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NO. 5.

THE CRY OF THE DREAMER.

BY JOHN BOYLE O'REILLY.

I am thed of planning and toiling In the crowded investor ince; Heart-weary of building and spoiling, And spoiling and building again. And I long for the dear old river, Where I dream d my youth away; For a dreamer lives forever, And a toiler dies in a day.

I am set of the showy seening Of a life that is half a her; Of the faces hard with scheming I o the there give hat hurnes by. From the sice pless thoughts' endeavor, I would go where the children play; For a dreamer lives forever. And a thinker dies in a day.

I can feel no pride, but pity F r the burdens the rich endure; There is nothing sweet in the city But the patient lives of the poor. Oh! the little hands too skillful, And the child mind choked with weeds, The daughter's heart grown willful, And the father's heart that bleeds!

No, no! from the street's rule bustle, From trophles of mart and stage. I would fly to the woods' low rustle, And the meadows' kindly page. Let me dream as of old by the river, A is be loved for the dream alway; For a dreamer lives forever, And a toller dies in a day.

Biographical. MRS. A. LEAH FOX UNDERHILL.

BY J. JAY WATSON.

Among the many bright and beautiful gems that God has given of his perfect workmanship, it must be admitted that woman in her purity and loveliness is the most perfect. As the poet Lowell has so gracefully and touchingly expressed it:

"Earth's noblest being is a woman perfected"; and Thackeray, with all of his cool, collected philosophy, has called woman "the sweetest flower that blooms under heaven." If ever a woman deserved the above-mentioned encomiums, that woman was and is MRS. LEAH FOX UNDERHILL.

I am aware that the majority of the readers of the dear BANNER OF LIGHT are not unacquainted with the name and pedigree of this pure soul, whom all delight to honor. For more than a quarter of a century the family of Mr. and Mrs. Underhill and our own family presome reunion in the parlors of the Underhills or our own. We often spent weeks and even months under the hospitable roof of the Underhills' home, No. 232 West 37th street, where for thirty two years the most generous hospitality was dispensed with a liberal hand; for Mrs. invariably seconded all of his wife's "sweet charities." It always seemed to me that Mrs. Underhill's sole object in life was to secure the greatest happiness to the greatest number; in fact she was the happiest when making others happy. Her table (and it was a large one) rarely showed a vacant chair around it, and it would require a volume of no small dimensions to delineate the many wonders which I have witnessed in connection with my friends and family around that table. Often in bidding our warm hearted host and hostess good night have I remarked to my own loved ones, "these hours are among the happiest in our lives" and this remark was echoed back from hearts that beat in unison with the dear ones from whom we had just separated. Remarkable as it/may seem, the Underhills' home, while being almost constantly occupied by friends and visitors, gave one the impression of delightful seclusion from the rough and more worldly elements. Mr. and Mrs. Underhill and their sweet, gentle-faced and gentlemannered daughter Lillie, seemed to vie with each other in making the atmosphere of their beautiful home fragrant with kind words and kindlier acts. It may not be generally known that probably more of the world's celebrated favorite at the Underhills'. At the Annivermen and women made a pilgrimage to this delightful spot than to any other private resi dence on the American Continent. Hundreds and even thousands of celebrated names could be mentioned in this connection. I will, however, give a few of those best known in our own country: George Bancroft (the historian), Horace Greeley, Bayard Taylor, William Lloyd Garrison, Edwin Forrest, James Freeman Clarke, Peter Cooper, William Cullen Bryant, Judge John W. Edmonds, James A. Garfield, Robert Dale Owen, Robert Chambers, Rev. John Pierpont, Gov. N. P. Tallmadge, Alvin Adams, Prof. Horsford, William M. Thackeray, Prof. S. B. Brittan, Simeon Draper, Isaac T. Hopper, Prof. Agassiz, Prof. Mapes, Olé Bull (the famous violinist), Jacob G. Cuyler, Dr. John F. Gray, Dr. A. D. Wilson, E. W. Capron (the well-known veteran writer on Spiritualism), J. Fenimore Cooper, Dr. H. F. Gardner. and last, but not least, I have sat at Mrs. Underhill's table with the celebrated Siamese Twins, who were confirmed believers in the beautiful theory of spirit return. In the thousands upon thousands of wonderful proofs of existence of the soul after death, which the dear good woman constantly demonstrated to her friends as well as hundreds of strangers (who had not the slightest claim upon her), no remuneration of any description was ever received by this generoushearted and wonderful medium after settling in her home upon her marriage with Mr. Dan iel Underhill. Among the hundreds of days and evenings which myself and family have sojourned at Mrs. Underhill's home, I can scarcely recall one that did not record some good deed for the weary and friendless by this God. | had the afternoon at Apollo Hall.

blessed woman. Even the day previous to her [passing on to her glorious reward, one of her (Brick) Pomeroy, were present at the Brooklyn last acts (which my wife has this moment mentioned to me) was to relieve the necessities of a poor creature in distress. It mattered not whether it was friend or foe, stranger or acquaintance, rich or poor, her kind heart was always ready to respond.

I will here relate one of the many touching acts of kindness by herself and husband which came under my personal notice during our long and intimate acquaintance: Her familiar salutation to her husband was "DAN." As they were one day passing through an up town street leading out of Eighth Avenue, unusually loud screams of distress from a child at tracted the sympatl stic ears of this grand couple. Mrs. Underhill was the first to speak. "DANI" said she, in a somewhat excited tone, "Dan! do you hear that poor child screaming so dreadfully?" "Yes, Leah," he replied. "Well, Dan," said Leah, just as they Blauvelt, was then living. "Old Sojourner," came opposite the building from which the screams proceeded, "wait right here until I fourth year, remained at Mrs. Underhill's sevgo and see what is the matter with that poor

Suiting the action to the word she rapidly ascended the steps of the dwelling, while her few moments Leah returned with the intelligence that a poor little boy had just been run over by an Eighth Avenue car, breaking one of his limbs and sadly lacerating his poor little body. Hastily explaining the situation to 'Dan," the two of them started in doublequick time for their own physician, who happened to be at home, and immediately repaired to the scene of distress accompanied by the good man and his wife.

By their orders everything that kind hearts and a generous purse could supply was cheer- ception for you upon your arrival in that beaufully ordered for the little sufferer, who belonged to a poverty stricken family. The child soon became convalescent, and in due time was again running the risk of breaking its little limbs upon the Avenue.

"Dan" more than one hundred dollars; but, was the striking out upon the piano of that as he frequently remarked to me, it did him sweet and immortal melody entitled "The perspiration from his brow with trembling and Leah more real good, and gave them more satisfaction, than a thousand dollars in cash book entitled "The Missing Link," thus decould have done.

served the most happy social relations. Unless at the risk of being personal, your own kind Rochester in the early days of our medium- Mrs. Haskins. absent from the city, scarcely a week elapsed heart will be equally missed, even "after the ship. Sister Maggie and I were sitting alone He sat for a few moments, like one who self wots of.

The late Col. Bundy, and the Hon. M. M. gathering, and made pertinent remarks. The last time Mrs. Underhill appeared upon

the public platform was at Apollo Hall, at the anniversary in 1890. At the time my whole family were so prostrated by the transition of my beloved son that we could not take part in the exercises, and we were absent at the time in New England. We returned to New York, however, in time to enjoy once more the 'feast of reason and flow of soul" with our dear departed friends, Mr. and Mrs. Underhill. Upon this occasion we had the pleasure of meeting Mr. Giles B. Stebbins, the well-known author, and our esteemed friend, the recently departed E. W. Capron, Esq. Several of our most enjoyable evenings at Mr. and Mrs. Underhill's were during the visit to them of that wonderful old negress, "SOJOURNER TRUTH." Mrs. Underhill's own daughter, Mrs. Lizzie who was then nearing her one hundred and eral months. During her stay a reception was given to her in the parlors of Mrs. Underhill,

myself, daughter and son furnishing the music. The reception resulted in a plethoric husband patiently awaited the result. In a pocket book for the good old "Sojourner Truth," who sang several of her old songs which she had learned nearly one hundred years previous. Several of these melodies I took down at the time, and may in the near future write them out for the readers of THE BANNER. "Sojourner's" last handshaking with me was a moment after I had placed my violin in the case. As she kissed my hand over and over again she ended by saying: "I shall probably reach heaven before you, my good friend, and if I do I will prepare a glorious re-

tiful land of the blest." Mrs. Underhill was passionately fond of music. and the piano, organ, violin, voice or guitar were almost constantly heard at her house.

Perhaps the most curious if not wonderful This little episode cost the noble hearted test of spirit-communion that ever took place Haunted Ground." Mis. Underhill, in her scribes this wonderful musical visitation. She

It is such people as these, Bro. Colby, whom says: "The following is a beautiful and cuthe world misses in the flesh; and I must add, rious experience which came one evening at can give you something concerning it," said

Among the many thoughtful acts of good- bet was called for by the usual signals. I reacher trance the scene was described to her. fall. ness performed by Mrs. Underhill during the peated the letters as they came through the She repeated the name of Alida several times, Underhill's grand and noble hearted husband last year or two of her dwelling among us, was alphabet, and wrote them as designated such as if fearful she might forget it. She meant to her invitation to that good woman and uni- cessively by the spirit, riz; 'G, A, G. G, A, G, E, F, E, F, A, G, F, E, F, G, F, E, D, company her to her old home at Newark, Wayne A, G, G, C, E, D, G, G, C, B, A, G, C, C, D, B, about this to me," said Mrs. Haskins to her weather; and remembering the assertion about County, N. Y., and inducing Mrs. Brigham to C.' These letters could not, of course, be condeliver two eloquent lectures on the beautiful strued into words, and 1 cast them aside, say-Spiritual Philosophy, before hundreds of dear | ing: 'This must be the spirit of Johnny Story,' friends and acquaintances near the old home- a simple boy whom we had known when he stead, and well did Mrs. Brigham discharge her was living, who could never be taught to read. The alphabet was again called for, and lished, but I do not recollect whether it appeared | the message given by the spirits was: 'Apply in the columns of THE BANNER. If it did not, the letters to your piano.' On doing so, 1 rec-1 shall be most happy to forward a copy of No. 1 | ognized in them, to my surprise and delight, a | ings." for publication at once, as this discourse ought sweet and tender melody. I was then told to to be read by every Spiritualist and earnest in- set this melody to 'Haunted Ground' in Mrs. quirer after the soul's welfare throughout | Hemans's poems, but with the variation of Christendom. No. 2 I have no record of. It is changing the word 'Haunted' to 'Hallowed in the last verse. Plof. J. Jay Watson [she continues) has kindly arranged the accompaher name a household word throughout the niment for the organ and piano for my book. I have always considered this one of the most beautiful tests I have ever received. It cer- of emphasis. tainly was not mind-reading. The letters given had, of course, conveyed no sense to me. nor any idea of musical notes." She then gives the words and music in her book upon pages 416, 417, 418 and 419. I hope the public will read this epistle with as much pleasure as I have dictated it through the nimble fingers and dear heart of my precious daughter Annie.

Literary Beyartment.

LED.

Written Expressly for the Banner of Light, BY MRS. EMMA MINER. Author of "Bars and Thresholds."

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CHAPTER IX-CONTINUED. At last she became sufficiently calm to inform them that there was soon to be an unfolding of wonderful spiritual phenomena.

"The day of small things is passing. A great light is about to dawn upon the world. . Whoop!'

She ran a most unearthly chromatic scale. "Sho-sho now!" exclaimed Mr. Haskins, much in the same tone he would have used toward a refractory animal.

Millie felt very much disturbed. Mrs. Haskins, trying to make peace, said coaxingly and suggestively:

"See here, now; can't somebody else come, somebody who can give us a good message? This is kind of disturbing!"

Presently, as if in obedience to her request, there came a more gentle influence. Eunice arose from her chair. She stood by

Mr. Chase. She stroked his hair affectionately. She clung to his hands, and bending toward him whispered one word--" Alida!" Mr. Chase sprang to his feet: He turned deathly white. He shook off her hands as if

they had been serpents, and muttered loarsely " My God! Who told you about her?" Eunice did not reply. Mr. Chase sank back in his chair, pale and nerveless. He wiped the

hands. And still no word from Eunice. "I cannot bear this; I must go!" he said to Mrs. Haskins.

"If you will wait a little, perhaps Eunice

that a pleasant evening was not enjoyed by clouds have rolled away." You know / have in my cosy little parlor in Troup street, enjoy- wishes yet fears to hear something; then, as if a perfect right to make this remark, whether ing ourselves by a warm fire, while the pour-overcome with fear, seized his hat and rushed Luther approves of it or not, for I know per- ing rain outside assured us that we should not from the room, without uttering the customsonally of more of his good deeds than he him- be interrupted by callers. I was reading 'Me- ary good night. The result was to break up mours of the Wesley Family,' when the alpha- the meeting. After Eunice recovered from

> talk with Mr. Chase about Alida. " There seems to be something a little strange husband when they were alone. "It would not be any common thing that would make Mr. Chase look like that. When he went out of the door he looked scared to death!' "I feel some misgivings about it myself," he replied. "Of course I do n't want to imagine any harm of him, but I really feel as though it wouldn't be well to ask him in to these meet-

That night he drank heavily-something unusual for him-and fell asleep only to hear repeated again and again the name which had aroused in him such terror and remorse.

CHAPTER X. Barred Out.

Several days passed before Mr. Chase was able to see Eunice alone. He felt that Mrs. Haskins was suspicious of something.

One morning soon after the circle meeting Mrs. Haskins saw Eunice putting on her wraps to go out. As she was far from well, Mrs. Haskins was extremely solicitous about her health. On this particular morning the air was heavy and damp, with signs of rain to fall shortly.

"Going out this morning, Eunice?" she questioned, meeting her at the foot of the stairs; "I am a little fearful with that cough of yours. Don't you think you are rather risky?'

"Oh! no; I don't think I shall mind it!"

"But it looks every minute as if it would rain. If it is something special can't Ned go?' Mrs. Haskins passed a window as she spoke, and, glancing up, saw Mr. Chase standing beside his carriage, evidently waiting for some one. She thought in all probability Ned would not be a desirable substitute.

"Going out with Mr. Chase?" she inquired. "Yes, I promised him yesterday I would ride a while with him this morning. You know I promised Harvey I would keep in the air a great deal."

"But, Eunice, this is not a pleasant day. It is very damp and chilly. Think of your cough." "Yes, I thought of it, but my guides said I might go.

Mrs. Haskins knew that remonstrance would be useless.

Eunice drove away with Mr. Chase even as the first drops of the threatened rain began to

Mrs. Ilaskins turned away from the window with mingled feelings of perplexity and sorrow. It was not so much that she had gone with Mr. Chase, as that she had gone in such the permission of the "guides," she began to question very seriously whether Eunice might not become involved in many difficulties in future if she allowed herself to be led in unreasonable ways.

versal favorite, Mrs. Helen T. Brigham, to acsweet mission. One of these lectures was pubnot for me here to eulogize Mrs. Helen T. Brigham. Her rare gifts and gentle ways have made land. Although "the one is taken and the other left," two rarer specimens of gentle and noble womanhood will not soon be met with on this mundane sphere.

The last visit which myself and family made at the home of the Underhills was shortly after the soul's departure of my beautiful boy, who was an almost constant visitor and a great sary gathering of the "First Society of Spirit ualists" at Apollo Hall, in the spring of 1889, Mrs. A. Leah Fox-Underhill, Carlos Florentine, the exquisite and gifted singer, my daughter Annie, my darling boy Emmons, Miss Lillie Runnels, I. G. Withers, and your correspond ent, including others whose names I cannot now recollect, took part. The occasion was a very impressive one, and the opening remarks by the worthy President of the Society, Mr. Henry J. Newton, and Mrs. M. E. Williams, the world famed medium, were listened to with rapt attention by the large audience present. Mrs. Underhill was kind enough to permit the magnificent portrait of her sainted mother to be placed conspicuously where her loved features could be easily seen by the whole audience. Mrs. Underhill herself made some very touching remarks at this time, which drew tears from the eyes of her hearers. My beautiful boy upon this occasion played upon the piano, violin and guitar. Upon the latter instrument his performance of a gem from the opera of "Erminie" was so sweetly rendered, and his appearance was so angelic and ethereal, that his early joining of the angel band was sadly predicted by many sensitives present. After the exercises myself and my family re turned to Mrs. Underhill's, at her urgent de sire, where a bountiful repast awaited us. Im mediately after dinner we took a carriage, gen erously furnished by the Underhills, and all wended our way to "Conservatory Hall," Brooklyn, to repeat the exercises in which we had just assisted in New York. We were all received by the vast audience with great enthusinsm, and the evening passed as sweetly as

255 West 43d street, New York City.

Mental Telegraphy.

"I write no letters to my wife when I am away and I get none from her," said Walter Kipling, a commercial traveler now at the Lindell House. "Correspondence by mail is too slow and telegraphing costs too much money. We have hit upon a plan that saves stamps and telegraph tolls and is much more stamps and telegraph tolls and is much more satisfactory. No matter what part of the world I am in, I go home every night at ten o'clock and remain half an hour, sometimes longer. How do I manage it? Easy enough. At that hour my wife goes into the sitting-room, closes the doors, places two easy chairs vis.a vis, sits down in one, closes her eyes and concentrates her thoughts upon me. I go to my room at the hotel, turn out the light, close my eves, concentrate my thoughts upon my home, room at the hotel, turn out the light, close my eyes, concentrate my thoughts upon my home, and especially upon my wife, and presto! I oc-cupy the easy chair in our little sitting-room directly in front of her. A perfectly intelligi-ble conversation ensues between us, although not a word is spoken. She tells me how things are going on at home, whetlier the children are well, about her own health, which has been delicate for years, her trials, hopes and fears. We have had this mental telegraph in successful operation for two years past, and tears. We nove had this mental, telegraph in successful operation for two years past, and the service is constantly growing better and more satisfactory. We have verified its accu-racy a thousand times, and rely upon it as im-plicitly as others do on the written page."-Baltimore Ledger.

It is announced that the Virginia Exposition Board Intends to reproduce at the World's Fair, Mount Vertion, the famous home and last resting-place of George Washington. If this is done, a large and, interesting collection of Washington relics will be exhibited in the structure.

"That's the way I felt. And then, again, you know salvation is free. I suppose we ought not to keep all the good to ourselves."

"Surely not!" responded Mr. Haskins. "I am quite willing he should have all the good he can get from it an' us. All 1 am afraid of is the sarpent's trail behind him;" and Mr. Haskins placed his chair down rather hard by way

"Well, I guess I had better watch as well as pray," said Mrs. Haskins, " and I am going to watch Burton Chase. If he has a notion of working any mischief here, I'll know something about it. Millie is like a daughter to me, and I should feel powerful bad to have any harm come to her."

Mr. Haskins turned quietly about and faced his wife, and said slowly:

"Hannah, I'm of the opinion that Millie will keep herself an' be kept; I hate to say it, but if I must, I must. Keep your eye on Eunice! For a moment Mrs. Haskins stood as if bewildered. The lines about her mouth were compressed; then she said:

I guess you are on the right track, Rufus. No harm shall come to her if I can help it." Mrs. Haskins retired, and fell asleep with the thought of her promise to Harvey in her mind.

Disturbed as were the members of the Haskins family over the occurrences of the evening, it could not compare with the excitement which thrilled every nerve of the frame of Burton Chase as he rushed from the door. He hurried into the light carriage standing by the gate, and drove rapidly toward his hotel, Twice he turned and looked behind him, as if he thought he heard a voice calling to him.

The mention of the name Alida had awakened airesh and with a terrible might scenes of the past which he was daily striving to banish from his memory. None but himself knew the story, and yet-how could Eunice know of that terrible chapter in his life? He tried to reässure himself. No one knew, he thought, The dead could not speak. He was safe. But Alidal Again the repetition of that familiar name forced itself upon him with a horrible distinctness. He thought, "I will compose myself as soon

as possible. To morrow I will see Mrs. Mayne, and I will learn what she knows about it." That she whom he called dead had spoken to him he could not for a moment believe.

Mr. Haskins, coming in out of the storm, saw the expression on her face, and inquired the cause.

"What is it, Hannah? You look as if something had come across ye!"

"Perhaps it 's none of my concern, but Eunice has gone off to ride with Mr. Chase, and it don't seem quite prudent such a day as this." "I should say not! Blast that Chase! I wish his work may be soon over here!" After a little pause, he added, "Should most have thought those guides of hers would have told her to stay in doors to day, coughing as she does!"

"She says her guides told her to go," replied Mrs. Haskins.

"I don't want to be onjust, but I guess that is about what she wanted her guides to say."

He gave the blazing sticks of wood a vigorous poke, for although it was a June day there was so much dampness a fire had been built in the old fire-place in the sitting-room.

Mr. Haskins sat there musingly, with the tongs in his hand. At last he said, decidedly:

"See here, Hannah, it aint best to have any such fooling going on here. If Eunice do n't stop it, I shall. It's no use letting things go too far first, either!"

"Do you mean to speak to Eunice about it, pa?"

He hesitated a little. "Yes, I will; an' if she will take my advice kindly she will keep pretty clear of that Chase. It will give her a chance to get away from the trouble that is sure to follow if she gets too much under his influence."

Mrs. Haskins looked forward to the result with some trepidation. She felt that Eunice would not be interfered with.

"And nobody would want to interfere with her but for her good," he said.

Eunice was absent a couple of hours. Mrs. Haskins's fears were verified, for during the night Eunice became so ill that Ned was sent for Dr. Brownlow. For several days she remained in a critical condition. She begged so hard that Harvey should not be sent for, that they concluded to yield to her wish in the matter.

"My guides say I shall get well, and Harvey need not be troubled," she said.

"I do n't care a whiff about your guides," said Mr. Haskins, indignantly, 11 they had guided you into a warm, comfortable room that stormy day, I guess you'd have been better off. I guess you will pull through all right. only you will have to take better care of yourself in future," and he left her to her reflections.

Eunice was again about the rooms, when Mr. Haskins said one lovely morning:

Eunice, had n't you an' Millie better take a ride this morning? You can have Bess, an Millie is a good driver. I have, fixed matters so you women folks can have her every day if you want to. The sweet air from our woods an' fields will do you a powerful sight of good." Eunice hesitated. She knew the good old

man had been obliged to sacrifice something in order to do this, and felt a degree of pleasure for his kindness.

'I think not to day; perhaps to morrow I will go," she replied.

Two hours afterward, Mr. Haskins, walking slowly beside his ox team a couple of miles from home, was passed by a jaunty carriage containing Eunice and Mr. Chase.

A smothered exclamation of disgust escaped him. He climbed slowly to a seat in the cart, now that the long, steep hill had been climbed, and muttered:

"It's too bad-after I fixed it so she could ride with Bess, to go canterin' off with that critter! But I must find a way to put a stop to it somehow!" and he was considering ways and means all the way home.

During the ride, Mr. Chase was trying to learn how much Eunice knew of Alida. Of herself, she knew nothing; but passing into an entranced condition, she replied to his questions adjoining orchard. in such a way that he was thoroughly alarmed.

If it were really Eunico herself speaking, then by some means she knew all-all. If it were the spirit of Alida-but no! That must be impossible! It could not be that the dead could speak! and he again questioned her anxiously.

Suddenly Eunice came out of her trance, a fact which was not noticed by Mr. Chase. His next question, to which Eunice listened in her normal state, filled her with a vague alarm. He was looking straight forward, but with a face darkened by anger and vexation. She could not bear that he should be angry with her.

"Indeed," she half sobbed, "who is Alida? I'm sure I have not meant to trouble you!"

"For heaven's sake, don't speak her name again!" he exclaimed, giving his horse the whip with such force that Eunice felt half inclined to take it from his hand.

"I beg your pardon," he said, a moment after. "I was so disturbed I forgot myself. I did n't mean to be rude to you."

"If it disturbs you I will never speak of her again-of myself, I mean; but if I should be controlled I cannot answer for what I may say.'

Mr. Chase wished that he dared tell her just what she had said, and ask her to explain why she said it; but he feared to do so. He thought if she were really ignorant of any facts concerning her he wished her to remain so. But what was this fearful, accusing presence? Could the dead come to him? Was there a future in which he must face an accuser? He grew pale with fear.

On account of Eunice's illness, the meeting on the Thursday following Mr. Chase's call had been omitted. The next week, as the evening was drawing near, to the surprise of all Mr. Chase presented himself.

"Perhaps I ought not to have come, but I could n't stay away," he said, glancing from one to the other. His face was pale and haggard. He looked as if he had been ill.

"No-not ill," he replied in answer to Millie's question.

Mrs. Haskins entered at that moment. Her course was instantly resolved upon.

'Really, Mr. Chase, "this is our meeting night. I do not like to omit it. 1 do hope you will excuse me, but I do not think it best you should be one of us."

Mrs. Haskins was hardly conscious of her

I mean to be just; an' if I'm just, I shall be charitable an' marciful, an' all the rest of it. If I was going blindly into intimate relations with Ohaso in my family, an' harm should come by an innocent mistake on my part, I don't know as I could blame myself so much; but I have got my impressions in this matter, an' I feel that Chase will work us harm; consequently I feel to ward him off if I can."

"But you don't really know anything against him, do you?" asked Eunice anxiously. "No, only, as 1 said, I mistrust the man. I

would not want to run my chances with him." "Very well," said Eunice, with an expression of displeasure on her face, "I shall stand

by Mr. Chase. My guides tell me to." "Then I hope your guides know enough to keep mischief from your door an' mine." And with a mental resolve to keep a close watch of

his door himself, he arose to leave the room. Noticing that a draught was blowing slightly

on Mrs. Haskins from an open window, he moved toward it to close it, and, to his surprise, saw Mr. Chase standing close beside a large lilac bush near the window.

Mr. Haskins gave no token of recognition, but quietly closed the window and came away: yet stepping toward another, he saw Mr. Chase, apparently startled by the noise, move hastily away, and disappear in the shade of the

There was no meeting that night, and each retired early.

"There need n't anybody tell me there's no harm in Chase, Hannah," said Mr. Haskins, telling her of what he had seen at the window. "No honest man will dodge around like that!" "That is so, Rufus. I declare I do feel much

concerned. I suppose likely he heard all there was said?

"I don't see how he could help hearing. There's one thing about it: if he has gone wrong in times past, he heard enough to know he can get help if he wants it. He also heard enough to know we don't mean to put up with any fooling round here;" and Mr. Haskins

jerked his boots off in a very emphatic way. "All is, we will do the best we can," said Mrs. Haskins with a sigh.

[To be continued.]

Banner Correspondence.

DETROIT.-Hallett D. Edson writes: "I wish to give you my personal experience with Mr. Augustus Day of this city, commencing Mr. Augustus Day of this city, commencing with last winter. I was taken very ill. My family summoned our physician, who was una-ble to diagnose my case further than to say he thought me very nervous. During the next two weeks I could see no improvement, and had his visits discontinued, thinking I would allow nature to perform the cure if it would. Two or three days after I found a decided change for the better—so much so that I was able to sit up. One evening, feeling unusual-ly bright, with the prospect of soon being able to attend to business, while sitting by the fire conversing with my wife, holding a long, nar-row stick in my hand and carelessly tapping the stove, there was a lull in the conversation and I was about to arise, when the stick I held and I was about to arise, when the stick I held seemed to tap the stove of its own accord, and to run along its surface, as though trying to write. Never having seen any spirit phenom-ena, I was at a loss to account for it. I called ena, I was at a loss to account for it. I called my wife's attention to it; she was equally mystified as myself. At last she said, 'Per-haps it is done by spirits,' when immediately my fingers relaxed their hold of the stick, my head fell back, and I experienced a succession of chills on my back. My wife and Mrs. R. A. Waldron saw my condition, became much alarmed, and, after bathing my head with cold water for some time, restored me to con-sciousness. I went to my room and to bed, fully convinced that the occurrence was assofully convinced that the occurrence was asso-ciated with spiritual influence, as were also my wife and Mrs. Waldron, although they were as ignorant as myself of the phenomena, never

Mrs. Haskins was hardly conscious of her rambling manner of speech.
Mr. Chase gazed from one to the other in blank amazement.
"1 declare," she continued, "it does seem as if I were turning you straight out of doors; if I were turning you straight out of doors; if i were turning you straight out of doors; if i were turning stances."
Mrs. Haskins had strongly emphasized the informed me of what transpired. My hand mo-tioned as though wishing to write; they pro cured pencil and paper, and after first writing to have the light extinguished we were told not to worry; that my health would soon be restored, my spirit-friends having prostrated me to get control, and that I must apply for aid to Mr. control, and that I must apply for ald to Mir. Augustus Day, as he was an indispensable fac-tor to me in my development. Having never seen the gentleman, and feeling somewhat averse to soliciting such ald from a perfect stranger, I was loth to do so for a few days; but after some persuasion from my wife and friends I consented, when I very much regret-ted not having taken my spirit-friends' advice before as in bim I found not only a very rebefore, as in him I found not only a very re-fined gentleman, but a man with such mag-netic powers that I could hardly believe a hu-man body could possess such an electric bat-tory within itself as was manifested when he Mr. Day became very much interested in my development, and came every evening for no other purpose than to help my guides and the grand Cause; and after about four weeks I was advanced so far as to be able to talk while in clairvoyant state. My control, as well as other mediums, told Mr. Day he would become a medium, first as a bealer, the truth of which is shown in the fact that he has already effected one great cure, as well as helped others to a degree which doctors have been entirely una ble to do. Two weeks ago I was taken with a high fe-ver and cramps. I was confined to my bed ver and cramps. I was confined to my bed, very sick, with my pulse over one hundred and temperature very high, suffering much, deliri-ous. I sent a message when first taken sick to Mr. Day, thinking his magnetic powers might help me, also wishing his counsel on other matters; he very promptly complied with my request, and sat down beside my bed and took my hands. I almost immediately went to sleep, from which I did not wake until the fol-lowing morning, when I felt much better, with the fever almost entirely abated. He repeat-ed his treatment of the previous evening, and I experienced the same sensation, terminat-ing, as before, in my sleeping most of the day, waking at night feeling better; the medicine before given was repeated, and the next morn-ing found me perfectly free from pain and fever. A lady, suffering now nearly a year from neuralgia, was given almost instant and per-manent relief by his simply placing his hands, one upon her neck, the other on her head. A case of a disordered liver, which the doctors have been unable to help, he has nearly cured by simply giving two glasses of water, which he had magnetized, to the patient to drink. Developing my mediumship is only one of three he has successfully accomplished in the last few months. I state my case and the oth-ers to show what can be and has been done by an unselfish man, who does not make this his business, and who does not do it for self-ag-grandizement, his motives being the purest, in relieving the sufferings of his fellow-men and the advancement of that most glorious of be-liefs, Modern Spiritualism." a very charitable man!" Eunice looked at him closely to note the ef-fect of her words. "So I hope I am," he responded instantly. "I allus make it a p'int to be so. But I aint one of the sort to be so charitable that I can deliberately open the way for a man to repeat his offenses. There's such a thing as justice.

continue to do, for the advancement and en-franchisement of women. Said the speaker: 'Spiritualism is no new thing. It has always existed in some form; it exists to day, and always will. It has been as wide-spread, goo-graphically, as old historically. The oracles of olden times were mediums, the mysteries as-ored scances; rappings, volces, reading of scaled letters, materialization of spirits, these, and other kindred manifestations, were familiar to the ancients. In your own bible are accounts of mediumship and spiritual manifestations. With the advent of Modern Spiritualism the Woman Suffrage Society was born, and this last summer it celebrated the forty-fourth an-niversary of that movement. Spiritualism cume to accomplish many things; one is to place woman on an equality with man, as his companion and co-partner in every walk of life. Its first chosen instruments were little girls. The larger half of its mediums are women. It came to give her a helping hand; and not only does it do this for woman, it de-mande equal rights for the down-trodden and oppressed of both sexcs.' The above passages impressed me with their great truthfulness, and I send them to you, inoping you may give them place in the col-umus of THE BANNER.'' GRAND RAPIDS.-Mrs. Effle F. Josselyn

GRAND RAPIDS.-Mrs. Effle F. Josselyn writes, Sept. 26th: "Mrs. Ada Foye has just closed a most satisfactory engagement with closed a most satisfactory engagement with the Progressive Spiritualist Society. The last night witnessed a most beautiful scene. The hall, newly decorated, was flooded with elec-tric lights that disclosed the large audience with their faces indicative of rapt attention, as they listened to the lecture on 'Medium-ship' from Mrs. Foye; and afterward to the messages as they came from loved friends from 'the beyond.' This scance was beautiful and grand, and met with praise from every one. At the close, a resolution of thanks to Mrs. Foye was introduced, and met by a hearty re-sponse, signified by a rising vote.

sponse, signified by a rising vote. After the benediction had been given, many remained to express their wonderment and gratitude for that which they had received; and the whole talk is of her most marvelous mediumeter. mediumshin.

Our speaker for October is Dr. W. D. Thomas

Another correspondent writes from Grand Rapids: "Frank T. Ripley of Boston, Mass., delivered two fine lectures here for the Spirit-

delivered two fine lectures here for the Spirit-ual Association, at Kennedy's Hall, Sunday, Sept. 25th; also gave fine test séances at the close of the lectures to large and representa-tive audiences morning and evening. Mr. Ripley made a strong plea for the BAN-NER OF LIGHT, as being the best spiritual pa-per in the world, also referred specially to the valuable character of its Message Department. He invited all to subscribe for THE BANNER. Mr. Ripley is doing a good service here. Last month (September) Mrs. Ada Foye did a great work here for the Progressive Society at Elks' Hall. Both organizations are doing much for Spiritualism in this city. Mr. Ripley is en-gaged for October; then he leaves for Wiscon-sin."

New York.

WATERTOWN.-A correspondent writes: 'Mr. F. A. Wiggin has completed his engagement here. At his last lecture the house was so crowded that extra seats had to be provided. It is unanimously voted that no me-dium has been here who united in himself so many phases. Mr. Wiggin is an excellent clairmany phases. Mr. Wiggin is an excellent clair-voyant and clairaudient medium. He obtains the raps, so-called, and independent slate writ-ing. He also exhibits the ballot test to perfec-tion.

At his closing service he sent out a number of blank ballots, with instructions that on one-half of them should be written the name of some deceased person, and on the other half the name of some person in this life. The bal-lots were gathered in a hat and mixed to gether. He had given instructions as to the folding, so as to have them all folded alike. Upon receiving them he stood by the side of a table, took one ballot after another from the hat, and without looking at it, told whether the person whose uame was written within was in this life or in the other, and in many instances gave spirit-messages in connection with the ballot on which was written the name of some one who had passed away. Nothing like this had ever been witnessed in Watertown.

Watertown. Toward the close of the meeting a commu-nication was passed up to the medium, which he read, but declined to do so publicly, because of its complimentary nature. It was there-fore read by another, and proved to be an of-fer, signed by a responsible party, to contrib-ute twenty-five dollars toward the expenses. If the twentees of the temple would recall Mr. ute twenty-five dollars toward the expenses, if the trustees of the temple would recall Mr. Wiggin for another month at the earliest prac-ticable moment. Mr. White, Vice-President of the Society, thereupon stated that Mr. Wiggin had already been engaged for September, 1893, his earliest open date. The Society sees the advantage of employing only the very best tal ent, and will continue to do so."

Itable anthems and choruses written expressly

Itable anthems and choruses written expressly for spiritual meetings, circles, etc., and a good selection of hymns and songs for the instruc-tion of oliditen, and for their use, beside a number of others for the older people, My spirit guides and control wish that I shall give my time entirely to them, for edu-oating those seeking the light. To do so my business must suffer, and I and mine with it, unless I find sufficient support among the friends of Spiritualism to remunerate me for my work in this Cause. I would be very glad to communicate with any one who can give me any information on this all-absorbing subject."

Massachusetts.

GREENWICH .- We are informed that the Independent Liberal Church has engaged for the season of 1892 and 1893 the following speakthe season of 1892 and 1893 the following speak-ers: Mrs. Juliette Yeaw (of Leominster), Mrs. C. H. Banks (Haydenville), Mrs. H. G. Hol-comb (Springfield), Mrs. Ida P. A. Whitlock (Boston), Dr. J. C. Street (Boston), Mrs. Emma Miner (Clinton), Mrs. M. T. Longley (Boston), olosing June 25th, 1893. H. W. Smith is President; Mrs. Juliette Yeaw is Recording Secretary; Helen B. Lochian is Corresponding Secretary; A. O. Parker, Treas-urer.

urer

urer. The Children's Progressive Lyceum meets Sundays at 1:15 P. M., with music, banner march, responses, readings, recitations and ad-dresses in the order of exercises. The public are cordially invited.

HUBBARDSTON.-A correspondent writes: "By the efforts of Mrs. Dr. A. B. Bishop, Mrs. Ida P. A. Whitlock of Boston held two interesting and well-attended meetings, having ap-preciative audiences. There were many pres-ent from Gardner and the surrounding sections; much interest was expressed, and many urged Mrs. Whitlock to return to them at an

urged Mrs. Whitlook to return to them at an early day. At the close of each lecture she gave psycho-metric readings successfully, which created great interest. The Unitarian society very kindly gave us the use of their church, by re-quest of Mrs. Bishop. Mr. C. R. Bennett ac-companied the speaker from Worcester, and took charge of the services. On the whole it was a grand success, and will be long remem-bered by those present."

BOSTON. - Henry Lacroix writes: "The wise controls of the Banner of Light Circle have often enough defined the difference between soul and spirit, so that the teachers or lecturers ought to be enlightened on that subject, and be able to speak clearly and correctly upon it. The term, progress of the soul, neces-sarily implies that the soul is imperfect, and re-quires progress! That is simply a theological view, which lives in our doctrine, and is propagated by ignorant mortals and spirits, who persist in saying that the soul is immortal be cause they have been taught so by divines' who know nothing about it. They also say: 'Wait until you get into eternity '-as if eter-nity could have a beginning or a place. I have often maintained that the so-called

'greatest sin.' Notwithstanding the direct the 'greatest sin.' Notwithstanding the direct and positive teachings of elevated spirits con-cerning the soul and spirit, and of the differ-ence between them, our brotherhood hold on to past notions, and resolutely confound the soul with the spirit and the spirit with the soul."

Colorado.

DENVER.-A correspondent writes: "Some three months ago I came to Denver, owing to ill health. While here my attention was called to the very remarkable work of Julius Walto the very remarkable work of Julius Wal-lace, the Denver Spiritualist. A party of New York friends called upon him, and being im-pressed with what they witnessed, informed me thereof. I laughed at them. They, how-ever, had me promise that I would go and see and hear for myself. I did so, and witnessed the most wonderful work I ever beheld. Mr. Wallace told me of certain matters connected with my past life unknown to every one but myself. I am now a believer in the Cause, and I write you this in the interest of this most

the first month of his engagement with the Spiritual Alliance of this city; the work of his guides (both as regards lectures and tests) has proved eminently satisfactory, so much so that our Society will make a strong effort to retain Mr. Edgerly with us during the months of

November and December. We hope the BANNER OF LIGHT may con-tinue to be prospered in its noble work."

Dr. Doddridge's Dream.[*]

ngular Mental Experience of the Fan

OCTOBER 8, 1892.

was superior to anything which he had actually before beheld, yet its grandeur had not exceed-ed the conceptions he had formed. The guide made no reply. They were already at the door, and entored. The guide introduced him into a spacious apartment, at the extremity of which stood a table, covered with a snow-white cloth a golden out a superior and a cluster of some

made no reply. They were already at the door, and entered. This guide introduced him into a spacious apartment, at the extremity of which stood a table, covered with a now-white clott, a golden oup, and a cluster of grapes, and then sald he must now leave him, but that he must remain, for he would receive in a short time a visit from the lord of the mansion, and that during the interval before his arrival the apartment would furnish him with sufficient entertainment and instruction. The guide vanished, and he was left alone. He began to examine the decorations of the room, and ob-served that the walls were adorned with a number of plotures. Upon nearer inspection he found, tohis astonishment, that they formed a complete biography of his own life. Here he saw upon the canvas that angels, though un-seen, had ever been his familiar attendants, and, sent by God, they had sometimes pre-served him from imminent peril. He beheld himself first represented as an infant just ex-piring, when his life was prolonged by an angel gently breathing into his nostrils. Most of the occurrences here delineated were forfeetly familiar to his recollection, and un-folded many things which he had never before understood, and which had perplexed him with many doubts and much uneasiness. Among others, he was particularly struck with a pio-ture in which he was represented as falling from his horse, when death would have been inevitable had not an angel received him in his arms and broken the force of his descent. These merciful interpositions of God filed him with joy and gratitude, and his heart overflowed with love as he surveyed in them all an exhibition of goodness and mercy far beyond all that he had imagined. Suddenly his attention was arrested by a rap at the door. The Lord of the mansion had arrived. The door opened, and He entered. So power-ful ands o overwhelming and withal of such singular beauty was his appearance, that he shod, he down at His feet completely overcome by His majestic presence. His Lord gently raised him

She Lifted Four Kings.

The "Story of the Girl Who Baffled the Czar" is told in the new number of the Review of Re-

views, says a London journal. Miss Bentley at Copenhagen before the golden wedding party broke up, rather surprised His Majesty by some of her experiments. He keenly watched the efforts of the Prince Royal of Greece to push to the ground a billiard cue lightly held by Miss Bentley in her bands, and with considerable alacrity he took his nephew's place after he had failed. The Czar grasped the cue with both hands, and put his enormous strength into the effort to get the point of the cue to the ground. It bent and quivered, but all His Majesty's efforts, like those of his predecessor, were in vain. were in vain.

and hear for myself. I did so, and witnessed the most wonderful work I ever beheld. Mr. Wallace told me of certain matters connected with my past life unknown to every one but I write you this in the interest of this most I write you this in the interest of this most ST. PAUL.-John Sauer writes: "On Sun-day, Sept. 25th, Oscar A. Edgerly concluded the first month of his engagement with the

all his efforts to lift her the hundredth part of an inch from the ground were unavailing. Still more surprised was he when Miss Bentley, lightly resting her fingers against the wall, re-sisted the efforts of various members of the royal party to push her against the wall. The experiment with a chair, in which Miss Bentley, by merely placing a hand on each side of the back of a chair, with the thumbs slightly curved, lifted a person seated thereon, excited the chair, and was lifted. Then the Prince Royal of Greece sat upon His Majesty's knees, and up went the chair. To them were added the Crown Prince of Denmark and the Duke of Cumberland—one emperor, two future kings, the Crown Frince of Dennark and the Duke of Cumberland—one emperor, two future kings, and a king in posse. Never was there so much royalty upon one single chair before. Their collective weight was certainly not less than sixty stone. The chair was grasped by Miss Dentation on before and white water amount collective weight was certainly not less chan-sixty stone. The chair was grasped by Miss Bentley, as before, and up it went, emperor, princes and all, three or four inches from the ground. The Czar's first look was one of surprise, his second one of warm congratulation.

Michigan.

Mrs. Haskins had strongly emphasized the three last words. Mr. Chase flushed. He rose instantly.

"You certainly have the right to conduct your meetings according to your own pleasure. I hope you will have a pleasant evening," he said courteously, and passed out.

Millie dared not look up. Eunice colored angrily, and said:

"If Mr. Chase cannot come, I shall not be a member here, either. My guides have just impressed me that I need not."

Mrs. Haskins was at a loss for words. Mr. Haskins broke the embarrassing silence by saying:

"Well, Eunice, as to the need, I don't suppose there is any compulsion about it, one way or the other. Seems to me your guides are very much interested in Mr. Chase. Tell ye what, Eunice, if you will stop to reason on this matter a little, you will see there is a hitch somewhere, so to speak. Understand. now, 1 don't want to find fault with you. I only speak as I would wish a man to speak to my own darter if she was in your place. I'm a little afeard your guides do n't really understand the bearing of the case. I don't want to see you get into any trouble. An ounce of prevention is worth a pound of cure,' ye know."

Eunice had a great respect for Mr. Haskins. He had been very kind to her. She paused quite a while before replying. All were silent. "Do you think that Mr. Chase is a bad

man?" she asked finally, without lifting her head.

Mr. Haskins turned slowly toward her. "Well. I have made up my mind there i

that in his past which he wishes to cover."

"Is n't that, the case with a great many men?" she asked.

"I s'pose so; an' women, too, for that matter. I'm not the man to be down on him for his past. I'd be willing to give him a helping hand if he wanted it."

"Then why was n't you willing he should stay here this evening? Don't you think we might have done him some good?

'No, I do n't think we can. It is my opinion he is trying to play a double game. Fact is, the man is weak-weak. He can't stand up against the temptation to amuse himself, even if he knows it will work somebody else harm. an' I do n't like such deception."

"Why, Father Haskins, I thought you were a very charitable man!"

FLUSHING, L. 1.-Richard H. Heusman says of his experience: "About two years ago I was persuaded, for the first time in my life, to

call upon a lady who claimed to be a spirit mecall upon a lady who claimed to be a spirit me-dium, my daughter being the persuading ele-ment, and the medium the daughter of a neigh-bor and friend. To say I was skeptical is put-ting it very mildly. I had no faith whatever in spirit intercourse with us through any living being or otherwise, and at the time was one of those classed as an infidel or freethought man. I ridiculed the idea of other ing any informa being of otherwise, and at the time was one of those classed as an infidel or freethought man. I ridiculed the idea of obtaining any informa-tion of importance, and laughed with derision at the confidence my daughter placed in the demonstrations, but to please her l accompa-nied her to the home of the medium, and joined the circle, consisting of four persons, the me-dium and a sister of hers, my daughter and myself. After some preliminary twitchings of the muscles, a perceptible flow of magnetism passed through my arms and body; the medi-um, closing her eyes, commenced to act in a peculiar manner, as though in pain and dis-tress. I was informed that she was taking the conditions of some person who had died, and asked me if l recognized such a one. I did not, and perhaps at that time would not if I could. My name was used in a very familiar manner and voice I could not but recognize. Still I and voice I could not but recognize. Still I would not acknowledge the fact. My daughter inquired if it was her mother, and was told that it was. I asked for a minute description of the person represented, and received it; still It to test the truth of the demonstration, asked for some incidents known only to myself and my dead wife, and received some very pointed and correct information. Still I would not be-lieve until circumstances were related of such a character that it was impossible for the me-dium to be possessed of, of her own knowledge, for they had happened before she was born. Friends and acquaintances were described to me, and their names given, and circumstances

me, and their names given, and circumstances related that had happened many years previ-ous, and known only to myself; certainly not to any person present, or within three thousand miles of them. I acknowledged the correct-ness of the information, and promised to join their circle at a future time for further demon-strations of the truth of Spiritualism. Then I was informed by the medium that I myself was a medium. a medium.

Before joining her circle the second time] Before joining her circle the second time I experienced something very unexpectedly. I was seized by some unaccountable influence that threw me into a state of trance, and dis-closed to those present that the declaration of the medium was true, and I was, in very fact, a medium. I am entirely at sea as to the ways of conducting spiritual meetings, never having joined in any of them. Consequently I do not know whether or not I need any further assis-ance than is given by my spirit control to de-velop into a more perfect expounder of the truth. truth

ologian - A Narrative which made a Great Talk in its Time.

"Dr. Doddridge's Dream" was once a famous topic. An account of it published in Chambers's Journal fifty years ago is here reproduced:

Dr. Doddridge was on very intimate terms of friendship with Dr. Samuel Clarke, and in religious conversation they spent very many happy hours together. Among other matters, a very favorite topic was the intermediate state of the soul, and the probability that at the instant of dissolution it was not intro-duced into the presence of all the heavenly hosts and the sulendors around the throng of duced into the presence of all the heavenly hosts, and the splendors around the throne of God. One evening, after a conversation of this nature, Dr. Doddridge retired to rest with his mind full of the subject discussed, and in the "visions of the night" his ideas were shaped into the following beautiful form: He dreamed that he was at the house of a friend, when he was auddenly taken of a former will when he was suddenly taken dangerously ill. By degrees he seemed to himself to grow worse, and at last to expire. In an instant he was sensible that he had exchanged the prison-house of suffering and mortality for a state of

liberty and happiness. Embodied in a slender aerial form, he seemed to float in a region of pure light. Beneath him lay the earth, but not a glittering city or vil-lage, the forest or the sea, was visible. There was naught to be seen below save the melan-choly group of friends weeping around his lifewas naught to be seen below save the melan-choly group of friends weeping around his life-less remains. Himself thrilled with delight, he was surprised at their tears, and attempted to inform them of his happy change; but by to inform them of his happy change; but by some mysterious power utterance was denied, and as he anxiously leaned over the mourning circle, gazing fondly upon them and struggling to speak, he rose silently upon the air, their forms became more and more indistinct, and gradually melted away from his sight. Repos-ing upon golden clouds, he found himself swiftly mounting the skies, with a venerable figure at his side guiding his mysterious move-ments, and in whose countenance he remarked the lineaments of youth and age were blended the lineaments of youth and age were blended logether with an intimate harmony and ma-jestic sweetfless.

They traveled through a vast region of empty space, until at length the battlements of a glo-rious edifice shone in the distance, and as its form rose brilliant and distinct among the far-off shadows that flitted athwart their path, the on shadows that intred at heart their path, the guide informed him that the palace he beheld was, for the present, to be his mansion of rest. Gazing upon its splendor, he replied that while on earth he had often heard that the eye had not seen, nor had the ear heard, nor could it enter into the heart of man to conceive, the things which God had prepared for those that love him; but, notwithstanding, the building to which they were thus rapidly approaching

• Dr. Doddridge's experience—while it was in his case colored by his theologic thought and training— was probably an independent visit of his spirit to the land of souls, while his material body lay quiescent on earth. Many mediums, and some who make no pre-tensions thereto, have had similar experiences. As for his statement that he had seen the "Him" of his narra-tive—the Nazarene—it may have been that he encoun-tered that martyr for the truth of his day; or, like St. John the Revolator, he may have met some bright ex-carnated intelligence whom he mistook for the one he sought: For does not John say—Rev. xix: 10-of one whom he encountered: "And I fell at his feet to worship him. And he said unto me, See then do it hot; I am thy fellow-servant, and of thy brethren."]

Was Abraham Lincoln a Spiritualist?

I have received from R. C. Hartranft a volume dictated by Mrs. N. C. Maynard, a medium, who has been prostrated by paralysis for many years, and a great sufferer. [Now passed to spirit-life.] Mrs. Maynard, in her book titled "Was Abraham Lincoln a Spiritualist?" gives her experience with President Lincoln in his sittings with her and others at the White House during the war. Since the publication of the book there have appeared statements of many prominent persons who corroborate Mrs. Maynard's statements; among them is Gen. Daniel E. Sickles, who says he attended a seance at the White House, at which Mr. Lincoln was present.

After reading Mrs. Maynard's book, and the evidences she gives, there cannot be much doubt of the fact that Lincoln was a believer that spirits return to earth and make themselves recognized. For myself I know that Mr. Lincoln was a Spiritualist. I had an interview with him at the White House during the last years of the war, and his remarks indicated that he was a believer; and he referred to seances at which he had been present. John B. Conkling, a famous medium, who died in 1870, told me frequently of the many seances he had held alone with the President at the White House. This fact was understood at the time, and Mr. Conkling's many friends were cognizant of the fact of these séances being held. Mr. Conkling told me a short time before his death that he had held over forty private séances with Mr. Lincoln at the White House, and this statement of Mr Conkling was corroborated by Mrs. Lincoln, who was a guest at my home for over a week during her visit to Florida in 1874.

She (Mrs. Lincoln) often referred to many wonder-ful manifestations which Mr. Lincoln and herself had witnessed, and said he was a believer in the Spiritual Phenomena. Mrs. Lincoln, during her visit, referred to frequently-held seances with myself and wife, and demonstrated her powers as a medium. I met Mrs. Lincoln alterward at the North, and the subject of Spiritualism was frequently referred to by her, not as a skeptic, but as a firm believer, who recognized herself as having strong mediumistic powers .-. John F. Whitney, in St. Augustine (Fla.) Press.

Pamphlets Received .--- Biographical Sketch of the Distinguished Medium, Dr. Louis Schlessinger, of San Fran-cisco. With Portrait. 12mo, pp. 60. San Francisco, Cal.: Carrier Dove Print.

Memorial to Congress on the Subject of a Comprehensive Exhibit of Roads, their Construction and Maintenance, at the World's Columbian Exposition. 8vo, pp. 110. Boston: Albert A. Pope.

Magnetic Observations. Notes on a New Method for the Discussion Thereof. By Frank H. Bigelow, Professor of Meteorology. 8vo, pp. 40. Washington, D. C. : Weather Bureau.

Addresses, by W. G. Babcock and Clara M. Bisbee, before the Boston Society of Ethical Culture. 16mo, pp. 16. Bos-ton: The Society.

BANNER OF LIGHT.

The Spiritual Rostrum.

Infants in the Spirit-World, and How They are Developed.

A Lecture Delivered in Washington Hall, San Francisco, Cal.,

BY DR. N. F. RAVLIN.

It is conceded to be a fact that a large ma-jority of the human family pass out of the form into the spirit-world before they arrive at the age of five years. Differences of opinion have existed and been entertained concerning the destiny of infants, where they go, what becomes of them, and how they are developed and reach maturity. It has been thought, according to the old teachings, that they go to heaven; that is, a certain number of people hold to the idea that infants are saved, and that they go to heaven when they die. Another class of Christians have held that the infants or children of Christian people are saved, provided they have been baptized before death, otherwise they are lost. Both these classes of people are in error concerning the future destiny of children. Baptism has no more to do with their destiny than the raindrops that fall to-night have to do with the rising sun of to-morrow. Neither do they go to heaven when they die, upon the theory or ground that they are innocent of any transgression. Those are theories simply, illogical, irrational and untenable.

There is another class of people who hold that individuals who pass out of the form in infancy, thus being deprived of experience in the form, cannot be developed out of the body, and that therefore they must return and be reincarnated in the human form in order to receive the experience of mortals upon earth, and thus secure that development we have by our sojourn here. This is one of the cardinal doctrines of the Theosophical School of philosophy. No one life of man in the form will suffice in the line of experience in connection with matter. We must, it says, have every phase, every type and every degree of human experience known in connection with matter, before we are perfected in the spirit-world, and of course if this is true of adults, it is much more true of infants who have passed out of the form before they have been known to do an act of evil or good. They have had no such experience in life as you and I have known in this body; they have never been subjected to its temptations, trials and vicissitudes. No conflicts, no victories that we have experienced, but cut off prematurely like unripe fruit dropped from its parent tree when shaken by a mighty wind, or some killing frost nipping the fruit in the bud ere it is permitted to mature.

But we hold that these different classes of people are in error concerning the future of infants, the nature of their development, their relation to the material world, and the varied experiences supposed to be necessary in connection with this mundane state of existence. We do not claim infallibility, and yet we do know that these theories are erroneous. There is no such thing as anybody being admitted into heaven, whether as a baptized adult or a baptized infant. It makes no difference. Here has been the mistake of the theologians of the past in making heaven to consist of a place, a location, and the admission to it an act of divine clemency. Upon that hypothesis of course you must pass through the theological school : you must pass muster according to theological theories of future destiny, or you cannot enter. You must satisfy the wrath of an offended God; you must become reconciled to inexorable justice; make your peace with God, and then the gates will swing open, and you are admit ted to heaven, not because of your worth or merits, or for anything you have done or can do, but simply because in his divine sovereignty from the center toward the circumference, you if you acquaint yourselves with Nature's he is pleased to admit you within the gates. It is a great mistake. No infant that has ever from the cosmos to the vast sweep of unseen speak of being in the form and out of it, as died went to such a place-ever went direct to and eternal destiny. Immortality is wrapped any heaven in the universe. It takes something more than innocence to admit one into the higher spheres of spirit. Here is where the Spiritual Philosophy lets light in upon these dark questions, upon dark and insoluble problems. It is utterly impossible for any school of religious thought, or any system of philosophy outside of the Spiritual Philosophy, to account for the origin or destiny of man upon rational principles. We do not look for any such entrance to the spirit-world for our little ones. We know that they come forth as a flower, and they are attached to the material-so-called-for a very brief space of time. But we call your attention to this fact, that what we call material is not material. What we call matter is not matter. What we call substance is not substance. By all experiments in chemistry, and all the realities of spirit, we deny it. You cannot find the substance in the shadow. That which you call material is the shadow of the spiritual; that which you call matter is but the shadow of the real substance itself, which is spirit. You reason from a false premise, and the conclusions are erroneous. But if the real man is spirit, then spirit is substance; spirit is the material. The only true materiality in the universe is spirit. Now you take gold, silver, precious stones, copper; they are called solids; but they are dissoluble by chemistry into invisible gases, and there is really no solidity to them, not a particle, but they become lost in the invisible elements of the world with which they are surrounded. Therefore the reasoning that children must live in this so-called mate rial body in order to become connected with matter, in order to receive a true humanitarian development, is all false, irrational, illogical and absolutely indefensible. It cannot be demonstrated as a necessity, and the advanced intelligences of the spirit-world know it to be a falsity; hence, whoever teaches the contrary doctrine simply teaches that which is not true. Therefore this being a fact that the real substance is spirit; that these material environments are not the material or matter at all. only its shadow; this being true then, we pass out of the shadow of the flesh; we have no more use for it; we part with it forever at the grave. Now the good Christian people are looking forward to the time of the blast of Gabriel's trumpet, when all these forms great and small come forth at the resurrection of the last day. They seem to think that this physical organism is a it is for these babes that these parks and the necessity, while, in fact, it is no more to the children's playground are used. You have a real man than a worn out suit of clothes is to perfect counterpart of it when you visit the the body. It serves a temporary purpose; it playground in Golden Gate Park and see those hides the spirit, and hence in Scripture it is happy little children engaged in their play and called the "Veil of the flesh," but when light sport, that they are wont to enjoy upon a and immortality were brought to light by the pleasant day. Now those elements out there teachings of the Nazarene, the way was opened | in the park remove these children from the inup for spiritual communication with this mun- fluences of a great city. It is just exactly so dane sphere. It is astonishing that the church in the spirit life. These playgrounds have their

yet seen the great fundamental opening between the two worlds. Now with these premises laid down as the

basis of our thought, we proceed to apply it to the subject under consideration-our infants, or children, in the spirit world, and how they are developed. Of course a mother naturally and instinctively asks, "Where are my little ones? Where are my babes?" Let the answer that 'we gave a few Sunday nights ago as to where your kindred are and their homes apply with equal force to this question. They are in spirit; in the real world, encompassed by realities; in the real form, in their spiritual body, a real human indestructible body that hath substance, though invisible to your physical vision. They have simply passed out of what you call material into spirit, and out of what we call shadow into real or substantial environments. You talk about this solid earth. It is n't so solid but what the internal forces cause it to rock to and fro, ruining the hopes that men have built upon it. These mountains are but clouds of fog, vast ranges of vapor, a reflection of the spiritual reality that is back of them. Spirits do not call your mountain ranges substance; they do not call your so-called material earth solid matter. They call it the shadow, the cloud, the vapor, the veil. They never speak of it as substance, only as transitory, appearing for a day, like a constantly changing light, an ever-changing kaleidoscope, presenting all the grandeurs possible to the imagination in the opening vistas of the future.

So that the little ones who have passed out of the shadow-land into the bright sunshine of the spiritual world are in it as little plants, as exotic elements. They are in it as germs, so to speak, a little beginning of a human existence, the real child with a real body, substantial, deathless, immortal. It expands and grows in its spiritual body the same as it was expanded and grown in this ephemeral, fleshly body that we call material here on the earth. In the spiritual world they advance by successive stages of growth. You have the illustration in every household where little ones are. You can and we see it in its indesoribable beauty and remember yourselves how you were once little children upon your mother's knee; you can almost feel that mother's hand as it is laid caressingly upon your head. Many of you can remember the lullaby song that your mother sung and thus composed you to slumber. How have you developed? Is there any act of divine clemency? Has the great God by any special dispensation elevated you into manhood or womanhood from little children at your mother's knee? Not at all. You have not sprung up like a mushroom in the night. You have advanced to manhood and womanhood by successive stages of development; from the tiny infant, from the unborn babe, from the mere conception of human germs, you have advanced step by step, until you have reached the maturity of womanhood and manhood in the fleshly or mortal form. How is it little children advance and progress? They are not exactly in a kindergarten school where they know nothing except what is taught them. Some people have an idea that children are taught everything that they know, and that bands of angels are around them simply to instruct and lead them on. But to a certain extent this idea is erroneous. Infants in the spirit-world are not taught from the exoteric as in this world, but are developed from within. The elements that make men angels and Gods lie within, and development brings them out. Nature proceeds by a uniform harmonious operation from that which is least to that which is greatest, and from the spiritual to the material expression. Whoever heard of Nature producing an oak by beginning at the topmost twigs of the tree and building it down toward the roots? Whoever heard builded the same as you would build a building or rear a monument? That is human, that is art, that is architecture. But Nature operates

ones are allowed to roam and sport themselves among the ambrosial fruits and flowers, to drink in the hallowed fragrance of the ambrosial air. Were it not for these cases planted by angel hands, there would be no sunlight let in upon them, giving them healthy exercise, and bringing them en rapport with heavenly music, human and yet angelic, divine and yet intensely human, not mortal, but immortal. How glorious is the spirit life! You must put the brakes upon the accursed power of lust that is being transmitted from generation to generation. They say that these dear little children shall be damned because of the inebriation of the father; because of the iniquity of the mother. It is not so. They will purge out those deplorable earth-conditions through the agency of pure atmosphere, celestial parks, angelic driveways and heavenly scenes, that conspire to the one grand consummation so devoutly to be wished. Those playgrounds are Nature's grounds, those parks are Nature's Parks.

People here try to imitate those natural scenes and produce the artificial; that is just it exactly. The artificial lake, the artificial waterfall, the artificial driveway, the lawn and the artificial arrangement of flowers in these beautiful parks; they are art, but over yonder they are nature. Nature's children in Nature's garden, children unfolding under the most favorable conditions. There you do not hear the dying groan, nor see the funeral pageant, nor hear the hollow, sepulchral sound as the clods fall heavily upon the coffin-lid. There you lay away the habiliments of mourning and wish that crape had never been manufactured. There you listen to harmonious and celestial music, and see the angels in their bright array of glory, and cognize the universal beauties that are everywhere present. Thus they are between the two worlds, sympathizing with your struggles as they grow. This is the development of the little ones. Those are the beautiful changes and sights given to us as we see it unfolded, sense it in the loving affection of reality. Oh, to sense it as real! Do you think it possible to imagine that change? The pearly gates are swung wide open to your vision. You can almost hear the songs of the angels; catch the notes of the warbling merriment of childhood in the spirit-world. I would say to all bereaved and afflicted parents who have thought of their little ones in heaven, that they are better off than they would be in your own acceptations of heaven. They are in the garden of knowledge, the garden of unfoldment and development, progress and experience and accumulated wisdom. They are in the garden of the gods, where all excellencies exist, all beauties centre. You are blind if you cannot see, deaf it you cannot hear. Oh, that the scales might fall from your eyes! No more would death be to you the king of terrors, no more would its poignant sting be felt within your hearts. The spirits are around you, about you, bringing sweet messages of love, bringing precious ambrosial flowers. Oh! death, where is thy sting? oh! grave, where is thy victory You have taken nothing of mine. You have not taken my boys. No, no! you have only disrobed my loved ones. We have had many infallible proofs that

spirit return is not only possible but positive fact. You may have your reincarnations and dogmas, but let me grow in spirit, be as one of Nature's plants in her own ambrosial gardens. You may have your supernatural God, crea tion, redemption, events, providences, and your supernatural heaven and hell; you may have all and make much of them if you like them, but I will have none of them. I give to of such a thing as anything in Nature being you what is given to me; what I see, what I feel by this power of inspiration, that which commends itself to me, a rational and intelligent being, as pure, golden truth. It is all for from the germ to the consummation of being, laws in the unfoldment of substances. We

THE TRUTH OF IT. Is There Any Limit to Human Endurance?

A Revelation Which Will Astonish Most People.

And Yet It Is In Reality Of Every Day Occurrence.

The following communication is from one of our correspondents, Mrs. Carrie E. Martin. a lady well known and highly respected, and who occupies a position of the highest social distinction in West Leyden, Mass. Her experience is of such a nature, and its importance to many is so great and far-reaching, that we give it to our readers in her own words:

"Last summer I was all run down, had chills, no appetite, very little sleep nights and none days, faint spells, trembling feelings, and was so weak I could hardly walk around the room. I continued to run down in health and strength until I feared utter nerv ous prostration with its untold miseries.

"I sent for our town physician, and he came a good many times. I soon had to give up work entirely; still his medicines did me no good. I tried to ride out one morning, but went only a few rods and had to come home. My husband then went to church, leaving me with the hired help and my children. Such a terrible day as I spent tongue cannot describe. I could scarcely get from the couch to a chair!

"When my husband came in from church I told him I was worse, and that I would die if I did not get help soon; that I would not take any more of the doctor's medicine, but try Dr. Greene's Nervura blood and nerve remedy if he thought best.

'He advised me to try it, and went immediately and got a bottle, which I began to take. Up to this time we knew nothing of its value except as we had seen it advertised.



' In the course of two days our family physician came in, and saying that he found me about the same,

preferred to meet him in consultation.

off?'

scribe for you again until some other doctor sees you, as I do not know what to give you next."

but I have not taken any of your medicine for two days, but am taking Dr. Greene's Nervura blood and nerve remedy.'

"He answered: '1 am not offended; if it will help you I shall be very glad. You may continue its use a week, and if no better then we will have counsel."

"But at the end of the week I was better. In two weeks I was a good deal better; no chills, no faint feelings: could eat some and sleep outte well. In three weeks I was around and about the house. In four weeks my hired girl left me and I went to doing my housework alone, and have since continued to do so with seven in the family.

"Since that time our family physician has advised its use from time to time, saying that it would keep up my strength better. He has advised others to take it, telling them of the good it did me, and to-day I have reason-yes, great reason-to thank God for my recovery, and through the use of Dr. Greene's Nervura

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finally told me that he had concluded to ask for counsel. He informed me that I might choose any doctor

"I said to him: "Then you consider me pretty badly

"He answered: '1 certainly do, and shall not pre-

'I then said to him: "Perhaps you will be offended,

within the child and the child simply grows, under favorable conditions of spirit-life, just as your plants, your sheep and your cattle grow; it is growth and expansion; and as they grow in stature they grow in experience, and as they grow in experience they grow in knowl-

Herein is the difference between education in the spirit-world and education in this world. Here we are educated as we memorize. That is called education, but to the angels above it is regarded not only as no education at all, but as a positive hindrance to real education. Who is your instructor? and what does he know? And suppose he imparts to you all he knows. and that is all you obtain, where are you? That is the way the people are educated here upon this mundane sphere. They are never educated that way in spirit. For the multitudes of little children who pass into the spirit-world there is not a saloon on every corner opening up ways of temptation to them, and yet there are temptations, there are perils and weaknesses, there are experiences in the spirit-world that correspond to these environments in the earth-world. They are in the real world and you are in the ephemeral world; and you fall into its pitfalls because the real man and the real world are hidden from your view by the fogs of blind ignorance.

Do you think your little children have to come back in order to grow and be developed? Not at all. They will have an experience that will answer the same purpose. All of human experience is not confined within the shadow of the man. It is not pent up in these physical bodies of flesh.

There are environments in the other world that are a mighty safeguard to the spirits of the little ones that pass over, a kind of shelter and protection, a sort of refuge, a kind friend in time of need, to shoulder the trials and care for those who are in need of that tender care. that watchful consideration that children are sometimes bereft of in this existence. While there are devils in spirit, there are angels in spirit. These little ones have angels as their guides; they have angels who take charge over them. Of course the tendency of infants is upward in the spirit-world, especially those who are fitted for it from conception by parental conditions. The good angels attend the gardens of the Lord and nurse these little plants, these little exotics in that world, and has studied the bible for 1800 years, and has not | angel superintendents and guides. These little

though we were disconnected. We have been so accustomed to these false conceptions and erroneous theories that our very thoughts are unconsciously poisoned by them. I have transported you to Nature's delightful gardens, and shown you their beauties and the happy, joyous surroundings under which our little ones are being developed, and by this means have I sought to comfort your hearts and wipe away your bitter tears of sorrow.

Oh! ye mourning fathers and mothers, seek to live in the spirit and unfold your spiritual natures, and so you will come into close relationship with your darlings in the spirit-world. and with great joy they will welcome you by and-by to their glorious spirit-home, never invaded by sickness, sorrow or death.

When the veil lifts and the obscuring mists are cleared away, among the countless throngs of shining ones you will recognize your darling, glorified babes, and their sweet voices. in merry glee, will fall in strains of heavenly music upon your ears. Then you will realize as never before that the spirit-world is a real world, and that your own dear children, whom you mourned on earth as dead. are alive forevermore, your children still, to be separated from you never again while eternal ages roll. Oh! joyous meeting! Oh! fond embrace! Oh! consummation grand-beyond all conception grand

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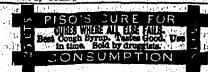
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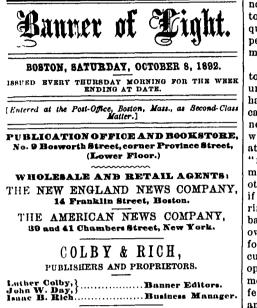


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article or articles.



TT Matter for publication must be addressed to the EDITORS. All business Inters should be forwarded to the BUSINESS MANAGER, in order to receive prompt attention

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

"Practice" and Wagers Neither Explain Nor Settle.

A correspondent in a distant State sends for our perusal a copy of a blanket-sheet daily published in his vicinity, which devotes two and one-half columns of its space to an interview with a traveling mountebank, who grave ly informs the representative of that paperand through him the general public-that (if his diatribe means anything) mind-reading, clairvoyance, mesmerism and spiritual phe nomena are the result of long-continued practice, and contain no "supernatural" element in them whatsoever; further, that he can du-plicate any "trick " of this kind by purely natural means-explaining it afterward; and he backs this latter assertion with the usual two those who read the pompous assumptions published ever and anon by the "yellow handbill' fraternity.

The reader who has any knowledge of the matters cited will at once perceive, and so declare, that no one outside the class of mountebanks to which this individual belongs, for an

ed experience of and with clairvoyance, who has not seen direct evidence that the real article will not come under the heading of "trick" or "delusion."

From the very earliest days of the spiritual movement there have been traveling showmen of more or less extended claims, who have declared that the phenomena presented were only the results of "extended practice" on the part of the mediums. But the experience of the first recognized mediums gives a clear denial to this statement. The Fox girls in '48 were children-had had no years for practice, were not always gladdened but sometimes made afraid by the exhibition of the phenomena; and the same has since been shown in the cases of "the Allen Boy," Miss Laura V. Ellis, and other mediums young even to tender years when they first stood before the public.

This claim of "practice" is quite as ridiculous as that other made years ago in Tremont Temple, Boston, by a revivalist, who had once smelled the tan of a circus ring, who declared that he could duplicate all mediumistic tricks." while at the same time he admitted

that he was equipped with \$1,800 or \$2,000 worth of paraphernalia to do it with! And this in the face of the fact that the mediums had no paraphernalia, and were willing to go alone to the houses of respectable strangers and inquirers with only a small handbag, containing perhaps two or three magnetized articles, such mayhap as a horn or triangle, a music box, etc.

Skeptics can charge the balance of this case to suit themselves, and according to the measure of their intelligence: we leave it to themhaving italicized the word "magnetized" because of its importance to all who know the necessity of conditions at a spiritual circlewhich, of course, this party and his ilk sneer at as only convenient covers to self-apparent 'fraud." But surely if a physician has instruments in his case that are his favorites over other instruments in performing an operation. if a soldier had rather wield his own sabre or rifle with which he is acquainted (in case of own violin, with which he is familiar, if he found himself called upon to execute a difficult passage at short notice, so the unseen most of the power given them at a séance) prefer to use such instruments as are magnetized and fitted to their use-and the same is true of

the conditions preparatory to their use. As regards his pronunciamento, "I'll bet two thousand dollars," etc., this great man is simply informed that betting is neither argument nor proof, and has never settled, nor can it settle, anything.

The many years of experience which have been our own have created in us a sort of pity for those who will blindly receive that which flatters their preconceived notions at whatsoever cost of truth-and the number of such is yet legion, for the cloud of ignorance is but slowly (if it is surely) uprolling from the mind of the masses; we doubt not there are those who will rise from the perusal of the columns of dreary nonsense we are now reviewing, with a feeling that the whole matter is explained and done away with" this time to stay--for Spiritualism has been often "exposed,"(?) but has never continued so! For the benefit of such (and for this glib tongued explainer's also, that he may explain it if he can) we would quote in closing just one phenomenon with which we are personally acquainted - that thousand dollar wager which is so familiar to occurs nearly every week at our office-and which as an object lesson proves the utter falsity of the position taken by the professional exploiters, viz., that there is no special gift in mediumship, no influx of intelligent but excarnated power, but only the employment of well trained "human capacities. As is well known, THE BANNER was founded, and has instant makes the claim that anything "super- since been sustained, on the spiritual side at natural" is involved by the presentation either | least, by a band of excarnated intelligences; of the mental or physical phenomena (even and from its earliest history it has been the

preferences and desires. An the contrury, they bring new light with new strength, and show themselves the best of helpers in the not of tonching and inspiring. These ministering orisis in social and industrial matters is a fact powers, guided by the light of the highest of the most profound significance. Men are Love, pour into the hearts of mortals who are pretty generally agreed that there is a catyready to receive them according to their needs, olism ahead, without being able perhaps to not according to the arbitrary methods of human judgment, and as the divine spirit, flowing to it, or to suggest the cures which may avail in and through all spirits, shall pivo to us what to avert it. The New Nation, always on' the it knows to be our supremest needs.

As to what is called the gift of healing, under certain conditions healing takes place, and under certain conditions it does not. There have been the most remarkable cures, and there have been the most signal failures. This of it- hastening the orisis itself. There can be no self shows that there is nothing in the mind of man that can either create or remove disease. When healing comes, it comes independently

of the human will, of human methods and of human formulas. That which brings the gift of healing is a power outside of and independent of the mind of man-still needs material agencies to work through.

The spiritual gift of healing is simply one of the factors in the great demonstration of spirit-life. No matter to whom or how the power comes, the gift is the same. However many the methods of human interpretation concerning it, like the colored glass through which the sunlight may reach us, it is still the sunlight.

The Custom of Burning the Dead.

The Annual Register for the year 1761, printed in London, on which Dr. Samuel Johnson depended for a long course of years for his main- of Modern Spritualism. While living in the tenance by writing for its pages, contained a scholarly and historic article on the custom of burning the dead, which has been reproduced in Medical Classics. One general feeling seems to have been that by such a precipitate dissolution the ethereal flame, or soul of man. was purified by its disunion from the gross and servile bondage of matter. Heraclitus was the first expositor of this doctrine, by whose means battle), if a musician would prefer to use his the practice became general in every region of Greece. He held that fire was the predominant principle in the human fabric, and that therefore by reducing the body to its first prinoperators (who have to conserve and make the | ciples, the purity and incorruptibility of its magisterial parts were by such means better preserved. The poet Euripides is to the same purpose.

> The article proceeds to consider first the antiquity, and next the intention of this custom. Its antiquity rises as high as the Theban war, in which we are told of the great solemnity accompanying this ceremony at the pyre of Menæceus and Archemorus, who were contemporary with Jair, the eighth judge of Israel. Homer abounds with funeral obsequies of this nature. Penthesilea, queen of the Amazons, underwent this fiery dissolution. The practice was of very ancient date in the inward regions of Asia, and continued for a long period. We are told that in the reign of Julian, the king of Chionia burned his son's body, and reposited the ashes in a silver urn. Almost coëval with the first instances of this kind in the East was the practice in the western parts of the world. The Herulians, the Getes and the Thracians had all along observed it, and its antiquity was as great with the Celtie, Sarmatians and other neighboring nations.

The custom has its foundation deep laid in nature. An anxious fondness to preserve the memory of the great and good, the dear friend and the near relation, was the sole motive that prevailed in the institution of this solemnity. We see this confirmed in Homer. At Hector's funeral, the preservation of the ashes was the principal concern of the friends and relations that attended. The text of the Iliad of Homer is quoted in verification. The ashes, when collected and reposited in an urn, were preserved as a memorial of the goodness or greatness of the party deceased, as an example to excite the same ardor in the minds of those "mind reading," so called). While some, for custom of the publishers to hold at least one who survived. These were kept in some con purposes of their own, may take refuge behind sitting each week with whomever was for the venient place in the house of the next relation certain words which are high-sounding but not | time serving them as medium for their Free | or friend. Achilles had the remains of his

Psychic Influences Dominate.

With perfect truth it has been observed that the prevailing expectation of an approaching comprehend the causes which are leading up alert to discover the secrets of the new and untried, says that a general expectation of this sort has in itself not only a prophetic value as the consensus of many minds, but that it exercises an unquestionable psychical potency in question about it. While this expectant state of the general mind may seem to be passive, it is nevertheless true that what we expect, be it good or ill, we unconsciously tend to bring about. Dread a fight, and we are pretty sure to have one. Expect harmony, and it is all the more likely to come. It is so individually, and much more so in the case of the multitude.

Madam Valesca Topfer,

Who was recently condemned by a local German court to two years' imprisonment, and five years loss of civil rights, for exercising her mediumship for the public, is to have a new trial, it is stated, before a higher court, the Berlin Landgericht, probably, sometime in the present month.

For Read on our sixth page what Spirit S. B. Brittan has to say in regard to the progress mortal form he was one of its truest advocates. Also peruse, what Spirit Calvin Hall, who subsequently controlled the medium, has to say in reply from his individual standpoint. Both messages at this very time are highly important to Spiritualists everywhere. We fully agree with Bro. Hall wherein he speaks of the lukewarmness of many who should take a deeper interest in the Cause they have embraced-especially that there is need of a reawakening, a revitalizing of forces and powers and thoughts and ideas, in order that new light and communication may come from the spirit-world to better the condition of humanity.

835 We shall print next week an able review and translation combined, which has been specially prepared for the BANNER OF LIGHT by W. N. Eayrs. The work considered by Mr. Eayrs is titled, "La Communion Universelle Des Ames Dans L'Amour Divin," (The Universal Communion of Souls in Love Divine,) by Mme. Lucie Grange of Paris.

ED The interesting discourse, "INFANTS IN THE SPIRIT WORLD," etc., which will be found on our third page, is from Dr. Ravlin's pamphlet. "Spiritual Lectures." which he has brought before the public, and which also contains his portrait and biography in brief. (Carrier Dove Print, San Francisco, Cal.)

1977 Prof. J. Jay Watson has our thanks for his fine tribute to the memory of the late Mrs. A. Leah Underhill, on another page.----Certainly, Professor, send us the lecture by Mrs. Brigham you speak of.

837 Read the announcement made by Mrs. W. H. Allen of Providence, R. I., which appears on our fifth page.

ED Our thanks are returned to Friend Gardiner and others (of Providence) for floral donations to our Free Circle table.

EF Read what Wm. Foster, Jr., says about Vaccination, in another column

Domestic Science on Exhibition.

The triennial fair of the Massachusetts Charitable Mechanic Association is on this month in Boston-continues till December. The display is always one of the widest attractiveness and value, and the importance of

4.

Spirit Plerpont.

A correspondent writes as follows: A correspondent writes as follows: "We have grown quite fond of 'Father Plerpont' through reading the communications in the BANNER OF LIGHT, and would like to ask toho and what was he when on earth? You call him 'father,' but I can hardly think of him as a Romanist priest. Was he a Hpiritualist? Please publish reply in your paper. Some one beside myself may be interested in the sub-ject."

JOHN PIEHPONT was born in Litchfield, Conn., in 1785, but passed the larger part of his earthly life in and near Boston, where for many years he labored as a minister in the Unitarian pulpit. He was wellknown to his contemporaries as a vigorous preacher, a poet of no ordinary ability, and an uncompromis-ing and outspoken foe to all the degrading shams of the day.

As a temperance reformer and an Abolitionist the name of John Pierpont stands out prominently among his New England associates in the field of reform; and his denunciation of the liquor traffic, in his pulpit is a matter of history in the church records of this

During the latter part of his earth-life Mr. Plerpont became an outspeken Spiritualist-made so, he proclaimed, by the irrefutable evidence of its truth which Spiritualism brought to him through its mediums.

This good man passed to the higher life in 1866, at the age of eighty-one. He was never connected with the Roman church. Having come as a spirit to the BANNER OF LIGHT proprietors at their weekly meetings-as a counselor, guide and friend-for a period of thirteen years, through the mediumship of Mrs. Longley, we have given to this noble spirit-intelligence the appellation which has now elicited the inquiry of our correspondent, not as referring to any degree which he had worn on earth, but to signify the fillal respect which we hold for this grand man and devoted spirit.

What is a Liberal?

The English Dean of Winchester explains that he is Liberal, because churches have to face the difficulties of the time in the development of social life and labor. He is a Liberal because of his hopes for the solution of some of these social questions. We want, says the Dean, the wage-earner to have better provision for his old age; we want a reform in the Poor Law; we want better houses for the laborers to live in, not huts which defy the laws of health and morality; we believe that every man should be unmolested. whatever views he may hold, and be able to give weight to his views without hindrance at the polls; we hold that the vote ought to represent each person's conscience and opinion; that no one should, when of full age and standing, be without it, nor any one have more than one person's share of it.

The Dean rightly says that the peaceful solution of the quarrels of men or nations is the true solution; and that the English Liberals desire to strengthen the bonds of both imperial and international amity. We want, he adds, education to be improved, as well as universal. We desire the religious and moral side of it to be strengthened, and the family life to grow more real and more happy. We are determined to resist the horrible attacks of vice and cruelty on the purity and happiness of our women and children. Lastly -and perhaps this is the most pressing matter of allwe call for a stern and popular control over the deadly drink traffic.

The Autumn Glory.

The time is at hand to visit the woods and study the fields, as they begin to robe themselves in their annual garments of russet and purple and orange and gold, and all the varied tints with which Nature delights to dress herself in this autumnal season. October in this regard is a month that overflows with a wealth of glories-glories of color and form and atmosphere and light. The departing year gathers its regal robes about itself, and passes, like a queen in a pageant, through this western door. It is the period of farewell, a farewell made in royal state, gorgeously set off to the bewildered vision, and surrounded with every circumstance of pomp and show to make the effect the more impressive.

It is elysium over the tree-clad hills and slopes and in the illuminated valleys. The birds are gathering in migratory companies. The katydids shrill their plaintive monotone in the high branches of the trees. The moon sheds such a light as it emits in no other month of the twelve that make the year. A holy pause seems to constitute the appropriate interval to the sweep of the chilling winds of November and the biting cold of winter. It is indeed a season of reflection, when the mind looks before and after to foresee and review. No such month comes again for a long year. Make the most of it as it passes, and let it be a golden memory afterwards.

But they Go Slower. The story runs that a big boy got a grip on a calf's

OCTOBER 8, 1892.

themes, the majority of observers prefer to | Mrs. M. T. Longley, have been successively used think that these phenomena are the result of | as instruments in these business meetings; and natural law, projected outward or inward on its spiritual side—not, certainly, by practical this instance: Spirit Father Pierpont, who retrogression (by more continued "practice") to its purely material side.

As a preliminary we would remark that the phenomenon of "mind-reading"-upon which the present-day Church is pinning its faith as the "coming" destroyer of all spiritual claims -has a side which melts away into the unexplainable, and is due, much of it, and especially where it is not the result of practice, (which this self appointed critic declares openly to be his "stock in trade,") to the action of forces which the "reader" himself or herself cannot explain. Long schooled human ingenuity can do but little to unravel the mystery.

Again: the man who in this day and generation claims mesmerism to be a "trick," is really unworthy of notice, save that an unthinking public may be misled either by his culpable ignorance or his brazen effrontery. Mesmerism has been known to the world certainly a hundred years-it has fought its way to human acceptance as a fact in nature till even the savants and the "Regular" M. Ds. are acknowledging its truth under another name, "hypnoand the latter gentry are busy obtaining the passage of laws making it a penal offense for any one other than themselves to exercise it! Does not this boaster know that difficult and painful surgical operations have been and are being performed upon mesmerized subjects (not "adepts," but totally ignorant of the process,) while the patients have in no case "sensed" the operation: thus proving that his "trick" hypothesis is futile and vain?

Further: he who from a purely material plane scoffs at what he calls "second sight" (we suppose he means clairvoyance) and intimates that no person is gifted in this direction, but that confederates, "practice," the knowledge of the common habits of thought, etc., will explain what is known by that name, throws the gauntlet of defiance in the face of all Scotch, Welsh and Irish history. Have not Scott, Campbell, and others, crystallized this gift and its results in some of their greatest works? and is it not a matter of record among these people? And if we look at the gift of that by its exercise it at once lifts itself readily out of the narrow confines of bald negation which this person assigns to it. That this phenomenon may be simulated by an operator and a confederate who have learned a mutual system of cues by which a knowledge of certain written numbers, or specified articles hidden, or otherwise, can be conveyed from the one to the other-even if that other be blindfold-is to be the truth in his case; but there is no one | are loving spirits undesirous of thwarting morwho has had a practical and in any way extend- | tal purposes, or standing in the way of their | BANNER OF LIGHT,

specially valuable when dealing with these Circles. Mrs. Conant, Mrs. Rudd, and lastly it is of Mrs. Longley that we desire to speak in regularly controls this medium, holds her in what may be denominated "a dead trance,"

her eyes being kept entirely closed during the séance, yet in this condition he frequently reads intelligently (as afterward proved) though silently, letters which are handed to him (or the entranced medium) at the same time that her voice is used to give practical advice, etc., and her right hand is made use of mechanically to write a letter-covering an entirely different line of subjects-to some one else present. Frequently, therefore, she is doing three things at the same time-or, rather, expression is given through her organism to two or three individuals in spirit-life at the same moment, each operating independently of the rest, and as if no other spirit was communicating. The letters answered are wholly unexpected, the questions asked could not of course be foreseen (as they were frequently unknown to ourselves beforehand), and the mechanically-written messages are often the vehicles of surprising tests of some particular spirit's presence and interest in us and our work.

How many years of "practice" and "long continued exercise of well-trained human faculties" would be required to fit a person to afford an example, however meagre, of this extraordinary phenomenon? We pause for a replyl

The Gift of Healing and the Divine Power.

None should know better or confess if oftener, that all help comes from the Divine. than he who styles himself a natural healer. Once let him think from a puffed conceit that his healing power comes from himself, and he places himself in advance of the source of all power and the boundless reservoir of all possible help. Every gift which is a bestowal is beyond the receiver, and when existence and the life-tides are set flowing in the direction of humanity, whatever it is within him that accords with that gift must invite the Divine and Perfect Life that is beyond. The spirit is one with this Divine baptism, and hence its resistless clairvoyance as a spiritual entity, we shall find | power for the healing of disease, and the restoration of the health forces.

It is not for a moment to be supposed that spirits interfere in any way with mortals in this mode of their ministration: Instead of interference it is coöperation, and the contribution of added strength. Mortals who are dear. to one another do not suspect that they are trenching on one another's private and personal realm by bringing their presence and the true, and such this wonderful explainer admits | sympathy it is believed to express; much more

beloved Patroclus in his tent.

It thus appears that the reduction of the body to ashes, the urnal inclosure of those ashes, and the frequent contemplation of them in the urn, were thought good expedients to keep alive the memory of those who were, in their lives, most conspicuous in the walk of fame. These were the springs from which this custom issued. In the celebrated instance of Artemisia, the fondness extended almost to a deification. Not entirely unlike what we experience in our own times when a lock of hair, a ring, a seal, which belonged to a deceased friend, and which we have in our possession, is looked upon with reverence and with a peculiar pleasure in the contemplation.

The Murder of Baroness Dellart.

Some days after the orime committed at No. 24 Boulevard du Temple, says La Chaine Magnetique, the editor of La Lanterne went to the house of Mme. Auffinger, taking with him a piece of cloth that had been on the neck of Mlle. Delphine Houbre, whom the assassin had also attempted to kill.

As soon as Mme. Auffinger had gone into the trance she said that the murderer was a friend of the Dellart family; that he had recently left Paris, and that he would be arrested in Christmas week.

The next day, at ten o'clock in the evening, she repeated this declaration to the members of the family, and said further that the assassin was a young man, who had but a short time before left the military service; that he was armed with two knives-one a very long one, the other a pocket-knife: that after the

crime he did not leave the neighborhood, but even had passed the night there; that he went toward the Bastile to wash himself and remove the stains of blood that were upon his clothing; that, on the next morning, he returned to the place where the crime had been committed, and, accompanied by a person who resembled him very much, had walked before the house for a long time; that he was at the time a soldier, and before the commission of the crime he had changed his clothing; that he stole some papers, but no money.

These revelations from Mme. Auffinger were proved to be true by the confession of the murderer.

10 Under the caption "WHO IS PEEBLES?" the San Antonio (Tex.) Daily Express devotes over two columns of one of its issues to a com plimentary "interview" regarding the life, travels and general doings of Dr. J. M. Pee bles, who has established a thriving sanitari. um in that city. Early Spiritualists will remember Dr. Peebles as the "Spiritual Pilgrim," interesting accounts of whose repeated journeys around, the globe, as well as other points concerning him, have often appeared in the

home interests is fully recognized. The space allotted to the display of domestic science is one hundred and fifty by thirty feet. The entrance to this department is through a broad doorway, where the portières, when withdrawn, disclose a long apartment, divided into kitchen and dining room by artistic lattice screens while a fine view is had at the extreme end of the din ing-room through a highly-ornamental window.

The dining-room is fitted up in Scotch linens, art cloth being used in combination with netting. Twelve cooks occupy the kitchen, who are graduates of the Boston School of Cooking and the Cooking School of the Boston Young Women's Christian Association. Each cook has her own stove to work with, cooking according to the most approved methods, explaining the chemistry of food, and showing how food should be served. The cooking utensils are of the most approved pattern and superior make, while the cooking apparatus itself covers all the forms to be found in the market at the present day.

Marine Disasters. - Through some misunderstanding of their signals for passing each other, on the night of September 28th two immense iron steamers (the Ottoman, 4843 tons, of the English "Warren line, and the H. M. Whitney, 2706 tons, of the "Metropolitan" line,) came together with a mighty impact and a noise "like a neal of thunder" in Boston harbor The Ottoman had a hole stove in her bow-plates large enough for a man to crawl into comfortably, while the Whitney sank in ten minutes-no lives lost. Legal in quiry is now on the tapis to decide who was to blame -On the same day in the afternoon the local steamer Watertown (300 tons), running between Boston and Lynn, took fire from alleged ill protection of the woodwork around the boilers, and was burned to the water's edge after being run on shore. The crew and passengers mostly took to the water, and all escaped except a woman, the wife of the steward, who was either killed by blows of the propeller blades or by an internal hemorrhage from fright: Accounts differ.

On one of the windows of the village church at Canton, Minn., (Catholic) there lately appeared-so says the Associated Press-a portrait of a woman and child, which afterward assumed the form of four figures, recognized by the people as representing hible characters, and then melted away, leaving the original one plainly to be seen. It was claimed as a "miracle," many people flocked there. and alleged themselves to be cured by looking upon the form or forms. The matter finally attracted such widespread attention that Bishop Cotter (of the diocese of Winona) visited the church in company with Father Coyne, of Lanesboro, and Father Perrine, of Brownsville. The window, which is in the north gable of the church was removed, and the Bishop brought it to Winona where he is to give it a thorough examination, in company with other prominent Catholic clergymen

There is a spirit we would like to see more of in existing relations between men and what are termed the "lower orders of life," in the following from The Theosophist, Madras, India, for September: from The Theosophist, Madras, India, for September: A FAITHFUL SERVANT GONE.—There has been mourning at Headquarters over the death of one whom we all loved and who was closely associated with the memories of the past—Nawab, our lovely Arab horse. He was bought for Rs. 500, and pre-sented by Damodar to H. P. B. In 1681, together with a phaeton, and since then has, at Bombay and Mad-ras, drawn every one of us, in all weathers, without having given us the slightest trouble. So gentle, so kind, so faithful, so hffectionate—where shall we find another so loyal and willing a friend! H. S. O.

tail, and the calf started on a run with the boy swinging to the young animal. The boy's father seeing how things were going, cried out, "Stop him, my son! Hold him!" but the calf kept up the pace, and finally got away with his tail. As the boy came up his father said to him: "Well, John, you didn't stop him." "No," replied the winded John, "but I made him go lots slower, though!" This will very fairly do as a humorous illustration of what Spiritualism is doing for the churches, and ecclesiastics generally. It does make them "go lots slower." Narrow, bigoted, superstitious, uncharitable and arbitrary, as they still are, especially in the more retired localities, where the light penetrates last, and enlarging ideas circulate sluggishly, they are as a body compelled to go slower, to furnish reasons where they once only issued commands, to give up their cruel dogmas, to relent in their spirit of persecution working in social channels, to revise their declarations of belief, to burn up their old hatreds in the warm fires of human sympathy, and to preach more and more distinctly and generously that Christ's work was not to found conflicting schools of theological doctrine, but to humanize the people of the earth, and unite them in the bonds of family brotherhood.

Collection of Columbus Belics.

After a trip to the West Indies extending over twenty months, Mr. Fred A. Ober of Beverly, Mass., acting in the interest of the World's Fair Commission, has returned to Beverly with a valuable collection. which he will arrange for exhibition at Chicago. Through his personal efforts Jamaica has appropriated fifty thousand dollars for an exhibit of tropical plants. He secured a number of memorial relics of great value at San Domingo. He located, too, the city of Isabella, the first one founded by Columbus in the New World, discovered the first bell brought to America, and a number of old swords besides, and also brought home, a number of spurs found in the city's ruins, the city having been destroyed in 1595. Mr. Ober likewise brought home with him eight hundred views of historic places and things on the island. It need not be questioned that the collection so industriously made by him will be studied with pleasure and instruction by the great crowds of people that will frequent the notable exhibition.

An Old-Time "Electrocution."

Arago records the fact that a chief of a band of brigands was struck down in the courtyard of a prison in Bavaria in the midst of his comrades. He was seated on the pavement, or oh'a stone, being fastened by an iron chain to a fixed ring or staple, his companions, bound in a similar manner, around him. The electric charge, controlled probably in some degree by the chain and the iron fixture to which it was attached, passed through the body of the chief and instantly killed him. His comrades, knowing nothing of the natural laws by which this powerful agency is controlled, were struck with consternation, believing that the lightning had intelligently selected their ringleader, by the special judgment of heaven, in retribution for his crimes; when in truth his body was only so situated as to form part of a chain of communication well adapted for the electricity to pursue in its passage from the atmosphere to the ground. 11 C . *

Hamburg, devastated by cholera and famine, now has an epidemic of typhold fever.

LIGHT. BANNER OF

NEWSY NOTES AND PITHY POINTS.

AUTUMNAL. AUTUMNAL, Now is the summer leaving, The air is growing cool, And in the woods the crimson leaves Are dropping in the pool. The winds grow rougher daily, And blow the dust away, While files and bees and butterfiles Grow tower day by day.

The Central Labor Union of Boston has just passed a resolution asking to have the Mechanics' Fair opened on Sunday,

At the present writing Lord Tennyson, the poet laureate of England, is lying dangerously ill of gout and influenza (grip?) combined.

PORTLAND, ME., Oct. 3d.- Rev. Samuel Longfellow, brother of the late poet, Henry W., died at the Maine General Hospital this morning.

Bad cooking has driven many a man to drink.-Brooklyn

That's right, lay it on the women; they can't vote. - The Voice, New York.

In the construction of a hôme more attention should be paid to the cellar than any other section. It is well to cover the floor with stope or cement so that the moisture or water shall not enter. No home can be healthful unless the cellar is healthful, as a damp cellar means a damp house, and rheumatism.

PARIS, Oct. 2d.-Joseph Ernest Renan, the renowned controversialist on religion, is dead. This great writer passed away at the College de France, surrounded by his family, at 6:16 o'clock this morning. The fatal illness was pneumonig

Read what is said of M. Rénan under the heading Carnegie Hall, Now York.

The case of Dr. Briggs, the famous "heretic," of Union Theological Seminary, has been brought up again the past week-this time at the meeting of the New York preshytery.

The editor of *The Critic* tells the story of an early stage of American literature actually in a pungent penful of ink, when he says that when we got our first glimpse of Curtis [of *Harper's*—recently deceased] Ripley was holding the goad to the most unruly ox-team that was ever set to drag the unbewn timber of the world; Margaret Fuller was rhapsodizing from the top of the ox-cart, Emerson not far away, a good-natured watcher; Thoreau in the woods, chasing abo-riginal ideas; Lowell in a corner of Concord, laughing. —*Record.*

Juana Walker, aged twenty-one, a Pima Indian girl, has appeared at Phoenix, Ari., to claim the \$1,-500,000 estate of the late John D. Walker, whom she declares was her father. Walker was once Chief of the Pimas.

> Lives of failures oft remind us Into fame perchance we'll strut, If the gravest crises find us With our mouths kept tightly shut. —Harper's Bazar.

The London Chronicle says: "Whittler was the nearest approach to our conception of an American Robert Burns that the New World has given us. The world has lost one of the sweetest lyrists of its saddest wrongs.'

Among the traditions of the Seneca Indians is one of singular beauty. When a maiden dies they imprison a young bird until it first begins to try its power of song, and then, loading it with caresses, they loose it over her grave, in the belief that it will not fold its wings nor close its eyes until it has flown to the spirit land and delivered its precious burden of affection to the loved and lost.—Ex.

San Francisco dispatches of Sept. 30th announce the terrible ravages of a gale in Central Japan last month. At Okinawa four hundred persons were crushed to death, twenty-three houses completely overthrown, and eleven hundred and fifty one partially destroyed. The crops were greatly injured. The typhoon of Sept. 4th did much damage in Shizuoka, Ayeni and Gumwa prefectures, and caused great loss of life.

USED TO IT.-Obnoxious Passenger-" I hope I do n't annoy you, sir." Passenger-" No, indeed. I'm used to it. I've been judging prize hogs at the Coun-ty fair all the week."-Ex.

Chief Geronimo, who, with other "rusticated" Apache Indians, is living near Mobile, Ala., has been made a gardener at the military station where he is a captive, and is also a justice of the peace for the tribe.

QUITE CUTELY PUT!-A person writing in one of the current magazines speaks as follows concerning a criticised public man, who was "all openness and candor in his public discussions, yet in his methods of action he could not, any more than other men, dispense with secrecy and reserve; and as he was apt to excel others in whatever methods he adopted, he perhaps excelled them in secretiveness as well."

CHOLERA TIPS

VACCINATION.

The other evening, feeling somewhat weary, to relax the nervous tension which oppressed me, I took down the "Autobiography of P. T. Barnum," a book well calculated to "drive dull care away," and found a paragraph worth quoting. It bears upon a very important question, being a fact of much significance. It was as follows:

"In the summer of 1827 I caught the smallpox. which, although I had been vaccinated successfully some eight years previously, assumed a very severo type of varioloid. This confined me to the house sev-eral months. The expense attending upon my sickness made a sad inroad upon my funds. As soon as I was sufficiently recovered, I started for home to spend a few weeks in recruiting my health; taking passage on board a sloop for Norwalk. When the passengers, numbering twenty ladies and gentlemen, came on board, they were frightened by the appear ance of my face, which still bore strong marks of the disease from which I had just recovered. By unant mous vote I was requested to go on shore, and Capt. Mason Hoyt, whom I well knew, having been in the habit of visiting his sloop weekly, for the purchase of butter. eggs. etc., informed me that he was pained in conveying to me the wishes of the affrighted passengers. Of course I felt compelled to comply, and left

the sloop with a heavy heart." The experience of Mr. Barnum was not, by any means, a happy illustration of the efficacy of vaccination in warding off smallpox. Note: he says he was successfully vaccinated, though one is at a loss to see wherein was the success. He was sick for months, and from his description of himself he undoubtedly had the confluent smallpox, as many do who are vaccinated. Note again: weeks after, when he was able to be about, his face was so loathsome and scarified that a whole sloop-load of passengers voted that he should not make one of the party. So it ever has been since Jenner formulated his theory, and began the transfusion of corruption into the human system; and so it ever will be, as long as the practice shall be permitted. No one has the impudence and hardihood to assert that vaccination is a preventive of smallpox. Those who are strenuous in favor of the practice only say that it is "a modifier," that the vaccine virus tends to lessen the virulence of smallpox; that is all. But I, by no means, admit even this much, for it is notori ous that there are persons who, unvaccinated, are proof against smallpox contagion-utterly impervious to its influence; while there are others, also, unvaccinated, who if exposed will take the disease, but it appears only in a mild or modified form. Smallpox and all contagious diseases develop on exposure, according to the state of the system-the diathesis at the time of exposure. No medical man can say that vaccination adds anything to the resisting power of the system. If a man has been vaccinated, and on exposure to smallpox does not take the disease, we have no reason to say that he has been protected by the vaccination, for possibly he is one of those whose constitutional make-up is an absolute protection. To get at the bottom line of the matter, to exactly measure the power of the protection, we must know to a nicety the natural resisting power residing

in each individual. Until we know this, we have no right, in an ex cathedra manner, to declare that vaccination is that protective, beneficent operation which gives the State a right to make it compulsory.

Granting all that is claimed, then, I oppose the practice because it is dangerous; introducing into the system morbific matter, in the end producing results, many times, more dreadful than smallpox itself. Any one who has been at all observant, has seen scores of cases which prove my statement. A child of a family residing in the same house I did was vaccinated. The puncture in the arm degenerated into an ugly ulcer, as large as a silver dollar, and there were three large swellings-two on the forehead and one on the neck-which discharged bloody, watery pus. They were so obstinate that a doctor was called in, who unequivocally declared that the ulcer and swell-

ings were caused by the vaccination, and was quite indignant that such impure matter had been used-believing there must have been culpable carelessness. He said the practice was fraught with danger at the best; on the whole, he thought it would do no harm to abandon it, but rather the contrary. Similar cases I might enumerate, for they are numerous, and exist everywhere. Vaccination, therefore, is a positive evil, and should be resisted. The State which makes it. compulsory is tyrannous, besides lowering the public health. It is a fad of the M. Ds., and, like many other of their fads, should be trodden under foot. WILLIAM FOSTER, JR. 16 Peace street, Providence.

return of Mrs. H. H. Lake from her successful lecture engagement in Washington, D. C., last month, was celebrated on Tuesday evening. Sith, by a very cor-dial reception tendered her by Mr. and Mrs. Hudson K. Taylor of di Fowler street, Mid attended by nearly all the officers of the Lake Brady Camp. Meeting As-sociation, and numerous other friends of this popular speaker and medium. The company as they arrived were graciously received by "Prairie Flower," one of her (Mrs. L.'s) most pleasing and brightest controls, at whose request, owing to the indisposition of the host, the writer assumed the directorship of the meet-ing, and stated the object of the social gathering. Following him Mr. Thos. A. Black delivered a well deserved and highly culogistic address of welcome to the guest of the evening. Mrs. McCaslin, Capt. B. F. Lee, Charley Barnes, the trumpet-medium, and the host, Mr. Taylor, followed with brief speeches-some complimented the medium, others "Prarie Flower," the control, who was evidently in for a good time and bound to have her share of the honor. She, however, did after a while permit Mrs. Lake to say just a few words of thanks to the assembled friends, but laugh-lugly asserted herself again, and gave a running and humorous account of her medium. A few psychomet-rie readings closed the very agreeable informal pro-gram. Pointers.-Efforts are being made to have Mrs. Lake

gram. Pointers.—Efforts are being made to have Mrs. Lake settle in Cleveland, and a movement is on foot to build this worthy speaker a cottage at Lake Brady. Mrs. T. A. Black of 319 Huntington street has. I be-lieve, the subscription list in charge, and the friends wishing to subscribe to this fund will send direct to her.

A complimentary séance by Mrs. Effe Moss, the ma-terializing medium, and Mr. H. E. Ohase, the medium for psychography, for the benefit of the Children's Progressive Lyceum, is talked of as an event in the

Progressive Lyceum, is talked of as an event in the near luture. The Harvest Festival Meeting announced for Sat-urday and Sunday, Oct. 8th and '9th, at Lake Brady, has been abandoned for the season. Mr. S. W. Edmunds, Assistant Conductor O. P. I.,sends his resignation from Washington, Pa., his longabsence from Cleveland making it Imperative on hispart to do so. Mr. E. contemplates devoting hisentire time to public lecturing, being well qualifiedthrough a long course of development to make it in-structive and profitable to those societies who mayengage him.

structive and prontable to those societies who may engage him. C. P. L. Social.—The first regular semi-monthly one will take place Friday, Oct. 7th, with Sam Russell's Lyceum Orchestra, and continue the first and third Friday of every month throughout the winter. The ladies of the Good Samaritan Society will serve re-freshments at all the parties.

The C. P. L. is under obligations again to Mr. Jo-seph Fisher, who purchased fifty copies of Mattie Hull's song book, and gave them as a present to be used for congregational singing. Fraternally yours, THOMAS LEES. Oct. 1.1.

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

W. L. Lothrop (late of Fall River) will speak in Lowell, Mass., Oct. 16th. He would like engagements to speak (entranced) wherever his services are de-slred. Address him No. 31 Winter street, Room 6. Dr. Julia B. Dickinson has removed from Fitchburg to West Townsend, Mass., where she will be perma-nently located.

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 spoke in Salem Oct. 2d; speaks Oct. 23d in Worcester, Mass., and in Lowell Oct. 30th.

Mrs. Einma Miner speaks in Lawrence Oct. 9th, Jan. 1st and April 23d.

Edgar W. Emerson is engaged in Washington. D. C., for October; New Bedford, Mass., Nov. 6th and 3th; Fitchburg, Mass., Nov. 20th; Providence, R. I., Nov. 27th; Pittsburgh, Pa., December.

Nov. 27th; Fittsburgh, Pa., December. Geo. A. Fuller, M. D., will lecture in Salem Oct. 5th; Willimantic, Conn., Oct. 16th; Providence, R. I., Oct. 23d, and West Duxbury, Mass., Oct. 30th. For No-vember he has the following engagements: Worces-ter, Mass., the 6th and 13th; Norwich, Conn., 20th and 27th; and will lecture for the First Association of Philadelphia, Pa., for the month of December. Only a few dates in 1893 left unengaged. For terms address 5 Houghton street, Worcester, Mass.

Willard J. Hull speaks in Lynn Sunday, Oct. 9th, at 2:30 and 7:30 p. M., Cadet Hall, Market street Ad-fress for the present, 52 Rutland Square, Boston, care of William Boyce, Esq.

F. A. Wiggin of Salem, Mass., will lecture during his month at Stowe, Vt.; Lynn and New Bedford, Mass.

Mass. Mrs. Sarah A. Byrnes spoke at West Duxbury, Mass. Oct. 2d; will speak at Haverhill, Mass., Oct. 9th; Lawrence, Oct. 23d; Worcester, Oct. 30th, aud Malden, Nov. 13th; at Brockton. Mass., Jan. 15th, 1893, aud April 23d. She would like to make further en-gagements for the coming winter. Address Mrs. Sarah A. Byrnes, Berkshire street, Dorchester, Mass. The present address of Jennie Leys is box 244, Weilesley Hills, Mass.

Mrs. Julia E. Davis, trance and platform test me-dium, will speak in Newburyport, Mass., Oct. 16th; Fitchburg, 30th; has open dates later on. Societies wishing her services can address her at 232 Windsor street, Cambridge, Mass.

Mrs. Mary F. Lovering, after a pleasant sojourn at Onset Bay, Lake Pleasant, Queen City Park, Burling-ton. Saratoga Springs, East Middlebury and Rutland, has returned to Boston. Her address is Richwood House, 258 Tremont street.

Mrs. Mary C. Morrell can be seen or addressed at $8\frac{1}{2}$ Bosworth street, Room 6, Boston.

G. W. Kates and wife are holding successful meet-lngs in Ohio during September and October. They have some open dates in 1803, and wish to hear from societies desiring their services. Address them 2234 Frankford Ayenue, Philadelphia, Pa.



N. K. FAIRBANK & CO., Sole Manufacturers, chicago, st. Louis, New YORK, Philadelphia, Boston, Baltimore, New ORLEANS, SAN FRANCISCO, PORTLAND, ME., PORTLAND ORE., PITT SURGH AND MILWAUKEE.

RHODE ISLAND.

Providence .-- The Spiritualist Association meetings were held in Columbia Hall, 248 Weybosset street, on Sunday, Oct. 2d, at 2:30 and 7:30 P. M. Children's

on Sunday, Oct. 2d, at 2:30 and 7:30 P. M. Children's and adults' school at 1 P. M. (Progressive Ald Society meets first and third Wednesday.) Mrs. Abble N. Burnham of Boston, Mass., was the speaker, who gave us two fine lectures. She was assisted by her daughter, Miss Ada Burnham, who gave readings that were much appreciated. She will be with us again Sunday, Oct. 16th. Mr. T. Grimshaw will speak here Sunday, Oct. 16th. Mr. T. Grimshaw will speak here Sunday, Oct. 16th. Mr. S. D. C. Ames, See'y. Ladies' Progressive Aid met with Miss Sarah Ames, 53 Daboll street. Ladies met in the afternoon, for sewing: supper was served at 6. Meeting was after-ward called to order by our President, Mrs. C. M. Whipple. The following took part: Mrs. S. M. King, Mr. B. K. Ames, Mr. T. J. Fales, Mr. Bilss, Mr. Car-roll, Mrs. S. A. Gorton, Mr. Proctor, Mr. Patch and H. B. Chapman. J. M. CHAPMAN, See'y.

Pawtucket.-The Spiritual Association opened meetings for the season in Clan Fraser Hall, Park Place, Sunday evening, Oct. 2d.—Mrs. Abble N. Burnham will speak for us next Sunday. MRS. C. W. CLOUGH, Sec'y.

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 carnest 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 COLBY & RICH, Publishers. work.

THE SPIRITUALISTS' INTERNATIONAL CORRESPOND-ING SOCIETY.- 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. Woodcock." Waterniche," Brookville; Holland, Van Stratton, Middellaan, 682; India, Mr. Thomas Hatton, Ahmedabad; New Zealand, Mr. Graham, Huntley, Walkato; Sweden, B. Fortenson, Ade, Christiania; England, J. Allen, Hon, Sec., 14 Berkley-terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, French Correspondent, 166 Rye Hill, Newcastle-on-Tyne. ROBERT COOPER, Pres., 2 Manchester street, Brighton, Eng.

Dr. F. L. H. Willis may be addressed at Jan. 2.

Andrew Jackson Davis, Physician, will 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

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.

DR. C. E. WATKINS'S New Announcement.

TO our Patients who live out of Boston we wish to say that we will treat them by mail and give them the same ad-vantage in way of our psychical powers of diagnosing as we do our Home patients. They will also have the same priv-liege of free scances as our Home patients. *Positively no stances given only to our Patients.* For further information kindly send 2-ct. stamp to insure prompt attention.

DR. C. E. WATKINS,

8 Batavia Street, Boston, Mass., Near Boston Storage House. Cars. 4w* Oct. 8. Take Back Bay Cars.

DR. G. A. PEIRCE, The Spirits' Healing Medium

The Spirits' Heating Medium By the Magnetic, Botanic, Clairvoyant, Mental or Obstability of the Magnetic Christian Science, Faith: or the Home-opathic System, as his large circle of spirit-guides, controls and helpers, include all needed assistants. Either method of treatment consists of a written **Diagnosis** the persons' diseases, if curable, &c.; **Prescriptions** of needed advice and remedies, and two or more Magnetized medicated **Heating Papers**, prepared for each case, which will be mailed to order by Letter upon receipt of a lock the patient's hair or recent writing, statement of full name, age, sex, residence, description of filness, and §1.00 for a trial, which may be all will need to cure, or §2 60 or more, as is thought fuller services will be required. Letter Address **P.O. BOR DOB, Lewiston, Maine.** 3w Oct. 1.



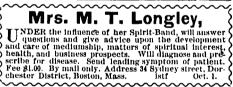
EXAMPLE COMFORTING. EPPS'S COCOA. BREAKFAST. "In the operations of alger and nutrition, and by a forward the operations of alger and nutrition, and by a forward the operations of alger and nutrition, and by a provide of the second of the natural laws which any the operations of alger and nutrition, and by a provide of the second of the second of the second provide of the second of the second of the second provide the second of the provide the second of the second of the second of the provide the second of the second of the second of the provide the second of the second of the second of the provide the second of the second of

Made simply with boiling water or nilk. Sold only in half pound tins, by Grocers, labelled thus:



Oct. 5 to Dec. 3. Daily, 10 A. M. to 10 P. M. Six acres of displays, comprising an exhibit of the latest and best specimens in all lines of our New England indus-tries.

ADMISSION 25 CENTS. Oct. 1.



SPECIAL NOTICES.

Glenora, Yates Co., N. Y.

CHOLERA TIPS. Bake or boll your cholera germs, Cook at least a minute; Boll your water, likewise milk, Water may be in it. Eat no food too stale or raw, Serve it fresh and hot; Germs succumb to heat alone, Send them all to pot. - Record.

From the Department of Agriculture at Washington, D. C., we are in receipt of a report by Milton Whitney upon "Some Physical Properties of Solls in Their Relation to Moisture and Crop Distribution," a pamphlet of 90 octavo pages.

By a Washington despatch to the Associated Press it is set forth that at a national nominating convention of Woman Suffragists, Anna B. Parker, President, Elizabeth Powers, Secretary, at Willard's Hotel Sept. 22d, Mrs. Victoria Woodhull Martin, of New York and London, was nominated for President of the United States, and Mrs. Mary Stowe, of California, for Vice-President.

The women of La Salle County, Ill., are raising money for the purpose of paying expenses of some six hundred or seven hundred women and girls during a visit to the World's Fair.

The twenty-fifth anniversary of the death of Emperor Maximilian was observed recently in Vienna. where his coffin rests in the vaults of the Capucin church, by the side of his ill-fated nephew, Archduke Rudolph

It is said that there are now in this country 31,000 millionaires, 9,000,000 mortgaged homes, and over a million people out of work.

Filkins-"Dr. Killum has paid five visits to our house." Bilkins-"Myi at \$10 a visit. That's ex-pensive." Filkins-"It's only \$10. The last four he was after his money."

A new feat in mind reading was recently performed by A. W. Scott of Tompkinsville, Ky. He was blindfolded and put to work at a compositor's case to set type, which he did with accuracy and celerity, though utterly ignorant of the location of the boxes containing the various letters.

It seems about time that a halt should be called in the granting of licenses for public sparring exhibitions. Sparring itself is one of the best and most healthful of athletic sports. But when exhibitions are given in which the attractions are men who are known only for their prowess in the prize ring, sport is likely to degenerate into mere brutal pounding.

The Saratoga (N. Y.) Eagle tof Sept. 24th says "Mrs. Harriet E. Beach, wife of the editor of the Sci entific American, gave a reception to spiritualistic friends at the residence of Gen. E. F. Bullard on Circular street, Monday evening. It was an enjoyable affair."

Blessed be the cholera scare, if it shall be the means of cleansing the disgracefully dirty streets of Hart-ford. Not even the trailing skirts of women have been able to gather up all the flich, but between the two-the cholera scare and the dresses-this much to be de-stred result may be accomplished.—Hartford (Ct.) TYMA9.

The same is true of other cities and towns, neighbor Times.

Emperor William of Germany, as a " good luck" of fering at the birth of his daughter, has announced that he will pardon all female prisoners serving terms for first offenses committed while in distress or in fits of anger.

Cleveland, O., Notes.

To the Editors of the Banner of Light

The vacation enjoyed by the different societies in this city has had a marked effect on the workers. Since their reassembling greater energy is manifest among them, and all seem eager for the spiritualistic work mapped out for the coming winter.

The C. P. L. is again in good running order, with Mr. Charles Collier as Conductor, and Mesdames Lewis and Hopkins as Guardians.

All Hopkins as Guatuss. Moses and Mattie Hull,—These energetic workers attended the Lyceum meeting last Sunday morning, and rendered the interesting session still more interesting by the stirring remarks they made in the ante room with the aduit class, and also in the open session of the Ly-ceum. "Fraternal Sympathy and Harmony" was the subject given by Mr. Thomas A. Black, who opened the discussion with eloquent and well chosen words, followed by D. S. Critchiey, Mattie E. Hull, Mrs. Myra F. Paine of Painesville, and C. F. Christian. The theme proved so interesting that by general de-sire it was continued over to another Sunday. After the usual songs and recitations by the scholars, Mrs. McCaslin, who was to have given the children a "chalk talk," announced its postponement, and made a brief speech to them merely, in deference to the three speakers present—Mr. and Mrs. Hull and Mrs. Paine—who were invited by the Conductor to the platform, and made three capital speeches. The ses-sion was particularly interesting to both young and old. Moses and Mattie Hull .- These energetic workers

old. In the evening, at Royal League Hall, the heavy rain storm accounted for the rather light audience to hear Moses Hull after an absence from the city of eight years. The hall no doubt would have been packed but for the storm. Mr. H. took for his subject "The Old and the New," Mrs. Hull leading the con-gregational singing, and Miss Ada Thayer, reciting in, an excellent manuer the poem, "The Old and New," Mr. Hull was at his best, and the unanimous verdict was that it was one of the finest lectures ever given in the city.

march at it was but its best, and the finest locatures ever given in the city.
The West-Side Society Socials.—The writer, in company with Mr. and Mrs. Huil and a few friends from the East Side, attended the first social of the season, wilen an excellent imprompt program was presented.
Mr. I. W. Pope acted as chairman. The gem of the evening was the rendition of John G. Saxe's satirical poem. "Orpheus and Eurydice," by Mrs. Lois McNeill. It was an agreeable surprise to her numerous friends. A pleasing song by Miss Ada Thayer foilowed. Quartet singing by Mr. Wilson, Mrs. Combs and Messrs. Turnbull and Phister. The chairman then called on Mr. and Mrs. Huil, who cheerfully responded, Mrs. Huil recited an original poem, and Moses made one of his characteristic humorous speeches, which brought down the house. Everybody seemed in his has of a sim manent' Asthma ercites. Mr. W. I. Frink, President of the Society, moved a vote of thanks to the visiting friends, Mr. and mrs. Huil, which was unanimously, accorded them. Refreshments were served by the yoing ladies of the sinday Sobool, and card parties. were formed the hall. Thus was passed a very enjoyable evening. Regular socials will be held the second and regular socials will be held the second and the grant. The sure of and Reception to, Mrs. H. S. Lake.—The

Frankford Ayenue, Philadelphia, Pa. Mrs. H. S. Lake, after two months' labor at the Camps, and a course of well-attended lectures at Wash-ington, D. C., opened the season for the Fraternity So-clety in the First Spiritual Temple, Boston, Oct. 2d. She was cordially greeted by a large congregation. She may be engaged for a tow week-evening services near Boston by early application. Address her at 88 East River street, Hyde Park, Mass.

Last River street, Hyde Fark, Mass. Jennie Hagan-Jackson finished a prosperous camp-meeting season. She lectured in Kansas City, Mo., the last Sunday of September, and the 2d of October; she speaks there again on the second Sunday; on the third Sunday of October she will lecture in Pittsburg. Kan. During her stay in Kansas City, Mo., she will give three of her flue stereopticon lectures. At the close of her engagement in Kansas she will go to Elk-horn, Neb, and other points in that State; during the remainder of the month Mrs. Jackson will answer calls to give entertainments with her stereopticon. The month of November she is engaged in Grand Rapids, Mich., for the Sundays, and would be glad to make arrangements to give lectures and entertain-ments with her stereopticon during the week days of that month. The months of December and J muary are open.

"Don't Tobacco Spit Your Life Away,"

Is the starting truthful title of a little book just re-ceived, teiling all about Notobao, the wonderful, harmless, economical, guaranteed cure for the tobacco habit in every form. Tobacco users who want to quit and can't, by mentioning BANNER OF LIGHT can get the book malled free. Address THE STERLING REME-by Co., Box 938, Indiana Minerai Springs, Ind.

Douations

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.

Amounts received since last acknowledgment:

Mrs. M. H. Warren, 50 cents; H. N. Wilson, \$1.85 A. B. Gardiner, \$2.00; Stebbins Ó. Bliss, 50 cents; J. Davis, \$1.00; J. C. Breed, 50 cents; Cornella P. Murray, \$1.00; A. B. Washburn, 50 cents; Sagoyewatha, \$2.00; Esther Dill, \$1.40.

NEW MUSIC .- We have received from White-Smith Music Pub. Co., 62 and 64 Stanhope street, Boston, Mass., the following: *Vocal*.-" Over the Hills at Break of Day" (quartet), and "New Life" (duet, sop. or alt.), Adam Gelbel; "Never Recognize Your Ma-in-

Law at All," words, Chas. H. Brookfield, composed by Law at All, "words, Chas. H. Brookneid, composed by James M. Glover: "The Two Naughty Files," Dan "Braman. Instrumental.—" American March Journal," containing score of "Mardi Gras. March," also same march arranged as piano solo; "Golden Grah Waltz," all by D. L. White; "Mandolin Seranade Espagnolo" (plano), F. Thome; "Priscilla" (a qualit dance), J. T. Clark; "Fleur et Fleurette,", H. Liohner; "Ber-ceuse Cradle Song" (violin and plano), S. E. Gold-stein.

stein. From E. A. Warren, Sturgis. Mich., publisher. (also the writer) the song "Angel Hands Touch My Brow."

If we had no failings ourselves we should not take much pleasure in finding out those of others.

CONSUMPTION CURED.

CONSUMPTION CURED. An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and per-manent ourse of Consumption, Bronchitis, Catarrh, Asthma and all Throat, and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful ourative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French or English, with full directions for preparing and using; Sent by mail, by addressing, with atamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, M. Y.

James Burns, 15 Southampton Row, Lon-

don, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby & Rich

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

11 each subscriber to the Banner of Light will charge himself with getting one new subscriber, the circulation of the paper will be doubled at once, and with little trouble. Let each subscriber try it.

M Send for our Free Catalogue of Spiritual Books-it contains the finest assortment of spiritualistic works in the world.

ADVERTISEMENTS.

Sarah B. Maroin,

MEDIUM, All good gifts come from God. To the sick or afflicted in body or mind, I will help, with my guide to control and direct, by sending sex, name and age, with gl and stamp. Address 228 Weybosset st., Providence, R. I. Oct. 8.

Will L. Lathrop, HEALING and Test Medium. Will reside in Boston for Terms reasonable. Office No. 31 Winter street, Room 6, Boston. 4w

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MAGNETIO Physician, will see patients at her office, No. 8 Beacon street, Room 8, Boston, on Tuesday, Thursday and Saturday. Office hours 9 to 5. 1w* Oct. 8.

Mrs. William H. Allen, 496 Washington Street, Providence.

SEANCES for the present season Sunday, Tuesday and Friday evenings, at 8 o'clock, and on the third Thursday in each month at 2 P. M. Oct. 8.

Dr. and Mrs. W. A. Towne, MAGNETIO, Mind and Massage Treatments, also rema-dies furnished. Now located at Hotel Aldrich, 26 Berke-ley street, Boston. Hours 10 to 7. is May 9.

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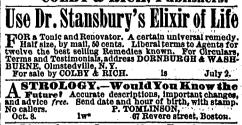
A STROLOGY.-Most fortunate dates for all purposes, life writings, advice, etc.; full descrip-tions free. Sene date and hour of birth with stamp. T. A. BEARSE, Astrologer, 172 Washington street, Rooms, 12 and 14, Boston, Mass. Iw^{*} Oct. 8.

FLORIDA!-Two Rooms to rent for winter, without board, to Spiritualists, in Daytons. Rooms large. Would take charge of an invalid. Address Bor 22. Oct. 8.



Until further notice the undersigned will accept Clubs of six yearly subscriptions to the Banner of Light for \$12.00. We ask for the united efforts of all good and true Spiritualists in its and our behalf.

COLBY & RICH, Publishers.



Gleanings from the Rostrum.

BY A. B. FRENCH.

BY A. B. FRENCH. These "Gleanings" consist of twelve addresses, the first being a memorial one delivered at Lily Dale, upon William One too. The two that follow are tinged with Orientalism, one being upon "Legends of Buddha," the other treating of "Mohammedi or. The Faith and Ware of Islam"; and that the two are marked with an ability historically correct and poetically beautiful need not be told. 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 Clyde, O : "The Power and Permanency of Ideas." "The Unknown," "Trobability of a Faiture Life," address at the Thirty-Seventh Anniver-sary of the Advent of Modern Bpiritualism, "The Egotiam of Our Age," "What is Truth "the clesing address being it that delivered at Cardington, O, upon Decoration Day. Izmo, cloth, pp. 299. With Portrait. Frice Sl.00; postage 10 cents. For sale by COLBY & BIOH.

LYCEUM LESSONS.

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Mlessage Department.

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

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At these Béances the spiritual guides of MIR. M. T. LONG-LEY will occupy the platform for the purpose of answering guestions propounded by inquirers, having practical bearing guon human life in its departments of thought or labor. Guestions forwarded to this office by mail, or handed to the Chairman, will be presented to the presiding spirit for con-sideration. Healdes, excarnated individuals anxious to send messages to their rolatives and friends in the earth-life will have an opportunity to do so.

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

Report of Public Séance held June 14th, 1892. **Spirit Invocation**.

We thank thee, Almighty Spirit, thou Glorious and Su preme Presence, for the boon of life. We praise thee that we are living, conscious beings, vitalized and filled with the memories of the past, and enabled ever to press for ward as progressive souls throughout all the ages of the future. Oh! thou who art the Divine, the All-in-All of inrelligence and wisdom, draw near unto our hearts this day that we may feel thy nearness, and realize that thou dost dwell within the human soul. We reach out in aspiration. longing for light and understanding of spiritual things Help us in our desire to gain from on high information and guidance that shall lead us on in our search for truth.

Oh! ye bright and spiritual beings, ye holy ones who come from worlds beyond, seeking to minister unto man kind, give us your influence, baptize us in the atmosphere of your purity and peace, that we, too, may be illuninated with clear light, that we may be clevated, and come to know more of what spirituality really means. We know there is much work to be done for humanity; we realize that there are sins to be overcome, and wrongs to be conquered, and that there are sufferings and pains that must be assuaged before our true humanity shall have reached a height of happiness and peace that belongs to it by right of is diparentage. Help us to do something in this great warfare, to wield some power that shall smite an error or overcome a weakness or folly in the human family. Give unto us, ye bright angels, courage to go forth and dare all things for the truth's sake.

For these things we ask-the gifts of the spirit, such as p urity, strength of character, and that love for our kind which shall enable us to see that only justice shall be done as far as is in our power, and that shall bring us into sweet concord and harmony with every child of thine, our Father. We ask the blessing of all holy beings to rest upon us all now and forever.

Dr. S. B. Brittan.

President Pierpont has invited me to preside at your séance this afternoon, and presently, Mr. Chairman, I will consider your questions. Mr. Chairman, I will consider your questions. It gives me great satisfaction always to avail myself of the privilege of communicating through your medium with the dear friends and co-workers of the mortal sphere. I feel that we are a twofold army; the one battling strongly for truth amid the morasses of physi-cal life, the other, on the right wing of the army, pressing forward and sending out its elec-trical forces to smite the contending foes of rical forces to smite the contending foes of error and superstition, and to give a blow for spiritual truth. We should, then, be in har-mony at all times, uniting the forces of the material and spiritual worlds that we may not only conserve our powers, but utilize them for grand results. What have we not accom-plished during the history of Modern Spiritual-ism? How far, indeed, has humanity advanced, not only in its search for truth concerning not only in its search for truth concerning spiritual things, but also in its outreaching for knowledge in this vast universe of ours, and in its attempt to overcome evil with good, to conquer error and injustice by the light of

right and justice? I bring greeting to friends not only from the I bring greeting to friends not only from the depths of my own heart, which is beating warm and true, but from many of our broth-ers and sisters in the spirit-world. They bid all our co-workers "good cheer" and "God-speed" in their mission of light to humanity. The way is sometimes rugged, and the feet of those who press over it are sore and bleeding; hearts are bowed with anguish because they are misunderstood and misrepresented by the world; but we would have our friends know that their angel-guides and watchers are faith-

is granted by all close obsorvers, whether they are bipiritualists or not.
We are informed by your questioner that the spirit states that the body is possessed by a number of spirits to hasten nature's work of disintegrating its various parts and portions. I nover shall forget, though, the experiments. I nover shall forget, though, the experiments. I nover shall forget, though, the experiments. I nover shall forget, though the experiments. I never shall forget that ine or life I followed when our spirits, could take possession of a body, they would vitalize it with their own personal magnetism and power, so that the work of dissolution, or decay, would be retarded instead of hastened by any such process. But I do not think it is possible for a spirit, or a number of spirits, to take possession of an organic body from which the spirit that has fallen to the ground, and become subjected to decay, has come into that condition because the life-prinol ople, the vitalizing spirit which has animated it in the past, has heap withdrawy. It has aspected of the spirit which has animated its prosed it in the past. Has heap withdrawy. It has aspected of the spirit which has animated its what is expected of those who it is many its what is expected of those who inderstand just what is expected of those who is the past in the past has become subjected to decay, has come into that condition because the life-prinolation because the life prinolation because the life prinolatis and prove the past when the past has bee on th

olple, the vitalizing spirit which has animated it in the past, has been withdrawn. It has sovered its connection with the external, object-ive form, and therefore disintegration is going on within its parts; a chemical action is taking place which slowly but surely is freeing the various particles of that objective form, and various particles of that objective form, and giving them up to the atmosphere or to mother nature for future usefulness in other forms. So with the organic form of man. The spirit is entirely withdrawn. It has severed its con-nection with the external life through that body, and nature has taken possession of it. The work of disintegration goeson, the various particles and atoms of the body are yielding up their forces to the atmosphere that they may be taken and re-converted into other forms of usefulness and of growth. of usefulness and of growth.

Q. -- [By "Observer," Boston.] Disastrous hurricanes, water-spouts and cyclones have fre-quently developed in various parts of the coun-try during the last few years. Are not these due to the action of man in using the electrical force to the action of man in using the electrical force of the almosphere in so many ways for mechan-ical purposes I And if we continue to increase the uses of electricity for such purposes, will not the cloud bursts and other atmospheric dis-turbances, as well as the prevalence of contagious diseases among human beings, increase in like manner I manne**r 1**

A.—There is a variance of opinion in the spirit-world concerning the cause of these different atmospheric disturbances with which the earth is afflicted, just as there are various opinions upon the subject on earth. Many individuals in spirit-life, however, unite in the ballof that these disturbances are caused by belief that these disturbances are caused by planetary action upon the earth's surface, that the movements of certain planets directly affect the atmosphere of your earth, and that its at-mosphere is convulsed, so to speak, thereby, showing the results of this action in the various atmospheric disturbances with which you are familiar. It may be that a cyclone sud-denly arises, effecting devastation on every side, or perchance a water-spout may be developed, or some other serious convulsive move

veloped, or some other serious convulsive move-ment of Nature, working disaster in its train. For myself I cannot say whether all this is directly effected by planetary action or not, but I am inclined to think that planetary movements have much to do with it, and that the existence of electric forces in the atmos-phere create disturbances which result in some Such manner as mentioned by your questioner. I cannot myself see why these disturbances should occur because man has become suffi-ciently informed concerning the uses and the nature of electricity as to be able to subject that subtle force to his own will and command, that subtle force to his own will and command, to harness the lightning, so to speak, and make it serve his purposes in mechanical ways, al-though it may be that this very chaining of the lightning and engaging the electrical forces in utilitarian works has an effect upon the atmosphere. This, however, I do not know, nor have I received any information concern-ing it from spirits, who are studying the laws ing it from spirits who are studying the laws

Ing it from spirits who are studying the laws and the uses of electricity. I have, however, come in contact with sci-entific minds in the spirit world who are inter-ested in studying the various forces and ele-ments with which your earth is charged, and I have been informed by some of those students that there is great danger of the soil of the earth becoming a valuated of certain of the earth becoming exhausted of certain of the essential elements it requires for the vitaliza-tion of the vegetable kingdom through the deof the vegetable kingdom through the do-sire and the work of man to drain the bosom of the earth of certain of its resources, like petroleum, for instance. I am informed that this substance contains within itself certain elements that are necessary to the vitalization of special forms of plant growth, and that if the earth becomes exhausted of these essential qualities, then the various parts of plant-life that draw their sustenance largely from it will become extinct or of little service to man kind. From petroleum may be gathered vari-ous essential oils, or aromatics. The flavor of certain berries may be extracted therefrom, and also other forms of food, and it is ex-plained that this very fluid affords to these forms of plantlife certain qualities which they possess, giving them nutritious and rich properties that are healthful to man when he parerties that are healthful to man when he par-takes of them. Therefore, one who is desirous of extracting from the earth or atmosphere special properties or forces should have some-thing of a scientific education, that he may know just what he is doing and whether he is exhausting the earth or air of those elements which it requires in order to sustain human which it requires in order to sustain human and animal life upon the planet. These are interesting studies that one may follow with profit to himself if not to the world; but it seems to me, Mr. Chairman, in regard to this question concerning electricity, that the entire universe is permeated with this subtle force, which is the life itself of the world, and that it may be gathered, or conserved, and utilized for the benefit of mankind without danger to the race or to the planet, as intimated by your correspondent.

gence, sir, if I do not manifest according to your rules. I am a stranger here, and may not understand just what is expected of those who entor, but I am gratified to come, and to inform my friends at Crown Point and Whitehall, N. Y., that I am a living intelligence, filled with activity, and I feel stronger to-day, and more active, than I have for years. I feel more ready to buckle on my armor and stand firm by the post of duty than I could when deal-ing with the fading things of earth; not that I confess to having ever faltered at the post, for I was an old soldier, and knew what it was to work my way up from the ranks. I ever felt stirring within the ardor of a patriot, and I felt proud to be a son of this soil, able to go forth in its service, and in the cause of liberty and right.

I have done with the material body and its limitations, and I feel like a free man out on the broad plain, ready for action. So I come back willing to take up this experience, which seems very strange to me, in order, if possible, to express a thought to my friends, and tell them all is well.

I find that the spirit-world affords many lines of thought, study and occupation to the think-ing mind; but I am not interested in the manufacture of iron, or anything of that sort, on that side, because the two lives, although seem-ingly united, are distinctly different to my obingly united, are distinctly different to my ob-servation. There are many lines of employ-ment there not known on this side, and there are many on this side not needed at all on the spirit side. I have entered into a pursuit which is pleasant to me. It calls for my best thought, and draws out the calculative energies of my mind; and so, while engaging in this, I find the days passing rapidly away, and I feel thankful that I am a member of the immortal life, and a participant in eternity.

I do not know, sir, as I need prolong my visit. I do not know, sir, as I need prolong my visit. If I shall succeed in awakening the attention of any dear soul on this side of life I shall be satisfied, or if any old friend or associate will learn of my return, and become sufficiently in-tercent to know more of this if I am invited terested to know more of this, if I am invited to come and communicate in some private way, I will do my best to respond, and thank the friends who extend the invitation to me. Gen. John Hammond.

Ida Clopp.

My name is Ida Clapp. My friends live in Brooklyn, and I hope to reach them by coming here.

I passed away early in life, just as the years to me, just as I was beginning to realize some-thing of life and its responsibilities. I had plans for my future work. I wanted to develop my powers in some way that would make them helpful to me and those near me. But I grew weak, and the body could not hold the spirit,

so I passed away to the higher life. I did not know that I could come back and see my friends. I did not know what kind of a world I should find, and it was so strange and uncertain to me at first; but just as soon as 1 really got away from the body, I found myself in a country home that was sweet with flowers and bright with sunshine. Aunt Maria came with a loving welcome to make me feel really at home, so I was satisfied, and did not feel sad that I had to give up the things of earth. I wish my friends to know this, and to realize that the pain and weakness have all passed away forever. Soon I was admitted to a school of art in the

higher life, where I saw so many lines of study that I never dreamed of here that I thought I could never make anything of myself, but I have been trying since then, and I feel pleased

have been trying since then, and I feel pleased with my work, and I am growing happier and happier all the time. I bring my love to Nellie, and to all dear friends, and wish them to know how happy I am. I want them to be happy, too, and I will try to help them do their work. I know that sometimes they feel as if they could not get along as fast as they wish, because of lack of opportunity and means on this side. I sympa-thize with them, and I would, if I could, give them every advantage that I have in the spirit them every advantage that I have in the spirit-world; but I can tell them that when they join

the good things they would like. We try to bring an influence of peace to soothe their them to know the dear ones who passed away still live, and that there is light around these who are left which they can receptive state. I am Julia Foster. We had another little boy here that was a

Joseph T. Wood.

Josoph T. Wood. Speaking from this side of the river, I come from Middleboro, Mass., and I feel that I am still a part of that town. I was identified with it in a strong manner, and expressed my indi-viduality in its interests the best I knew how; and so when I went from the body I seemed to take a part of the old place with me; and I hold it still. I come back feeling that I be long to it, and must send an influence there that I hope will be felt. I shall not go over the various offices I was connected with. I served a good deal on the different boards of the commission, and felt at home in the county. Well, I feel at home now. I come back and visit old friends, look into old familiar places, and realize that I have not changed very much only in regard to the out

changed very much only in regard to the out ward, for the real man is about the same that he was, perhaps a little smarter, a little young-er, and growing to know more of the affairs of life on both sides; but that is all.

I come to give a brotherly and fatherly greet-ing to all those who have known me. Tell them I am one with them, bringing my love and remembrance from the spirit-world, and assuring them that that world is a bright one. I suppose there are a good many that come here who think it is a dark world. I see spirits

here who think it is a dark world. I see spirits that feel sad and unhappy, but I have been finding sunshine on the way, and getting brightened up a little, instead of letting my mind become enveloped in darkness. I feel that it is all good, for as we go along we can see something still brighter ahead. I am Joseph T. Wood, and I hope I shall be recognized and welcomed, because I do not like to make a journey and turn back, having been denied. If they can accept this as a truth and believe in it, I know it will do them lots of good, and make them blossom out in the other world. It seems to me that we can not have too much truth and knowledge con-cerning life on either side, and I want to get a little of that regarding the other world to those who are groping along in this world.

INDIVIDUAL SPIRIT MEMASICS TO BE PUBLISHED NEXT WEEK.

June 24. — Fannie A. Conant; H. 8. Finn; George L. Breed; George Kenny; Emily Chace: Levi K. Coonley; Naota, to her medium; Closing remarks by John Pierpont.

Messages here noticed as having been given will appear in due course according to routine date. Sept. 23.—Joseph Wood; James Fisher; Renr. Admiral Charle Steedman; Belle F. Pratt; J. B. Faulkner; Samuel S. Marshall; Julia Black. Sept. 27.—Estelle G. Scattergood; Frank Helleberg; Josiah Herrick; Elizabeth Farker; Mervin R. Pitman; Nancy Wil-liams; John I. Brown.

Spiritual Phenomena. Convincing Materializations.

To the Editors of the Banner of Light :

A few friends of Mrs. W. H. Allen of 496 Washington street, Providence, R. I., have met one evening of each week to learn what results would follow Mrs. Allen's sitting outside the cabinet without being entranced.

Soon after the circle was formed a white light appeared upon the carpet, at the feet of the sitters, wavering and circling until it arose to a full form, bowing and saluting those present. More than thirty forms appeared, the features of some so perfect that they were readily recognized.

The writer's mother materialized, holding a slate with a pencil attached. I requested her to write something, and she wrote plainly, Be of good courage." This, to us, new phase of mediumship is intensely interesting to all Spiritualists, as well as convincing to those who have doubts, and think the forms may be personations by the medium. These ethereal forms dispel the last doubt in the mind of the MRS. JULIA PARKER. skeptic.

Another frequent attendant at the séances of Mrs. Allen writes additional to the above as follows :

"I have seen forms outside her cabinet. and forms building up in it at the same time. I have taken several of my friends to her séances, and they have had friends and me there they will find so much beauty and love that they will only look on the sadness of the past as something that is gone, and need not be sorrouved over the sadness of relatives come to them whom they have recog-nized. They have been taken by these forms

into the cabinet, and there found the medium

We had another little boy here that was a medium for the volces. They came to him very suddenly one morning. He called his little sister, and said: "Hettle, listen to them things talk." She asked him: "What things?" He said: "They look like people to me, but they are all dressed in white; and, Hettie, one is little Harry" (a little brother who had passed to spirit-life two years before). His mother heard them talking about the volces three or four times; so one morning she called him to her and said: "Rachie, what do you mean by talking this way?" He told her what they told him. She made him close his mouth, thinking he was doing it all himself, but still they talked; nothing could stop them. She came for my sister (Mrs. Peebles) to come over and see what she thought. He told her there were as many as fifty present, all of whom were clothed in white, and gave names of several who passed to spirit life years ago. We can blindfold him, hide any small article, and he will find it. This little fellow is truth itself, only eight years old, and lives now in Battle Creek, Mich. His parents keep him very quiet.

The Spiritualists here are like a flock of sheep without a leader. We have no society; once in a great while a traveling medium comes this way, but we have never obtained much satisfaction from such. Our medium has always given such perfect satisfaction we are hard to please, I fear. I write this because I want this good medium's name (Mrs. Devors) in your paper, for she is worthy of note, as also are the dear little boy mediums. I will close by saying that Mrs. Devors is but eighteen years old, and seems destined to become a very useful medium. MRS. EVA BAIRD.

P. O. Box 276, Lincoln, Neb., Sept. 24th, 1892.

To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachu-Colby and Isaac B. Kich, of Boston, Massaohu-setts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem ex-pedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

New Publications.

THE SCIENCE OF THE MAGI: Its Applications, Theoretical and Practical. By Papus. 18mo, of 63 pages, with four plates engraved by Del-fosse. Price 50 centimes. Chamuel, editor, 29 Rue de Trévise, Paris.

For some time a demand has been made for an epitome, short, condensed and clear, of Occultism. The larger part of the attacks made upon this subject arises in fact from an imperfect understanding of the Science of the Magi, and its transmission to our times. Papus, in this new publication, clearly defines the

teaching of the Occult science in reference to Man, the Universe and God, as well as to the Astral, Death, Occult Phenomena, and the Practice of Magic.

Moreover, the author has devoted himself to a work of research very curious, and very creditable to his erudition, and gives, as authority for each of his principal statements, a citation from an accepted authority, selected from the writers of the twenty-four centuries which comprise the historical period of the philosophy in the West.

These citations prove the immutability of the esoteric tradition in all important points through the ages, and are a complete answer to the objections made to Occultism by writers who have but little knowledge of the subject.

THE IDEA OF RE-BIRTH. By Francesca Arun-dale; including A Translation of an Essay on Reincarnation, by Karl Heckel, with a Preface by A. P. Sinnett, author of "Eso-teric Buddhism." 12mo, cloth, pp. 155. Lon-don: Kegau Paul, French, Trübner & Co.

A work which cannot fail to attract the attention of every thoughtful student of the mysteries of life, religion and death. In the preface Mr. Sinnett speaks of the work as one of more than ordinary importance. He claims that a recognition of the truth upon which it treats will bring the essential principles of religion into line with our scientific appreciation of other natural laws, and rescue the spiritual aspirations of cultivated minds from the deadly burden of incredible dogmas, with which they have been encumbered during the growth of modern religious systems. Whatever opinion the reader may entertain of the subject, the book is worthy of a careful and studious reading. THE HIGHER CRITICISM IN THEOLOGY AND RELIGION, CONTRASTED WITH AND INTERCOMPANY and Miracles as Factors in Human Evolu-tion, and Other Essays on Reform. By Thomas Ellwood Longsbore, Member of the Society of Friends. 12mo, paper, pp. 533. New York: Truth Seeker Co. A series of essays written by the author in his eightieth year, for the purpose of broadening the horizon of human thought and promoting universal brotherhood among men.

that their angel-guides and watchers are faiththat their angel-guides and watchers are faith-ful and true, that they are leading them on over the byways and along the thorny paths, giving them that strength of spirit which the exter-nal world does not understand, and which it

I see great hope for the Cause in the coming year. It seems to me, as I watch the trend of events on various sides, that the work is grow-ing. I find it manifesting itself in countless homes that formerly had no conception of its existence and value. I personally have, withexistence and value. I personally have, with-in a year or two, become deeply interested in the development of a number of mediums in various parts of this country. Some of those in the South are putting forth signs of medial strength and power that portend strength for the spiritual Cause, and these mediums are coming under the unfolding process in the quiet of their own homes and amid conditions and circumstances where one would suppose no such work could progress: yet it is true that the spirit-world is making itself manifest there, and I take great courage from that sign. Oth-ers, in the West, in the stronghold of the church, have found their medial powers acted upon by invisible intelligences, until now these upon by invisible intelligences, until now these qualities are seeking expression through tangi-ble and satisfactory avenues. Thus I take hope, for I know that the great ranks of Spirit-ualism are holding their own and accomplish-ing their work along the lines of conflict; and when I realize, as I do from personal experi-ence, that in homes where no thought of seek-ing the light of Spiritualism has been encour-aged, mediums are doveloping their powers and giving unmistakable signs of the presence of invisible intelligences, I feel that the glorious work is advancing, and that we need have no fear of failure or of retrogression in the mis-sion of Spiritualism. I will not pause, Mr. Chairman, to expound

I will not pause, Mr. Chairman, to expound upon these matters. My friends know that I am heart and soul in sympathy with our glori-ous Cause, that I ever send what power I can from my own life along the avenues of medial expression, to inspire a thought or express an idea in the mind of some human being on earth; to give counsel, or in some way to extend an influence that may be of service to our work as we understand it. Therefore I shall not pause to eave more, only to give my hearty greeting to we understand it. Therefore I shall not pause to say more, only to give my hearty greeting to friends, and assure them that I am; as ever, their co-worker, one who is seeking for the truth, and ready to extend it to others. S. B.

Brittan. Now, Mr. Chairman, if you have questions I will consider them.

QUESTIONS AND ANSWERS.

QUES.-[An "Inquirer," Boston, writes:] It is alleged that a public speaker recently stated, while under control, that when an individual passes to spirit-life the body he has vacated is at once possessed by a number of spirits who enter it in order to hasten the work of its dissolution. What do the BANNER OF LIGHT intelligences say to the? say to this?

ANS, -- I must give you my opinion on this subject, and I claim it only as my own. As a medical man, and also as one familiar with the processes of spirit control, of medi-umship and of matter, it seems to me that this is a strange statement to be made by any in-telligent spirit on this side or on the other. The processes of dissolution occur when the spirit which has been vitalizing the organic form is entirely withdrawn. This, I believe,

INDIVIDUAL MESSAGES.

Calvin Hall.

It has been a long time since I spoke through your medium, and I feel to day that I must say a few words. I have been listening to our good friend Brit-

I have been listening to our good friend Brit-tan in his remarks concerning the progress of our Cause; and while I agree with him on gen-eral principles, yet I feel a little discouraged and saddened in regard to the want of action, in special localities, of so-called Spiritualists in giving light and truth concerning the im-mortal world to mankind.

I have no doubt it is true that mediums are coming forward from unexpected places, and that the spirit-world will be certain not to let

coming forward from unexpected places, and that the spirit-world will be certain not to let its light die out. There has been too much la bor expended and too much influence exer-cleed by the spirit-world to have it fade away now, and I know that Spiritualism has taken a grand hold on human life which it will never let go again. I know that the spirits have the work in charge, and that they will go here, there and everywhere, laying new lines and strengthening old ones, and so go on with this mighty labor of keeping. the avenues of com-munication open between the two worlds. But I feel a little sad, Mr. Chairman, when I come back into the earth-life and see places where I have been and where I have lived be-coming so weak in regard to Spiritualism. I see so few really interested in having the truth made known and widespread to those who do not understand it, that I feel as if there is need of a reäwakening, a revitalization of forces and powers and thoughts and ideas, so that new light and communication may come from the spirit-world. I want my friends to know that I am working along that way, hop-ing to accomplish something: I don't want to see Spiritualism flicker out in Somers and Stafford, but I want the whole Connectiout valley to be alive with its power, to feel it vi-brating throughout its length and breadth, so brating throughout its length and breadth, so that humanity shall know beyond a doubt there is no death, but that the spirit-world is

close by. I bring my greeting to my friends. Tell them I feel in sympathy with them. I only want them to be awake, filled with the desire to do good in this way, and they will be assisted by friends from the other side. Those from our old neighborhood send their greetings, too. They wish to have it known that they live and have their work in the spirit-world. The old life of earth is fading away from me. It scems more like a dream than a reality. I

ot be sorrowed over.

I am hoping sometime to come to my friends in their own homes in this manner, and give them tokens of my presence. I think some of them are mediumistic, and if I can learn here how spirits operate in controlling mediums perhaps it will help me to come to them there.

Samuel Cooper.

[To the Chairman:] Will you put me down as Samuel Cooper? I lived over in East Som-erville, and I think some will remember me-not that exactly, for I know that most remem-ber me, but be glad to hear I have come back. I am sure a good many remember Sanuel Cooper, who had his place at Lincoln street and Broadway, Somerville; and it may do them some good to know that a spirit has got back that want out of the body.

back that went out of the body. This has been a queer thing for me to under-stand. I have been a good while coming around with spirits on the other side, learning, around with spirits on the other side, learning about matters and getting acquainted. I have been over to England roaming around there, and have seen many who went out long ago, but who in spirit are strong and well. I have been very happy renewing old associations, and getting acquainted with the life that I am to live for a good while, I suppose. Now I come here to tell my people that I am feeling well, and do not feel bad because I went away from the body: It is all right just as it is. I would not come back to live on this side if I coul; but I come once in a while to see

is. I would not come back to live on this side if I could; but I come once in a while to see the friends and learn how they are getting on. I have nothing more to say, only that if any one who has known me will come to Boston, and hunt up some one that talks for those who have come out of the body. I will come around have gone out of the body, I will come around and do the best I can.

Julia Foster.

in her seat. At one séance the wife of one of my friends came to him and took him into another room, where there was a full light, to convince him, then led him into the cabinet. placed his hands on the medium, and said to "There is the medium, and I am your him, wife." The party was convinced; it made a great change in him, and he is a happy man today. My mother, two daughters and two sons come very naturally to me. I think it is a grand thing that we can speak to our so-called dead loved ones and know they still live. I have

proof of this in my own home, my wife being mediumistic. On one occasion there were eight present, Mrs. Allen included; she was not entranced, and we formed a circle to see what we could get. Sixteen forms appeared, some from the floor and some from the cabinet. Of the number were my mother and two daughters, one five years old.

I am glad I began to investigate Spiritualism; it has been a grand thing for me, and has made our home happy. I also speak for your valuable paper. THE BANNER finds its way into our home every week, and will continue to as long as I live. I know Spiritualism to be true, and all the world can never deprive me of that knowledge. JAMES WILSON. Providence, R. I., Sept. 25th, 1892."

New Phenomena in Nebraska. To the Editors of the Banner of Light:

I write to inform readers of THE BANNER of

what we Spiritualists of Lincoln, Nebraska, are doing.

Julia Foster. I am a mother seeking her children, for I left a family of dear ones on this side. They live in Providence, R. I., and my heart goes out to them to-day from this place, as it has gone out many times from the spirit-world with love and sympathy, and so I have a great desire to reach them and do them good. I am anxious to have my dear ones know that spirit-life is real and earnest, and that the grave is not the end of all things; for though they may vaguely believe that there is some life somewhere beyond. I do not believe thay Mrs. Cora Devors-the spirits call her an independent-voiced medium-does not have to be entranced for us to talk to the dear ones passed to the higher life; the voice is independent of her own. One might think the speaking was done through a telephone. It is life somewhere beyond, I do not believe they have any strong-rooted idea of the truth. Ever since I found it, after passing from the bedy, I have been anxious to have my dear ones share it with me. a hollow whisper; but the words are plain and distinct, and the spirits take on none of the medium's condition. We recognize them almost as soon as they speak. Our best people

it with me. I have never communicated in this way be-fore; but many times I have wished to do so. I have been seeking to reach. Jane and Henry, and give them tidings of the other life. John is with me, and sends his greeting and love with mine. We are working together, and we want our dear ones to so live that they will find a pleasant home in the spirit world. We have beautiful homes there of light and com-fort, where harmony reigns, but all have to make or complete their homes by living pure lives on earth. There would be no harmony unless we made it, there would be no love and beauty unless we created it, and the more gen-ial and sympathetic we are here, the more har-monious our spirit-home is. are being convinced of the worth of our blessed religion, that takes away the fear of death. This lady has a little eight-year-old brother who has the voices; they talk to him in his school-room and help him in his lessons. He can see the spirits, and so clearly describe them that they are promptly recognized by their friends. The spirits came to him and talked when he was only four years old. The first to come was the old family doctor, who passed to spirit-life when the boy was about three years old. He saw the doctor and knew him, but his appearing frightened him very much. He exclaimed, "Mammal See him;

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him, but his appearing frightened him very i want to impress this upon the minds of my dear ones, that they may understand what is beyond, and live for that. I would help them in their material perplexities if I could. Some-times the experiences are hard. They have to work for their living, and do not always get

A DAUGHTER OF THE DRUIDS. By A. K. H. 12mo, cloth, pp. 297. Boston.

The story of a young girl bearing the ancient name of Kymber-Alice DeKymber-living with her father in the old baronial mansion among the mountains of ancient Cumbria. Her thoughts are turned to the marvels of astrology, at a very early age, and with some facility for study her life is practically devoted to investigating its mysteries. The purpose of the book appears to be to simplify and develop the hidden meanings of the old-time Druidic and astrologic symbols, to shed some light on the zodiacal origin of Ohristianity and other religious systems, and to evolve from them practical and philanthropic suggestions.

ONOQUA. By Frances C. Sparhawk. 12mo, pa-per, pp. 263. Boston: Lee & Shepard.

The heroine of this book is an Indian girl, and the book an interesting sketch of her life, with the direct and most commendable object of bringing into plainer view the real Indian, his virtues, capabilities and amhitions, and the hurdens he is forced to hear, the injustice he suffers at the hands of unscrupulous white men, and the cruelty which constantly disturbs each struggle to rise from his present degradation. Aside from its value as a plea for justice from one who writes from personal knowledge, it is a charming story, well written and full of earnest interest.



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BANNEROF LIGHT.



Steamer." An interesting description of Algiers is given in "The Nearer East," and the ever-present servant problem is discussed in "Schools of Domestic Service." New York: Cassell Pub. Co.

LADIES' HOME JOURNAL.-A story of colonial times, illustrated, opens the October number: "Clad in Doublet Hose," by May Kelsey Champion. In "Founded by a Woman" Maude Heywood describes the Rockwood Pottery at Cincinnati, with a border of illustrations from photographs of its productions. Portraits and sketches are given of Margaret De-land, Mrs. Oscar Wilde and Almee Raymond, M. D. In the general contents are directions relative to "Pretty Luncheons and Dainty Teas" and "Chil-dren's Parties, Fêtes and Frolics," and in the score of special departments everything desirable to know of a domestic and artistic nature. Philadelphia: Ourtis Pub. Co.

OUR LITTLE ONES .- " Harry's Railroad Train " takes the lead of a number of bright things, among them, "Tom and the Bumble-Bee," "Some Seals" and "Aunty's Mummy Cat." Boston: Russell Pub.

THE QUIVER comes to brighten the lives of many a household. In the number before us we find all the features that make this periodical so attractive; stories, good poetry and entertaining special articles are also to be found on its pages. Cassell Pub. Co., New York.

THE MEDICAL TRIBUNE (Sept.) gives, editorially, facts of special value respecting "Epidemic Cholera," and advice concerning means of protection against its approach and treatment when attacked by it. New York: 124 West 47th street.

If the care of the hair were made a part of a lady's education, we should not see so many gray heads, and the use of Hall's Hair Renewer would be unnecessary.

A Portrait of Lincolu.

Every one knows the general appearance of Mr. Lincoln. There are now so many pictures. medals, statues and pen portraits in existence that it is probable that no generation of Americans will ever be without ample material for forming a tolerably accurate idea of the appearance of that wonderful man. That he was tall, swarthy, awkward and unconventional in dress and manner, are the broad outlines of any con-ception of him. But no one who has not stood face to face with the man can ever realize a life-like idea of the great original. As he rose —and seemed to keep on rising—before me, his hair was black, coarse, and of an unkempt ap-pearance, his nose prominent, his cheek bones high, his cheeks very hollow, his complexion swarthy, his manner gracious but subdued, while his eyes had an expression that I find myself incapable of desoribing, as though they lay in ambush in their deep caverns, ready to spring forth, or retreat further within as coca-sion required. He was awkward, but it was the awkwardness of insture, which is skin to grace. The expression of his face was earnest, with a shade of sadness, and his voice was soft and at times as tender as a woman's.—New York Tribune. ance of that wonderful man. That he was tall, York Tribune,

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Sept. 10.

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MRS. K. E. FISHER, M. D.; also Massage and Electric. Clairvoyant Examinations. 41 Winter street, Room 6. 2w* Oct. I. DR. JULIA M. CARPENTER, 303 Warren Apr. 16.

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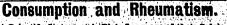
BY C. P. LONGLEY.

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OUR FALL CATALOGUE for 1892. A superb work of Art, large and illustrated, with colored offer the finest stock of Hyacinths, Tulips, Orocus, Narcisus, Lilles, Froeslas, otc. and scores of rare new Bubs and Plants for fall planting and winter blooming, also choice Shrubs and Fruits. It is the most beautiful complete Octalogue of the kind ever issued. We want arents in every town to take subscribers for our beau-tiful Monthly Hortioultural Paper (Spapes); THE MAYELAWER, 50 cents per year. Liberal premiuma. JOHN LEWIS CHILDS, Floral Park, N. Y. ple copy free. Address

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BOSTON, SATURDAY, OCTOBER 5, 1892. MEETINGS IN BOSTON.

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

The Boston Spiritual Temple, Berkeley Hall, Berkeley Street.-Bervices 10% A.M. and 1% P.M. Irs. R. S. Lillie speaker for October. Andrew L. Knight,

Fresident.
 The Heiping Hand to the Boston Spiritual Tomple meets every Wednesday at 2% at Wm. Farkman Hall, 3 Boylston Place. Business meeting at 3 o'clock; Supper at 6. Mrs. John Woods, President; Ida M. Jacobs, Sccretary; Mrs. O. P. Pratt, Treasuror. All are invited.
 First Spiritual Temple, corner Newbury and Exctor Streets.-Spiritual Fraternity Society: Lecture evening Social at 7%. Other public meetings and Bunder J. Bostary, Mrs. H. S. Lake, speaker. T. H. Dunham, Jr., Sepretary, 17 State street, Boston.

Ohildren's Spiritual Lyceum meets every Sunday at 10% A. M. in Rod Men's Hall, 514 Tremont street, opposite Berkeley. J. A. Sheihamer, President.

Eagle Hall, 616 Washington Street.-Sundays at 11 A. M. 3% and 7% P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Tuttle, Conductor. **Vectoran Spiritunlists' Union**.—Public meetings will be held the first Tucesday of every month in the Banner of Light Free Circle-Room, No. 8½ Bosworth street, at 7½ P. M. Dr. H. B. Storer, President; Moses T. Dolo, Treasurer; Wm. H. Banks, Cierk, No. 77 Statestreet, Boston; Mrs. M. T. Long-ley, Corresponding Scretary. All individuals interested in the objects of the Union are invited to attend.

Bathbone Hall, 604 Washington Street, cor-ner of Kheeland.—Spiritual meetings every Sunday at 11 A. M., 2% and 7% F. M. Thursday at 2% F. M. N. P. Smith, Ohairman.

Smith, Chairman. Park Square Hall, 7 Park Square.—Services every Sunday at 11 A. M. 2% and 7% P. M. Every Jucaday, at 2% P.M., meedings for tests, speaking and psychometric read-ings. Mrs. M. Adeline Wilkinson, Conductor. Thursday meetings for speaking, psychometric readings and tests, at 2 P. M. Mrs. C. A. Smith, Conductor.

First Spiritunilist Ladics' Aid Society, 1031 Washington Street. - (Organized 1837. Incorporated 1832.) Business meetings Fridays, at 4 P. M. Ten served at 6 P. M. Public meeting at 7/3 P. M., with music, tests, address-es, etc. Mrs. A. E. Barnes, President; Mrs. A. L. Woodbury, Secretary, 65 Marcella street, Roxbury.

Decretary, 55 ABARCEIA STREET, ROXUITY. The Ladies' Industrial Society meets weekly Thurs-day afterboon and evening, corner Washington and Dover streets (up one flight). Ida P. A. Whitlock, President; Mrs. H. W. Cushman, Secretary. Harmony Hall, 724 Washington Street.-Meet-ings will be held every Sunday at 11 A. M., 2½ and 7½ P. M. Dr. E. A. Blackden, Conductor.

Templar Hall, Summer Street, Somerville.-- Sun days at ll A. M., 254 and 755 P. M. Mrs. S. E. Buck, Conduct or, assisted by Dr. T. Perrin.

Berkeley Hali .- The Boston Spiritual Temple Society reopened its meetings last Sunday; with a

Society reöpened its meetings last Sunday, with a large and intelligent audience, every seat in the ele-gant and commodious hall being filled at an early hour. The entrance of Mr. and Mrs. Lille was re-ceived with unbounded applanse. The morning service opened with a song by Mr. Lil-lie, and an invocation by Mrs. Lillie, who in her re-marks first spoke of the work done by this Society in the past, and expressed a hope that the work of the future may be equally if not more successful. "The truth," she said, "has taken a deep hold; every thread in its web and woof has affected the heart and mind of man. The results may not be so apparent as we could wish, but many are turning with edger eyes in search of the truth. You find men and women in the cluurcher, and indeed everywhere, desir-ing earnestly what we have to offer them. Spiritual-ism has become to them the wonder of wonders. We have been able to open the doors of the theological heaven, so that they may know of a certainty regard ing the future. Their friends come to them and say, 'We are the spirits of the so-called dead, and are here to satisfy your longings.' Spiritual truth is per meating everything; it is setting in motion thoughts that pass with electric speed from heart to heart. This work in which we are engaged is not for the building up of an *ism*, but for the promulgation of truth." Mrs. Lillie was followed by Mr. Willard J. Hull in

truth." Mrs. Lillie was followed by Mr. Willard J. Hull in the same line of thought, emphasizing the fact that creeds and isms are to give place to the grand progress of the truths we teach, and closed with a loving trib-ute to the memory of the father of Mr. Lillie, who was fatally injured by a railroad accident in Pennsylvania, after having handled the throttle of an engine for over forty vary

after having handled the throttle of an engine for over forty years. The evening session opened with a duct, finely ren-dered by Misses Maud M. and Bertha A. Davis. Mrs Lillie spoke in reply to questions handed her. " When we see the operations of instinct in the animal and reason in man, we question what shall eventually re-sult from the infinite power given to all living erea-tures. In the past men talked of God as holding close relationship with them. They professed to believe a story of creation, placing man upon the earth only about six thousand years ago, and we naturally ask where was God before he created man? We, as a part of God's creation, are a part of that which con-stitutes the philosophy of life." "To the question, 'What shall be the ontcome of the labor agitation? I answer. The end shall be tri umphant. I do not believe in an infinite God sitting in justice to reward or punish mankind. The spirit, or leaven of infinite justice, is within us as the leaven that shall leaven the whole tump. We had it in the agitation of the anti-slavery movement, and are hav-ing it in the agitation of the labor question to day. The slaves, many of them, did not know that they were slaves were set free in answer to the demands of this infinite infice. So the slave of the fabers are

be gained, and proceeded to enumerate the various things which tax us daily in vital and soulful ways. Repeating the words of Longfellow: "Life is real, ite is earnest," she suggested that sometime it might be the province of the minister to preach by si-lence, while his congregation noted, clairvoyantly, his condition: "Great changes are immanent in the history of re-ligion, as in the evolution of art, science and industry. If we keep pace with the advancing tide of modern civilization we must note the necessities of mankind and devise a method of supply. I care not who wins in the race for material success, my chief ambition is spiritual attainment, and the satisfaction of the heart. When we have learned the law by which these things can become the heritage of mankind, we have per-formed a work more essential than any yet accom-plished, for the avenue is then open to the Sanctuary of Peace, and the angels, which are now invoked from the heights, will find an abiding place within." Altogether the service was characteristic of the in-strument, and of the intelligences who have from thme to time expressed themselves in connection with the Temple work. Next Sunday at the usual hour Mrs. Lake will again

emple work.

Next Sunday at the usual hour Mrs. Lake will again Next Sunday at the usual hour Mrs. Lake will again occupy the platform, answering questions and speak-ing upon selected topics. The school will convene at 11 A. M., and it is hoped that all who are interested in the splritual truths taught will be present and participate. The regular Wednesday evening socials commence at 7:45, and a cordial invitation is extended. REPORTER.

The Temple Fraternity School resumed its sessions,

last Sunday morning, Oct. 2d. Mr. Alonzo Danforth, in his opening remarks of welcome, spoke strongly of

in his opening remarks of welcome, spoke strongly of the duty of Spiritualists to see that their children are educated in the principles they themselves receive and advocate; to give them an opportunity to exer-cise their own reason, guided by judicious teachers and workers in the Cause. The aim of the Temple School has ever been to teach a pure Spiritual Philoso-phy, to give opportunity for the expression of indi-vidual opinions, and to guide the pupils in their search for truth. Through the generosity of Mr. Ayer an at-tractive school room has been provided. Every effort is made to secure the comfort and promote the spirit-ual growth of the children, that intelligent workers may be sent forth to cultivate the world's vineyard. Mr. Gregory gave good advice in regard to concen-tration and harmonization of force in carrying on the work, with hints for cultivating the reasoning powers, and applying spiritual teachings to daily, material living.

Whin. Mr. Ayer emphasized the thoughts presented by the previous speakers, and gave practical suggestions for making the next year's work a success. The music, under the leadership of Misses Hattle

The music, under the leadership of Misses Hattle M. Dodge and Lizzle M. Nolan, was a pleasing feature of the exercises, and showed the ability of the mem-bers of the school to carry on this part of the work without outside assistance. The readings of Misses Lizzle M. Nolan and Grace M. Dyer were appropriate and well rendered. The original essays by Messrs. Elmer Packard and Benjamin Russell presented original thought well expressed. The subject for consideration next Sunday is "The Methodist Creed; What Is 11? What Portions are Helpful at the Present Day, and what have Outgrown their Usefulness?" All persons interested in an in-telligent understanding of Spiritualism, as a science and a religion, and ready to accept "the truth, the whole truth, and nothing but the truth" are cordially invited to become working members of the school. M. H. C.

school. M. H. C.

The Children's Progressive Lyceum of Boston opened its sessions for the season on Sunday

morning last at 514 Tremont street. There was a large attendance of pupils and visitors, and the smil-

morning last at 514 Tremont street. There was a large attendance of pupils and visitors, and the smilling faces and hearty greetings of teachers and scholars attested to the amily and love existing between the members of this successful school.
 The exercises of the morning were opened by a fine selection by Mr. Millgan's orchestra, after which Mr. J. B. Hatch, Jr.—the presiding Conductor—welcomed the children, and made a few happy remarks in relation to our future work. Singing by the school, an invocation from Mrs. Lougley, silver-chain readings, the grand march (which was finely executed) followed in their regular order and made up a very interesting and instructive portion of the program. The morning lesson was explained and commented on by Mrs. Longley. The same lady responded to a call for remarks by telling the school some of the nany good things she had heard of its work and reputation, from friends at the sommer camps.
 Mr. Chas, Woods, the Treasurer of the Association, also Mrs. V. S. Butler, Assistant Guardian, made lup pressive and practical remarks.
 Miss Flossie Butler gave a fine reading. This young lady has been engaged to give a course of elocution ary lessons free to the Lyceum scholars who wish to perfect themselves in this line of study. Miss Grace Small rendered "We 'd Better Bide a Wee," with fine effect. Eloise Mergan executed a charming plano solo. Mand Bourne sang sweetly to Genie Bourne's accompaniment. Little Eddie Hill sang a pretty song, and was recalled. Carl Leo Root and Wille Sheldon each gave a recitation that was warnily received. Sadie Pearson also read a little verse.
 The entire service was filled with the spirit of har mony and good cheer. The school closed with singing, "The Target March," and a benediction from Mr.

hig, "The Target March," and a boundary word. Wood. This Lyceum meets at 514 Tremont street every Sunday at 10:45 A. M. SCRIDE.

Ladies' Aid Parlors.- After a vacation of two months Mr. J. E. and Mrs. Loomis-Hall have opened their meetings again at this place for the season-Last Sunday morning the developing circle begun with singing, after which Mrs. C. Loonits Hall, under control of "Marsha," gave an address of welcome, Mrs. Mary C. Morrell of Brooklyn spoke encouraging

words for the future work, *Afternoon* – Quartet by Mrs. M. F. Lovering, Mrs. F. A. Kidd, Mrs. A. W. Staples and Mr. L. W. Bax-ter, Invocation by Mr. A. D. Haynes, Remarks by ter, invocation by Mr. A. D. Haynes. Remarks by Chairman, Mrs. A. W. Staples and Mrs. M. A. Brown, Mrs. M. F. Lovering read a message given her in the morning circle, purporting to be from spirit William Ellery Channine. Psychometric readings by Mrs. C. Loomis Hall, Mrs. G. M. Hughes, Mrs. Lovejoy New-man and Mrs. Lovering. Recitation by Mrs. E. D. Williams. Exercise _Song by Mrs. Lovering.

MEETINGS IN NEW YORK.

The First Society of Apiritualist holds its maet-ings in a new and spacious hall in the Usrhegie Music Hall Building, between 65L and 57th streets, on Sevonth Ave-nue, entrance on 57th street. Sevices Buildys, 10% A.M. and 7% F.M. Henry J. Newton, President.

Knickerbocker Hnil, 44 West 14th Atreet.-Meetings of the Ethical Spiritualists' Boolety each Sunday. Mrs. Helen Temple Brigham, speaker.

Adelphi Hall, Giet Street and Broadway.-Loctures and clairvoyant tests every Sunday at 2 and 81. M. Mr. John William Fletcher, regular speaker. A. E. Willia Secretary, 288 West 44d street.

The Faychical Society moets in Spencer Hall, 114 West 14th street, every Wednesday evening, 80'clock. Good speaker, and modiums always present. Persons interested in montal and spirituan philosophy and phenomena invited. J. F. Snipes, President, 26 Broadway.

Oarnegie Hall .- Last Sunday morning a goodsized audience assembled, and larger ones in the afternoon and evening. Walter Howell spoke in the morning in response to questions from the audience, touch-ing upon free-will, fat- or Calvinistic foreërdination, atonement, locomotion among immortals, and the con-trol of spirits by mediums. He showed briefly that within the limits of the laws of his life and nature every one has free will, though not always able to make the will effective, free agency being different from free will. As each soul is educated to harmonize with the will of nature, or God, he then is in ubison, and attains happiness, or perfect peace; then may be seen that eternal truth that every one is born, iated or foreirdalned to happiness and usefulness to all eternity. That by the discipline of experience he is ultimately brought into the great household of the di-vine and infinite one, not by vicarious atonement, or subsitution of another's sufferings. The idea of atonement arose through primitive conceptions of a deity who could be propitiated by offerings. Any con-ception of a God who would require an attorney to plead the cause of man to him is a travesty upon justice and infinite goodness; but the idea of a Christ or mediator who shall try to lead man into a knowl-edge of the truth, and into harmony with universal good and universal justice, such a conception is rational, is useful. If our mind ean control and make use of another mind, its useful. If our mind ean control and make use of another mind, its the positive and the stronger, and the spirit is passive, it must naturally follow. The afternoon psychical experience meeting was hargely attended, our elegant hall being well filled. It was particularly interesting in several respects. President Henry J. Newton spoke with univarial-fectiveness upon the universal truth that when, in the unfoldment of man, a want arises, Nature always supplies the wherewith to gratify it, and then show-ing that, to the decay of faith and belief in immortail-ty, and the great ray for eydence and proof of a future life. Spiritualism came to give the proof and supply the need. Mr. Howell followed in ing in response to questions from the audience, touching upon free-will, fate or Calvinistic foreördination,

thought, enlarging upon and bringing it home to the heart and mind of each.

heart and mind of each. Mr. Friedmau, a remarkable magnetic healing me-dium from Australia, who received some very inter-esting tests last season, of which I then wrote, came for the first time before an audience to give public ex-hibition of his powers of healing, or, as he says, the powers of his controls, for he works under control. He bears evidence in his own personality of straight-forward, honest worth, and is in the hands of those spiritual powers who will do a great work through him. I hope to record more of him this whiter. Mrs. Henderson again gave her interesting and ef-

forward, honest worth, and is in the hands of those spiritual powers who will do a great work through him. I hope to record more of him this whiter. Mrs. Henderson again gave her interesting and ef-fective readings of past and future to bungry inquir-ers. Mrs. Kane also gave excellent evidences of spir-itual powers by old, yet always new, spirit raps. The most gratifying inclident of the afternoon was the parration by the able, learned and venerable Dr. Cetlinski, of the death of the great Rénan, who was, fifty five years ago, his friend and teacher, at whose feet he as a pupil sat and drack in his profound philoso-phy. Rénan discarded in his own views the belief in immortality, and undermined the belief in the minds of his disciples. But, said the venerable Doctor, 1 am happy to say that in the last few years of his life Rénan obtained the evidence of spirit existence, and died in a full knowledge of immortality. This does not yet appear in his writings, but does in his correspondence, which by his testament to his literary editors is to ap pear with his memoirs, but not to be published until five years after his death. And thus we have evidence in every case where honest investigation is undertaken by scholars and scientists that the truths of spirit re-turn, and thus of the continuity of life, are furnished and acknowledged. In the evening the subject of Walter Howell's lec-ture was, "Christ Sought and Found," and it was most completely and ably handled. He said his part that the early Christian religion was Judaism, with the belief that the long expected Christ had come in-stanthe (and heaven knows he needed conversion), Paganism was added or absorbed by its o completely that its feasts, its symbolism, its painting and statua-ty were made to represent the truths dead of the node to made the discouch was be needed conversion).

ry were made to represent the transformed Christiani-ty and its ideas. But the ideal Christ revolved around the real. Jesus of Nazareth was the ideal of the past ty and its ideas. But the ideal Christ revolved around the real. Jesus of Nazareth was the ideal of the past suifed to the needs of the past, and not to those of the present day. The civilization of the present is indus irial, and its problems of to day. The ideas and phi losophies of the past, while we respect and venerate them and the Christ they produced, cannot solve the problem of to-day. We must have the Christ of to-day—the Christ of Spiritualism— which is the ideal of Truth, of Justlee, of Furity and Peace, evolved from your own being, the Christ from within made mani-fest, not the Christ from without. This is the Christ that can save us and deal with the real difficulties in the great problems of our elvilization. Next Sunday evening Mr. Howell's subject will be "Marriage Here and Hercatter.' R.

Adelphi Hnll.-Every seat was filled in the after Adelphi Hall.-Every seat was filled in the after noon of last Sunday as Mr. Fletcher took the stand, and, after singing by the congregation, proceeded under the influence of his guides to answer the quest

practical and beneficial to humanity? Which was the more honorable, and which paid the largest part of the debt man owes to the God he pretends to worship? Yet one issued from the steeples, the other from the

Yet one issued from the steeples, the other from the smoke stacks. The contrast between smoke stacks and steeples was brought out in an abrupt fashion. Wilenever we see a shaft with smoke curling out of it there we see the place of industry. We go into one of these places and we find men turning out prayers, not with their mouths but with their ingers, their fect and their brains. What prayer that ever issued from the lips of a surpliced priost ever equaled a dyname or a loce-motive? And a locencity stroke of its mighty rods, every turn of its ponderous wheels, and every mile it courses in its awful flight, is a prayer. The in the life of its beaking device its mighty rods, every turn of its ponderous wheels, and every mile it courses in its awful flight, is a prayer. The intelli-gence of its makers is seen in every line of its propor-tions, the fire of genius glitters with every spark that files from its atack; the proud heye of its success opens wider and wider with every valve that lets its life force course through its iron velos. And what are intelligence, genius and hope but the upliting re-sponse of the human spirit to the eternal commands of progress? The men who revised the mowing machine did more for the farmer than the men did who revised the word of God. The Anocaly use did not head the dyname.

for the farmer than the men did who revised the word of God. The Apocalypse did not herald the dynamo, The Jonah story as a tenet of salvation did not bother

The her harmer than the men did who revised the word of God. The Apocalypse did not herald the dynamo. The Jonah story as a tenet of salvation did not bother the builders of the Atlantic cable. The world moves only in the degree that the races of earth require the practical phases of thought.
The discourse concluded with a peroration on the World's Fair, and its influence as an educator.
The discourse concluded with a peroration on the World's Fair, and its influence as an educator.
The discourse concluded with a peroration on the World's Fair, and its influence as an educator.
The ovening subject was "Salvation," or "What shall we do to be Saved?" Some sharp lines were drawn between popular notions and the laws of nature on this voxed problem. The lecture was adapted for Christian ears, and it is hoped there were a few, at least, of these in the large audence. If they were there, they heard some things they will never forget. For more than an hour the speaker dilated upon the unreasonable and unsatisfactory doctrine of sacrificial atonement, and held up in contrast with it the bright banner of independence, individual accountability, constitutional integrity and progress, as advanced by the great movement of Modern Spiritualism. He told the tradesmen not to look for grace or sanctification so long as they compelied weak girls and half fed women to make shirts for them at a shilling aplece, while they turned around and sold them for twelve doilars per dozen and hobnobbed with pretended aristocracy!
* Men make the mistake of a lifetime when they think that by any possible means happiness hereafter can be attained by effecting the supremacy of evil and the downfall of the good here on earth. Pleasure and pain will always result from obedience or disobedience to the moral and physical laws of being. In other we reprose of keeping his neighbors' stock out; it is to keep his own stock in.
The wiss man is he who studies his own powers. He may not believe

Haverhill and Bradford.-Last Sunday Prof. J. W. Kenyon of New Bedford was the speaker at Brittan Hall. In the afternoon his theme was: "The Spirit of Man." In the evening the subject was. "Life." In connection with the illustration of this subject many phenomenal incidents were related, which gave interest and force to the subject as presented

sented The vocal exercises are under the direction of Prof. J. P. Hayes ; organist, Mr. Rufus Williams. Next Sunday the platform will be occupied by Mrs. Sarah A. Byrnes of Boston. E. P. H.

Fitchburg .- The First Spiritualist Society opened its meetings for the season Sunday, Oct. 2d. Mrs. K R. Stiles of Boston occupying the platform. The at-In Softes of Doston occupying the platform. The ar-tendance was good both afternoon and evening, and the audience listened with marked attention to the lectures, which were of a very interesting nature. The descriptions and readings were nearly all recognized as being correct, and gave good satisfaction. Mrs. Stilles comes again later in the season. Some of the best speakers and mediums have been encaved for the course.

Some of the loss spearers and engaged for the course, Mrs. Hattie C. Mason will occupy our platform next Mrs. Battie C. Mason will occupy our platform next Sunday, to be followed by Mrs. C. F. Loring, Miss R. P. LYON, President.

Mariboro.-Meetings were opened here on Sunday evening, Sept. 25th, conducted by Dr. C. C. Beck with-Ewell and Miss Marcia R. Hillsgrove; the latter with-Ewell and Miss Marcia R. Hillsgrove; the latter gave an address on "Condition of Undeveloped Man After Death." Dr. Ewell gave a strong inspirational poem on the same theme. Mr. Chas. Fosgate of Bos-ton contributed to the musical part of the service. Sunday evening, Oct. 2d, an address was given by Dr. Ewell; and Miss Hillsgrove is expected to fill the program next Sunday. She is doing very good work here.

Salem.-Our platform was occupied by Mr. E. J. Bowtell of Boston Oct. 2d. In the afternoon he gave an inspirational lecture; in the evening, his experi-

MEETINGS IN BROOKLYN,

The Progressive Epiritualists hold their weeking Onference at Braduury Hall, 370-272 Fulton street, avery Baturday evening, at 6 o'clock. Good speakers and me-diums always present. Beats free. All cordially invited. Conservatory Hint, Beatford Avenue, corner of Fulton Street.-Bundays II A. M. and 74 P. M. W. J. Band, Socretary.

Spiritual Mredings are hold in Mrs. Dr. Biako's par-ors, 451 Franklin Avenue, near Lafayotte Avenue, every Sunday evening at 8 o'clock.

Fraternity Hooms, corner Bedford Avenue and Bouth Second Street. - Services held under the auspices of "Beacon Light Ladles' Aid." Meetings Sunday overlags, 75 o'clock. Good apeakers and mediums. Mrs. Kate Schroe-der, President, 143 Union Avenue.

Kingston Hall:-W. J. Colville gave three lectures in this hall inst week; one of them, that on "The Life and Poems of Whittler," has been reported. It was a glowing tribute to that noble champion of hu-

man rights, Saturday evening, Oct. 1st, Mr. Colville responded to the invitation of Dr. Dewey, President of The Brotherhood of the Spirit, and lectured in the rooms of that excellent association, 117 West 42d street, New York.

Brocklyn friends are reminded that his next dates in that city are Oct. 31st and November 1st and 2d, when lectures will be given in Kingston Hall at 3 P. M.

OREGON.

Portland. - From an extended letter by A. Z. Stites we make the following condensation:

" In behalf of the First Spiritual Society of Portland I wish to give a synopsis of Spiritualism as seen from our position: Fearing that a great many may not

I wish to give a synopsis of Spiritualism as seen from a our position: Fearing that a great many may not know that the glorious banner of progress has been unfirled, and is more firmly planted in the Pa-cific Northwest than was the standard of Spain by Balboa more than three hundred years ago in the sunny South; and that the rights of liberty of thought are proclaimed from every mountain top, and as the vibrations pass down the alsies, they are echoed and rechoed from every column which is named reason and judgment. The electrical current which carries spiritual inter-est and medial development from one society to an-other, and from one city to another, seems in its pro-gress from this city to have been partially dammed up, and the surplus is overflowing and filling all the little pools and wells, and taking position in every cree-iee that will form a receptacle for ever so small a mile of spiritual knowledge. It is so ardently creeping into the churches that some of our ministers have to clench their teeth together and say 'I won't,' and in order to stiffe the accusations of a wronged con-sclence, they stand up before a trusting audience and make assertions that their own hearts condern them for, instead of willingly accepting the truth that meets the lifelong craving that I find every human feels until he or she has the surety of spirit return. We have many societies, socials and séances meet-ing every night in the city; and the First Spiritual Society-to which all are welcome-meets twice on Sunday, and has a good and regular attendance. While listening to our orators extolling the good qualities or superior ability of the few who have left a name that will live after them, one can but thick of the many wonderful lights that are screened from our sight, either from physical weakness to lift the cover, or because surrounding conditions cause them to withdraw in terror and dread. Could we but lead these minds from the 'reception room' of truth to the glory of her full-developed presence, the gain would b

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Correspondence freely answered. Address in confidence, LYDIA E. PINKHAM MED. CO., LYNN, MASS.



Alt

The slaves, many of them, did not know that they were slaves until some one told them their condition. The slaves were set free in answer to the demands of this infinite justice. So the slns of the fathers are really visited upon their children, and they are held in bondage thereto until infinitude breaks the chain, and the penalty is paid, and they are free. When we say our nation is free, we are boasting of that which we do not possess. We are not free when we allow trusts and monopolies to control us. They are not in keep ing with a true republic, and our own must fail sconer or later if they are allowed to exist and rule us. I commend to you the sentiment of Thomas Paine: 'The world is my country; to do good my religion.' The time is coming when there shall be one nation, one religiton, and every one working for the good of deep interest, closed with an inspirational poem upon "Soul, Body and Spirlt." This Society has engaged some of the best speak-ers. Mrs. Lille is to occupy the platform during the months of October, December, March and April, Wil-lard J. Hull in November, J. Frank Baxter in Febru-ary and Mrs. Ada Foye in the month of May. The Helping Hand Society will meet every Wednes-day evening in Gould Hail, 3 Boylston Place, to which all interested in these meetings, or in the work of the Society, are invited. HEATH.

First Spiritual Temple .-- Last Sunday after noon a large audience convened, the occasion being the opening lecture of the season, delivered by Mrs H. S. Lake and her spirit-guides. As she came upon the platform, accompanied by the chairman and build-er, M. S. Ayer, both were accorded a most spontane-

the platform, accompanied by the chairman and build-er, M. S. Ayer, both were accorded a most spontaue-ous and hearty greeting. Miss Minnie Sears then sang, very sweetly, the opening solo, after which Mrs. Lake said that she was greatly moved on her return to the place and people endeared to her by a thousand recollections. She had passed through many changes and severe trials since the last session, and brought to them the result of these lessons, which it was her province to spread before them as best she could. But since there is an emotion deeper than any language, she requested that they unite in a silent invocation. Then followed the reading of Jonquin Miller's searching poem, "Is It Worth While?" after which another song was rendered, and then the address of the guide, "Byron," who said in substance: "That which I have to say to you on this occasion will be woven from the atmosphere, individual and collective, which you have spiritually generated. I note great changes which have taken place in the lives of all of us. I am moved by a mighty current of retrospect as I stand on this platform, amid the shad-ows of earth and time. Those who have gone out of the form and those who remain in the sume, seem merged together as one assembly. It is my province to bid all welcome, with a word for your encourage-ment.

merged together as one assembly. It is my province to bid all welcome, with a word for your encourage-ment. Some of you have made great sacrifices and have been visited by rare experiences which seem to have changed the order of your lives. You have watched the course of devastation and distress which have vis-ited the various sections of your planet during the last few months, and you have howardly rejoleed that you were as exempt as you have been from these calami-tites. But the plague in Hamburg is as much your concern as though it occurred in Boston. Can we af-ford to triumph when a fellow goes down to dust? Ought we not to learn the law which renders pesti-lence possible, and to proclaim the remedy, though prohounced in the face of the world's prejudices? The exemption from evil is permanent only when it is general and not local. Calamities come in fami-lies, and are confined to no special locality or expres-sion; drawnings by sea and accidents by rail, like cholera, indicate the presence among mankind of an evil magnet. The very uttermost farthing must be paid—not by proxy, whether by individual, city or na-tion—but by they or that which contracted the debt. Centuries will elapse ere it will be possible for the masses, even of those of mankind most advanced, to realize the truth thus enuclated. I am not a law giver, but a laborer among you, clear-ing up accounts for a future embodiment. I challenge "the attention of the student of psychio science, and leave you now, that the medium may have oppertu-uily to speak."

nity to speak." Mrs. Lake then said that in gazing about her at the

Any Lake tien said the ing failing about her at the familiar scenes, and the mure familiar faces, she felt like putting the inquiry, very forcibly, as to which is the dream life, that of the body or that of the spirit? The songatress had sung the poem she had intended to repeat—though no understanding had taken place be tween them.

She desired to know how spiritual strength could

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Williams. Eventng.—Song by Mrs. Lovering. Remarks by the Chairman and Mr. L. W. Baxter. Psychometric read-ings by Miss L. E. Smith. Mrs. M. A. Brown, Dr. Wil-liam Franks and Mrs. A. Wilkins. The BANNER OF LIGHT is for sale during each ser-vice. J. E. HALL, Conductor.

Eagle Hall .-- Wednesday, Sept. 28th, the meet ing was opened with remarks by the chairman. Dr. Franks, Dr. Perrin, Mrs. Burt, Mrs. Mason, Mrs. Morrell and Mrs. Rich each gave tests and readings

Morell and Mrs. Rich each gave tests and readings respectively. Sunday, Oct. 2d.—A good attendance throughout the day. At 11 A. M., the usual healing and develop ing circle was held, assisted by Dr Franks. Afternoon.—Remarks by Mr. Tuttle, followed by Mrs. Burt, Mrs. Davis, Mrs. Woods, Miss Peabody, Mrs. Burt, Mrs. Chandler Balley, each of whom gave unquestioned evidence of spirit return by tests or readings. Service closed with singing. Evening.—Mrs. Holt-flarding gave invocation and tests; readings were presented by Dr. Franks, re-marks and visions by Mrs. Leslie. Readings, by Mrs. Chandler Balley; tests, by Mrs. A. Wilkins, and tests and invocation by the chairman. Music at each session by Mrs. A. Sterling.

Harmony Hall .- Sunday, Oct. 2d, the healing and developing circle in the morning was satisfactory to the large numbers present.

to the large numbers present. Afternoon.—Services opened with music by Mrs. Sawteile; and an invocation and remarks by the chair-man. Remarks, tests and psychometric readings were made and given by Mrs. Chandier-Bailey, Mrs. M. A. Brown, Mrs. Deau-Chapman, Mrs. M. A. Chase and Mrs. A. Wilkins. Evening.—Singing and reading of a poem by Dr. F. W. Mathews, following which Mrs. M. A. Brown gave interesting delineations and tests, Mrs. Chandler Balley many correct readings by psychometry; and re-marks and tests were offered by Mrs. Dr. Bell, Mrs. Newman, and Mr. Vaughan and the chairma. The several sessions were attended by highly appreciative andlences. DR. E. A. BLACKDEN, Conductor.

First Spiritualist Ladies' Aid Society.- The first meetings of the Ladies' Aid Society for the season will be held Friday, Oct. 7th, at 1031 Washington street.

Business meeting at 4 P. M. As this is an important meeting a large attendance is desired. Social meeting at 7:30 on the evening of same day. Mrs. Barah A. Byrnes, Mrs. M. T. Longley, Mr. Wil lard J. Huil, Mrs. R. S. Lillio, Mrs. N. J. Willis, and others, have been invited to participate. MRS. A. L. WOODBURY, See'y.

Chelses .--- The first meeting of the season was suc cessfully opened Sunday, Oct. 2d, under the direc-tion of Mr. W. Anderson. In the alternoon tests were

tion of Mr. W. Anderson. In the alternoon tests were given by Mr. W. Franks (of Philadelphia) and Mrs. W. Anderson—all correct. In the evening speaking by Mrs Varnbrock and Mrs. Ricker, tests and remarks by Mr. Coomby, and readings by Mrs. W. Anderson—all correct. Closing with remarks by the Chairman, Mr. Anderson. There will be a developing circle held Sunday after-noons, beginning next Sunday. W. ANDERBON.

Templar Hall .- Meetings were opened Oct. 2d at Templar Hall, Somerville, with an appreciative audience. Invocation and address by Dr. T. Perrin; tests by Osgood F. Silles, Mrs. E. O. Dickerson and Mrs. 8. E. Buck. The meetings will be continued through the season. All are invited. MRS. S. E. HUCK, Con.

\$1,000,000 are required every twenty-four hours topay the expenses of Uncle Sam's government.

and, after singling by the congregation, proceeded under the influence of his guides to answer the ques-tion, "What Consolation does Spiritualism Offer the Bereaved?" In the course of his remarks he said: "The only consolation that is offered by the church is 'falth, hope, belief, that if you and your loved ones tread the same theological path, that you may all meet in the land beyond the stars; but, even then, everything and everybody is so changed that even if recognition be possible, there can be little, if any, heart satisfaction therein. We might present to you the wonderful experiments of Prof. Crookes, or of Alfred Russel Wallace, or re-count the marvelous experiences of Florence Marry at, but all these would be what they had seen, and would not carry conviction absolutely to any heart. The evolution of Spiritualism is this: for example, your friends sail away to Europe; they are, in fact, dead to you. When you say good by to them, they have passed wholly out of your sight, and were they to remain in the toreign lands they are visiting, and make no sign, they are the same as dead to your ex-ternal life. But when they have arrived they write to you, and when you read their written words, you ac-cept the fact that they still live; and although their letters are frequently disappointing, you accept them, you read them, you believe them, and know that they are living still, albet they are under other skies. When your friends die they have singly passed over the great ocean of silence that they waith over and love you still, and if you only sough communication from them with half the interest that you do those who are still remaining on earth, you would soon learn of their ex-istence and life. Knowledge would dispel fear, and you would no longer bow your heads in sadness when a life you love passes from view." Many tests of spirit-presence were given and recognized in overy particu-lar as correct. In the evening an audience of an entirely different character followed with great interest the second theo

markable tests. Mr. Fletcher speaks next Sunday afternoon, and in the evening his subject will be, "The Relation of the Spirit to Earthly Conditions." On Wednesday even-hig, Oct 5th, he spoke before the Psychical Society. where he has been the regular speaker for nearly three years. There is a large sale of the BANNER or LIGHT and spiritual books at all of these lectures. A. E. WILLIB, Sec'y. 268 West 43d street, New York City.

MEETINGS IN MASSACHUSETTS.

Lynn .--- Willard J. Hull spoke in Lynn last Sunday in Cadet Hall, afternoon and evening. The subject for the afternoon discourse was "Smoke Stacks and Steeples." The lecture was in Mr. Hull's happlest vein, and nothing save a few of the epigrans and aphorisms contained in it can be mentioned in this

vein, and nothing save a few of the epigrams and aphorisms contained in it can be mentioned in this report. Religion, suid the speaker, is a commodity that always thrives best on a full stomach and a healthy digestion. Men cannot be plous, any more than they can be happy, unless their desires are gratified. Re-ligion, as commonly understood, has never produced anything of practical value. Steeples are the efficience cence of civilization; they are an ornamentation, not a necessity. There never would have been one in the air had not a prior prosperity, begotten of industry and thrift, preceded it. The prevailing religions thought may be worn as a bangle in the ear of pow-erty, but it is always dimmed by the contact. A poor widow with four bables, and the detail body of a drunk-en husband awaiting a doponer's inneral; do not con-stitute a combination upon which the contact. A poor orthodox religion can have much 'direct. It is good for the pampered the arrogant and the hypoeritical. It smears the wounds of conscience with the honey of ostentationy. It ransforms justice, into a have York was minde, and a comparison instituted between that nanaeating exhibition of steeple house processity and the action of the millers of the northweet, who at the same time were, sending thouse processity and the action of the millers of the northweet, who at the same time were, sending thouse processity and the action of the millers of the northweet, who at the same time were, sending thouse processity and the action of the millers of the northweet, who at the same time were, sending thouse processity and the factor of the millers of the northweet, who at the same time were, sending thouse processity and the scient of the millers of the northweet, who at the same time were sending thouse processity and the factor of the millers of the northweet who at the same time were sending thouse processity and the factor of the millers of the northweet who at the same time were sending thouse procesority and the factor of the millers of t

ceum, which promises to be successful. MRS. N. H. GARDINER, Sec'y.

Worcester .- Oct. 2d Dr. George A. Fuller occupied our platform. Oct. 9th Mrs. C. Fannie Allyn will be with us.

Mr. Willard J. Hull will speak before the Woman's Auxiliary in Union Veteran Legion Hall, 666 Main street, on the evening of Oct. 14th. As this will be Mr. Hull's first appearance here, it is to be heped Worcester Spiritualists and Liberals will turn out en procession of the statement of the st GEORGIA D. FULLER, Cor. Sec'y.

Lawrence.-Our meetings were opened Oct. 2d, at Pythian Hall to quite a fair-sized audience. Miss Josephine Webster of Chelsea occupied the platform. She took her subjects for the audience both after-noon and evening, and handled them in a very able manner. Her tests were excellent, and were recog-nized in every instance.—Next Sunday Mrs. Emma Miner of Clinton will be our speaker. L. E. Goss, Sec'y.

Lowell .- Mrs. N. J. Willis of Cambridge lectured here Oct. 2d, afternoon and evening. In the alternoon Mrs. Fletcher and Jose Lord gave tests, and spoke words of cheer.----Next Sunday Mrs. E. O. Kimball of Lawrence will occupy our rostrum. E. PICKUP.

MARYLAND.

Baltimore.-W. J. Colville lectured Sunday, Oct. ed, in Wurtzberger's Hall, N. Exeter and Gay streets, Baltimore, at 11 A. M. and 8 P. M., under the auspices Baltimore, at 11 A. M. and 8 P. M., under the auspices of the First Society of Spiritualists. The lectures and poems were replete with advanced spiritual ideas, and calculated to very favorably impress the many strangers who attended. Mr. Colville speaks in the same place every Sunday this month, at 11 A. M. and 8 P. M. and on Fridays at 8 r. M. On Mondays, Tues days, Wednesdays and Thursdays he lectures at Per-kins Hall, 609 F. street, N. W., Washington, D. C., which is his present address.

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Sept. 24.

SPIRITUALIST MEETINGS.

Ohicage, III.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Aveoue, every Sunday at 10⁴ A. M. and T.⁴ P. M. Speak-er, Mrs. Cors L. V. Kichmond.—The First South Side Spiritual Society meeta at 77 Thirty-first street every Sun-day at 3 F. M. Speaker, Mrs. Ennma Nickerson-Warne.

Oleveland, O. - The Children's Progressive Lycoum meets regularly every Sunday, 10% A.M., In Royal League Hall. Everyhody welcome. Charles Collier, Conductor; John W. Topping, Cor. Sec', 345 Superior street.

Join W. Topping, Gor. See', 345 Superior street. Buffale, N. Y. – First Spiritualist Society meets Sun days in A. O. U. W. Hall, corner Court and Main streets, at 2½ and 1½ P. M. William F. Pfelfer, President, 2 Goistin street, L. C. Beesing, Georetary, 646 Prospired Avenue. Baltimore, Md. – The Religio-Philosophical Society meets every Bunday at 11 A. M. and 8 F. M. at Wurtzburger's Hail, North Exeter street, near Gay Chus. A. Zipp, Secre-tary, 1403 East Madison street. Benetichange H. L. – The Spiritualist Association holds

tary, 143 Easi Madison street.
 Providence, R. I. — The Spiritualist Association holds meetings every Sunday at Columbia Hall, Bioad street, at 2% and 7% r.M. Progressive School at 1 P.M.
 Grand Rapids, Mich.—Progressive Spiritualist' So-cley, Eliks' Hall, Onia street. Meetings Sundays, 10% A.M.
 and 7% P.M. Thursdays, 3 P.M. and 8 P.M. Mirs. Enter F. Josseiyn, President.
 Bayton, C.—The Progressive Spiritualist Alliance holds meetings Bundays at 7% P.M., at Knights of Ionor Hall, 10 East 3d street. J. M. Clark, Pres.; W. E. Kates, Secy.
 Onlorado Clivy, Ost.—Meetings are held in Woodman Hall, Sundays, at 2% clock.

Andrass, at 2 o'clock.
 Springfield, Ill.—The Sucial Wheel of Progression, or Pirst Spiritualistic Society, will hold public worship every Sunday at 24, e. N. at 512 South Stin street. D. N. Lopper, President; Mus H. A. Thayer, Secretary.
 Now Orle and, La.—Association of Spiritualists meets every Sunday, 75 r. M., at its hall, No. 59 Camp street. Goo. P. Benson, President.
 San Francisco, Oal:—The Society of Progressive Spir itualists meets every Sunday morning and evening in Wash ington Hall, 35 Edd street. Also, a Mediums' and Confer ence Meeting every Sunday at 2 r. M. Good mediums always present. B. Whitehgad; Secretary:
 Oakland, Odi.-Mitchagd; Secretary.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists motisatits hal, 80% Spring Garden street, Sundays' at 18% Aim, and P.M. Lyceum at 2% P.M. Joseph Wood; President; Benj, P. Benner, Secretary.

Keystone Apiritual Ossference every Sunday at 2% P. M., southeast corner loth and Spring Garden streets. Wil-liam Rowbotton, Chalculan, Steenast

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