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The Spiritual Rostrum.

SPIRITS IN BONDAGE.

A Discourse by the Guides of

MRS. CORA L. V. RICHMOND. Delivered at the Boston Spiritual Temple, corne Newbury and Exeter Streets, Sunday, Sept. 8th, 1889.

[Specially Reported for the Banner of Light.]

"And He went and preached to the spirits in prison, those

The story which was carefully preserved among the early Christians was: that Jesus not only visited the spirits in prison, who were disobedient in the days of Noah, or in the days of the covenant, but that he also descended into the deeper depths-that he conquered the power of evil there. It was taught in the early church that he actually vanquished Satan by the power of his perfect love. This was during the three days that his body was resting in the sepulchre, when his spirit was set free, but had not yet ascended to the Father.

But the significance of this is, that there were spirits in prison; that they could be visited, and, presumably, that they could be benefited by that visitation; for it is entirely out of keeping with the divine nature of Jesus and his perfect love to suppose that he would have he visit them?

Then it is doubly significant that during all these hundreds of years, excepting in the Roman Catholic Church, there has been no mention made of the possibility of disobedient spirits ever becoming exalted after death; they are relegated to the domain of darkness, where they must abide forever amid quenchless fires, or they are blotted out forever.

But our text relates more especially, as our subject does, to what constitutes the prison or bondage of the spirit. The idea of bondage with most people is either the literal tethering of hands and feet or the being enclosed in some dark, dismal dungeon, subject, possibly, to various kinds of tortures; that this is to last forever if the spirit be condemned, or is to last temporarily, according to the spirit's state. But it seems to us that the prison-house and the bondage of the spirit consist in that state which is sufficiently comprehensible by all: that many who least expect it are dwelling in prisons to-

Spiritualists, as a rule, have a favorite explanation for the shortcomings, either of mediums or indeed of other people; and the charitably inclined, many of them, have recourse to some such phraseology as this, when any human being wanders from the path of duty or rectitude: he or she is not responsible, but is obsessed by an evil spirit, so frequently is it heard that this or that one was tempted to sin by evil spirits. Is there, then, no one to shield the evil spirits, no one to trace their evil doings back to other evil spirits, and so on until we come to the final father of evil, the veritable Satan, or the fallen Lucifer himself? If people are not responsible, but are obsessed, are spirits responsible? Are they not obsessed by others? If spirits in a certain state are obsessed by others more wicked than themselves, is there any limit to the possible hades that may open to your vision? Are not these spiritual dungeons more appalling than hades, or

We have come among you to-day-you who are of various forms of beliefs, possibly, but chiefly of different kinds of individual thought in Spiritualism-to tell what we think constitutes spiritual bondage and the only spiritual prison-house. If those spirits who were disobedient in the days of Noah might be in bondage-we do not doubt it in the least, for we have seen spirits who have been possibly in spirit-life one, ten, one hundred years, or a thousand years, who were still among the shad ows of their own creation-there still is no mention made that these spirits in prison or bondage ever took possession of mortals, ever besieged them around about, or did any particular act of violence; excepting where the "evil spirits" or "devils" were cast out by Jesus, and his disciples offer very good evidence to show, from an ancient translation, that these were physical diseases, and not evil spirits at

What constitutes the bondage in which spirits may be said to be found? Does Spiritu-

mortals while here, but remain in spiritual that the defalcations among bank officers and this intricate network of human temptation states as an aggressive, all conquering power, and be traceable, possibly, to different and almost unfathomable degrees of darkness? For our own part we answer this question in the element which you are sending over there, since be the difference between active, aggressive, negative. Spiritualism does not recognize any absolute principle in the universe, excepting the principle of good; it does not recognize a positive element of evil, but it recognizes the relative condition of human ignorance as being human bondage and therefore being evil; but it does not say that ignorance is a positive power; it does not say that ignorance or evil is an absolute entity and therefore can preside over spiritual states ad infinitum; but it recognizes that the negative side of goodness is shadow; that the positive, spiritual light which is in the universe is good, and that no more than can those shadows that are lurking in vonder corners of this room come out and take possession of the sunbeams that are here, can the shadows that are in the hearts and minds of spirits come out and take possession of the light that is in you.

If, then, Spiritualism harbors a prison within itself which may possibly be worse than the hades of the orthodox Christian, is it not best that we shall ferret this out and discover what is man's real relationship to the shadow, and endeavor to eradicate that shadow by the only rational means that man has, spiritual knowledge?

The shadows of human life, the great background of human misery, want and misdoings, the darkness in which each human being finds itself measurably enwound, must forever be the lack of spiritual knowledge, must forever be the lack of spiritual unfoldment and power. To suppose that this negation enters spirit-life as a positive force, as an undying, quenchless energy, with sufficient power at its command to take possession of the interlying forces of spiritual existence, is to suppose that the spiritworld is populous with the enemies of mankind. To suppose this is to conclude that there have been a sufficient number of darkened spirits who have gone out from the earth to more than stand between you and the light of the diviner spheres forever. But what happens? Consult any Dives that passes out from your midst, and he will prove himself to be helpless; he declares himself in misery because of the shadows which he has fashioned; but he says: "I am in shadow, I am helpless, I am as a babe and that medium will tell you there are any visited those spirits for the purpose of mocking | number of spirits that are in the shadows conor of reproving them. If there was no way by tinually asking for light; because mortals stand ular form of mental disease or weakness. Do vast a prison, in so immense state of bondage So it is with those who, following the lines of which they could be benefited, wherefore would upon the threshold of both realms somewhat clouded by the mortal sphere, somewhat uplifted by the spiritual conditions, the spirits are permitted to come to them to express their spiritual states, and to give such spirits an impetus to rise to higher states. Do they make the mediums miserable? Only temporarily, and that psychologically. Do they make the mediums commit a wrong? We answer, no. If the mediums commit wrong there is the shadow of wrong-doing within themselves, some ungovernable, unconquerable appetites that control them in some way. But other human beings commit wrong also, fewer among those who are subject to spirit-control than among any other class of people or psychological subjects.

Then let us see: the shadow in which Dives found himself was such as made it impossible for him to return, because he had not sufficient spiritual strength; but he wanted to testify as to his condition, and it is only since spiritual powers have made it possible for these spirits the shadow state of the spirit-world has been

represented or presented at all. You have been told that all the manifestations from spirit-life were from evil spirits; you have been told this by those who were taught to profess the religion of Christ; but if to subsist upon that which is the legitimate so, then the manifestations belie the source result of his labor, insists upon having jewels. from whence they come; Satan has signally | gaudy or precious things like other women who reformed, evil spirits have been growing bright in all these years; for you do not gather grapes | pulpit you hear the praises rung of that kind of from thorns, nor figs from thistles. The wonderful light that Spiritualism has shed in the world has not been the light of destruction, but of salvation to the people. Therefore it cannot be shown by its works that Spiritualism emanates from those darkened their neighbors. states. Besides, if it were not permitted that Dives could return-if it were not permitted that the shadowy ones could manifest, then why should it be permitted to-day? There is no rational solution of this question except that Spiritualism has opened the doors both ways, into the shadow-land and into the realm of light, and that the shadowy ones, under guidance, are permitted to come to show you their conditions.

Now we want you to use the light of that kind of philosophy and reasoning which Spiritualists have been cultivating so long, and which, indeed, they think the proper method whereby to judge of any subject. The particular offence which any man is guilty of before he becomes, as it is termed, an evil spirit, is some act of violence against his friends, his neighbor, or human society. The evils which are fostered in silence, which have their fountain sources in many respectable and many exalted places in life, are not usually taken into account: where the criminal, the outcast, the extreme flower- tions, and the horrors that come upon the poor ing out of human degradation is found, it is called the strata of evil: the slums of your have been a more fitting picture than of the crowded cities, the terrible crop of criminals states after death. For, as we see it, Hades, or

treasurers of various institutions are so frequent, that your neighbors across the borders in Canada are beginning to feel somewhat the every little while some one takes refuge in and oftentimes popularized and legalized wrong, Canada against the fulfilling of the law for his acts of defalcation. Now if crime in and of itself constitutes evil, then these men, whose education has been liberal, who have been trained in the schools and colleges of your land, who have, so far as you know, had the moral training of good society and good homes, these are in themselves something to study. What is the prison that constitutes their bondage? why is it so manifestly not in the midst of the degraded walks of life, but in the rankand-file of what is denominated respectable citizenship? If these people had passed to spirit-life before the individual act which made them criminals in your eyes was discovered, every paper would have lauded them to the skies, the funeral sermons would have been of praise, the families and friends would have spoken of them as irreproachable neighbors, there would have been by common consent no stigma cast upon their names. What is it that in an instant of time almost has caused that verdict to change? After passing from the earthly life to the spirit-life, what kind of prison would each individual thus accused find himself in? Let us see if we can find a reasonable spiritual solution to this question.

The abject criminal, we mean the life that is continuously degraded, cannot rise to the grandeur of a great crime; it is very seldom that such an one commits a daring crime, simply because there is not the courage nor the strength to do it; the man who prowls around alleys, always stealing some small thing that he can lay his hands upon, whose life is one of continued debauchery, who is merely drinking the dregs of vice, has not the courage for crime, is startled by the first sound that he hears, and begs the policemen not to interfere with his taking that which may be his only subsistence, and who does something at the end of the long summer that he may be taken care of by the city, by the State, or by some public institution, is a life that in its bondage has not even the formula, has nothing with which to do any-

thing that is very bad, bold or daring. If you rise one step in the social scale, you pass one degree higher, and you find some one in spiritual strength, and I am permitted to who under the influence of great passion, or come to you for light." Consult any medium, great temptation, may commit murder, you may find a maniac who will commit a succession of murders as the outgrowth of his particyou suppose that if the Whitechapel murderer that he was more helpless than the smallest the light of truth that are given them to folcould be found he would be a suitable subject for legal execution? do you not suppose the mania which possesses him is a disease in itself so deeply seated that when discovered he would be the most helpless of all beings spiritually? do you not suppose when found that, although defying the law under the cover of his physical body, which is his mask, his spirit would be as weak as the weakest babe that ever came into the world? Is it not reasonable, more reasonable to suppose the criminal a victim of monomania, than to accuse any spirit, of whatever degree of shadow, of doing that which it is impossible for such spirit to find power to do, and for which in spirit there is no motive?

Then when you go on to those who weave for themselves individual shadows, who build for themselves dungeons, who startle the world with crimes like that of defalcation, do you know where the causes lie? Do not accuse any decarnated spirit of tempting a man to to communicate, to attest their condition, that defalcation when there is all around him the seething Gehenna of speculation; when there is everywhere the temptation to live beyond his means; when display in every department of life is the principal aim; when the wife, instead, possibly, of assisting him to economize. are well able; when even from the Christian aggrandizement and wealth-seeking that makes it possible for human beings to wring from other lives, from the hearts of others, the wealth to appear in glittering attire, in dwellings that shall transcend in display those of

You have but to pass along the principal thoroughfares of any crowded city to know why a man who is weak is tempted to defalcation. You have but to take up any newspaper to know why the spirit of this temptation seizes him and gains possession of his life; and the instant discovery comes, why he is powerless; why he, even as a babe in the hands of his friends or of the law, suddenly awakens from the illusion. He has been self-deceived, self-imposed upon; he thought he could make good what he lost when the spirit of speculation first took possession of his mind; he wove the meshes around himself until discovery came; he was not intending from the first to be actually dishonest; he has been compelled to be so by the self-seeking which is the great burden of human life to-day.

Yes, if Dante, while picturing his "Inferno,' had looked straight down into your crowded cities, your Boards of Trade, your marts teeming with all the excitement of fevered imaginaman who cannot meet this struggle, it would

and strife.

The difference between the hades of earth and the spiritual dungeons of spirit-life must and the passive, shadowy, inert result of that wrong when not overcome. You are in prison to-day; little suspecting it, struggling in the active ways of life, often stultifying the spirit that is within; you will, when the body is cast aside, find the chains that you have forged around yourself, or the chains that have been forged around you by the society which you represent—forged around you by the great god Mammon. Talk about a personal God! We do not wonder that there is no room in the world for the legitimate and spiritual worship of a personal God when there is one personal God here already, viz., Mammon! The whole world bowing down to a golden image, bringing its heart-drops, the best offerings of its life, and laying them at the feet of this Moloch who robs humanity of its spiritual strength, and will not even give a flower to grace the tomb of that fair image that it has defaced and despoiled. It was unto that god Moloch that a human victim had to be sacrificed at certain annual festivals-the fairest, proudest and brightest in all the land. When you read of the defalcations, when you read of the suicides, when you read of the dishonesty that is abroad in the world, you can simply say here is another victim to that Moloch whom we must serve, because we are bound hand and foot.

But in the great light of spiritual truth these prison-houses have been thrown open. Spirits who were the victims of these social, moral and spiritual wrongs, wrongs which the forms of Christian evangelization have not been able to assuage, are now, in the light of a new dispensation, clothed upon with their own deeds and works. They find instead of throwing all their sins upon another, and that other an innocent victim, they must meet their sins, and through this rise to the conditions of vananishment.

We have seen in spirit-life a man of affairs, a man who governed in his department the entire trade of the city and country; he would have no successful competitors during his life, because he had the ability and will to grind every dollar even from the poorest of his employés, who, when he passed to the spirit-state, scarcely elicited the sympathy of the public; although all praised his "thrift" and "enterprise," none said he was beloved; who, on enbabe that comes orphaned into the world. In not start upon any enterprise; there was nothing but ropes of sand, chains of shadowy vapor. So, every way he turned, his spirit helplessly tency, of which he was then perfectly well aware. Why was he a spirit in prison? Why was he in bondage? Merely because self alone had light through sympathy, through assistance to others, through the common justice and love help others. of humanity, therefore he was in bondage The murderer might have more in spirit than he; for aside from the shadow of the one mad act the murderer might have love, might have been kind to his fellowmen, might have done some deeds of charity and benevolence. The thief might have less shadow, because although he had robbed his kind, he had not done so unceasingly; there had been, perhaps, hours or moments of generosity; he might have assuaged pain and suffering in many ways; but this gigantic man bent the whole of his vast energy and intellect to the one supreme, selfish end. And that was the typical Dives of ancient and the Dives of modern times; for such is the prison-house that the spirit of selfseeking builds for itself.

Then do you ask is all self-seeking, all that we do for ourselves, is that one of the means of bondage? Are we building prison-houses for ourselves when we earn our daily bread? No when you earn your daily bread you are fulfilling the demands of nature; but when you reach out your giant intellect, and make others earn their daily bread as you shall declare: when you stretch forth your powerful arms, and compel others to starve or serve you, you are making a prison then. Yes, the difference is clear: the man who has a generous heart and willing hands, though he perceive that in active business ways he must compete with his kind, still he serves mankind willingly, still assists others willingly, and unto all gives the just measure of toil and labor, he is not forging chains. But the chains are forged by supreme self-seeking: the bondage of appetite, of individual passion, some particular morbid physical condition is not half so appalling as this bondage of self.

Many people say spirits come back and say Oh! I am so sorry that I drank; I am so sorry I did not control my appetites better, that my passions gained the supremacy." So they are sorry for the weakness which spiritually surrounds them. The moment the thralldom of the senses is cast aside, do they have appetites in spirit-life? No; but they have the bondage of not having overcome the appetite while here. The shadow of negation of the drunkard is that his spirit is as helpless as he was here when under the influence of his favorite beverage; he is not a spiritual drunkard; but as the spirit of a drunkard who could not conquer his material that are yielded from thence. But it so often the Inferno of Dante, is here and now; the appetites and passions, he must creep to that occurs that in the world at the present time prisons are here, the places where the chains strength which will give him sufficient power the most daring criminals are those who are in are forged are here. It takes a good many years to overcome the results of that weakness. So tempt you to ever believe that there can be in alism recognize a supreme evil that is so po- the more exalted places of trust. It has be- of watching and waiting and striv- it is with every demand of the senses: followed | spiritual states any dungeon cells deeper than

tent that (it can not only take possession of | come the by-word of this prosperous nation | ing to overcome the shadows that are woven in | beyond the legitimate use of the law of nature it becomes a weakness simply because it is not conquered here. But do not imagine that these victims of physical appetites and passions are the chief spirits that are in prison; do not for one moment think their bondage is the most terrible, or that their dungeons in spirit-life are the darkest and the most hard to bear.

Do you know we could picture to you that which would astonish each one were you to realize it fully? That into some prison house of self, into some dungeon-cell of self-seeking, every human spirit finds itself entering. If the greatest and divinest of earth, who seem to live for others to the exclusion of selfish aims, find it in their hearts to say, "Oh! my life has been a failure; I see where now I have left many things undone that I might have done, where I have done many things that I ought not to have done"; if lives that are given to humanity can say this; if those who have taken strides in some great reform, seemingly devoid of self-seeking, can say this; if the martyrs for any truth for the freedom of humanity can say this; if even they on entering spirit-life find some dungeon of self-seeking, some laudation and popular praise that they were seeking, something that they did not wholly for humanity, but a little for self-what, then, will not be the state of those who daily and hourly plot and plod but for the upbuilding of self, and find at the end that all they have reaped in earthly dross and accumulated praise of mortals will but sink away into empty silence, leaving them alone and helpless in their prison-houses of self-

This would be a sad picture were it not true that all along this border-land of prisons, in the very depths of bondage which you find yourselves here, the spirit is struggling to be free; and as ignorance makes you slaves, so do knowledge and truth set the spirit free. As the bondage of the senses is the serving of self, so the serving of truth and abnegation of self is freedom. As one who had struggled long for the abolition of slavery said at the close of his life: "I do not know that I have done anything for freedom, but freedom has done much for me; I am the better for having spoken her name, I am wiser for having tried to assist others; if I have done nothing, may hap there has been some spiritual progress." When Mr. Parker was praised for what he had done oward setting mankind free from the physical thralldom of slavery, and from the spiritual thralldom of creeds, he said: "I believe in God; I believe that God would have set man free if I had never been born; but it has been a great tering spiritual existence, found himself in so | blessing to me to speak the word of freedom." low, perceive at the end that the world would every direction was but weakness. He could have been redeemed, humanity would have been saved, the spirit of truth would have come, even had they never lived. But by breathing the air of truth, by aspiring to the beat back upon itself in the waves of that impolight of freedom, by reaching one's hands to assist another, one grows; it is an opportunity for the growth of the individual; and God. like a kindly parent, permits mankind to think claimed him here. He had woven no chains of | they are benefiting one another, because it is a portion of the individual growth to love to

> Thus Christ visited the spirits in prison, not because he was so high that he could redeem them at once, but because the law of spirit really is that no angel is so high, singing praises unto God or attuning songs to harps of gold, that that angel does not bend to the lowliest condition of human life, and no prison vault is so deep, no dungeon of human selfishness so dark. that the light of that angelic sphere, like the golden sunshine of this autumn day, shall not eventually penetrate it and set the spirit free. But no outside light can do it, no redeeming power outside is alone sufficient. The individual that seeks to be uplifted by something outside of and beyond himself, while he is inert. will wait countless ages, as we have known spirits to wait for that redeeming Christ to come, for that Saviour to take him home, for the angels to come and bear him to Paradise.

> Do you not now know the secret of Christ descending unto the prisons? It is the truth penetrating into your own prison cells, and your spirits perceiving that truth, the light shall set you free. It is the glory of the individual spirit that, triumphing over the shadows of the senses, over the imperfections, the darkness and byways of crime, finds out, its own individual prison; and one strength that cometh from within and another that cometh from above, two strengths making an almighty power, the spirit rises to the vanquishment of its dungeon cells from within.

The conquest of the world is not over Satan, nor over outside sin, nor over evil spirits. The victory to be won in spirit and in earthly life is not over a palpable enemy that surrounds you or is seeking to betray you, but it is the victory over that insatiate self-seeking, over self-praise, over the desire of laudation, over the doing of good that one may be praised, over that seeking all the time to measure one's spiritual growth to see "how much greater I am to-day than I was yesterday." This is the subtlest of all imprisonments; and the picture of the goodly man who thought he was doing deeds of charity for the love of mankind, who lived a moral, upright life, at the same time found on entering spirit-existence that he had only been doing it because of the praises of his fellowmen, is a picture which opens up the prison-house of many a soul.

Let each one find his own dungeon; let each one seek out his own shadow; but above all let no weakness or imbecility of the individual conscience, or the lack of individual growth, those of earth; whatever the degradation here, the passing into spirit-life is one step out of it; whatever the bondage in the senses, the passing to spirit-life is one step toward the release; probed and doctored a pus cavity for the track of the bondage of care, and the shadow of poverty and want—the fearful shadow which the night the bondage of care, and the shadow of poverty and want—the fearful shadow which the nightmare of earth has thrown around them, and for which they are not individually responsible. But rest assured above it all the beckoning hands of ministering spirits and angels are always extended to help you.

- If Spiritualism pictures this shadow in its true relation it is because there is sufficient light to overcome it. If Spiritualism portrays the dungeon cells of the senses, it is because there is the glorious sunshine that is all-competent and all-potent to control; if it pictures each individual state, it is as a portion of the individual growth; if it portrays the individual shadow it is because within every human spirit, whether embodied or disembodied, is a part of that divine light, a portion of that eternal truth, that quenchless fire which will one day redeem the spirit and set it free from the enthrallment of the senses, and weave for it from within garments of light that will be brighter than all the gold of earth.

Intelligently, consciously aided by all the high purposes of the spirit, this truth has set itself to work through individual lives, through the spirits of your departed friends, through ministering angels and teachers in all the avenues of human existence to disenthrall mankind-to set your spirits free from the bondage of creed, dogmatism, materialism, doubt, and all the enthralling prisons that surround you in the world to-day.

When thus set free, lo! the hells depart hades no longer is in existence when it is not in the human spirit; and Lucifer, with his fiery and forked tongues of flame, has changed to an angel of light, who bears the message of the morning above the shadow-lands of earth; who, triumphing over all the darkness of human life and shadowed spiritual states, will teach man the victory that comes from self-conquest alone. BENEDICTION.

As the glorious sunlight dispels the shadows of earthly night, so may the light of spiritual love and truth dispel the shadows in each human heart, and lead all unto the light of eternity. Amen!

Free Chought.

WHOARE THE QUACKS?

BY HUDSON TUTTLE.

The ever-increasing success of what may be designated as the spiritual and hygienic systems of treatment of disease, heralded by Mesmer, Hahnemann and others, has awak-Mesmer, Hahnemann and others, has awakened the "regular" profession to a sense of
the danger of their craft, and it is amusing to
hear them cry "quack" and "quackery" as
the most offensive epithets they can apply to
those who do not follow their lead. Of late
they have organized for the purpose of supbeelility when he proposes a method of rejuvehealth they have organized for the purpose of suphealth they have been they have be they have organized for the purpose of suppressing quackery—in all methods not in their books—and thus compel the dear people, for whom they are so very solicitous, to employ them, and none other. If they could demonstrate, by incontestable evidence in practice, that medicine is a science, that it is accurate the suppression of the science of the suppression of the science of the science of the suppression of the purpose of suppression; when he proposes a method of rejuve pronounced quack. Let me be understood: I do not condemn the "regular" profession, or any system. There are good, noble and true men and women in all, who devote their best energies to alleviate suffering. They are not scruptulous as to means, but believe in using every agency at company to company the company of the script of the scri they have organized for the purpose of supthat medicine is a science, that it is accurate in record of facts, and by the symptoms the disease and indicated remedies could be so thoroughly understood that the result could be certainly forefold, then they would be justified in claiming the right to treat the sick in preference to others. Then they might call those who proceeded empirically, and had a less knowledge of the laws of life, charlatans, and pray the legislature, in behalf of the people

imposed on, for a mutual protection.

But let us inquire if medicine is a science? if its professors really understand by symptoms the diseases of the body? if they can, with certainty, prescribe the remedies? If they

reader that, of all uncertain things, so-called "medical science" is the most uncertain. The only point approaching "science" is in the classification and description of diseases, or rather symptoms. It is popularly supposed rather symptoms. It is popularly supposed that the physician who can read symptoms and name disease with readiness is qualified to prescribe for the same. The two are regarded as complementary to each other. A greater mistake could not well be made, as the most skillful doctors will acknowledge. They will unhesitatingly say that to describe symptoms is an easy task, and to learn by such symptoms what organs are affected; but what results will be obtained from the medicines administered can only be known by the result. ministered can only be known by the result. If this were not so, if medicines were certain in their action, disease would disappear with the administration of the remedy, and death would only come from accident and old age. Every issue of the "regular" medical journals the one more more new remedies to displace some has one or more new remedies to displace some old one which in its day was recommended as specific in its action. In every issue old and once-considered absolutely reliable and invaluable and invaluable are disorded an appropriate the considered absolutely reliable and invaluable are disorded as a particular disorded. once-considered absolutely reliable and invaluable remedies are discarded as worthless or
harmful. There is not the least assurance that
the remedy most depended on to day will not
be cast aside to-morrow by this "science,"
which antedates Hippocratés.
How conflicting the views of these "regulars" are on points of vital importance may be
best understood by an illustration drawn from
some well-known disease. Take favors which

some well-known disease. Take fevers, which, from the decided symptoms and great organic from the decided symptoms and great organic disturbance they create, ought best to be thoroughly comprehended. One "regular" would have us believe that the predisposing cause is alkalinity of the blood, and that the neutralization of this fluid by an acid is the road to health. Another finds the microbe, the terrible fever germ, as the cause, and relies on "germicide" remedies, mainly quinine or arsenic. The two theories may not conflict, for the alkaline state of the blood may be essential for the growth of the microbes, but we must bear in mind that it has not yet been proven that the microbes are the cause of fever. A large following incline to the opinion that they are the effect; that they follow the breaking down of organic tissue by the disease.

ing down of organic tissue by the disease.

In any case, aside from theory, fevers are self-limiting, and after a certain period the patient recovers, if the system has strength enough remaining for its recuperation. Remedies may palliate, the temperature when dangerously high be reduced, and, at the proper time, rightly selected nourishment be administered; in short, perfect hygienic nursing be maintained, and the chances are that after the maintained, and the chances are that after the system has freed itself of the corrupting matter which started the disease, health will be restored. This hygienic treatment, however, can scarcely be claimed by the "regular" profession, for most emphatically it has been an outgrowth of the outside practitioners, or quacks, and been forced on the former. Reliance on hygienic treatment is more or less an accentuated denial of the reliability of drug remedies.

uncared for as though his officious doctors had been a thousand miles away.

The instances of Conklin and Allen Thorndyke Rice show how utterly powerless and inciliedent the best "regular" practitioners are in the presence of grave forms of disease. If Rice was no more indisposed than his doctors said and thought, it must have been their medicine, and not the disease, which carried him off. And Conklin, probably, if he had by good luck fallen into the hands of a nurse who would have been content to have poulticed his ear until the abscess broke by natural means, would have recovered. have recovered.

Unfortunately he was attended by men who relied on the probe and knife. Quacks? Oh! no. Charles Sumner placed himself in the hands of Brown-Sequard, and the description of nands of Brown-Sequard, and the description of the tortures he suffered from the white-hot cautery makes one chill with horror. Any good result? Well, yes, the end of pain by death! The erudite A. E. Giles informs me that he once heard the great vivisectionist—Brown-Séquard—relate how he treated the Duke of Wellington in his last sickness. He operated on Wellington are and it "caused him to sain Wellington in his last sickness. He operated on Wellington's ear, and it "caused him to spin around on one foot like a top," and he laughed as he told it! It is very easy in this slaughterhouse method to make a patient "spin like a top," and it might be as well to have it known that such pain means exhaustion and death.

One instance more, which must suffice, although a volume might be easily filled, of the Crown Prince, who had the hest medical talent

though a volume might be easily filled, of the Crown Prince, who had the best medical talent of Europe to attend him. If we are to believe his English attendant, a simple throat trouble was aggravated, by a treatment which would have made a Comanche blush, into what for want of any other term was called a cancer.

Could guacks show more ignorance, or do

worse? Who are the quacks? What is a quack? "A boastful pretender to medical skill he does not possess; an empiric," says Webster. Do not the foregoing instances, and the many which may be recalled in the minds of every reader, where the "regulars" have been utterly powerless in the presence of disease, prove that this definition perfectly describes them?

Brown-Sequard, of vivisection fame, who has

bound more dumb animals on the dissection table, and cut through the quivering vital tis-sues with remorseless knife, than any other, in sues with remorseless knife, than any other, in his senility makes a discovery, and everywhere physicians seize upon it. It is regular! No quackery! It is something to be tried. Medical science, however regular, cannot, like all true sciences, do what is said to be the crucial test of science, predicate results. It confesses itself a system of empiricism. It cannot tell whether the crotic secretion of a dog will or will not, when injected into the veins, produce results differing from those of pure water results differing from those of pure water— whether it will rejuvenate or kill the patient. The word is "Let us try it," and if a patient dies under the treatment, it is "regular," and "regular experts" will shield the malpractice! We laugh at the Chinese doctors' prescription of a sirup made of a black cat's head, a

dried toad, a small snake, with six inches of umbilical cord; but we may not laugh, but hold down our heads with very shame, that the seruphous as to means, but believe in using every agency at command to cure their patients. Such are never idle. They have all and more than they can do, and are not clamoring for protective legislation. They are willing to take their chances in the "struggle for existence." where the most successful win the prize. This is as it should be. The people who are cured ought to be the best judges, and only weakness and self-comprehending imbecility would seek

for legal protection from more successful rivals.

Let it be held in sacred memory that every advance in the treatment of disease, and in But let us inquire if medicine is a science? advance in the treatment of disease, and in if its professors really understand by symptoms the diseases of the body? if they can, with certainty, prescribe the remedies? If they can in any case predicate with certainty the result of a given line of 4 reatment?

A brief glance at any medical work on disease or remedial agencies will convince the can be derived by the secondary of all uncertain things specialled in practice who would meet him in consequent that of all uncertain things specialled.

ular" in practice who would meet him in consultation; in fact, "medical ethics" would forbid such a gross violation of "etiquette."

When the regular school heroically blistered and bled and salivated, until common sense rebelled, and true science taught that instead of "bad humors" the blister excreted as pure serum as that which was left; that instead of the bad blood being drawn out by vivisection, it was blood the patient was in great need of; that to tumify a man's body with poisonous calomel was worse than the disease, it was the quacks who made the protest and freed sufferquacks who made the protest and freed suffer-ing humanity from this veritable nightmare of

Thus every step of progress has been made by an advance beyond the line prescribed by the regular profession into the realm of quackery, and by that class of untraumeled freethinkers sneered at as quacks. Long live the Quacks!

CUT-PAPER FLOWERS.

To the Editor of the Banner of Light:

Col. Ingersoll's oration at the funeral of Horace Seaver possibly surpasses in beauty of expression any effort of the kind that he has previously made, yet, lacking the all-essential though indefinable something called life, it is as unsatisfactory and imperfect as a bouquet of cut-paper flowers. Between the one dark eternity out of which comes the babe at birth, and the other dark eternity into which plunge the old man at death, lies all that Col. Inger soll recognizes of conscious, individualized life. His is not offensively dogmatic in the matter, but his honest opinion probably is that the idea of future existence is as little sustained by known facts as is the idea of preëxistence, and known facts as is the idea of preëxistence, and that both ideas are the progeny of superstition, conceived in ignorance, and conserved by the iniquity of impostors who get their pious living through the hopes and fears of the heavy-laden and the heart-broken, wherever "Love kisses the cold lips of death." How could he, then, on this occasion, crown his dead friend with other than a milliner's fabrication of lifeless flowers, or set up about the coffin of his cold compatriot any but images of glass and clay?

Nobody can be so ungracious as to find fault

Nobody can be so ungracious as to find fault with the orator's tender truthfulness, as he tells the story of the dead man's life, the trials and temptations that beset him, the sweetness of his temper, his devotion to liberty and truth, of his temper, his devotion to liberty and truth, the peaceful victories won, the light shed on the pathway of mankind, the serene setting of the sun, the twilight and the restful sleep of the tired laborer after the day of well-directed toil: "He lives for this life, and if there is another he will live for that"; but if there is another life it is beyond that "mysterious sea whose shore the foot of one who comes hath never pressed... We love, we hope, we disappear. Again we mingle with the dust and the 'knot intrinsicate' forever falls apart." The immortality of good deeds done, not in but by the body, is all we can reasonably expect, and the warm bosom of its mother earth! Such is the gist of this philosophy that "converts" the worldly to unbelief. On funeral occasions its floral offerings have the rustle of cut paper, and their perfume is that of the apothecary's shop.

Though a little monotonous in the frequency

for the soft drapery he contrives to hang over the black portal of annihilation. "The measure of his years was full. When the day is done, when the work of a life is finished, when the gold of evening meets the dusk of night, beneath the silent stars the tired laborer should fall asleep... It is better far to fall where nature softly covers all with woven moss and creeping yine." In short, since the hard fact is that a grave is a hole in the ground, blessed be he who deftly declares that it is a beautiful locality.

To most of us death opens a deep, wide guif, and sets up an arbitrary and impenetrable barrier between us and our vanished friends; but

and sets up an arbitrary and impenetrable barrier between us and our vanished filends; but with his artificial flowers the great orator contrives to gover some of the hideousness of eternal separation, and soften for us the pillow of woe with poetic imagery and some fancies in which he has probably little faith. He speaks of the choice which his friend made of victories of the soul rather than of the body. "He did not seek to adorn his body, but yather his soul, with the jewels of chastity, modesty, courage, and above all with a love of liberty"—thus borrowing the phrase of fables older than the prophets and their theologies, though conscious of his confident disbelief in any such fiction as "soul" or superstition-begotten entity sometimes called "spirit." He says that Mr. Seaver lived to see Giordano Bruno, the victim of the Church, a victor. Since it apvictim of the Church, a victor. Since it ap-pears that the bigots burned the philosopher first and took their own time afterward to re-pent, in his philosophy the absurdity of the concein that the individual Bruno was in any reasonable sense a victor must have presented itself to the humorous side of the orator. Bruno was extinguished; he became a part of the ashes of those fagots that blazed about him the ashes of those fagots that blazed about him—which makes it apparent that to call him a victor is absurd. His ideas triumphed, but he was quite dead first. In this, however, is the rustle of the painted cloth or paper flower, and the flower has much the pretty look of Nature's own handiwork. Such victory as this, if it be better than defeat, must be rather unsatisfactory to the victor; and coming generations may be pardoned for forgetfulness of the valor of ancestors who long ago passed into such mere handfuls of dust that any wind may blow them out of sight around the corner. them out of sight around the corner.
We do not censure Col. Ingersoll for his un-

we do not censure con ingerson for ms un-belief. He is honest in it. He has not seen with his eyes or felt with his hands the print of the nails in the feet of the arisen Christ, and besides, it would be hardly courteous to prate of a future life over the helpless body of one who spent the best years of his life avow-ing his own chronic disbelief in such life. Mr. Seaver was a good man, and none the worse because he did not pretend to believe a doc-trine which had no foundation in his own convictions; and Col. Ingersoll, the eulogist, strewing bright and beautifully-colored (paper flowers over Mr. Seaver's coffin, is an equally good man in his fit place at a fit time. Honor to them both, and honor to us all! for so are to them both, and honor to us all! for so are we fit men (and women) in our fit places, doing our equally necessary and equally honorable work, though humbled by obscurity or pinched by want; but the fact remains that without the vitalizing idea of persistent conscious individuality, oratory over the dead, however brilliant its coloring, or captivating its images, is but a cold crust of white plaster over the intolerable dogma that death ends all.

It seems strange that a matter so important

It seems strange that a matter so important to us as that of a future life should be left in such obscurity by the hand of nature that there can be conflicting opinions about it. But so shrouded in darkness is it that, to the mass of men, life hereafter is a matter of ig-norant faith; with many sturdy thinkers a matter of positive unbelief; with many others a conviction hedged about with perplexing mys-teries and devouring doubts, and with almost none a knowledge springing from the evidence of things seen, felt and heard. If Ingersoll of things seen, felt and heard. If Ingersoll could know that there is a future life, what over the dead! what wonderful phrases would he strew over the dead! what wonderful phrases would he weave out of the abundant thought of poor tongue-tied humanity! But, lacking such knowledge, the greatest prose-poet of the century, tender-hearted and richly-endowed as he tury, tender-hearted and richly-endowed as he is, on an occasion when all circumstances combine to make truth touching and utterance sublime, has for his offering only a bit of his-tory adorned with artificial plants and set round with images destitute of life, giving no good reason for life, so far as it concerns the individual, who, like all before him, has strug-gled through his period of consciousness between the two eternities of unconsciousness without a particle of benefit to himself. May we not conclude that the wholesome sense o we not conclude that the wholesome sense of ignorance which demands more light for the living should be supplemented by an equally wholesome sense of justice which demands more living for the dead? L. V. Pinney. 556 Main street, Hartford, Conn.

A New Bible.-Camp Comments.

To the Editor of the Banner of Light:

Spiritual Camp-Meetings mark a new epoch in the evolution of Spiritualism. Like all other new departures, they have their advocates and critics. Pessimistic thinkers are aut to see redemption or ruin in every new movement. Rational Optimism sees all as "parts of one stupendous whole," and every new of one stupendous whole," and every new phase of life a factor in progressive evolution. The camp-meeting enterprise has changed the outlook, and modified methods and results until we are in the midst of a revolution, and "What next?" is the instinctive watchword; and "Where are we drifting?" is the considerate query of the earnest and thoughtful.

Manifestly Spiritualism is in a transition state, and believers in progress can entertain no doubt of the ultimate issue. These great centres absorb the time interest energy and

centres absorb the time, interest, energy and financial resources that hitherto have been distributed among local societies to maintain he educational systems of the platform and Lyceum in thousands of places now neglected. byteum in thousands of places now neglected.
But they do another and perhaps larger work
the while, and reach many that smaller societies could not. But they not only absorb many
leaser bodies; they also concentrate, to a great
degree, the work of a whole year into one or two months, making a rich harvest, to be followed by many months of comparative apathy and spiritual dearth. In the nature of things, this will adjust itself, in God's own time and

way, to the advantage of all. Just now we are enjoying the fresh fruits of the camping season, and the echoes from the platforms where a year's wisdom has been con-densed, are ringing in our ears; and the warm bloom of social seasons and emotional sweet-ness breathes a blessed balm into sad hearts, and lights up the horizon of the future with

and ights up the horizon of the future with prophetic cheer.
Vicksburg is a young camp, and fairly successful. It will probably never compete with Cassadaga and Lake Pleasant, but it does a good work in its sphere. There I met and heard Mrs. Amelia C. Luther, whose radical echoes usually create a sensation and enthusicant

asm.

Mrs. Lena Bible, of Grand Rapids, Mich., gave several splendid discourses, and every hearer must have felt that at last he had found a bible whose divine origin could not be questioned. Her lecture on mediums and moral responsibility should be published in full, and studied and applied. It bore unmistakable evidence of divine inspiration. This bible breathes, thinks and acts and translates itself into language that reaches the listening soul. into language that reaches the listening soul and compels acceptance.

Mrs. Belle Hamilton gave many acceptable

Mrs. Belle Hamilton gave many acceptable tests and interesting readings from the platform. Her brother—Mr. Barnes—assisted in the same line, and also Mrs. E. A. Wells, whose psychometric tests and personations seemed quite conclusive and satisfactory to many. A lady from Grand Rapids, too, gave some striking tests, and was well received.

From Vicksburg I hastened to North Collins, N. Y., to attend the Thirty-fourth Annual Meeting of the "friends of human progress" the last three days of August, and closing Sept. Ist. George W. Taylor presided, and the meeting was earnest and inspiring from first to last. Mr. and Mrs. Lillie always carry success to

work for the rising generation, and it would be well for the Cause if all spiritual societies would profit by their example. Miss Rogers rendered a temperance poem which touched the tenderest chords of sympathy. There was more reformatory virtue in that impressive rendering of a thrilling poem than in the whole army of W. C. T. U. God-interest constitution sectarian prohibitionists battling for bigotry with the temperance issue for ammunition and strategic discipline. The great surprise of the season was realized when Willard J. Hull, of Buffalo, delivered his masterly address on "What is Salvation?" Mr. Hull is not a professional speaker. He carns his bread in the telegraph office, and is unknown to fame; but I venture the assertion that no more ability and rare eloquence has been heard from any platform in any camp this season than that given the "friends of human progress" by him. The meeting was a success in every way. Lyman C. Howe.

Fredonia, N. Y., Sept. 4th, 1889.

Written for the Banner of Light. THE TWO ANGELS.

BY H. C. O'BLENESS.

There is a legend of the olden time. Of Abyssinian birth, it has been said, Of one who keeps the portals of the Day. With arms outstretched he heralds in the tints Of early morn-the sacred dawning hour-And closes up again the gates of Night:

lumber never yet has scaled his eyes, Nor powerless made his hands of matchless might His love is stronger than the sunbeams bright, Vhich light the trackless ocean of the skies.

His breath is sweeter far than early morn, Or lovely flowers kissed by the dewdrops fair; His brow has never known the earthly care That mortals know, nor to their sorrow born.

Sweet flowers he brings from the sylvan homes Of the gods who dwell in the evening stars; All crossed are his pinions by neb'lous bars The color of morning his angel plumes.

Strains that we hear in the enchanted air Are sweeter far than the orient waves. Or the sirens' songs, or the music that laves In the caverus of ocean, grand and fair. And often 'mid the stillness of the night,

When all the bustle of the day has fled, His incense o'er our heads is holy shed. Fo strengthen for the battle of the right. And thus the legend of the olden time Has made this angel's name . immortal;

And sounding still through the realms supernal The soothing music of the ancient rhyme. There is another—a better angel— Who watches at the closing gates of life, And ushers in those lovely, golden tints, Which turn the morning into glorious day;

And when this day of life is fully past. Those golden tints of morn are born again To make the sparkling day on yonder side This angel's name is Death. • Bodigiera

Letter from W. J. Colville.

HIS ADDRESS ON NATIONALISM. To the Editor of the Banner of Light:

As the subject of Nationalism is now so promnently before the public, and you have alluded to it in the most kindly manner in several recent issues of your paper, I venture to send you for publication an abstract of a lecture I was recently impelled to deliver in San Diego on this interesting and important topic. Rev. B. F. McDaniel, the eloquent and popular Unitarian minister of the place, is President of the Nationalist Club, which was formed at his house Aug. 20th, the day preceding the delivery of the address I send you. Mrs. Clara Foltz, a lawyer of great ability, the first lady admitted to the bar in California, and other eminent persons made appropriate and effective speeches. All the advanced minds among the Spiritualists of San Diego are deeply interested, and Edward Bellamy's book is generally used as a textbook. No one is supposed to regard the book as more than a help in the direction of further the people of California. I was in Los Angeles I Aug. 14th, 15th and 16th, and though the weather was very hot the audiences were excellent. I only regret leaving San Diego just now, as there is so much to do there, and I have so many pleasant friends and such pleasant quarters. I spent Sept. 4th and 5th in San Francisco, and then turned northward to Portland, Oregon, where Miss H. M. Young has been for some time, arranging for an autumn campaign of lectures and classes. I hope the lay is not far distant when my work may again lie in dear old Boston; my delightful visit last autumn I shall not soon forget.

With sincere regards and best wishes to numerous friends, believe me as ever your friend and fellow-worker, W. J. COLVILLE.

[From the San Diegan of Aug. 22d.] Last evening Louis's Opera House was filled with a highly representative audience to listen to an able and comprehensive lecture by W. J. Colville. Rev. B. F. McDaniel called attention

Colville. Rev. B. F. McDaniel called attention to the fact that Nationalism is evolutionary rather than revolutionary in its spirit, and it was much to its credit that it is essentially an American idea emanating from the hearts and minds of the cultured, not from the discontented feelings of the aggrieved classes.

Mr. Colville commenced by saying that the plot of Edward Bellamy's famous book was too well known to the reading public by this time to require any exhaustive review, and the lecturer was therefore happy in his idea of using the drift of the story as only an incidental means for presenting his own ideas on this most fascinating topic. In a postscript published in all the later additions of the book, Mr. Bellamy answers those who object to the Bellamy answers those who object to the thought that such a stupendous change in the thought that such a stupendous change in the world's industrial system can be brought about in so short time as one hundred and thirteen years—the book appearing in 1887—by referring his critics to several historical facts, which are certainly stubborn things for the objectors. He reminds them how in 1832 the original antislavery society was formed in Boston by a few "visionaries," and how in 1870, only thirtyeight years later, the society had no longer any reason for existing, as its objects had been fully carried out.

carried out. "This incident alone," said Mr. Colville, 'and there are many like it in the recent his "and there are many like it in the recent history of human affairs, should at least be sufficient to endue with some moderation the statements of those ultra-pessimists who raise the objection to all utopian schemes, that human nature is radically so selfish and competitive that any attempt at industrial reconstruction will prove null and void unless it be suddenly brought about by the compulsory agency of violence, or very slowly indeed by the leisurely processes of evolution.

"Now, to these fallacies," said the speaker, "two good reasons can be given, and both are forcibly stated in 'Looking Backward.' In the first place the author takes sound, sensible, optimistic ground. He credits human nature with upward rather than with downward tendencies. He attributes human error to ignorance rather than to malice prepense, and in

accentiated denial of the reliability of drug remedies.

If there is uncertainty in such pronounced diseases, what may we expect in those of obscure origin? The most of such are passed by unrecorded. The patient lives or dies, and the formal occasions its then prominently before the public. The case of Garfield is still fresh in the mind. The off Garfield is still fresh in the mind. The disly bulletins of his physicians—the best in the country—made queer reading after the death of the martyred President! If medicine is uncertaint, surgery ought not to be; yet we find that the most ignorant charlatan would

geology alike furnish us with analogous instances of a gradual brewing but sudden bursting of a storm. Now, shall the great crisis, evidently so near at hand, be ushered in peaceably or violently? is the prime question of the hour. Are our present methods as hopelessly desperate as Nihillsts and Anarchists would have us believe? Are capitalists, as a body, monsters rather than men, as some incendiarists make them out to be? Bellamy wisely and carefully answers all these questions with a decided negative. Some of his very strongest writing is in those places where he refers to the new order as a further development of the old, much as a butterily is a development from the grub through the chrysalis; and also where he speaks of the people of a coming generation regarding the fury and riot attending much labor agitation to-day as more likely a device of the enemies than a work of the friends of the great bulk of the people. The curious psychological commencement of 'Looking Backward' is doubtless chiefly intended to interest the lover of sensation in works of fiction; in its own way this introduction has some value to the student of psychology. But the author soon grows impatient of mystery, and launches out upon his immense subject by taking the young man, who has slept for more than a century, to the roof of a house in Boston, from which elevation he sees the grandthan a century, to the roof of a house in Boston, from which elevation he sees the grandeur, cleanliness and comfort of the new order materialized before him. The most important deductions to be drawn from the story are surely these:

First-Poverty is quite unnecessary, and will be outgrown as people discover the right way of working, so as to avail themselves of the im-mense wealth treasured in the earth only

mense wealth treasured in the earth only awaiting wise coöperative industry to place it in the hands of the multitude.

Second—Education is essential for every one, and that all may enjoy equal advantage the State must make provision for the maintenance of all children of indigent parents during the educational term.

Third—The State must not be foolishly regarded as a power, outside ourselves, which governs us, but as ourselves united in the work of self-support and self-government.

Fourth—The rights of man must be respected, and no legal difference be made between the

Fourth—The rights of man must be respected, and no legal difference be made between the sexes, while education must be so conducted that each and every child must be brought up to work at the trade or profession for which he is constitutionally best adapted.

Fifth—The incentive to ambition must be, not to acquire extra wealth so as to compel worship, but to cultivate the higher faculties of our nature, for in the new era what a man is, not what he HAS, will constitute his passyor.

not what he HAS, will constitute his passport to general esteem.

Sixth-Crime must be treated as a disease

Sixth—Crime must be treated as a disease demanding skillful, scientific treatment, to the end of its destruction, not its perpetuation, which punishment often aids. Prisons must be abolished, and truly reformatory institutions substituted in their stead."

"These six propositions," said the lecturer, "are by no means the whole of the Bellamy system, but in the formation of Nationalist Clubs, and the general agitation of the subject from the platform and through the press, if we keep these always to the front we shall have at least a definite basis of concerted action, and be able to sustain as well as gain public interest in the movement."

September Magazines.

THE CENTURY .- "An American Artist in Japan," is the subject of an excellent portrayal of life in that country from an æsthetic point of view, a number of fine illustrations by the author, Theodore Wores, augmenting its interest. Of "Napoleon in Exile" new and interesting particulars are given in a number of letters by British officers, furnished by Eleanor C. Price, and now for the first time published. Students and others attracted to Egyptian research will find much satisfaction in a $\ \ ext{paper} \ \ ext{contributed} \ \ ext{by John A}.$ Paine, entitled "The Pharaoh of the Exodus, and his Son, in the Light of their Monuments," illustrated with twenty-nine engravings and fac similes. George Kennan resumes his "History of the Kara Political Prison," and Nicolay and Hay, in their "Lincoln History," treat of Cabinet Changes, Lincoln's Reelection, and Chase as Chief-Justice. "Telegraphing in Battle" is interestingly described by J. Emmet O'Brien, with illustrations. The frontispiece of this number is a portrait of Chief-Justice Marshall. In "Topics of the Time" and "Open Letters" important matters are discussed, and spicy wittleisms are dealt out in Bric & Brac." New York: The Century Company. Boston: Damrell & Upham, 283 Washington street.

NEW ENGLAND MAGAZINE.-This is a new Monthly, under the editorial management of Ed. E. Hale and light and knowledge. Advanced thought of Ed. D. Mead, devoted especially to New England life. every kind is taking deep root in the minds of | thought and history. The present number treats of Plymouth and the Pligrims. Mrs. Diaz gives a de scription of "A Plymouth Pilgrimage," illustrated with views of points and places of interest, including the first street laid out in New England, Gov. Bradford's monument on Burial Hill, and "The Mayflower." Of its remaining contents are "In Plymouth Woods," "The Pilgrims' Life in Common," "The Pilgrims in Leyden," "The Author of 'Looking Backward," with a portrait of its author, Ed. Bellamy, and "Round About Scrooby." Numerous Illustrations are given, also several poems. The frontispiece is a copy of Boughton's painting, "Priscilla." magazine is one of superior merit, and worthy of receiving a liberal patronage. Boston: 36 Bromfield

> THE PHRENOLOGICAL JOURNAL .- A portrait of Maria Mitchell, the astronomer, lately deceased, is given, with a sketch of her remarkable career. Elizabeth Oakes Smith contributes a critique upon Margaret Fuller, with whom she had an intimate acquaintance. Wilkie Collins is the subject of the paper upon 'Notable People of the Day." New York: Fowler & Wells Company.

VICK'S ILLUSTRATED MONTHLY. - The colored frontispiece represents a cluster of Japanese Chrysanthemums. "Some Thoughts About Lawns" are timely, and city folks will be interested in " How Berries are Gathered." Interesting notes are gleaned from foreign sources, and noveities in floriculture described. Rochester, N. Y.: James Vick.

THE FREETHINKERS' MAGAZINE contains several articles relating to Giordaro Bruno, with a portrait and an engraving of the monument recently crected to his memory in the city where he was burned for heresy in the year 1600. Buffalo, N. Y.: H. L. Green.

THE AMERICAN AGRICULTURIST Illustrates seashore farming, and gives a vast amount of information in every branch of its specialty. New York: 751 Broadway.

THE KINDERGATEN commences a series of "Studies from Froebel," and in various ways proves itself a practical aid to educators of children. Chicago: Alice B. Stockham & Co.

A OARD.—Mr. Rothermel and myself are making a trip through the West, presenting our mediumship. Will you please say in the next BANNER that we are (and we will be by that time) in St. Paul, Minn. Will visit Cincinnati, Detroit, Cleveland and Buffalo in a

few weeks. Present address for mall matter, Columbia Hotel, 31st and State streets, Chicago, Ill.

PIERRE L. O. A. KEELER.

Chicago, Sopt. 8th, 1889.

The Wonderful Carlsbad Springs.

At the Ninth International Medical Congress, Dr. A. L. A. Taboldt, of the University of Pennsylvania. read a paper stating that out of thirty cases treated with the genuine imported Powdered Carlsbad Sprudel Salt for chronic constipation, hypochondria, disease of the liver and kidneys, jaundice, adiposis, diabetes, dropsy from valvular heart disease, dyspepsia, catarrhal inflammation of the stomach, ulcer of the

WHEN THE SKADES OF NIGHT ARE FALLING.

When the shades of night are falling, Hear 1 gentle voices calling In love's sweetest tone. And all outward things grow dimmer, In a weird light's softer gilmmer, Till I dream alone.
In my sleep the skies seem bluer, And all life is fresher, newer, And the sweetest breeze is blowing, Sunbeams dance on waters flowing, And I find my own.
All my lost ones round above me, My own dear ones that so love me, Who have gone before.
Border lands 'twixt God and mortals, Realms ethereal, open portals, Outward swinging, inward bringing, From the brighter shore.
Angel guests who seem to meet me, While with happlest smites they greet me, Woo me to the life that's higher, Culckening every fond desire.
Can I ask for more?
Fair dreamland, so filled with splendor, Witen the shades of night are falling,

Can I ask for more?

Fair dreamland, so filled with splendor,
Wondrous world where memories tender
Float like fragrance by,
Here is rest from all day's striving,
From its turmoil and contriving,
From its hurry and its worry;
Who so blest as 1?
Here I find my perfect heaven,
Here all wrongs have been forgiven;
Here I never can be lonely;
Beauteous world, dreams and dreams only,
Who would from thee fly?
Here my real self is hidden,
Free to come and go unbidden,
Dreaming of the true, the real,
Living close to my ideal,
God and angels nigh.
—Eliza Lamb Martyn, in Waverley Magazine

Bunner Correspondence.

Connecticut.

NEW HAVEN .- Mr. E. P. Goodsell writes: "The enemies of our glorious Constitution, under whose protection the American people have lived one hundred years in full enjoyment of religious belief, want to put God into the of religious belief, want to put God into the supreme law as the ruler of this nation, and this in the absence of all proofs as to what God is; to interpose and interscribe into our rule of life in all of its present plainness of speech, guaranteeing, as it does, both civil and religious liberty to each and every citizen of the United States. The Constitution of this nation was wisely framed to secure the tranquility of all the people. Their agents being selected to execute the laws, being men and not God or gods, they could be petitioned for redress of any grievance that might arise. The putting forward of an unknown Being to administer the laws of a nation of freemen administer the laws of a nation of freemen would at once plunge its people into abject slavery. In this plan of government great dangers present themselves: first, the reign of the principle of liberty, if taken out of the people's hands, their own earnest and prayerful petitions could not avail or secure redress when sought for. Their God would be deaf to their entreaties. Fifteen hundred years ago the pagan Roman priesthood formulated among the pagan to the heir ideal of the formulated among the well-secure the secure of the secure the secure of the sec the pagan Roman priesthood formulated among themselves the basic ideas of a then new religion. One cardinal point set forth by that conclave of priests was this: We are endowed with Deific power to rule the world of mankind in all things, temporal and spiritual. In other words: We, the priests, are divinely commissioned to rule the people in all matters pertaining to Church and State. This formula was launched upon our world at Rome in the year 325, together with the Nicene creed, and its subsequent history shows how thor the year 325, together with the Nicene creed, and its subsequent history shows how thoroughly mankind has been imposed upon. But the religious element, when invested with power and influence, commits excessive wrongs upon the people; first taking away their own birthright to freedom to make their own form of religion, so that it will not infringe upon the rights of another. But, says the priest, you must obey us. We command your obedience. And yet they have not to this day shown the proofs of their claim to authority to rule, though they draw money from those who labor for their means of subsistence. Allow the safeguards of our Constitution to be swept away guards of our Constitution to be swept away or buried beneath a mountain of mythical error and gross superstition, and the people of these United States will be in a condition hot much unlike that of being all at sea, without compass or ridder, and at the mercy of the storms, which follow each other in quick succession. And in reason's name, we ask who is to be benefited by all this proposed robbery of the people of their constitutional rights, religious and political?

The subjugation of a free people by its priestthe subjugation of a free people by its priest-hood shows a destitution, a famine of bentits to our race, while its horrors tower upward like a mountain before our amazed and aston-ished vision. We say, therefore, to the enemics of our safeguard: Hands off! Strangle not the rights of the people pledged to bless the world with freedom, liberty, intelligence; these the underlying principles of all the virtues and the property of the people were often than M. Roberts and at a time when Mrs. Williams's guides, Jona-than M. Roberts and at a time when Mrs. Williams's guides, Jonaiske a mountain before our amazed and astonished vision. We say, therefore, to the enemies of our safeguard: Hands off! Strangle not the rights of the people pledged to bless the world with freedom, liberty, intelligence; these the underlying principles of all the virtues, and conducive to the happiness of mankind.

It is well said our Constitution is a document of which any nation might justly be proud

of which any nation might justly be proud. But what will other nations say of us if we

or which any nation might justly be producted. But what will other nations say of us if we allow foreign or domestic enemies to destroy or mutilate it? No! America must be free; and offer this glorious boon to the world. This is our star of destiny.

Mortals are to-day, as in the last forty years, having the fulfillment of the prophecy of such mediums as was Swedenborg, who declared that the last half of the nineteenth century shall witness such an influx of spirits as our world has never before seen. The Nazarene also prophesied: 'Hereafter ye shall see heaven open and the angels of God ascending and descending upon the son of man.' And they are coming in unnumbered hosts to the inhabitants of earth. They prove their identity to their loved ones on earth. In ways innumerable they prove themselves, and that they are truthful and reliable. They prove by their messages of love, of truth and celestial beauty, that they are qualified to testify of what they have seen and know. And mortals accept their testimony. How could it be otherwise? It is natural, it is just, it is right, and as mortals have a perfect wight to expect monthe ground that the truth How could it be otherwise? It is natural, it is just, it is right, and as mortals have a perfect right to expect, upon the ground that the truth makes the soul free, free from the errors that were formerly taught, as if they were truths. They prove by their coming that they have the power to return to earth. They prove that they are not in their graves, not in prison, not asleep, but alive and active to perform their work as ministering spirits. And mortals bid them a joyous and a hearty welcome to their midst. The incarnated and the decarnated rejoice to-

gether.

'But,' say the so-called teachers, 'something must be done to stop this influx of spirits to earth. We must have a national law to put a stop to this sad interference with our work. We must change the Constitution, the supreme We must change the Constitution, the supreme law of the United States. It gives the people too much liberty—liberty to think for themselves and formulate their own religion. The people will see that they are allowed to keep for their own use the compensation resulting from their labor. Stringent laws must be made to compel them to attend church. They must not have one day in a week for recreation. not have one day in a week for recreation, amusement or pleasure. They must be taught amusement or pleasure. They must be taught they are the subjects of an angry God. They must love and obey him.'
The Constitution clearly prohibits an estab-

The Constitution clearly prohibits an establishment of religion in any form whatsoever. Now a strong effort is made in the United States Senate to subvert that prohibition by causing a sectarian religion, Christianity, to be established by law of Congress. If such an act becomes a law, respecting Christianity, and thus establishes it over the rights of the people—the right to their own religion—thenceforward it will be in vain to expect the maintenance of any one of the people's rights sought for and fought for by the wise framers of the Constitution."

Massachusetts.

BOSTON .- Mr. A. S. Hayward writes us that Col. Wm. D. Crockett, President of the Onset Bay Association, related to him the following instance of a cure effected by Dr. J. R. Newton, well-known as an "irregular" physician, one who for doing good to his fellows the regulars would have the laws of Massachusetts recognize as a criminal: "A poor girl residing in Neponset, Mass., had been confined to her

bed for some two years. A gentleman doing business with Col. Crockett was advised by him to apply to Dr. Newton. The gentleman things are done now through spirit power, said she was not able to come to the city. She said she could not see how believers in the 'Well,' said Col. Crockett, 'obtain some article of clothing she has recently worn, and the doctor can cure her at her home.' A garment them for their unbelief, for she said many did not be could oppose the phenomena produced in these days; she did not however, denounce them for their unbelief, for she said many did not be could oppose the phenomena produced in the doctor can cure her at her home.' A garment

Remarking upon the above, our correspondent says: "Do the members of the Massachusetts Medical Society consider that the cure setts Medical Society consider that the cure would have been any more remarkable if Dr. Newton had received a diploma from their Society? Does this Society grant diplomas for this mode of healing? Shall there be a statute law to prevent such healing? Dr. Newton did not ask any statute to protect him in his work, neither did he claim that the sick should be compelled to consult him. All he asked was that the people might have their constitutional right to employ him, when they so desired,

right to employ him, when they so desired, without let or hindrance.

It does not seem possible, after the signal defeat it has met with in this State, that any medical society of good standing will advocate the enactment of a statute that shall deprive the people of helps restored to health vocate the enactment of a statute that shall deprive the people of being restored to health in any possible way or means. The spirit gift of healing was never so prevalent or efficient as it is in this the nineteenth century among mankind. It is rapidly becoming more and more understood, and its efficacy recognized by thinking individuals all over the world, and those who have the hardihood to attempt to prevent the people from receiving the benefit of these natural gifts, or those who desire to confine them under names to the few under copyright, or secret instruction for a price, must have a selfish motive at the base, and must have a selfish motive at the base, and should not be encouraged in it."

NORTHAMPTON.-W. L. Jack, M.D., says "From this lovely little city go forth many praises to you and your good paper, the BANpraises to you and your good paper, the Banner of Light, for the course it pursues in sowing the good seed of Truth. Spiritualism is not dead here; many are inquiring the way of life as mapped out by Spiritualism. I have been quite busy during my brief stay here amongst the good and true, and am solicited by many of the noble souls to again visit them, and hope to at some very near day. I tender my kindest regards and esteem to those who so kindly received me, and did all in their power to make my stay here a joyous and delightful season. There are many good private mediums in this place, of whose special spiritual gifts I hope to write you ere long."

Pennsylvania.

PARKLAND.-Mrs. E. Cutler writes: " wish to inform the Spiritualists through your paper of what we have done at our camp this summer. We have had good speakers and mediums, and large audiences, and many went to diums, and large audiences, and many went to their homes feeling better for their coming. Monday, Aug. 19th, Mr. B. P. Benner, Vice-President of the First-Society of Philadelphia, brought forty-nine little children, selected from among the poor of that city, and distributed them among the cottagers for a week's outing. On the arrival of the train many met the little ones, and gave them a warm welcome. During the week Mrs. C. F. Allyn and your correspondent gave an entertainment for the children of campers and the little strangers, after which a nice collation was served to them. dren of campers and the little strangers, after which a nice collation was served to them. They were treated to rides through the country. It was a week to be long remembered by the little ones, many wanting to know if they could come next summer. Those who needed shoes and clothing were furnished with them by cottagers. I think all camps should do something of this kind every summer, and show their Spiritualism by helping to make the little ones happy."

PHILADELPHIA .-- H. E. C. Hill writes: "Knowing how much you will be interested in hearing of the wonderful progress spirits are than M. Roberts, and at a time when Mrs. Wil-

liams was conversing with the friends. We often heard them in one room of the house when Mrs. Williams was in another. Dr. Abbie E. Cutter, with her own voice and strong personality, spoke independently, giving me disonanty, spoke independently, giving me di-rections as to how to use the battery for a lady who was ailing. As their vocalizing power grew weak they would rap and give us intelli-gent messages. We felt that the whole world should have been there to see how impossible it was for a caviler to criticise the conditions, for they occurred at times when least expected.

These facts strongly remind me of predictions made long ago that the day would come when our spirit-friends would walk and talk with us in the sunlight. It seemed many times this summer that it was about to be verified."

[The form of manifestation of the presence of spirits above referred to seems to be on the increase in various localities. An instance lately occurred in this city, where the voice, of one who had recently passed over, was heard so distinctly that persons in another part of the house from that in which the lady whose name was spoken was sitting, noticed it, and recognized in its tone the identity of the spirit .-ED. B. OF L.]

Illinois.

CHICAGO .- A correspondent writes: "The ignorance of some doctors of the regular frater-

ignorance of some doctors of the regular fraternity of medicos, with a diploma certifying to their great skill suspended in a conspicuous place in their offices, has been aptly illustrated by an incident related by a paper in this city:

Dr. P—— located in the South when he first began the practice of medicine. He made the great mistake, however, of locating in a remarkably healthy neighborhood, and he had more patience than patients, as witnessed by his unproductive sojourn of four months there, during which time he did not have a single call. But one summer afternoon, as he sat in front But one summer afternoon, as he sat in front of his home and brooded over his ill luck, there came over the mountains a backwoodsman, with foot swathed in bandages, mounted on the back of a sturdy pony. He pulled up his steed at the doctor's gate, and inquired: 'Be you a doctor?' The Doctor replied that he was, and, at the doctor's gate, and induited. Be you'd doctor?' The Doctor replied that he was, and, to make it stronger, ventured the opinion that he was a good one, too. The backwoodsman slowly dismounted, presented his bandaged foot to the doctor, and asked: 'What's that?' The doctor carefully removed the primitive wrappings, closely inspected the afflicted member, and said: 'That's erysipelas.' The backwoodsman looked at him a moment, and then exclaimed: 'Ery be blowed! A bee stung me!' Then he remounted his pony, and rode away. Before he had disappeared over the brow of the hill the doctor had packed his trunk, and decided to come North. He concluded that if he could not tell the difference between a beesting and erysipelas he had better change his base of operations."

Kansas.
TOPEKA.—"B." writes: "The Religio-Har-

'Well,' said Col. Crockett, 'obtain some article of clothing she has recently worn, and the dector can cure her at her home.' A garment was obtained and taken to Dr. Newton, and he said to the man who brought it: 'Let me take your hand, and you can concentrate your mind upon the girl.' The dector made some indistinct supplications, and then declared that the girl was well from that time.

The gentleman returned to his place of business amused, but faithless in there having been any benefit derived from the performance. Col. Crockett heard the gentleman's experience, etc., and advised him to go to Neponset and see what effect had been produced. He dis so, and to his surprise and delight was informed that at the hour Dr. Newton said she was cured, the girl arose from her bed and dressed herself, and walked some distance to where her mother was at work, and continued well. All this was done for the poor girl without money or price."

Nontreal she could oppose the plenomena produced in the day; she did not, however, denounce them for their unbelief, for she said many did not believe in the plenomena produced in the sady; she did not, however, denounce them for their unbelief, for she said many did not believe in the plenomena produced in the sady; she did not, however, denounce them for their unbelief, for she said many did not believe in the plenomena produced in the sady; she did not, however, denounce them for their unbelief, for she said many did not believe in the plenomena produced in the sady; she did not, however, denounce them for their unbelief, for she said many did not believe in the plenomena produced in the sady; she did not, however, denounce them for their unbelief, for she said many did not believe in the methoty ver said to have been given. After the lecture she described a large number of spirits. A committee composed of under the table, and while there a message was recognized. The committee said there could be no collusion between Mrs. Brown and the slate."

MONTREAL.—A correspondent writes:

"

last Thursday evening and again on Sunday morning and Sunday evening, when his spirit-guides lectured on spiritual subjects to good, appreciative audiences. The control's lecture on Sunday evening was highly educative and most interesting; the subject, "Being Dead yet Speaketh," was handled in a thoroughly philosophical and historical manner. His address is Box 1854, Montreal, Canada."

Facing the Gale.

LETTER FROM MRS. SUSAN G. HORN. To the Editor of the Banner of Light:

Storm-bound on this ocean coast, with nearly all traffic suspended and communication from house to house all but impossible, yet our spiritfriends, surmounting all obstacles, come to us as fresh as though we were in one of the hanging gardens of Persia instead of on this seaswept point of land.

In the old Jewish times it was only in the Shekinah and the Ark of the Tabernacle that communication with the spirit-world was possible and weary nigripages were need to that

sible, and weary pilgrimages were made to that shrine of the spirit. The Grecian and Roman oracles were few and far between, and the Em-perors and nobles and Roman senators were the only ones who were able to consult the famous Delphic Oracles. But now, afar from Onset and Lake Pleasant, in this almost de-Onset and Lake Pleasant, in this almost deserted town, we witness manifestations of a most surprising and highly intellectual and profound order. The medium is a gentleman of great social and professional distinction, from whose mouth is poured forth eloquent discourses, learned essays on moral and spiritual laws, and dissertations on physics in which the characteristics of disease are ably expounded. We older Spiritualists are astonished at the facility with which the spiritworld handles him.

astonished at the facility with which the spiritworld handles him.

These marvelous inspirations open up a new
field of thought and knowledge to the recipient that fills his soul with wonder and delight.

With noiseless footsteps the blessed spirits
pursue their way. If applauding multitudes
do not follow the thrilling eloquence of their
discourses, they give them with unequaled
power to ourselves alone. Indeed, with none
to hear but the sensitive and the angels, they
gave forth on Monday an apostrophe to nature
in language so sublime that the speaker was
startled, and the wild waves alone telephoned
the words to the listening heavens.

the words to the listening heavens.

Almost literally, "rocked in the cradle of the deep," like stormy petrels before the blast, our hotel trembling beneath the fury of the gale, we hold this mystic communication with another world, and feel the sweet assurance that our protecting guides, though as invisible as the voice of the tempest, are watching over us, undisturbed by the rough billows whose white-crested waves seem almost ready to dash

into our hotel windows.

Ashury Park, N. J., Sept. 12th, 1889.

Presentiment.

Ten days ago James B. Tomsey, a Brooklyn bank clerk, forty-four years old, got the idea that he was about to die. He was in excellent health. His circumstances were good. No amount of persuasion could alter his conviction that he would die in a few days. He made his will and gove his children some parting all. his will and gave his children some parting advice. He went to an undertaker's room, selected a coffin, had it set aside for him and paid for it. He described to the superintendent of Cypress Hills cemetery the exact spot at which he wished to be buried. "It will be within a few days," he said. The day after he had completed these arrangements he fell ill. Sept.

* The friends of the late Edward S. Wheelerthey are numerous all over the country—should circulate freely the Sketch of his 1 ife, that has been carefully prepared by Mr. George A. Bacon, and put in convenient pamphlet form by Colby & Rich, Booksellers, No. 9 Bosworth street, Boston. Price 10 cents.

Passed to Spirit-Life,

From the home of he, son, in Inswich, Dakota, Aug. 27th 1889, Mrs. M. A. Whittier, aged 84 years.

1889, Mrs. M. A. Whittier, aged 84 years.

The deceased retained all her faculities of mind in wonderful perfection to within the last three months of her earth-life. Mrs. Whittier had been an outspoken believer in Spiritualism for more than thirty years, and many of our early western lecturers will remember her hospitzbid home in Wisconsin and her fearless defense of her belief in the return of our departed ones. This belief conforted and cheered her to the last.

Her remains were taken to Markesan, Wis., and laid beside those of her husband and children.

A woman of strong mind and more than common executive ability, she had fought the battle of life bravely and well, and we believe has not laid down her armor, but simply exchanged one field of action for another-one home here for another there, prepared by the same loving hands that had helped to build up her earlity home. Nothing more can be said than to bid a loving good-bye.

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

Spiritualist Convention

At Unity Church, Stowe, Vt., Friday, Saturday and Sunday Sept. 27th, 28th and 29th, 1889. Speakers engaged: J. Clegg Wright, of New Jersey; Dr. Storer, of Boston; J. D. Stiles, of Mass.; Mrs. Emma Paul, of Morrisville, and Mrs. Abble W. Crossett, of Duxbury.

J. D. Stiles, one of our greatest test mediums, has been coured for the entire meeting.

Music: A double quartette, under the direction of Prof.

Music: A double quartette, under the direction of Alo., E. R. Ober.

E. R. Ober.

The Convention will consist of three sessions each day, forenoon, afternoon and evening. The first session will be Friday, at 10:30 A. M., and will consist of music by the double quartette, poem by J. D. Stiles, speeches by Dr. Storer and J. Clegg Wright, and conference. During the Convention J. D. Stiles will hold two or more test scances, interspersed with fine music, at which a small admission fee will be taken to defray the expenses of the Convention. All the sessions except the scances will be open and free to all.

all.

The managers will take all the pains possible to make the meetings instructive and deeply interesting and pleasan for all.

meetings instructive and deeply interesting and pleasant for all.

Dr. G. S. Brunson, of St. Albans, and Dr. Locke, of Newport Center, Vt., will be present and have rooms at the Mt. Mansfield House. L. O. Leonard, a fine physical and musical medium, will be present and hold scances in his room at the Mt. Mansfield House.

The Central Vermont Raliroad will furnish special round-trip tickets for PARE ONE WAY, from Burlington to Windsor and Barre inclusive. All must be sure and ask the station agent for the special round trip tickets to attend Spiritualist Convention at Stowe, Vt., as no return checks will be supplied. All coming over the Vermont Central Raliroad will buy tickets to Waterbury, Vt., at which place they will connect with the singe line which will take them in a fine coach to Stowe, Vt., ten miles from Waterbury. This is a delightful trip, and is much enjoyed by all tourists.

Round-trip tickets from Waterbury to Stowe to those attending Convention, 31.00, and from Morrisville, 75 cents. The stage will make an extra trip from Waterbury to Stowe, and return on Bunday. Those coming over the Boston and Mahne Raliroad will buy tickets to Morrisville, and take the stage from there to Stowe, a distance of eight miles. Entertainment at Mt. Mansfield House, one of the finest and largest hotels in Vyrnont, \$1.00 per day. Single meal, 50 cents. Hores-keeping, 75 cents per day; single feed, 25 cents.

conts.
All are cordially invited.
All are cordially invited.
Any inquiries in regard to the Convention will be chee
fully answered by addressing Mrs. J. A. STAFFORD, Stow Vt.

Per Order of Committee.

Per Order of Committee.

The Indiana Association

The Indiana Association
Of Spiritualists will meet in Westerfield's Hall, Anderson, Ind., at 10 o'clock A.M., on Thursday, Sept. 26th, and continue four days.

There will be a number of good speakers and test mediums in attendance, among whom are Mr. and Mrs. G. W. Kates and Mrs. Colby-Luther, well known to Spiritualists, who will contribute largely to the work and entertainment, and a grand time is expected.

A most cordial invitation is extended to every one to come and participate in this relation; and an earnest appeal is directed to all speakers, mediums and Spiritualists here to aid in giving an impetus to the spiritual work in Indiana.

Board and lodging at the Perret House for 75 cpnts to gl.00 per day.

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"The Gordon Rest." A HELPFUL AND DESERVING WORK.

Many of our readers are aware that there exists in the city of Boston a most worthy and philanthropic organization known as the "Helping Hand Society." This society is composed of a large number of ladies who are interested in the welfare of the poor working-girls, and is the outgrowth and continuance of that work for this deserving class, maintained and put sued with unselfish vigor for many years by the late Jennie Collins at her famous "Boffin's Bower" on Washington street. The founders of the Helping Hand were trusted friends and associates of Miss Collins, and when the feeble physical frame of that noble woman could no longer hold her spirit, she left the good work, in which the best part of her life had been spent, in their hands, knowing it would be well sustained. The home of the Helping Hand is at 12 Carver street-a modest and pleasant brick dwelling-presided over by its lady matron. Mrs. H. P. McKinnon, who has succeeded in making it really a home to the thirty or more young working women gathered there These are all of that class whose wage is low, and who could not find elsewhere any of the comforts and advantages which this Home affords. While the occupants are in health and have employment they pay a very small weekly sum for their board and the conveniences afforded them; but if any lose their employment, or are ill, they are kept at The Home and properly cared for until health or an occupation is found. There are in The Home on Carver street a number of sleeping-rooms, most comfortably fitted up for the service of their inmates; some of them have been named by private individuals, who have each provided or paid for the furnishing of the special apartment named, which has been of no little assistance to The Home. One of the rooms of the house is named for Jennie Collins, in which is placed the special belongings of that lady, as brought from "Boffin's Bower," and upon the wall is seen a faithful likeness of Miss Collins, while another large portrait of the lady hangs upon the parlor wall of The Home.

And now we have something of special interest to record in connection with this worthy institution: Three years ago Mr. James Gordon, of Cincinnati, O., (a wealthy and devoted Spiritualist) passed to the higher life. Mr. G. had been a philanthropist on earth, and many were the instances of his benevolent work during the years of his useful life. After his demise it was found that, in addition to a number of other bequests for charitable purposes, this gentleman had bequeathed a certain sum, in trust, to Miss M. T. Shelhamer, (now Mrs. Longley, a very dear friend of his,) to be used according to the lady's judgment in benevolent ways. On more than one occasion Mr. Gordon had conversed with his friend in relation to certain good works in which he was interested, and had specially mentioned JENNIE COLLINS and her labor of love for the poor misused working-girls, so that when the nature of the bequest became known to Miss Shelhamer she resolved not to forget the Helping Hand Society when the time should come.

Shortly after this, a serial from the pen of Miss Shellamer, entitled "Sowing and Reaping," was printed in THE BANNER OF LIGHT, in which the story of an old farmer who went about doing good-and who had taken certain poor working-girls to his home on the farm for

was read by Mr. and Mrs. George F. Simpson, of Hanson, Mass., who were induced by its perusal to offer to take four of five working-girls -two at a time-for a vacation of a fortnight each, to their country home. To this end Mr. Simpson wrote Miss Shelhamer, asking advice how to find the girls—which letter was printed in our columns—and that lady finally concluded it would be well for him to apply to the Helping Hand Society, which was done. Mrs. McKinnon, the Matron of The Home, concluded to visit Hanson to see what manner of place it was, and what kind of people "these Spiritualists" were. Others besides the Simpsons had also promised to open their homes to the working-girls. She did so, and the result was that several young women were sent to Hanson to gain a needful rest and change of air.

Mrs. McKinnon, on her visit to Hanson, expressed herself much pleased with its pure air and quiet surroundings, and stated, if means could be secured. The Helping Hand Society intended to found in an unassuming way a country home for invalid girls-for such was badly needed. Mr. Simpson thought a suitable place might be found in Hanson, and promised to make inquiries.

About this time Miss Shelhamer came into possession of the legacy mentioned, and in a few days visited the Home on Carver street, presenting the Society with some hundreds of dollars in the name of the ascended James Gordon, she herself at the same time donating a sum for the furnishing of a room in The Home to be known as "The Gordon Room." The donation referred to put the Society in a condition to practically start its long-cherished scheme of providing a comfortable country home for its invalids, where pure air and bright sunshine would assist in restoring health to the weary ones who sought its retreat.

At length, owing to the indefatigable efforts of Mr. Simpson, a place in Hanson was secured, and in June last opened as "THE GORDON REST," in honor of the good man whose generosity had made its existence possible. It consists of a large commodious wooden house of sixteen rooms, convenient and sunny, and well adapted to the work to which it is now devoted. It is surrounded by several acres of good land, bearing shade and fruit trees, and which are rising in value. The place has been secured on easy terms, and we trust its managers will receive the pecuniary aid necessary to maintain it, and thus make it a permanent institution.

Its inmates are already beginning to feel new life and strength in their country home. We have no doubt that the anges had a hand in inaugurating The Home, and that they are blessing the mortals who have so opportunely cooperated with them.

The following letter, in which The Gordon Rest is mentioned, has been received at this

PLYMOUTH, MASS. To the Editor of the Banner of Light: How many readers of THE BANNER know of "The Gordon Rest," in Hanson, Mass.?-a home for our weary sisters, where they can enjoy the country and worship God and Nature, free from care. Mrs. M. T. Shelhamer-Longley is a household word there, as she has, through her kindness and generosity, vouchsafed a substantial blessing and a name to The Home.

Thursday, Aug. 29th, two of the Plymouth Ladies' Aid Society and friends from Brockton met a party of Spiritualists at Mrs. George Simpson's. From there we were invited to dine with Mrs. Stevens. We then went to Foster Grove, where a photographer was in waiting, in the hope of having one more picture to add to his collection. On our way home we called at "The Gordon Rest," a large, square-built house, with tall fir-trees in front, and hammocks and easy-chairs or the lawn. I was delighted with its locality and surroundings, and think it a lovely country home; and it is to be hoped, when it is more widely known, others will become interested in its grand work.

SARAH A. BARTLETT.

Another Jew's View of Jesus.

In THE BANNER of Sept. 7th an editorial statement and estimate of a Jew's view of Jesus appeared—that of Rabbi Joseph Kranskopf, which was published in Frank Leslie's Illustrated Newspaper. We now present the view of another distinguished Hebrew of the same historic character, written for that very able Jewish magazine. The Menorah. by Dr. E. Schreiber, who treats in a fine spirit of critical appreciation on the life, career, character and teachings of Jesus the Christ. The searching historic investigations of the present day spare no subject, however sacred its associations, but turn an unprejudiced and colorless light on them all alike. The founder of Christianity should reasonably be no more exempt from the scrutiny of impartial criticism than any other character that has drawn to itself the sympa thy and admiration of past ages. What greatly adds to the intrinsic value of Dr. Schreiber's learned article on Jesus is its entire freedom from the controversial spirit and an intention to offend the tender sensibilities of devoted Christian believers.

He first describes the universal expectation of a Messiah on the part of the Jews, which for centuries had formed the promises of the prophets. Palestine had been subjected to a succession of conquerors. The state religion. which was a pure theocracy, was menaced Within a hundred years of Christ's coming, the whole population was in a state of ferment. The need being the greatest, the help must be highest. The Roman yoke lay heavy and hard on the people, whose sweet taste of liberty in the days of the Maccabees only served to render their present condition more unendurable. The Roman governors were rapacious beyond all precedent. The country was impoverished by incessant wars and the cruel draining of its last resources, aggravated by a frequent failure of the crops, by a merciless foreign despot. Worse than all, Rome was given over to idolatry, and thus assumed to govern and grind the chosen people of God. Pontius Pilate began his administration with an attempt to abolish Jewish law, because of foreknowledge of God, but differing upon the the inroads which Judaism was making upon decaying heathenism. The Jews were successfully proselyting in pagan Rome itself.

The fear began to manifest itself that the conquered race would end in giving laws to their conquerors. The Latin poet Horace speaks of proselyting Jews and of their Sabbath. Ovid refers to the observance of the Jewish Sabbath by the Roman women. Seneca censures the observance of it by the Romans, and complains that the Hebrews had given laws to their conquerors. Roman women of high rank sent gifts to the Temple of Jerusalem. Finally the Roman Senate decreed the expulsion of the Hebrews from Rome and Italy, thus setting aside the decrees of Julius Dr. McCabe, of the Ohio Wesleyan University, Cosar. Next, Pontius Pilate abolished the Jewish law in Judea itself. His army entered | limit to the divine omniscience; and declared Jerusalem displaying its ensigns with the effi- that heresy consists not in diverging from old gies of the deified Cosars and other symbols of lines of thought, however sacred they may be.

Temple. The people were plunged in a paulo of despair. Their patriotism took the form of madness. One Jewish leader after another came forward to excite popular revolt, and was crucified by the Romans for treason against the Senate. Crucifixion was the Roman method of public execution of criminals. At length another Galilean, by name Jesus, came forward as a national leader, and he, too, was crucified.

Jesus of Nazareth was only a political martyr. Galilee was the hot-bed of revolutions. Its people fully believed that this world had come to its end, and that a new one, the future world, would soon appear. Jesus courageously proclaimed that the time was fulfilled, the heavenly kingdom had come, and that he was the King or Messiah, the Saviour of his oppressed people. He was a Pharisean Jew with a Galilean coloring. He believed the hopes of the time were fulfilled in him. He was arrested and tried. He would not deny that he was the king of the Jews, and as the Jews were Roman subjects he was adjudged a rebel, and executed by crucifixion. He simply paid the penalty of all political martyrs. He had boldly attacked the whole civil, social and religious system of his time, and suffered the punishment.

The gospels do not agree concerning the trial, but it was flagrantly out of keeping with wellknown principles of Jewish criminal law. He was tried at night-infraction number one; it was in the private house of the High Priestinfraction number two; he was executed on a holiday-infraction number three; he was condemned on his own confession - infraction number four; he could not have been guilty of blasphemy, since he only repeated a biblical phrase in saying, "I am the Son of God"-infraction number five; and he was crucified. when the Jewish law knows only death by the sword-infraction number six. So that Jesus was not arrested, tried, condemned or executed by Jews, but by the power of the Roman government.

As to his work as a teacher, while he rebuked unworthy and extravagant Pharisees, he never reproached the party as such. They never could have been called a band of hypocrites before the destruction of the Temple. The Sadducees were more hypocritical slaves of the letter than the Pharisees, who formed the popular party, and were the progressive friends of the national cause. In the main, Jesus himself adhered to their principles. The Sermon on the Mount was contained in the prophets and contemporaneous Jewish writings, whose authors were Pharisees. The Golden Rule had been proclaimed by a Pharisee thirty years before Christ, and was learned from the Greek Isocrates. Jesus does not attempt to abrogate the Pharisaic laws, but only insists upon the great importance of the commandments of the heart. His sayings on this score are to be found in Isaiah, in Micah, in the Psalms and in Jeremiah, much more emphatically expressed. He only denounces the ceremonies of the age when they interfere with the superior claims of the moral law. But there is nothing new in that it was made for man, not man for the Sabbath.

What is known as the Lord's prayer is only a combination of Jewish prayers; not a sentiment in it is foreign to the Judaism of this day. Nor was his work new in extending the gospel to the heathen world. This was the work of the Apostle Paul. Jesus said emphatically: "I am not sent but unto the lost sheep of the House of Israel"; and he charges his apostles not to go into the way of the Gentiles, nor into any city of the Samaritans, but rather to the lost sheep of the House of Israel. His inculcation to love one's enemies is a gush of feeling, that is impossible in practice. There is reason in being bidden not to bear them any revenge, to feed them if hungry, to restore their strayed animals to them; but what goes to renounce earthly treasures.

The Jewish sect of the Essenes, two centuries before Jesus, had tried to carry out the doctrine of communism; but it never found favor with Christians. The financial condition of Christendom to-day is a flashing commentary on this communistic principle of Jesus. Industrial progress and civilization would be impossible under it. Buddha, long before Jesus, said that hatred is not conquered by hatred, but by love. The ancient Pagan teachers and philosophers arrived at many of the doctrines taught in the "Beatitudes." We come upon this higher spirit in the writings of Plato and Xenophon, regarding the teachings of Socrates. The Talmud teaches that we should rather suffer than do injustice. Had Socrates lived in an age of religious superstition and moral decrepitude and among a people crushed under the heel of iron tyranny, it is altogether probable we should have had another Messiah in him. Jesus may have died a martyr for his ideas, but he was only one of the endless galaxy of martyrs who suffered in the cause of humanity, enlightenment, progress and science.

The Foreknowledge of God: A DIVINE LIMIT.

A clergyman in Cleveland, O., not many Sundays ago preached a discourse on the above subject, putting the question at the outset—"Is the nature of God's knowledge such as to admit the possibility of change of purpose in his mind or a sense of regret in his heart? A savor of life, he said, is in that question. Our relations to God will be largely determined by what he is to our conception. The predominating thought we have of Him will mold our spirit-life and be the fountain of our moral impulses. And the nature of God's knowledge has in all ages been recognized as one of the most powerful elements in the formation of our conception of his character.

The controversy has long been going on between Calvinism and Armenianism, both usually admitting the unlimited prescience or question necessarily involved necessity or foreordination. The issue has finally been reduced to this-cannot God will to be ignorant of the contingencies in his universe; one side maintaining that it was both possible and necessary to a worthy conception of the moral character of God that he should hide from himself the knowledge of what might or might not be the result of our life conduct here; the other holding that God's willing not to know implied his already knowing what he determined not to know, since he could not resolve not to know a thing which at the time he possessed a knowledge of.

The preacher then proceeded to quote Rev. who had boldly announced that he had found a rest and recuperation-was told. This serial idolatry. He plundered the treasures of the He assumed two facts-the universe of necessi-

tles, and the universe of contingencies. The former means whatever is independent of cause, such as infinite intelligence, duration, space and mathematical truths. These are inseparable from being itself, and hence are no--comprehends whatever might or might not exist or come to pass. The opponents of this school contend that there can be no contingencies if God be sovereign. But, on the other hand, if there be but the universe of necessities, God himself must be under their dictation, and hence not free. This antagonizes any conception of a perfect God, and hence his freedom must be conceded. But freedom in the divine will makes a world of contingencies inevitable. To be free, God must be able to originate the new, and this implies the bringing of some thing into existence out of nonentity. Then the conception of these existences could not have eternally been in the divine mind, else they would have been old and not new, selfexistent and not originated.

Besides, if the conception of a thing which does not exist had an existence from eternity. then the conception of all things that do not exist must also have existed for an eternity: that is. God must grasp in thought all nonentities as well as all entities. But the number of nonentities is infinite; hence the infinite mind must be filled with infinite nothings. The conclusion is absurd, and so the conclusion that God's conceptions are eternal falls. That leaves us resting on this basis: the ability of God, as a thinker, to originate plans and conceptions anterior to his creations, and to make choice of one of two or more presented, establishes beyond all doubt the universe of contingencies.

Now look at man in the light of these deductions. He, too, is free by the endowment of his Creator. Deny him this freedom, and you abolish right, wrong, justice, moral philosophy and moral government. Make him thus irresponsible, and his remorse is cowardice, his conscience a liar. Well, then, he is free. But if free, he, too, must be a coöriginator, cocauser with God, for only by these can his freedom consist. As God has been proved capable of new methods and resolves and their execution, and this ability is necessary to his liberty, so must man, if free, be capable of new methods, fresh resolves, and their execution. As the eternal existence of the concept tion of God's works would rob him of the power of originating, and make him the tool of an unavoidable necessity-so in man, any before-determined antecedents to his initiative purposes of volition would hopelessly enslave him, whether he knew it or not. He must stand out in the broad plane of being, with the originating, self-exercising liberty of almighty God, or else he is less than a son of the image of his Father.

Contingencies are not knowable to any mind, either finite or infinite. Whatever may or may not exist or come to pass is not, and cannot be, a matter of knowledge. Necessities are without beginning, invariable, and hence within the range of personal knowledge. Space would this. He did not abolish the Sabbath, but said still be, though all minds were annihilated. Contingencies must have a beginning, must be originated, or neither God nor man is free. Their only birthplace can be in the exercise of a free will.

In this light may we comprehend the potency of prayer, praying for what is undetermined as yet, and determined in the divine mind only by our prayers. Metaphysical speculation as it is, there are possibilities of its making the soul of man more prolific.

Transition of Dr. W. F. Evans.

This grand old man recently passed to spiritlife from Salisbury, Mass., at the age of seventytwo years. His health began to fail three years since, and from that time on he seemed to be making an effort to put all material beyond this is unnatural. Nor can we be asked things from his mind. There was no organidisease, but the brain was too active for the body, and the weary system gradually wasted away. He was perfectly conscious of his condition and his prospects, and directed his family affairs and his own personal matters to the last. The principles of his well-known method of treatment of others he constantly and successfully applied to himself, and his wonderful selfcontrol was but little less than marvelous.

In early life, as soon as his religious views took form, Mr. Evans united with the New Hampshire Methodist Conference, and for upward of a quarter of a century was an effective and highly appreciated minister of that denomination. The writings of Swedenborg falling in his way, they at once commanded his most serious attention. He gave to them a long, patient and critical study, which resulted in his adoption of the Swedenborgian theory of a future life, and the relation of this to that life, and his withdrawal from the Methodists.

Mr. Evans was by nature thoughtful and studious, and very much interested in mental phenomena; and through his investigations in this direction he many years ago became interested in healing physical disease by what is now known as the mental method, and more than twenty-five years ago some rather remarkable cures occurred under his treatment. He may, in fact, be called the originator of a form of healing that others have at various periods since professed to have been the discoverers of, and claimed to hold on a sort of patent right, dealing it out, each under a specific name that implied the intervention and aid of "divine Providence," at a price that placed it beyond the reach of the moderately-circumstanced. Mr. Evans was never in sympathy with these classes. He was, however, fully in sympathy with the Spiritualists-naturally so because of his Swedenborgian belief-and not only held to many of their views regarding the agency of that he was largely indebted to them for his success in many cases.

Becoming convinced of the truth of his theory of the operation of mind upon disease, he set about making it known. His chief book on the subject was entitled "Mental Cure." In it he illustrated the influence of the mind upon the body, both in health and disease, and a psychological mode of treatment. The design of the book was to explain the nature and laws of the inner life of man, and to contribute some light on the subject of Mental Hygiene, which was then beginning to assume importance in the treatment of disease, and to attract the attention of physiologists. The author aimed to illustrate the correspondence of the soul and body, their mutual action and reaction, and to demonstrate the casual relation of disordered mental states to diseased physiclogical action, and the importance and mode of regulating the intellectual and affectional nature of the invalid under any system of medical treatment.

Subsequently he wrote and published "Esoterio Christianity and Mental Therapeutics," itual Temple, Boston.

"The Divine Law of Cure," "Mental Medicine: A Theoretical and Practical Treatise on Medical Psychology," "Primitive Mind Cure." and "Soul and Body." This last was specially in recognition and elucidation of spiritual cessary. The latter-the contingent universe powers, instructing its readers upon the spiritunl science and idea of health and disease; and the spiritual philosophy of the cures wrought by Jesus the Christ. His books met with an extensive circulation, and are now well known on this and the European continent.

Mr. Evans not only wrote upon the subject, but communicated instruction orally. He was frequently consulted by men and women of ripened intelligence upon points suggested by his theory of cure, to all of whom he freely gave as he had freely received. He was a quiet, unassuming man; honest and upright in all his ways, of whom it may be truthfully said: 'The world is better from his having lived in it." His reward is sure. His reception in spirit-life was grand.

Materialization and Conditions.

Notwithstanding the absence from the city of quite a number who are especially interested in the spirit phenomena known as personation of spirit forms, the attendance at the opening séance of Mrs. H. C. Stafford on the afternoon of Sunday, the 8th inst., was large, and the manifestations, as they usually are with that excellent medium, were very satisfactory to those present. The medial power of Mrs. S. has not diminished since her séances in this city last spring; if any change, its strength is augmented. as was evinced on two occasions lately, when, as we are informed, a materialization took place on the upper surface of a marble-top table, in an exceptionally good light. A friend of ours, who was present last Saturday, informs us that a repetition occurred of the materialization of a form on the seat of a sofa, this time that of the bright and vivacious spirit attendant of the medium, "Rosebud," the sofa being at the rear of the sitters, the space between it and the floor open to view, and the process from beginning to end closely observed by all. The individuality of the spirit was attested to by a brisk conversation with our informant and others, and her proposition to return to the sofa from the centre of the room where she then stood, and there dematerialize; but at Mr. Albro's suggestion she passed within the cabinet, and there disappeared.

Intimations are given that phenomena of this class are soon to take place that will set at rest all efforts of skeptics, of whatever phase of faith, to disprove their genuineness. And it is our opinion, based on long experience, not only with this but other phases of spirit-manifestation, that-with requisite conditions provided by the recipients of this irrefragable evidence of immortality—such incontestable proof for all will be palpably demonstrated.

The request for proper conditions is nothing unreasonable; it is one that every scientist makes when he undertakes to show by experiment the truth of any newly-discovered theory relating to the laws of Nature; and he who would object to furnish them, when within his province to do so, or would dare to intimate that they were asked for only to give the operator an opportunity to deceive, would soon find himself pilloried as a target for the ridicule of all sensible men.

Spirit-manifestations are not new; they are coëval with the existence of man on earth. Had the Christian church adhered to its original plan, and continued to recognize manifestations of spirits as palpable proof of a life beyond the present, and in support of its early teachings, it would, as was its design in the first and second century, all through the past ages and to-day, have brought "immortality to light"; but, instead of this, by the course it has followed, it had at the close of the first half of this century plunged that part of the world which was within its influence into the lowest depths of a midnight darkness concerning a future state, because it gave no palpable proof of its existence. For this reason, by superhuman effort and a determination to overcome all obstacles, spirit-manifestations are renewed by the spirit-workers as an imperative necessi-

ty. They come to rescue a world well-nigh sunken in a "slough of despond," and bring to it a knowledge which the church with its costly service and vast armies of salaried workers has failed to impart—namely, Knowledge of the life to come.

It would seem, therefore, that all that mortals can do to aid in this stupendous work should be freely and willingly done; and who so well qualified to determine in what way this aid can be rendered as they who, having entered upon that life, return to convince us of its actuality. All the aid they ask is, that we grant them certain conditions. Simple enough, to be sure, but yet how many hesitate to furnish them. It was said of the medium of Nazareth, Jesus, that in one place he "could not do many mighty works because of their unbelief." As the "works" he did were similar to those of the mediums of the present day, the same rule applies; and though a person may be considered over-credulous, a certain amount of honest belief is requisite on the part of the investigator of the claims of Spiritualism for the attainment of satisfactory

Still After the Indians' Lands. The Interior Department Secretary, Noble,

Sept. 16th appointed R. V. Belt, Assistant Commissioner of Indian Affairs, A. M. Tinker, Indian Inspector, and G. W. Parker, Special Indian Agent, Commissioners to negotiate with the Sisseton and Wahpeton Indians of Dakota for the SURRENDER of SEVEN HUNDRED AND EIGHTY-NINE THOUSAND ACRES OF THEIR spirits in effecting cures, but acknowledged LANDS! And this nation calls itself Christian!

Another instance of a patient of "regularly diplomated physicians" harrowly escaping being buried alive, through ignorance of her actual condition, occurred in Elkhart, Ind., last month, a telegram stating that after several days' sickness the young daughter of Mr. and Mrs. F. M. Boshilier, of that city, was given up by the physicians as dead. Her father went to Lagrange, thirty-five miles distant. had a grave dug and made the necessary arrangements for the funeral. Upon his return, in company with several relatives, he was astonished, upon approaching his home, to find that his daughter, several hours after his departure, and while lying in her shroud, gave indications of being alive, and was then rapidly improving.

We shall publish in our next issue the second in a series of discourses, titled The Home, The Church and The State, given through the mediumship of Mrs. H. S. Lake, before the Spiritual Fraternity Society in the First Spir-

Social Co-operation.

The labor question, appropriately to the oc- | Were resumed for the season last Tuesday currence of Labor Day on the first Monday of afternoon. These meetings partake of a moral the month, is treated in two articles in the and religious nature. The Hall was well filled September number of The Forum, one of them written by Rev. Dr. Washington Gladden, and that these meetings are free to the public; all the other by Prof. Arthur T. Hadley. The we require of visitors is neatness and quiet. former advocates, for the stable reconciliation of the growing estrangement between the rich and the poor, the introduction of the principle | by mortals are answered by the intelligence in of equality in the pursuit of our current industries. He looks forward confidently to the establishment of the partnership system, but he puts larger faith in an expanding intelligence, which improved industrial mothods will first promote, and then inspire to engage in the are tendered to Mrs. Dr. Nellie F. Thomcare of public interests. He would be understood, in short, to trust to a better education, to economy and saving, and to a deeper sense of their responsibility on the part of employers, that is, of capital, for the coming of the time when social order will stand much more surely on a greatly improved basis.

Prof. Hadley is not yet ready to accept the belief that arbitration, coöperation or socialism will any one of them or all together bring the relief desired and demanded by labor. He says Judge Cross of New York, introducing it by they have each been tried, but with a small measure of success. He trusts more to the advancing education of the wage class than to anything else. He thinks the lessons of industrial law are just beginning to be learned by them, and that employers no less than employed are learning it, too. Experience and education are being gained by both at the same time, and a much enlarged wisdom in respect to their mutual relations will be the result.

The Popular Science Monthly editorially says that what is wanted is greater economy in production, and greater equality in distribution. "We want," it says, "a greater sense of social responsibility on the part of holders of wealth, and we want, especially, a diminution of the senseless passion for display." And while it thinks these things are on the way, it finds it hard to discern the signs of any approach of the latter. Still it is of the belief that "society is becoming every day more closely knit in the bonds of a common sympathy, the self-respect of the average man is daily increasing, and public opinion is becoming at once more rational and more humane." It considers that what we have chiefly to contend with to-day is, not the idleness or extravagance of a few, but a general lack of knowledge as to the best methods of social cooperation.

That is precisely the problem to be solved, and no other-how to discover and set to work the best methods of social cooperation. It cannot be denied that, as human beings in a state of combination and consolidation, the social classes are under the closest of mutual obligations to each other. How shall those obligations be most faithfully discharged? They certainly cannot be by a show of indifference and passivity on one side, and of impatience and a continual disposition to revolt on the other. The exercise of mutual forbearance, with the progress of education through experience, is the only sure solution.

Edgar W. Emerson,

Who has given the very best satisfaction in all places where his services have been called into requisition the past summer, has been engaged to speak and give platform tests in Danielsonville, Conn., Friday, Nov. 8th. We are informed that an attempt is to be made to the same scheme will be set on foot again; but form a society in Danielsonville the coming it is to be hoped that the freemen of Massachuwinter, and to this end Mr. Emerson's services awaken a general interest in Spiritualism, and | the people against such class-legislation, the lead to an investigation of its claims. Mr. Emerson is a quiet, unassuming young mannot apt, to "blow his own trumpet," as the saying is, and we feel like remarking that we appreciate just such men, because we do.

The special attention of our readers directed to the able article on page two of this paper, by Hudson Tuttle, in which he very clearly shows "Who Are the Quacks?" What he says, near its close, of the evil results of some of the practices of the old school of "reglar" physicians is every word true, as we have reason to know, by sad experience, that our only sister was prematurely ushered into the spirit-world by over-drugging. She has frequently returned and deplored her early transition, especially as it occurred through the ignorance of men who professed to know so much that the people placed implicit confidence in them in times of sickness. The drugs she was then compelled to absorb into her system, by their advice, had an ill effect upon her of such power that even now, after many years have elapsed, they affect her unfavorably whenever she enters the sphere of mundane existence.

The return of autumn calls for a replenishing of household furnishings, and those who may be in need of new carpets and rugs will find an extensive variety of the very best by visiting the establishment of the old and reliable firm of John H. Pray, Sons & Co. Their stock comprises superb specimens of Oriental art at reasonable cost: a special lot of choice Daghestan rugs for moderate price and excellent quality are unrivalled. We have not said what we have because this firm advertises in these columns—which shows their good sense as well as interest-but because we have seen their grand lot of fine new patterns of carpetings, which can be had at reasonable

Mrs. Richmond's public lecture at the Temple, last Sunday, was a very fine production. A large audience was present. During the afternoon Mr. Ayer called attention to the lecture of Henry Clay-" Between Two Mountains "-published in THE BANNER of Sept. 7th. He advised everybody to read it. He said he had found it full of good things, and all who had not seen it should procure a copy.

A private note from the excellent medium, Mrs. Ada Foye, dated Chicago, Sept. 10th, 1889, informs us that her health is improving, and that she will be prepared to commence her spiritual labors in that city for the Harmonial Society of Spiritualists on October first, as per notice elsewhere. Her address is care P. O. Box 517, Chicago, Ill.

The question is answered on our sixth page, viz.: "Would it be wise to accord the right of suffrage to women at the present time?" It is answered in the affirmative. We call especial attention to what the spirit intelligence said, as reported, upon this important subject at our Public Free Circle.

It should be distinctly understood that there is no place for business advertisements under the heading of "Movements of Platform Lecturers." This space is set apart for an entirely different purpose.

The Banner Free-Circles

on this occasion. It should be remembered we require of visitors is neatness and quiet. Each session occupies one hour-when, on Tuesdays, appropriate questions propounded control of the medium at the time. The messages from individual spirits are given on Friday afternoons. For further particulars, see standing notice on the sixth page.

Thanks from ourselves and the spirit-world as Burbeck, Plymouth, Mass., for a generous contribution of flowers for the opening séance on Tuesday, and a special thank to "White Swan" from Lotela, for a cluster of pansies sent her.

A Strong Endorsement.

The Two Worlds (Manchester, Eng.) of Sept. 6th reprints from THE BANNER "A Skeptic's Testimony," contributed to our columns by

"The following scene, the editor of this paper is in a position to affirm to be a genuine and faithful transcript of what actually occurred, the parties are all known to and vouched for by Mrs. Britten and she has only to add, she can testify to nearly one hundred thousand similar scenes having occurred through the same inimitable medium, Mrs. Ada Foye. Many of Mrs. Foye's tests have been given on the same platform with Mrs. Britten during the past thirty years and that without one single failure or mistake.'

"Outside the Gates."

Those who wish to peruse a work upon the spirit-world, its homes, inhabitants and relations, should not fail to secure a copy of the above-named work. It is a volume of over five hundred pages, handsomely bound and printed on fine paper. The contents have been given the world by the spirit-band of M. T. Shelhamer (now Mrs. Longley, THE BANNER medium), and are told in the attractive form of several narratives, in which many important truths are revealed. It is just the book for the parlor table or as a gift to friends. For sale at this office, or sent postpaid for \$1.25.

Ho! for Onset!

The Harvest Moon Festival at Onset-alluded to in the last BANNER, Sept. 14th-is worthy of consideration by all who desire to thousand miles of submarine electric cable, the cost spend three days at Onset, and enjoy the services, also the salt water sea breezes, at excursion rates of fare.

The Boston Spiritual Temple Society Will, on Sunday, Oct. 6th, commence its eighth lecture season, in Berkeley Hall, corner of Tremont and Berkeley streets. Speaker for October, Mrs. Nellie J. T. Brigham, to be followed by Mrs. R. S. Lillie for the month of

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

> By We had a very pleasant interview on Friday, the 13th inst., with Mr. George A. Bacon, of the Agricultural Department, Washington, who had just returned from his sixty days' excursion trip to Europe. He is greatly improved in health. His Notes of Travel, which we have had the pleasure of perusing, are very interesting. We hope to place them before our readers at an early day.

J. Milton Young, who has been actively engaged as agent of THE BANNER (and in various official capacities at the Lake Pleasant Camp-Meeting during the past summer), has returned to his home in Haverhill. Correspondents will please address him at the latter city, No. 9 Sixth street.

We have never given an editorial endorsement in the columns of the BANNER OF LIGHT of any medium for physical manifestations that we have been obliged by subsequent events to withdraw, notwithstanding the statements to the contrary of hypercritical individuals whose interest it was to misrepresent us.

We shall print next week, or the week after, an article entitled "Hypnotism: The Latest Theory," etc., prepared for publication by Mr. A. E. NEWTON just previous to his demise. Under the circumstances it will, no doubt, be perused with deep interest.

See what the Spiritual Intelligence at our Circle-Room said about the materialization of spirit-forms, a report of which may be found

on our sixth page. In our leading editorial, entitled "The Gordon Rest," mention will be found of the "New England Helping Hand Society and its Home for Working Girls," at No. 12 Carver street, Boston. In aid of this worthy enterprise a Fair is to be held in Horticultural Hall, commencing Dec. 2d and continuing through the week. Donations to its tables of clothing, bedlinen, farm produce, fruits, preserves, etc., will be very acceptable and render timely assistance to a highly commendable cause. All packages should be plainly marked with name of table for which they are designed, and sent to the hall, Nov. 30th, care of Fair Committee. Donations of money should be sent to the Treasurer of the Fair, Mrs. Dora Bascom Smith, 117 Appleton street, Boston, Mass.

Dr. Dumont C. Dake and wife, after an outing of eleven weeks—visiting Boston, Onset, Lake Pleasant, Cassadaga, Niagara Falls and Buffalo, N. Y. write that they have returned home in good health, well pleased with their trip. The Doctor, who, by the way, is a very successful healer, can be addressed and consulted until further notice at the Sinclair House, New York City.

A. S. Hayward, magnetic physician, will resume his office treatment Oct. 1st. Until that date he will visit patients, according to his advertisement on page seven of this paper.

It is almost as difficult to make some men unlearn their errors as to drive swine against their will.

ONSET BAY, MASS.—Meetings will be continued at this place on Sundays during September. Trains leave Boston, 8:15 A. M., 9 A. M., 1 P. M., 3:30 P. M., 4:05 P. M. Leave Onset, \$3:15 A. M., 8:31 A. M., 11:30 A. M., 3:30 P. M., 5 P. M.

NEWSY NOTES AND PITHY POINTS.

The great London strike has subsided; but difficulty in settling the accounts is yet on. John Burns must feel thankful all his life to Cardinal Manning, for without the latter's help he never could have handled the immense strike. Wonder if J. B. is any relation of our friend J. Burns, of The Medium and Day-

The New York and Boston Sunday sensational papers print a great many more copies than are read. The advertisers pay the bills, however, just the same. What a hum.t

The National Woman's Christian Temperance Union is to hold its sixteenth convention in Chicago, Nov.

8th to 12th inclusive. It is said that Horsford's acid phosphate neutralizes the bad effects of Boston's bad drinking-water.

Dr. Talmage thinks the newspapers-daily and weekly-are not bad to take.

Indictments in New York have been found against Eva Hamilton, Joshua Mann and Mrs. Swinton. Mrs. H. has also been indicted for stabbing Nurse Donnelly. These conspirators ought to be sent to the State prison for life. It is high time that an example should be made of such inferents.

A book of specimen work from the Electro Light Engraving Co. exhibits a' remarkable degree of perfection in its specialty. Copies may be obtained by addressing the Company at 157 William street, New

A man never so completely deceives himself as when he imagines that other people are admiring the qualities in him that he himself most admires.

The four highest structures in the United States are the Washington Monument, 555 feet; the Capitol in Washington, 3071/2 feet; the Brooklyn Bridge Tower 276 feet, and Trinity Church, New York, 263 feet. "And now, my dear brethren, what shall I say

'Amen!" came in sepulchral tones from the absent minded deacon in the back of the church.

There is nothing more unreasonable than for men to live viciously and yet hope to escape the necessary consequences of their vices.—Dr. Samuel Clarke.

Good music is often hard to a-choir. Country Editor (to minister)-"I hear that you preached yesterday on 'Save My Lambs,' Mr. B."

Minister-" Yes." Country Editor-"Would you mind giving me synopsis of the sermon for this week's issue? We have just added an agricultural department to the paper, and it's catching the farmers right and left."

ELECTRIC FACTS.-Quarter of a million persons in the United States are engaged in business depending wholly on electricity. There are over one hundred of which is \$1000 a mile, in operation, and over a million miles of surface telegraph. It requires but fifteen minutes to transmit a message from San Francisco, Cal., ria New York, Canso, Penzance, Aden, Bombay, Madras, Penang and Singapore, to Hong Kong, China. There are four hundred miles of electric railway in this country, more in progress of construction, and one hundred and seventy thousand miles of telephone in operation. The greatest speed of an electric railway car has been a mile a minute. The ordinary speed is twenty miles an hour.

Mother—"You little angel! You must not cry! Angels do not weep in heaven." Little Angel—"Yes, they do. Dr. Texter says: 'The cherubim and sera-phim continually do cry!'"

U.S. naval officers are enthusiastic over the trial trip of the new war-cruiser Baltimore last Saturday She beats the world for speed

Dance, dance: see the sweet rose Bend to the blue-bell, in light minuetting! Summer leaves fall as the Autumn gust blows; Summer leaves fau as me Asturing But they dance and die merrily, wildly pousetting.

-Eliza Cook.

Enthusiastic professor of physics, discussing the or ganic and inorganic kingdoms-" Now, if I should shut my eyes-so-and drop my head-so-and should not move, you would say I was a clod. But I move, I leap, I run; then what do you call me?" Voice from the rear-"A clod-hopper!" Class dismissed.

"Live within your income." Yes; for it's terribly hard work to live without it.

Look into your own home, into your own heart, my good friend, and see if it be not true that you are thanking God from time to time that you are not like vulgar publicans-the rulgar publicans being almost all the other people you know!

"What is the best thing for potato bugs?" asks a rural subscriber. Nothing has been as yet found more satisfactory than potatoes.

An English medical journal gives this list of the drugs that were administered to Mr. Maybrick by his physicians during his last illness: Morphia suppositories. Ipecacuanha wine. Papain and iridin solution. Antipyrin. Tincture of jaborandi. Tincture of Jaborandi.
Bisnuth.
Sulphonal.
Cocaine.
Nitroglycerine.
Dilute phosphoric acid.
Solution of Chlorine, Sanitas,
glycerine and Condy's fluid,
as mouth washes. Papain and iridin solution Cascara sagrada.
Nitro-hydrochloric acid.
Thecture of nux vomica.
Fowler's solution.
Plummer's pill.
Dilute hydrocyanic acid.
Tincture of henbane.
Bromide of potassium.

When the United States purchased Alaska of Russia the amount paid was seven millions of dollars, or one and nineteen-twentieths of a cent per acre.

One should seek for others the happiness he desires for himself.—Buddhist Scriptures. Remember this, ye growlers.

O virtue, won by earnest strife,
And holding out the noblest prize
That ever glided earthly life,
Or drew it on to seek the skies!
For thee what son of Greece would not
Deem it an enviable lot
To live the life, to die the death,
That fears no weary hours, shrinks from no flery
breath?

—Aristolie, B. C. 384

-Aristotle, B. C. 384.

HOT SALT BAGS.-Very frequently, when nothing else will relieve a severe headache, hot salt bags ap plied to base of brain, or very hot water poured on base of brain, will break up congestion and enable the patient to fall into a delightful slumber.

The national trait will come out. 'Cute Yankees in Paris always ascend the Eiffel Tower in the hottest part of the day, because, owing to the law of expansion, the structure is then five inches higher than it is at other times, and they thus get as much as possible for their money.—New York Tribune.

The first monument to Gen. Grant in this country is to be unveiled next month at Fort Leavenworth, the post where he passed his early career as a soldier. The honor of raising the fund for this monument belongs to the Kansas City Times, which headed and conducted the subscriptions for the purpose.

Dr. James Edwin Briggs, 111 West Thirty-third street, and Dr. Wm. H. May, of 50 West Twenty-fourth street, New York, have been commissioned as official Examiners in Lunacy by Judge Ehrlich, of the City Court.

The fisherman's back from the seashore, With a stock of big stories to tell. The landlord now counts up the shekels, And burns out the seaside hotel.

Barrett's dye-house is the oldest dyeing establishnent in this country. It was formed in 1804, has been dyeing ever since, and still lives.

The splendid new Custom House in New York City will stand on the site of old Fort Amsterdam, where, in the far-back days, the Dutch general and his warriors used to lay besieged for weeks at a time by the

The Post Office Department has issued a circular inviting scaled proposals for furnishing adhesive postage stamps in such quantities as may be called for by mation concerning methods, days, terms, &c., the Department during a period of four years, com- send to his office, 63 Warren Ave., Boston, Mass. mencing Dec. 1st. 1889. Line & 4

Movements of Platform Lecturers. tNotices under this heading must reach this office by

day's mail to insure insertion the same week.)

Bishop A. Beals can be addressed during September, October and November at 701 East 3d street, St. Paul, Minn.

J. Frank Baxter lectured at Hanson last Sunday, 16th inst., and will lecture in Willimantic, Conn., on Sundays Sept. 22d and 20th. The first two Sundays of October he will lecture in Cloveland, O., opening the meetings of the Society for the Advance of Scientific Spiritualism; and the last two Sundays of October will address audiences in Brockton. For week-evenings address him at 181 Walnut street, Chelsea, Mass.

Prof. J. M. Garst, inspirational speaker, will answer calls to lecture. Address, Boston, Mass.

Mrs. N. J. Willis, of Cambridgeport, will lecture in Hanson on Bunday, Sept. 20th, forencon and afternoon.

A. E. Tisdale, the blind medium, desires engagements for the last three Sundays in March, the months of April, May and June. His address is Merrick, Mass.

Miss Nettle M. Holt has returned home from Verona Park Camp, and can be found at 48 Russell street, Charlestown, Mass. Societies and others wishing to engage her to lecture and give tests should address as above.

Mrs. E. A. Cutting-Luther is prepared to go out into field as her guides direct in October. Would like en-gagements near Boston for that month. Gives tests: W. F. Peck is speaking during September at Troy, N. Y. His engagements for the coming season are as follows: October at Albany, N. Y.; November at Philadelphia, Pa.; December and January at Albany, Address, 34 Lodge street, Albany, N. Y., until November

Mrs. Mattie E. Hull will lecture in Investigator Hall next Sunday at 2:30 P. M. on the following subject: "The Move of Spiritualism." At 7:30 Moses Hull will deliver his celebrated lecture, "A Review of Rev. De Witt Talmage's Discourse Against Spiritualism."

Witt Talmage's Discourse Against Spiritualism."

Mrs. Sarah A. Byrnes will lecture at Greenwich,
Mass., Sept. 20th; at Willimantle, Ct., Oct. 6th and
13th; Portland, Me., Oct. 20th and 27th; Fitchburg,
Mass., Nov. 10th; Norwich, Ct., Nov. 17th and 24th; at
Brockton, Mass., Dec. 1st; Haverhill, Mass., Dec. 8th
and 16th; Willimantle, Ct., Dec. 22d and 29th. Address
Berkshire street, Dorchester, Mass.

Prof. J. W. Kenyon is occupying the rostrum of the
Spiritual Spelety of Albany during September; lectures for the Stafford, Ct., soc'ety during October, and
Bridgeport, Ct., the last two Sundays of December.
Address, 40 Woodland street, Worcester, Mass.

thundered the long-winded minister. Address, 40 Woodland street, Worcester, Mass.

Hicksville, O.—I wish to inform the readers of your paper that the Spiritualists held their nineteenth annual meeting at the Wentworth Grove in Carryall Township, Paulding Co., O., Bept. 7th and 8th. Mr. Hudson Tuttle and wife, of Berlin Heights, O., were our speakers. They were also the speakers for our meeting ten years ago. The weather was fine, and on Sunday there was the largest crowd that ever assembled at the grove; and as we engage the best of speakers, our meetings have always been well attended. The best of attention was paid to the discourses, which showed more than ordinary ability. The music by the choir was appropriate, and well rendered.

Mr. Tuttle is author of several books, and brought a number of copies of his latest publication, "Studies in Psychic Science," which were all sold, and more were called for.

Take it all in all, I believe that last Sunday's meeting will be pleasantly and profitably remembered by the thousands of people who were in attendance.

A. Wentworth, Sec'y.

Chicago, III.—Mrs. Ada Foye, the well-known eloquent inspirational speaker, and one of the best platform test mediums living, will conduct the services for the "Chicago Harmonial Society," at the hall 33 South Peorla street, at 3 and 7:45 P. M. every Sunday during the month of October. Mrs. Foye will at the close of each lecture give tests of spirit identity and messages from the loved ones gone before.

The BANNER OF LIGHT is for sale in the vestibule at these meetings.

SECRETARY CHICAGO HARMONIAL SOCIETY.

Philadelphia, Pa.—The First Association of Spiritualists commenced its fall course of lectures last Sunday at 810 Spring Garden street. Mrs. H. S. Lake is the speaker for the month. She will be followed by Miss Jennie B. Hagan.

E. B. Fairchild, of Stoneham, Mass., spoke for the Spiritualists of Attleborough Sept. 15th, delivering two very instructive lectures. Music by Miss Marion Smith, which was highly appreciated. W.

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

Anti-Medical Monopolists, Attention.

HEADQUARTERS OF THE NATIONAL CONSTITU-TIONAL LIBERTY LEAGUE, BOSTON, MASS. Figure 1 to National League, Boston, Mass. Fivery medium in Massachusetts is earnestly requested to send us his or her accurate address. Those who respond will be rewarded by return mail with Remonstrance Petitions, highly interesting and instructive literature to read and pass around, and a large, long streamer containing two cutting cartoons, righteously ridiculing the "Regulars," All free J. Wispeleld Scott, Secy.

J. Wispeleld Scott, Secy.

P.S.—Will send the same to such other citizens as will make good use thereof. Let each send several such addresses.

J. W. S.

Every lady appreciates the importance of exercising taste and Judgment in the selection of her wardrobe, so that whether she possesses few or many dresses, they will be of a quality that will wear well and retain their handsome appearance to the end. No matter what station in life, a black silk or satin dress is conceded to be the most becoming, elegant and, at the same time, serviceable dress a lady can possess, besides being appropriate for all occasions. One of the oldest and wealthlest silk manufacturing firms in the United States are offering to their patrons bargains in this line which have never been equaled, both as to quality and cheapness. They are able to do this because they deal direct with the public and not through traveling salesmen or retail stores. Send a stamp with your name and P. O. address to O. S. Chaffee & Son, Mansfield Centre, Conn., and they will mall you their samples and directions how to order. If you wish to secure a bargain, you have the opportunity now offered; it should not be neglected.

Perfectly Safe.

Readers of this paper have noticed the large advertisements of Larkin's soap, which have appeared from time to time, and their attention is called this week to the one on the eighth page. The manufacturers find by experience that it is safe to do business in this way with the subscribers of a religious newspaper, since they seldom find any one who is not perfectly trustworthy. Freed from the element of risk and the expense of traveling agents, they are able thus to furnish the consumer with soap at the lowest wholesale price. By sending a postal card to this firm, a box of the soap, with accompanying goods, will be forwarded at once, to be paid for at the cash price, \$6.00, or return at the expiration of thirty days. That is, the goods are sent out on trial. Perfectly safe, is n't it? One should, however, mention the fact that he saw the advertisement in the BANNER OF LIGHT. Address your postal card, J. D. Larkin & Co., Buffalo, N. Y.

ADVERTISING RATES.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

Special Notices forty cents per line, Minion, Special Notices forty cents per line, Agate, each insertion.

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

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

Payments in all cases in advance.

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

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

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

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. 13w*

Dr. D. J. Stansbury, Medium for Independent Slate-writing, etc. 54 Dwightst. Hours 10 to 4. S7

Andrew Jackson Davis, Seer into the causes and natural cure of disease. For infor-13w'

ADVERTISEMENTS.

JOHN H. PRAY, SONS & CO.,

Have openèd their Fall Importations of

Persian, India and Turkey

CARPETS

RUGS.

Among them can be found many choice specimens of Eastern art. Also a fine assortment of

EXTRA LARGE SIZES

ORIENTAL CARPETS,

Especially imported to fit rooms of unusual shape or particularly large dimensions.

The attention of connoisseurs is called to a choice collection of Mohair and Silk Rugs, as well as a very attractive stock of

Small Antique Pieces.

DAGHESTAN RUGS.

We offer about 300 Rugs at

\$7.50 EACH.

These are taken from regular retail stock, and offered at this low price only to reduce our unusually large holding of Oriental Goods.

All of our Rugs and Carpets are marked on the ticket in plain figures

Popular Prices.

JOHN H. PRAY, SONS & CO.,

CARPETS AND UPHOLSTERY. 558 and 560 Washington Street, 30 to 34 Harrison Ave. Extension,

BOSTON. STOUT PEOPLE.

O BESITY safely cured by one who has been a fellow-sufferer. Send stamp for particulars. DR. EDITH BERDAN, 113 Ellison street, Paterson, New Jersey. Apr. 71.

FLORENCE K. RICH EVANS HOUSE,

175 Tremont Street,
Consultations
Medium, Consultations TRANCE, Medical and Business Medium. Consultations 9 A. M. to 6 P. M. Terms \$2.00. Please make engagements in advance, if possible. Sittings by letter given. Bept. 21.

SOPE 21.

SALARY, S40 EXPENSES IN
ADVANCE allowed each month.
Steady employment at home or traveling.
No Soliciting. Duties delivering and making collections. No
Postal Cards. Address, with stamp, HAFER & CO., Piqua, O.
Sept. 21.

Mrs. Harry W. Stratton, 286 SHAWMUT AVENUE, BOSTON. Cerebro-Spinal and Sundays, at 7:30. Photographs read. 3w Sept. 21.

Dr. L. Albert Edminster COMBINES Magnetic, Massage and Psychic Power in his treatment of diseases. Is at Narragansett Hotel, Providence, R. I.

MRS. E. B. STRATTON, WRITING MEDIUM, Hotel Garfield, Suite 4, West Rutland Square, Boston.

home from an unusually successful summer trip. Parties for consultation can find him at his office, 46 Russell street, Charlestown, Mass. Would like to make a few more week-day ovening engagements to lecture and give tests. Address as above.

MRS. J. FOLLANSBEE GOULD, Massage and Magnetic Trentments, 616 Tremont street, Boston. 1w*

LOVE FOR TOBACCO Cured. The "deadly clgarette," etc. ville, L. I., N. Y. 2wis Sept. 14.

"Psychic Studies." A New Monthly Periodical, Edited and Published

by ALBERT MORTON, of San Francisco. by ALBERT MORTON, of San Francisco.

Mr. Morton states that in response to many requests he has prepared a series of essays based on the most advanced conceptions of spiritual truth, with the belief that on such a foundation alone a scientifically demonstrated religion can be established; and he has decided to give them in this form to the public as being less expensive than any other to persons interested in such studies. The subjects of the Essays, which are to appear one each month, are "God: Our Relationship." Pre-natal Conditions and Heredity." "Physical and Moral Education." "Conservation of Health and Life Forces," "Magnetic, Mental and Spiritual Healing," "Our Relations to the Spiritual World," "Mediumship, in its Uses, and Abuses," "Advice to Mediums and Investigators," "Psychometry," "Intuition," "Justice, Charity Sympathy," "The Power and Proper Exercise of, Will." First three numbers now ready. Single copies, 10 cents; one year \$1.00.

A BOOK WRITTEN BY THE SPIRITS OF

For sale by COLBY & RICH.

A BOOK WRITTEN BY THE SPIRITS OF A THE SO-CALLED DEAD, WITH THEIR OWN MATERIALIZED HANDS, BY THE PROCESS OF INDEPENDENT SLATE-WRITING THROUGH MRS. LIZZIES, GREEN AND OTHERS AS MEDIUMS. COMPILED AND ARRANGED BY C. G. HELLEBERG, OF CINGINNATI, OHIO, This work contains communications from the following exalted spirits: Swedenborg, Washington, Lincoln, Wilberforce, Garrison, Garfield, Horsee Greeley, Thomas Paine, O. P. Morton, Polheim, A. F. Willard, Margaret Fuller, Madame Ehrenborg and others.

Cloth, 12mo, with engravings. Price \$1.50, postage free. For sale by COLBY & RICH.

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COUL! THE SOUL-WORLD: THE HOMES
OF THE DEAD. Penned by the Rosicrucian, P. B., RANDOLPH.

This work is dedicated to those who think and feel; who
are dissatisfied with current theories and rash speculations
regarding the Soul—its origin, nature, desirby; who are
wearied of the unsatisfactory platitudes of the Eolists, and
desire a better ground of faith in Human Immortality.
Cloth, Itmo, pp. 34. Price \$2.00, postage free.
For sale by COLBY & RICH.

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Message Department.

FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the public is cordially invited, are held at the Hall of the Banner of Light Establishment,

ON TUESDAYS AND FRIDAYS, AT 3 O'CLOCK P. M.

The Hall (which is used exclusively for these meetings) will be open at 2 o'clock; the services commence at 3 o'clock J. A.: SHELHAMER, Chairman

MRS. M. T. SHELHAMEN-LONGLEY will occupy the platform on Tuesday afternoons for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the numbane plane, having practical bearing upon human life in its departments of theoretic bearing upon human life in its departments of theoretic bearing upon human who will present them to the presiding spirit for consideration.

MRS. B. F. SMITH, the excellent test medium, will on Friday afternoons under the influence of her guides give decarmated individuals an opportunity to send words of love to their earthly friends—which messages are reported at considerable expense and published each week in The BANNER.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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

Natural flowers for our table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the atter of Spirituality their floral ofterings.

offerings.

27 Letters of inquiry in regard to this Department must be addressed to Collin & Rich, proprietors of the BANNER OF LIGHT, and not, in any case, to the mediums.

QUESTIONS ANSWERED THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley. Report of Public Séance held June 25th, 1889.

Spirit Invocation.

Report of Public Séance held June 25th, 1889.

Spirit Invocation.

Oh! thou Divine Spirit, thou God of Justice, thou Soul of all Love and Truth, we worship thee at this time, not with senseless adoration or servile speech, but with true heart-devotion, which bringeth an acknowledgment of thy power, of the immensity of thy work, of the grandeur of thy laws, and the all-pervading sense of thy presence. We recognize thee as our parent, one who is always good, and full of tender mercy; one who will not betray his children, who hath all in his keeping, and giveth unto each one that discipline, that experience which will bring forth knowledge in the soul and ripen the spirit for eternity. We are thy children, and we know that we are a part of thee; that although thou art infinite, eternal, omnipresent and omnipotent, yet we are a part of thyself, and partake of these qualities in our nature; we only ask that we may receive those conditions and be brought under that experience which will help to draw out those qualities that belong to the Father of All.

Unto this end we would be patient under discipline; we would receive with submission that which thou hast to bestow; we would that strength may be given us to press calmiy on, even against the fide if necessary, of events and circumstances which may be for our unhappiness and pain. We know that there is a lining of brightness to every cloud; we believe that through all sorrow there runs a compensation of peace which shall in time be unfolded to human understanding; and so, our Father God, we ask that we may grow in knowledge and comprehension, to realize thy great truths, and to receive thy law and thy word into our hearts.

truths, and to receive thy law and thy word into our

hearts.

We welcome the spirits who return here to day from worlds beyond. Oh! may they be given strength to drop some word of encouragement, or to inspire some heart on earth with new light, understanding and joy. May all ailke, mortals and spirits, coöperate together in love and kindly association, that all may be blessed and uplifted and made strong through this communion between the two worlds. We ask thy blessing to rest upon each one new and at all times. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—We will now attend to your queries, Mr. Chairman.

QUES.—[By "Investigator," New York.] Is not the doctrine of "Correspondence" involved in that of "Evolution," and would not its appli-cation to the latter greatly illustrate it!

Ans.- The doctrine of correspondence is undoubtedly contained in that of evolution, for doubteny contained in that of evolution, for it seems to us that evolution contains within itself the solution and the explanation of all doctrines, or rather all ideas that are based upon truth. We believe in that of correspond-ence, because we think that an observance of natural law will prove the truth of this idea of correspondence, as axisting in the universe, and

universe.

But the law of evolution, to our mind, contains within itself not only that of correspondence, but all others that apply to life here in this universe, as well as to existence beyond. Believing that existence started from the Believing that existence started from the germ—to say nothing of tracing it back further still, to the gaseous atmosphere itself—and that this germ contained within itself the possibilities, powers and potencies of all which we behold existing in the universe, is it not a wonderful thought that from this beginning has rounded out and devoloped all the stupendous line of existences which we behold around us? To our mind, the thought of an evolutionary law is far more vast, magnificent and grand than any other theory of creation and grand than any other theory of creation that can possibly be originated in the mind of man. Believing that the complex is ever developing from the simple, that the perfected form is constantly unfolding from the germ, we may indeed see a wonderful scheme of creation arising before our mental sight.

Evolution, as we understand it, interprets and explains the phenomena of existence, and points forward to still greater unfoldments and grander possibilities of being—not only for the human, but also for this sphere of yours, called the planet Earth.

Q.-[By the same.] What becomes of the spirit of an entranced medium while he or she is under control?

A .- Some mediums, while under the influ ence of the communicating spirit, remain with their organic systems, although their mental natures may be overshadowed for the time by the controlling intelligence to such an extent as to make those mediums either wholly or partially unconscious to their surroundings and to the material events that are taking place. Others, while entranced, pass out from direct contact with the mortal, and enter the spiritual atmosphere. One medium may have the power of so that separating herself from her organic form as to travel in spirit to a long distance, and at times, in returning to her body, she will be able to bring with her memories of what she has seen and experienced while abto her friends the scenes that she has witnessed and the sounds that she has heard.

Another may not pass out to a distance in the earthly atmosphere, but she may, while the mortal form is entranced by some decarnated spirit, enter the spirit-world and come into communion with her own personal friends, and, as a consequence, pass a very pleasant hour with the denizens of the other world.

And then, as we have said, another medium may be in contact with her mortal form all the while and yet not be conscious of what is taking place with that body or what is taking place in her surroundings, because this me-dium is mesmerized or overshadowed by the spirit in possession of her organism. Still an-other entranced medium may not be wholly un-conscious of her surroundings and conditions, and may partially understand what is taking place in her presence.

Q.—Would it be wise to accord the right of suffrage to women at the present time? Would they not, or a vast majority of such as belong to Christian churches, come under the direct influence of the clergy, and be readily induced to vote for such religious constitutional innovations as said clergy should deem best to promote church interests?

A.—It is not a question of emotion; it is a question of right and justice; it is a question of humanity. It should be asked if a woman is a human being, and if she is a human being, is she considered of good judgment and intelligence. If so, has she not a right to be considered a citizen of whatever community she is an inhabitant? Therefore it is a question of right. If a woman is adjudged a reasoning print.

boing Had is so far constituted 'an intelligent responsible human being that she is amenable to the laws, and at the same time is allowed by to the laws, and at the same time is allowed by the laws and authorities, and by her friends, to exercise her right of judgment upon the care of her own household effects, upon the care of her person and upon whatever concerns and responsibilities she is engaged with in life, then she certainly must be considered a sane individual. The question then arises: Should she not be considered a citizen of the community? She is certainly not an imbedile—not one who must be placed under restraint because she is an irresponsible being; she possesses wise judgment upon affairs that come up for important consideration, and, so far as can be seen, she exercises thought and care upon the concerns which most interest her, whether of a social, religious or domestic nature. Very well, then; it is not a question of the wisdom of allowing female suffrage. One might just as well say: "We must restrain a man who belongs to a Christian church from using the right of suffrage because he has bigman who belongs to a Christian church from using the right of suffrage because he has bigoted ideas"; and another might say: "We must restrain the Mormon, in his home in Utah, from exercising any governmental proclivities because he has peculiar ideas." It is not a question of religion or of religious observance.

Personally we believe in the right of female suffrage. We believe it belongs to woman to exercise the franchise, and to do her duty in this line, if she desires to do so. Men have no

this line, if she desires to do so. Men have no right, because they have the balance of power and the control of office, to say that woman shall not exercise her proclivities in this line. The time has been when woman has been considered the weaker vessel. Man held his au-thority over her by the claim of superior physical force, and yet by the power of dogmatic might, and so there have been handed down from the dark ages such relics of this barbarous from the dark ages such relics of this barbarous system of authority as we see outcropping to-day even here in the American nation among our otherwise liberalized male population, in this very particular line, that woman shall be restrained from holding public office, or shall be kept from having a voice in the franchise, because (and mark us, in many instances where this plea is brought forward it is only made to conceal the rather seltish ideas and intelerant conceal the rather selfish ideas and intolerant opinions of those who make the pleal she would opinions of those who make the plea) she would be ruled by her emotions, and would exercise her right of franchise in such ways as would undoubtedly add to the power of the Christian church, or to that of some other autocratic, dominant force.

We do not think this, for we see that there are quite as many liberal minded women in this country of yours as there are men. We see that the female mind is reaching out for knowledge, and for expansion, branching out into ya-

edge, and for expansion, branching out into various avenues of thought and of cultured expression, and that there is just as much of bigotry, superstition, error and doubt in the male mind as there is in that of the female. We be-lieve if the census was taken, and the strict opinions of both males and females could be given, we should find that they were about evenly balanced in liberal thought, even as in

Q.—[By Mrs. Charles R. Stuart, Leominster, Mass.] Why is it that certain spirits, who are able to materialize in full form, to shake hands, and whisper messages, cannot show their faces as well as hands? and why, when, in response to earnest entreaty they for an instant lift the veil, there is nothing to be seen?

A .- We do not quite understand the ques tion, whether your correspondent means that when the veil is lifted the apartment is too dark for the spectator to see the features of the apparition, or whether she means that when the veil is lifted there is no face whatever to be shown. If the latter, it certainly proves that you have a genuine materialization, and after all, very good evidence that you have some-thing produced that is outside of the design

and trickery of mortals.
Your correspondent wishes to know why, when a materialized form appears, and can shake hands with some one in the audience, it cannot produce its face as well as it can its hands. It may be that the form has been partially made up before the face has been attended to, and that the material has given out. When you are creating a certain object, if your material gives out before it is completed, some part of that object must be untinished, and it may be so with this materialization of which your correspondent complains. We know not exactly why, but those spirits who are versed in materialization, and who have experimented correspondence, as existing in the universe, and that if we trace effects to their causes, and rice versa, we shall find there is a distinct law of correspondence running throughout the entire universe.

| Correspondence as existing in the universe, and that if we trace effects to their causes, and rice with the physical elements of the atmosphere which they employ in this line of work, state which they employ in this line of work, positively that it is interested to form a mana, myself it company, with one and another portion of the body, than good spirit company, remember—until I fetcl it is a face and a well-formed head. We think up here, and they tell me this is Boston. this may be because of the difficulty of molding the features correctly, so that they will fully represent the spirit whom they are intended to do. It is also very difficult, we are told, for them to form accurately the eye, so that it will appear natural, and at the same time resemble that which the spirit possessed while on earth, and therefore many spirits, in experimenting with that phase of manifestation, are contented to labor upon other parts of the body, such as the hand, the arm or bust, which will not call for such accurate lines of representation, and which they may create without difficulty.

We must remember, friends—and we have said it more than once before—that materialization is yet only in its infancy. This may seem a strange assertion to you when you remember that forms of materialization have been before the public for perhaps a decade of years; but what is ten years in the growth of a great work? Simply nothing at all; and ten years of experimentation to a spirit with a stupendous labor is of little moment. We say that materialization is in its infancy; you have not begun to learn what are its possibilities, nor to comprehend its powers. Neither has the spiritually are constant. to learn what are its possibilities, nor to comprehend its powers. Neither has the spiritworld. Those intelligences who are operating upon material elements, in order to make them subservient to their own personal will, acknowledge that although they have at times accomplished much, yet it is small to what they hope to by and bye. It is to them like the first crude productions of a great sculptor, who looks much his work with a dissaftsfield who looks upon his work with a dissatisfied air. It may pass current as something life-like and beautiful to those uneducated minds who are not well versed in high art; but it does not represent the ideal which he has in his soul; he knows something far more grand and beautiful can be accomplished, and thereand beautiful can be accomplished, and therefore he determines to attempt, again and again,
until he succeeds in expressing in stone that
wonderful thought and glorious ideal which he
has in his soul. So with these scientific spirits
who are interested in that particular line of
spirit-manifestation known as materialization:
they are not satisfied with the crude forms
that they have been able to send out to the
public agae. These may pass for a while as public gaze. These may pass for a while, as showing what may be done by the spirit in manipulating material elements, and to indicate what may be the possibilities of spirit-power over matter; but that is all.

Those spirits who are really interested in the work have no selfish purposes of their own to further, and no desire to popularize their mediums; they are ready and anxious to conmediums; they are ready and anxious to continue with their experimentation and efforts until something more grand and beautiful and complete is brought to view, and we believe that during the next ten years very much more will be accomplished in that line than has been as yet. Not in public, perhaps, not in promiscuous circles, among indiscriminate individuals, but in the privacy of quiet homes, where such earnest spirits as are interested in the work shall find their mediums and the elements necessary for their labor, and under such conditions we believe there will be brought forth, from time to time, such marvelous spiritual creations as will prove beyond doubt that this phase of mediumship is true, although there has been so much that is unceralthough there has been so much that is uncer tain, unsatisfactory and unpleasant connected with it during the last few years.

TO Questions sent by correspondents for answer in our Free Circle-Room are taken up in their turn, and considered by the Controlling Intelligence. Persons sending such questions will in due time find them printed with the answers on our Sixth Page. We ask the friends to have patience, as some time must necessarily elapse before their favors can be put in

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF Birs. 13, P. Smith.

Report of Public Séance held June 14th, 1889. Philander Crowell.

I am very thankful, Mr. Chairman, that I have found it very different in spirit-life from what I had expected to find when dwelling in the flesh. These questions had often arisen in my mind: How will it be after we leave the old form? Shall we know each other there? or is there work for us to do? I came to this conclusion, sire if one was derivative of its conclusion, sir: if one was conscious after what is termed death, I could see no reason what is termed death, I could see in reason why another would not be the same, although I find, by conversing with spirits, that it is very different with some from what it is with others.

If ow strange it seemed to me on first

How strange it seemed to me on first making the attempt to enter earth-life again! How strange, I say, for many things came up to make me feel as if I was in the body again; it was so real, coming into contact with friends. Often has my dear mother taught me, as she gave good counsel to her children, that if we did right and were good enough we should reach heaven. I find now that heaven means different degrees of happiness. I walk by the side of dear friends, and move around among acquaintances day by day; yet they do among acquaintances day by day; yet they do not seem to seems my presence more than others. Still, I do find that some possess a great deal more of the medium power than others. others. How strange that those who have learned something of the beyond will close the doors against us! I do not speak of every one, for, as I said, I find a difference. Think not, Mr. Chairman, that I did not know of this place before passing away. I did. Philander Crowell, Chelsea. I do not speak of every one,

Alfred Smith.

A long life was allotted to me here while dwelling in the form. I shall be remembered not only in North Scituate but also in San Frannot only in North Scituate but also in San Francisco, where I have many friends yet dwelling. I was nearly eighty-two—lacking only a few weeks of it—when the Angel of Life called me away. I understood very much of spirit return, and greatly enjoyed communing with the dear ones that had gone before. What is more beautiful than that! I have thought so many times, since I passed away as I have come to my dear since I passed away, as I have come to my dear brother, how strange it is that all mortals can-not realize this truth even as we do on the

not realize this truth even as we do on the spirit side, but I find it is impossible.

I do not feel the infirmity of age as I make the attempt to speak here to-day. I feel young; and it seems almost impossible that so many years have weighed me down. I am very well satisfied with my home, and I find it as real and natural to go about my work as I did while in the earth-life. I have often been to visit them in San Francisco and have felt sometimes them in San Francisco, and have felt sometimes as I have entered the halls that some one would as I have entered the halls that some one would sense my presence, as I found so much mediumistic power among them. I cannot answer the question that has been sent forth so many times: "Why is it that one should have more of this talent than another?" You will find it so through life: what one is able to perform in a given line another may be unable to.

I am very glad, Mr. Chairman, that you will put down what I may have to say, knowing it will reach some of my dear friends far away. My dear brother—how kind he was! How kind

My dear brother—how kind he was! How kind they all were in the last days and hours of my sufferings! I am very happy; I would not re-turn to stay; but I would try in every way to make them understand that we are so near

them.
Alfred Smith, of North Scituate, formerly of San Francisco.

Lemuel Rice.

The guide told me, Mr. Chairman, not to The guide told me, Mr. Chairman, not to speak too fast, and there won't be much danger of it. I never did hurry very much when in the flesh, and I don't think I can to-day. I feel pretty tired in trying to take control. I should judge it to be a half century since I left the old form. I suppose you want to know what my business was here. I didn't do much of anything in the left of my carry for I get. of anything in the last of my years, for I got pretty well up into the eighties and nineties before I left the earth. I suppose I have got to tell you what carried me out. You know if a man gets to be old and has what you call the measles, it's pretty hard getting over it. I went out into a better country through the measles.

suppose it must be true; but how strange it seemed to me for a good while when I saw people coming here, and you folks putting down what they said. I thought it was all foolishness. I could not see a thing it would amount

to.
The most of my kin have passed on, but I think somebody will remember Lemuel Rice. I know, also, they will remember about the terrible old measles that took hold of me after

terrible old measles that took hold of me after I got pretty near the other side.

I did n't know one thing about spirits com ing back. I never heard tell of these things in my day, but I did hear tell a good deal about two places. I've found one, and that's enough. I aint a going to hunt after any other.

I am feeling first-rate, and I'm glad I've got nigh all my people with me. Did you ever hear of Langdon, N. H., that little three-cornered town, kind o' tneked in?

of Langdon, N. H., that little three-cornered town, kind o' tucked in?
I guess you'll find it is all true. I aint forgot myself if I've been gone so long. I have n't been far away all that time. I've come round to see how the people were getting on in the next generation. I certainly think they have n't improved very much over the generation that I passed out of In the first place I find it I passed out of. In the first place, I find it this way: the children are the old folks, and where the old folks are I don't know. I think it's a little strange, when I see the boys (you'll excuse me if I speak plain, that was my nature)—boys about that high (measuring about three feet from the floor) with a great stub of a cigar in the mouth! I never heern tell of any cigar in the mouth! I never heern tell of any such thing when I was a boy. No, sir. Sometimes an old man smoked a pipe, but it was generally because he couldn't breathe very well, I suppose.

I am very glad, sir, to get in here, just to give my name, for, as I said, there 'll be somebody that 'll remember me and Samantha; and all are glad to be remembered to the few friend that are left here.

[To the Chairman:] When I did any work it was to till the ground. I suppose you know, sir, it takes a good deal of backbone for that. I am very much obliged to you.

Amanda Burroughs.

I often feel, as I come into the surroundings of my dear friends, how beautiful it is that these channels are provided by the Great Father, that these talents are given to mortals, that we may use them as mediums. We often rap, sometimes very loudly, at other times faintly, when we come to our friends, yet many times they know not of our coming, and it has been said there are so many sounds in the home that they hardly notice them. or know where to said there are so many sounds in the home that they hardly notice them, or know where to place them. George has known many times that I was not far from him, and has felt no difference between myself and the last one. I have been into the meetings in the halls, and into their little gatherings do we love to come, and to be counted of their number. Many times I have known that they understood of our coming, at other times I have been just as well assured that they did not, and then how disappointed I have been. It is pleasant to find disappointed I have been. It is pleasant to find that we can form acquaintances in the spirit-world, and that friendship is often more real there than here. I am very glad, Mr. Chair-man, to leave a short message to-day, as I have been a silent listener here many times. Amanda Burroughs, first wife of George Burroughs, of Saratoga Springs.

Lizzie Parks.

I have felt many times that if it was possible I would make my friends know that I was by their side, and in several instances I think they have been assured of my presence. At other times I have walked back and forth through the rooms, for we have access to the old home—each room we feel is ours.

Many of my kindred are on the spirit-side, but some connected with me have not yet crossed over, and are waiting auxiously to hear

crossed over, and are waiting auxiously to hear from us who come so near them, as we have promised mentally to them we would.

My purpose to-day in coming upon this platform is for two things: one is to assure them I have kept my promise; another, that I may have some influence with one yet dwelling in the mortal. Just seeing this message, or even the announcement of my name, will have a great influence with her, and when she shall read it she will say within her own spirit: "I know that is Lizzle, yery well;" and when we find we can help to lift the burden from some poor aching heart we are only too glad to do so. Lizzle Parks.

Lizzie Twitchell.

I have often stood here, Mr. Chairman, listen-ing to what others have said, and thinking: "Why is it the friends do not come to hear what "Why is it the friends do not come to hear what we have to say?" It cannot be wholly because of earthly affairs that hold them. They know of this institution, and hope that there may in time be something given out for them. It is true we all have power to reach earth, but whether we reach our friends remains partly with you in the body. If you do not open a door, or make some effort to come into communication with us, it is in vain for us to try to reach you, although we never lose our courto reach you, although we never lose our courage—we try, we persevere in coming to you. But, oh! how many years often elapse before we can come into communication with you, dear friends.

Before passing from the body I communed with the angels and with loved ones gone

My darling children—how hard it was to part from them; yet I knew the reunion was to come. I understood it, and so did my husband. Since I passed out he has felt my presented. ence many times—at one time in particular, when he had the two dear boys with him, when

I showed so much feeling.

Music! oh, how sweet it is! I loved it well in this life, but the music of heaven is much sweeter and richer than that of earth.

As the loved ones come to welcome us in spirit-life, how grand the meeting! I am only waiting for the others to join the happy num-

I passed away with that dread disease, con-I passed away with that dread disease, consumption. My dear old physician was so patient with me! Ho realized the breaking of the threads far more than others. I tried to be cheerful, although I knew the angels were calling me every day. I did not fear the change. I understood, too, concerning it.

They often sense my presence in the home as I come to them. My dear husband possesses mediumistic powers, and understands sometimes when I am present. I have realized all the changes in the home since I left them, as I have been drawn there through the law of attraction. I was the wife of C. M. A. Twitchell.

As I look into the aisle, I see one beautiful little girl wandering up and down, eager to make her presence felt here. She looks up to the dear lady on the fourth seat, and says: "Tell Auntie that Annie is here."

Dear friends, do open your doors for us; we are only too anxious to make ourselves known, as we have promised so many times; we will do our part; we ask you to do yours. Lizzie Twitchell, Somerville.

George W. Bartlett.

I am very grateful to-day for the invitation that has been extended to me to step upon this platform and send a few lines to my dear wife and daughter.

and daughter.

I wish you to know, dear friends, I was firm in the faith before laying aside the mantle of clay. I have found the spirit-life more beautiful than I can find words to express to you. I have been asked so many times by kind friends why I have not made myself known in these few months. There is always a reason. I would not have you think I have not been one of your company here in this meeting, for I have encompany here in this meeting, for I have enjoyed it much, and I have learned much in coming. It was grand to find the dear friends that had gone before waiting on that beautiful

shore.
I endured much suffering while here, for that I endured much suffering while here, for that fatal disease, consumption, claimed me, but I am repaid for all, dear wife, that I suffered on earth. Think not I realized any suffering in the change. Oh! no. I should say, as near as I can count the time, for one hour before the spirit was released I realized no pain, and when the countenance changed they must have known that I was past all suffering. I was not alone, for loved ones crowded around me, seemingly before I passed out. I could hear the sobs of the loved ones here; the parting was hard to them, but a beautiful home awaited me. I should hardly think it could be more than one twelvemonth since, but I can hardly tell you the time—it may be a little more. I have prayed so earnestly for my chiltell you the time—it may be a little more. I know that dear ones will be glad to hear from me, and to know that I have found it so beautiful in spirit-life. Many times has the question arisen within my own mind, while dwelling here, as to how I should find it on the other side. I have talked with many since coming to the spirit world, and I find that their homes differ. How true it is that the life here builds the edifice yonder, and that our homes differ. Then, dear friends, be kind, be sympa-thetic, and in that beautiful home will you be more and more satisfied with what you have done in mortal life. George W. Bartlett, Amesbury.

Maria Coffin.

Tired! tired! These words express the feelings that come over me as I endeavor to control I do not suffer; it is merely a reflection from the condition in which I passed out of the body. the condition in which I passed out of the body. I know I am not forgotten at the South End, and I also know it has been running through their minds many times, "Why is it, when we hear of so many coming to this place and just leaving a message for their friends, that our friends are so slow in returning?" I will not attempt to answer this question. I would say to-day: John, Charles, each one of you should learn something of the return of the wright while learn something of the return of the spirit while on earth.

I am very grateful that I am able to speak for myself. At first I hardly thought I could, and then the guide kindly consented to speak for me; but as I stood here I said I would make the attempt, and you will perceive that I must have got aid from somewhere. I am mucl stronger now than when I first began to speak stronger now than when I first began to speak. I did not understand, when in the body, that I could return and control a medium in this way. The question had often come up between myself and a dear friend whether the spirit really did return to earth, and I said: "If it is possible for a spirit to return and communicate, I certainly will make myself known." I have not forgotten the promise by any means; but there has always been a reason why I have

but there has always been a reason why I have not succeeded in speaking in this public way. A little while since I held sweet communion with a dear friend who has needed me much since I passed out, for the Angel of Life has come to her more than once, and she feels to-day almost alone in life. But a little while longer—for a few years quickly flit away—and we shall clasp hands together in the bright and beautiful beyond. Yes, dear friends, I did find t far different from what I ever could have

imagined.
I would like John to know I have spoken I would like John to know I have spoken here, and through some kind friend present to-day these words will be conveyed to him, and they will know it is Maria who has been speaking. I am very thankful that these things which have been talked over so much with one friend and another are true. Yes, I would repeat it again; it is a truth—God's truth, and there is a truth, that sprints do return and case core. no other—that spirits do return, and can commune with their dear friends, if those friends will only do their part. Maria Coffin.

Mother, to Hattie.

I have but a few words, Mr. Chairman, that I wish to leave here to-day, and for certain reasons I shall give these few words a little blindly, but I know my dear child will understand them. Dear Hattie, I come here, and I have been here many times. I know the trials of your life, and father's also. It has been said to you many times, and to him beside, that these trials will not always last, but you have not drawn the meaning from those few words. Now, let me say to you, the dear Father, the Great Spirit, has given you many talents that

you should use. You are a strong medium, and I wish you to be so situated that you can work for the angel-world. You will be much happier, and father also, when you go to work for the spirits, and not have so many burdens at heart. They look larger to you, dear child, than they really are. I know that many trials have come, and you have said in your own soul: "Mother, why did you leave us? The world seems so cold since you passed away." My dear child, I have never left you, and my earnest petition has gone forth for the guardianship of the angels, that they might walk hand-in-hand with you, and that their lives might spiritualize your own existence. Dear Hattle, these words are from mother. My darling daughter will understand why I have withheld my name.

Annie Sweet.

Father stands beside me while I make the I should send greetings for his very anxious I should send greetings for him to the loved ones yet dwelling here. We shall both be remembered in Providence, R. I., for some dear kindred dwell there, and some loving friends. I passed over since dear father did, and as he reached out his hand so tenderly to take his reached out his hand so tenderly to take his Annie, how sweet it was to find him waiting for me. I did not fear what is termed death, but I did not understand anything particularly of what is called spirit-communion, although I had heard it spoken of before passing away. I felt in this way: If it was true that spirits lived, and we did know anything after this life, father would certainly come to meet me, which he did; and dear old Grandmother Sweet also came. It was a happy meeting dear friends. ne did; and dear old Grandmother Sweet also came. It was a happy meeting, dear friends. You have no idea, nor can you have while you dwell here, of the delightful reunions on our side of life: the little children are so happy. How many times the mother has felt, when the child has been laid away, "Who will care for the child?" Spirit-teachers are appointed for these dear children; they are all cared for—all educated in spirit-life. Annie Sweet.

Mary Farnell.

[To the Chairman:] Will you please tell me if this is all free for every one to speak? [It is.] Ay! ay! Well, you're a kind gentleman. I am very glad, sir, for I have been in the meeting a great many times, hoping some dear guide would ask me to speak or give me an opportunity. I want to reach my dear son Edwin. I have many others, relatives and friends, whom I wish to communicate with, but Edwin. I have many others, relatives and friends, whom I wish to communicate with, but I know if I reach him, through his kindness what I give will be forwarded to the others. Then, sir, I am going to direct my talk to my dear son Edwin. I am so happy to know I can reach them, for they tell me this paper goes everywhere. Does it go across the water? [Yes, we have many subscribers in Europe.] I have some friends there, and I think Edwin will see that they get it.

I passed away across the water. I want to tell my dear boy I have missed him so much for a few months, for I could not get so night to him as I did before. He is connected with the woolen mill in Woonsocket, R. I. I am not used to speaking in meeting, so if I make a mistake you must fix it all right; but I do love to come and hear the others. I have listened so long, I didn't know why I couldn't speak a few words myself. At last I have succeeded.

My husband, Joseph, is here, too. I wish them to know there's a great many of us here, also. Edwin's Uncle Thomas is here, the one that has been a guide with him all the way along. He realizes a great many times he has been of great help to him.

"Dear child, I want to say to you I have been with you through your changes. I know in the first one you did n't feel just satisfied with

with you through your changes. I know in the first one you did n't feel just satisfied with the house where you lived; then you had a great deal of care in your business." He is an overseer, and has a great deal to contend

an overseer, and has a great deal to contend with and to look after in the mills. But he is capable of it. I don't want you to think he isn't competent to run his business. Still, that don't lessen the care, you know.

Oh! how strange it seems to me! This is America, isn't it? Yes, they tell me this is Boston. I never was here when I was in the form. But how easy was near and it. Boston. I never was here when I was in the form. But how easy we can come now—and it don't cost anything to come. Everything is

that our lives here build our heaven there. We should try to do good and be good in this life, for that is all that is required of any of us.

Oh! I have prayed so earnestly for my children while dwelling here, and as I have said to them, I tried to do right by them. Mother's teachings they never forget, and never will forget; but I find there are many things very different from what my teachings were while I was in the old form. It is many years since I laid aside that old mantle and put on the bright and beautiful garment of immortality.

Dear Edwin, I wish you to remember us all to Hattie. Tell her we do not forget one of them—nor Alice, either. We are very glad whon we think you realize we are so near you, for at times, seemingly, you feel "perhaps

for at times, seemingly, you feel "perhaps mother is here to-night." I often hear you speak of us. I want you to bring us just as near to you as possible. Now, dear boy, I ask you to do it. How glad I am there is spiritcommunion and no death. We are happy in our spirit-home, and we are waiting the time when the Angel of Life shall bid you enter. I would like this to reach my son, Edwin Farnell, of Woonsocket, R. I., Blackstone street. Mary Farnell.

Albert Hollis.

I wish the dear children to feel that I am not so far away, and to know that during the three or four years since they said father was dead I have tried in various ways to make my-self known, but I have never made the attempt

self known, but I have never made the attempt to speak from this platform before. I have been here listening, trying to gain knowledge from others, to see what might be spoken in regard to many things that I did not understand while in the mortal life.

Now, I shall not single out any of you children; what I say is for each one, and for all my boys that are far away in the western country. I know the dear children do not have the privileges that you do here, and I know of the little feeling that has arisen. Now, I say to each one: Bury it, and try to live as happily as you can for the few short years you will have here.

will have here.

Mother—as I often called you—Mary, my darling wife, I am not far from you, and I fully realize the trials that have overtaken you since realize the trials that have overtaken you since I left the form; but think not for one moment I am not cognizant of what is passing. When we are in earth-life—which is often—I have known and I know the disagreeable feelings that have come up with one and another ought not to be there. I don't wish to bring our affairs into public, but you will understand my meaning your readily when you see what I my meaning very readily when you see what I have said, and you will understand it as you read the paper, which I have often seen you read the paper, which I have often seen you scanning to see who of our own people have been able to control. In a little while I shall be able to speak with you. I feel a little closer. I have beheld your face here in the audience, and I had a strong desire to speak, but I said, "No, for certain reasons I would wait." I will not speak of my children separately—what I would say to you of the four to-day—and I know they will readily understand the reason. I see you have been away for a little while, Mary, and it has been better for you, because

I see you have been away for a little while, Mary, and it has been better for you, because it has broken the monotony of life. Go, and enjoy yourself all you can; your children would advise you to do this, and they will never see you want while staying here. I have said, many times, I would like to send a word to you, because it is very gratifying for you to look over and read it when you are alone, so far as mortals are concerned.

I am very well satisfied with the home that was given me in spirit-life; and not only that

Pond asks me to send one word, hoping it may

Pond asks me to send one word, hoping it may reach his dear mother.

Mary, dear, come to the meetings when you can. I know you are getting into years, but the spirit is young. Your dear mother sends a message to you to-day of kind remembrance. We wish to give them all, but it would be impossible for us to repeat each word that is spoken to us as they stand beside us. In time they may be able to speak for themselves. Albert Hollis, of Allston, Mass:

SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

June 21.—Benjamin Lifehneld; John Murray; Alonzo Al-len; Benjamin Bishop; Maria Parker; Annie B. Carpenter; Ida Burrill Randall; Jeremiah Little; Georgiana Draper; Plummer Cate; Kiah Reed; Joseph F. Johnson.

Etna, Me., and Vicinity.

To the Editor of the Banner of Light: Leaving Lake Pleasant Camp at the close of its meetings this season, Mr. J. Frank Baxter came to Portland, Me., to open, on the first Sunday in this month, the series of meetings to be given this fall and winter by the newly formed and recently chartered First Spiritual Society of that city. Of this occasion a correspondent has already written. Leaving Portland, Mr. Baxter—with the undersigned—came to Etna, Me., beginning his work in that camp Wednesday P. M., Sept. 4th. The camp was opened the week preceding for the twelfth continuous season, and is maintained by the Maine State Spiritualists' Camp-Meeting Association. Efficient work had been done on this occasion by those powerful and indefatigable speakers, Mrs. C. Fannie Allyn, Mr. and Mrs. Moses Hull, and Mrs. Abble Morse, and they continued their labors, Mr. Baxter uniting with them, to the close of the meeting.

Mr. Baxter, on Wednesday, Friday and Sunday afternoons, the 4th, 6th and 8th insts., gave fine lectures, rendered some stirring selections in music, and exercised wonderfully his marvelous gifts in mediumship. His first lecture, on "Spiritualism not a Finality, yet Surely a Permanency," was a valuable and timely production. His second lecture, on "The Ethles of Character," was his masterplece, and won for him much applause. His third and last lecture, "The Value of Phenomena," was just the thing for the Sunday audience which was his.

On Saturday forenoon Mr. Hull, before a vast assembly, delivered his trenchant lecture on "Devils and Evil Spirits." Mrs. Hull and Mrs. Morse also improved opportunities which were theirs, and gave lectures of sterling worth.

Mr. Baxter's séances this season at Etna have been most interesting and instructive in the study of mediumship. They were replete with test evidences of spirit return and communication.

On Thursday P. M., Sept. 5th, a grand entertainment was given, netting the Association a good round sum. The various speakers and camp volunteers displayed much versatility, and demonstrated true talent. Mrs. Florence Johnson, of Milford, Mass., clocutionist, and the Williams Family, Instrumentalists, add Portland, Me., to open, on the first Sunday in this month, the series of meetings to be given this fall and

was managed and presented in a very happy way by

was managed and presented in a very happy way by Mr. Baxter.

In the evening the children had their turn, and under the leadership and management of Mrs. C. Fannie Allyn, a remarkable entertainment was given, the children acquitting themselves finely. This entertainment was free, but a collection was taken, and the proceeds devoted to a "treat" of lee-cream, cake and fruit the next day to the children. The overplus, some twelve dollars, is laid aside for the children another year.

On Sunday, 8th lnst., eight thousand people were on the grounds, and it was a plty that only about fifteen hundred, if that, could be accommodated to hear the lectures and tests, the auditorium was so limited and enclosed. It is hoped another year will see a grove cleared and seats provided for emergencies like this.

From Chicago, Ill., and here during the sessions, were Mr. and Mrs. T. N. Bovee, the latter formerly L. Pet Anderson, giving grand success at private sittings. The medium Lottle Darling was also in attendance, but not professionally.

On Saturday evening. Sept. 7th. Mrs. C. Fannie.

tings. The medium Lottic Darling was also in attenuance, but not professionally.
On Saturday evening, Sept. 7th, Mrs. C. Fannic Allyn was taken to Kenduskeag, where she delivered

Allyn was taken to Kenduskeag, where she delivered a lecture.

Every morning and evening large audiences, without exception, met in conference. Beside the sneakers mentioned, Drs. A. H. Richardson and W. A. Hale of Boston, H. A. Lamb of Portland and F. S. Bigelow of Skowhegan, and mediums Oscar Edgerly of Newburyport, Mrs. Hurd of Lynn, Mrs. Stevens of Bangor and many others were prominent in discussion and general work. At these, as well as all other sessions during the ten days' meetings, four per day, the efficient President of the Association served as Chairman. Most faithful and indulgent, too, was he, not absent from the chair but once, and then less than five minutes.

The annual meeting of the Association was held Friday P. M., 6th inst., and the following officers chosen for the ensuing year: President, B. D. Newcomb, South Newburgh, Me.; Vice-President, Capt. Wm B. Welcome, Etna, Me.; Secretary, Arthur C. Smith, Corinna, Me.; Treasurer, Daniel Buswell, Etna, Me., and Directors, A. J. Farmer, Charlestown, Me.; Z. Stevens, Guilford, Me.; J. M. Davis, South Newburgh, Me.; Olive Emery, Glenburn, Me.; Leinda Cook, Hampden, Me.; Belle H. Smith, Corinna, Me.

Newburgh, Me.; Olive Emery, Glenburn, Me.; Lucinda Cook, Hampden, Me.; Belle H. Smith, Corinna, Me.

On Monday and Thesday evenings, 9th and 10th insts., Mr. Baxter lectured, sang and gave tests in Upper Stillwater. On the first evening the attendance was fair, but with this meeting as an introduction, Mr. Baxter's merits were heralded, and on the second evening the hall was full beyond the ability of comfortable accommodation. The people here had a chance to hear and see Spiritualism in a more favorable light than ever before. Regrets were many that Mr. Baxter must go, and it was only with a promise that he would favor them again that they seemed reconciled to his departure. What with the telling lectures and convincing tests which Mr. Baxter gave, Stillwater and Orono are left agog with comment and stirred in thought. Mr. Baxter must come again.

Mr. Baxter has three Sundays of November next in Portland again, and Augusta, Dover, Foxcroft, Sebec, Sabatis, Skowhegan, and other places, have already approached him for week-evening work there. Thus the cause at Mr. Baxter's hands progresses.

Verifications of Spirit Messages.

HON. G. W. LAWSON.
In the BANNER OF LIGHT of Aug. 31st I find a communication from Hon. G. W. LAWSON, of Salem, Ore., munication from Hon. G. W. Lawson, of Salem, Ore., given through the mediumship of Mrs. B. F. Smith. Knowing Mr. Lawson personally I am able to identify his phraseology, having often heard him speak. I attended séances at his house in Salem twenty years ago, his wife being quite a medium. The Mr. Reed he speaks of is C. A. Reed, now of Portland; twenty years ago he lived in Salem. Mr. Lawson was a lawyer, and no ordinary man. He passed away fourteen or fifteen years ago.

East Portland, Ore., Sept. 4th, 1889.

ANNIE CUMMINGS-BUSAN SEARLES. I thank you for the message from my daughter, AN NIE CUMMINGS, given through the mediumship of Mrs. B. F. Smith, and published in The Banner of Aug. 24th. In it my daughter gave the name of her husband, also of a sister in spirit, and referred to a message she gave me in a public meeting in Chelsea. She promised to meet me at the "camp," and when I went to Onset Camp. Meeting the promised interview took place. One of many precious things she gave me at a sitting with Dr. Stansbury was a loving message written within two closed slates, with flowers and other emblems, under the conditions so often described in your columns, and familiar to hundreds of your readers. I know she does come to the home, and returns in all ways possible.

I knew Miss. Suban Searles, of Cleveland, O., printed July 27th, and as I have seen no other verification of her message, will say it is true in all respects. I also know her medial sister, Mrs. Standen, of C.

Miss. L. E. Morse. Mrs. B. F. Smith, and published in THE BANNER of

Demise of Mr. Hakes.

The announcement in a recent issue of THE BANNER of the demise of that wonderfully gifted healer, Mr. L. Hakes, formerly of Westbury, N. Y., has elicited the following remarks from one of our correspondents:

following remarks from one of our correspondents:

"I have received within the past ten years several interesting letters from Mr. Hakes, full of the spirit of this progressive age, on medical freedom and the efficacy of the healing element that some individuals possess, and with which he was gifted to a large extent, and exercised in restoring the sick to health when the regular medical profession could not even relieve the afflicted. From his letters I judge there can be no question but that he did a glorious work, his very effective power not waning with increasing years.

The close medical monopoly laws of his State were a source of great discomfort and annoyance to his mind, and doubtless his work was somewhat retarded thereby; but his release from the material body has freed him from the mundane slavery in eradicating disease, which he considered it his duty to contend with in the last years of his earth-life.

Mr. Hakes can now continue on in his work of healing without fear of the New York statute laws, that so cramped his usefulness in earth-life. His beneficent work in healing, which he accomplished, despite the laws of his State, should be a lesson to the incoming Legislature that will be petitioned to repeal laws that for no just-cause prohibit others from pursuing the same humanitarian labor. Voters in New York State should be alleve to this issue, and declare freedom for all honest practitioners."

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Banner of **Bight**.

BOSTON, SATURDAY, SEPTEMBER 21, 1889.

Spiritualistic Meetings in Boston. Free Spiritual Meetings are held in the Banner of Light Hall, No. 9 Bosworth street, regularly twice a week on Tuesday and Filday Afternoons. The public is cordially invited. For further particulars see notice on sixth page. J. A. Shelhamer, Chairman.

First Spiritual Tomple, corner Newbury and Exeter streets.—The "Spiritual Fraternity" Society will hold public meetings every week as follows: The Temple Fraternity School for Children meets Sundays at 11 A. M. Afternoon services at 24; and Wednesday evening meetings at 74. The public is cordially invited.

Children's Progressive Lycoum No. 1.—Sessions every Sunday at 194 A. M. in (large) Paine Memorial Hall, Appleton street, pear Tremont. Unlidren, parents, friends and visitors always welcome.

It willight Hall, 730 Washington Street.—Sundays, at 10% A.M., 2% and 7% P.M. Eben Cobb, Conductor.

Engle Hall, 010 Washington Street.—Sundays at 10% A.M., 3% and 7% P.M.; also Wednesdays at 3 P.M. F. W. Mathews, Conductor.

Odd Fellows Building, Room 2.—Conference Meet-gs every Sunday evening. L. L. Whitlock, Chairman.

Paine Hall .-- Moses Hull and wife held services at Paine Hall last Sunday afternoon and evening. Mr. Hull alluded to his absence in the West for nearly

Hull alluded to his absence in the West for nearly ten years, but was highly gratified to see so many familiar faces among the audience. He also spoke of the absent—paying a high tribute to his old friend, Horace Seaver, who had recently passed on.

The theme in the afternoon was "The Needs of the Hour in Religious Thought and Action." He quoted from the most prominent men connected with the English Church, and others, going to show it is admitted by them that Protestantism, with its old dogmas and creeds, is on the wane, and that the progressive thought of this age was taking its place.

The speaker's quotations and arguments were well received. Mr. Hull has not lost any of his energy; but his combativeness and personalities he has laid aside, he says, and he now wants "light, more light," to take their place. Mrs. Hull also made a few remarks.

marks.

In the evening, the subject of illustration was to prove from the Bible that Jesus was a medium and performed his cures under the same law that medial instruments do in this age. Present among the audience were Dr. H. B. Storer, Dr. J. Rodes Buchanan, Dr. J. C. Street, Dr. D. J. Stansbury, Dr. W. A. Hale, Dr. Hattle Wilson, Dr. Andrew Jackson Davis and C. Fannie Allyn. . Fannie Allyn. Mr. Hull speaks at the same hall next Sunday, after-

Eagle Hall, 616 Washington Street.-Last Sunday morning the subject discussed was "Our Influence at Home and Abroad." After a song by Mrs. sunday informing the subject unscussed was out influence at Home and Abroad." After a song by Mrs.

M. F. Lovering, Frank W. Baker under spirit-control made the opening address, and closed with an improvised poem. He was followed by Dr. F. H. Brown, Dr. Eames, Mrs. Merrifield, Mr. Kirsh, Dr. U. K. Maya, Mr. Merrifi, Dr. Crockett and Dr. Coombs. The atternoon services opened with a song by Mrs. Lovering, Mrs. Jennie K. D. Conant, David Brown, Mrs. M. W. Leslie, C. W. Capel and Miss C. W. Knox gave tests and delineations.

The evening services opened with a trio by Mrs. M. F. Lovering, Miss Augusta Keans and Mr. L. W. Baxter. Remarks by Mrs. Cutting-Luther and Thomas Dowling, of Malden. Tests and delineations were given by Mrs. M. W. Leslie, Mrs. Wilson and Mr. Frank W. Baker. Subject for next Sunday morning's conference, "What Shall Our Influence Be at Home and Abroad?" Meetings are held Wednesdays at 3 P. M.

Children's Progressive Lyceum, Paine Hall .- Last Sunday our hall once more rang with the joyous sound of children's voices. In the absence of or charge is voices. In the absence of other officers, Miss Amy D. Peters, Assistant Guardian, presided. Prof. Militgan being absent, Mrs. Mattle Hull of Chicago filled his place at the plano very acceptably and with the thanks of the Lyceum. The exercises, which consisted of singing, readings, marching, etc., were finely rendered, and a determination seemed to possess all to keep them up to their full standard of excellence.

At the close of the services, the Association held a At the close of the services the Association held a business meeting. The Lyceum meets again next Sunday at 11 A. M.

First Spiritual Temple, corner Newbury and Exeter Streets.—The Temple Fraternity School met last Sunday at 11 A. M. The lesson for the instruction of the children was, "What Good has Spiritualism Done?" At 2:45 P. M. Mrs. Cora L. V. Richmond's guides spoke to a very large audience, after answering questions, upon "Garments of Praise."

Next Sunday at 11 A. M. the lesson for the school will be that of last Sunday continued, and at 2:45 P. M. Mrs. Richmond's guides will speak upon "The Force of Habit; Is It Second Nature?"

Wednesday evening meetings at 7:30 sharp. All are invited.

Hanson, Mass .- On Sunday last, 15th inst., J. Frank Baxter made his annual visit to Plymouth County, and gave two lectures, with accompaniments

County, and gave two lectures, with accompaniments of music and mediumship, at the Town Hall in Hanson. A fair audience assembled in the morning, not with the storm, and an increased one in the afternoon. His forenoon subject was "A Plain Talk to Spiritualists," and plain and needed it was. The truths went home, and it is hard to conceive how any lover of the holy cause of Spiritualism could remain unmoved, or not resolve for the better.

The afternoon lecture was titled "A Plain Talk to Church Folks," and was a reply to criticisms of the local ministry and churchists upon Mr. Baxter's previous utterances, one clergyman having surreptitiously listened in the entry below, and then with the stolen sentences, garbled at his will, repeating them the same evening in the Congregational church, slurring Mr. Baxter, and berating Spiritualists generally. Mr. B. also made trenchant points reflecting on the course of the Hanson Baptist churchists in welcoming, applauding and allying themselves with such a man as the notorious Starr.

The lecture was manly and honest, as all—even church attendants present included—admitted, not withstanding the lecture was in the nature of an arraignment.

A seance of an hour's duration followed.

raignment.

A seance of an hour's duration followed.

Portland, Mc.—The Portland Spiritual Temple meetings opened their regular season for lectures to-day. Mrs. E. C. Kimball, of Lawrence, occupied the platform and gave great satisfaction, giving many strong tests, and most of them recognized, the halb being well filled both afternoon and evening. Next Tuesday and Wednesday evenings the Temple has engaged Mrs. Cora L. V. Richmond to give two lectures, the first one in Congress Hall, and we expect a rich treat.

Next Sunday A. E. Tisdale will occupy our platform, to be followed by Mrs. Florence K. Rich, Mrs. M. T. Longley, the BANNER OF LIGHT medium, Frank Algerton, the boy medium, Dr. F. L. H. Willis, F. A. Wiggin and others.

F. A. Wiggin and others.

Our Society is in a flourishing condition, and we hope to do good work for the Cause and for the Banner in this city and surrounding country.

CECIL.



THE MOST DISTRESSING FORMS OF SKIN AND scalp diseases, with loss of hair, from infancy to old age, are speedily, economically and permanently cured by the CUTICURA REMEDIES, when all other remedies and methods fail.

OUTIOURA, the great Skin Cure, and CUTIOURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTIOURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, Cuticura, 50c.; Soap, 25c.; Re SOLVENT, St. Prepared by the Potter Drug and Chemi Cal Corporation, Boston, Mass. Send for." How to Cure 8kin Diseases."

Pimples, blackheads, chapped and oily skin prevented by Cutioura Soap. Relief in one minute, for all pains and weaknesses, in Cuticura Anti-Pain Plaster, the only pain-killing plaster. 25c. Mh9

ABOUT GLOVES.



They are made from selected skins and are **WARRANTED**. If you want to know more about gloves in general, and Hutchinson's in particular, send stamp for his book, "About Gloves," it will interest you.

When you are buying gloves remember that there is such a thing as a price that is too cheap. It is better to pay a fair price and get good gloves like HUTCHINSON'S.



Home, Sweet Home.

Mid pleasures and palaces though we may roam, Be it ever so humble, there's no place like home.

A charm from the skies seems to hallow us there,

Which, seek through the world, is ne'er met with elsewhere.

To thee I'll return, overburdened with care;

The heart's dearest solace will smile on me there.

No more from that cottage again will I roam;

Be it ever so humble, there's no place like home.

THERE is not a home in our Country but what may be beautified, and its comforts increased and appearance brightened, by adding thereto the many beauti-

THERE is not a home in our Country but what may be beautified, and its comforts increased and appearance brightened, by adding thereto the many beautiful and useful presents named below—in our very liberal offer—which **PLEASE READ CAREFULLY**. You will find something for every member of the family, from grandfather down to the baby. OUR BOX will be especially valuable to you if you have just been or are about to be married and start a "Sweet Home" of your own; many of the articles named are just what you need and would otherwise have to pay cash for.

propose to supply 300,000 families with "Sweet Home" Soap. In order to induce every one to write promptly and get a box, we offer our GREAT BARGAIN BOXES to the public on the following terms: Send us your name and address on a postal card and we will send you, all freight prepaid, a large box of "Sweet Home" Soap (100 CAKES). The box also contains a great lot of Toilet Articles, etc., which we make a present of to all who buy our Box. We want you to keep our goods for 30 days and give them a fair inspection; try them, and know they are even better than we describe or you expect. Do it day after day for a month, then pay the bill. We have unlimited confidence in the judgment and sterling honesty of the American people. They know good value when they see it. They appreciate the energy and enterprise of a firm which shows itself capable of doing a service to them, either in saving actual outlay or improving the standard of the goods they

OUR PRICE FOR THE GREAT BARGAIN BOX COMPLETE IS \$6.00. One-Fourth Dozen Elite Toilet Soap.

We manufacture all of these articles, and know they are of the finest quality, and guarantee they will give perfect satisfaction to everybody who uses them. It would be utterly impossible for us to sell a BOX OF "SWEET HOME" SOAP and include Boraxine and all Toilette Articles named above, besides the large array of Presents (in a proposal) below, if we sold our goods through the grocers or druggists. We sell only to families.

OUR GREAT BARGAIN BOX CONTAINS 100 Cakes "Sweet Home" Soap,

And all the following articles given away without one cent of charge. SIX BOXES BORAXINE.

One-Fourth Doz. Modjeska Complexion Soap.

One Bottle Modjeska Perfume. One Bottle Modjeska Tooth Powder.

One Stick Napoleon Shaving Soap.

One-Fourth Dozen Ocean Bath Toilet Soap.

One-Fourth Dozen Artistic Toilet Soap. One-Fourth Dozen Creme Toilet Sonp.

TO THE READERS OF THE BANNER OF LIGHT.

For Introduction, we hereby promise that in addition to the 100 Cakes of Soap and all the fine assortment of Toilet Articles given above, to include in the box everything named below to every subscriber (on this offer only one box sold to a family) of this paper who will within 30 days from date of paper send us instructions to forward a trial box of "Sweet Home" Soap, and don't forget that you are under no obligations to keep the soap if, when you see the box and its contents, it does not in every way meet your expectation. We know the great value of our articles, as we make them ourselves, and are willing to put them to the severest kind of a test; hence, we will send you the box on 30 days' trial, and if you are not fully satisfied with it, send us word and we will remove it at our expense. If there is anything more we can do to convince you of the honesty of our motives, as well as the liberality of our methods of doing business, let us know.

SILVER-WARE, One fine Silver-plated Sugar Spoon.
One fine Silver-plated Child's Spoon.
One fine Silver-plated Butter Knife.
One fine Silver-plated Butter Knife.
One fine Silver-plated Butter Hook.
One Lady's Celluloid Pen Holder (very best).
One Arabesque Mat.
One Turkish Towel.
One Turkish Towel.
One Child's Lettered Handkerchief.
One Child's Lettered Handkerchief.
One Cake Cutter.
One Daughbut Cutter.
One Doughbut Cutter.

One Wash Cloth. One Glove Buttoner.

MISCELLANEOUS ARTICLES,

One Doughnut Cutter. One Handsome Scrap-Book or Portfolio.

One Package Assorted Scrap Pictures.
Two Celluloid Collar Buttons (patented).
Twenty-Three Photo-engraved Pictures of the Presidents of the United States.
Twenty-four Pictures.—Many of which are Copperplate Engravings, suitable for francing, and are handsome decorations for the parlor, entitled:

Owl'd Lang Syne, Our Pets.

Desdemona.

Our Boys.

Doe's Head.
Morning in the Highlands. La Petite Babette, A Faithful Friend.
Sunshine and Shadow.
Love's Young Dream.
Fyurity.
The Interview.
On the Sands.
The Monkeys.

The Monkeys.

The Monkeys.

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WOULD SEEM IMPOSSIBLE to accomplish all we promise, but if you will stop to consider that it takes a small fortune to pay the traveling expenses, salaries of traveling men, and commissions of wholesale and retail dealers before go you who use the soap, you will see we can easily do as we promise; all these profits and expenses we save when we ship direct from our factory to you use it, and are able to give you a pure soap, a fine line of toilet articles, and as in the case of our great proposal to-day, a large array of useful presents. Known we have stopped selling our soaps through either the drug or grocery stores, and sell direct from our factory to those who use them, giving them selling to you who use the soap, you will see we can easily do as we promise; all these profits and expenses we save when we ship direct from our factory to you who use it, and are able to give you a pure soap, a fine line of toilet articles, and as in the case of our great proposal to-day, a large array of useful presents. Knowing this to be true, we have stopped selling our soaps through either the drug or grocery stores, and sell direct from our factory to those who use them, giving them all the profits and savings, which are usually lost or expended in selling through the wholesale and retail stores. We are just as ready to trust the family as we are the grocer, and our success during the past few years is proof that our method is appreciated and profitable to the customer. We give double for the money that other soap firms furnish, and offer to every one who will simply write their name and address on a postal card and order a box of "Sweet Home" Soap, to send the goods and try the soap every day for 30 days, then pay for it, or refuse to buy and we will remove it without expense.

IT COSTS ONLY ONE CENT to buy a postal card on which to write your name and post-office address, and secure our Great Bargain Box all freight charges paid. Write your name and address plainly on a postal card, mail to us and a case of these goods will be delivered at your house on 30 days' trial. We pay freight only to points in U. S. east of Rocky Mountains.

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MINISTERS who order should request a "CLERGYMAN'S BOX," as in packing the presents we aim to treat the clergy with especial liberality.

TO CLUB-RAISERS.-Send six names of strictly reliable persons who are each willing to take a Great Bargain Box (price \$6.00) on 30 days' trial, and we will send one box for

The Publishers of this paper use the utmost care as to the character of the advertisements appearing in its columns. This advertisement would not be admitted if it was not known that full confidence can be put in the promises mentioned.

Adelphi Hall, corner of 52d Street and 7th Ave-nue.—The First Society of Spiritualists holds meetings overy Sunday at 11 A.M., 2% and 7% P.M.

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

A General Conference will be held Wednesday evening of each week at 230 West 36th street, at the residence of Mrs. M. C. Morrell. The Psychical Society meets every Wednesday even-ing, at 8 o'clock, at 510 Sixth Avenue, near 30th street. J. F. Snipes, President, 476 Broadway.

The Faychical Society meets every Wednesday evening, at 8 o'clock, at 50 Sixth Avenue, near 30th street. J. F. Snipes, President, 476 Broadway.

The First Society of Spiritualists.—This morning the First Society of Spiritualists resumed its services in Adelphi Hall. Mrs. Neilie J. T. Brigham occupied the platform and spoke upon the following subjects given by the audence: "Is the soul an entity?" "Can thought exist without brains?" "Did God speak to the soul in Eden?" "Cardinal Gibbons says the unveiling at Rome of a monument in memory of Bruno caused a feeling of righteous wrath in every Catholic heart; what kind of wrath can be called righteous?" The speaker said that the soul is an entity, and in the triune of the individual the innermost part. It is to this part that the volce of God, of conscience, speaks. The story of Adam and Eve in the Garden of Eden is an allegory, and refers to the individual. If we do wrong we cannot regain our innocence; we are turned out of the Garden of Eden, but we can go into the wilderness and create gardens there, growing nobler and better. There is a wrath that can be called righteous, but it should be directed against the institution that caused it, and not the individual. Mrs. Brigham spoke in the evening upon "The Old or the New, or Looking Back or Forward," and treated the subject with much logic in her usual beautiful language.

The Meeting for Spirit Manifestations in the afternoon was very largely attended, and the well and favorably known materializing medium, Mrs. M. E. Williams, was appointed to take the presidency of these afternoon neetings. She fold her hearers that it was time we should become teachers of this beautiful faith, and not have it confined to the few, and asked those present to interest their friends in the Cause, so that by such means they would aid in extending the truth, and stimulate the managers of this meeting to greater efforts in the future. Mrs. Williams delivered an exhaustive and able address on the subject of Spiritualism, which was liste

ents. Mrs. Brigham will occupy the platform at Adelphi Hall next Sunday morning and evening; Mrs. M. E. Williams, Miss O'Niell and others in the after-

noon. New York, Sept. 15th, 1889.

**About Gloves," it will interest you.

**About Gloves," it will interest you.

**Petablished 1862.

**Will send a good glove measure with book to those who mention this paper.

**J.C. HUTCHINSON, Johnstown, N. Y.

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**Bept. 7.

**The New York Paychical Society responsits interesting meetings for the third quarter at its hall. 510 Sixth Avenue, between Thirtieth and Thirty-first streets, on Wednesday evening, Sept. 25th, 8 o'clock. Frominent speakers and mediums expected. Public generally invited.

J. F. SNIPES, President.

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

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

Conservatory Hall .- Mr. J. W. Fletcher found the hall filled with an expectant audience when he stepped upon the platform Sunday evening. His subiect: "Spiritualism the Prayer of the World," proved to be a highly instructive and interesting lecture, and elicited much applause. Many tests and descriptions at the close were fully acknowledged.

Mr. Fletcher will now speak every Sunday at 10:30 A. M. and 7:00 P. M., and be at the Dwinel House on Mondays. Indigo.

In Memoriam C. Frank Rand and Gil-bert W. Henderson.

bert W. Henderson.

RESOLUTION OF SYMPATHY PASSED BY THE CHILDREN'S PHOGRESSIVE LYGEWIM OF CLEVELAND, O.

It was with sorrow that we learned during our vacation of the transition of our brother and co-worker, C. Frank Rand, of Boston, Mass.; therefore be it

Resolved, That we, members, scholars and friends of the Children's Progressive Lyceum of Cleveland, O., in open session to-day tender public acknowledgment of our respect and sympathy as a tribute to his memory, trusting it will serve as a balm of consolation to the sorrowing wife and family left in bereavement. While we bow in humble submission at our loss we cannot but regret his early departure to spirit-life, for in his severance from the Lyceum work hero we feel the Cause has lost awarm friend and valuable worker. Let us hope that, in accord with our philosophy, he may yet manifest to us and aid in the work from his spirithone.

Resolved, That to the sorrow-stricken ones of the house-

hoine.

Resolved. That to the sorrow-stricken ones of the house-hold he has temporarily left, the Cleveland Lyceum tenders its sincerest condolence and sympathy in their sad hour of bereavement, and commends them to the Spiritual Philosophy our departed brother loved so much and sought so earnessly to propagate during his active work in the Lyceum.

Voted, That a copy of these resolutions he sent to the family, and to the Banner of Light, Boston, for publication. G. W. HENDERSON, LATE OF THE CLEVELAND PLAIN-DEALER.

G. W. HENDERSON, LATE OF THE GLEVELAND PLAINDBALER.

Resolved, That this Lyceum shares in the sadness occasioned by the premature departure of Gilbert W. Henderson to the spirit-world, and tendors its sincere condolence
and sympathy to the sorrow-stricken wife and family left in
bereavement.

Resolved, That in the removal of our brother this Lyceum
realizes the loss of a true friend, as will the cause of Spiritualism generally in this city. Being a firm believer in the
cardinal truths of Modern Spiritualism, and a careful student of its philosophy, he was enabled, through his pen, to
always present infelligently to tile public the grand truths
enunciated by our best platform mediums. Through this
fact do we feel largely indebted to our arisen brother for the
botter recognition we now receive from the Cleveland press.

Voted, That a copy of these resolutions be forwarded to
the sorrowing wife, the Cleveland Plain-Dealer, and the BANNER OF LIGHT, Boston.

I. W. POPE, Conductor C. P. L.

THOS. LEES, Cor. Sec'y.

A Card.

A Card.

A meeting of the "Independent Club" was held at 201 West Springfield street Thursday evening, Sept. 12th; which was largely attended, and the interest shown by the members augurs well for the success of the Club during the combing season. The meetings will be held at Twilight Hall, 789 Washington street, every Tuesday evening, commencing Ct. 1st. The next business meeting will be held at Mrs. Russell's, 2459 Washington street, Sept. 26th, at 7:30 P.M.

I. G. WELLINGTON, Sec'y pro tem.

Spiritualistic Meetings in New York. | Spiritualistic Meetings in Brooklyn. | Installation of Mr. I. W. Pope as Conductor of the Children's Progress-

ive Lyceum of Cleveland.

The Spiritualists of the city revived their work after the summer vacation at Memorial Hall, on Superior the summer vacation at Memorial Hall, on Superior street, yesterday morning, says the Cleveland Leader of Sept. 9th. Among the incidents of the occasion was the installation of I. W. Pope as Conductor of the Lyceum for the remainder of the year, vice Mr. Gaylord, resigned. Mr. Thomas Lees, who has been associated with the Lyceum in all branches of its work for nearly-a quarter of a century, was the Master of Ceremonies. The exercises opened with Instrumental music, after which Mr. Lees read Longfellow's poem entitled "Children." This was followed by singling, after which Mr. Lees gave a history of the Children's Progressive Lyceum of Cleveland, its ups and downs, illustrating the work for good it had done, with a prophecy of its future growth and ability. The Guardians, Mrs. Martin and Mrs. Rich, the latter on a visit from Sacramento, then advanced, followed by six little children, bearing banners. Marching around the hall they conducted Mr. Pope to the rostrum, forming a group around him. Mr. Lees proceeded in impressive and well-chosen remarks to install him into the office of Conductor. After receiving the baton of authority, the one presented by the Shawmut Lyceum of Boston in 1883, Mr. Pope stepped upon the platform. The choir sang "Strike all Your Harps." Mr. Pope thanked the Lyceum for the honor conferred upon him, and trusted to have the coöperation of all the members in the work before him.

Mottoes appropriate to the occasion were read by members of the Lyceum, after which the calisthenics were performed, Tillle H. Lees leading them, and short speeches made by Dr. George A. Ferris, Thomas A. Black, and Mesdames Moss, Davies, Rich and Martin. Mr. Black moved a vote of thanks to Mrs. Laura Martin for her efforts in the Lyceum work, and on behalf of her many friends then assembled, presented her with a beautiful bouquet. Mrs. Martin responded with much feeling. The exercises closed with a grand march of the leaders and scholars, and the singing of the song "Summerland." Sunday, Sept. 22d, a fare-well rec street, yesterday morning, says the Cleveland Leader

Mass.-The Union Spiritualist Fraternity, worshiping in Brittan Hall, is to hold two supplementary Sunday meetings in Sept., the 22d and

supplementary Sunday meetings in Sept., the 22d and 29th, the first-named being Memorial Sunday, it reference to those who lived in the faith and have been transferred to the other side of life. In connection with the usual mediumistic platform services, the special features of the occasion will be the adornment of the hall with floral memorial tokens mingled with autumn ferns, joined with appropriate memorial singing. Dr. H. P. Fairfield of Rockland, Me., will supply the platform services.

On Thursday and Friday evenings, the 2eth and 27th insts., Mrs. Cora L. V. Richmond of Chicago is to speak before the Fraternity in Brittan Hall, which will be her first visit to this city. These meetings will prepare the way for the inauguration of the regular lecture course of 1889-90, on the first Sunday in October, by Frank Algerton of Boston, the boy medium, who will also speak on the second Sunday.

A Sunday school is to be organized in connection with the opening of the meetings, which is a new departure here. An orchestra has also been engaged. The year has a promising outlook.

E. P. H.

A Montreal policeman has caught the smallpox.

A Montreal policeman has caught the smallpox. It is the only capture he has made in three years!

EVERY LADY



for richness of color, superior finish and, wearing qualities, to be unexcelled by any make of Binck Silks in the World. We offer these Dress Silks in Gros Grains, Satins, Surahs, Fallic Francaise and Alda Cloths, in Diacks only.

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Mansfield Centre, Conn.

Refer, by permission, to First National Bank, Windham National Bank, Dime Savings Bank, Willimantic Savings Institute, of Willimantic, Conn. RECOLLECT We send to all parts of the United States. With each Dress Pattern we present the buyer with 1900 Yardis Sewing Silk, and enough Slik Braid to bind bottom of dress.

THE GOODS are delivered to you PREPAID.

RAPHAEL'S HORARY ASTROLOGY: By which every question relating to the future may be another cloth, English edition. Price \$1.00.

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