pass from main that does not comport with his or her reason. All express as much of truth as they precive—no more. It is sour earnest desire that those who recognize the messages of their spirit friends will verify them by inform-ing the publishers of the fact for publication.

The friends in earth-life who may feel that it is a pleasure to please upon the altar of Spirituality their floral offerings. must be addressed to COLBY & RICH.

Questions Answered and Spirit Messages GIVEN THROUGH THE TRANCE MEDIUMSHIP OF Mrs. M. T. Longley.

Report of Public Séance held June 3d, 1892.

Spirit Invocation. life, and to life the all in all, we recognize thee at this hour. The beauty and the fragrance of the flowers speak to our hearts of thee, and of thy great pulsating life. Ohi we would draw from thee and from thine atmosphere of spir-ituality influences that shall sustain and strengthen us in every moment of our experience. We know that thou art always with us, that no life is apart from thee, but that all lives are a part of thee; yet we do not always have the con-viction and the interior consciousness of thy nearness and of our relationship to thee and thy divinity. We would have these grow in our souls, that we may always under-stand that we are thy children, that we are a part and parcel of infinite Life, and that under no circumstances and conditions can a human being stray from thee.

We behold around us evidences of thy wondrous skill and boundless care. The heavens reveal the glory of thy handiwork: the ocean waves speak of thee, and the majesty of thy law; the flower-strewn sod smiles back to the sum mer sky in loveliness and in richness of growth, and tells the tales of infinite love and care and skill from hour to hour. Shall not the heart of man rejoice, and aspire to know more of thee? Shall humanity alone sing not thy praises, and refuse to send forth the sentiments of thanksgiving and of appreciation of the boundless works of life ? giving and of appreciation of the boundless works of his ' Ahi no. We must and will join our thought and aspiration, sending them forth upon the atmosphere, knowing that they will be recognized and understood by Infinite Life and Intelligence.

We are thy creatures, and we ask that we may be brough into communion with other children of thine who live in spiritual worlds. Let us receive from them something that shall lighten our burdens, and make our pathway clearer to our sight. Give us the companionship and association of pure beings, that we may be stimulated by their example and strengthened by the contemplation of their lovely works. May we receive ministrations from those who get forth doing to others a service of love, that we may be blessed not so much by the benisons of good that they bring to us personally, as by their example, their precepts, an the atmosphere which envelopes them, and which shall surely enlighten and bless our lives. We ask thy benedic-tion to be with us, that we may grow more and more into spiritual loveliness, and become more and more like unto the angels who do thy will.

#### QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT.—Your queries are now in order, Mr. Chairman.

QUES. - [By "Inquirer," Hartford, Conn.] If reincarnation is a fact, what becomes of the affinitized spirits during the several embodi-ments? Should they not meet during one earth-ly existence, are they reincarnated until they do meet? meet ?

ANS.—Not of necessity. At our last circle we considered the complete angelhood of hu-manity, stating that two individuals, the masculine and the feminine principles, form an angel. In the highest sense of the term there must be a perfect union between two congenial

must be a perfect union between two congenial souls, between two who are spiritually mated, and when this perfect union is formed, there is a ripeness of experience and association which is of great service to the intelligent life. It is possible for one half of this completed angel-life to still continue to need experiences and discipline in other worlds, or in other states of existence, while perhaps the counter-part is in the spiritual world proper gaining part is in the spiritual world proper, gaining an experience there; and not until the needful has ripened under it, not until much has been gathered for the soul's interior growth, will the two come into that celestial union of which the two come into that celestial union of which we speak, and form the perfect oneness of the undivided intelligent life which in its com-pleteness comprises the negative and the posi-tive principles, the male and the female. Granting that the law of reëmbodiment ex-ists, and that certain spirits come under its operation for their own needful unfoldment and for useful purposes, it is not, perhaps, necessary that both of these spirits who are mates should pass through that experience. One may be called upon to do so, and the other may not; both may be called upon to do so, or perhaps neither will find it necessary or de-sirable; but whatever the conditions and cirsirable; but whatever the conditions and cir-cumstances necessary for the growth of the spirit, they must be met and undergone before there will be the ripeness, the fruition and the perfection which will enable the two ouls to form the higher union in the celestial life. Many spirits meet their soul-mates soon after Some meet them here passing from the body. Some meet them here on the earth, and a union is formed which is enduring. They may be separated at times, be-cause there may be experiences needful for the one which are not at all desirable for the other; but where the law of affinity exists and the attraction is of a spiritual character, those who belong to each other will meet and be-come united in the bonds of a celestial affec-

more like him (for he is by no means alone in his missionary work.) these saddened and mis-shapen souls gain magnetic strength, and gath-er courage and hope which enable them to seek a way out of their unhappy state, and to understand and exercise the spiritual power within them so that it will lead them onward to a higher condition.

# INDIVIDUAL MESSAGES.

George Oummings.

George Cummings. [To the Chairman:] I suppose, sir, that I would be better known in Kansas than in this part of the country, for 1 became very familiar with that State, and I have had many experi-ences within its borders. I left friends in va-rious localities in that section of the country, but I have no doubt that changes have come to their lives, and some I know have passed over the river, for I have seen them on the other shore. If I could meet some of the friends who are left I should be thankful, and I know there are a few in Wichita to whom, if I could reach them, I could give some knowl-edge of my life here and on the spiritside. I went out rather suddenly, so that I did not have time to express myself as I might have done if a longer sickness had prepared my mind for the change. I was not satisfied to think that I must step out of these earthly scenes just as I was beginning, so it seemed, to make my way and get along in the world. I was not an idle man, I kept busy all my life; but somehow I could n't keep hold of money— it would slip away from me. I suppose it is the way with a great many; it did n't stick, not even a ten-cent piece. But my affairs seemed to be changing, my prospects were brightening a short time before I went over the border, and I began to think I could do as I hoped and wanted. Well, I don't come to growl about going out. I 'm very well satisfied, and I do n't think I could manage things better myself, if I had the

I'm very well satisfied, and I don't think I could manage things better myself, if I had the chance, than the Great Power seems to do, but I have come to the conclusion that it is about

chance, than the Great Power seems to do, but I have come to the conclusion that it is about right anyhow. I come back to your office to send out a line to the people that used to know George Cum-mings, and to tell them he is about as lively as he used to be, and very fortunate. I do n't know as I ever suffered very much for want of a bite, and I could lay myself down any-where and take a night's rest, because I adapt-ed myself to circumstances. On the spirit-side I find I slip along, and it 's a first-rate condi-tion to get into. I had an old friend that I used to call Pete, and he was what you call a medium. I did n't know it, but he used to tall about talking with some unseen person. I laughed at him, and I told him he had the "shakes," to see if I could not get him out of that nervous condition, as I called it. I have been back near to Pete since I went out, and I have tried to talk so that he could hear me; but it was around. Now I come to say that if Pete knows I have got back, I would like to get right into communi-cation with him. I think we could hitch our mules right up snug and tight, and do a power of good for this spiritual cause. I hope this will reach him or some of my other friends. Achsa W. Sprague.

#### Achsa W. Sprague.

I am highly pleased at coming to the Ban-ner of Light Circle Room once more to waft a message of love and friendship to the dear way. The years are gliding by, each one bear-ing its silent record into the vast eternity, each one written over in golden lines of light, and blotted here and there with stains of darkness, showing where triumph and failure have each had their turn and taught their lesson in human lives.

I watch the passage of the years, and know of the experiences of those dear ones of earth who have been faithful to the truth within them, who have stood firmly by in the ranks of spirit-ual work and reform, and have never faltered ual work and reform, and have never failered in speaking their strong word for the cause of right, or in showing their colors in the face of contumely and scorn. I know that the years have dealt with them in such a way as to bring added furrows to their brows and silver threads to their heads, and I know that some-times the heat and burden of life's experiences seam yeary hard and trying. I feel that I could seem very hard and trying. I feel that I could take each dear soul, each faithful heart, into my embrace, for my spiritual love is strong my embrace, for my spiritual love is strong enough and broad enough to take them all in, and whisper to them of God's eternal love, tell them of his spacious mansions, full of light and beauty for his children, and assure them that they are traveling the upward road that leads to the kingdom of home. I feel to day, Mr. Chairman, as if it would do me good to come here and speak a few words. Sometimes the, experience that one gets in coming to your circle and sending out a personal influence of love and a tenderness of thought to friends of earth is very henefit.

a personal influence of love and a tenderness of thought to friends of earth is very benefi-cial. Many whom I associated with, many who gave me sympathy and cheer while I was here doing my work for the angel-world, have joined me in that higher realm of beauty. There we have been reunited, and held sweet could intercourse, but there are others still joined me in that higher realm of beauty. There we have been reünited, and held sweet social intercourse; but there are others still traveling along the byways here, sometimes almost fainting because the journey is so long, and at other times with brightened spirits and hearts filled with good cheer, sending out the best of their soul-life to humanity. To these I reach out in love and tenderness of thought, giving them what I can of spiritual influence to help them on their way. Oh! the work is glorious, the spiritual light is far-reaching and full of power. I have not one moment of hopelessness for the Cause. I believe that it is forever fixed in the heart of humanity, and that it cannot possibly be over-thrown. The glorious light of spiritual truth can never be quenched, but its rays pierce deeper and deeper into the gloom of old in-tolerance and superstition, chasing away the shadows and giving the eternal sunlight of righteousness and love. So, good sir, tell the friends that I love them, that I wish them well, that I do all I can to strengthen their hands and brighten their hearts, and that I know I shall meet them in the world beyond where all is beautiful and sweet to the ad-vancing soul. Achsa W. Sprague. Mrs. Mary Cheever.

#### Abbie M. Tyler.

Abbie M. Jore. I, too, fool that it is my turn to day to speak to my friends, especially to my dear friends in Boston, and tell them how near I am to them, and that I am with them in every good work. Why i the longer I live as a spirit the more fully I can see this great work and its vast im-portance, which is excreded through Spiritu-alism and its various avenues of expression. The longer I live as an intelligent being the more anxious I am to take hold of some grand work and push it forward, that it may result in something beneficial to mankind.

work and push it forward, that it may result in something beneficial to mankind. I do not know that I am any more in earnest than I was when here. I was anxious always to have the truth known, and the light shine, that all might be blessed by it. I knew then, as I know now, that all are not ready to receive the truth, that one must go through a process of preparation in order to thoroughly under-stand and appreciate this clear revelation which Spiritualism brings to earth, and I was anxious to have our Cause presented in its stand and appreciate this clear levels to a which Spiritualism brings to earth, and I was anxious to have our Cause presented in its highest aspect that it might command the re-spect of those who did not understand it or ac-cept it, and also that it might draw to itself the best of human life. I was anxious that it should have an effect upon human beings who ought to recognize its claims to bring out some-thing good, something higher and holier than they had manifested before they entertained the thought that spiritual visitants were with them. I think that I was not understood even by many of my spiritualistic friends. They censured me because I was outspoken in my opinion, but I only expressed what I felt in my mind was true, and I only wanted the best in mediumship and the best in Spiritualism to be exercised for the good of the Cause. I wish my friends and associates to feel that I am with them in sympathy in every good work, and in all their hours of social communi-cation. I want them to know that, though I do not smeak a word I do come with my influ-

cation. I want them to know that, though I do not speak a word, I do come with my influ-ence to make myself felt, if possible, but if not possible, at least to try to do something that will make some heart brighter and freer from

care. Daniel wishes me to give his greeting to friends here and in Maine, and to tell each one that he is more than satisfied with what life has brought to him on the spirit-side. Abbie M. Tyler.

#### Annie Philips.

Annie Philips. They told me I might come to-day to speak if I could, for my mother and auntie, and others who are here in the body, know so little of spir-itual life, so little of what has come to me, and what others who have gone out from them have found in the spirit-country. I want to tell my mother that I am with her sometimes. I see how she works, and how sad she is, not all the time, because she has a cheer-ful disposition, but sometimes she is very sad in looking over the past, and thinking that nearly all of her dear ones have died. You see she thinks of us as dead, the sight of the cold clay forms comes up before her, and she puts us in the grave, and among things of dust; but if she could turn her mind upward, and see the celestial world, see the light and beauty of the spirit, see the bright homes where her dear ones are, surrounded by blooming flowers, sun shine and sweet friends, I think the sadness would all go away, and she would be able to sing a song of peace and happiness. So 1 am here telling her of all these wonderful things, and how strange they seemed to me when I first beheld them. I did not want to die I wanted to live. I knew nothing of the other life. L did know

beheld them. I did not want to die; I wanted to live. I knew nothing of the other life. I did know something of the friendships and the surround-ings of this life, and so I wished to stay, but I had not the strength. Weakness came over me, and I had to go. Ever since then mother has felt as if she had lost her only comfort, but I say, No, you have lost nothing that ever really belonged to you. Your child and husband are with you as immortal spirits, and they bring with you as immortal spirits, and they bring you life, love and spirit strength every day if you could only understand it.

you could only understand it. I wish to say to auntie, I have been with you many times. I have gained help, and seen much of this life through your atmosphere that I did not see when here. You will find light and beauty; and the dear one gone from your earth-life, and mourned as loat, is safe, and a good worker in the spirit-world. You cannot lose any one or anything that has ever really belonged to you, and you will find all these precious associations, friendships and loves safe, and waiting for you in the spirit-world. My name is Annie Philips. My mother's name is Mary, and she lives in Toledo, O.

#### Father Henry Fitz James.

**Father Henry Fitz James.** I feel that I am called for. I have sensed a question coming to me from the mind of an earthly friend of mine. He wishes to know my attitude upon certain matters connected with the influence of the Catholic church, for I was identified with the propaganda of the Roman church. It was my mission to exercise my influence in bringing human beings into its fold and in keeping them within its into its fold, and in keeping them within its into its fold, and in keeping them within its environment. Life bore a strange aspect to me when I was called to the spirit-world. I had many things to face that I had put away from my mind while I was here. There they would not be put aside; I had to behold them. From the contemplation I gained instruction; but it was a slow and a long process. I had to come back many times into contact with mediums, take on their conditions and the surroundings of earth life, thus gathering new knowledge and leaving old thoughts and opinions as I turned on their conditions and the surroundings of earth life, thus gathering new knowledge and leaving old thoughts and opinions as I turned away. I gathered much light from the friend who has called me, and I have always held for him regard and esteem, and been ready to serve him a good turn if possible at any time. Now he inquires what is my mind concerning the movement of some of your reformers to cast disoredit upon the Roman church and its methods. I wish to say to my friend, I trust that I have grown in thought and character since, in years gone by, I communicated with him through medial agencies. I have been under tuition in the spirit-world; I have come down to be a *pupil* instead of a *leader*; 1 have tried to learn my lessons well, and I can truly now say that whatever savors of bigotry, in-tolerance, superstition and blind ignorance, whether connected with the Roman church or with any institution or system of thought and teaching that the world contains, should be overthrow be seemingly harsh, they may be necessary, and, I trust, will be effective. My friend need not feel that I shall mourn or in any sense be grieved or indignant, if the autocratic power that holds human souls in bondage, and refuses to permit them to see the light for themselves, to think for themselves, or to reach out to grasp truth for themselves, is undermined and overthrown by any ligher system of thought, education or discipline; for I can be broad enough to feel that the truth should triumph at all hazards, and that the light of spirituality should permeate every nook and oranny of every institution of learn-ing or religious thought throughout the world. And I will do my part to hasten the day when this shall be accomplished. I was known as Father Henry Fitz James. this shall be accomplished. I was known as Father Henry Fitz James.

from your heart and give you the sunshino from beyond. Say to Louisa that they bring all the strength and comfort that it is possible to make her life bright and beautiful, as she has made other lives, and as the influence is that she sends out from heart. from her own heart.

[To the Chairman:] Give my love to the boys. Toll them Charlie is around, and never forgets one of them. Charles C. Dudley.

Report of Public Scance held June 7th, 1892. QUESTIONS AND ANSWERS.

QUESTIONS AND ANSWERS. QUES.--[By Wm. H. Sargent, South Wey-mouth.] In reading the answer to a question in report of scance of Feb. 10th, I find the phrase : "We claim that an intelligent spirit, having eternity," etc., etc. Now what I would like to ask is, From what sonrce in nature can we sus-tain the idea that life is not governed by laws of limitation, whether it be natural or spiritual life? Human (or any other) life in nature is the result of conditions. All the component parts of staid life or form have always existed, and will, as far as we know, continue to exist eternally. Is not the natural life a germ or condition from which the spiritual takes its being? Does not this condition of a natural life result in the de-velopment of a spiritual body by certain laws working, gathering unseen forces, and combin-ing them, until we have as a result intelligence, thought, recollection, and all the requisites of a spiritual existence? We have not taken any-thing that was not always here to form the natural. Have we done any different to bring the spiritual into recognition? Is not every-thing that is gathered or combined to form any body or life continually undergoing a change, whether it be natural or unseen forces? If such are facts, where comes in the eternity of the spirit? spirit ?

are jacks, where comes in the eternity of the spirit f Ans.—We can grant all that your corre-spondent affirms, and yet we can also continue to assert that, as far as it is possible for a spirit-intelligence to learn anything in the universe concerning spirit-identity and conti-nuity, life is eternal, and the spirit-intelli-gence lives forever. We grant our friend that forms are continually changing, not only those forms of objective life which belong to this physical universe, but also those forms of ex-ternal life in the spirit-world. We have never claimed otherwise. Yet the spirit-intelligence, the ego, that which acts upon, moves and con-trols the changing forms of matter, that which animates and permeates every particle of mat-ter, bringing it into form and substance, we claim to be unchanging and eternal, since, to our mind, it is a part of the Great First Cause, a part and parcel of the Supreme Intelligence that we are taught is infinite and omnipotent. That principle of life that, for want of a bet-ter term probably, we are prone to call the soul is to our mind the great flame of yital

That principle of life that, for want of a bet-ter term probably, we are prone to call the soul, is, to our mind, the great flame of vital force which gives life, animation and power to the human organism, ay, to the spiritual or-ganism itself, and this particular principle of life which of itself is intelligent, and when ex-pressing itself through form is individualized, we hold lives forever. At least, we have come in contact with minds on the spirit-side who have dwelt in that other world for many cen-turies. They declare that they have come in contact with minds still further advanced who have lived as conscious, intelligent beings for

contact with minds still further advanced who have lived as conscious, intelligent beings for many thousands of years, and that these latter minds also assert that they have come into communion with advanced individuals who have lived in the dim ages of the past, and each and all claim that, as far as they know, there is no end to individuality, and the intelligent power of the human entity. We know nothing of any beginning in the past. Man tells of the dawn of creation, of the beginning of conscious life, but he has never been able to trace it to its origin. This being a fact, it is just as impossible for the finite mind to reach out and grasp any point where the individuality and intelligence shall cease to exist, and, therefore, we claim for man an eternity of existence, and an immortality of human intelligence. Perhaps your correspondent has fallen into t

human intelligence. Perhaps your correspondent has fallen into the error-for such it seems to us-of conclud-ing that the spirit or spiritual conditions of life are the outgrowth of the physical. Now we claim just the opposite. Our standpoint is that all physical things, all elements of matter, are the outgrowth of spiritual things, that spirit has created all forms of objective life, given them consciousness and animation, and set them in motion, because to our understand-ing spirit is higher than matter, and comes beset them in motion, because to our understand-ing spirit is higher than matter, and comes be-fore matter. Jesus said, "Before the world was, I was," meaning the spirit, the conscious, intelligent, vitalized spirit of life existent be-fore this body of light called the planet earth was swung out into space, and given a motor power. So, to our mind, spirit has always ex-isted, and by its action, and through its great power, has brought into form and substance all these various conditions of objective life with which you are familiar in this vast universe. Believing, then, that spirit is the First Cause or Creator of existence, we must believe that it has always been; and if it has always been, it has always been; and if it has always been, then shall it always continue to exist. Like the perfect circle or globe, it has no percepti-ble beginning and comes to no end. This ma-jestic spirit of life is a complete whole, stupen-dous in its power, of which every human soul is a part. Individualized life? Yes; conscious, animated life, certainly, since the human soul has the power of generating thought, of giving expression to intelligence, of making its pow-ers constantly felt in grand achievements in outward life. It is the power of generating thought, of giving expression to intelligence, of making its power of the physical body; and yet not ensure the spiritual body, in one sense, is an outgrowth of the physical body; and yet not entirely, as we can prove to you who believe in the teachings of Spiritualism, since the little child who passes out from earth-life when perhaps but a week or a month old, at once comes into possession of a spiritual body. It is an infantile form, certainly, but it is subjected to the law of growth. Were that spirit-body which the soul-life of the infant animates but the outgrowth of the conditions and elements of the mortal form, and also of those elements and atmospheres brought to it by the earthly condition, it would not be subjected to the law of growth, and the ohild would remain an infant still through the coming years in the spirit-life, because the law of development; it gathers substance and material for growth from the spiritual world in which it dwells, and, as the years go by, the infant passes from its stage of infancy to one of childbood, so on to youth, and further on to maturity, rounding out its growth in beautiful perfection when the faculties of mind and spirit have come to that stage of perception and reception that enables them to put forth their best powers and to accomplish grand works. netto force that will enter into the composi-tion of your spirit-bodies; but the spirit will also gather to itself elements and forces from the spiritual life which will enable it to be-come more fully equipped when it enters the spirit-world, not only more perfected in form and feature, but in positive powers, than it could possibly be were the spiritual body merely the result of growth from the physical side. side. If our friend can understand that spirit comes first, and goverus and controls all things, that he is an infinite spirit just as much as the Great Eternal is an infinite spirit, only that he lacks development, experience, the power of unfolding the possibilities within, the power of unfolding the possibilities within, and that the eternal years will afford to him time for gaining this experience, for unfolding and expressing these possibilities, and for com-ing nearer and still nearer to the divine to which he is related, we think he will under-stand that eternity is none too long for the progressive soul in its search for light, and its effort to achieve grand works for itself and for humanity. humanity.

SEPTEMBER 24, 1802.

telligence. We hold that the plant growing at your threshold is intelligent because perma-ated by the spirit, though you may not under-stand the intelligence which it breathes forth. We hold that the rose at our hand is illied with the spirit of intelligence, and that it yields up something of this intelligent life in every breath of perfume that it exhales upon the air, yet human understanding may not read and comprehend that intelligence in its entirety. So we feel that all things are governed and animated by intelligent spirit, for without this there would be no form. It is the spirit which holds the various particles, elements and forces together, and fashions into shape a flower or a rock, a tree or a mountain, an insect form or a human organism. That is our idea of "intelli-gent spirit," and when we use that term we do not apply it to the external so much as to the indwelling power, the ego, that entity which of itself is intellectual, and which has the power of expressing its intelligence through various forms of life.

#### INDIVIDUAL MESSAGES.

INDIVIDUAL MESSAGES, Joseph P. Hazard. I am happy to meet you, Mr. Chairman. I feel familiar with your circle, although com-paratively a stranger. I have known so much of the BANNER oF LIGHT and its work, and have come in touch, so to speak, with you all who are workers here, that I feel at home in coming upon your platform. Your good Spirit-President invites me to speak to-day, and I am very happy to avail myself of the privilege, for it is really a wonderful thing to be able to take possession of another human being, and cause that other to respond to your thought, and to express your ideas in intelligent speech. I lived long enough on this side to yield up many of the things that in former years had held me to earth. The ties and associations of social life were, as far as this world is con-cerned, nearly all broken, but on the spirit-side they were firm and enduring, and served

cerned, nearly all broken, but on the spirit-side they were firm and enduring, and served to draw me onward to the higher life. I have met beautiful friends in the spirit-world. Brothers and sisters, loved ones who had gone before, dear relatives, all united in giving me such a welcome at my home-coming that I have felt like singing a song of joy and peace from the very hour I went out of the body to the present time. I heard your good Mr. Pierpont speaking of

the very hour I went out of the body to the present time. I heard your good Mr. Pierpont speaking of his belief in the eternal existence of the spirit, and it seems to me that it must be so, that there can be no end to the human soul that gains more of vital force and energy, increases in power of expression, and accomplishes so much grander work as it passes on from sphere to sphere. In the short time that has passed since I went higher I have come to see that you here are but as little children groping along the way. Why, the very old man of four-score years and ten, and even of a hundred years, seems to the spirits of the other life to be but a mere infant in experience and achieve-ment, because we have individuals on the spirit-side who have lived many ages, and who are strong, and wise, and powerful. You do not see the results of their work on this planet because it does not belong to the earth, but to the world where they abide, and when they have performed that work they will go on to other worker. have performed that work they will go on to other worlds to attempt more wonderful things there. So it seems to me that there is no end to life, and that there is no end to the universe. It other an on one of correct on the

things there. So it seems to not that there is no end to life, and that there is no end to the universe. It stretches on and on forever, and instead of making me feel lonely and sad be-cause it is so, I only feel stronger and more ready to push on to find something that is beyond. I do not know, Mr. Chairman, that any one will expect particularly to hear from me, though as an old Spiritualist, as one who is identified with other Spiritualists of strong character, as one who is glad that he had a brother who was an old war-horse in the ranks of Spiritualism-for I know that he accom-plished much more than I ever did for the cause of truth-I believe that it is a privilege and a duty to come to your circle and express a thought. I bring my love and greeting to my dear friends who are yet on earth. Tell them that I rejoice to have laid down the out-ward garment of clay, which had become useward garment of clay, which had become use-less, and that I have no desire to take it up and return to earth. I feel that my experi-ence here has been gained, and that I am ready to go on into new fields of research after truth.

truth. I am so gratified that Spiritualism is here to stay. I feel that it is doing a great work, and will continue so to do. I hope that every old soldier in the Cause of Spiritualism will feel to unite with some other soldier and friend in the work, and give his influence and strength for the dissemination of this glorious truth, which does more than all else the world has ever given to banish fear and doubt and anxi-etv from the human heart and bring to it comety from the human heart and bring to it com-fort and peace and hope and love, and antici-pation of future joy.

Q.-[By J. C., in the sudience.] How do you look upon the testimony of Apollonius of Ty-ana in "Antiquity Unveiled," he being the Jesus Christ of the New Testament? Is it histor-ically true? or is it the best we are able to get in the day? this day ?

A.—As we are questioned we will give our personal opinion upon this subject. We do not believe, nor have we any reason to believe, that Apollonius and Jesus Christ were one and the same individual. We have seen an intelligence in the spirit-world who is looked upon as the man known to mortals as the humble Nergarane and who was not high looked upon as the man known to mortals as the humble Nazarene, and who was not high in authority by any means. He was a lowly individual, scoffed at and scorned by the aris-toorats, and denied by those who were in power. We have also records of the life of Apollonius, and they differ decidedly in many essential points from the records of the life, experiences and works of the Nazarene. Therefore we do not, and cannot, reconcile the statements made by some returning spirits concerning the identity of the Nazarene with that of Apollonius with the facts as we find them on the spiritual side. We do not ask any one to take our opinion or statement in this connection. We give it because we are questioned.

this connection. We give it because we are questioned. Jesus of Nazareth was, as far as we know anything about it, a man of humble origin, very sensitive and mediumistic in the highest sense of the term, receptive to spiritual influ-ences, acted upon and guided by these unseen intelligences, made to serve as a mouthpiece for them, and also as the agent in their minis-trations to the multitude. In the spirit-life such a character exists. He is a teacher of moral philosophy, one to whom the oppressed such a character exists. He is a teacher of moral philosophy, one to whom the oppressed turn for succor, the lowly reach out for assist-ance, and the sad come to receive light and strength and good cheer. He is a ministrant of good unto those who are sorrowful and de emission and who have come to the emistival spairing, and who have come to the spiritual many things. world as outcasts. From him and from many Mrs. Mary Cheever.

#### Mrs. Mary Cheever.

I am happy to come to-day—happy to feel that I am worthy to stand upon this platform, where so many exalted minds have stood and yoiced their thought to the listening world. I voiced their thought to the listening world. I feel to rejoice that I can send a few words of remembrance and affection to my dear ones who linger along this side of life, and to the many friends whom I have known in years past, and who gave me encouragement and cheer, and made my life brighter because of their friendship. Spiritualism was everything to me. Its light permeated my being and brought strength to the loved ones of my family. I knew the dear ones were about us, and so the spirit-world seemed very near. We could almost feel the pulsations of its great, active life; we could hear the murmuring of its beautiful existence and know that our loved ones had not died. Years have passed away since I was called to

Years have passed away since I was called to the Summer-Land, yet they only bring me more joy. No change comes into the lives of those I love but I know and respond to it, and I am always thankful when a dear one is summoned from the mortal to put on the garments. of the eternal life. So many of the loved friends are with me now, sending their greet, ing to the dear ones here. Oh! how thankful we are for the home-life and the association of the spirit world. Tell our dear ones in Worcester that we are

always ready to do what we can to further the good work, and to make life brighter for those good work, and to make life brighter for those who are struggling along amid the shadows of this earthly existence. George wishes me to give his love to the dear ones; to say how strong and happy he is; how full of life and work; and how rejolced he is that he can ex-ercise his energies, and put forth his mental and spiritual powers without fear of breaking down; for there is no over-taxation of the spirit that is anxious to advance and to accom-plish much. It only increases in power as it reaches out in desire to do good and to learn many things.

1 was known as Father Henry Fitz James. Charles C. Dudley. ¡To a lady in the audience:] Carrie, dear wife, I thank you for the beautiful flowers that I love so well. They have helped me to come close to the platform to-day, and send you a thought of love and sympathy. I want you to know-1 want you to feel in your heart—that I am really with you every day sometime during the day. No matter what there is for me to see, to learn or to know on the spirit-side—and there is very much that I have yet to learn— some part of the day I am with you; and I know when you talk to me, I know when your thought goes out to me in the spirit-world, and I respond quick as a flash; for I know it is my own dear wife who is calling to me, and that she is mine now as much as ever in the past. I want to say that you will be guided in your own mind this summer, for I know that I can impress you what is best to do. After the sum-mer is gone you will be ever so much better in mind and body for the experience which will come to you. Mother sends her love, and Lizzie, too, and

come to you.

Mother sends her love, and Lizzie, too, and all the dear friends want you to feel that there is an atmosphere of spiritual light and comfort about you that will chase away the clouds mortal, is permeated by the spirit, which is in-

# Q.-[By the same.] You use the term "intel-ligent epirit." Can there be spirit form without intelligence?

#### George W. Wilson.

[To the Chairman:] I do n't know as I'll do just the right thing in coming here, for I hardly know what is expected of me. They told me I might step. in and it would do me good, so I'm glad to come, but you'll excuse me if I do n't do as well as some of the others. [Certainly.] Thank you; that is very good of you

you. I'd like to tell my friends I'm all right. I went out of the body in a hurry, I think by accident. It was n't the way I expected to go. Nobody ever does think they 're going out by accident. I'd rather have staid here longer and gone more natural like, but I suppose it's all right, for I'm in a very good place. I'm not pegging shoes or doing any of that sort of work, but I can keep busy all the time. When one job is done I find another to look after. I like it; it keeps me wondering what's coming next, and the whole world is so filled with strange and wonderful things I do n't have any time to get lonesome. I was an old man; anyhow, I felt that I was,

time to get lonesome. I was an old man; anyhow, I felt that I was, but I do n't feel so now. I'm getting stronger and younger all the time, and I'd like my folks at Cresskill, New Jersey, to know that it's all right with me, though if I'd known how things were to be I might have tried to settle some matters, or talked them over, that belonged to this side of life; but perhaps it's just as well. I'd like to have them give me the opportunity to come to them quietly, where I can talk about things of the body and things of the spirit, and I would do my best. I am George W. Wilson.



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# SEPTEMBER 24, 1892.

# BANNER OF LIGHT.



Campbell, and "Mrs. Rex Brahmin," by Kate Gannett Wells. Rabbi Solomon Schindler gives his views of "Nationalism," and N. P. Gliman a paper on "Profit Sharing in the United States." There is also a very pretty farce, "Signal Service," by Elizabeth and Anne Gleason. Boston: 86 Federal street.

set," by Margaret Sidney, leads the contents of a very interesting number, and Mrs. E. Addle Heath supplies a brief sketch of the writer, illustrated with a portrait. A variety of choice reading is supplemented with papers on "Domestic Science" and "Household Chats." Boston: 25 Bromfield street.

fer Marriage" is intelligently told by Mr. J. H. Payne. Helen Jay writes of "Getting Home from the Country." Mrs. Lyman Abbott, and others, discuss the relations existing "Between Mistress and Maid." A pa-Women and Life Insurance" is given by W. H. Barrett, and one on." Women in Journalism," by Foster Coates. Stories, poems, and instructive articles on a wide range of topics complete the contents Philadelphia: Curtis Pub. Co.

in the Old Testament" are continued, as also is "A Catechism for the Clergy." Editorially an appeal is made for pecuniary aid, and a brief criticism is given of the editor of the Texas Christian Advocate, himself a "Rev.", objecting to a cierical habit of dogmatically asserting as truth that which is a more matter of opinion. The point made by Mr. Shaw is that the habit is not new, as the Methodist editor leads his readers to

the opening paragraphs of the United States "Declaration of Independence"; this is followed by "A Declaration of In(ter)dependence" by the editor, Mrs. Victoria Woodhull-Martin. New York: 20 Vesey street.

sustains its reputation as being, in its new form of sixteen three-column pages, indispensable to all lovers and growers of flowers. It meets all wants in its line, and its very low price has brought to it nearly a quarter of a million subscribers. Rochester, N. Y.: James Vick

Ed.), and gives Thirty-Nine Questions Concerning the

ful stories, its sketches of travel and adventure, and the adaptation of its contents to every department of home life. Boston: 50 Bromfield street.

is said by the ancients of the antediluvian continent Atlantis, "A Chapter on the Property of Numbers," a paper upon "The Vell of Isis," by Wm. Emmette Coleman, and numerous minor articles of interest. Manchester, N. H.: S. C. & L. M. Gould.' Boston: For

Messages here noticed as having been given will appear in due course according to routine date. Sept. 18.-Roy, John P. Humphrey; Mrs. H. B. Hurldy; Choney Green; Susan Ward; Sarah Scott; Franklin Simonds. A ND Mental Diseases positively cured. Diagnosis by let-ters and lock of hair. Consultation free. DR. MARY SELLEN, Vitapathic Physician, 106 West 40th st., New York. Sept. 10.

#### DR. RHODES' FAMILY MEDICINES.

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tally, It is a phenomenon which has already attracted the atten tion of many in the scientific world, and it opens it immense fields of research in this and other of the higher lines of thought. The instrument complete in box, with full directions, and cut illustrating the minance of using it, \$1.00; postage 25 cts. For sale by COLBY & RICH.

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#### BANNER OF LIGHT.

# foreign Correspondence.

#### ECHOES FROM ENGLAND. NUMBER FORTY-NINE.

BY J. J. MORSE.

[Specially compiled for the Banner of Light.]

From almost under the shadow of the historic palace of Kensington, and within sight of its beautiful gardens, in the midst of wealth and fashion, and near that teeming world called "Society," THE BANNER'S old-time soribe indites his present letter; in the region of this great London that is so bright and pleasant, and to which himself and family have recently removed from the good port and city of Liverpool, now some two hundred miles away. Will all friends reading these lines direct their future favors to the address appended?

Since the previous contribution under above heading, we have had our third National Conference of British Spiritualists, held in the good town of Burnley, in the county of Lancashire, the first conference that has been convened under a Constitution, which now defines this assembly as the "National Spiritualist Federation." The proceedings were interesting, fairly well attended by the public and delegates, and the reports of the various committees satisfactory, on the whole. Mr. James Robertson, a well-known Spiritualist of Glasgow, and President of the society in that ancient city, was unanimously elected President for the conference of 1893.

We have also had our annual Lyceum Union Conference, which was held at Liverpool this year. It was shown that Lyceum work is progressing in a healthy fashion, and that surely, if a trifle slowly, the movement is obtaining increased attention at the hands of societies and active workers. There is no doubt that the Lyceum Banner has been the means of greatly helping the Lyceum cause, and its services in that direction were cordially recognized by the Conference. Mr. H. A. Kersey was again reëlected President for the ensuing year. Mr. Alfred Kitson, the indefatigable Honorary Secretary, was also reëlected, and it is no disparagement of other workers to say that these two officers are the mainstay of the Union's work.

The writer, as editor of the Lyceum Banner, for himself and his associate editor, desires to most cordially thank the big BANNER for the many kindly notices of the above-named little paper. It shows that the good BANNER is alive to the interests of the children and the need of the Lyceum workers having an organ devoted to their work. It is hard work to maintain the little journal; so far its sales have never balanced its cost, and all the labor is thrown in freely. But, though its growth is slow, there is reason to believe it is sure, and permanent, and that by the end of its third year it will turn the corner, and pay expenses. Already it has done much good for the Lyceum work, and by the aid of Aunt Editha's unique "Golden Group" there have been banded together nearly five hundred children and young persons, under the threefold pledges of Love, Temperance and Purity. Hitherto membership in this order was confined to those belonging to a Lycoum, but Aunt Editha has just thrown it open to the children and young persons of Spiritualists all over the world, and she hopes to enroll some of Young America under her standard. We will send a sample copy of the Lyceum Banner free, on receipt of a request upon a postal card. Annual subscription post free for forty cents, in United States postage stamps. American Lyceum workers are cordially invited to send items of news, reports, etc.

While the writer still continues his platform work, having no vacant Sundays for many months to come, the good wife has taken a new departure by utilizing our present home as a private hotel for Spiritualists, their friends, and such others as may seek her hospitality. As there is no such house in London, it can justly said a long-felt want is now provided for; and being in a most central location, easy to get to, and also easy to reach all amusements and places of interest from, there is no doubt of success attending Mrs. Morse in her venture. So far the patronage received has been most satisfactory, and her charges being very reasonable, undoubtedly a prosperous future is assured her. Colby & Rich's publications are always on sale, and the BANNER OF LIGHT and all American Spiritualist papers are at the service of guests. Recent issues of the ever-welcome BANNER OF LIGHT give us graphic and encouraging accounts of your usual camp meetings, and tell us that the veteran workers are still to the fore. What pleasant recollections are revived by reading of the doings at Onset Bay, Lake Pleasant, Cassadaga, Parkland, etc. How to be envied are the throngs that listen to the Richmonds, Lillies, Wrights, Byrneses, Emersons, Slaters, Stileses, et als. The briny breezes of Onset, the pine scent of Lake Pleasant, the sylvan beauties of Cassadaga, the pastoral sweetness of Parkland, are matters to be ever remembered when once enjoyed, while all the other camps, big and little, old and new, have each their special excellences, that commend them to their hosts of friends. So, after nineteen years of service, Bro. Joseph Beals resigns his Presidency of Lake Pleasant to Judge Dailey. Two good men, stanch and true, and each have served the campers well, and will, no doubt, continue to do so. When is Ada Foye, the inimitable, coming over here? Such a medium could do well; but, doubtless, her own able guides will see to it. and, if needful, send her. A peculiar feature of the work over here during the summer months is open-air meetings, which are held on Sundays in parks and other public places. Several speakers, usually normal ones, address the crowd that is attracted, and literature is distributed. Quite a num ber of side meetings are held in London, but it is an open question yet whether any real good is gained. Ours is essentially a question of facts first, and such can best be got at home, while, in the matter of our philosophy, the restless ness and turmoil, and the kind of advocacy needful at such meetings, do not lend themselves as satisfactory methods of advancing our just claims calmly and dispassionately. One may admire the enthusiasm and respect the sincerity of the workers in what has been described as "Street-Corner Spiritualism," without, however, giving in one's adhesion to it as a method of propaganda. After an absence of nearly eight years from London, the writer is, as yet, unwilling to say much upon the condition of the movement therein until a little further acquaintance. with it has been made. But, as far as one can see, it never was in so poor a state. Appar-

ently there is but one really good Sunday meeting, so far as numbers go, and the attend-ance there ranges from fifty to a hundred at most. Sunday meetings have been persistently denounced, and the counsels of dissension have resulted in lowering public Spiritualism in this city to the lowest ebb as a consequence. It is pitiful, indeed, and most pitiful, to think that our own people have been so easily misled. In the end, doubtless, all will come right; but. meanwhile, the platform of Spiritualism in London has sadly degenerated, and the grand meetings in Doughty Hall, St. Andrews Hall, Goswell Hall, Cleveland Hall and Cavendish Rooms, where Peebles, Tappan, Hardinge, the writer, and hosts of others addressed their hundreds, are but memories. London needs a revival-badly. The present writer cannot at-

to 1894 in the provinces, where is the truly alive Spiritualism of England to-day. But a truce, space is gone, and mayhap the eader's patience, too. Wave on, thou beloved BANNER; let thy shining folds reflect the glory of that immortal life that thou art consecrated to in every home throughout the world. Continue thy mission of comfort to the bereaved, instruction to the student, and prophecy of peace on earth and good will to all, as heralded by the voices of the angels. Long life to thee, and greetings of fraternal

tempt it, as he is engaged for every Sunday up

esteem to thy editor, his staff, and readers. European Agency of Colby & Rich, 36 Monmouth Road, Bayswater, London, Eng., Sept. 7th, 1892.

MAINE.

Portland.-Sunday, Sept. 11th, memorial services were held in Reform Club Hall for Dr. H. A. Lamb of this city. At the close of the "Young Men's Liberal Fraternity" meetings last season, of which Dr. Lamb was Chairman, he announced that the meetings would be opened on the second Sunday of September. As he has passed over to the immortal side of life, it was thought proper to hold memorial services on that day

was thought proper to hold memorial services on that day. Mr. H. C. Berry was Chairman, and after appropri-ate opening remarks, the old, but ever beautiful hymn, "Shall we Gather at the River?" was sung by Miss Annie Cross and Mrs. Lincoln; prayer was offered by Mr. Magnesson, followed with a reading by Mr. Cross of a favorite porm of the deceased: "Seeing Through." Miss Annie Cross sang very finely a solo, "A Beauti-ful City."

ul City." Mr. Andrew Cross was then introduced as the Mr. Andrew Cross was then introduced as the speaker of the occasion. He gave a brief history of the life of Dr. Lamb; his struggles to obtain an educa-tion under adverse circumstances; his subsequent successful career as a physician; his loyal support of liberal ideas, and the elevation of humanity; alluding very feelingly to his warm welcome by Dr. Lamb when a stranger in the city; and closing by reading Lizzie Doten's "Rainbow Bridge." Mr. Cross was succeeded by brief and feeling re-marks from the following gentiemen, old friends and associates of the deceased: John M. Todd, Mr. Clark, Mr. Gatcomb, Capt. T. P. Beals, Mr. Woodman, Mr. Harts, Mr. Magnesson, Col. Fay and Mr. Drew; all paying tribute to our ascended brother for his untir-ing efforts to spread what to him was the truth. Mr. Andrew Cross, Jr., added to the interest of the meeting by reading appropriate extracts from Tenny-son's "In Memoriam." The services closed with a solo by Mrs. Lincoln.

East Madison.-The Twelfth Annual Session of the Somerset Spiritual Association at Hayden Lake, Madison, Me., was the most successful one ever held

Indison, Me., was the most successful one ever held at this most beautiful place. Its sessions lasted (be-ginning Wednesday, Sept. 7th.) till and with Sunday, Sept. 1th. The Auditorium was filled to overflowing with investigators, and many of them returned home with a knowledge of the truth of Spiritualism. Our speakers and mediums were of the highest order. Daily addresses were made by Mrs. Abbite Morse, the ploneer of Spiritualism in Maine, who through her controls gave food for the longing souls. Mr. A. E. Tivdale, the blind medium, through his guides explained the theory, philosophy and facts of Spiritualism. He was a great factor in making popular this truth among people who were creed-bound. Mr. S. H. Nelke of Boston followed each lecture with a brief address and tests. These tests were of a very clear and definite nature, so much so that all. if not during the sessions, were afterward fully recognized. As Mr. Nelke was a total stranger among us, giving full names, history, etc., he convinced the most skeptical ones of the fact of spirit return. The officers of the South Addison, Me.; John Bennier, Treasurer, Madison, Me.; D. B. Hobart, Secretary, East Madison, Me.; D. B. Hobart, Secretary, East Madison, Me.

Bangor .- J. Frank Baxter gave two of his able and unique lectures aud séances at City Hall, Bangor, me., on the evenings of Sept. 15th and 16th. The lec-ture and scance of the 15th lasted two and three-fourths hours. The second evening Mr. Baxter sur-passed in every detail his previous efforts in this city, and held the large audience spellbound. His deline-ations and names of spirits surprised every one, and many were comforted by the consolation they re-ceived. Me., on the evenings of Sept. 15th and 16th. The lec-

# MEETINGS IN BROOKLYN.

**IDENTINGS IN DISTURDED. The Pregressive Spiritualists** bold their weeking Conference at Brachbury Hall, 50-532 Builton street, every faturday evening, at 6 o'clock. Good speakers and me-diums always present. Beats free. All cordiality invited. **Conservatory Hall**, Hedford Avenue, corner of Failon Street.-Bundays 11 A. M. and 74 F. M. W. J. Rand, Bereitary. **The Prophe's Spiritual Conferences** hold overy Monday versing at Bo'clock in the Parlors Isi Lexington Avenue, three doors above Franklin Avenue L Station. In-terestick speakers, good music, questions anawered, tests given. Admission freed malars cordiality invited. Also meet-ing very Friday at 3 r. M. Mrs. Mary C. Morrell, Conductor. **Spiritual Meetings are hold in Mrs. Dr. Blac's par-lors, 401 Franklin Avenue, near Lafayette Avenue, every Bunday ovening at 8 o'clock. <b>Fraternity Recome, corner Bodford Avenue and** 

Fraternity Recons, corner Bedford Avenue and Bouth Second Street. Services held under the auspices of "Beacon Light Ladles' Ald." Meetings Sunday evenings, 74 o'clock. Good speakers and modiums. Mrs. Kate Schroe-der, President, 142 Union Avenue.

Brooklyn.-The Spiritualists that attend the Conservatory Hall meetings are particularly favored during this, the opening month of the season of '92-'93, by ing fais, the opening month of the season of '92-'93, by the ministrations of Mrs. A. M. Glading, who has held services each Sunday morning and evening of this month, followed by tests so complete in detail that it was seldom a spirit failed to be recognized. Mrs. Glading is growing in spiritual culture, or the guides have better control of her organism. This is apparent in both lectures and tests. During the morning services on the 11th Mrs. Abby N. Burnham of Boston, and in the evening Mr. J. W. Fletcher, greeted old friends with a pleasant half-hour talk.

taik. Mrs. Glading will continue the speaker during the remaining Sundays of September, to be followed in October by Mrs. Tillie Reynolds, and in November by Mrs. Ada Foye. Fraternally, D. C.

Fraternity Rooms.-Sept. 11th our platform was occupied by Mrs. Abbie N. Burnham of Bostonthis gifted lady having accepted an invitation from the "Beacon Light Ladies' Aid " to spend an evening with them, and a most profitable and enjoyable time was the result. The lecture was spiritual food for those who hunger

and thirst. At the close of her address she gave sev-eral very satisfactory tests, which were promptly ac-knowledged.

knowledged. We learn with pleasure that Mrs. Burnham is already engaged in our city to speak during the months of No-vember and March. No doubt this will be gratifying to all who are in-terested in this grand work. MRS. KATE SOHROEDER, President. 142 Union August

142 Union Avenue.

#### MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meet-ings in a new and spacious hall in the Carnegie Music Hall Building, between 66th and 57th streets, on Seventh Ave-nue; entrance on 57th street. Services Sundays, 10% A. M. and 7% P.M. Henry J. Newton, President.

Knickerbocker Hall, 44 West 14th Street.-Meetings of the Ethical Spiritualists' Society each Sunday. Mrs. Helen Temple Brigham, speaker.

The Psychical Society meets in Spencer Hall, 114 West 14th street, every Wednesday evening, So'clock. Good speakers and mediums always present. Persons interested in mental and spiritual philosophy and phenomena invited. J. F. Snipes, President, 26 Broadway.

Psychical Society .- This society will resume its regular weekly meetings, for the fifth year, in Spen-cer Hall, 114 West 14th street, Wednesday evening, Oct. 5th, at 8 o'clock. The exercises will consist of music, addresses by well-known speakers, and re-ports of personal experiences from summer vacation-ists, and all students of mental and spiritual philoso-phy and phenomena are respectfully invited to be present. S.

#### Sickness Among Children,

Especially infants, is prevalent at all times, but is largely avoided by giving proper nourishment and wholesome food. The most successful and reliable is the Gall Borden "Eagle" Brand Condensed Milk. Your grocer and druggist keep it.

#### VERMONT.

Anniversary of the West Braintree Spiritunlist Association .- This Association celebrated its Twelfth Anniversary Saturday and Sunday, Sept.

10th and 11th.

Its Twelfth Anniversary Saturday and Sunday, Sept.
 10th and 11th.
 The principal speaker was Mrs. Emma Paul of Morisville, Vt., who on the atternoon of the 10th gave an able discourse on "Slavery as it now Exists," showing that if any are enslaved to a condition, the growth and unfoldment of their spiritual nature is obstructed.
 Bunday P. M. her discourse was on "Orthodoxy versus Spiritualism." For more than an hour she held the unbroken attention of her audience with her expressions of profound thought. No one present could fail to realize the great revolutionary work Spiritualism is engaged in.
 Mrs. Paul is one of our best speakers, and societies will do well to secure her services. Fine music was furnished for the occasion by Mrs. Ella Roys of Rox. Dury, Mrs. Lilla J. Reed of Springfield, Mrs. S. N. Gould of West Randolph, and A. C. Turner of Duxbury. Miss Ethelynd Gould, student in the Enerson College of Oratory, Boston, and Miss Madge Paul of Morrisville, readers, were present, and interspersed the exercises with choice selections.
 On Saturday evening a fine entertainment was given, all the singers. Missee Madgree Paul and Ethelynd Gould, Mrs. Paul, Mrs. Lilla J. Reed and Dr. Gould, taking an active part. It was much enjoyed by all. There was a conference at each session, participated in by Mrs. Paul, Dr. Gould, Mr. Phillips of West Randolph, Geo. Smith of Braintree, Mrs. E. A. Fitts of Roxbury, Mrs. Geo. Tarbell of West Braintree, Mr. Hubbard of Granville, Mr. Richardson of Roxbury, Kr. Geo. Pratt the regular speaker of the society, was present on Sunday. Though on account of physical weakness she was unable to speak, her spirit was as bright as ever, and her presence was very gratifying to all. We hope she will soon be able to address us again.
 A vote of thanks was extended to the speakers and singers for their fine services, also to the hotel for its generous hospitality. S. R. BATCHELLOR, Sec'y.

#### Onset Marvest Festival. (By Our Own Correspondent.)

The culmination of artistic decoration has been reached this year in the adornment of the Temple by the ladies who have had in charge the annual Har vest Festival. From private gardens and from outly-

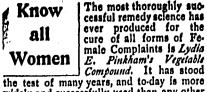
the indices who have had in charge the annual Har-vest Festival. From private gardens and from outly-ing fields, from the woods, which still retain the prime-val wildness and beauty of tangled boughs and vines, and from the marshes, where grow the golden rod, gentian, marsh-rosemary, queen of the meadow, and many another medicinal but humble flower, the ladles with prodigal hand gathered the flowers of autumn and the rules of the harvest season. The bounty and prodigality of nature have seldom if ever been so adequately illustrated in any locality as in this display of the blended colors of the floral king-dom and the rich, ripe fruits of the trees and fleds. Upon entering the Temple the eye was at once at-tracted to the perspective formed by the masses of varied vegetation combined with the scenery of the stage in the background. Reaching from the floor to the top of the stage, and along its whole breadth, was a bank of evergreens, bordered by varied colored margolds and dahilas, the fluits of the tread, was com-pletely hidden by a bank of flowers in almost innu-merable variety, surmounted by a vase contailing white, pink, blue, red and yellow ynsphia, from the foreign climes of Africa, Egypt, Australia, Mexico, England, and the native illes of our own land. A wreath of pasies served as a central ornament to this bank of flowers was studded with hundreds of floral stars, suspended by invisible wires. The table in the centre front of the stage, and a both ends of the stage, two large cornucoplas, mos covered, were arranged as pouring out the fruits of the harvest season. Yellow pumpkins, squashes, melons, ears of corn, eablages, beds, potatoes, toma-toes, turnips, mingled with apples, peaches, grapes, pears and other fruits in great abundance and vari-ety. In the background of the stage, and in the cor-ners of the Temple, stacks of Indian corn represented the chief food of the native Indians. On the sides of the Temple, above and between the windows and along the gallery front, were arranged festoons

walls were similarly festooned. Universal admiration was expressed by visitors at this result of the combined labor of so many ladies, who had entered upon this work as one of love, and in full sympathy with the spirit and purpose of this Indian festival. On Saturday afternoon the annual Indian Council was held in the Temple. The seats were arranged in octagon form, from the centre outward, the inner circle being occupied by mediums who habitually rec-ognize Indian control, and the audience surrounding them. A duet was sung by Mrs. Geraldine Morris and Mr

circle being occupied by mediums who habitually rec-ognize Indian control, and the audience surrounding them. A duet was sung by Mrs. Geraldine Morris and Mr. Baldwin, as an introductory, and President Storer gave a brief history of the origin of the Harvest Fea-tival in the clairvoyant vision of Dr. I. P. Greenleaf, through whose instrumentality the first celebration was held. It has been annually observed for the past twelve years, and this year in all the preparations for its celebration it surpasses any previous occasion. He then called upon Mrs. Carrie F. Loring, through whom Dr. Greenleaf is belleved to voice his thought from the spirit-side of life. The control was charac-teristic of the Doctor, friendly, and eloquent in expres-sion, and called out liberal applanse. "Lone Star," through Mrs. Loring of Onset; "Elsie," through Mrs. Wm. Sturtevant; "Maggie," through Mrs. Whitmarsh; "Sitting Bull," through Mrs. Kate R. Stiles, all made deeply interesting and eloquent remarks appropriate to the occasion. Mrs. Sarah A. Byrnes and N. S. Greenleaf spoke normaliy, commending the order of the festivity, and the intelligence and dignity that characterized the utterance of the Indian, expressing the opinion that the wild and uncouth manifestations that sometimes occur when Indians are supposed to control, had their origin in the mundane condition of the psychologized mediums, rather than in the pur-pose of the Indian spirits themselves. That this opinion was generally entertained, was manifested by hearty applause. The most perfect order and har-mony characterized this Council, which delighted an audience that nearly filled the Temple. The evening of Saturday convened a very large au-dience in attendance upon the entertainment and varied selections by the following artists: The Concordia Quariet of Brockton: First tenor, Herbert Packard; second tenor, Walter D. Packard; first bass, George E. Russell; second bass. Charles Russell; soprano, Mrs. Geraldine Morris; tenor, Mr. W. Talimadge Baldwin. Elocutionists:

b) of Frank E. Grane, accompanist. Every number was encored, as it deserved to be, by the delighted audience.
Then followed a dance until twelve o'clock, Possett's Orchestra furnishing the music.
Sunday was a brilliant day, and the cars brought back to Onset many who had been here during the season. The Temple was nearly filled at the three sessions of the day. Mrs. Morris and Mr. Baldwin, in songs and duets, gave universal satisfaction. They have freely given their valuable services at all the meetings, for which the pleasure of the audience was their best compensation. A duet by Mrs. Morris and Mr. Colville, in opened the morning service, and addresses were made by Mrs. Starah A. Byrnes, N. S. Greenleaf and Mr. Eben Cobb.
The afternoon session was opened by the Concordia Quariet, after which Mr. W. J. Colville spoke for a hait hour upon the significance of the Harvest Festival, giving a wide application of nature's process of seedime and harvest in all departments of life. Mrs. Carrie F. Loring made a fine address, followed by tests, and Mr. T. Grimshaw closed the aingers added yreatly to the pleasure of the meeting.
m In the evening, the addresses were by Bben Cobb, Esq., Mrs. M. A. Chandler, and a poem by Mr. Colville, if the the ending of the poem, stating that the friendly chief of the Wampanoags was, from the landing of the Pilgrims, their firm friend, and that he felt as though in a special sense that noble chieftain was the guardian spirit of Onset. I shall know I 'm called t I long to be Looking over Looking bey Longing for Let men lov Live for an a cial sense that noble chieftain was the guardian spirit of Onset. Mr. Colville's poem was simply phenomenal in its sympathetic portrayal of the conditions of colonial days, the essential character and utility of the Indi-ans, and their place in the order of civilization, and when the presence of Massasolt was recognized by the speaker, his form straightened up with all the dignity and power of the old chief, as he pictured the luture influence of Onset upon the progress of spirits and mortals alike. Miss Anule F. Irish reudered the "Ave Marie," and as an encore another grand selection, which Passing away. Parting hymn. Passing the vell. Repose.

SEPTEMPER 24, 1802.



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INDEX.	
Angel Care.	Ready to go.
A little while longer.	Shall we know each other
Angel Visitants.	there?
Angel Friends.	Sweet hour of prayer.
Almost Home	Sweet meeting there.
Almost Home.	Sweet reflections.
And He will make it plain.	Sweet renections.
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Bethany.	Summer days are coming.
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Come, gentle spirits. Consolation.	The land of, rest.
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Everymeen side	The angels are coming.
Evergreen side. Fold us in your arms.	The Lyceum.
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_803.	Time is bearing us on.
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I shall know his angel name.	The angel ferry.
I'm called to the better land.	Voices from the better land.
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Looking over. Looking beyond.	etc.
Looking beyond.	Welcome angels.
Longing for home.	Waiting 'mid the shadows.
Longing for home. Let men love one another.	When shall we meet again?
Live for an object.	We welcome them here.
My arbor of love.	We'll meet them by-and-bye.
My home beyond the river.	Where shadows fall not, etc.

Arrangements are being made to have Mr. Baxter return here and give us the 25th inst.—Sunday even-ing. E. S. WARDWELL. ag. 4 Johnson street.

# MEETINGS IN MASSACHUSETTS.

Lynn.-Last Sunday the Spiritualists of Lynn com menced their meetings in Cadet Hall, 28 Market street at 2:30, with a good audience, Mr. O. S. Adams in the at 2:30, which a good adulence, Mr. O. S. Adams in the chair. Invocation by Dr. Willis Edwards. Dr. W. Edwards, Mr. L. L. Whitlock, Mrs. Logan, Mrs. Mary A. Ricker, Mrs. S. M. Atherton, Byron I. Haskell and Dr. J. N. Magoon gave able, brilliant and instructive remarks, followed by Mrs. D. V. Anderson, who gave tests which were recognized as correct. Appropriate music by Miss Annie S. Chase and George N. Church-bill

hill. At 7:30 invocation by Mrs. Ida P. A. Whitlock. Mrs. M. A Stone read a beautiful poem. "Love Claims Its Own," followed by Mrs. Whitlock, Mr. Walter Ander-son, Mrs. M. C. Chase, Mrs. Julia E. Davis, and Rev. A. C. Cotton of New Jersey, with remarks and tests of a high order; they were well received by the large audience. Music by Miss Annie S. Chase, Mrs. Whit-lock, and George W. Churchill. Next Sunday, Sept. 25th, W. J. Colville will occupy the platform at 2:30 and 7:30. T. H. B. JAMES, President. 88 South Common street, Lynn, Mass.

Plymouth .- The Pilgrim Progressive Spiritualist ciation commenced its meetings for the seasor at Good Templars' Hall, Sept. 18th. Mrs. C. Fannie Allyn occupied the rostrum. The meeting was opened by the President, G. E. Pratt, with a few words of welcome to all, followed by a plano and violin duet by two little girls, Misses Palne and Washburn, and a reading by Miss Badie Stevens. Mrs. Allyn, taking her subjects from the audience, gave a brilliant dis-course, which was listened to with deep interest. At the close of the lecture, subjects presented by the audience were woven into a poem that was pro-nounced grand and beautiful. Mrs. Allyn occupies our rostrum next Sunday, the 25th. NELLIE F. BURBECK, See'y. at Good Templars' Hall, Sept. 18th. Mrs. C. Fannie

Worcester .- Mr. Joseph D. Stiles occupied our platform Sept. 18th. This grand medium gave two beautiful poems, and one hundred and sixty-two beautiful poems, and one nundred and sixty-two names of spirit-friends, relatives and acquaintances. Mr. Stiles will be with us again Sept. 25th. Friday evening, Sept. 23d, the Woman's Auxiliary will give a supper at the residence of the President, Mrs. Georgia D. Fuller, 5 Houghton street. Contribu-tions for table solicited. GEORGIA D. FULLER, Cor. Sec'y.

## RHODE ISLAND.

Providence.-The Spiritualist Association met in Columbia Hall, No. 248 Weybosset street, Sunday Sept. 18th, 7:30 P.M .- services by local talent. Mrs Della Smith, Elder J. N. Sherman, Mr. J. Carroll and Mrs. S. E. Humes participated. Services Sunday, Sept. 20th, 7:30 P. M. SARAH D. C. AMES, Sec'y.

SARAH D. C. AMES, Sec'y. Progressive Aid.—Mrs. J. M. Chapman, Becretary, informs us that on Wednesday eveniug this society met with Miss Sarah D. C. Ames. 53 Daboil street. The usual services occurred. Next Wednesday even-ing the meeting will be held at Columbia Hail, 248 Weybosset street.

The revolt against vaccination is spreading far. Burma, we are informed by the *Times of India*, has just vaccinated 10,812 cases less than last year. Such countries seem sometimes to be quicker than ourselves in finding out what a hollow mockery vaccination is. But the reason may perhaps he that, as there is more smallpox there, they have earlier and more frequent opportunity of seeing it attack the vaccinated.—*The Vaccination Inquirer, London, Eng.* 

Every man having a beard should keep it an even and natural color, and if it is not so already, use Buckngham's Dye and appear tidy.

#### OHIO.

Definition. Definition: Defin

Miss Anule F. Irish reudered the "Ave Marle," and as an *encore* another grand selection, which brought down the house. Mr. W. T. Baldwin sang "Heaven is My Home;" and, led by Mrs. Morris, Miss Irish, Mr. Baldwin and Mr. Colville, the whole audience rose, and together sang the grand old hymn "America." Thus closed the most successful Harvest Festival ever held at Onset. ONISET.

For report of Harvest Moon Celebration, etc., at Lake Pleasant, Mass., and for other Camp Notes, see second page.

#### Parkland, Pa.

The opening lecture in the Spiritualists' Chapel at Parkland, Bucks County, Pa., will be delivered on Sunday, Sept. 25th, at 3 o'clock P. M., by Charles S. Ford, Esq., of Eden, Pa. Subject: "Spiritualism in Relation to Hygienics." The meetings will be continued on Sundays throughout the winter.



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We il meet them by and by a. Where shadows fail not, etc. We il anchor in the karbor. We il gather at the portal. We shall know each other there. We il dwell beyond them all. Waiting to go. We it go go. We it go go. We it go urneying on. What musi the to be there ? What musi the to be there ? My home beyond the river. Moving homeward. My guardian angel. Not yet. Not yet. No weeping there. No death. Not yet for me. Never lost. Only waiting. Over there. woe is past. more. Whisper us of spirit-life. Waiting at the river. Outside. Over the river I 'm going. Oh, bear me away. One by one. Passed on. CHANTS.

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

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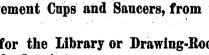
DI W. J. COULT LLLL, Author of "Spiritual Therapoutics," sic. This new volume, the latest exposition of Theosophy, supplies awart that has long existed for a clear, concise, and comprehensive setting forth of its tenets, that should show, not only its specific claims to popular credence, but the relation it bears to Modern Spiritualism. Mr. Golville and the Inteiligences that guild him are too well known to require an assurance from us that in this new production of their combined halors the reader will find inuch that will entertain and instruct them. CONTRIS-Theosophy: submit its, and what its is not; The Teachings of Theosophy, as promulgated by the Theosophi-cal Society considered in a Roview of a wildely circulating Pamphlet; The Work and Possibilities of the Theosophi-Great Prymind; Alamits, Fragments of Korgotten History - or, Atlantis "reconstructed"; Oriental Theosophy-Brah-manism and Buddhism; Through the Ares-A Shud of the Soul's Progression through Repeated Earthly Experiences; Soul's Progression through Repeated Earthly Experiences; Forther Study of Linobodiment-The Law of Marine (Se quence), and how it concrates in Daily Life; The Mystery of the Ages-The Secret Doctrine Contained in All Religions; Persian, Greek, and Roman Theosophy; Cliness Theosophy-Errleity the Basis of Life-An Electric Greed-Electrical Therapeuties; Theism, Spiritualism, and Theosophy-Elec-tricity the Basis of Life An Electric Greed -Electrical Therapeuties; The Contradictory Teachings through Me-diums? What is the True Standard of Authority 7 Ingersol-ism and Theosophy, Spiritualism, and All the Great Relig-lons of the Word it, Theosophy, Spiritualism, and Christian ity; Why are there Contradictory Teachings through Me-diums? What is the True Standard of Authority 7 Ingersol-ism and Theosophy, Spiritualism, and Wathis, there Elemenced or, The Basis of the New Religion; Appendix. Nestly and substantially bound in cloth. pp. 504. Price

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