VOL. LXVI.

COLBY & RICH, worth St., Boston, Mass.

BOSTON, SATURDAY, SEPTEMBER 28, 1889.

(\$8.00 Per Annum,) Postage Free.

NO. 3.

TABLE OF CONTENTS.

FIRST PAGE .- The Spiritual Rostrum: The Church. Original Essay: The Spiritual Facts of the Ages.

SECOND PAGE .- Banner Correspondence: Letters from Massetts, Dakota, Pennsylvania, and Vermont. Poetry: The New Doctrine. A Discovery Brought About by Spirits. Stone-throwing Phenomena, etc.

THIRD PAGE.- The Reviewer: The Discovered Country, etc. FOURTH PAGE.—Gall Hamilton to the Scientists. The Way to Civilize Them. A Future Life. Newsy Notes and Pithy Points, etc.

FIFTH PAGE.—Spirit Photography. Spiritualist Meetings in Boston. Movements of Platform Lecturers. New Advertisements, etc. SIXTH PAGE .- Message Department: Questions Answered

through the Mediumship of Mrs. M. T. Shelhamer-Longley; Spirit Messages given through the Mediumship of Mrs. B. P. Smith. SEVENTH PAGE.—Poetry: A Song to the Storm-Sea. Summerland. Obituary Notices. Mediums in Boston. Book

and Miscellaneous Advertisements.

EIGHTH PAGE.—The International Spiritual Congress. On-set Bay Notes. Spiritualist Meetings in New York and Elsewhere, etc.

The Spiritual Rostrum.

THE CHURCH.

The Second in a Series of Discourses Entitled 'The Home'' "The Church'' and "The State," by Spirit Theodore Parker, given through the Mediumship of

MRS. H. S. LAKE, Before the Spiritual Fraternity Society, in the First Spiritual Temple, Boston, Oct. 28th, 1888.

(Reported for the Banner of Light by Miss Ida L. Spalding.

INVOCATION.

Our guardian spirits in the world of light, we invoke your inspirations and your help to-day, that through our spirit-brain may course the thought you wish to utter, and that all the inspirations of this hour may be in accord with the highest thought which spirits are able to convey to us here in mortal life. Illumine our understanding, and inspire us with strength. Help as that we to-day may grow into still higher stature in the spirit. Amen.

Ladies and Gentlemen: I have invited you here to listen to what I desire to express relative to the Church, an institution around which, like the home, the human affections gather and concentrate. You recognized me while in the outward form as an iconoclast, as one of the wasters as well as one of the builders. My translation into the interior plane has not changed me in that respect, for I am still wasting, and, I trust, still building. I wish, with you, to destroy the old which is erroneous, and to build the new which is true. I want to when I say life, I do not mean merely the mani-ship in any church anywhere on this planet bring with my power, if I possess any, something which may enable you to understand the trend of religious thought, and to utilize the same in your own natures. If I shall have done this I shall have accomplished all I designed

First, let me say, I reverence the Church; not because it symbolizes the effete forms of old theology, not because it has incorporated within its outward structure that which tends, perhaps, to bring men and women more in harmony with the interior world, which you call the spirit-world; but because, to my mind, it is to be the conserving force for the spiritual energies of mankind, through which they must ultimately express themselves in higher and broader forms. They must, in the time which is coming, and toward which you are looking with so much anxiety, find that the Church will render its highest service to the Supreme when it serves humanity; and that it is impossible for any organization or society to serve that which you call the Deific Principle, embodied in nature, unless it shall take such form that it shall minister to the commonest needs of all men and all women everywhere. So I say I reverence the Church, not the Church of the past, only so far as it has been instrumental in the progress of the race, but the Church of the future, which is to be built upon all that is good and true. Perhaps it will be necessary for me to give my definition of the term reverence. To bow humbly and in abjectness of body or of spirit does not imply reverence, to my way of thinking. On the contrary, the highest form of that faculty of the mind, as I understand it, does not abase, but elevates the individual.

It has hitherto been the custom of that organization known as the Church, through which the spiritual energies of the race have been poured, to teach that men and women are approaching a state bordering upon that attributed to the Godhead when they, in some form or other, torture the body; but I opine that in the future which is just dawning upon the race, the Church of that period, around which the affections will cluster, will be one in which there will be taught not only the religion of the soul, but the religion of the body, which is the temple of the same; and that nothing pertaining to what you call "theology" (which is a misnomer, inasmuch as it does not deal with the science of the Spirit), will find a place therein which does not recognize the importance of that structure through which men and women express themselves upon your outward plane, and by which they are known to each other.

I speak with emphasis, and I speak with feeling, as I recall those conditions which have existed and which the Church has fostered in has been given by spiritual life, we see workpreceding ages, when it was thought for the highest and best good of the spirit that the be built and based upon not so much the fatherbody should be demeaned and humiliated: that its natural and proper functions should not be timent so beneficent in its expression that, discharged, because in some way the people when it shall have found its external form

which are new to those who ascend from your plane into ours. I have not discovered any God who loves any man the more because the natural functions of the body are prostituted to religious ends: I have not discovered, in the sublime abyss of the universe, any Deific Mind which gave to man his wonderful and grand material structure, and then demanded of him that he crucify the same. I therefore, in company with others who take a like position, must say that the Church of the past, which has represented itself as essential to the welfare of humanity, in this direction has basely betrayed its self-imposed trust, and has lent its aid to fostering conditions which have not it. Self-abnegation for special ends, namely, to attain divine beatitudes in the hereafter, checks the growth of the spirit, for it is only as men and women sacrifice themselves in the discharge of their duty to each other that the spirit grows. When I see, as you see, multitudes of your fellow-beings who have espoused legitimate and worthy ends. the Church, which to-day exists in various forms and under certain titles, endeavoring, in order to advance the spirit, to crucify the flesh, I would say to them, "My friends, your church in which you are worshiping and where meek reverence kneels is a house built upon the sand, which the waves of spiritual life now penetrating your earth-plane shall overthrow: but from the ruins of the same shall arise a higher and nobler appreciation and conception of the dignity of the human body and its uses.

I speak of this idea extant in the Church, the crucifixion of the flesh and its functions, because as vet, even with the advance which spiritual life has made among the people, there are those everywhere who cannot distinguish between the normal action of the outward and the same. There are many active workers in it is a sort of penance by which they expect to win immortality. They are in all churches, and have espoused all creeds. They are not soul grows. Never, under any circumstances, will there be a proper expression of the spiritual functions where the love of truth is not so overpowering that it subjects all else to its depresses itself in loving kindness and deeds of hospitality and benevolence to struggling humanity everywhere.

The Church does not find its expression here simply to gratify the fraternal instinct in mankind, to furnish a place where social life may find a fuller expression. It does not exist, in my apprehension of it, simply because men and women have social needs, or because they have religious needs, which they would fain lay before an Almighty and All-Wise Being; but the Church exists, according to my idea, because men and women are here, as upon our plane, to serve each other, to help in the hard struggle of human experiences where human sym-

pathy is so much needed. God, or that which has been denominated such, does not need man's worship, and never did. He, she, or it, or whatever this Universal Energy may be declared to be, does not need man's service; and the Church which has existed hitherto has laid so much stress upon this idea that I may be pardoned if I emphasize that other thought, that man needs the service of his fellow-beings, and that all churches evervwhere should be societies for the promotion of objects of this kind. The wants of the religious nature, I grant you, are considerable. They exist in all classes, tribes and races. It is the effort of the soul to find its equilibrium in the world material and the world spiritual, which is the cause of religious activity. It has expressed itself in crude and unwise ways, I am aware, but it has done so simply because men and women are yet crude and unwise, and because the Church to them has been a sort of institution through which to make peace with the Overruling Intelligence permeating all life. The beneficent presence of the Supreme Being is not to be invoked by psalms and prayers. He is never found in external formalities and liturgies; he is only active and present within the soul of man, as that soul reaches out in strong yearnings to benefit his fellow. This is the beginning of spiritual life, and all churches in the future, toward which you are advancing so rapidly, will be built upon this scritiment. I cannot tell you how gratified 'I am at what

I now behold in your earth-world as the work of the waster and the iconoclast, who is also the builder. I cannot tell you with what a degree of satisfaction we mark the commotion to day existing in the Church relative to the olden dogmas of the fatherhood of God and the brotherhood of man, expressed in the theology hostile to human nature. I cannot tell you how gratified we are that, through all this commotion and under all this impetus which ing out the Church of the future, which shall hood of God as the brotherhood of man-a sen-

abnegation. In encountering the conditions | disease, with its hydra-head, will no longer | ness, actuated by a sense of justice under all permeate society; deceit, falsehood, artifice. greed and the love of gold will vanish in the light which is dawning in the Church of the future. But you are all to be workers in the establishment of the same. You must reap from the past that which was sowed, which is well, casting aside the tares and preserving only the wheat, which is this divine sentiment of which I have spoken. Throughout the history of the race it has ever found some expression in deeds of loving kindness in and out of the Church; but that institution has claimed the credit of the same. Benevolence, spirituality and loving kindness are not sentiments which belong exclusively to any organization, been in accord with the advancement of the sect, class, creed or church. They belong to spirit, but which have tended rather to retard the Church of Humanity, which is God's Church, and the only one to which I owe any allegiance.

The Church of the future is to be built upon this law and the understanding of the same; i. e., that men and women, in order to grow in spirit, must use the spiritual faculties for

You need not be mindful of the heathen thousands of miles away (and you may define heathen as you please), but you are to be mindful always, as a member of this universal Church of humanity, of the needs of your fellowmen at home, in your own house, those whose spirits touch your own in the conflict of human life, and whose tears and prayers you may heed, and whose woe you may perhaps in a measure mitigate. This is the duty which will be imposed upon those who are members of the Church which is yet to be. I do not say that there are not vague-ideas already gathering in the minds of the people relative to this hospitable Church of which I am speaking. We see them slowly forming in the brains of men and women everywhere, and we endeavor the inward being and the perverted action of to stimulate the same; to develop, by the power of our added impression as spirits, that life and the Church to-day, who are such simply because force and character which shall make deed always superior to creed. I wish at this point to emphasize the thought that it is possible that the Church may sometime so exist that it alone in the Roman Catholic Church; they are will have no creed; that the deed, alone will be not alone in the more conservative forms of the passport to its hospitality; that men and Protestantism; they are everywhere. This form | women will lay less stress, or little stress, upon of religious life is a dead letter. It accumulates belief, and all upon conduct, letting that be nothing of spiritual capital in our world, and the test of fellowship. This is as it should be, it never will. It is only when men and women for whether a man believe in one God or in no embrace the truth for the truth's sake that the God, in the vicarious atonement or in atonement through his own personal efforts for misdeeds, if he welcome kindly all the spiritual light which may be given him, and incorporate it in his own external consciousness, making mands. Where this is done, there is life in all life and character the be-all and the end-all of the external movements of the Church; and his human existence, he is worthy of memberfestation of animal activity upon your outward | Conduct will be so recognized, and it is so recplane; I mean that divine energy which ex- ognized. Mark you, I do not mean so recognized in the outward, for, as yet, men and women are governed in the external by those conditions which belong to external life; but down deep under this mask of the flesh, in their innermost souls, there lies this idea which is permeating all society, permeating all churches everywhere, that a good life is more important than a good belief, and that it is more essential to their eternal welfare for men and women to do nobly than to think nobly. This is the primary factor in the Church of the

> future. You can see at once, if you reflect but a moment upon the past, you who have been members of the Church from childhood, how divergent are the conditions of that past from those of the present, and how essential it is that the Church shall take that form and character which shall enable men and women to bring to it the results of their best and highest endeavor, without regard to what may or may not be their belief. The test of fellowship shall be man's desire to serve his fellowmen; and when I say "serve them," I do not mean in forms of speech, in prayers or in preaching, but in practical deeds of kindness. When you serve your fellowmen, your Church will not be attended upon Sunday alone, but you will take it with you to the counting-room, into the school-house, and any place where your business calls you, and there you will serve God right loyally by your service to your fellow-

The Church of the future shall become so universal in its character that the institutions and organizations which symbolize it shall only be focusing points, as it were, from which shall radiate the spirit upon which the Church is founded, permeating all outward life and carrying divine love, truth and justice into the commonest concerns of every day human existence. As I have already said, then there will be less form, less ceremony, less of the letter, then, instead of being represented by creeds, forms and symbols, will be represented by every man and woman anywhere upon this and the good man will therefore not be obliged to go to Church, for he will carry the Church with him wherever he goes.

I reverence, I say, then, the Church; but I do not, reverence that which is merely form and ceremony. I reverence only the spirit. which makes men and women kind and just everywhere to their fellows, and which stimulates them to deeds of heroism in defense of principle. The Church, as it exists to-day, does not represent principle; it represents only the cold formalities and creeds of the past; but the life and energy of the spirit are taking form and are to express themselves through newer and nobler organizations. That

circumstances. And so I am content to clasp hands with you, and to say: "I will be your co-worker in the establishment of such an organization." You shall have my assistance upon this plane, as you once had it when I was in the outward form. Let me repeat here, as I am about to close

what I have to say upon this theme, that under all circumstances, everywhere, no matter what may be the hostility of your fellowmen who cannot understand you, no matter what may be the criticism of the world at large, steeped in materialistic thought and in those states which are not in accord with the spirit, see to it that you welcome every new idea which promises to benefit the race. Do not turn it away because you do not understand it. If there opens before your spiritual vision a picture so sublime that you can comprehend it only in part, welcome it, and say, "I will wait until I am more highly developed before I pronounce upon its merits; I will strive to grow in spirit to a realization of the dignity of an immortal soul, and when I have so grown I will endeavor to serve my fellowmen to the best of my ability in my outward life." Having given this idea acceptance, and having incorporated the same in your daily life, your Church will be to you always a source of consolation and strength. Its beneficent influence will be felt everywhere in all the trials of your material existence, and that divine and universal energy, which no man understands and yet which all men feel, will so arouse and quicken your spirit that by-and-bye you will begin to comprehend the fact that immortal life is not hereafter-it is here and now. You will grasp t with the understanding and with the spirit, and in this frame of mind you will pass onward into our invisible realm, strengthened and sustained not by the Deity whom you reverence, but by the Deific Principle which you have aroused within your own individual being. That will be your saviour; that will be the corner-stone upon which this Church will be founded, whose spiritual proportions are dimly discernible in the world to-day, taking form and substance from the conscious and unconscious efforts of men and women every-

Original Essay.

The Spiritual Facts of the Ages.

A Series by Dr. F. L. H. Willis. NO. VIII-GREECE AND ROME-CONTINUED.

The Greeks and Romans believed in two species of divination, or communication with the immortal world. The first was by direct inspiration without human effort. The second was by the performance of certain mysterious rites, the rules of which were believed to have been communicated by the gods to holy men in ancient times. These rites were their means of obtaining spiritual manifestations, and correspond with the methods employed in the present day.

Cicero, the greatest of Rome's orators, philosophers, thinkers and writers, believed so firmly in holding communication with the world of spirits through divination or soothsaying, that he wrote an entire work upon it, and commences it with these remarkable words:

"From the heroic times there has been a universally received belief among all nations that the power of soothsaying, of presentiment, a knowledge of future things, is to be found among men. Certainly a glorious gift through which mortal nature becomes like to the gods. I am acquainted with no people, either civilized or learned, savage or ignorant, which does not believe in these things, and that a few individuals are able to foresee the future. Is it not, therefore, presumption to endeavor to overthrow things firmly fixed and venerable by age through calumny?"

Again in this same treatise, after enumerating the different methods of communicating as from birds, voices, the entrails of animals, symbolical signs, from the stars, etc., he says: "In all these we must rather look to the fact than search for the causes. We should regard the examples of all nations, and although we may not at once be able to account for them, we must at least not doubt facts which have really happened. If some things are false and others are true, we must not therefore consider the whole as fallacious, just as little as we ought to call our eyes useless because they do not always serve us aright. God does not that we should make use of it."

Prophecy by direct inspiration, which Cicero pronounced the highest, the divinest, and in be "pure in heart," was of three kinds. First, but more of the spirit of the law. The Church through people believed to be possessed by spirits who spoke from out their breast or and motionless all the while. Second, by those earth-planet of yours who lives a good life; seized by a sudden and inexplicable frenzy, who were called enthusiasts. Third, by those who fell into a stupor or sleep, and spoke of the many strange things seen and heard. Music was often resorted to to induce these states or conditions, as in the present day. The famous Greek and Roman oracles are

familiar to all students of classical history. These oracles were sacred voices given through some medium. One of the most renowned was called Pythia were appointed to the office of soothsaying, or mediumship, and answered questions, usually in rhyme. At first the oracle could only be consulted in one month of the year. Afterward the time was extended is the Church which I, as a spirit, shall rever to certain days in each month. These young ence. I shall find there, perhaps, no uttered girls had seeluded rooms which no one was alhad come to believe that God smiled upon sel | want will disappear from your earth-world; prayer, but I shall find deeds of love and kind- lowed to enter. Close to these rooms the ques- influence." Socrates himself says of it: "One

tioner awaited replies. To these Delphic oracles people from all nations went to ask advice for sickness and for temporal affairs. The wonder of the answers is too well known to be ridiculed or questioned in this day.

The historian Herodotus has handed down to us one of the most remarkable of the Delphic prophecies. It was given to Crosus, king of the Lydians. He wished to inquire of the oracle concerning a war with Persia. But first he wished to submit a test in order to satisfy himself, if possible, as to the veracity of the medium. So he ordered his messenger to approach the oracle on a given day with a ques tion as to how he was then occupying himself. The Pythia replied:

'See! I number the sands; the distances know I o

Hear even the dumb; comprehend, too, the thoughts of the silent!

Now perceive I an odour-an odour, it seemeth, of lamb's flesh

As boiling, as boiling in brass, and mixed with the flesh of a tortolse;

Brass is beneath, and with brass is this all covered

This test satisfied the King, for at the very moment this reply was given he, many days' journey away, was engaged in boiling a lamb and a tortoise in a brazen caldron with a brazen cover. He believed the Pythia to be divinely inspired, and questioned her as to his war with Persia, and also as to whether his son, who was dumb, would ever be able to speak. To the first question the reply was:

"If Crossus passes over the Halys, he shall destroy great Empire.'

He was slain before he reached the Halys. The answer to his second question was:

Lydian, foolish of heart, although a potentate mighty. Long not to hear the voice of a son in thy palace: 'T will bring thee no good, for know that his mouth

Of all days on the one most unlucky."

On the day that he was slain, his son, seeing a Persian rushing upon the King to slay him, spoke for the first time in his life and exclaimed, "Man, do not kill Crossus!" thus re-

vealing his identity and insuring his death. It was in the sacred seclusion of her own room that the consecrated Greek or Roman maiden sought in faith and prayer to reveal the will of heaven. Although she called her Heavenly Father by the name of Jove or Jupiter, yet with an ardent heart she clung to the sacred life that united her to the spiritual realm, and with trusting faith called down the gifts of heaven to her mortal consciousness.

All the ancient Latin and Greek poets present to us the beauty and power of this faith in divine things. History is full of facts that testify of the truthfulness of this sacred gift of the past, and although the veil of ignorance shrouds much of the beauty, yet there gleams forth a supernal light to show us how near to earth was heaven, even in the days of idolatrous Greece and Rome.

Cassandra, who, like many mediums of today, had to bear the imputation of insanity, was one of the great prophets of the Trojan nation. She was princess of Troy, but was subject to the divine impressions. It was said that her ears were unstopped so that she could hear spiritual voices, and her prophecies were literally fulfilled. The destruction of Troy and her own death she repeatedly foretold. Her prophecies proved not to be warnings. They were unheeded by her nation, and it had to learn wisdom through sad experiences.

The Roman Emperor Julian declared that he had familiar communications with divine beings. He says they awoke him from sleep by touching his hand or hair, and that he knew them so well that he could instantly distinguish their voices and their forms.

Pausanias, the Roman historian, says that in the temple of Æsculapius at Epidaurus, a pillar was erected in memory of Hyppolitus, who had been raised from the dead, and Strabo says the temples were full of the records of such miracles as healing the sick, raising the dead, making the blind to see, the deaf to hear, the lame to walk, etc.

Enlightened minds of Greece and Rome did not worship the many gods, but only one Supreme Spirit, considering the minor deities as only impersonations of the attributes of the one great Deity. With this view we can readily see how the beauty of the universe could call forth reverence, and the strength and wisdom thereof excite adoration. Thus also we learn how definite and clear to these old Greeks desire that we should understand all this, but and Romans must have been these ideas of spiritual visions and realities, for notwithstanding they often said the gods gave the visions, they must have considered all spiritual appearances order to attain to which he declared we must as coming through individual intelligence in the spirit-world.

Socrates, one of the greatest philosophers of any age, had implicit faith in spiritual presence belly, they themselves remaining speechless and power. His demon or genius was his constant adviser. He listened to its voice reverently, and its promptings were his inspiration. He believed that every one had a heavenly guardian, who constantly attended him until death, when it returned to a higher and diviner life. It is related of him in Grote's History of Greece that when he was accompanying the army of Xenophon he became entranced by his controlling spirit, and transfixed to one spot, and so great was his absorption that he took no notice of anything transpiring around him. in the temple at Delphi. Here young girls It was under the scorohing sun, and he was standing; but he remained motionless while the whole army passed by, and all efforts to arouse him were in vain. After he came out of this condition he said he had been talking with a spirit.

Xenophon in his "Apology" says: "I call this voice of Socrates the divine, or spiritual day when I was about to cross the river, I saw the usual spiritual sign which prohibits me from doing anything. I seemed to hear a voice also."

Our modern wise men have been greatly puzzled by the avowal of this faith in so great and wise a man as Socrates. Some have said it was the voice of conscience, others that it was imagination; but his own testimony and that of Xenophon is: "It was a spirit."

Plato had a similar faith, though perhaps more clearly defined than that of Socrates. He says of spirits:

"Their office is to go between gods and men; to convey and interpret to the gods the prayers and offerings of men, and bring to men the commands of the gods. Delty can have no immediate intercourse with men. All communication-between gods and mortals is carried on by means of spirits, both in sleeping and waking."

In another place he says:

"They are clothed with air, wander through heaven, hover over the stars and abide on the earth. They behold unveiled the secrets of time to come, and reg ulate events according to their pleasure."

· He too believed that every human spirit re-'ceived at birth a guardian spirit, who accompanied him to the end, and witnessed all his thoughts and actions.

In Plato's "Ion" there is a remarkable dialogue which we have space but briefly to mention. Ion asks Socrates why it is that when he is reciting the poems of Homer, he should do it with a power that deserted him with respect to all other poets. Socrates, in reply, proceeds to unfold the most wonderful and beautiful theory_of divine inspiration, and closes with these words:

"You, oh! Ion, are influenced by Homer. If you recite the works of any other poet, you get drowsy and are at a loss what to say; but when you hear any of the compositions of that poet you are roused; your thoughts are excited, and you grow eloquent; for what you say of Homer is not derived from any art or knowledge, but from divine inspiration and possession. As the Corybantes feel acutely the melodies of him by whom they are inspired, and abound with verse and gesture for his songs alone, and care for no other, thus you oh! Ion, are eloquent when you expound Homer, and are barren of words with regard to every other poet. And this explains the question you asked wherefore Homer and no other poet inspires you with eloquence? It is because you are thus excellent in your recitations not through science, but from divine inspiration.'

Pythagoras professed to communicate directly with spiritual beings through visions. Aristotle furnishes us with an elaborate and remarkably strong theory of dreams as inspired by spiritual beings.

Apollonius of Tyana, a follower of Pythagoras, cured diseases and predicted future events. "Do you imagine," says he, "that spirits are anything else but souls? It is not strange that souls should come to souls, and impart knowledge either by a touch or a glance.'

In this manner we might go through the whole list of Grecian and Roman poets, philosophers and wise men, giving their faith and their declarations, but we have brought from these two nations sufficient evidence for our purpose. They all harmonize, and all are clear and definite on this faith in spirit-communion. It was at the foundation of all their religious belief, and it was the inspiration of their religous fervor. All the poetry and the imagination of Greece in the days of her intellectual grandeur rested on this basis of belief in Spiritualism, and from out the half-clouded radiance we find fact and theory, and the divine power of God in man.

As we lift thus the curtain of the past, and bring back its history, the record of its thought and feeling, how full of beauty is the diviner part of man's nature. In spite of all its weakness and folly, its ignorance and sin, it has blossomed forth into individualized characters of great beauty and perfection, and in revelations of wonderful truth and spirituality. Should we not become more humble and less arrogant as we learn thus of the revelations of divine truth given to all men in all ages? Should we not become more thankful as we learn of the certainty of inspiration in all times, more studious as we learn of the laws that govern the spiritual condition, and more hopeful as we learn of the power of beautiful facts and phenomena over philosophy and re-

While the golden hue of the intellectual days of Athens and of Rome has dazzled the students of our colleges and schools, let us see in it the simplicity and beauty of divine inspiration, and thus we can bring the great representatives of the past, Pythagoras, Plato and Socrates, into the list of those of our own faith, and feel the friendly influence of their lives reaching even our own age and time.

Thus have Greece and Rome borne their testimony, and added glowing links to the chain of evidence that brightens as it winds down through the centuries.

Evidence that Cannot be Resisted.

A correspondent of More Light, published at Greytown, Wairarapa, New Zealand, says:

"I would have doubts—yea, even doubt the evidence of my own senses—if I had not had the the course of last winter ever witnessed by mortal man, through one of my innocent little girls. I have been a member of the church for over I have been a member of the church for over forty years, and have tried to believe in the immortality of man from mere faith in what others have said and written; but faith has been swallowed up in sight. I cannot sit and listen to trash any more, nor have I any patience in listening to arguments against the cause. It is the impudence of ignorance and assumed prejudice to argue against the facts of Spiritualism; and let me tell you that it is getting into many pulpits, and any person acquainted with the literature of Spiritualism cannot fail to detect the source of the inspiration in many an the literature of Spiritualism cannot fail to detect the source of the inspiration in many an orthodox sermon. A reverend gentleman, in a late sermon, where his text was: 'We are com-passed by a cloud of witnesses,' told his hear-ers that 'every man was present at his own funeral.' I have lent books to preachers and have met them at scances, but few have the courage to come out. Opposition to this will run its course like everything else."

The Wonderful Unrished 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 stomach or spleen, children with marasmus, gout, rhoumatism of the joints, gravel, etc., twenty-six were entirely cured, three much improved, and one not treated long enough. Average time of treatment,

treated long épough. Average time of treatment, four weeks.

The Carlsbad Sprudel Salt (powder form) is an excellent Aperlent and Laxative and Diurctic. It clears the complexion, purifics the Blood. It is easily soluble; pleasant to take and permanent in action. The genuine product of the Carlsbad Springs is exported in round bottles. Each bottle comes in a light blue paper cartoon, and has the signature "Eisner & Mendleson Co.," sole agents, 6 Barclay Street, New York, on every bottle. One bottle mailed upon receipt of one Dollar. Dr. Taboldt's lectures mailed free upon application. Mention this paper.

Bunner Correspondence.

Massachusetts.

HAVERHILL.-"M. A. R." writes: "Dr. E. B. Russell's lectures, given in parlors at 33 Morrimack street, are well attended. The sub-

Morrimack street, are well attended. The subject presented by his guides Sunday evening, Sept. 8th, was 'Waste Places.' The lecture contained much food for thought, and was replete with the higher philosophical lessons of life. With appropriate analogical proof the speaker maintained that there are (in reality) no 'waste places' or wasted seasons in our lives, the real utility being hidden from us for a time only, to come forth later, bearing results much more grand and perfect than could have followed if these eras had seemed to us not to be wasted, but filled with experiences fruitful be wasted, but filled with experiences fruitful of pleasure.

There is a solidity and earnestness in Dr. Russell's addresses which bespeak for him grow ing favor and appreciation. The inspired orig-

ing favor and appreciation. The inspired original poetry, given as prefatory to these lectures, is far above mediocrity.

At the conclusion of each lecture (when conditions favor) the Doctor, gives satisfactory psychometric readings, closing the exercises under a musical influence, whose fine melodious singing is rendered in a foreign language. Upon the evening of the 15th Dr. Russell gave the last of this very interesting series of lectures. The stirring address upon 'The Lower Lights' was a fine effort. After psychometric readings from handkerchiefs, the control known as 'The Sweet-Voiced Foreigner,' closed the meeting with a musical benediction.'

BOSTON.—The author of "Nature's Laws

BOSTON.—The author of "Nature's Laws in Human Life" writes: "As far as my investigation goes, and from what I can learn from reliable sources, from individuals whose judg-ment is not questioned in material things, I am satisfied that spirits who have laid aside their material bodies can and do gather in some form unexplainable to mortals, from the elements, from the surroundings, the medium and those in their presence, material to produce a form, resembling the one they inhabited while denizens of earth-life; and in this form thus created, life is apparent, both in action and intelligence.

Recently conversing with a gentleman from Recently conversing with a gentleman from the South, he related experiences that occurred in his section of the country, which were very interesting to me, and doubtless will be to your readers. He spoke of a spirit who was a soldier in the late rebellion, who stole when it was not considered a sin to steal from the enemy's side of the line; but on the spirit side of life the act tormented him, and he returned, materialized at a scance, acknowledged the act and asked forgiveness of the individual he had wronged, which was granted. He also alluded and asked forgiveness of the individual he had wronged, which was granted. He also alluded to a case in which a prominent man, who had 'immense wealth in his possession' and doubted the phenomenon of spirit-materialization being fact or truth, offered fifty dollars if he could test the form that appeared with a pistol ball. The medium offered to allow him to fire the sum wontined which was at it for the sum mentioned, which was accepted, but when the time came for so doing accepted, but when the time came for so doing he had not the courage to fire; therefore he employed an individual to do it for him, which was carried out. The form that appeared threw up its arms, as much as to say, 'fire again, you do not harm me'; but, said the individual, the medium was sick several days from the effect, thus showing that in some mysterious manner or way, the medium in his forces or life-principle was associated with the form that appeared, and was greatly injured from the disturbance the bullet caused.

I learn from the same source that the man

I learn from the same source that the man who paid the fifty dollars to fire at the form is now a full believer in the power of a spirit to so materialize itself in a form that it can be so materialize itself in a form that it can be recognized by friends. Recently the writer was approached by a materialist with the following remarks: 'There is a party on the grounds who intends to fire a ball through the form that pretends to be a spirit.' He though the there was to be fun out of it, and asked me to enter into it. I related the case alluded to above, advised that no such performance take place, and attempted to convince him of the results that might follow in case it was a transfiguration of the medium, or the personating iguration of the medium, or the personating of a spirit while the medium was controlled. It was no use; the party was going to carry out the programme, and fire if the chance offered; but thanks be to some power or circumstances, thanks be to some power or circumstances, the arrangements were not made for him to attend the séance, and the medium to day does not know that the act was contemplated. The person who made known the circumstances to the writer was not to be a party to the act, but was informed of the intention."

ROSEDALE. -S. C. Ely writes: "Those whose names are appended to this report attended the séance referred to, and attest its accuracy. The medium was Mrs. M. Rozelle of this State. Before entering the cabinet sie, in the presence of the ladies, removed all her clothing, convincing them that it was entirely made of dark fabrics, not a shred of white being present. The ladies saw her put it on, and pass directly from their presence into the cabinet, which had been thoroughly examined by every member of the circle. Soon after her entrance forms appeared draped in long white robes and wide lace scarfs. Lulu Gates, who died in Rosedale three years ago, came to her accuracy. The medium was Mrs. M. Rozelle died in Rosedale three years ago, came to her father, mother and brother. She brought the odor of roses. Mrs. Eskins's sister came the size she was when she died. One boy, Frank D. Ely, came. He had short, curling dark hair, face uncovered, dark pants, white blouse waist. We have seen him and been close to him a great many times, and he has talked to us in our own house through Mrs. Rozelle. He has materialized forty times through different me-diums. Two male forms came, one much larger than the other, then a woman with black face, hands and arms, who was recognized as Mrs. Jackson, who died in Kansas City some time ago. Several other figures in voluminous rossol of white, some taller than the medium, others much shorter, came. It was a wonderful seance, though we have seen much better through Mrs. R., as she was weary from the examination, she being a delicate woman. The quantity and variety of clothing of men's and women's wear, including that of an Indian squaw, were perfectly marvelous, and convincing to us of their production being wholly independent of the medium and all others visibly present, or having access to the cabinet. Mr. and Mrs. Gates, Ceoil Gates, Mr. and Mrs. Atkins, Mr. and Mrs. Jones, Mr. and Mrs. Shivers, Mr. and Mrs. Ely, Dr. Cheesman, Dr. A. M. Smith, J. I. Forney, Mary Eskins."

Dakota.

ABERDEEN .- E. Bach writes: "Anent the article of Mrs. Wood in THE BANNER of Sept. article of Mrs. Wood in THE BANNER of Sept. 14th, detailing her experience at the materializing scance of Mrs. Moss, at Onset: During the season of 1888 I was invited by the kindness of Mrs. Wallacc, of New York, to one of Mrs. Moss's private scances at the Onset House. Many strange things happened during the evening, and I have the testimony of Dr. Dutton, who said he was not a believer in spiritual phenomena, but could not see how there Dutton, who said he was not a believer in spiritual phenomena, but could not see how there could be any fraud. During the scance a slight-built Indian girl of apparently thirteen or fourteen years of age came out of the cablet which, by the way, was simply a curtain drawn across; the corner of a common hotel room, and, after doing divers things, finally lifted, or I might rather say tossed, me up a distance of over two feet from the floor, and I came down with a crash. I weigh over two hundred and twenty-five pounds, and there distance of over two feet from the floor, and I came down with a orash. I weigh over two hundred and twenty-five pounds, and there could be neither fraud nor mistake about it. On the following day I placed myself by the side of Mrs. Moss, and found that she was more than a head taller than the Indian girl of the evening before. I had taken particular notice of the size and build of the little girl. She was very slightly built; Mrs. Moss is a fleshy lady, and there was no comparison between the two. No girl of her age and size could raise the weight of a man of my size, and do it as easily as this was done. I attended Mrs. Moss's circles again, in company with my wife, this season. 'Starlight,' the Indian girl, came out the first evening we with my wife, this season. Starlight, the Indian girl, came out the first evening we were there. I took a thorough survey of her,

and confirmed my former impression as to her size. After staying out of the cabinet and doing other things, she came to me and expressed a wish to lift me again. I gladly assented, and quicker than I could realize I was off terra firma, and after going up I came down with the full force of my two hundred and twenty-five pounds. I watched her closely and noticed that it was no effort for her to lift me—no tugging or preparation of any kind—but I seemed to go up as soon as her hands touched me, and she lifted my wife the same way. After doing so she placed herself by the side of my wife, put my hand on the top of her head, and by stretching my fingers I could just touch my wife's shoulder with my finger-tips, showing that she was a head shorter than my wife. Then she held out her small moccasined foot, and asked me to step on it. I demurred; but as she insisted, I placed my right foot squarely on hers, and raising my other foot, put my whole weight on her foot. She never quailed, but laughingly said it did not hurt her.

At Mrs. Bliss's circles we were also perfectly

At Mrs. Bliss's circles we were also perfectly satisfied that the manifestations were genuine. I have an Indian medicine control, who lived in colonial times. He has described his gala in colonial times. He has described his gala medicine-dress to me many times, and a clair-voyant in my family has often described him, so I am perfectly familiar with what he said he used to wear. One of the first spirit-forms which came out at Mrs. Bliss's cabinet the first evening I went there was that control, and he was dressed so precisely as he had described himself, that I recognized him at the first sight. The dress was so different from the ordinary Indian dress, and corresponded so closely to his description, that I could not be mistaken. I have spent a good share of my life on the frontier, and have seen many different Indians, but never one dressed anywhere near like this, and there was no coincidence possible.

possible.

I went to Onset from this distance to prove I went to Onset from this distance to prove satisfactorily to myself whether materialization is a fact, and am now satisfied it is. We saw so many spirits dematerialize, that that phase alone would be conclusive. I must add, however, that during my visit there I am quite sure I have seen what is called personation, or transfiguration. I am satisfied that if at certain times the spirit had been grabbed, the grabber would have had the medium in his grasp, and there would have been a hue and cry of fraud, when the medium would, perhaps. grasp, and there would have been a hue and cry of fraud, when the medium would, perhaps, have been the most astonished person in the lot when she found that she had been masquerading, all unknown to herself. I am satisfied of the fact as well as I am of genuine materialization, that when the forces to materialize with are exhausted, the spirits bring out their medium and personate spirits; and the medium is as innocent of any fraud as a newborn babe, and would not do such a thing born babe, and would not do such a thing could she help it, but she is unconscious and perfectly helpless."

Pennsylvania.

PHILADELPHIA.-"S." writes: "It is so long a time since I have written a word to THE BANNER of the signs of the time and the present doings and prospects of the First Association of Spiritualists of Philadelphia, that perhaps your readers may have concluded we no longer exist; but I assure you we have not been idle exist; but I assure you we have not been idle or become lukewarm. The fourth year of our camp at Parkland has been a success financially, and we believe good seeds have been sown, and in good soil that will spring forth and bear an abundant harvest. The cold and rainy weather of July was a drawback; it kept strangers away. The camp needs better accommodations and more inviting places for lodging than have been afforded this year; we have plenty of cottages, but the fact that the Association has hitherto permitted them to be built but one story high, limited them to the accommodation of one family only. Now that permission is granted for us to build them two or three stories high, the people will find, I or three stories high, the people will find, I trust, better accommodations another season. Already cottages have been built which can be Already cottages have been built which can be rented for the season at such low rates that persons desiring to spend the summer in the country can do so at one-half it would cost them to board. A more healthy place than Parkland cannot be found; finest spring water nearly as cold as ice. People who went there sick in May and June began to improve at once, and became comparatively well. So much, then, for the physical comfort.

Now what can I say as regards the moral, intellectual and spiritual growth of the people? We certainly have had the best talent and ablest expounders of our beautiful philosophy

ablest expounders of our beautiful philosophy and teachings that tend to make us better men and women, more charitable and more willing to help others who need our aid and sympathy in want or sorrow. But it seems to me I hear low whispering among societies, not only in Philadelphia but other places, of inharmony and jealousy among their members. This should not be. Now, friends, let us stop this. If any one thinks he has reason to find fault with a brother or sister, first find whether his reason is well founded, and, if so, go directly to the individual and privately point out the error or the wrong-doing, and not whisper it to your next-door neighbor, and ask if he heard so and so about such a one; for if you do, the next one will magnify the story, until, like a whirlwind, it strikes a society or camp. Ah, friends! is such the nature of our philosophy which we believe and teach? I trust not. May we all, then, become more truly spiritual and live more harmoniously!"

ALLEGHENY .- E. W. White, President of the First Society of Spiritualists, writes that the lectures and tests of Frank T. Ripley, on the Sundays of Sept. 1st and 8th, gave much satisfaction to large and attentive audiences; the former were highly instructive, and the tests, which were recognized as true in every particular, very convincing. The Society, particular, very convincing. The Society, which Mr. Ripley was instrumental in establishing last month, has the best of prospects for a successful winter campaign.

PHILADELPHIA.-J. H. Rhodes, M. D. writes: "The First Association closed its campmeeting at Parkland Sept. 8th. The Fourth Association dispensed with its tent, and erected a hall twenty feet square for the purpose of holding free circles. It is useful to resident mediums, visiting mediums and campers. In it Mrs. Minnie Brown, President of the Association, held circles every Sunday afternoon and evening, at which many received their first lesson of the life as it is in the world beyond many spiritual communications were received through this medium. Since the Fourth Asso-ciation closed at Parkland it has rented a hall, and opened the season's services at the north-east corner of 3d and Girard Avenue. These meetings are a success; the hall holds six times as many as the former one. The Association hope to add sixteen feet to their building at Parkland in the spring. Their means being slight for this purpose they deem it necessary to ask for public subscriptions. They may be sent to C. S. Bates, M. D., 1230 North Front street, Philadelphia, and donors will receive the Association's acknowledgment for the same.

Vermont.

VERGENNES .- S. Sayer writes: "THE BAN-NER is doing a good work, and through its columns I wish to ask some business man to columns I wish to ask some business man to give employment to a worthy gentleman. He recently developed as a clairvoyant, and the result is the church people have ostracised him, got his position from him, and are trying to bring him out of Spiritualism by starving him. He is a good salesman, and can do any kind of office or indoor work; a gentleman in every sense of the term, deucated and sober. Will some one give him anosition where he can garn some one give him a position where he can earn his living? for he is to be pitied. I will place any one in communication with him if they will address me. It will help our cause, and bring joy from the spirit-world." [Address as above.]

New York's real estate, well located, doubles in value every eight years. It is said that there are only forty thousand vacant lots now remaining on Manhat tan Island.

It is proposed to open a skating rink in this city, and to call it "Niagara," as many will go there to see the "falls."

Written for the Banner of Light, THE NEW DOOTRINE. BY ROSE MAXIM.

"Old things have passed away, and behold all things have

" Come nearer, Brother Harmon, If you are going my way-To the funeral of the young man The lightning struck that day: And is it not a dreadful thought, That he has reached the goal Of those preferring this vain world To the saying of the soul?"

"Yes, Deacon, 'tis a pity His sins were not forgiven; I wish that there might be a way To get him into heaven; He went so suddenly he had No time the right to choose I'd wrestle with the Lord in prayer, If 't would be of any use.

"When I was sick nigh unto death, He came and helped my wife, And watched beside me day and night— I think he saved my life. He rescued Neighbor Norton's child From drowning in the creek, And was always doing something To help the poor and weak,"

"I know it, Brother Harmon, But that do n't help him now; He neglected that first duty: Before the throne to bow. If he had not spent the Sabbath Roaming, the woods alone. He might have lived and yet been saved, But, there!-he's lost and gone!'

Their destination now was reached, And hushed their earnest speech They looked in vain for Elder Smith-A stranger rose to preach. And such a sermon as he preached! It gave no thought of dread. No warnings for the living, No curses for the dead.

He said that youth was nearer heaven There on the mossy ground. With the soft, warm sky above him, And singing birds around, Than those who sit in costly pews Or house, however broad: He had put on immortality. Communing with his God.

He said that soul was happy Beneath eternal skies. Where angels made sweet music With no inharmonies; That his friends he would remember In their sorrow and their pain, And would not leave them comfortless

He would come to them again. And some who heard him marvelled. As they took their homeward way. Old Deacon Perry, though so shocked, At last found words to say: 'T is an erroneous doctrine And wrong to teach it, too" But Brother Harmon murmured: "'T is too good to be true."

A Discovery Brought About by Spirits.

What is termed "the phenomenal Watson well," in the oil regions of Pennsylvania, a short distance below Titusville, was recently visited by a "scout" of the Oil City Derrick, who met Mr. Watson, and interviewing him about the discovery and its prospects, that gentleman said:

gentleman said:

"You know I am a Spiritualist. Well, some time ago I was sitting at my desk writing, when what purported to be spirits said they wanted me to go and look for deep oil. In accordance with the request, the next morning I went where directed by the spirits, but that exact spot I won't designate at present. I was on my way home, when just above Boughton Station I heard a voice as plain as I hear you talk now. Of course, I could not see any one, but it was the voice of Daniel Crossley, who long since departed this life and entered the land of spirits. Remember that this took place in the cars, and I made the reply to my spirit brother:

reply to my spirit-brother:

Why, Dave, there's nothing here.'

He continued, saying: 'Watson, this is no idle talk; I want you to attend to this.'

The next morning I came down to Bough-

The next morning I came down to Boughton, and walked up the railroad track until I came to the point where Crossley's spirit told. me to go down to the flat where the well is now flowing.

Looking earnestly into the reporter's face, Mr. Watson said: 'Do you know that in this walk the spirits of H. R. Rouse, whose body was cremated at the great oil fire at Rouseville, and Jerome Fuller, of Linesville, were with me? They pointed to me the spot where the well stands, and said to me: "There you will find a third sand which is entirely independent of the old Crossley and Hunter developments, only sixty rods to the northeast." This deposit, they said, was very rich and prolific, and would last a long time. Spirit Rouse, in particular, urged me to go at once and buy this land, and for a whole month they kept urging me, until I gave Williamson, of New York, one thousand dollars for one hundred and ten acres. Brother Crossley wanted me to let his gen larges who was overstim wells fitter to one thousand dollars for one hundred and ten acres. Brother Crossley wanted me to let his son James, who was operating wells fifty to sixty rods north of this well, take an interest in developing the territory, but Jim said it was n't of any value, and would have nothing to do with the enterprise. The spirit of H. R. Rouse insisted that I should do it myself, and tald me I would make \$210.000 leter means. told me I would make \$100,000 clear money. I was too poor to work it alone, but finally induced John McKay and E. T. Roberts to drill a well, which was a small producer, located two hundred feet south. This was my ideal location, and we have struck it rich."

The Derrick reports that the well is pumping from one thousand to twelve hundred barrels of salt water, and flows oil about every half hour through the casing for five or six minutes at a time. The output was in the neighborhood of two hundred and eighty barrels in one day. Mr. Watson further said:

"Twelve years ago my spirit-mother came to me and said: 'My son, it is my painful duty to inform you that you will lose all your money; you won't have a cent left.' I was then worth \$800,000, and my reply to mother was that I

sou, 000, and my reply to mother was that I would take steps to put my property in shape so I could not lose it, and for some time I thought I was safe. But finally the tide went against me, and everything I touched was gone. When I had lost everything my mother returned to me and said:

'My son, I am commissioned by the same power that said you must lose all your property to tell you that everything will be restored to you, and more, too.'

The commencement of the fulfillment of this promise has been manifested to me in the striking of this well. But you remember the spirits sent me to find deep oil. And I tell you we will get the biggest wells on this piece of land that ever were struck in the world. In 1867 I drilled a well in this locality 3,553 feet deep, and found the Bradford sand, and in that horizon I will yet find oil in abundance."

A letter just received from London says that the other day a third broke into a mansion in Belgravia early in the morning and found himself in a musicroom. Hearing footsteps approaching, he hid behind room. Hearing footsteps approaching, he hid behind a screen. From seven to eight o'clock the eldest daughter had a lesson on the plane. From eight to mine o'clock the second daughter took a singing lesson. From nine to ten o'clock, the eldest son had a violih lesson. From too to eleven o'clock the other son took a lesson on the flute. At eleven all the brothers and sisters assembled and studied the earsplitting piece for plane, violin, flute and voice. The thief staggered out from behind the screen at halfpast eleven, and, falling at their feet, cried out. "For heaven's sake, have me taken to the station, but stop that infernal band!"—Ex.

Stone-Throwing Phenomena.

We have in the past frequently had occasion to record accounts of the phenomenon of a mysterious throwing of stones and other objects, occurring in this country and various parts of Europe. When it takes place in a locality where no knowledge of the phonomenon exists, it is judged by the people to be something new to earth, and excites the greatest degree of wonderment. Such has recently been the case in Culpepper, Va. A small cottage occupied by a colored man by the name of Morton, a mile and a half outside of the town, was the scene of the disturbance. For ten days or more in the early part of the present month, Morton and his family were terrorized by intermittent showers of stones aimed at his house, and often at members of his family. Where the stones came from or how propelled was inexplicable. Hundreds of people visited the locality, and the discussion of the mystery became the one object of conversation on all hands. Those who investigated the subject were among the most intelligent of that section of the

The mysterious demonstrations commenced Sunday, Sept. 8th. Mrs. Morton was sitting in front of her home with her baby in her arms. Suddenly a stone was heard to drop on the porch, but whence it came no one knew. It was soon followed by a dozen more, coming from all directions. The whole family was stricken with alarm. Morton, believing some mischievous person had contrived to annoy him, searched the fields, but without avail. As the shower of missiles continued the family went within, bolted the doors, barred the windows, and sat about in a frightened manner. Occasionally a stone would be heard to tap on either the weather-boarding or the porch floor until dark, when no further disturbance was heard that night.

Mr. J. A. Brooks, the owner of the cottage, after many days' repetition of the annoyance, determined to stop it. With a loaded revolver in his pocket, accompanied by a dozen friends, he went to the place, and announced that any attempt at a practical joke would have serious consequences. He sent the entire family of the man occupying the cottage indoors, and said that he proposed to shoot at the spot from which any missile issued. He stood by the side of the door, the other spectators standing about, and laughed at his own proceedings, not expecting that anything would occur to cause him to fire the revolver. After waiting a few minutes a stone about the size of a hen's egg was seen coming from the cornfield, just across the road, and about forty yards distant. The report of the revolver rang out instantly, and a bullet went crashing through the cornstalks to the spot whence issued the mis-ile.

Every member of the party hastened to the field, expecting to discover the form of a dead negro, but after beating about the corn for some distance in the vicinity of the marked spot, found no trace of the projector of the stone.

They returned to their stations, and again the revolver was held in readiness. They were not kept waiting long. Stones began coming from various directions, in front and from each side of the house, one apparently having come over the cottage. Again and again was the revolver discharged at the spots whence came the missiles, but with the same results as that following the first discharge.

Mr. Brooks is reported by the Washington Post to have said:

have said:

"I am free to admit that I am mystified regarding the cause of the throwing of these stones. Of the fact there cannot be the least doubt, and I think the method I have taken in my endeavor to arrive at the truth of the matter was just about as effective as could have been adopted. Of the people who have commented on the phenomenon, I have not seen one, who has not been here, who could not readily explain its cause. They laugh at it, as I did, and say the stones are thrown by the boys here. It is those who come and see for themselves who have no explanation to offer."

Many visitors to the cottage testify to the strange.

Many visitors to the cottage testify to the strange proceedings, and a variety of theories is advanced as to their cause.

Dr. R. S. Lewis, a practicing physician of Culpepper, vitnessed the stone-heaving, and suggested that the Smithsonian Institute in Washington be requested to send one or more scientists to investigate. Rev. Dr. J. L. Clarke, of the Methodist Church, though he has not witnessed the stone-throwing, believes it takes place, because he has been knowing to the same and other phenomena of a similar kind. He is one of the best known men in Virginia, and has filled the pulpits of about fifteen churches, during his long ministerial career, in every section of the Old Dominion. He relates that in Lynchburg, between 1845 and 1850, a crib in Dr. W. A. Smith's chamber rocked and rocked without apparent cause. It would rock continuously for a considerable time, then stop, only to take up the same motion after a spell of inaction. A great number of people went there to witness the strange sight. No-body could account for it; no force to rock the crib was ever discovered, and yet no fact relating to the history of Lynchburg was ever more firmly established by human testimony than that.

Col. Thomas F. Goode, proprietor of the Buffalo Springs, and one of the most gifted lawyers in Virginia, said he was visiting friends on one occasion, and at night, when he retired to his room and seated himself in a chair to read a book, he heard the most pronounced thumping apparently under his chair. He said he moved his chair, but the thumping would always follow him. He left the chair and walked about the room, only to find that the thumping continued under

There is only one explanation applicable to all these cases, and that is, that the phenomena are produced by spirits, who adopt such methods to attract attention and arouse investigation, until finally they attain their ulterior purpose, either to convince their friends that though dead they still live, or some other.

Our Entrance Into Another Life.

Without staff or scrip, or worldly reputation, or wealth or honor, shall we enter that other. world. We shall be our naked selves. If we have made this life mean and false, we shall go into that life still mean and false. What mountained memories, heap on heap, will bring to us the record of our past! Accents long ago forgotten will once more speak to us. forms, long unseen, will once more throng around us. About the most of us some memories of innocence and joy, of hope and peace, of beauty and of love will throng, proclaiming to us what we might have been, prophetic of what we may become. About the best of us there will come troughng, too, wrongs worked on defenselessness and weakness; occasions for doing good spurned or trifled over; all in our lives that ought to have been, but was not; harsh words spoken, kind words left unsaid; but even as thus our heart is stripped of its self-worn masks, and stands bare in its anatomy before our own gaze, there will come to self-worn masks, and stands bare in its anatomy before our own gaze, there will come to us the hope that all wrong may be repaired; that every desire to do good will meet with occasion for achieving it. So may we go on, translating into our new life the teaching of divinest love, laboring in all sweet affections, attaining to the stature of a man, which is the stature of an angel.—Rev. James Kay Applebee.

ABOUT BRAINS.—It has been estimated that we get a complete new outfit of brains about every two months. The duration of a nerve's life is about sixty days. Each nerve-cell has its own independent functions, subordinate to the higher functions of the whole brain, en masse; and the latter acts as a sort of boss or overseer to the individual actions and life of each separate cell. Every cell is destroyed and renewed every two months; so we each get six brand new brains per year—Medical World.

Spotember notes the adjournment of the Royal Commission on Vaccination for the summer vacation, and a breach of faith on its part in the non-appearance of the published evidence so far as taken, which the people were led to expect to appear with all possible speed—certainly by Aug. 15th. It must now await the relissembling of Parliament for authorization, as the result of an unnecessary and unpardonable procrastlnation.

He that will know the truth must leave the common and beaten track.—Locke,

The Rebiewer.

THE DISCOVERED COUNTRY. By Ernst von Himmel. 12mo, cloth, pp. 233. Boston. Ernst von Himmel Publishing Company, Hotel Boylston, corner Boylston and Tremont streets. For sale by Colby & Rich.

The author of this book is represented to be an inhabitant of the spirit-world; one who had in this been

so unsuccessful in all he had undertaken as to arrive at the conclusion that all thought and anticipation of happiness were but the vagaries of a dream. Disappointment met him at every step. He studied for the ministry; but the more he studied and pen-dered creeds and a life after death, as preached by the clergy, the less he believed in them, and the more unfitted he became to teach others. He had about decided that death ended all when sickness befell him, and he felt that his hours on earth were numbered. His friends urged him to have prayers, to get "a change of heart," and to become a sort of eleventh hour claimant for heavenly honors and happiness; but their advice he did not accept, choosing rather, if there was a future life, to enter upon it on his own merits. In this frame of mind he composed himself to meet the great unknown, and so passed out of the body, and if, he says, all he relates in this volume seems like a fairy tale, he desires the reader to believe "that it is as true as it is beautiful."

When his eyes finally closed to all things pertaining to earth, for a short time he was at rest, as if sleeping; then there was a gradual awakening of the spirit, and he felt himself supported by a spirit on either side, and moving with swiftness. Currents of air striking his face like the dash of cool, soft spray caused his eyes to open, and he saw the forms of those who accompanied him, and that he was with them moving forward and upward, while beneath he beheld the shadow of a vast globe, from which he was fast receding, and he began to realize that he had left earth, and was experiencing the first sensations of life immortal. No words passed between himself and his guides, and soon a world of inexpressible beauty burst upon his enraptured vision; cities, villages, scattered homes, trees, forests, shrubs, flowers, rivers, lakes, seas and an ocean; rivulets, ponds, mountains, hills, valleys, glens, meadows and green lawns. A restful, homelike feeling pervaded his entire being, and he thought "how much like the earth I have just left this looks;" but not one dead or decaying leaf was seen in all the beautiful foliage, not one imperfect tree or shrub; every flower perfect, bright and exquisitely lovely. The naturalness of the spirit world was the one thing that puzzled, while it pleased him, as it must all who have had instilled into their minds the inanities of the popular religionists concerning it. He found it to be a counterpart of this, with all the grossness of this eliminated; found its inhabitants such as those of earth, with their faculties enlarged, their every sense rendered more acute, and some added, or, rather, those they did not know they possessed so developed that they recognized and employed them for the acquirement of knowledge, and the happiness that necessarily followed.

His guides conducted him to a cottage, at the door of which was a chair, in which he seated himself with a sigh of restful satisfaction. Then they waved an adieu and slowly disappeared. "I leaned my head back," he says, "closed my eyes, and gradually my powers of thought and observation gathered themselves together as I thus rested. How long I sat there I am unable to say: but when I again opened my eyes, a feeling of intense happiness ran through my whole being. Oh, joy! Joy! I had passed through that weary, dark shadow called death, that all human be ings fear and dread, and here I was, safely landed on the other shore of life."

The chief characters of the book are Herfronzo (the author); Voncelora, who eventually proves to have been the father of Herfronzo in earth life; Katrina, the spirit-mate of Voncelora, and Helene. Remarking upon the unlooked-for similarity of what he beheld to what he had been familiar with on earth, Herfronzo said to Voncelora that he did not understand how what he saw around him-water, soil, trees and animais- existed there. Voncelora responded by asking whether he understood how they all existed on earth though he had lived there a long time, and partially explained by saying that all he beheld originated upon earth, and like himself came therefrom; that the spirits of all things that die on earth pass directly to that earth's spiritual spheres, and take their places according to natural law. "That is," he said, "the true meaning of all death. In the spiritual spheres nothing decays, nothing dies, nothing can be injured; all things grow more and more beautiful as the ages

An interesting illustration of the similarity of spirit | fetch you here?' conditions and customs to those of this life is given when on one occasion Katrina announced dinner, and 'Me love music much, answered the silvery voice. 'That very small thing make very big music,' mean-Herfronzo was led to a beautiful dining-hall, where ing the piano; but great forest trees make much he found a table spread with a snowy-white cloth, with appointments of great elegance arranged with exqusite taste. Though the table was set for four, only three were present—Voncelora, Katrina and Herfronzo. As they were taking their scats, a lady en

"Welcome, dearest Helene," said Katrina, "allow me to introduce Herfronzo, but lately come to this world. He has been with us but a few hours." And addressing the latter she said, "We call this lady Helene. She is our dear sister and friend." After a brief interval:

After a brief interval:

"'Herfronzo,' said Voncelora, 'this life is entirely different from anything you expected to find. We know, my dear sir, just what your feelings are; and deeply sympathize with you in your wondering strangeness; for we have all passed through a similar experience. We have not been in this world very long, ourselves; but yet, long enough to know that we are supremely happy and blessed, and that all life has a deep meaning within it. The longer you are with us, the happier you will become; for at every turn you make, you will learn some new and unexpected truth that will give you supreme joy. Before we came to this life, even in the wildest flights of our so-called imagination, we never supposed that spiritual beings could be seated, as we now are, and partake of food. I know by your countenance that such thoughts are now passing thr-ugh you mind.'

'You are right, Voncelora,' said Herfronzo; 'tt really does seem so strange to me, that I was wondering if it might not, after all, be a dream; and that I might awake and find myself back in my old body again. It makes me shudder to think that I might have to take it up again. I feel like some weary traveler, that has carried an enormous burden in the heat of the noonday sun, and has at last found a refreshing shade and cast his burden down by the cool banks of a stream; and I feel as though I could never take it up again.'

"My dear Herfronzo, this is a supreme joy which we all foul that we shall never again be obliged to take

shade and east his burden down by the cool banks of a stream; and I feel as though I could never take it up again.

'My dear Herfronzo, this is a supreme joy which we all feel, that we shall never again be obliged to take up those heavy burdens. Our old burdensome bodies of material matter are east from us forever; and we are above and beyond all death and decay. This truth alone is enough to render us supremely happy. Then on the other hand, when we find we have lost nothing, but gained all things, and that in losing our material bodies we have cast off a heavy and decaying garment, or covering, how supremely light, blest and happy we feel. But you will find, dear sir, the longer you remain with us, that this life is but a continuation of the one which you have left. How could you, or any other spirit, pass directly from the habit of partaking food three times a day, for perhaps the space of sixty or seventy years, to a life where there was no such thing as food, or the partaking of tir? How could you, after bathing for this length of time, pass directly into a life where such a thing as a bath was never thought of? Almost the first thing that spirits do, after resting a short time, is to plunge into the first water they find; and they are usually led, or placed by superior beings, or the guiding angel that receives their soul, near a stream of water, or lake, for this purpose; if they are adults, they are then left alone until their bath is over; for people in the earth-life usually take their bath in private, and it makes the new-born spirit feel more at its ease and at home; and very shortly after that they are hungry and desire food. This event is of a more social kind, and they eat and drink-for the first time with mear and dear friends that have preceded them to, the spiritual, life. A child that is born into earth-life is first washed, then dessed, and shortly afterward given food; at the same time it commences its first little lessons in its new life; it commences its first little lessons in the new li

Of age, or the relation of the individual spirit to time, Voncelora said: "When we leave the garth-life we appear for a short time much as we did when we left it; but the moment we commence to learn heavonly wisdom, we commence to grow young and beau tiful; we do not go back to childhood in our appearance, neither do we ever again have the appearance

we had in the earth-life; but as we throw off error after error, and take on wisdom, love and truth, we become perfect and beautiful in our outward appearance, and every mark that time leaves upon us is one of perfection and beauty."

A theory that will be new to the reader of this volume is given as being advanced by a spirit teacher, of the existence of mankind prior to their birth into this life, as globular germs that become separated on their incarnation in fieshly bodies, into two distinct entities, one being male, the other female, the two being counterparts that after this life sooner or later become conjoined or reunited, the two, when thus related, constituting one being, termed an angel. Of this, one who when on earth was a renowned philoso-

lated, constituting one being, termed an angel. Of this, one who when on earth was a renowned philosopher said:

"'Let us examine one of these spiritual germs before it has ever been breathed in by man, and we shall soon discover the law which regulates soul-counterparts.' Saying this, he waved his hands toward me in a gentle manner. Immediately my sight expanded, and I saw innumerable small, pellucid, transparent globes floating here, there and everywhere. I took one of them in my hand and examined it closely. I found it was an indestructible spiritual germ, in the form of an egg, and within it were two perfect forms, the man and woman to be; the male and female in one; the future angel. The forms were perfect, but the eyes were closed; they were not yet self-consclous or intelligent. Consclousness and intelligence were yet in store for them.

'How is it,' I asked, 'that children are born singly, not in pairs, as this germ would indicate?'

'These globes which you now see are perfect germs; they have never yet been breathed into the lungs of living man; that is reserved for them,' answered Socrates. 'When these perfect germs are breathed in by man, the positive or male half germinates, or develops first; the female half, or negative, is thrown back into the atmosphere in the form of an oblong globe, for they must be separated in order to be born male and female; for if this were not so the law of propagation would be at an end. This latter globe, being oblong, never rises above the dense atmosphere, and the lungs of man have a far greater attraction for it than they did when it was a perfect globe; therefore it almost immediately becomes incarnated. And now I have explained to you the true law of the sexes, for they are born into life in equal numbers. Now, after these germs have expanded and become intelligent men and women, or otherwise, and then leave their bodies or die, they are again united and form one completed angel."

In reply to an inquiry whether there ever existed

In reply to an inquiry whether there ever existed on earth a person known as Jesus Christ, Voncelora

said:

"Oh, yes; there did live in the time of Pontius Pilate a bright youth—a child of love, as all children should be—so harmonious and beautiful in his nature that he inspired reverential awe in the minds of those more ignorant than he was. He was a man, like many others, ahead of the time in which he lived—a sensitive soul that received intressions directly from the spiritual realm; and he never intended to convey the idea to the people that he was anything more. All that has been added fictitiously to the story of his life, as Church and priest desired for their own ends to make it appear; and the plan of salvation is an entirely man made plan; nature and the spiritual world never had anything to do with it."

In a subsequent chapter an interview is had with the Nazarene, during which he explains to Herfronzo the nature of his mission on earth, in what respect he was and still is the redeemer of mankind, his relation to God and other matters of like import, blending with his elucidations much spiritual instruction and advice.

The descriptions of homes, gardens and temples are exceedingly beautiful. In the latter the spiritauthor attends lectures delivered by Aristotle, Socrates, Galen and others who in past ages lived as philosophers upon earth, and had the added knowledge and wisdom acquired during a long residence in spirit-life; and the substance of their discourses is given, as also that of conversations with wisdomspirits on various topics of a deeply interesting nature. The reader is introduced to musical performances of the most entrancing description by those who excelled In them when on earth. On one occasion Herfronzo sat at a piano and played while Helene accompanied him with her voice. When they ceased, Herfronzo sensed the presence of another. "I looked round," he says, "and my eyes fell upon an extremely beautiful creature; it was the form of an Indian girl with her lovely hand resting on the neck of a fawn which stood close by her side, its great, beautiful eyes look-ing straight into mine, as though listening intently and with pleasure to my music. The girl's straight. lithe form was swaying like the wind, her dark eyes gleaming and dancing with joy; her long, thick, black hair streaming down almost to her feet. Her neck, arms, feet and legs were bare. A little crimson robe reaching to the knees, clung gracefully about the rounded and beautiful form, confined about the waist by a sash of gold. A jaunty little cap adorned with an elegant white feather rested on the graceful head Her appearance was that of one about sixteen years of age. Helene went forward and gave her hand to the Indian maiden.

'Welcome, dear Walalu,' she said. 'Did our music

"Me love music much," answered the silvery voice better.'

'What kind of music do you hear in the great trees? I asked, deeply interested in the lovely wild creature Her eyes dilated. She raised her dark, lovely arms aloft, swaying them to represent the motions of the trees and their branches; her head and the upper portion of her body moving in unison and time as she went on.

'Me sing you sweet song the trees sing to me.'" A description of the song she sung, accompanied by powerfully illustrative gesticulations, is given, and an interesting conversation that followed related.

We are not informed as to the origin of the book by what means it was written, or given any evidence of its authenticity as a veritable production of the spirit-world. Unquestionably, much of truth is divulged, come whence it may. Exceptions will be taken to some portions, and others will be taken as inconsistent with our limited understanding of the conditions, surroundings and concomitants of life in the spirit-world; but as a whole, it will be found deeply interesting and greatly entertaining to every reader who has attained to some knowledge of that world and accepts the basic truths of the Spiritual Philosophy.

Spiritualist Convention At Unity Church, Stowe, Vt., Friday, Saturday and Sunday

Sept. 27th, 28th and 29th, 1889.

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. Abbie W. Crossett, of Duxbury.

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

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 enusic 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

fee will be taken to defray the expenses of the Convention. All the sessions except the seances will be open and free to all.

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

Dr. G. S. Brunson, of St. Albans, and Dr. Locke, of Newport Conter, Vt., will be present and have rooms at the Mt. Mansfield House.

Lo Leonard, a fine physical and musical medium, will be present and hold seances in his room at the Mt. Mansfield House.

The Central Vermont Railroad will furnish special round-trip tickets for Parke 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 Slowe, Vt., as no return checks will be supplied. All coming over the Vermont Central Railroad will buy tickets to Waterbury, Vt., at which place they will combet with the stage line which will fake 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 \$1.00, and from Morrisville, 75 cents. The stage will make an extra trip from Waterbury to Stowe and return on Sunday. Those coming over the Boston and Maine Railroad 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 Vermont, \$1.00 per day. Single meal, 50 cents.

All are cordially invited.

Any inquiries in regard to the Convention will be cheerfully answered by addressing Mrs. J. A. Stappord, Stowe, Vt.

The Indiana Association

The Indiana Association
Of Spiritualists will meet in Westerfield's Hall, Anderson, Ind., at 10 o'clock A.K., on Thursday, Sept. 28th, 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. Golby. 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 retinion; and an earnest appeal is directed, to all speakers, mediums and Spiritualists here to ald in giving an impetus to the spiritual work in Indians.

Hoard and lodging at the Perrot House for 75 cents to \$1.00 per day.

CAROLINE HILLIGOSS, Sec'y.

OUTSIDE THE GATES:

Other Tales and Sketches.

BY A BAND OF SPIRIT INTELLIGENCES,

THROUGH THE MEDIUMBHIP OF MISS M. T. SHELHAMER.

And Love shall wipe all tears from their eyes; and the faces of the sad shall grow radiant in the light of Eternal Dawn; the weary-hearted shall find rest; and the heavily-laden shall drop their burdens; for the Land of the Blest overfloweth with boundless mercles for all who enter therein.

This volume consists of two parts: the first, containing a series of articles by Spirit "Benefice," entitled "Thoughts from a Spirit's Standpoint," on subjects of deep importance, which all thinking minds would do well to read and reflect upon. Also, the personal history of a spirit, entitled "Outside the Gates," in which the narrator graphically depicts her progress in spirit-life from a state of unhappiness outside the heavenly gates to one of peace in the "Sunrise-Land"—developing on the way stories of Individual lives and experiences as well as descriptions of the conditions and abodes of the spirit-world. This portion of the volume concludes with a personal narrative of "What I Found in Spirit-Life"—by Spirit Susio—a pure and simple relation of the life pursued by a gentle soul in her home beyond the vale.

Part second of this interesting book opens with "Morna's Story" in five installments—an autoblographical narrative. This remarkable history has never before appeared in print. It treats of life, states of government, schools, art, language, training, locomotion, food and autrition, in worlds beyond. "Morna's Story" also tells of transitions from world to world, of sacred councils in the spiritual kingdom, and of the high development of mediumship in such a state, giving much information on important subjects to those who read. We also have here those interesting stories of several chapters each, "Here and Beyond" and "Slipper Places," which "Morna" has given to the world through the columns of the Bannen of Lidaroyant; or, A Tale of Two Worlds." Those who have read the serials emanating from the mind of "Morna" through the pen of Miss Shelhamer, need not be told of what a treat they have in store in the perusal of this production. In one volume of 515 pages, neatly and substantially bound in cloth. Price Sl.25, postage free.

Works by Richard B.Westbrook, D. D., LL. B.

Works by Richard B. Westbrook, D. D., LL. B Girard's Will and Girard College Theology.

The author in his preface says: "The publication of this book is a matter of conscience. The author, as a theologist and lawyer, thoroughly believes that the present system of religious instruction in Girárd College is in paipable violation of the conditions of the Will of the Founder, and not weil adapted to promote 'the purest principles of morality."

The chapters which make up this book were originally delivered, in substance, as popular lectures in the last spring course of The Westbrook Frea Lectureship in the hall of our City Institute, and attracted considerable public attention at that time. The lectures were delivered before different andlences, and hence certain points were purposely repeated."

12mo, pp. 183. Price \$1.00.

Man: Whence and Whither?

The contents comprise chapters on the following subjects: Is Man a Mere Animal? Common Dogme of Man's Origin. The Evolution Hypothesis. Answer of Theism as to Man's Origin. Is Death the End of Man? The Foundation of Falth in a Future Life. After Death—What? Science and Theology. Cloth, pp. 226. Price \$1.00.

Marriage and Divorce.

This work treats on the following subjects:
Preface: Introduction; Chap. I. The True Ideal of Marriage; 2. Free Love; 3. The History of Marriage; 4. The Old Testament Divorce Law; 5. The New Testament on Divorce; 6. Divorce as a Question of Law and Religion; 7. Rational Deductions from Established Principles; 8. Objections to Liberal Divorce Laws Answered; 9. Prevention Better than Cure. Appendix: The Doctrine and Discipline of Divorce, by John Milton (1643, 1644).
Cloth. Price 50 cents, postage free.
For sale by COLBY & RICH.

Human Culture and Cure.

BY E. D. BABBITT, M. D., D. M. TO BE ISSUED IN SIX PARTS.

Part I., "The Philosophy of Cure," including Methods and Instruments.

and Instruments.

CONTENTS: 1. Philosophy of Porce; 2. Two Great Divisions of Force; 3. Chemical Affinity; 4. Chemical Repulsion; 5. The Law of Harmony; 6. The Law of Power; 7. Relation of Psychological Forces; 8. Diseases that come from Excess of Thermism; 9. Diseases from Excess of Electrical Elements; 10. Magnets, Batteries and Electrical Combinations of the Human Body; 11. The Different Temperaments; 12. Cromopathy, or Healing by Light and Color: 13. Medicating by Light; 14. Healing Instruments; 15. Encouraging Features with Reference to the New Method of Cure, 16. Solar Architecture; 17. Color the Measure of Force; 18. Magnetic Massage; 19. Galvanie and Faradala Electricity; 20. Mindrure and Statuvolism; 21. Homeopathy; 22. Hydropathy; 23. The Old School System; 24. Miscellaneous Reins.

Price 50 cents, postage 6 cents. Price 50 cents, postage 6 cents. For sale by COLBY & RICH.

PRE-ADAMITE MAN:

DEMONSTRATING THE EXISTENCE OF THE HUMAN RACE UPON THIS EARTH

100,000 YEARS AGO!

BY DR. PASCHAL BEVERLEY RANDOLPH. In his preface to the fourth collition Mr. Randolph wrote as follows; "Since I printed the first copies of this work, the opinions of mankind regarding the origin of the race and its varied divisions have essentially changed, and to-day the Spirit of Research is active as ever. It hath outlived adversity; hath become a standard authority in the world of letters on the subject whereof it treats, and in the future, as in the past, will do much toward disabusing the Public Mind on the subject of the ANTIQUITY AND ORIGIN OF MAN."

12mo, pp. 408. Price \$2.00.

For sale by COLBY & RICH.

The Record of a Ministering Angel BY MRS. MARY J. CLARK.

The ministry of angels is a subject that will always possess a deep interest for serious, thoughtful minds. There is nothing for which the hearts of humanity long with more pathetic yearning than for a resumption of fellowship with the loved and lost. What mother does not long for one sound of the voice of her son who has crossed to the further shore? What would not fathers give for one more smile from their daughters passed all too soon away? And what is more reasonable than to hope that the loved and lost have joined the ranks of the angels, and are busy in tender services for those whom they, having left behind, love still the more? This book is written with the view of stimulating such hopes, of lifting sad hearts out of the darkness of despair into the sunny region of hope and courage and faith. Cloth pp. 289. Frice \$1.00.

For safe by COLBY & RICH.

TENTH EDITION.

THE LIFE-LINE OF THE LONE ONE; Or, Autobiography of Warren Chase. BY THE AUTHOR.

Those who sympathize with the many great purposes, high aspirations, broad charity, and noble individuality of the author, will give wide circulation among the young to this autobiography of Warren Chase, who, struggling against the adverse circumstances of a "dishonorable birth, and the lowest condition of poverity and New England slavery," conquered ignorance, obscurity, poverty and organic inharmony, and rose to the position of legislator, public lecturer, spiritual teacher and trenchant writer.

Cioth, pp. 310. Price \$1.00, postage 10 cents.

For sale by COLBY & RICH.

ROSA,

The Educating Mother. Written for Mothers and Young Ladies of Age BY PROF. H. M. COTTINGER, A. M.

The author in his preface says: "I wrote it for mothers and young ladies of age, because such books, purposely composed for them, are an exception to the rule, most of pedagogic works being written for teachers, scholars, or men in general. In order to make it more palatable to the falt sox, I composed it in the form of a correspondence putting the principles of education in the mouth of a mother. My wife was the model for my letters. In overy letter I asked myself if she would have spoken or written that way. If, nevertheless, I missed the true womanly style, the ladies may pardon my assumption."

Price \$12.2. nesting a caute. ardon my assumption."
Price \$1.25, postage 8 cents.
For sale by COLBY & RICH.

Spiritualism:

A Discourse in a Series upon "The Signs of the Times. BY REV. M. J. SAVAGE.

In this Discourse, delivered at the Unity Church, in this city, on the morning of last Easter Sunday, Mr. Savage, who has given the subject much study, affirms that Spiritualism at its best is in perfect accord with science, philosophy, the highest morality, the finest ethical teachings, and the highest hopes of man. The candor displayed by the author, in his treatment of the subject commends a reading of his views to all classes.

Price 5 cents.
For sale by COLBY & RICH.

Spiritual Therapeutics: Or, Divine Beience Applied to Moral Mental and Physical Harmony. Twelve Lectures, by W. J. COLVILLE, author of "Builtual Science of Health and Healing," Stc., etc. Also Lecture on "Unscientific Science," by DR. ANNA KINGS-FORD, author of "The Perfect Way," etc., etc.

Cloth, pp. 332. Price Bi.00.
For sale by COLDY & RIOH.

Miscelluneous.

THE WAYCHMAN, An Eight-Page Monthly Journal, dovoted to the Interests of Humanity and
Replitualism. Also, a Monthinices of the American and
Eastern Congress in Spirit-Life. OLD Philosophiki, Spirit
Kiltor. Published by Hoston Star and Crescent Co., P. O.
lox 1129, Fort Wayne, Ind. Hattle A. Berry, Editress and
Mainager, Arthur B. Shedd, Assistant Manager. Terms of
Subscription, in Advance: One Year, 8.00; Clubs of Ten,
8.00; Six Months, 80 cents; Single Copies, 10 cents; Sample
copies free. U. S. postage stamps will be received for fractional parts of a dollar (Ps and 2's preferred). To any one
sonding 19 new subscribers and \$8.00, we give as a premium
a cabinet photo, of Whitte Frather, Prace Bird, spirit
control of the Editress. Remit by P. O. Order, drawn on
FOUT WAYNE, Ind., or by Registered Letter, payable to
Hattle A. Berry, Editress and Manager. Rates of Advertising: 10 cents per line (Nonparell) each insertion. Business
Cards, 50 cents per inch each insertion. Spicial rates for
Electrotypes, on application. Preferred position 25 per cent.
extra. Objectionable advertisements not inserted under
any consideration. Terms strictly in advance.

Oam

TNHE SOWER: A Semi-Monthly Journal. An

THE SOWER: A Semi-Monthly Journal. An advocate of the equal rights of Man and Woman, de manding justice for the latter; that she shall receive equal wages with man when she performs the same work. Its aim is the enlightenment of the human family through educated mediumship, and it seeks to develop sensitives to fill positions in public mediumship. It will avoid the fraudulent and defend the genuine every time. Subscription \$1.00 per annum. per annuin.
Send for Pamphlet "How to Become a Medium in Your Own Home," also a Scaled Lefter designating all your phases of mediumship, and a sample copy of "THE SOWER," only 16 cents.
Address BLISS & BUROSE, Room 23, No. 42 Larned street W., Detroit, Mich.

W., Detroit, Mich.

THE BETTER WAY. A Large Forty-Eight
Column Journal, published at Cincinnati, O., every Saturday, at \$2.00 per year, in advance. (Lately improved.)
This is one of the largest, most vigorous and eclectic Spirtualist publications in the world. It has attained a large
circulation in the United States, and rejoices in patrons in
all countries where liberal thought seeks a foothold. It is
fresh, sparkling, argumentative and progressive. Advertising Bates are reasonable, and will be furnished on application. Specimen copies. FREE to any part of the world.
THE WAY PUBLISHING CO., Cheinnati, O.

CEPHINY. And Motoria Victoria Victoria Mayor translyiff.

PHINX. Anti-Materialistische Monatsschrift für die wissenschaftliche Untersuchung der "mystischen "Untersuchung der "mystischen und "magischen" Thatsachen, mit Beitrigen von Carl du Prel, Alf. Russ. Wallace, der Professoren Barrett und Coues, mehrerer Brahminen u. s. w., herausgegeben von Dr. 1840be-Schleiden. Subscription: gl.75 for six months, g3.50

per annum. Messrs. COLBY & RICH, 9 Bosworth street, Boston, Mass., will receive subscriptions and forward the same to the pub-

THE CARRIER DOVE. An Illustrated Weekly Journal, devoted to Spiritualism and Reform. Edited by MRS. J. SCHLESINGER. DR. L. SCHLESINGER and MRS. J. SCHLESINGER, Publishers. Each number will contain the Portraits and Biographical Sketches of some of the Prominent Mediums and Spiritual Workers. Also Spirit Pictures by our Artist Mediums, Lectures, Essays, Poems, Spirit Messages, Editorials, etc. Terms: \$2.50 per year; single copies, 10 cents. Address all communications to THE CARRIER DOVE, \$2 Ellis street, San Francisco, Cal.

JEW THOUGHT; A Vigorous Eight-Page Weekly Journal devoted to Spiritualism and General Religious and Political Reform. Published every Saturday by MOSES HULL & CO., at 675. West Lake street, Chicago, Ili. The Organ of the Mississippl Valley Association of Spiritualists. Terms of Subscripton: One year, \$1.00; six months, 50 cents; three months, 25 cents.

LA LUMIERE. A Journal devoted to the in-terest of Spiritualism in all its aspects. MADAME LU-CIE GRANGE, Editor. The ablest writers contribute to its pages. Terms of Subscription, in advance, per year, §1.20. In remitting by mail. A Post-office order on Paris, France, to the order of Madame Lucie Grange, 75 Boulevard Montino-rency, Auteuil.

rency, Auteuit.

LIGHT ON THE WAY. Geo. A. Fuller, Edltor. Mrs. G. Davenport Fuller, Assistant Editor. An
Elght-Page Monthly, devoted to the dissemination of Spiritual Knowledge. Terms, socents per year. Specimen copies
free. Address, GEO. A. FULLER, Editor and Publisher,
Lookout Mountain, Tenn. THE BOSTON INVESTIGATOR, the oldest

reform journal in publication. Price, g300 a year, g150 for six months, 8 cents per single copy. Now is your time to subscribe for a live paper, which discusses all subjects connected with the happinesso i ankind. Address J. P. MENDUM, Investigator Office, P. . . . (Memorial, Boston, Mass. A LCYONE FREE FOR TWO MONTHS! A ALCYONE is a 29-page paper, treating of the Phenomena and Philosophy of Spiritualism, without theological centroversy. Sent free for two months to those who enclose 10 cents in stamps with their address. STAR PUBLISHING CO., 93 Sherman street, Springfield, Mass.

THE WEEKLY DISCOURSE, a pamphlet (especially arranged for binding) containing one of the Discourses given through the organism of MRS. CORA L. V. RICHMOND the preceding Sunday, published each week Price, 82-50 per year. Address WILLIAM RICHMOND. Rogers Park, III.

TWILIGHT. A Monthly Journal, devoted to Spirit Mesages. Fifty Cents per Year. Specimen Codes free. DR. H. F. MERRILL. Editor and Publisher, 87 Sewall street, Augusta, Me.

Price Reduced from \$1.25 to \$1.00. THE RELIGION OF SPIRITUALISM;

Its Phenomena and Philosophy. BY SAMUEL WATSON,

Author of "The Clock Struck One, Two and Three thirty six years a Methodist minister. Author of "The Clock Struck One, Two and Three."
thirty sty years a Methodist infister.

Mr. Watson's long connection with one of the largest and most infinential religious organizations in this country, to gether with his well-known character for integrity of purpose and faithfulness in the discharge of every known duty combine to remier this a book that will attract the attention and command the studious perusal of thoughtful minds. It contains the principal records of a critical investigation of nearly all phases of spirit manifestation through a period of twenty seven years, commenced with a belief that Spirit natism was "the prince of humburs," and a purpose to expose it, and ending with a conviction that it is a truth fair transcending all others in value to mankind. The book here presented will prove one of hustingable worth, not only to Spiritualists but to those who, not having which seed the phenomena, have no haformation of the facts which form the humburshe foundation on which spiritualists base not mere ly a belief but a handedge of the reality of a future life. It is eminently well adapted to place in the hands of those whose attachment to the faiths and forms of the Church in cline them to have nothing to do with the subject upon which it treats.

New edition, with portrait of author.

Cloth, 12mo, pp. 423. Price §1.00, postage 10 cents.

For sale by Col.BV & RICH.

PRICE REDUCED! The Ghosts,

AND OTHER LECTURES.

BY ROBERT G. INGERSOLL. BY ROBERT G. INGERSOLL.

The idea of immortality, that like a sea has ebbed and flowed in the human heart, with its countless waves of hope and fear, beating against the shores and rocks of time and fate, was not born of any book, nor of any creed, nor of any religion. It was born of human affection, and it will continue to ebb and flow beneath the mists and clouds of doubt and darkness as long as Leve kisses the flys of beath.

This work treats upon various subjects, viz: The Liberty of Man, Woman and Child. Liberty sustains the same relation to Minst that Space does to Matter. The Declaration of Independence. One Hundred Years Ago our Fathers Retired the Gods from Politics. About Farming in Illinois. To Plow is to Fray; to Plant is to Prophesy, and the Harvest Answers and Fulfills. The Grant Banquet. Twelfth Teast—Response by Robert G. Ingersoll, November, 1879. Rev. Afexander Clark. The Past Rises Before Me Like a Dream. Extract from a Speech dedivered at the Soldiers' Reunion at Indiana; ells, Sept. 21, 1876.

This work is elegantly bound and printed in clear, bold type, on heavy, tinted paper.

The author takes the ground that man belongs to himself, and that each individual should at all hazards maintain his intellectual freedom.

Cloth. Price \$1.00, postage 10 cents. For sale by COLBY & RICH.

THE SCIENCE OF IMMORTALITY.

A Lecture by Prof. W. F. Peck. Delivered at Cassadaga Lake Camp-Meeting Aug. 11th, 1888.

This splendid Lecture should be in the hands of every Spiritualist in the land. It has been put in pamphlet form by COLBY & RICH, and will be sent to any address on receipt of 10 cents. THE HISTORY OF THE ORIGIN OF ALL

THE HISTORY OF THE ORIGIN OF ALL THINGS, including the History of Man, from his Creation to his Finality, but not to his End. Written by God's Holy Spirit through an Earthly Medium, L. M. ARNOLD. Published by direction of the Spirits, and, in God's Will, submitted to a Holy and Searching Criticism from every Earnest Seeker after Truth.

Part 1.—Chronology, Geology, Geography and History in General of Nations and Communities, Socially, Morally and Politically.

Part 2.—The History of Divine Influx to, and its operations upon, the Inhabitants of Earth, from the Beginning to the Present Time. Part 2.—The History of Divine Influx to, and its operations upon, the Inhabitants of Earth, from the Beginning to the Present Time.

Part 3.—Being particularly a History of the Spiritual State of Man, from Death of the Body to Knowledge of God, by which all men are saved. And, also, Counsel, Advice and Instructions for the Present Life, by which Men may be Saved from Sin, Suffering and Misery.

Part 4.—A History of Spirit-Life and of Paradise, in Seven Chapters, also a Book of Hymns, or Forms of Vocal Praise to God.

Part 4.—A History of Spirit-Life and of Paradise, in Seven Chapters, also a Book of Hymns, or Forms of Vocal Praise to God.

To God.

Part 5.—A History of the Relations of Matter to Life, and of Bodies to Spirits and to God; in two parts: Part I. The Relations of Man to the Spirit-World. Part 2. The Relations of Man to God's Manifestations.

Part 6.—A History of the Progress of Man's Spirit in the World of the Future Life to Knowledge. In Ton Chapters. Written by the Lord Jesus Christ, formerly Jesus of Nazareth.

reth.
Part I.—The Life of Jesus of Nazareth, Spiritually Given,
by his Spirit.
Cloth, large 8vo. Price \$2.00, postage free.
For sale by COLBY & RIOH.

For sale by COLBY & RICH.

THE BOOK OF RELIGIONS, comprising the
Views, creeds, Sentiments or Opinions, of all the principal Religious Sects in the world, particularly of all Christian
Denominations in Europe and America: to which are added
Church and Missionary Statistics, togother with Biographical Sketches. By John Mayward, author of the "New
England Gazetteer," etc.
This work contains 435 pages, and, as a book of reference,
is invaluable.
Cloth, 82,00, nostage free.

Cloth, \$2.00, postage free.
For sale by COLBY & RICH.

BANNER OF LIGHT: THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE Spiritual Philosophy.

ISSUED WEEKLY At 0 Bosworth Street (Idemerly Montgemery Place), Corner Province Street, Boston, Mass. COLBY & RICH, Publishers and Proprietors.

THE BANNER is a first-class Family Newspaper of Eight PAGES—containing Forty Columns of Interesting and INSTRUCTIVE READING—cubracing A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS-Spiritual, Philosophical and Scien-

tific, EDITORIAL DEPARTMENT, which treats upon spiritual and secular events, SPIRIT-MESSAGE DEPARTMENT, REPORTS OF SPIRITUAL PHENOMENA, and CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE:
 Per Year
 83.00

 Six Months
 L36

 Four Months
 L66

 Three Months
 75

Postage Free.

In addition to sending The Banner, the publishers offer to every subscriber for one year or six months Premiums Free of their own selection from a list of interesting books and pamphlets, or engravings and photographs. Specimen copies containing list of Premiums

sent free. SPECIAL NOTICE.

The Banner will be sent to New Trial Subscribers for Three Months upon the receipt of 50 Cents.

In remitting by mall, a Post-Office Money Order on Boston, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of Colby & Rich; is preferable to Bank Notes. Our patrons can remit the fractional part of a dollar in postage stamps—ones and twos preferred. ADVERTIBEMENTS published at twenty cents per line for the first, and fifteen cents per line for each subsequent insertion.

Subscriptions discontinued at the expiration of the time paid for.

COLBY & RICH Publish and keep for sale at Wholesale and Retail a com-plete assortment of

Spiritual, Progressive, Reformatory, and Miscellaneous Books, as per Catalogue, which Catalogue will be sent to any address free.

Any book published in England or America, not out of print, will be sent by mail or express.

TP Publi-xers rw insert the above Prospectus in their re-spective journals, and call attention to it editorially, will be entitled to a copy of the BANNER OF LIGHT one year, provided a marked copy of the paper containing it is forwarded to this office.

OUR AGENTS. BRENTANO BROS., BOOKSELLERS,

BRENTANO BROS., BOOKSELLIERS,
5. Union Square, New York,
Authorized New York AGENTS for the sale of all of
Colby & Rich's Publications. A good stock always
on hand of Spiritual Books and Publications. Any
Book desired which they do not happen to have in stock will be
promptly ordiced. Subscriptions received for and single
copies of the Banner of Laght on sale. Address 5 UNION
SQUARE, New YORK. Bracels stores, 1015 PENNSYLVANIA
AVENTE, WASHINGTON, D. C., and 101 STATE STREET.
CHICAGO, ILE. NEW YORK AGENCY, 5 UNION SQUARE.

CHICAGO, ILL. NEW YORK AGENCY, 5 UNION SQUARE.

PHILA DELPHIA BOOK DEPOT.

The Spiritual and Reformatory Works published by Colby A Rich, Boston, Mass, are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, 72 Spring Garden street. Subscriptions received for the Banner of Light at \$3.80 per year. The Banner of Light can be found for sale at Academy Hall, No.810 Spring Garden street, and at all the Spiritual meetings, also at 503 North 8th street, and at me ws stand \$25 Market street.

CLEVELAND, O., BOOK DEPOT.
THOMAS LEES 42 Outario street (Room 2). All the spiritual and Reformatory Works on hand published by Colby & Rich, Boston, Mass. Subscription Agency for the Banner of Light and other Spiritual papers and magazines, etc. Residence, 105 Cross street, Cleveland, O.

SAN FRANCISCO, CAL., A GENCY.
J. R. COOPER, 746 Market street. San Francisco, Cal., keeps constantly for sale the Banner of Light, and will take orders for any of the Spiritual and Reformatory Works published and for sale by Colby & Rich, Boston, Mass.

CHICAGO, ILL., AGENCY.
CHAS. MACDONALD & CO., Periodical dealers, No. 55
Washington street, Chicago, Ill., keep for sale the Banner
of Light, and will supply the Spiritual and Reformatory Works published by Celby & Rich, Boston, Mass.

NEW YORK BEPOT.

The Spiritual and Reformatory Works published by Collay & Rich, Beston, Mass, also the Banner of Light, can be found at the office of The Truth Seeker, 33 Clinton Place, New York City.

TROY, N. Y., AGENCY.
Parties destring any of the Spiritual and Reformatory Works published by Colby & Rich, Boston, Mass. will be accommodated by W. H. VOSBURGH, 24 Minth street, Trov. N. Y.

BRATTLEBORO, VT., BOOK DEPOT.
E. J. CARPENTER, retail deater in Newspapers, Periodicals, etc., etc., No. 2 Market Block, keeps for sale the Baner of Light, and will supply the Spiritual and Reformatory Works published by Colby & Rich. PROVIDENCE, R. I., A GENCY.
WM. FOSTER, JR., W Battey Street, Providence, B. I., will supply any of the Spiretual and Reformatory Works published by Colby & Rich. He is also agent for the Banner of Light.

DETROIT, MICH., AGENCY.
AUGUSTUS DAY 33 State street, Detroit, Mich., Spiritualistic Sale and Circulating Library. Agent for Banner of Light, and all publications of Colby & Rich, Boston, Mass

ROCHESTER, N. Y., BOOK DEPOT.

JACKSON & BURLEIGH, Bookseilers, Arcade Hall, Roch
ester, N. Y., keep for sale the Spiritual and Reformatory Works published by Colby & Rich, Boston, Mass.

ROCHESTER, N. Y., BOOK DEPOT.
WILLIAMSON & HIGBEE Bookselbers, 62 West Main
street, Rochester, N. Y., keep for safe the Sprittnal and
Reformatory Works published at the Banner of
Light Publishing House, Boston, Mass.

SPRINGFIELD, MASS., AGENCY.

JAMES LEWIS, 63 Pynchon street, Springfield, Mass., is agent for the Banner of Light, and will supply the Spiritual and Reformatory Works published by Colby & Rich, Boston, Mass. CORRY, PENN., AGENCY.

Parties desiring any of the Spiritual and Reformatory Works published and for sale by Colby & Rich, will be supplied by G. F. LEWIS, Publisher of the Day Star. in that city.

WASHINGTON BOOK DEPOT.

The Roberts Bookstore, D. MUNCEY, Proprietor, No. 19th
Seventh street, above New York Avenue, Washington, D.
C., keeps constantly for sale the Banner of Light, and a supply of Spiritual and Reformatory Works pub-lished by Colby & Rich, Boston, Mass.

MILWAUKEE, WIS., BOOK DEPOT.
OTTO A. SEVERANCE, 185 6th street, Milwaukee, Wis.
will take orders for the Spiritual and Reformatery
Works published by Colby & Rich, and will also receive
subscriptions for the Banner of Light.

ST. LOUIS, MO., BOOK DEPOT.

E. T. JETT, 802 Olive street, opposite Gustom House, St. Louis, Mo., keeps constantly for sale the Banner of Light, and a supply of the Spiritual and Reformatory Works published by Colby & Rich, Boston, Mass.

MEMPHIS, TENN., AGENOY,
JOHN LANG, Stationer and Bookseller, No. 221 Main
street, Memphis, Tenn., keeps for sale the Banner of
Light, and will supply the Spiritumi and Reformatory Works published and for sale by Colby & Rich. NOTICE TO OUR ENGLISH PATRONS.

MR. H. A. KERSEY will act as our agent and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to so subscribe can address Mr. I. A. Kersey, No. 3 ligy Market, Newcastle-on-Tyne, England. Mr. Kersey also keeps for sale the Spiritual and Reformatory Works published by us.

COLEY & RIGH.

INDIA HOOK DEPOT.

KAILASAM BROTHERS, Booksellers, Popham's Broadway, Madras, have for sale and will receive orders for the Spiritual and Reformatory Works published by Colby & Rich, Boston, Mass. They will also receive subscriptions for the Banner of Light at Rupees 11-12-0 per

A.USTRALIAN BOOK-DEPOT,
And Agency for the Bunner of Light. CHAS. H. BAMFORD, No. 87 Little Collins street, East Melbourne, Australia, has for sale the Spiritual and Reformatory
Works published by Colby & Rich, Boston, Mass. THIS PAPER may be found on file at GEO. P. ROWELL (10 Spruce street), where advertising contracts may be made for it in New York,

THE ELIXIR OF LIFE. From a Chela's Diary, By G. M., F. T. S.
Paper. Frice 25 cents. T. S.
For sale by COLBY & RICH.

BANNER OF LIGHT BOOKSTORE. NOTICE TO PURCHASERS OF BOOKS.

Colby & Rich, Publishers and Booksellers, 9 Bosworth street (formerly Montgomery Place), corner of Province street (formerly Montgomery Place), corner of Province street, Boston, Mass, Keep for Rice), corner of Province street, Boston, Mass, Keep for Rice), Report Richard Richall, Produktskiye, Report Richard Richall, Terms Cash.—Orders for Books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid O. O. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—ones and twos preferred. All business operations looking to the sale of Books on commission respectfully declined, Any Book published in England or America (not out of print) will be sent by mail or express.

Ext. A complete Catalogue of the Books Published and for Sale by Colby & Rich Sent Free.

SPECIAL NOTICES.

be Laken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we decline to endorse the varied shades of opinion to which correspondents give utterance.

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

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

fature address.

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



BOSTON, SATURDAY, SEPTEMBER 28, 1889.

[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

PUBLICATION OFFICE AND BOOKSTORE, Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor). WHOLESALE AND RETAIL AGENTS:

THE NEW ENGLAND NEWS COMPANY. 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 89 and 41 Chambers Street, New York.

> COLBY & RICH. PUBLISHERS AND PROPRIETORS.

B. RICH......BUSINESS MANAGER.
RR COLBY EDITOR. ISAAC B. RICH.
LUTHER COLEY EDITOR.
JOHN W. DAY ASSISTANT EDITOR.

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

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

Trial Subscriptions.

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

will be mailed by its publishers, Colby &

RICH, 9 Bosworth street, Boston, to

NEW SUBSCRIBERS For Three Months,

at the reduced price of

50 Cents. -

POSTAGE FREE. Remittances can be made by nostal note, or by two-cent postage stamps.

Gail Hamilton to the Scientists.

Reading Gail Hamilton's article published in the North American Review some time since, one is easily led to exclaim: "Gail, how could She gives the men of science a full dose, and the strongest kind of a one. "Never again," exclaims this valiant woman of war, "let this generation, at least, hear one whimper from science against religion." While she freely admits that "in the long warfare religion has often chosen her ground with stupidity, selected her weapons with ignorance, and wielded her forces with passionate feebleness," yet chief and highest end of man is to amass wealth she contends that she never made "so pitiful a display and so futile a use of her resources as science made over the death-bed of President Garfield." Hence she concludes that science had better "look to home" before attempting to look religion out of sight. She allows that science has it all her own way when the question is of nebulæ, of atoms, of the rock's growth and the earth's age, of the spirit's substance, of life's origin, of the infinite in space. the inconceivable in time, the unknowable in eternity. She confesses that we are totally unable to bridge the chasm between mind and matter: that no man has seen God at any time to prove Him the Creator.

But she insists, on the other hand, that in the case of President Garfield there was solid ground for science to stand on and demonstrate her power. She then had nothing to do with the remote, with the past, with abstractions. "Before her eyes, under her hand, lay a human soul in sore strait—a human life hunted into the valley of the shadow of death, longing to come out again into the sunshine of the fair and open day. The whole nation, the whole world, shared in the longing. Whatever love and wealth could proffer was ready to the hand of science. Everything that gratitude could inspire, everything that ambition could desire, lay in wait to reward the man who should conduct the august sufferer back through the gates of life." And she admits that science accepted the trust, manfully The most celebrated and most accomplished brought to that chamber their highest knowledge. The railroad and telegraph were put under their control. No cost of care or experiment was considered. The nation stood behind, urging every expenditure of brains and money, and likewise urging self-interest, patriotism, and humanity. "Day and night," says she, "they ceased not to work and watch, and the result was - failure: absolute, thorough, undisputed failure: failure so minute and complete that only its terrible gravity kept it from being ridiculous." This is the sorry figure which science cuts when it comes down from its swelling pretensions to the tangible and practical.

"Now," continues the irrepressible Gail, "science can spin the world back between her thumb and finger a billion years, and we go spinning with it because we cannot help ourselves. Science can locate the soul in the grayish matter of the brain, and we submit because we cannot dig deeper than that grayish matter to search for a deeper soul. But when science comes into a practical realm, where we can prove or disprove her accuracy, her keenest scent for truth, her finest touch of skill is to grope till the man is dead, and then find the bullet in a washbowl! Nescience could do friends in San Francisco, Cal., by whom he that. What availed science to Garfield? She never treated or touched the wound which the ful gifts; a collation was served to over one bullet made, and which she was summoned to | hundred persons after the platform exercises.

heal. Blie never even found it. Blie made two ghastly wounds herself, and for eighty days she clawed at thom. The bullet which the surgeons could not find nature carefully encysted. The bullet-wound, which they never touched nature safely and silently healed." And thus. declares Gail, surgical science is reduced to the pitiful claim that she alone kept Garfield alive for eighty days. But this assertion she declares again to be unprovable. She says that science, routed on the tangible field of fact. flees to the cloud-land of speculation, and throws up entrenchments once more. But she insists that nescionce has precisely the same right and the same reason to speculate; and she illustrates it by taking a healthy man and treating him as science treated Garfield, and not one man in ten thousand would survive for eighty days.

There is no question that she has finally got science in a sharp corner. Science is silent, because there is nothing for it to say. If it can not compass a plain, practical thing, with the sympathies of a whole nation to sustain its action, with what countenance can it assume to instruct us about the mysterious connection between mind and matter, or to deny the existence of spirit as the creating and ruling force, though it be invisible to sense? "Savans," says Gail Hamilton, addressing them directly to their faces, "how dare you, in your limitless ignorance and impotence, tamper with our hope of immortality? You are as unable as the clown or the clod to discover the secret of physical life. With what shadow of reason shall you presume to annihilate spirit-life because its secret eludes you?" Well put. If science utterly fails to find the secret of physical life, how can it be expected to tell us of the reality of the spiritual? In fact, it knows nothing of either. It is nothing more than a learner still, discovering, recording, and classifying results. It cannot, on this basis merely, presume to assert that it knows all about the spiritual and unseen, or to deny that nothing has existence but what is molecular and evolves from protoplasm. Ah, but the mystery of the process of evolution itself science cannot master and explain to the rest of us. It pretends to be the sole keeper of Nature's secrets, while Nature is still working beyond the lines and limits of its knowledge.

The Way to Civilize Them.

It has been as candidly as ingeniously suggested by the Saturday Express of Chicago, that the answer to the question raised in the Atlantic Monthly-" How Shall the American Savage be Civilized?"-is a very simple one, and not far to seek. It says briefly: Introduce among the savages the arts and established systems of civilization. And what are appear in our columns hereafter. these? There are three. First, let a few boss sachems usurp the ownership of all the lands and same of the various reservations. Second. let the boss barons reduce the rest of the tribe to slavery, by forcing them to perform all the labor, do all the hunting, and do all the fighting for these chiefs for a beggarly subsistence That is the way of modern civilization.

In this way, says The Express, the bosses will store up vast quantities of dried venison, bear and buffalo meat, fish, fowls, furs and feathers The hunting season over, they will have millions piled up; but the Indians who do the hunting and the fighting, with their squaws and papooses, will have nothing, and must look to the bosses for food. But how obtain that? They will be told to make fine moccasins, beadwork, pipes, coats, and robes of skin, and ri& coverings of fur, and bring them to the palatial wigwams of the chiefs, and receive in return for them the crumbs and waste from the lordly tables. This is to be the foundation of the work of introducing civilization into savage life. Next must follow the superstructure.

Thirdly, establish the social and economic systems of civilization. Teach the savages that greed and avarice are divine attributes; that each man's right and duty is to snatch the bread from his neighbor's mouth; that the by robbing his neighbor. Let the few rob the many poor, and then teach them to despise poverty as a curse from heaven. Encourage drunkenness by licensing the sale of strong drink. Encourage murder, theft and robbery by degrading humanity below the brute line. Encourage crime in general by making conditions such that they cannot live by honesty. Create monopolies to guard and exact toll on every avenue of traffic and from every resource of wealth. Create discontent, unrest and uneasiness through all the tribes. Starve the populace until all public spirit, all generous emotions, all noble aspirations shrivel and disappear. Make the conditions of life so hard as to force nature to howl for "bread or blood."

This may be taken for satire, but it is not. It is no travesty, either. It is a simple copy of the current practices of our civilization. They are all evidences of the best English, or at least American, civilization. All that can, therefore, be meant by civilizing the savage is to teach him these practices which are its chief distinction. If we mean what we say, when we express the wish to bring the red man into the closest possible contact with the same civilization which is our current boast, we must needs send paid missionaries to him to teach him that which we practice ourselves is the best possible practice for him.

Gerald Massey's Poems.

Special attention is directed to an advertisement in another column of a new edition of the poems of Gerald Massey, containing more than double the number of any previous edition. Mr. Massey's poems have an intrinsic merit that commends them to all progressive minds. As gift books for the approaching holiday season the two volumes have no superior.

As slanderers abound to-day in various localities, as they did in Dean Swift's time, we reprint what he sarcastically wrote upon the subject, hoping and trusting that all such char-

subject, hoping and trusting that all such clacters will speedly reform:

"The world with calumny abounds,
The whitest yirtue slander wounds;
The whitest yirtue slander wounds;
There are whose joy's, hight and day,
To talk a character gway;
Eager from route to route they haste,
To blast the generous and the chaste;
And, hunting superstitions down,
Proclaim their triumphs through the town.
Nor do they trust their tongues alone,
But speak a language of their own;
Can read a nod, a shrug, a look,
Far better than a printed book;
Convey a libel in a frown,
And wink a reputation down:
Or, by the tossing of a fan,
Describe the lady and the man."

On the evening of Sept. 5th W. J. Colville's birthday was celebrated by many of his was presented with divers handsome and useA Future Life.

OF

BANNER

In some observations on this topic, the Independent Pulpit, published at Waco, Texas, says it supposes that even the many excellent people who do not believe in any other life than the present one would not object to living on in some intelligent, progressive state of being, at the same time retaining their personal individuality, knowing their friends and loving them as in this world. It thinks that the hope of such a future cannot have a bad influence upon society, even admitting it to be a groundless one. Remarking, however, that the common idea of a future life derived from theology is repugnant to common sense, to reason, and to every conception of justice, it concludes that it would be better for one to embrace materialism outright. The Independent Pulpit admits that it has been watching the progress and development of Spiritualism with a great deal of interest; and although it is convinced more or less imposture is practiced in its name by unprincipled individuals, nevertheless the grounds upon which it proposes to demonstrate the immortality of the soul are neither unreasonable nor absurd.

It regards the philosophy of Spiritualism as not offensive to the reasoning mind. The only question is, whether it can be demonstrated by facts. It is willing to allow that many good people believe this can be done, and it is also willing that they should have a chance. It honestly deplores the wholesale abuse and condemnation of Spiritualism which it meets with; for although it cannot say it has been itself favored with any unquestionable proof of its claims, it is frank to concede a much more reasonable ground of assurance than can be asserted in favor of the Christian theory. This is candid talk and reasonable. It comes from an advocate of rationalism. How much more conformable it is, in fact, to reason than the way the ordinary pulpit talks. It is willing, at least, to look into the matter, to give truth a chance, to let the light shine where it will, to test all assertions and beliefs by facts. That is far more than the orthodox pulpit does. The latter accuses, denounces, rails; it holds to no truth but its own, and even when questioned closely as to that, it shows its teeth and growls at its questioners that they are invading sacred ground.

Mrs. Cora L. V. Richmond

Occupied the platform of the First Spiritual Temple, Newbury and Exeter streets, Boston, on Sunday afternoon last, at 2:45 o'clock, speaking under control upon "THE FORCE OF HAB-IT: IS IT SECOND NATURE?" to the largest audience of the season. This discourse was specially reported for THE BANNER, and will

The subject for next Sunday at 2:45 P.M. will be "THE FUTURE OF SPIRITUALISM: THE FU-TURE RELIGION AND THE FUTURE OF YOUR NATION," from the present standpoint of Charles Sumner. This will be the last time the present season that Mrs. Richmond will lecture in Boston.

Big Pay.

Somebody has remarked that a bishop is the most enviable of all human beings, and it would seem so, seeing that he has everything the soul can desire in this world and ought to be secure for the next. But, on the whole, an Austrian archbishop is probably more to be envied than any English bishop. The cardinal archbishop of Vienna has only about £6,000 a year, it is true, but the cardinal archbishop of Olmut has £40,000, the cardinal archbishop of Prague has £35,000 and the archbishop of Erlru has £60,000. Luckier than all is the happy Primate of Hungary, the cardinal archbishop of Grau, who has £80,000 a year.

Home Again.

A postal card dated Glasgow, Scotland, Sept. 10th, informs us that Bro. J. J. Morse and family arrived at that place at 2:30 P. M. on the 9th, quite safe and all well after their ocean voyage. Bro. Morse sends kindest remembrances to his many friends in America.

Rev. A. D. Mayo, in his lecture last Sunday before the Young Men's Christian Union -his subject being "Five Points in City Life" -said: One way was reforming public affairs by becoming an active worker in some wholesale system like nationalism, or one of the hundred varieties of reconstructing humanity by developing the plain duty of personal regeneration. Here is where he hit the nail on the head squarely. It has come to that, sure. The speaker further said, (2) that our great American cities are now in a transition state from the old-time respectable burg, inhabited by native Americans, to the turbulent encampment of swarming myriads of "all sorts and conditions of men." Fact, every word. (3.) If Woman Suffrage is to be a success, the educated young lady must lift herself out of her picturesque ignorance of public affairs. The next (4) in importance, said the speaker, is the obligation to stand by the family, the school, the church, worked in the atmosphere of free thought and discussion. And lastly the speaker said, "all intelligent and right-minded people know enough to select suitable members of a school committee: If they cannot be trusted to handle the fifty thousand children of the city in school, who is sufficient for these things?"

The attendance at the first of the Message Séances of the season in our Public Free Circle-Room, on Friday, the 20th inst., was large, and great interest was manifested by all present in the services. The occasion was celebrated with liberal donations of beautiful flowers from Mrs. S. M. Ingraham of Windsor, Vt., and Mr. Samuel Jordan of Dorchester, Mass., who will please accept, the thanks of all for their kind remembrances in so acceptable a form.

The American Spiritualist Alliance will hold its first meeting for the season at the Royal Arcanum Hall, 54 Union Square, New York, on Thursday evening, Oct. 3d, at eight o'clock, on which occasion Prof. Henry Kiddle, its President, will read a paper, and a plan for its work for the ensuing year will be decided

We shall print next week the views of SPIRIT JOHN PIERPONT regarding "NATION-ALISM"—the article having been given through the medial organization of Mrs. Shelhamer-LONGLEY.

THE SOMERSET (Me.) SPIRITUALIST CAMP-MEETING, recently closed, was a very interesting and successful gathering, says a correspondent whose letter we shall print next week.

We are sorry to learn that Mrs. Lita Barney Sayles has been quite ill of late; she is now, we are happy to note, convalescent.

The Spiritualistic Harvest Festival.

As we have providualy notified our readers, the Harvest Moon Festival, kept yearly at Onset Bay, takes place this season Sept. 28th and 20th. And right here let us repeat, to prevent mistakes, that the railroad tickets to and from Onset are placed at the following low rates, namely: from Boston and return, \$1.50; Brockton, \$1.00; Fall River, \$1.00; Taunton, 85 cts.; | Fairhaven, 70 cts.; from Providence, R. I., and return, \$1.50. These tickets can be secured only on Saturday the 28th. Be sure to ask for special railroad excursion tickets for Onset Station. See notice elsewhere for time of trains. The programme is as follows:

The programme is as follows:
At 2:30 P. M. on Saturday there will be a conference of mediums: at 4 P. M., a sale of fancy and other articles by the "Ladies" Industrial Union"; at 7:30 P. M., Harvest Dance. All are requested to trim their suits with autumn leaves and flowers.
On Sunday, the 20th, at 10:30 A. M. and 2 P. M., there will be addresses by prominent speakers; conference in the evening; music under the direction of Mr.
Chias W. Sullivan.

This is the red-letter day of Onset, and a large attendance is anticipated.

Bold Words from New Mexico.

The following brave declaration for justice for the young, and against Church and-Stateunion in any form within its borders, constitutes Sec. 12. in one of the articles of the unanimous report of the Committee on Education (Hon. W. G. Ritch, Chairman,) before the Constitutional Convention of New Mexico:

stitutional Convention of New Mexico:

"Neither the legislature, nor any county, city, town, township, precinct, school district, or other public corporation shall ever make any appropriation, or pay from any public fund or moneys whatever, anything in aid of any church or sectarian society, or for any sectarian purpose, or to help support or sustain any school, academy, seminary, college, university, or other literary or scientific institution controlled by any church or sectarian denomination whatsoever; nor shall any grant or donation of land, money or other personal property ever be made by the State, or any such public corporation to any church or for any sectarian purpose. No sectarian tenet, creed or church doctrine shall ever be taught in the public schools. This section is hereby declared to be irrevecable without the, consent of the United States and the people of this State." the people of this State."

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 November.

"The world is the grandest of all for the one who will live its best and worthiest life. said Rev. Brooke Herford at the Arlingtonstreet church, in this city, last Sunday. This is just what all true Spiritualists teach.

The message of George W. BARTLETT. recently published in THE BANNER, has been verified to us in every particular. He was a firm and consistent Spiritualist for many years.

The dear, good Maggie Butler, as will be seen by her card in another column, still continues to allow her angel-guides to heal the sick through her medial powers.

Read the announcement made in the name of Children's Progressive Lyceum No. 1, under the heading "Meetings in Boston."

The Liverpool Mercury relates an incident which shows how some English landlords treat their tenants. A prosperous farmer, who was desirous of purchasing his holding, which had been occupied by his family for three generations, waited upon his landlord and made known his desire, stating that he had saved £800. Out broke the landlord: "You have saved £800 on my land! You want me to sell it to you! tell you what I'll do; I'll raise your rent £100 a year!" And he did. The rent was an impossible one. The tenant had to turn out from the house in which he was born, and the farm was offered, for new occupation. It had to be let at £50 less rent than was actually being paid by the hereditary tenant, but all attempts to conclude a reasonable arrangement on the part of the saving farmer were useless. The landlord thought he had rightly punished him for his impudence. Cases like this are arousing an angry feeling among English tenant farmers. No wonder

THE HISTORICAL PAGEANT which was given in Hollis-Street Theatre, Boston, last May-and which proved to be the finest and most elaborate tableaux entertainment ever given in this city—will be repeated (in answer to a strenuous popular demand) in the Boston Theatre, on Friday, Oct. 11th, at 1 P. M., under the auspices of the Massachusetts Woman Suffrage Association, Miss Cora Scott Pond being Manager, and Mrs. Mary A. Livermore Historian. No grander lesson can be given in our United States history, and Mrs. Livermore's pronounced talent in depicting in words the scene about to be represented, must be witnessed in action in order to be appreciated. Tickets may now be obtained at the headquarters of the Association, No. 3 Park street.

PROF. J. W. CADWELL has just closed very successful courses of lectures of a week each in Salem and Lawrence, and is this week in Revere, Mass. He is desirous of making engagements with Spiritualist Societies for delivering a series of lectures of from four to ten each upon "Mesmerism and Its Relation to Spiritualism," with experimental illustrations. His long experience in both fields of research amply qualifles him for instructing the people upon their intimate connection. Arrangements can be made by addressing him at Meriden, Conn.

A. S. Hayward writes that he would be pleased to relate his experiences in the exercise of the healing gift in regard to individual cases, during his recent visits to Onset Bay, Lake Pleasant, Saratoga Springs and elsewhere-such a recital, he states, would be of benefit to the Cause, as so much cumulative evidence of the value of healing by laying on of hands-but the recital might be contrary to the desires of many of his patrons. He will resume his personal treatments at the parlors, 156 West Brookline street, Boston, Oct. 1st. See advertisement. .

HALL'S JOURNAL OF HEALTH .- The opening article is the first of a series entitled "Looking Forward," by S. H. Preston. T. H. Mead contributes the third of his instructive papers upon "Health Without Medicine." A variety of interesting miscellany follows, among which is a reprint of "A Skeptic's Testimony," first published in THE BANNER, and which has attracted much attention not only in this country, but in Europe. The Journal's publication office is at 200 Broadway, New York. [For sale at this office.]

WEDDING IN SUMMERLAND.—The first wedding in Summerland, Cal., took place on the afternoon of Sept. 10th, one of the high contracting parties being the originator of the new town, Mr. H. L. Williams, of the Ortega Ranch, who was married to Mrs. Agnes Strickland Morgan. The ceremony was performed by Rev. Philip 8. Thacher at the residence of Mrs. Olive K. Smith, and all the residents of Summerland were present to bestow congratulations and best wishes on the happy pair.

Dr. A. H. Richardson, whose office is at the Waverley House, Charlestown District, Boston, has just returned from his summer trip to the various Spiritualist camp-meetings held in Maine, New Hampshire. Massachusetts and New York. He is looking well and says he is hearty-ready to heal the afflicted. as he has done successfully for many years. He reports that Spiritualism is evidently progressing rapidly in the various States he has visited.

Henry Lacrolx, THE BANNER'S correspondent in Paris, will sail Sept. 28th from Havre for New York, by steamer Champagne, of the French transatlantic

NEWSY NOTES AND PITHY POINTS.

PROM THE PORTUGUESE. Love is a fire whose flame doth burn unscen;
A wound whose aching smart we do not feel;
Contentment discontent with its own weal;
A tensing pain, though neither deep nor keen;
It is not liking more than liking e'en;
Wandering alone 'midst crowds that seem unreal;
Not to content oneself with heaven's own seal;
A care that only gain by loss doth mean;
'I' is to be captured with one's own consent;
'The victor to the vanguished here must serve;
Keep faith with one who on our death is bent;
How can its fickle favor o'er preserve
In human hearts consistence of intent,
Since to itself contrarious Love doth swerve?
—Collard J. Stock, in Once a Week.

At eight o'clock on the evening of Sept. 19th, several thousand tons of rock slid from Cape Diamond, at the end of Dufferin Terrace, Quebec, to Champlain street, 300 feet below, demolishing in its course seven dwellings. Twenty-one persons, killed by the disaster, have already been buried, and fifteen bodies are be lieved to be covered by the debris.

A Jewish family has been murdered in Hungarycut to pieces with hatchets.

Women horse-trainers in Missouri have been granted permission by the Governor to wear trousers in any part of the State! What next?

Jack Frost, who has been on a visit to the Arctic regions for some time, has just got back, and has ordered all leaves to leave the trees.

Sixty thousand Italians celebrated the unification of Italy under Victor Emanuel in New York Sept. 20th. Cavour's celebrated motto, "A Free Church in a Free State," is hardly realized in Italy, considering the indignities heaped upon the Pope; but it is none the less true that the absolute separation of Church and State is settled destiny in the future affairs of this world, says the N. Y. Sun.

The last number of the BANNER OF LIGHT, published in Boston, registers Vol. LXVI, No. 1. In that long time this paper has battled for Truth and Right, and has in all parts of the world made many friends and admirers. The publishers, Colby & Rich, have stood at the head of the enterprise for many years; and the editor, Mr. Luther Colby, an esteemed gontleman, has maintained a high standard for the BANNER OF LIGHT, and striven for the highest good of humanity—freedom for each one to worship in his own way. What others preach, he proves and practices; and one can hardly find a man who is held in higher esteem than our contemporary.—Deutsche Zeitung, Charleston, S. C., Sept. 16th.

Secretary Windom has appointed Robert H. Terrell of Massachusetts, Chief of the Navy Pay Division of the Fourth Auditor's office, vice Mr. Martin of Alabama, resigned. The new appointee is a colored man, a graduate of Harvard University and a teacher in the colored Normal School of Washington.

Among the common people of Philadelphia Wanamaker is irreverently but generally known as "Holy John." Here one sees the danger of being too good for revenue only.

The Spiritualists of Allegheny, Pa., met in Washington Hall Sunday, Sept. 8th, and formed themselves into a society to be known as the First Society of Spiritualists of Allegheny, the list containing twenty-four names.—The Manchester (Pa.) News.

Inside of an old disused pump well near Wheeling.

West Virginia, a couple of blue birds have taken up their abode and built a nest, in which are several eggs. The owner of the property, curious as to how the birds attended to their paternal duties, discovered, on watching them, that they obtained access to the nest by entering the "spout" of the pump.

MY OLD STRAW HAT. Farewell, till drooping bluebells blow, And violets stud the warm hedgerow— Farewell, till daisies deck the plain— Farewell, till spring days come again— My old straw hat. It is reported that Emperor William of Germany

has declared that the existing labor laws in that country are inadequate to protect the workingmen from the greed of capitalists. Hotel proprietors at the watering-places have dis-

covered that September is the pleasantest month of the year. So is October. Gladstone says the dockmen's strike is pregnant

with hope for the future of labor in England.

THE SACRIFICE OF JACOB. - Mr. Himmelstein (who was the first to get over)—Run toward de buil, Chacob! Vave him your redt handkercheef! And you, Rachel, come dis vay! Chacob ish der von to be tossed—he has der live-insurance!—Puck.

The New York criminal, Eva Hamilton, has been sent to the Trenton, N. J., penitentiary for two years. Served her right. It is where all such character ought to be.

Notwithstanding the United States Government Exclusion Act, the importation of Chinamen is largely on the increase, especially at the port of San Francisco. Sept. 18th the steamer Gaelic brought one hundred and sixty-nine. Also the traffic in Chinese slave women has increased to such an extent as to alarm the collector of that port.

City Man (on a jannt)—"Are you going to have an agricultural exhibition here this year?" Farmer (sadly)—"No-0, I'm 'Iraid not. Most of the old ladies what makes quilts is died off, and there aint a decent race-hoss in the county."—New York Weekly.

The London season just over was the gayest ever known. On an average there were said to be about seven "good" parties going on each night for three months. None of these, it was estimated, cost less than two hundred pounds sterling aplece—many, of course, costing several times that.—Ex.

Why these parties were called "good" we can't understand. They were held, too, every night, at a cost of two hundred pounds each! And yet in the meantime the poor of London were living next door to starvation! Such is life. There is a row between Morocco and Spain. In

consequence, a Spanish squadron has left Cadiz for

SOMETHING WRONG.—A child who had just mastered her catechism confessed herself disappointed because, she said, "though I obey the fifth commandment, and honor my papa and mamma, yet my many days are not a bit longer in the land, because I am still put to bed at seven o'clock."—Times of India.

If "twenty dollar bills" are to elect our next Governor, then the elective franchise in this State will be a signal failure.

Pennsylvania has a calf with five legs, it is said.

Congratulatory.—We extend our congratulations to our spiritualistic contemporary, the Banner of Light, on reaching the age of thirty-three, the average age of a man, and rather more than the average age of newspapers. It has reason to be proud of its success, and we hope its triumphs in the future will exceed even its victories in the past.—Boston Investigator. vestigator.

Our venerable contemporary will please receive the thanks of THE BANNER for its kind words.

Mrs. Cleveland is interested in the subject of reincarnation. She has been studying the occult science with a friend who has spent considerable of her time in the valley of the Indus.

Samuel S. Cox was a member of the Thirteen Club of New York. The number of his house was thirteen, the original list of his pallbearers contained thirteen names, and he was buried Sept. 13th.

Typographical errors are not confined to the daily papers. A compositor on a late Harper's Magazine makes Mr. Warner in his "Little Journey" say: What a sweet welcome it is, that of kiss," when it should have read kin. The mistake shows the direction of the compositor's thoughts.

Moses Hull paid a generous tribute to the memory of Horace Seaver, referring to him as one of the few men whom he met years ago who was ever willing that the liberty which he wished extended to himself in regard to religious opinions as well as political should be given to others.

News comes from San Francisco that Mr. John Slater, the medium and mind-reader, had lately a narrow escape from death at the hands of one J. S. Mitchell, a cranky individual.

BPIRIT PHOTOGRAPHY.

BY HENRY J. NEWTON.

To the Editor of the Banner of Light: Whether spirits have been or can be photographed is, in the minds of many, still a mooted question. When the subject was first brought to public notice, the law of optics applicable to such cases which science had promulgated and adopted, required that a subject to be photographed must be to a certain extent opaque; in other words, a perfectly transparent body could not be photographed; it must be dense enough to reflect sufficient rays of light to project a visible image on the ground glass of the camera. At that time I believed these views to be correct; therefore when questioned as to my belief in the truth of statements made, that through certain mediums spirits had been photographed, I pointed out the obstacles in the way, and stated that to my mind, as I understood the laws governing such cases, they would be in-surmountable.

surmountable.

At that time Spiritualism had developed but a limited variety of phenomena, and occupied a very different position in the world from what it does to day, and the scientific theories which prevailed thirty years ago have, in many instances, been modified, and entirely changed in others. Whether or not we know anything more about light than we did then, we surely know more about some of its properties. The drift of scientific investigation in reference to the constituent properties of light points prophetically to the probability that in the no distant future science will adopt the theory that electricity and light are identical. Should this be so, it will not follow that we shall know be so, it will not follow that we shall know practically anything more about light than we

surmountable

When photography was first introduced, and for many years after, science claimed that the action of light on the haloid salts of silver was a chemical action. This claim went undisputed and unchallenged until about the year 1865, when one of our most noted American chemists published the result of a series of experiments because the series of experiments are series of experiments. periments bearing upon this question. In his published statement he says that he became thoroughly convinced that the action of light on the sensitive film was purely mechanical, and not chemical. The theory was that light traveling with the velocity which has been demonstrated must, in coming in contact with any substance, evert a degree of physical force any substance, exert a degree of physical force corresponding to its density and rapidity of motion; therefore, when the light impinged on the delicately prepared film sufficient mechanical action resulted to produce the photographic image. graphic image.

He states that one of the experiments which

graphic image.

He states that one of the experiments which he made, and which to his mind was conclusive, was in submitting the prepared sensitive film to the delicate pressure of a medallion or uneven surface (I think he used a fifty-cent piece) in his dark room, and then applying the developing solution, and an image was developed the same as if the plate had been exposed to light in the usual way.

This fact demonstrated the possibility of producing an image equivalent in all essential respects to a photographic one in a dark room without the interposition of actinic light in any form. This was exceedingly interesting to me, and furnished stimulus for further experiments in occult photography. The fact would seem to have been established that a photograph could be formed on the prepared plate by physical manipulation in the dark room, and I had many times witnessed the exercise of physical force infinitely greater than that required to affect a sensitive plate by an invisible individual intelligence, and the question arose in my mind, why images could not be formed by some invisible expert without the use of light, and with much less effort than required to write between two closed slates. Additional evidence of the physical force of quired to write between two closed slates. Additional evidence of the physical force of light was furnished by experiments conducted by Prof. Wm. R. Crookes, one of the most distinguished scientists of London, and editor of The Chemical News in that city.

He constructed an instrument which he called a radiometer, which was made by placing in a glass globe or bulb a wheel with four delicate fan-shaped arms, so arranged as to restrict the state of which will be constructed. delicate fan-shaped arms, so arranged as to revolve something on the principle of a windmill. After exhausting the air from the glass bulb, it was hermetically sealed; the wheel was then in a vacuum, and it was found that this wheel would revolve when a ray of light was permitted to fall upon it; and furthermore, the rapidity of the revolutions was in the ratio of the intensity of the ray of light. I have used this instrument to accurately measure the the intensity of the ray of light. I have used this instrument to accurately measure the comparative quantity of light necessary to affect the sensitive surfaces prepared by different manufacturers of photographic plates.

In the early part of my experiments the idea

of full-form materialization had hardly been broached, and therefore did not form an essenbroached, and therefore did not form an essential element in my methods, as it did afterward. It is not my purpose in this article to detail any of my experience with the many mediums who have kindly volunteered their services, as that alone would make a long article; suffice it to say that I obtained two or three pictures which were produced by spirit power, and about which fact there can be no reasonable question. My main purpose is to point out and about which fact there can be no reasonable question. My main purpose is to point out a way by which any medium who believes him or herself an instrument for producing spirit-photographs can know beyond a peradventure that whatever results are obtained of an ab-

photographs can know beyond a peradventure that whatever results are obtained of an abnormal character on the sensitive plate through their mediumship can be relied upon as genuine. First, however, I wish to say something more about light, so that the reader can more readily understand the whole subject. A photograph can be made in light from which the visual ray has been absorbed. It must be borne in mind that the visual ray in the solar spectrum is the ray which excites the optic nerve and produces the sensation which we call seeing; therefore it follows that light from which this ray has been abstracted will be, as far as our vision is concerned, darkness.

In analyzing the solar ray for the purpose of experimenting, the prism used should be made of transparent rock salt, as this does not absorb the heat-ray, which glass will more or less. By passing a delicate thermometer along the spectrum, it will become manifest that the heat-rays reside between the visible rays, and increase in intensity as we approach the least refrangable end of the spectrum, and we find the greatest heat some distance beyond the red ray; this ray is not, however, the one which produces chemical action.

It will be found that the chemical ray is also

which produces chemical action.

It will be found that the chemical ray is also It will be found that the chemical ray is also invisible, but increases in power as we proceed toward the most refrangible end of the spectrum, and the greatest energy is manifested some way beyond the visible violet ray, those two invisible rays acting with increased energy as we approach opposite ends of the spectrum. It is evident that neither of these rays excites the optic nerve or produces the phenomenon we call vision, and neither of them is coincident with the visual ray, and therefore does cident with the visual ray, and therefore does not focus at the same point when transmitted

cident with the visual ray, and therefore does not focus at the same point when transmitted through a single meniscus lens upon the ground glass of the camera.

You will now more readily understand the following experiments, for which purpose use any ordinary camera and achromatic lens: Set up the object you wish to photograph—a good steel-plate engraving answers an excellent purpose—focus it on the ground glass. Have prepared a glass cell large enough to cover the front of the lens, and about three-eighths of an inch thick. Fill this cell with bisulphide of carbon, which is a perfectly white, transparent liquid. Into this liquid put a small quantity of iodine sufficient to change it to a deep violet color. This liquid so prepared has the power to absorb all the visual rays from the solar spectrum which pass through it. Place the cell so prepared directly in front of the lens, and in contact with it in such position as effectually to exclude all white light from the camera; there can, therefore, no white light or a visual ray enter the camera through the lens; and by placing the focusing cloth over your head, and examining the interior of the camera, it will be found to be perfectly dark, yet the actinic ray is not excluded, and if under these conditions you expose the sensitive plate on which you have focused, you will be surprised to find that the photographic ling has been produced on the sensitive plate nearly as quick as if the cell of violet-colored liquid had not a first the cell of violet-colored liquid had not a first the color. J. M. Wade.

been there. As wonderful as these results are,

been there. As wonderful as these results are, they are but a small part of the wonders revealed in experimenting with light; but only a few of them are pertinent to this subject.

The absorption of light by certain substances and its retention for a limited period may properly be noticed briefly here, from the fact that it has been alleged that some mediums for spirit manifestations have made use of this fact to deceive their patrons. Whether this be true or false I have formed no definite opinion, for the reason that, so far as I know, there has been no reliable evidence produced to prove such statements to the satisfaction of a conservative and careful searcher after facts. In the hands of a crafty and designing person, having a knowledge of this peculiar property of light, I admit it would be possible to impose upon the ignorant and inexperienced; but any

the hands of a crafty and designing person, having a knowledge of this peculiar property of light, I admit it would be possible to impose upon the ignorant and inexperienced; but any one at all familiar with experimental exhibitions of light held by absorption, would not be likely to confound it with any of the most ordinary spirit lights. The major part of what I have read in Spiritualist papers touching upon this subject have been exhibitions of ignorance regarding the whole matter.

Any medium for spirit-photography should have for a photographic outfit a stereoscopic camera. With such an apparatus there are necessarily made simultaneously two pictures of the same object, as the camera is arranged with two perfectly matched lenses. If on a sensitive plate exposed in a camera so arranged there should appear an image on one part of the plate from one of the lenses, there must of necessity appear an exact duplicate on the other part of the plate from the other lens. Now as all so-called spirit-pictures which are fraudulently obtained are made by manipulating the plate either before or after exposing, when there is no visible image to guide the operator, it is with him either the work of measurement or of guessing where the figure which he improvises shall be placed, therefore it will readily be seen how impossible it would be to produce two fraudulent pictures exactly allke, such as the stereoscopic instrument would produce.

If, however, it were possible by an ingenious person using careful measurements to produce two pictures apparently. simultaneously, so near alike as to deceive an inexperienced person, their genuineness can readily be determined by having prints made from this negative and mounted in the usual stereoscopic manner, which is to cut the print in two pieces through the centre, and place the right-hand picture on the left end of the card-mount and the left picture on the right end. Then look at it through the stereoscope, and if it is a genuine stereoscopic picture the figures will stand out in

called a fraud if he obtains a genuine stereo-scopic picture of a spirit.

I have in my possession a stereoscopic spirit-picture, made in Central America by a friend of mine, and I have also seen the negative.

The story of its production, and the recogni-tion of the spirit-picture by a relative in Lon-don, give additional interest and value to the

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 FRIDAY AFTERNOONS. The public is cordially invited. For further particulars see notice on sixth page. J. A. Shelhamer, Chairman.

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

Ohildren's Progressive Lyceum No. 1.—Sessions every Sunday at 104 A.M. in (large) Paine Memorial Hall, Appleton street, near Tremont. Children, parents, friends and visitors always welcome.

1031 Washington Street.—The First Spiritualist Ladies' Ald Society meets every Friday. Mrs. A. E. Barnes, President; Mrs. M. V. Lincoln, Secretary. Private seance, for members only, first Friday in each month; doors closed at 3 P. M. Public meetings every Friday evening at 71%.

Twilight Hall, 789 Washington Street.—Sundays, at 10% A.M., 2% and 7% P.M. Eben Cobb, Conductor. Eagle Hall, 616 Washington Street.—Sundays at 9½ A. M., 1½ and 7½ P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

Odd Fellows Building, Room 2.—Conference Meetings every Sunday evening. L. L. Whitlock, Chairman.

Paine Wall .- Mr. and Mrs. Moses Hull held meet ings last Sunday afternoon and evening at Paine Hall. In the afternoon, after singing, Mrs. Johnson gave a reading. Mrs. Hull then proceeded to speak in illus tration of the various kinds of Spiritualism now known to the public, including the power of healing by and through the subtle forces of nature, together with the so-called "Christian Science" theory—considering them all embraced in the spiritualistic philosophy of the past and present. She also made allusion to the phenomenal and mental phases of Spiritualism in a way that seemed satisfactory to her hearers. Mrs. Hull closed with the rectail of a poem.

In the evening Mr. Hull gave his unanswerable argument against the opposition of ministers to the philosophy of Spiritualism, paying particular attention to the position of Rev. De Witt Talmage. The speaker's sledge-hammer arguments and forcible way of sending them home in their application proved telling in the extreme.

Mr. Hull stated that he should leave for Chicago with his visit East.

Scribe. tration of the various kinds of Spiritualism now

Eagle Hall, 616 Washington Street.-The conference last Sunday morning was participated in by Drs Brown, Eames, Fuller and Mathews; Messrs. Merrill, Scott and Haskell; and Mesdames Burnham, Merrill, Scott and Haskell; and Mesdames Burnham,
Leslie and Mansfield; vocal music by Mrs. Lovering.
The afternoon services opened with an invocation
by David Brown, and singing by Mrs. Lovering, with
plano accompaniment by Miss Alice Hancock. The
exercises that followed consisted of remarks and tests
by Mrs. Leslie, Mrs. Conant, Mrs. Downing and
Mr. Bouton, closing with a song by Mr. J. E. Wilson.
A collection of seven dollars was taken from the audience for Mrs. T. J. Lewis, of Chelsea, who has been a
faithful worker in this Society, and is now confined at
home with severe sickness.
In the evening the exercises were a song by the
planist, address by Mrs. Smith, tests and delineations by Dr. E. H. Mathews and Mrs. Downing.
Subject for next Sunday morning's conference is
"What Shall our Influence be at Home and Abroad?"
Meetings are held in this hall every Wednesday at
3 p. M. A Mediums' Meeting will be held at Berkeley
Hall, Room No. 2, next Saturday at 7:30 o'clock.
F. W. M.

Children's Progressive Lyceum, Paine Hall.-Last Sunday's session was marked by welcoming congratulations extended to those who had just returned from the summer vacation. Major Ban-

just returned from the summer vacation. Major Bancroft acted as Conductor; Prof. Milligan directed the musical exercises, assisted by Prof. L. Poole. The general exercises consisted of Golden Chain reading; march—Amy D. Peters, Guardian, Sadie Peters, Assistant; recitations by Lillie Wendemuth, Flossie Waite, Hattie Dodge, Freddie Stevens, Alice Cummings and Amy Peters.

Next Sunday, Sept. 29th, a meeting will be held in Paine Hall at 2:30 P. M., for an adjustment of the roll of membership, the receiving of applications for membership, preparatory to the call for a general election of officers and managers to serve till the annual election in January. The meeting will be held under the supervision of a special Executive Committee, consisting of Samuel B. Bancroft, Sidney H. Whitney and Mrs. M. A. Russell. Several well-known speakers have been invited to address the meeting, which, it is hoped, will result in giving a new impetus to the Lyceum cause.

First Spiritual Temple, Newbury Street. Last Sunday the Temple Fraternity School met at 11 A. M. The lesson for the children was, "What Good Does Spiritualism Do?"

School for children meets every Sunday at 11 A. M. Wednesday evening meetings at 7:30 sharp. All are cordially invited.

The Echo Spiritualiate, Meetings will be respened in (the newly repaired) America Hall, 724 Washington street, on Sunday, October 6th. Services every Sunday at 10:30 A. M., and 2:30 and 7:30 P. M.; and Thursday afternoons at 3. Dr. H. B. Storer, the veteran worker, will deliver the opening lecture Oct. 6th, at 7:30 P. M. DR. W. A. HALE, Chairman.

The First Spiritualists' Ladies' Aid Society of Boston will commence its meetings for the season at its parlors, 1031 Washington street, Friday, Oct. 4th, at 3 P. M. and 7:30 P. M. Friends of the Society are invited to the evening meeting.

MRS. M. V. LINCOLN, See'y.

THE TRUTHS OF NATURE for September contains an darnest plea by Marion H. Bassett for better treatment of "The House We Live In." The editor writes of "Belief and Faith," and Dr. Sherman fills the "Astrological Department" with interesting matter. Bos-

Movements of Platform Lecturers.

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

Mr. S. Wheeler will answer calls to lecture in the East or West for the season of '80 and '90. Address 1402 Ridge Avenue, Philadelphia.

Edgar W. Emerson speaks Oct. oth and 13th in Lyan, Mass.; Oct. 20th and 27th in Fitchburg, Mass. Frank T. Ripley is liaving great success at Allegheny. He can be engaged for lectures and platform tests in Pennsylvania or Ohlo for the months of November and December by addressing him at 316 Beaver Avenue, Allegheny, Pa.

A. E. Tisigle dates angagements for the last form

A. E. Tisdale desires engagements for the last four Sundays in March and for April, May and June. He may be addressed at Merrick, Mass.

Frank Winfield Baker, we are informed, has spoken several times to good acceptance at Eagle Hall, Boston. He will fecture before the Spiritualist Society of Quincy, Mass., in Faxon Hall, on Sunday afternoon and evening, Sept. 20th. He is open for engagements for the winter season. Address 9 Bosworth street, Boston.

Mrs. E. C. Kimball will speak in Clinton, Mass., Sept. 29th; Lowell Oct. 6th; Fitchburg Oct. 13th; Haverhill Oct. 20th; Newburyport Oct. 27th.

Oct. 20th; Newburyport Oct. 27th.

G. W. Kates and wife will serve the Indiana State Association of Spiritualists at its Convention, held in Anderson, Ind., Sept. 20th to 30th inclusive; will be at Millerville, Mo., Oct. 4th to 12th; St. Louis, Mo., balance of the month. Address them as per route.

Dr. H. F. Merrill will hold circles through September and October in the following Maine towns: Madison, Skowhegan, Bangor, Palmyra. Norway and Lewiston. He will accept calls for Sundays and week days in Maine and Massachusetts. Address, for dates, 39 Sewall street, Augusta, Me.

Dr. A. W. S. Rothermel's address for the present is

Dr. A. W. S. Rothermel's address for the present is P.O. (general delivery), Cleveland, Ohio, until further

J. Frank Baxter is at present serving Williamntic, Conn. The first two Sundays of next month he will lecture in Cleveland, O., under the call of the Society for the Advancement of Scientific Spiritualism, on the evening of Oct. 6th, giving the salutatory address. Sundays, Oct. 20th and 27th, he will lecture in Brockton. He is open for week-evening engagements.

Mrs. Addie M. Stevens is located at Claremont.

Mrs. Addle M. Stevens is located at Claremont, N. H., and desires to make engagements to lecture; will also attend funerals when desired.

Prof. J. S. Loveland, President of Mount Pleasant Park Camp-Meeting, will speak for the Chicago Harmonial Society of Spiritualists at its hall, 93 South Peorla street, at 3 and 7:45 p. M., on Sunday, Sept. 29th. Mrs. Virginia Rowe, of Jackson, Mich., will assist. Mrs. Ada Foye will commence a month's engagement with this society on Sunday, Oct. 6th.

A New Work by Mr. Colville.

Mr. W. J. Colville will shortly place in our hands for publication, the MS. of his new work, "THEOSOPHY, A STUDY OF MAN AND THE UNIVERSE." It will extend to about 450 pages, and in style of binding, etc., will closely resemble his translation of Kardec's "Genesis." The retail price will be \$1.50. Subscribers who send us \$1.10 immediately will have this valuable work mailed to their address, as soon as it leaves the

Due notice will be given in the columns of THE BANNER from time to time as to how the work progresses, and when it will be issued.

The following is a synopsis of its contents: Theosophy, or the Wisdom-Religion, what is it and now did it originate?

A critical study of all the great religions of the vorld, their points of unity and difference. Spiritual Anthropology, a study of man here and

nereafter. Spiritualism in all countries and ages; the identity of Spiritualism with the truth in all religions.

Practical Theosophy, or spiritual knowledge applied to government, industry, health and social life. Reviews of all important works treating on Theoso phy. Spiritual Science, etc., etc.

Practical directions and advice for the cultivation of the intuitive instinct, and the prevention and cure

of moral, mental and physical discord. This work is specially intended for busy people and investigators, and will be a fearless, non-partisan review of this great subject, entirely unbiased by the peculiar notions of any particular school.

Mass.-The revival of the lecture in terest by the "Fraternity" in Brittan Hall last Sunday, with memorial services in honor of those within its circles who have passed to higher life, was an oc casion replete with spiritual meaning. The expression was made to consist chiefly of flowers and music, with incidental reference by the speaker, Dr. H. P. Fairfield of Rockland, Me., who gave many names of those on the other side of life who were attracted there by an interest in the presentation of tokens of remembrance—prominent among whom purported to be spirits Samuel Roberts, Charles G. Graham, Jonathan Merrill, Joseph B. Spiller, Harriet Newcomb and others

Merrill, Joseph B. Spiner, names of the state of the two supplementary meetings Dr. Fairfield will be the speaker, Sunday, 29th; and on Thursday and Friday evenings of this week it is expected that much interest will be shown in listening to Mrs. Cora L. V. Richmond.

The opening of the regular fall and winter course will be by Frank Algerton on the first and second Sundays of October.

E. P. H.

Montreal, Can .- At the Temple on Thursday evening, Sept. 12th, the guides of Mr. G. Walrond de livered a powerful address on "The Phenomena of

Spiritualism," in reply to an opponent who was pres-On Sunday, 15th, the guides of Mr. G. Walrond lectured on "The Aspects of Spiritualism" to a large and appreciative audience. Many questions submitted at the close of the address were answered in a mitted at the close of the address were answered in a convincing and satisfactory manner. Subsequently the guides gave descriptions of spirit-forms seen by him clairvoyantly, with Christian and surnames in full, all recognized. Since Mr. Walrond's arrival in Montreal there has been a decided increase of public interest in Spiritualism. Many additional investigators are present at each service.

FRED Y. C. HILL, Pres.

FOR NERVOUS DEBILITY, USE HORSFORD'S ACID PHOSPHATE. Dr. A. M. BILBY, Mitchell, Dak., says: "I have used it in a number of cases of nervous debility with very good results.'

To Inquirers.

As numerous letters are often directed to this office from distant points inquiring as to who are the best mediums to apply to for spiritual information, we take this method of replying to all such that, while we believe the mediums advertising in our columns are reliable, yet we cannot recommend any special medium to any particular person, as the medium who may satisfy one investigator might not be able to meet the requirements of another. It is therefore best for each investigator to visit such mediums as he may believe possess the power of bringing him into communication with the spirit-world, and thus judge of their claims for himself.

Special Notice to Subscribers.

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

For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents. HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published mouthly in New York. Single copy. 10 cents.

copy, 10 cents.

BUOHANAN'S JOURNAL OF MAN. Monthly. Published in Boston. Single copies, 20 cents.

THE CARRIER DOVE. Illustrated. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BIZARRE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

all Departments of Literature. Monthly. Single copy, 10 cents.

RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. Single copy, 5 cents.

THE NEW THOUGHT. Published weekly in Chicago, Ill. Single copy, 5 cents.

THE WATCHMAN. Published monthly in Fort Wayne, Ind. Single copies, 10 cents.

THE THUTH-SEEKER. Published weekly in New York. Single copy, 8 cents.

THE THERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents. THE THEOSOPHIST. Monthly. Published in India. Single copy, 50 cents.

THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE HETTER WAY. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

Mrs. Richmond in Portland.

To the Editor of the Hanner of Light: Mrs. Cora L. V. Hichmond delivered four of her brilliant trance lectures to large and select audiences in Portland, Me., on the 17th, 18th, 19th and 20th insts. The first lecture was on "The Future of America."

The first lecture was on "The Future of America."

After having answered several questions she delivered an impromptu poem of striking merit on "God, In and Through All."

At the second meeting there was again much interest manifested, and several practical questions were asked and effectively replied to. The subject of the lecture was: "Where is the Spirit-Land, and What the State of Those Passing On Under a Sectarian Belief?" The treatment given this theme was masterly in every way; a poem followed on "Learn to Labor and to Wait,"

The third lecture on "The Necessity for Spiritualism in the World and its Mission," was given in the same forcible and eloquent manner as those preceding, and also afforded unbounded satisfaction. On this occasion numerous questions, were asked and answered, evidently gratifying to all.

The fourth and farewell lecture was on "Spiritualism the Only Evidence of Immortality."

The interest in Spiritualism has been on the increase of late in Portland, and these addresses will give an added impetus to investigation, which is sure to end in good. It was a notable feature of these highly successful lectures, that the outsiders who at tended were advanced clergymen, and others of an intellectual class; while Spiritualists generally were continuous in their presence, and greatly pleased with the ideas advanced.

Providence, R. I.—On the 23d of June, 1889, a

Providence, R. I .- On the 23d of June, 1889, meeting of friends of Spiritual Philosophy was held in Blackstone Hall Parlors. Hon. Sidney Dean was elected Chairman and E. H. Dunham Clerk. An association was organized under the name of the "Spiritual Alliance," of Providence, and a constitution adopted in accordance with the following Declaration of Principles:

"Accepting as true the modern disclosures of psychic laws and their attendant phenomena, proving the immortality of the soul and the continuity of life: Or as honest investigators of these phenomena, we, the undersigned, associate ourselves as a society for the purposes of investigation, and for the acquisition of knowledge, through public lectures and other services on the first day of the week, and at such other times as the society through its executive committee may deem advisable."

At a subacquant mostly = 1.

At a subsequent meeting the following were elected an executive committee to carry forward the work of the Alliance: Wm. H. Shattuck, E. H. Dunham, Hor-ace B. Knowles, K. W. Whittemore, G. E. C. Buffing-

ton.

Blackstone Hall has been engaged, and Sunday services will be held morning and evening, under the ministrations of Hon. Sidney Dean, commencing Oct. 6th,

istrations of Hon. Sidney Dean, commencing Oct. 6th, 1889.

It is the purpose of the Alliance to embody in these services the highest and best teachings of the Spiritual Philosophy, to the end that intelligent minds may be led to investigate its claims and accept its truths. Believing this can best be accomplished without antagonizing cherished beliefs, we cordially welcome all searchers after truth and a knowledge of the future life to attend these services and aid in carrying them to a successful issue. Seats will be free to all, and collections taken at both sessions. Liberal contributions sufficient for the opening services have been made, and with interesting and instructive discourses and good music we hope to merit a constantly increasing interest, attendance and financial support that shall permanently establish the Alliance in the respect and esteem of all who desire the advancement of truth and morality and the good of humanity. and morality and the good of humanity.

Sept. 22d.

E. H. Dunham.

Cambridge, Mass. - The Spiritual Society of Cambridge having held its annual meeting for the choice of officers, has voted to continue meetings this season, and has secured the fine new hall of the Odd Fellows, 548 Main street, Cambridgeport, for that pur-pose. The meetings last season were a success, and if courage and determination meet with their just re-ward, this season's course will, we trust, be equally successful.

successful.

As this is the only Spiritualist Society in Cambridge, if only one-half of the open and avowed Spiritualists here will give us a helping hand the wished-for result is certain. Meetings commence the first Sunday evening in October, with Mrs. N. J. Willis of Cambridgeport as speaker, to be followed by Dr. H. B. Storer Oct. 13th.

H. D. Simons, Sec'y.

Attleboro,' Minss.-The platform of the First Spiritual Society was filled Sept. 22d by Miss Jennie B. Hagan, of South Framingham, Mass., who spoke upon subjects given by the audience, and improvised some excellent poems on themes from the same source. She will also speak for us next Sunday at 1:30 and 7:30 P.M. F. W. W.

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, 8:15 A. M., 8:31 A. M., 11:30 A. M., 3:30 P. M., 5 P. M.

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.

Mpecial Notices forty cents per line, Minion, each lineartion. Business Cards thirty cents per line, Agate, each insertion.

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

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

Payments in all cases in advance.

The 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.

Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occu-pied by the cut will be one-half price in excess of the regular rates. Electrotypes of pure type matter will not be accented. 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 ap-pear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons whenever it is made known into attainous of 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 Jy6

DR. D. J. STANSBURY, Medium for Independent Slate-writing, etc. 54 Dwight st. Hours 10 to 4.

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

Jy6

13w*

H. A. Kersey, No. 3 Bigg Market, Newcas-tle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.50 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign county embraced in the Universal Postal Union.

ADVERTISEMENTS.

STOUT PEOPLE. OBESITY safely cured by one who has been a follow-suffer-er. Send stamp for particulars. DR. EDITH BERDAN, 113 Ellison street, Paterson, New Jersey. Apr. 71.

Years' Experience IO THOMAS A. BEARSE, Publisher and Astrologer, 172 Washington street, Rooms 12, 13 and 14, Boston, Mass. Full nativities written. Questions, letters, 81.00. Brief consultation, 81.00. Send stamp for prospectus. Supt. 28.

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

TO LET-Furnished Front Parlor, Cabinet Bed, 33 a week. 1 Holland Place, off Tyler street.

HEAVEN REVISED.

A NARRATIVE OF PERSONAL EXPERIENCES AFTER THE CHANGE CALLED DEATH. BY MRS. E. B. DUFFEY,

CONTENTS.—Introduction; Death; The Grave and the Resurrection; The Day of Judgment and the House not Made with Hands; But are as the Angels; Into the Depths; Work, Device, Knowledge and Wisdom; Blessed are the Pure in Heart; Lo! a Great Multitude; Fit Temples for Holy Spirits; The Field is the World.

Frice 25 cents.

For sale by COLBY & RICH.

JOHN H. PRAY,

Have opened their Fall Importa-

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

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, BOSŢON.

NOW READY

Madame Blavatsky's New Book:

Clear Exposition in the Form of Question and Answer OF THE

ETHICS, SCIENCE, AND PHILOSOPHY

For the Study of which the Theosophical Society has been Founded.

PRICE, \$1.50, CLOTH. 307 PAGES. The Path.

P. O. Box 2659, 21 Park Row, New York City. Sept. 28. MY LYRICAL LIFE.

Poems New and Old. BY GERALD MASSEY.

The Poems of Mr. Massey were first placed before the American public in 1834, and at once became enthusiastically admired in this country, as they had been in England by such men as John Ruskin, Hugh Miller, Mathew Arnold and Walter Savage Landor, and highly praised by such authorities as the British Quarterly Revice and the London Athenxum. Those who held that early edition in such estimation will warmly welcome the present. It contains the best poems given in the former, critically revised, and in some cases added to, and upward of two hundred additional ones written since that time, inspired by the reformatory, progressive and spiritualistic events that have made the last third of a century the most notable period in the history of the world. Their beauty of expression, impressiveness of thought and vividness of description are unsurpassed. Landor has said they "remind us of Shakspeare in the best of his sonnets"; and Ruskin: They are "a helpful and precious gift to the working classes."

Since the issuance of the early editions Mr. Massey has become a Spiritunilist, and being such, and one of its able advocates, his poems, as they now appear, are of special interest to our readers. In his preface he says:

"The Spiritunilist who has plumbed the void of death as I have, and touched the solid ground of fact, has established a faith that can neither be undermined nor overthrown. He has done with the poetry of desolation and despair; the sighs of unavailing regret, and all the passionate wailing of unfruitful pain. He cannot be bereaved in soul! And I have ample testinony that my poems have done welcome work, if only in helping to destroy the tyranny of death, which has mades on many mental slaves straid to live."

Two volunes, Ismo, fine cloth, pp. 344 and 427. Price \$1.50 per volume, or both together, \$2.50.

"Psychic Studies."

I 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 deelded 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, Bympathy," "The Power and Proper Exercise of Will."

First three numbers now ready. Single copies, 10, cents; one year \$1.00.

Nor sale by COLRY & BIGH one year \$1.00.
For sale by COLBY & RICH.

Message Department.

FREE SPIRITUAL MEETINGS.

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

ON TUESDAYS AND FRIDAYS, AT 3 O'OLOUR 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. Burlhanen, Chairman.

MRS. M. T. SHELHAMER-LONGLEY will occupy the plat form on Tuesday afternoons for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the mundane plane, having practical bearing upon human life in its departments of thought or labor. Questions can be forwarded to this office by mail, or handed to the Chairman, who will present them to the presiding spirit for consideration.

spirit for consideration.

MRS. B. F. SMITH, the excellent test medium, will on
Friday afternoons under the influence of her guides give decarnated individuals an opportunity to send words of love
to their carthly 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 numdane 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.

Ye hatural 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 alter of Spirituality their floral offerings.

offerings.

Letters of inquiry in regard to this Department
must be addressed to Colby & 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.

Questions and Answers. QUES.-[By F. W. Baker.] From our heroes of 1776, 1812 and 1861 what great value did our

Ans .- What great value has our country gained from the lives of those heroes who for its sake sacrificed all they had? It would take more time than we have to give to-day to attempt to enumerate the value received by this country as a nation, and by its people as individuals. The heroes of '76 fought and bled in defense of freedom. Why? Because they felt the yoke of servitude pressing upon them, and because there was that spirit of independence within their breasts which revolted at the weight laid upon them by foreign powers, so they arose in their might as one body, and conjoined together to throw off this servile yoke, and to be free men and women. We point to this country as a nation, and behold its borders extending far and wide, but while it is true there is much within it that still needs to be remedied, while there is much connected with the nation that needs to be beautified and perfree nation that needs to be beautified and perfected, yet we must remember that it is only a little more than one hundred years old, and that it has accomplished grand results as a factor in human progress since it was established as for the state of the state of

abolishment of slavery and of servility on every hand. This is not to be expected within the next few years, yet we will make a prediction that when the year nineteen hundred opens, that year will find a broader and grander platform of universal freedom in this country than any nation has ever known in the past, and that from the opening of that date there will be a brighter prospect for the American people and the same time to come to the sitting in a genial, undisturbed frame of mind.

dom and to establish a country, not only for themselves but for posterity and for those from the world at large who care to enter its domain, we must see that a wonderful work was wrought by those comparatively few indomitable souls, a free faith was established upon its shores and protection afforded to all who should visit them.

who should visit them.

Time flowed on, and there arose questions of great importance to the country, or so it seemed to its high officers, and again war was declared. In 1812 there went out from town and city men who felt the fires of freedom, of loyalty to country, burning within their souls; they had no desire to see an alien power gain authority over any of their fellows, and so they went forth to, if possible, overcome this alien force that was determined to make its way and to do its work; and we know what the result has been. Every heroic soul who has done his has been. Every heroic soul who has done his duty in this or any other line must look back upon the past and count his efforts not in vain; must look into the present and believe that he has had a part in making it what it is—an age of progress, of mental as well as of spiritual

Time went on, many questions arose, much agitation was abroad, the whole country at last agitation was abroad, the whole country at last came into a ferment, and war was again declared. Thousands upon thousands of human lives were sacrificed for the sake of principle, for the sake of honor, of fealty to the country and to the spirit of liberty, and this time, not only that freedom should soar upon our banners and be known as the nation's emblem, but that it might come individually to those who were enslaved; and so we find that through this great sacrifice of life, through these heroic souls and their work, four millions of human lives were made free, and the country became more truly entitled to its proud boast and claim of being "the land of the free and the home of the brave" than ever before.

We do not believe in war and bloodshed when these can be avoided, but sometimes in the history of a great movement, or of a nation's pro-

tory of a great movement, or of a nation's progress, war and carnage may be unavoidable; it may be necessary to sacrifice human lives in may be necessary to sacrince human lives in order that other human lives may be released from thralldom; and so we say every hero that laid down his life, or gave up his pleasure, peace and comfort, and went forth to do battle for the sake of the principle of honor and for the spirit of liberty, has done well, and his name will be recorded in the angel-world.

Q.—The writer is an unusual sufferer from nervous and mental depression, despondency, desolation and despair; he is actually tortured, so that lation and despair; he is actually tortured, so that it seems, almost impossible to bear it. There are natural causes for being in this condition, but the suffering is so intense (and as it seems to him entirely unnecessary), that he has been told by others it is greatly aggravated by some influence. Everything possible has been tried to obtain relief, but fails to help. What can be done in such a case? The general health appears to be very fair. Life is undesirable and cannot be borne while this condition exists; it is a case seldom met with in this life, and being without sympathizing friends, some aid ought to come to his relief. we close those which are devoted to the consideration of questions, but the circle will be held friday for the continuance of split messages, at which time that also will be closed for the this life, and being without sympathizing friends, some aid ought to come to his elife.

A.—We should advise an individual thus af-

flicted to place himself at once under the treatment of some good magnetic healer, one with whom he feels he can sympathize, whose magnetism will be likely to assimilate with his own. This will undoubtelly be of more service to him, mentally and physically, than any other course of procedure will be.

The correspondent says that there are natural causes for his suffering. These should be sought out and eradicated, if possible. If they are natural causes, which he can trace, and account for his malady, then undoubtedly the effects are only the result of these causes; and although he thinks they are not necessary, yet it appears to us that they must be necessary, or they would not have occurred. The violation of any natural law brings its sure penalty, even though we may not think so when the law is violated.

It may be that the friend is also attended by some disturbing intelligence from the spirit-side, who has fastened upon him through the very weakness of his nervous organism, which he mentions, and that this influence only aggravates the trouble. If this be the case—and we should judge so—then the services of a strong-minded healer will be of very much benefit, since such a healer can do a great deal in assisting to dispossess the spirit who thus eneroaches

since such a healer can do a great deal in assist-ing to dispossess the spirit who thus encroaches

upon the sufferer.

The magnetic healer would have to use his upon the sufferer.

The magnetic healer would have to use his psychological power upon the disturbing influence and command that intelligence to depart, while at the same time magnetizing the patient with his own spiritual and physical magnetism, thus imparting strength and vitality to the wasted form. If this be done, the mental powers of the invalid will become strengthened in this way, and a general reaction throughout the system ought to take place, thus enabling the invalid to recuperate his forces and rise above this mental as well as physical depression which overshadows him. We should, by all means, encourage such a course of treatment. We should also advise him to mingle, if possible, with cheerful companions; to turn his mind as much as he can from the consideration of his complaint; to walk out, and to converse with others upon various topics not connected with his own affairs; to read, if possible, if only a few moments at a time, upon themes that may be of interest, that yet are not connected with any physical malady; to bathe frequently the entire surface of the holy in cool rather than interest, that yet are not connected with any physical malady; to bathe frequently the entire surface of the body in cool rather than heated water, having the entire body rubbed well with a flesh-brush or something of that sort immediately after the bath; to take plenty of fresh air and sunshine; to exercise in moderation; to be particular about diet, partaking only of that which is easily digested; and by following Nature's laws in this direction we have no doubt the invalid will feel somewhat encouraged and stimulated, and perhaps enter encouraged and stimulated, and perhaps enter upon a path leading toward recovery and recuperation.

Q .- [By Mrs. Emma Fultz, Salem, Ind.] For several years I have had a partial development for independent state-writing. The state, when held beneath the table, will travel about, and spirits will rap upon it with a pencil. The power seems strongest immediately under the top of the table. Can the Controlling Intelligence tell me the best conditions which can be arranged for my further development? Would the holding of circles for the purpose be of any practical ben efit t

factor in human progress since it was established as a free nation upon this earth.

You may ask: But is it a free nation? In one sense, yes; in another, perhaps, no. It has opened its arms to the oppressed of every land, and has freely invited in those who would partake of its hospitality; yet there is much of slavery upon its soil, much of oppression and injustice, which do not belong to the spirit of liberty. Still we take the optimist view of the situation, and believe that good is to grow out of all this, that oppression will cease to be, persecution subside, and slavery be abolished as men and women round out in mental liberty and give expression to those ideas that surge within their souls. We believe public sentiment will grow so broad and ennobling that it will send forth an influence compelling the abolishment of slavery and of servicity on every hand. This is not to be expected within the next few years, yet we will make a prediction that when the year nineteen hundred overs.

large, and that will assist in sweeping you onward to grander ideas and greater unfoldment. To return to the question: "What have the heroes of 1776, of 1812 and of 1861 brought of value to this country?" We would that we had the time to expatiate upon this subject; but if we recall that the heroes of 1776 pushed forward undauntedly in the face of every opposition, of every disaster, with one determination in their hearts, to win the cause of free dam and to establish a country not only for some especial friend, or for some special purpose, and we believe that each one has wrought ts own work, and has accomplished a good end. its own work, and has accomplished a good end. You also know that hundreds of questions have been answered from our spiritual standpoint, each of which, we trust, has suggested some thought to a thinking mind, and given perhaps, some idea, or awakened an idea in the minds of those who have propounded the questions, as well as others. To-day we close the Tuesday circles for the summer term, and it is with a feeling of joy that we sneak these words. with a feeling of joy that we speak these words, not only in behalf of the spiritual world, but in the name of those mortal friends who conduct this establishment, and who send out their in-fluence and their work to the world from week to week. We are thankful for what has been achieved during this year, thankful that so many returning spirits have found an opportunity of communicating with their friends, bear ing the word of love or cheer or advice that was needed, and thankful that so many hearts on earth have been made glad by the reception of messages and tokens of love from beyond the grave. We are also grateful to the Spirit of all Love and Truth, that the band of intelligences who direct the work of this place have been able to send out such words of instruction or of spiritual truth as have pressed upon them, because we feel that these have found lodgment in some breasts, have taken root in some hearts on earth, and that they are growing for future good results.

We desire to convey our thanks to the kindly friends who have gathered here in this circle friends who have gathered here in this circleroom from week to week, giving their influence,
sympathy, and magnetic support to the mediums who have been employed upon this platform. We return thanks to all friends who
have sent out to us from their distant homes
their kindly regard and friendly sympathy with
our work, for these have come to us like golden
lines of strength, and have been to our hearts
a means of spiritual support from time to time. a means of spiritual support from time to time. And we also return our grateful thanks to the friends who have bestowed their floral offerings upon us and upon our mediums during the season that is now past, for we have appreciated these beautiful emblems of human love and peace; they have brought sweet incense into our glad, some of whom had come forlorn and almost heartbroken, searching for friends on earth, who have been strengthened and encouraged by the friendly sympathy they have found, and by the sight of the blossoms that were before them. circle room and made many returning spirit

fore them.

We return our thanks, also, to the Chairman, the scribe and the organist, who have been so faithful in the work, and unto all who at any time have given us a note of sympathy or influ-

ence, or a word which has assisted us in this labor for the good of humanity.

We shall close our scances this week for the season, to open again in September. To-day we close those which are devoted to the considerable of the

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMBHIP OF Mrs. 11. F. Smith.

Report of Public Scance held June 21st, 1889. Benjamin Litchfield.

How strange it seemed to me, Mr. Chairman, on eithering spirit-life, to find one and another wending their way back and forth. It seemed as though I had hardly left mortal life, it was so real. Often I would pass and reppass those I recognized; at other times I would meet only utter strangers, it seems to me there is no "coming back" about it, so near is the spirit-side to the mortal side. Benjamin Litchfield, Charlestown, suburbs of Boston.

John Murray.

I hardly feel that what I say will add one feather's weight to the proof of what is termed spirit-return. Eighty four years is a long time to dwell in the flesh, but how quickly it speeds away. I did not know anything about the control of a medium, but the guide said to me: "Speak a few words, and you will feel happier for so doing."

I was connected with the cabinet-making business, and for a few years I followed the water. How many times while in the flesh did I feel that the dear friends who had passed over the beautiful river were not far away;

over the beautiful river were not far away; but I did not know they could come into com-

over the beautiful river were not far away; but I did not know they could come into communication with us in this way. I find, sir, there must be channels provided for us, and that it is of very little use—our coming and speaking—unless some one is to be present to take notes of what we may say.

I left one dear son and daughter in this life, and one of my purposes in coming here is to endeavor to have some influence with them, that they may learn something of the beyond. I know this question will be asked: "Did your father know anything of this?" "Oh! no." Then let me say I must go to school on the spirit-side. How strange it seemed to me, as the loved ones came around me, the dear companion who had passed on long before, and the mother whose face had long been hidden from my sight. You may ask me if I recognized these friends. Most assuredly. I am satisfied with the home that was given me, also I find a life of activity on our side of existence. John Murray, Manchester-by-the-Sea.

Alonzo Allen.

As I come into this meeting all seems strange, Mr. Chairman, for many miles away I threw off the mantle of clay. I understood a great deal of spirit return before I passed on, for we may educate ourselves by reading. I have spoken many times to the dear friends on the spirit-side, asking the question: "Why are we so often called upon mentally?" And I would ask my mortal friends why they do not place themselves in a channel where I may meet them and converse with them privately. meet them and converse with them privately In Saratoga Springs I know some loved ones are waiting to hear a few words from me; and not only from me, but from many dear ones who have crossed the boundary termed death. We all send greetings to those who are still left here. Alonzo Allen.

Benjamin Bishop.

Benjamin Bishop.

For twenty-five years or more did I brave the storms of winter day after day, and withstand the heat of summer, as I held the post of flagman at the crossing in Peabody, and I know I am not forgotten there to day.

I am very glad that I have found only an exchange of garments; that is all. Eighty-two years is a long time to wear the garment of flesh, and I was only too glad to put on the new one. Going out so suddenly, the children, I know, missed their old father. My boys, my daughter, whom I left here in the body, will think it very strange that I should make an attempt to speak in your meeting; but I find, sir, that all spirits are anxious to prove to their dear friends who live here that they are not dead, but are living and active, and I, for one, am only too glad to announce myself. It one, am only too glad to announce myself. It is but a few months, sir—perhaps something over a year, I can't quite tell—since the body was laid aside. I am very glad that I hold the flag on the other side, and I will be faithful as I was to my post here. None could say that Benjamin Bishop was ever far away from his

Maria Parker.

Oh! how beautiful it is to feel that there are no more separations, no more partings. It seems strange to us, at first, that we can step back so easily into earth-life, and come into communication with our loved ones; but we know we must have a channel provided for us to us that our earthly friends do not put themselves in the way of communicating with us. Often have we heard such words as these: "If they are coming, let them come and these: "If they are coming, for them could have do their work; I am not going to do anything." Dear friends, we can do only our part; you must do yours as well.

I am anxious to reach dear friends in Buffalo, N. Y. Maria Parker.

Annie B. Carpenter.

I have been here once before, Mr. Chairman, but many years since, and I do feel anxious that they may know at home that I have spoken again. It seems a long time, sir, since I left the body, although in spirit-life time does not seem long. I was but twelve years of age when I passed out. I was a pupil of the Lyce-um in San Francisco. I know they have sensed me there many times, and I am only too glad to feel that I may leave an influence with the children, for my spirit loves to linger in the Lyceums—not only there, but in other places. I have attended those in Boston, in Philadel-I have attended those in Boston, in Philadelphia and in Cincinnati. I love to frequent the rooms where the children are being taught something in regard to the summer-land. What is more beautiful than to see these children in the mortal paying strict attention to what may be taught them by the older guides? I did enjoy so much in this short life being connected with the Lyceum, and I felt, after leaving the form, that although so young, I might still do something for them. I do feel, sir, that I have, and I will still persevere in bringing to them influences which they need; for each one of you needs aid from our side of life.

I am satisfied with the work that has been assigned for me in spirit-life. Annie B. Carpenter.

Ida Burrill Randall.

Friends, how little you understand of our work, of the influence we may be able to bring to you here. We use the term "able" very often, for we feel our weakness many times often, for we feel our weakness many times when we attempt to speak, and also when we try to make you sense our presence. I have often been in the Lyceum at Paine Hall, which I used to frequent when dwelling in the flesh. I have heard many speak of feeling my influence there at times, and at other times my name has been mentioned in a kindly and friendly manner. I am satisfied with the work as it goes on. I know in due time there will be more added to their, number. Dear friends, place your children in the Lyceum, for you know not how much influence may be thrown around them from the spirit-side; also they will learn a great deal in regard to the summer-land. I am happy to state to you that I was a member myself.

Do not think I confine myself wholly to Paine Hall: I visit each one to see how the work pro-

of the Lycoum, for I love it. Dearfriends, also, will be glad to hear from me. Think not we are bereft of any senses we were endowed with here. We hear you speak; we see you, although not as clearly where there is no medium present, but you must understand that in your Lycoums mediumistic power is largely present, and that gives us a great advantage in beholding each one. Ida Burrill Randall.

Jeremiah Little.

Joremiah Little.

I would not have you think, Mr. Chairman, that I left the earthly body as a Spiritualist. I know, sir, I could not have got here had it not been for the talents that have been given to some to help me; I am grateful for that. But still I did believe in obtaining heaven through the "cross," and no other way, and I don't just understand why I have n't found the throne. I have sought for it, I have inquired of many, and sometimes they have looked at me strangely. I have wandered on from place to place, but have found it not. One kind guide tried to convince me that I would find the "Great I Am" in all Nature. I could n't believe it. I had been taught that I should find the "great white throne," and the "Great I Am" upon it, if I was faithful to the last. I tried to live a correct life. Then, let me ask you here, sir, can you tell me why I didn't find "the throne" and the "Great I Am"? I can't answer it; you can't, for all I've put the question to you. I haven't found it; but give me time and per haps I will. They tell me I never will.

To teach your children that if they do n't do just so-and-so the great God will punish them world without end, I don't think is right, if there is no throne with the great God upon it; and I think in all these years I ought to have found him, if it is so. But I am not going to give it up just yet. I am going to persevere. I had a very strong will of my own, and I don't think I've lost any of it yet.

[To the Chairman:] Do n't think I come here with any unkindness to you, sir; it is to the ones who preached such dootrine to me—that's where it is.

When I dwelt in the form I never felt satisfied. I was always reaching after something. I suppose the truth is I was afraid I would not gain heaven.

But I were hat it a point a spiritualist.

When I dwelt in the form I never felt satisfied. I was always reaching after something. I suppose the truth is I was afraid I would not gain heaven. But I know better now.

Let me repeat the story they tell me on the spirit-side: They say that your life on earth makes your heaven. What do you think of that? [Do n't you believe it?] I am not ready to say I believe it. I hardly want to come to that. It nettles me a little to think I'll have to get out of that old channel where theology placed me. I'll say one thing, however: If spirits don't return to earth then they never go away.

I am very thankful that I have got rid of the I am very thankful that I have got rid of the body. It is forty-three years, as near as I can reckon it—and I am pretty accurate at figures—since I left that old garment. I am not just satisfied yet that I shan't find the throne some-

time. I am going to keep looking. what you call perseverance. What you can perseverance.

We are apt to look up to persons they call "reverend"; but did you ever think that they do n't know much about the beyond? I used to think they did; but when I don't find things as they told me, I must know there's a mistake somewhere, and I am going to find out on which side of life that mistake is made. I'll report to you constitue Mr. Chairman and let you know.

side of life that mistake is made. I'll report to you sometime, Mr. Chairman, and let you know how I get along in finding the throne.

I suppose you want to know where I lived, do n't you, and where I got so wonderfully deceived—if I am mistaken? It was in Chicago. You know it has grown a great deal in fortythree years. You may call me Jeremiah Little, or Jerry, if that's any easier to you.

Georgiana Draper.

When a child I believed there must be two places. I find now there are many—that there are what we call different heavens, but not the location they had given us of the other place— oh! no; but different from what we expected to find, as had been taught us in our childhood days. I am very glad of the privilege of com-ing here to-day. I have listened to what one and another has been giving out, and it has done me good. I feel I have gained from hear-

done me good. I feel I have gained from hearing what others may offer here. Our kindred come; our spirits attract them here. I have stepped into other halls sometimes, and I have been in rooms with those at home, hoping they would understand more of my coming.

My dear husband, whom I left in the earthlife, has often thought: "If it is true that spirits do come to earth, why does not Georgiana make herself known?" Oh! dear friends, we try; we persevere in every way; we grasp every privilege that is granted to us to seek avenues through which we may make ourselves known. I do earnestly wish that you would form of universal freedom in this country than any nation has ever known in the past, and any nation has ever known in the past, and any nation has ever known in the past, and that date there will be a brighter prospect for the American people, as a whole, than they have ever had before. You are going now, and will for the next ten years be going, through a sort of discipline; it is a time of mental and physical struggle and turmoil; but it is that which precedes the new system of things. A new order and imputs is being brought to humanity, not only from the angel-world but from the world of thought at 1 may learn in spirit for the season's work, nor of those at large who have and to grander ideas and greater unfoldment. To return to the question: "What have the heroes of 1776 of 1812 and of 1861 brought of come to bring strength, not only to us but to you mortals, for they have much power to aid, far more than you give them credit for. It is my desire that my friends should inform themselves on these subjects by reading, as well as by communication with us who have passed beyond the shores of time. Grayding, Despect beyond the shores of time. Georgiana Draper.

Plummer Cate.

[To the Chairman:] Please, sir, can I speak to day? My dear mother has asked me many times, mentally, if I would come and speak in this meeting so she could have it to read sometimes when she was all alone—when papa was gone. Oh! how my dear mamma did cry when gone. Oh! how my dear mamma did cry when the angels took me away from the home. Grandma came and took me by the hand and said she wanted me; she looked so pleased that I had come, and led me to her beautiful home. I do not want to come back to stay, but I do want mamma to get my letter; and I know you will send it to her, if you promise me, for mamma always said to me I must n't tell anything that was n't true.

mamma always said to me I must n't tell anything that was n't true.

I want you to tell them that Anna Williams is here with me, but she is n't going to talk to you. The gentleman said I could talk for myself. I want you to put it all down, and before I go away I'll tell you what my name is.

I want mamma to know I am going to school and learning all I can. I have a lovely teacher, a lady, who speaks so kindly to me. And Grandma Gregory is here. I stay with her most of the time, only when I go to school.

Mamma has a great deal of what I am told is mediumistic power. She knows that I come

Mamma has a great deal of what I am told is mediumistic power. She knows that I come to her. But, oh! she does want to see me so much. Perhaps sometime she will see me, if the angels give her power enough.

I want them to know I have a real nice time with the children, and Annie is with me a good deal, but not all the time. Then we learn to know other children on the spirit side, and are very happy with them. The guides tell us we can have all the flowers we wish. We can go anywhere, just as we like, and we know the way back again as easy as can be. I do n't want them to cry; it hurts us so much when we see the tears come. We do n't have any where we are, and there ought not to be any here. I can't talk very long, I am too tired; I 'll have to come again sometime. My mamma is Amanda Cate, of Haverhill, Mass. Plummer Cate.

Kinh Reed.

I do not feel the weight of years in spirit-life; and how grand it is to lose all that sensa-tion of heaviness which bore down upon the mortal frame. I attained quite an old age in mortal frame. I attained quite an old age in this life. You would think a man of ninety pretty old. After a man has lost the use of his limbs, the day of his usefulness is over, and I can't see why we should cling to earthly life. Many have told me, while I was a dweller here, they wanted to live a little longer, and every year it was "a little longer." I feel satisfied to have thrown off that old body that troubled make a much for many years have in the shoul. place your children in the Lyceum, for you know not how much influence may be thrown around them from the spirit-side; also they will learn a great deal in regard to the summer-land. I am happy to state to you that I was a member myself.

Do not think I confine myself wholly to Paine Hall: I visit each one to see how the work progresses. I am interested in the good work as it goes on, and you must understand that if we know anything we know a great deal of its coming prosperity, for we see further and clearer than you can in the mortal.

I am thankful for the privilege of speaking

To have thrown off that old body that troubled me so much for many years, bent in the shoul-ders and afflicted with what they called soiatica that never had anything to do with it. If these doctors do think they know the work progresses. I am interested in the good work as it goes on, and you must understand that if we know anything we know a great deal of its coming prosperity, for we see further and clearer than you can in the mortal.

I am thankful for the privilege of speaking

I'll bot you fifteen dollars I wouldn't have taken the medicine I did. Many a time I didn't want to, but I suffered through my bones, and I thought I must.

I'll the Chairman'! I want to ask you one straight question—now be honest with me: Do you believe there's any medicine that will reach a pain in the bone! [I don't know of any] Don't you take any, then, because they will only be experimenting on you. That's about the way it is a good many times. I aint a goin' to talk agin the doctors; I suppose they have got to haul in a little money some way, and I think I did my part to help them.

I didn't go out of this life owing a man a cent, I'm proud to say it. How many times I have gone down Lake street, Chicago, and wondered if they thought the old man had got his form built up good again. I should like to tell'em I didn't happen to take that old body with me. I've got a brand-now one that has never been tampered with by medicines.

Now, I don't want you to misunderstand me, and think we should never do anything for ourselves. I think we should; but try the magnetic and electric forces first, and if they don't succeed, I'll tell you what to do after that. I aint going to tell you to-day. For the life of me, I can't tell how I got here. I suppose somebody has helped me get possession of the medium.

I did suffer a great deal before passing out,

pose somebody has helped me get possession of the medium.

I did suffer a great deal before passing out, but I have no suffering on the spirit-side. When anybody asks about Kiah Reed, you can tell them I've got a splendid form, and I won't take one drop of medicine. If you know any-thing about magnetism, Mr. Chairman, I want you always to make use of it and you'll find you always to make use of it, and you'll find you'll get through this life a great deal easier. You won't suffer, and won't make other people

Joseph F. Johnson.

I have many friends connected with Boston, Mr. Chairman, and some in Dedham, where I know I shall be remembered. I did not drop dead, but I passed away after a sickness of a few hours' duration. It was very severe; no one can understand and I cannot describe the sufferings I endured in that short period, and I was glad to be released from the old form. I have friends, and they have missed me. It was a question with them whether I realized my sufferings. I did, it seems to me, to the last moment. I am satisfied with the better country that I have found: but I find now the time

moment. I am satisfied with the better country that I have found; but I find now the time has come for me to give out a great deal of influence to those who need it. At first I laid off in a sort of a rest, as they call it.

It is nearly five years, I should judge, since I left my bodily form. I have been a listener here many times, also have I walked the streets of this city many times, when I would see friends I knew so well, but they did not realize that I was by them. We are attracted to places where, there are what you term mediums, for from them much power is given out, and we feel them much power is given out, and we feel that we may learn how to control in other surroundings. As I stood here listening to the old gentleman who previously spoke, the thought occurred to me that it might have some weight with my friends and kindred if I were to speak to-day, and give them a little information con-

cerning my passing over.

I was connected with the milk business.
Joseph F. Johnson.

Mary Sanborn.

I have made the attempt many times to come into communication with some that are dear to me, but have failed. To-day I felt if I could only send out a few words through your good paper they might reach some loving one. I have friends of the same name in New York City. I have some friends in Somerville, Mass., where I passed away. Many others have crossed the boundary termed death.

How easer we are, as we see the medium step

How eager we are, as we see the medium step upon your platform, to speak, hoping some one in the audience may carry a report of it to our kindred. Daniel is here, and wishes to be remarkable to the control of the land wishes to be remarkable. membered to some of the loved ones whom he knows will reach out in spirit toward him. This message I hope will reach my friends through some others, who will see it in print. Mary Sanborn.

TO BE PUBLISHED NEXT WEEK

June 28 — Benjamin Bacon; Lottle Patten; George J Dra-per; Luther Thomas; Elbridge Clark; Hattle Lovejoy; Na-thaniel Tracy; Eldde Smiley; Juliette Fields; Orrin Hayes; Robert Perelval; Frank Hull; Charlle Coddington; Eliza

and give directions for his funeral, and the final disposition of his body, which he desired to have placed beside that of his brother in Cedar Falls, Ia. He was a firm believer in the Spiritual Philosophy, a constant attendant upon the meetings of our society, and death had no terrors for him. Ever mindful of the temporal interests of those about him, he expressed sincere regret that his life could not be spared to render pecuniary assistance to his father and mother in their declining years. He firmly believed that his friends would neet and conduct him to his new home when the end should finally come.

The writer of this had known him for many years. He was a pure minded, upright young man. None of the popular vices of the day stained his record or benumbed his intellect. He was, in consequence, an ornament to any household or social circle, and the idol of his parents. It must be a source of great comfort, when they look about them in this large city, and see so many moral and physical wrecks among young men, that it has been their good fortune to rear to manhood one so noble, so gentle, so true.

"We think not that we daily see

About our hearths angels that are to be

"We think not that we daily see About our hearths angels that are to be, Or may be if they will, and we prepare Their souls and ours to meet in happy air." A FRIEND

Verification of a Spirit Message. LYDIA C. DRAPER.

In Message Department of THE BANNER of Sept. th I find a communication from Lydia C. Draper, to Lyman C. Draper, which I know to be true in every particular. Dr. Draper is an historian of great note, and when in the State of Kentucky, looking up historic matter for a forthcoming volume, his spirit-daughter spoke as from the air to him. He being a strict Baptist, was overcome with astonishment. After explanations by the friends with whom he was stopping, he went into a thorough investigation till he found the truth, and then sent for his wife to Madison, Wis. She was soon convinced that her darling spirit-daughter was there. They returned to their home in Madison, and declared to the church with which they were connected what they had found to be true, supposing that their Christian friends would accept the truth gladly; but they scarcely looked for such an excitement as went through the church and city, for they stood high, he being one of the founders and strong pillars of the Wisconsin State Historic Library, which has grown under his management to one hundred and twenty thousand volumes. They stood by the truth, and compelled their friends to respect it.

I met Dr. Draper in New York last fall, where he had been under magnetic treatment by Dr. Dake, who had restored him to perfect health. This message, through Mrs. Smith, will be of great comfort to him. to Lyman C. Draper, which I know to be true in

To the Liberal-Minded.

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

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

To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

D. D. G., COLUMBIA CITY, IND.—We do not remember to have seen the questions you refer to. If you re-write and send them to us we will place them before the Controlling-

For the Banner of Light. A BONG TO THE STORM-SEA. BY MRS. SUBAN G. HORN.

I will sing you a song of the wild, wild sea, Of the rushing, tumultuous, raging sea! As it washes the shore with its billows white, Its soft spray hiding lone watchers from sight.

Hear its awful voice, roaring in minor tone, Walling of lost love and sweet summer days flown. Oh, and human heart! thus dost thou ruge and mourn, Over wrecked affections on life's billows strown. Kindred of the soul, white-faced, eternal sea, Like storm-birds, our spirits arise o'er thee, Striving and outreaching for a higher life, Now in the clouds, now on the surges of strife,

Storm-swept seal break thy bounds and mount to the

Bear me on thy bosom to my home on high; Earth's pleasures are vain, like the wild, dashing spray.
Lift me up! oh, storm-sea, to a brighter day,

SUMMERLAND.

To the Editor of the Banner of Light:

As there have been serious charges made against Mr., Williams, and those associated with him in building the Spiritualists' town of Summerland, I feel that it is only just, as one of the parties implicated, that you grant the opportunity to vindicate ourselves from the untruthful assertions that the founding of that town is merely a mercenary scheme to dispose of un-

desirable land.

The climatic advantages of Santa Barbara County are well known, but to those who desire them I shall be happy to furnish comparative tables, compiled from records which have been kept for twenty years, and are considered as authoritative by the officers of the United States Signal Service Department.

The location of Summerland is given in the advertisements of the spiritual papers which have not condemned the place, through ignorance, or incited by motives which are not creditable to those professing to be Spiritualists, and to those advertisements I refer, endorsing them as being truthful statements. The plat of the town contains one hundred and sixty acres of rich land, which has yielded a crop of eighty bushels of barley to the acre, without irrigation, and the greater part of which was harvested with a heavy header, demonstrating the fertility of the soil, and that the location is not of a "rugged" or very uneven nature.

The home of Mr. Williams is in the Montecito Vol-

preater part of which was harvested with a heavy header, demonstrating the fortility of the soil, and that the location is not of a "rugged" or very uneven nature.

The home of Mr. Williams is in the Montecito Valley, a few rods distant from the town site, which lies in a sheltered bash of land between the Montectto and Carpinteria Valley, referred to by Warren Chase. In front of the house is a large orchard of lemon and olive trees in bearing. To illustrate the fertility of the soil and mildness of the climate, I measured a single heliotrope which was in bloom all through the previous winter, and was a mass of fragrant blossoms in June last, and found it was thirteen paces in circumference on the ground, and five feet high.

The town is easy of access, having two trains, daily, each way between Santa Barbara and Los Angeles, and commodious steamers make fifteen trips each way, monthly, between San Francisco and San Pedro, touching at Santa Barbara, which, on the completion of the road, will be on the main railroad line for Southern overland travel. The drive to Santa Barbara uns through beautiful scenery, and the road is kept in as good condition as any in the vicinity of Eastern cities. The occupation of the inhabitants of Summerland will depend greatly upon their own thrift and enterprise, and will be the same as in any village, growing with the place. Materials for manufacturing can be landed there as cheaply as in many thriving Eastern cities, which have not been condemned for the reason that much of the material consumed in them is transported from California. Land in tracts of five and ten acres can be bought, or leased, from the proprietor on reasonable terms. In the town of Riverside—founded in part by Dr. J. P. Greves, a veteran Spirtualist—land devoted to orange culture pays ten per cent. Interest on a valuation of from one thousand dollars to two thousand dollars per acre, and good returns can be had from a variety of products in the vicinity of Summerland: fruits coming into full bearing in from th

bearing in from three to five years from the time of planting.

The water supply is abundant for all purposes. The beach is one of the finest in the country, and the absence of heavy surfs and undertows is one of the most attractive features for sea-bathers. The temperature of the sea-water ranges from 60° in December and January, to 65° in August, averaging 62° for the year; at Newport, R. I., the highest temperature is 70°, the lowest 32° and the yearly average is 46°. The facilities for fishing and hunting in the vicinity are excellent.

Is 70°, the lowest 32°, and the yearly average is 46°. The facilities for fishing and hunting in the vicinity are excellent.

Work is commenced on a Library Building which is to cost \$2,000, nearly half of which amount has been contributed by the Spiritualists and other residents of Santa Barbara, which is very satisfactory evidence of their confidence in the feasibility of the work proposed. Contributions of money or books for the Library Association can be sent to Mr. Williams's care, and will be thankfully received; non-resident lotholders ought to esteem it a duty and privilege to assist the resident workers who are unselfishly working to enhance the value of their property.

It is the desire of the proprietor of Summerland, and his co-workers—seen and unseen—to make the place a grand centre for development and psychical education; to use the apt expression of the poetwriter, J. G. Clarke, to found here a Spiritual Chatauqua which will be creditable to the glorious Cause of Spiritualism and helpful to humanity.

The following items by Warren Chase, written by him while editing the Santa Barbara Weekly Independent, will present his views of the advantages of the location several years ago, and they have greatly increaged since the time of writing. In The Independent

location several years ago, and they have greatly in creased since the time of writing. In *The Independen* of Nov. 22d, 1879, he says:

of Nov. 22d, 1879, he says:

"South and east of Gaviota Pass and the Coast Range lies Sants Barbara proper with the city;... a more beautiful location for a city of twenty or fifty thousand inhabitants can scarcely be found anywhere. Its only defect is a sufficient quantity of agricultural lands in the vicinity of the city. What there are of these lands lie up and down the coast, and are unsurpassed in richness and beauty, including Goleta, Montecito and Garbinteria, all of which are within fifteen miles of the city.

After many years of travel we selected it for the few remaining years of a long life nearly worn out, and have become more and more attached to it since our say in the dull but delightful city of Santa Barbara. In no place that we know of can a family live cheaper and live as well as in this place, and for this we recommend it to those seeking homes for health and comfort."

homes for health and comfort."

On the 7th of August, 1880, he says:
"We are not one of those who raise on tiptoe at every floating rumor of an approaching railroad, nor would we wish to get up a fever of excitement on a false basis, but we have for some weeks had assurances that our city will be reached by a trunk line, and that our almost unsurpassed shipping advantages will be utilized by a connection with an Eastern direct route. We trust we shall not be doing injustice to any one by advising those who have homes here and wish to stay to keep them, and those who have none, to purchase them if they can as soon as convenient."

On the 3d of Navamber he remarks: On the 3d of November he remarks:

"Ever since we have lived in Santa Barbara County we have wondered that the farmers and gardeners did not hold fairs and bring tagether and compare the rich productions of their lands. We have long been satisfied that few counties in the nation could excel Santa Barbara in variety and richness of both agricultural and horticultural productions, and now it has been fully proved by the late fair, which although the first, as our schedules will show, is rarely surpassed."

He wrote from Battle Creek, Mich., June 27th, 1881, and it was published in *The Independent* of July 9th:
"I have thousands of questions to answer about California, and why I settled there, and I can give ample reasons for making it my home."

Another letter, from Clyde, Ohio, printed in The Independent on the 16th July, 1881, says:

"The weather seems to me intensely hot here, it is so different from our delightful climate of Santa Barbara."

ferent from our delightful climate or Santa Darbara.

The trunk line has reached Santa Barbara, and the
"unsurpassed shipping" facilities are greatly increased, while the other advantages enumerated are much
greater at the present time. "Flat Justitia."

Fraternally yours for the right,
ALBERT MORTON.

Passed to Spirit-Life,

From Esperance, N.Y., Sept. 4th, N. Rosina Sherburn, only daughter of Henry Sherburn, Esq., aged 50 years less 2

days.

Miss Sherburn was a life-long Spiritualist, and a medium for writing and drawing. She passed away with the calm conviction of a stanch believer in our grand philosophy. She and her father and mother were the only people holding Spiritualistic views in the community, and, against the opposition of friends and neighbors, they maintained a firm hold on their faith for over forty years.

The mother passed away over a year ago, and the aged father is left alone to tread the path of cartily life until the shadows shall lift and the gloom be dissipated by the dawn of a new and heavenly day.

The funeral services were conducted by the writer in the presence of a large number of relatives and neighbors, none of whom were Spiritualists, but the subsequent comments of a number of the listeners leave room for hope that new light was shed into the minds of many.

W. F. PECK.

Albany, N. Y., Sept. 16th, 1889.

From the home of her daughter, Mrs. Abby Ripley, 136 Chandler street, Boston, Sept. 12th, Mrs. Sarah Rouse, aged

"Grandma," as she was familiarly called, had many friends among the mediums who have enjoyed the hespitality of Mrs. Ripley's home. She was an earnest Spiritualist, loving to converse most intelligently upon the subject, and enjoying the visite of spirit-friends, who have ever found welcome at this congenial home. Her transition was colobrated by appropriate music, finely rendered by Mrs. Fiora Barry, assisted by Mrs. Mellon, and in an address by Dr. H. H. Storer, which was full of comfort and cheerful thoughts concerning her life and character, and the nature of that change which has introduced her to the more glorious life of the spirit. A wealth of flowers beautified the casket, fitly symbolizing the fragrant incorrect that her friends cherish of her.

(Obstuary Notices not exceeding twenty lines published gra-tulously. 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.]

Advertisements.

Most Wonderful Spirit Powers DY a Band of Vory Eminent Spirit Physicians, for Treating and Guring Diseases of Men, Women and Children, mostly without Medicines, to either spiritually or materially benefit the patient; progressively restore to health, or immediately and permanently cure. For this Treatment, which can be Sent to Order Any Distance by Mail or Express, without loss of Gurative Strength, address

DR. G. A. PEIRCE, P. O. Box 1195, Lewiston, Maine. This Natural Healing Medium,

save practice of this system, giving him a long list of cures.

Send for Testimonical.

REQUIREM ENTS: For a Small Sample, or
Trial, consisting of a written Diagnosis of the person's
diseases, if curable, &c. by spirit's communication; Prescriptions of needed advice and remedies, and one or more
packages magnetized medicated powerful curative Healing Papers, prepared especially for the case. Enclose
with Order lock of patient's hair or recent writing, statement of ago, sex, full name, residence, description of illness, and \$1.00; or for a larger and fullor treatment, \$2.00, or
\$3.00, or more, according to needs of the case. Diagnosis
Separate, only \$5 cents.

8w* Sept. 21.

J. A. SHELHAMER, MAGNETIC HEALER,

Office 81/2 Bosworth Street, (Room 5,) Boston, Mass., WILL treat patients at his office or at their homes, as de-sired. Dr. S. prescribes for and treats all kinds of discases. Specialites: Rhoumatism, Neuralgia, Lung, Liver and Kidney complaints, and all Nervous Disorders. Consultation, prescription and advice, \$2.90. Moderate rates for Medicines, when furnished. Magnetized Paper \$1.00 per package. Healing by rabbing and laying on of hands. Par-ties wishing consultation by letter must be particular to state age, sex, and leading symptoms. Liver, Anti-Dyspeptic, Liver and Kidney, or Strengthening and Soothing Pills 25 cents per box, or five boxes for \$1.00.

Office hours from 10 A. M. to 3 P. M -except on Tuesday and Fildays, when he attends out-of-town patients. Letter address care of BANNER OF LIGHT. 13w* Oct. 5.

DR. F. L. H. WILLIS

May be Addressed until further notice, Glenora, Yates Co., N. Y.

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

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

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

Jys

DR. J. R. NEWTON

STILL heals the sick! Spirit, Mind and Magnetic Cures at a distance through MRS. NEWTON. Send for testimonials to MRS. J. R. NEWTON, P. O. Station G., New York City. 13w* Jy6

SOUL READING,

Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wisk, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage, and hints to the inharmoniously married. Full delineation, \$2.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps.

Centre street, between Church and Prairie streets, April 6. 6m* White Water, Walworth Co., Wis. Or Psychometrical Delineation of Character.

Rowley's Occult Telegraph An Acknowledged Scientific Fact!

DEMONSTRATED fully before leading scientists during the past three years, and fully vindicated by recent successful experiments under the supervision of the most prominent Electrical and Medical Experts. It is a wonderful demonstration of Spirit Power, and is used for healing the sick, thousands of whom can testify as to its efficacy. A very intelligent spirit calling himself Dr. Wells diagnoses and prescribes with marvelous accuracy. Leading physicians everywhere apply to it in their obscure and difficult cases. Send for circular B, giving full details and testimonials. Address W. S. ROWLEY, 87 89 Euclid Ave. Cleveland, O.



Osgood F. Stiles.

TEST MEDIUM,

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

Melted Pebble Spectacles RESTORE lost vision. My Clairvoyant Method of fitting the eyes never falls. Sent by mail for gl.10. State age, and how long you have worn glasses. Or send a 2c. stamp for directions. Address B. F. POOLE, Clairvoyant Optician, Clinton, Iowa.

PSYCHOMETRY.

CONSULT with PROF. A. B. SEVERANCE in all matters pertaining to practical life, and your spirit-friends. Send lock of hair, or handwriting, and one dollar. Will answer three questions free of charge. Send for Circulars. Address 195 tth street, Milwaukec, Wis.

ASTONISHING OFFER. END three 2-cent stamps, lock of hair, age, sex, one lead-ling symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, Maquoketa, Iowa. July 13.

The Only that will cure DR PTURE is electricity. Is electricity. Is electricity. Is the only genuine Electric Truss in the world. Scaled Pamphleis 4c. M. E. T. Co., 704 Sacramento St., San Francisco, Cal. D8

A LIBERAL OFFER,

BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER.
SEND four 2ct. stamps, lock of hair, name, age and sex,
we will diagnose your case free by independent spiritwriting. Address DR. J. S. LOUCKS, Worcester, Mass.
Aulo 13w*

Eleanor Martin

WILL promptly reply to all sealed letters for \$2.00. 7 Lane Avenue, Columbus, O. 4w* S21 THE Distinguished Analytical Physician and Noted Magnetic Healer, DR. DUMONT C. DAKE, of New York City Fame, "The Healer of the Age" (as he is called by scores of his restored patients), can be consulted at Onset, Mass., during the season-thus affording the sick and infirm in this section of the country a rare opportunity of consulting this noted healer, who can locate your disease without asking a question, and cure you speedily, if curable. (Reduced rates—one-half his usuakprice for diagnosis and treatment.) Call or send for his 15-page Circular Free.

The Writing Planchette.

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

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

Planchetter, with Pentagraph Wheels, 60 cents, securely

to use it.

PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

NOTIOIS TO RESIDENTS OF OANADA AND THE PROVINGES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For sale by COLBY & RICH.

tt

STELLAR SCIENCE.

I WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, manny or tampes It the place and date of their birth (giving sex) and 22 cents, money or stamps.

I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of Bi; Consultation fee Bi; at office, 200 Tremont street.

Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD, Box 1884, Boston, Mass.

DIAGNOSIS FREE.

END two 2-ct. stamps, lock of hair, name in full, age and 8 sex, and I will give you a GLAIRVOYANT DIAGNOSIS OF YOUR ALLMANYS. Address J. O. BATDORF, M. D., Prinoipal, Magnetic Institute, Grand Rapids, Mich. 1m° 87

Mediums in Boston.

Developing and Business Medium,

ALBO Clairvoyant Physician,

No. 1581 Washington Street, (Third door north of Rutland street.) Sittings daily from 9 A. M. till 5 P. M. Price \$1.00.

Unequalled Advantages. DR. COCKE gives special inducements for Medical and

Magnetic Treatment by the month. Development of Mediumship a Specialty. SIX PRIVATE SITTINGS FOR \$4.00 IN ADVANCE.

CIRCLES.

Sunday, at 11 A.M., for Development and Tosts. At 8 P.M., for Psychometry and Tests. DR. COCKE gives special terms for treatment by the month. Sept. 28.

Trance and Medical Medium, 16 SOMERSET STREET, BOSTON, FRIDAYS AND SATURDAYS,

ALSO Independent Lecture Bureau, Same address.

HATTIE C. STAFFORD

WILL give Séances at No. 55 Rutland street Sundays, Thursdays and Saturdays, at 2:30 P. M.; also Wednesdays at 8 P. M. GEORGE T. ALBRO, MANAGER.

STANSBURY,

REGULAR Eclectic and Clairvoyant Physician, Medium for Independent State-Writing, etc., can be consulted at No. 51 Dwight street, near Tremont street, opposite Odd Fellows Hall. Hours 10 to 4. Engagements made in advance. S7

Mrs. A. Forrester WILL give Trance Sittings daily, also Magnetic and Electric Treatments, from 10 A.M. to 5 P.M. No. 181 Shawmut Avenue, one flight. Boston. Do not ring. 4w*

A. Letter address during summer, \$Bosworth st., Boston.
Will visit the sick by letter appointment, also transmit his powerful healing force by mail through the vehicle of paper on receipt of \$B\$. Remarkable cures made where medicine fails.

Jy6

13w*

Miss A. Peabody,

BUSINESS, Test and Doveloping Medium. Sittings daily, Circles Monday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00 i Bennet street, corner Washington, Boston. 1w Sept. 28.

Miss J. M. Grant, TEST and Business Medium. Office Banner of Light Building, 81/2 Bosworth street, Room 7. Hours 9 to 6.

Spiritual Sittings Daily.

CIRCLE Sunday evening, at 7:30; also Thursdays, 3 r. M. Readings given by letter from photos for \$1.00. MISS E. JOHNS. 136 Chandler street, Boston. Sept. 28. Mrs. Alden,

TRANCE MEDIUM. Medical Examinations and Magnetic Treatment. 43 Winter street, Boston.

Mrs. Fannie A. Dodd, MAGNETIC PHYSICIAN and Test Medium, removed t No. 16 Boylston street, near Tremont (one flight).

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

MRS. C. H. LOOMIS-HALL, Business Psychethebaths; magnetic baths; magnetic and electric treatments. Terms \$1.

Answers six questions on business by mail, 50 cents. 128
West Brookline street, Suite 2, Boston. 1w Sept. 28. MRS. K. E. FISHER, Magnetic and Electric Physician, 63 Pleasant street, corner Shawmut Avenue. Magnetic and Massage Treatment, Electric and Medicated Vapor Baths; also the celebrated Colorado Sulphur Baths. Au24

MRS. E. B. STRATTON,

WRITING MEDIUM, Hotel Garfield, Suite 4, West Rus land Square, Boston. 4w* Sept. 21.

Miss Helen A. Sloan:

MAGNETIC Physician. Vapor Baths. No. 171 Tremo street, corner Mason street, Boston. 1w* Sept. 2 MISS L. BARNICOAT, Lecturer, Test, Medical and Magnetic Medium. 175 Tremont street, Boston. July 20.

MISS KNOX, Test, Business and Medical Medium. Sittings daily. 208 Tremont street, Boston.

ASTROLOGY PROFESSOR KARL ANDERSON.

LEGANTLY furnished room, 8½ Bosworth street, Room 6, Boston. Chaldean, Arabic and Egyptian Astrology. Nativities, \$25.00; written 6 Hororay Questions and 1 Hour's Consultation, \$2; written 3 Questions and 1 Hour's Consultation Orally for \$1. According to the strictest rules of the Ancient Sciences only. Hours from \$10.6. tf 87

IT IS A SIN TO BE SICK.

WE tell you why in our NEW BOOK. This Book should be in every home. All who read it and follow its suggestions save large doctor bills, long hours of suffering, and have many years added to their lives. Send your name at once for our "PLAIN BOAD TO HEALTH," free to all. OHICAGO MAGNETIC SHIELD CO., Jy6 6 Central Music Hall, Chicago, Ill.

Mellie D. Cofran, MAGNETIC HEALER and Spirit Medium, will remain at Ouset during August and September. Park street, near Temple. Aug. 3,

Dr. L. Albert Edminster

COMBINES Magnetic, Massage and Psychic Power in his treatment of diseases. Is at Narragansett Hotel, Providence, R. I. Sept. 21. MRS: JENNIE CROSSE, Business, Test and LYI. Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole Life-Reading 51.00. Magnetic Remedies prepared by spirit-direction. Address W. Garland, Mc. Sept. 28.

NEW MUSIC.

BY C. P. LONGLEY.

"ONLY A THIN YEIL BETWEEN US." Song and Chorus. Words and Music by C. P. Longley. Price 22 cents.
"WHEN THE DEAR ONES GATHER AT HOME." Song and Chorus. Words and Music by C. P. Longley. Price 23 cents. and Chorus. Words and Music by U. P. Longicy. The Sconts.

"HOME OF MY DEAUTIFUL DREAMS." Song and Chorus. Words by Miss M. T. Shelhamer; Music by C. P. Longicy. Price 25 cents.

"GHILD OF THE GOLDEN SUNSHINE." Song and Chorus. Words by Eben E. Rexford; Music by C. P. Longicy. Price 25 cents.

"GOD, HOME AND NATIVE LAND." A National Temperance Ode. Words by Mary L. Sherman. Music by C. Payson Longicy. Price 5 cents.

equal to the claims in the advertisement.
Price, 50 cents per bottle, postage 15 cent
For sale by COLBY & RIOH.

Mediums in Boston.

Mrs. Abble K. M. Heath,

TEST, BUBINESS AND MEDICAL MEDIUM,
ELECTRIC AND MAGNETIC TREATMENTS, \$1.00.
Private Sittings 1 to U.F. M. Terms \$1.00.
(lices names, dates, losses, business prospects, &c.
Circles Sunday ovening, 7:30, and Tuesday at 50 clock.
Send the Glad Tidings to all the World;
Write your full name and age, ask me ton questions, on Write your full name and age, ask me ton questions, enclose \$1.00 and stamp, and address me at

Hotel Simonds, 207 Shawmut Ave., Boston, Mass MRS. J. FOLLANSBEE GOULD, Massage and Magnetle Treatments, 616 Tremont street, Boston lw*

MRS. J. C. EWELL, Magnetic and Inspira-tional Medium, 1666 Washington street, Boston. Aug. 24.

SUMMERLAND,

PACIFIC COAST.

Located in the Most Delightful Country and Climate On the Globe!

Building Progressing Rapidly.

T has long been the desire of many Spiritualists that a Spiritualist Colony, or place of pleasurable and educational resort, might be located at some convenient point on the Pacific Coast—a place where the Spiritualists of the world could meet and establish permanent homes, and enyoung count neet and establish permanent nomes, and on-joy all the advantages, not only of our "glorious climate." but of the social and spiritual communion that such associa-

tion of Spiritualists would insure. Summerland offers all the advantages for such a colony located as it is upon the seashore, in that unequaled climate of Santa Barbara, and but five miles from that most beautiful city-a spot overlooking the ocean, extending even to its silvered shore, with a background of mountains, which forms a shelter from the north winds, insuring what that country has the reputation of enjoying—the most equable climate in the world. It is located on the Southern Pacific Railroad, now completed between Santa Barbara and Los Angeles, and on what in the near future will be the main line of that road to San Francisco and the East.

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

The size of single lots is 25x60 feet, or 25x120 feet for a double lot, the latter fronting on a fine wide avenue, with a narrow street in the rear. Price of single lots, \$30-\$2.50 of which is donated to the town. By uniting four lots—price \$120—a frontage of 50 feet by 120 feet deep is obtained, giving one a very commodious building site, with quite ample grounds for flowers, etc., and securing a front and rear en-Pure spring water is now conveyed to the entire tract from

an unfailing source, having a pressure of two hundred feet head. The object of this Colony is to advance the cause of Spiritualism, and not to make money selling lots, as the price received does not equal the price adjoining land (not so good) has sold for by the acre. The government of the Colony will be by its inhabitants the same as other towns and cities. A prohibitory liquor clause is in every deed. Title unquestionable. Orders for lots in Summerland will be received, entered and selected by the undersigned, where parties cannot be

present to select for themselves, with the privilege of exchanging for others without cost (other than recording fee) if they prefer them when they visit the ground. Reference: Commercial Bank, of Santa Barbara, Cal.

Send for plat of the town, and for further information, to

ALBERT MORTON, Agent, 210 Stockton St., San Francisco, Cal.

OR TO H. L. WILLIAMS, Proprietor,

Santa Barbara, California. TO THE AFFLICTED.

A WONDERFUL OFFER By a Powerful Clairvoyant and Magnetic Physician. SEND me age, sex, lock of hair, three two-cent stamps and one leading symptom, and by return mall you will receive a complete diagnosis of your case. Address DR. W. F. LAY, Box 443, Leadville, Col. 13w* Jy6

FRED A. HEATH,

THE BLIND MEDIUM, will give Readings by Letter, giving future business prospects and other items of interest. Enclose \$1.00, lock of hair and stamp. Address Detroit, Mich. 26w* SALARY, \$40 EXPENSES IN
ADVANCE allowed each month.
No Soliciting. Duties delivering and making collections. No
Postal Cards. Address, with stamp, HAFER & CO., Piqua, O.
Sept. 21.

The Psychograph,

DIAL PLANCHETTE This instrument has now been thoroughly tested by Mumerous investigations, and has proven satisfactory as a means of developing mediumship. Many who were not aware of their mediumshig afft have, after a few sittings, been able to receive astonishing communications from their departed friends.

their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

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

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

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

Glies B. Stobbins writes:

"Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its dee, I was obliged to wait for the right medium, aft last I found a reliable person, under whose touch on a first trial the digk swung to and fro, and the second time was done still more readily.

Price \$1.00, securely packed in box and sent by mail postpaid. Full directions.

NOTICE:—Twier existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For sale by COLDY & RICH.

TWELFTH EDITION. THE VOICES

BY WARREN SUMNER BARLOW.

THE VOICE OF NATURE represents God in the light of teason and Philosophy—in His unchangeable and glorious Reason and Philosophy—in His unchangeable and glorious attributes.

THE VOICE OF A PEBBLE delineates the individuality of Matter and Mind, fraterial Charity and Love.

THE VOICE OF SUPERISTITION takes the creeds at their word, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Garden of Eden to Mount Calvary!

THE VOICE OF PRAYER enforces the idea that our prayers must accord with immutable laws, else we pray for effects, independent of cause.

Twelfth edition, with a new stippled steel-plate engraving of the author from a recent photograph. Printed in large, clear type, on beautiful timed paper, bound in bevoled boards.

Price \$1.00, postage 10 cents.

ooards.
Price \$1.00, postage 10 cents.
Price \$2.00, postage 10 cents.
Price \$2.00 purchasing a copy of "The Voices" will
receive, free, a copy of Mr. Harlow's pamphlet entitled
"ORTHODOX HASH, WITH OHANGE OF DIET," if they so order. For sale by COLBY & RICH.

New Nork Advertisements.



BEST TRUSS EVER USED. Inproved Elastic Truss. Worn hight and day. Positively cures ruptures. Sent by mail everywhere. Write for full descriptive circulars to the DR. HOUSE N. Y. ELASTIC TRUBS CO., 744 Broadway, N. Y. Mention this paper.

Mrs. Stoddard-Gray and Son, DeWitt C. Hough,

HOLD Materializing Scances every Sunday, Wednesday and Friday evening, 8. o'clock; Tuesday and Saturday, 2 o'clock, at 23 West 34th street, New York. Dally Sittings for Communication and Business. 12w* 814

John W. Fletcher, TRANCE MEDIUM, (142 West 16th street, New York. Mrs. Webb.

THE Wonderful Astrological Medium, can be consulted in person or by mail. 367 West 23d street, New York.

MRS. EFFIE MORSE, Materializing Medium.
Seances Sunday and Thursday evenings, at 8 o'clock, Friday afternoons at 2:30 o'clock, at 258 West 43d street, New York.

MARY C. MORRELL, Business, Prophetic and Developing Medium, 230 West 36th street, New York City.

MRS. C. SCOTT, Trance and Business Medium. Sittings 10 to 5, 159 West 21st street, New York.

87

PSYCHOMETRY.

MRS. LILY CAMPBELL treats successfully all Diseases of Mind or Body, and gives Written Instruction in Spiritual Healing and the Unfoldment of the Gifts of the Spirit. All consultations by letter. No Personal Readings given. Address 51 York street, Buffalo, N. Y. 4w Si4

RUPTURES

OURED in thirty days by my MEDICAL COMPOUND and improved ELASTIC SUPPORTER TRUSS. Send Stamp for Circular. Address CAPT. W. A. COLLINGS, Smithville, Jefferson Co., N. Y. [Mention this paper.] 13w Au3

Clairvoyant Examinations Free. RICLOSE lock of hair, with leading symptoms. We will give you a correct diagnosis of your case. Address E. F. BUTTERFIELD, M. D., corner Warren and Fayette streets, Syracuse, New York. 52w Jas RUPTURE Positive Cure by mail. Circular free. W. S. My25

The Weekly Discourse;

Containing the Spiritual Sermons by the guides of

Containing the Spiritual Sermons by the guides of MRS. CORA L. V. RIOHMOND.

VOI.UME IV.

No. 1-HOW IS THE SPIRITUAL FORCE OF THE WORLD KEPT ALIVE?

No. 2-A SPIRIT OF CRITICISM (by Phenix).

No. 3-A SPIRIT OF APPRECIATION.

No. 4-THE COMING CRISIS: WHEN, HOW AND WHAT IS IT TO BE?

No. 5-THE INVENTOR'S HOME IN SPIRIT-LIFE: Hav ing special reference to the late John Erlesson.

Ing special reference to the late John Ericsson.

No. 6—THE "ANNIVERSARY OF SPIRITUALISM" A
MISNOMER.

No. 7—JOHN BRIGHT: His Influence on Earth and in NO. 6-THE "ANNIVERSARY OF SPIRITUALISM" A
MISNOMER.

NO. 7-JOHN BRIGHT: HIS Influence on Earth and in
Spirit-Life.

NO. 8-REASON OR INTUITION: WHICH DISCERNS
GOD.

NO. 9-WHAT IS THE MEANING OF THE RESURRECTION IN CHRIST?

NO. 10-THEOLOGY, WITCHCRAFT AND SCIENCE: One
and the Same Thing.

NO. 11-WHO ARE THE REVILERS OF RELIGION?

NO. 12-THE SPIRITUAL CONFLICT: Has it Come, or is
it Pending?

NO. 13-VICTOR HUGO AND COUNT TOLSTOI; Or, The
Ideal Christ in Literature and in Daily Life.

NO. 14-THE LIGHT OF THE WORLD.

NO. 15-VICTOR HUGO AND OKLAHOMA; or, The Wisdom
of Man and the Cruelty of God.

NO. 17-GOD IN THE CONSTITUTION.

NO. 18-THE FUTURE CHURCH OF GOD ON EARTH.

NO. 19-'IN MY FATHER'S HOUSE ARE MANY MANSIONS.

NO. 20-'TO YOUR TENTS, OH! ISRAEL." Why do
Spiritualists Worshin at the Shrine of Nature?

NO. 21-"HOW CAN WE EXCEL IN THE ART OF HEALING AND SPIRITUALISM? and what is the Difference between Spiritualism and Orthodoxy?

NO. 23-THE WINDOWS OF THE SOUL.

NO. 24-HEAVEN, ANGELS, AND HARRS OF GOLD.

NO. 25-WHAT IS SIVETUALISM? TO THE
HEART: Hunger of the World.

Price 5 cents each.

Single copies of any numbers of Volumes I. and II. will

Price 5 cents each.

Single copies of any numbers of Volumes I. and II. wil also be supplied at 5 cents each. Also The Weekly Discourse, containing fifty-two numbers in each volume, handsomely bound in Half Roan, Gold Ruled. VOL. I......83.00. VOL. II......83.00.

For sale by COLBY & RICH.

Lectures by Gerald Massey. We have received from Mr. Massey a supply of his inter-enting Lectures in pamphlet form. The following is a list of the same: THE HISTORICAL (JEWISH) JESUS AND PAUL AS A GNOSTIC OPPONENT, NOT the Apostle of Historic Christianity.

THE LOGIA OF THE LORD; OR THE PRE-THE LOGIA OF THE LORD; OR THE PREChristian Sayings Ascribed to Jesus the Christ.
GNOSTIC AND HISTORIC CHRISTIANITY.
THE HEBREW AND OTHER CREATIONS
Fundamentally Explained.
THE DEVIL OF DARKNESS; OR, EVIL IN
the Light of Evolution.
LUNIOLATRY: ANCIENT AND MODERN.
MAN IN SEARCH OF HIS SOUL, DURING
Fifty Thousand Years, and how he found it.
THE SEVEN SOULS OF MAN, AND THEIR
Culmination in the Christ.

Culmination in the Christ.
THE COMING RELIGION.

Price of each of the above, 25 cents, postage free. For sale by COLBY & RICH. Bays of Light.

TWO CHAPTERS FROM THE BOOK OF MY LIFE. WITH POEMS.

BY MRS. R. SHEPARD LILLIE. This narrative of the early life and gradual development of the medial gifts of one of the best instruments employed by the spirit world to transmit to mortals their knowledge of a future life, related by herself, will be welcomed by hosts of friends who have been instructed by the public efforts of her spirit-guides, or in private circles assured of the continued existence and love of those whom the world has termed dead, through her mediumship.

The latter portion of the book consists of poems heard clatraudiently by Mrs. L., and written down in private, or improvised in public by various spirit controls, the occasion that called them forth being in most cases stated.

The volume is tastefully printed and bound, and frontispleced with a fine photographic portrait of Mrs. Lillie.

Cloth, pp. 229. Price 81.25.

For sale by COLBY & RICH.

Physical Proofs of Another Life

GIVEN IN Letters to the Seybert Commission. BY FRANCIS J. LIPPITT.

BY FRANCIS J. LIPPITT.

Some of the most astounding and irrefragable evidences of the truth of Materialization and Independent Slate-Writing are presented in this pamphlet of sixty-six pages. The lilustrations, of which there are a dozen, consist of diagrams of the position of the cabinet, arrangement of sitters and fac similes of slate-writing in English, French and German, and in telegraphic characters. The medium for the manifestations was Mr. Pierre L. O. A. Keeler, and the well-suthenticated statements given are designed to offset the charges made by the Soybert Commissioners in their Preliminary Report.

Pamphlet. Price 25 cents.

For sale by EOLBY & RIOH.

The Discovered Country BY ERNST VON HIMMEL. An Original and Startling Book by a new Author.

CONTENTS. CONTENTS.

Herfronzo, Death, The Glen, The Meadow, Grapes, Katrina, Helene, Beauty, Do they Marry in Heaven? Rest. Back to Earth, The Lake, Helene's Villa, Helene's Story, The Unit. My First Wife; An Agod Man, Growth, Arlstotle, The Temple, The Exhortation, Returning to Helene, A School in Heaven, A Bridal Tour, The House Not Made with Hands, Voncelora Reveals Himself, Atoms, Temple of Harmony, Bach, Temple of Wisdom, Jewels, Walnin, The Nazarene, Spiritual Germs, Jupiter, The Ship, The Complex Man, The Pulsing Heart, How a Scribe is Made to Write. Cloth, 12mo, pp. 234; price \$1.00. For sale by COLBY & RICH.

SENT FREE.

RULES TO BE OBSERVED WHEN FORMING

SPIRITUAL CIRCLES. BY EMMA HARDINGE BRITTEN.

For sale by COLBY & RICH.

Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an conducting circles of investigation are here presented by an conducting circles of investigation are here presented by an able, experienced and reliable author.

This little book also contains a Catalogue of Books published and for sale by COLBY & RICH.

Sent free on application to COLBY & RICH.

Bunner of Bight.

BOSTON, SATURDAY, SEPTEMBER 28, 1880.

The International Spiritual Congress, PARIS, FRANCE-from 0th to 10th Sept. 1880.

[Reported by Henry Lacroix.]

It was not expected that many English speaking brothers and sleters would attend this first Inter-national Spiritual Congress—held in Paris from 9th to national Spiritual Congress—held in Paris from 9th to 18th Sept. inclusive,—and that for various reasons. This movement in the right direction, is the beginning of a general organization, which Mr. Stainton Moses (Oxon) the editor of Hoht, London, some years since endeavored to bring about and so ably presented to the public attention in his paper and circulars printed in different languages. It will be seen farther that, across the Channel and the Atlantic and far off in other quarters of the globe, the call of the French Fraternity was heard and received with congenial seatiments of appreciation. The notice was perhaps short, in view of the importance of the movement, and that might account, in a measure, for the somewhat limited response, on our side, to the gracious invitation, apart from the difficulty which our people had to face: of making themselves understood in a foreign language. Our enterprising and devoted organs; however, have sent their cordial adhesion to the Executive Committee and published laudatory views of the matter. Several important Camp-Meeting Associations, also moved by appropriate congenial feelings, have sent their hearty adhesions and good wishes. Some individuals beside have extended their hands of kind fellowship,—which general expressions I have thought expedient to insert farther on in this summary report.

Some individuals beside have extended their hands of kind fellowship,—which general expressions I have thought expedient to insert farther on in this summary report.

To the American and English brothers and sisters, who have so cordially manifested their lively sympathy and ardont desires, I am requested by the Executive Board—to address many warm thanks.

The Executive Committee in starting on the difficult task of inaugurating a Congress of that importance, in this conservative-like community, reared so much in the ways and means of routine, had necessarily mountaneous obstacles to surmount, both of a material and moral kind. It was proposed that subscriptions, to defray the expenses of the Congress—bb asked in a general manner and that Americans and English be requested to join in with those of the Latin races on the Continent; but I thought it proper to oppose that measure with the argument that it were better to make no such outside call, which we, Americans, in a like enterprise would abstain from,—relying on our own responsible endeavors and proud sentiments,—hence, no such foreign financial request was officially made. This penny-wise people who carry out the economical policy recommended by our great Franklin: "Save the pennies and the dollars will take care of themselves,"—are loth to uncustomary outlays and give with a sparing hand. In consequence of that contractive propensity of this industrious, hardworking people, who have to bear immense taxes of every sort, the general individual savings is something almost beyond conception: it makes the nation rich,—but the government poor. It has no sinking fund of any account.

Small amounts, as a rule, have been received from spiritual societies and individuals from many parts of the country, and from Belgium, Holland, Switzerland, Italy, Spain, Portugal, &c. which, as a whole, is quite sufficient to cover all expenses. In fact, the promoters of the Congress have every reason to be satisfied and the success, so far, promises well for future attempts, whic

Spiritism and Spiritualism. Re-incarnation, — Mediumship, — The Spirit after death (physical conditions.) Fluids,—Magnetism.

Philosophy. Anti-Materialism,—Evil and pain,—God,—Fraternity,—Solidarity,—Responsibility.

Occultism. Theosophy,-Cabala,-Free Masonry.

Propaganda.

Theosophy,—Cabala,—Free Masonry.

Propaganda.

Papers,—Conferences,—Funds of Propaganda,—Groups,—General Union of all Schools by an International Alliance.

Every one admitted in these Committee-rooms, with a ticket, furnished by the Executive Committee, so as to avoid intruders and noxious ones bent on mischief, is free to express his opinions, within the limited time of 20 minutes. The same regulation will be applied to speakers during the two last days, 15th and 16th of the general conference, where only two points, however, as stated in the Circular, will be viewed and reviewed, viz:

1st.—The persistency of the conscient individual after death, or the immortality of the soul.

2d.—The rapports between the living and the dead. Each of these four above stated subdivisions having elected a Board of officers, will make a condensed analysis of the individual views expressed within each and make such recommendations to the general as sembly as it sees fit and expedient. A great quantity of mémoires or documents to be read by the parties themselves, or by proxy, have been received, from all parts; many of them have a scholarly form and character, but it is doubtful if they all can be read or published hereafter in the Revue Spirite or other organs. From Italy and Spain quite a number of prominent men have already arrived (on the 7th) some of whom are well acquainted with the French language. 'I do not promise to give your readers a complete report of all that will take place at the Congress, or tax them beyond endurance. It is well "to be short and sweet"; but there are exigencies sometimes, and, I am afraid, that I happen to be in a fix of that sort. Were I requited at so much a word or a line—how much mrore prolific I would be!

It is well it believe, to publish on the folds of our good old Banner (which has withstood so many storms) the following list of papers and reviews who have adhered to the Paris Congress and sent in their cordial wishes. It is an imposing array—fit to be looked at by the adversaries of

From England: — The Two Worlds, Manchester, — The Light, London, — The Occult Review, London, — The Herald of Health, London, — The Psychical Research, London, — The Lu

Health, London.—The Psychical Research, London.—The Lucy Cifer, London.—The Banner of Light, Boston,—From the United States:—The Banner of Light, Boston,—The Religio-Philosophical Journal, Chicago,—The Golden Gate, San Francisco, California,—The Celestial City, New York,—The Modern Thought, Knnsas City, Mo.

The Marbinger of Light, Melbourne, Australia.
The Theosophist, Midras, India.
From Holland:—Op de Grenzen van twee Werelden, The Hague,—Het Spiritualistich, Apoldorn.
From Rennany:—Psyche Studien, Ledpzig,—Neuv Spiritualistich Blatter, Berlin,—Sphinz, Munich, Bavaria.
From Russia:—Le Rebus, St. Petersburg,—Losiria de Mars, Saratof.

Saratof.
From France:—La Revue Spirite, Parls,—Journal du Magnetisme, Parls,—Le Spiritime, Parls,—Revue de l'Hypnotisme, Parls,—Lyre Universelle, Parls,—L'Aurore, Parls,—L'Initiation, Parls,—Revue Theopohique, Parls,—Le Parls, Sociale, Parls,—Revue Franco-Hellenique, Parls,—L'Etoile, Avignon,—La Curiosité, Nico,—La Religion Laïque, Nantes,—Le Devoi, Gulso.

Guiso.

From Spain:—El Criterio, Madrid,—El Faro Espirita,
Tatrasa,—El Guia de la Salud, Sevilla,—El Revista Espirititta, Barcelona,—El Revista de Estudios Psychologicos, Barcolona,—El Buen Sentido, Lerida.
From Italy:—La Lux, Rome,—Annalt dello Spiritismo,
Turin.

From Italy:—La Lux, Rome,—Annali dello Spiritimo, Turin.

From Beloium:—Le Moniteur, Brussels,—Le Mesiager, Liège—Les Sciences Mystérieuses, Brussels,—Es Mesiager, Liège—Les Sciences Mystérieuses, Brussels.

From Portugal:—Bolestino Ausciacas des Jornalistas escriptores Portugueses, Lisbonne,—Phismos, Lisbonne,—O. Spiritismo, Libonne.

Spiritieno, Blockholm, Sweden,—Morgendæringen, Christiana, Norway.

From Buenos-Ayres:—La Constancia,—La Fraternidad,—La Vérité,—Lus de Aina.

From Mexico:—La lilustración Espirita.

From Bouth America:—El Sói, Lima, Perou,—El Renacimiento, Acana, Collubia,—La Totogó, La Plata—El Spiritismo, Chalchunga, Salvador,—La Nueva Aitanza, Cientuegos, Cuna,—El Pergrino, Porto Rico,—La Lus, Pootodad Concordia, Campos, Brazil.

Apart from the shove list an immense number of

Apart from the above list an immense number of adhesions have been received from almost every part of the globe. From the 83 departments of France alone—from societies, groups and individuals—come bulky loads of encouraging addresses, accompanied by contributions, as testimonies of good will and earnestness. Really, the whole display proves that the people are spiritually hungry and thirsty and that they want an active state of things in that respect, whereby they may be more thoroughly satisfied. Will their expectations be any more gratified than those of the Jews, who are still looking after the Promised Land? That's the question! I fear very much that the setting sun, Westward, which gives us the lion's share in almost everything—will, for a long time still, interfere with the well being on this side of the Atlantic, and cause Spiritual enterprises here to languishnotwithstanding all efforts to the contrary. However, I favor activity, even the rotatory movement, where no other is possible. It matters not how a man moves, so long as he does move. It keeps up life and propares one for better times. Apart from the above list an immense number of

oth Sept. To day the Congress met and had its two oth Sept. To day the Congress met and had its two sittings, morning and afternoon sessions. There was quite an affluence of people, eager to see and hear what was to be done. The Executive Board or Committee presided and through its chairman and secretary said what had been accomplished so far, and asked to be relieved of its duties and labors. The new Board was then proposed and elected. It consists of the following officers, chosen among different rational tiles:

Presidents,—Jules Lermina, Charles Panvety, Duchess of Pomar, Eugene Nus, Miss Wolska, Erneyt Bose, Mrs. Bose.

Vice-Presidents,—Mr. Van Stracten, Dr. Chazarin, Dr. Lorenzo de Touscen, Viscount de Torres Bolanot, Henry Lacrolx, Ernest Volpl, Edouard de Zarate, Huelbes Temprade, Major Ungher, Léon Denis, Mrs. Kock, Alex. Delanne, Don Italael de Zayas Enriquez, Don Bernardo Alarçon, Miss Norlund, Eulogio Horta, T. Everitt, P. G. Leymarle.

Secretaries,—Camille Chaigneau, Papus (general reporter), Gabriel Delanne, O. Henrion, Laurent de Faget, Geo. Montière, Professor Hoffman, E. Guillet. After a vote of thanks to the retiring Executive Committee, Mr. Jules Lermina, the leading President (a well-known author) delivered a fine opening address, which was warmly applauded. Followed by Mr. Gabriel Delanne, who made a brief historical sketch of the cause. Then Mr. Léon Denis, of Tours, held the audience under full sway with his brilliant and elegant oration. From his lips escaped sparks which set, the whole audience ablage with enthusiasm. Several other decimals and several station and delayar to a the promise of the cause of the cause of the cause of the promise of the p

neid the audience under full sway with his brilliant and elegant oration. From his lips, escaped sparks which set the whole audience ablaze with enthusiasm. Briveral atterfood session several trailan and Spanish speakers addressed the increased crowd; one of the latter, sonor Michel Vives who, it seems, exerts himself unsparingly at home, Bircelona, is a strong and very fuent crator. He is no doubt a representative man, and he took last year, at the Barcelona Congress, a leading part.

Mr. T. Bveritt and wife came as representatives of Lipht, London, and of The Two Worlds, Manchester, with a letter from our good and powerful medium, Rumma Hardings Britten, in witch she praised much the two worthy representatives of England and addressed cheering words to the Congress, which I transmitted to the Body while in session.

In my next letter, which will soon follow, I will render an account of the second and other days' proceedings. I hasten to send you this first part, so that the Banner may be the first to publish about this matter. The second day of the Conference has been very interesting; but I have no time to give even a short synopsis of its dealings. It will figure all the better at the head of my next chapter. The audience increases at every meeting, and during the two last days, Sunday and Monday next, 15th and icth, which will be General Meetings, there will undoubtedly be a great rush, of thousands, to fill the large Hall, which will then be used. I have had already to get up several times from my seat to make remarks and correct mistakes made by several speakers concerning the phenomenal part of the doctrine, principally, with which the people on this continent are not very familiar, having but few mediums through whom the Invisibles can manifest on that plane. The fact is that the initiated here are sorely wanting in practical knowledge of that sort. They are rather inclined to believe that, what they hear of from our side, in the way of strong physical manifestations—are dublous news, uncertain if not

side friends, in England and the United States:

Manchester, June 19th, 1889.

Dear Sir,—In conformity with the desire of Mr.

Lucian Pusch I have given notice of the Spiritual Congress to be held in Paris in September in the paper of which I am the Editor—The Two Worlds. I shall continue to do so occasionally up to the date of the Congress.—I now write to ask if your Directors would like to have an Address from me in English (as I do not speak French) and if so they will appoint some special time and occasion for me to speak and send me notice accordingly. If so, I would wish to be announced as English and American lecturer, Editor of The Two Worlds and author of many Spiritual works. I shall be happy to hear from you on this subject.

I am dear Sir.

Faithfully Yours.

EMMA HARDINGE BRITTEN.

2 Duke st., Adelphi London W. C. Dear M. Leymarie,—Your request for list of authors and books shall be attended to. It gives me pleasure to be of any service to you. I understand you to want names of *living* authors only. If I am wrong correct me.

names of living authors only. It I am wrong correct me.

I wish I could be with you at your Congress. I am in weak health and have been compelled to give up my work and take as much rest as I can, doing nothing but edit my paper Light. If we can manage it it would be much to my taste to send a representative from the London Spiritual Alliance: but the time finds almost all friends absent from London. This point, however. I will think over.

You will see that I shall give adhesion cordially to your programme in Light. You may accept it as cordial on my own part, on the part of my Journal, and of the L. S. Alliance.

I have also prepared a statement which, but for its length, would have been printed before this, giving adhesion and extracts from letters sent me respecting organization, &c.

adhesion and extracts from letters sent me respecting organization, &c.

I am also sending you some papers on the subject which may recall the propositions made them years ago. They did not succeed, and now would require to be medified and recast. I do not know whether you think it desirable so to do....

I cordially wish you all success, harmony and good will in your meeting. If you so desire I will write you a letter that can be read, or send a short paper, tho' I wish to spare myself now.

With sincere regard

Your faithful

Your faithful
M. A. Oxon,
Editor of Light.

[Follows a printed document, translated in French, in advocacy of the Confederation of the Spiritualist Societies of the world, which, in my opinion, is sure to claim some day the attention and earnest consideration of every one.]

Bryanston Square,

Bryanston Square,
London.

Gentlemen,—As President of the London Occult
Society, I wish to send to the Spiritual Congress our
best wishes. We have for several years given lectures, and as the only exponents of the doctrine of
Re-incarnation outside the Theosophical Society, we
feel in deep sympathy with the Spiritualists on the
continent. I send with this the last No. of our Journal, in which is a lecture by me on the Spiritual Religion, part or the whole of which I should be pleased
could you read to the Conference... Allow me in
conclusion to earnestly pray that the blessing of the
Divine Intelligence may rest upon the Conference,—
that it may be the means of uniting us, and making
us known to each other. In essential things, let there
be unity.—In doubtful things—liberty.—In all—love.

Trusting I may hear from you

I am
Yours faithfully.

A. F. TINDALL, S. C. L.

Cassadaga Lake Free Association Camp Grounds, Lily Dale, Chautauqua Co. N. Y. o the world workers in Congress assembled in Paris,

To the world workers in congress assembled in ratio, France.

The Spiritualists now holding their annual camp meeting on these grounds send you greeting and extend the hand of sympathy and fraternity to you, in your individual and official capacity, as the represent atives of the different orders and Societies of worldworkers who are laboring, each in their own way for the development of the divine Humanity that is eventually to save and bless the world.

workers who are laboring, each in their own way for the development of the divine Humanity that is eventually to save and bless the world.

We recognize the distinction that must necessarily exist between men and extend the hand of Fellowship unto all, feeling that whatever exists or finds expression in human life, no matter how crude or imperfect, had its adequate producing cause, and is but the reflection of the changing conditions incident to individual and general growth, whose processes are yet so imperfectly understood.

The management secure a succession of the best speakers; and mediums for almost every known phase of manifestation throng our grounds. Many people every season secure the evidence of the continuity of life through the sublime and many sided manifestations of spirit that here finds expression. Just now the yarlod phenomena are receiving marked attention and scime of the imperference of the age, and the first prominent materialists of the age, and other agencies control to our views through these and other agencies control to the life among men and uniting upon the central idea of immortality as opposed to the limitations of Agnosticism and materialism, leaving individuals and societies free to work out the problems that most intimately concern them and develop their own lines of work unbiased and unaffected by any partizan influence.

As representatives of intelligent Spiritualism we recognize with gratitude the result of the labors of the materialistic scientists, who have settled the fact of the indestructibility of matter and the correlation and conservation of force, thereby laying, though unconsciously to themselves, a solid foundation for the development of the higher Spiritualistic Philosophy—the continuity of individual human life and ultimate internalistic expressions be harmonious and the results.

immortality.

May your sessions be harmonious and the results obtained correspond to the grave and earnest consideration that we know the live problems will receive at your hands. August 14th, 1889.

R. S. McCormick, A, GASTON, M. M. TOUSEY.

Yours fraternally,
Thos. Lees, Cor. Sec.

Ensinada, Lower Cal., Mexico,
July 8th, 1889.

Dr. Chazarin—Chairman of the Board named by the
Committee that convened on the 24th April 1889 for the
purpose of organizing a Spiritual Congress at Paris,
France—do we address this. Thetardy receipt of this
information in this foreign land leaves us somewhat
unprepard to might, seals as we would like to have
done, but in all such good work we feel it better late
than never, to add oil testimony to the truth of continued life and a mitual correspondence with those
supposed by some to have been dead, which to the
contrary is now so fully established that none may
doubt no longer. Our contribution to the good work
is such as is at hand at present. A few days since we
forwarded to you a book: John Brown, Sr. Medlum of
the Rockies. To-day we forward tweive pamphlets
and one political campaign document, gotten up and
prepared wholly by the spirits, who stood beside and
dictated its pages. The spirits are now preparing a
work through the undersigned mediums for the restoration of Ireland to its former nationality, which will
be given to the world as soon as completed, a copy of
which will be furnished you for the archives of our
new Congress at work, the advent of which to me is
not new, as it was made known to me several years
ago, the facts I wrote in full to the Banner of Light,
a paper published in Boston, Massachusetts, but supposing it premature left it unheard. We hope our devotion will reach you in time to be known in your
records as co-workers in the enlightment of humanity
and bearers of testimonies to the truth that spirits can
and do commune with mortals here in earth-life and
that we are now in eternity, in the spirit world at
home to continue on living and carrying out plans for
bettering society and all commercial work that man
can attain to. Thus would we let our voices be here
among the living, for there be no dead. Our being
and life is of natural process from which all mystery
is fast fading. Let the go

MRS. J. M. Kellogo.

MRS. J. M. Kellogo.

To the International Congress of Spiritists and Spiritualists, Prance.
Greeting.—As a member of the United Society of Spiritualists of Chicago, Illinois, of the Philosophical of Portland, Oregon, and of the Clackamas County Society of Oregon—I send you greeting, goodspeed and earnest wishes for the harmonious, useful and farreaching impetus I know that our cause will receive—for by international association and conferences, facts and logical conclusions can be arrived at that could never come under the scope of one society or country. It will be the means of showing our strength to the enemies of our cause, or more properly speaking to the enemies of human advancement and progression, namely: Materialism and Christianity.

It will be the means of giving our spirit friends psychic strength, and through it they can bring their knowledge and wisdom to hear in ameliorating the condition of the world's superstitious ridden people. I, as an individual, wish the Congress all success, and the Societies I represent are also in full unison.

Yours fraternally—working and seeking for truth and light,
Milwaukee, Oregon,—MAURITZ S. LIDEN.

AMERICAN MANIFEST (a translation.)

AMERICAN MANIFEST (a translation,)
delivered by Henry Lacroix, delegate, before the InTERNATIONAL SPIRITUAL (ONGRESS, at
Paris, France, 9th September, 1889.

In the name of about twelve millions of Spiritists
(to use a general term adopted here) I congratulate
the different schools, which investigate the occult
science, in congregating together for the objective
purpose of advancing the common cause, irrespective
of the dividing elements that separate one from the
other. All meet here with the prompting intention
and willingness to:—"Agree to disagree." The common weal leads humanity onward, notwithstanding
the diverging currents that impel some in one direction others into contrary courses.

other. All meet here with the prompting intention and willingness to:—"Agree to disagree." The common weal leads humanity onward, notwithstanding the diverging currents that impel some in one direction others into contrary courses.

The two points, so starry in magnitude, that bring us together, from many parts of the world, bear a great aspect of Unity in their duality,—just as man and wife form a loving and propagating centre:

1st. "The continuation of the individual existence after the so-called death."

2d. "The rapports between the two worlds"—are the connecting links that unite us, that bring us together, and which alone are sufficient to establish a wide platform, on which to found our most Harmonial and Beautiful Philosophy.

"So many men, so many minds"—and in virtue of that distinguishing universal law, diversity exists—as to form only—because otherwise all ideas present a grand Unit, all being linked in an unbroken chain, all tending toward a common end, all having the same essence. Analysis properly conducted proves that conclusion.

We are apt to forget, in the heat of individual and collective strifes, in many spheres of spiritual existence as on earth, that Brotherhood is a fixed fact,—one that cannot be controverted and which domineers over all others. The spirit world is a world of contention, and progress takes place there in virtue of individual and collective activities or strifes. All notions that tend to veil and hide that positive state of things in the other world, ought to be viewed, as false promises, as nursery tales. When we are told in the poetic tones of rhapsody that, "There will be no more sorrow there," it must be taken as implying a consolation, or, as having a comparative value only.

In meeting here amid those who, from generation and practice of art, who cultivate eloquence as we, Americans, cultivate cereals of all kinds to feed the world—I would say at once that these meetings ought to be working assemblies, devoted altogether to the proper means of bringing about a good

snaken off the letters which bounds as within cens and dungeons—moral cells and dungeons—and now we know more than our former teachers who held us there.

In abandoning the apron-strings of our mothers and discarding the influence of those who inspire and guide them—to, become free agents and builders of new works—we simply obeyed the law within us, the conscience which led us onward. Without any ill toelings toward those who cared for us or kept us in tutelage, we have endeavored to add our mite to the sum of him an knowledge by untrammeled investigations which concern the general welfare and progress of mankind.

At the call of French brothers to hold this International Spiritual Congress the American Fraternity have responded—through the American Fraternity have responded to the desires of those from my part, I duly appreciate the desires of those from my part, I duly appreciate the desires of those from my part, I duly appreciate the desires of those from my part, I duly appreciate the desires of the Selection of the American Fraternity, but shows the selection of the American Fraternity have responded to the desires of the desires

Cleveland, Ohlo, U. B. A.
August 2d, 1890.

In answer to your call to all Bodeletes in accord with the object of your coming Congress to signify their adhesion to it: please put us on record, as claiming to know the "annihilation doctrines" are not true; and as fully endorshig your two fundamental politisri-ist, The persistency of the consectent individual after death, or the living and the dead.

The Deristency of the consectent individual after death, or the living and the dead.

The Deristency of the consectent individual after death, or the living and the dead.

The Children's Progressive Jyceum. of Cleveland, forganized by Andrew Jackson Davis, January, 1884, and having had a continuous existence ever sinceboling the oldest Children's Lyceum in the country sends you the kindest greetings.

As Spiritualists we hope the Congress while in session will consider and aglatate the subject of educating our children to grow up in the Sunday schools of the churches in belief that their creeds and dogmas are true, while we their parents believe (if not know) they are false.

We need spiritual primers and literature for our children exception of the properties of the consequence of the congress could satisfactory financial arrangements have been made—to discuss this important phase of our growing needs.

Though absent in body we will be with you in spirit and do what we can by thought transference to inspire you with wisdom and courage. Let your voices ring out in elaron tones the truth of Spiritualism.

We have been on our knees fong enough begging for recognition from so-called Orthodoxy and Science; it is time now we substituted firmness for the defensive attitude.

Let the whole world hear from "the Spirituists and Spiritualists international Congress of the defensive and the properties of the consequence of the kind have been made—to discuss the properties of the consequence of the kind have been made—to discuss the life of the consequence of the kind have been made—to discuss the life of the consequence of the k that there should be on the part of all, a perfect equality and independence in matters of bellef and focal management, we have been made to feel that, in view of their mutual advantage and well-being, a more intimate friendly relation ought to be established between them."

The Executive Committee of this Congress, in their Circulax, haye, intimated their desire to fraternize or establish-active connection, with foreign societies. To a, cortainextent: hip saudably project is feasible, but the differences of language will be a strong obstacle in the way. Organization has also been suggested from various friendly sources. This is a subject which, in my opinion, should be studied by a Commission, maturely examined and afterward submitted to the close consideration of all interested Bodies or Societies, before any decision in that direction be adopted. Several endeavors of that kind have been made in the United States, but the great majority have shown a decided reluctance to favor that project, which, in their eyes, would be apt to degenerate into clericallike abuses,—from which every one, more or less, have suffered. Such experiences, under church rule, make the affranchised wary and fearful of alike repetitions in their new conditions of existence. It is that general feeling which has rendered organization on a large scale impossible in the United States; but local organizations of various kinds (some very important) exist everywhere, and these seem, for the present at least, to satisfy all reasonable demands. On this continent, however, where the people are accustomed to live under the rule of authority, even those who style themselves as republicans—and who are but poorly biessed with the active benefits of mediumship—aome sort of general organization would seem to be wanted:—hence, with my knowledge of the peculiar state of things here, and for the prupose of developing mediumship, it would favor a system of organization, having a financial basis. Lecturers are pressingly wanted here to carry the good news e

Onset Bay Notes.

Sunday, Sept. 22d, the morning was cool and fair. At the Temple in the afternoon Mr. W. A. Baldwin. Editor of Light, New York City, gave a lecture—sub-Editor of Light, New York City, gave a lecture—subject: "Real Men." A good audience was in attendance. Mrs. Eva Cassell presided.

Mr. Baldwin read a poem by Miss Lizzle Doten, and previous to the lecture requested silence for a few moments, during which time Mrs. Morris, of New York, and Mr. William T. Baldwin sang "Sweet and Low," by Tennyson.

During the exercises various musical selections were finely rendered by Mr. Chas. W. Bullivan (who sang "The Loom of Life,") and Mrs. Morris and Mr. Baldwin (who gave several selections from opera and oratofio).

After the lecture a unanimous yote of thanks was

Baldwin (who gave several selections from opera and oratofio).

After the lecture a unanimous vote of thanks was tendered the performers who had so kindly given their services upon Sept. 14th and 22d.

The ladies of the Industrial Union are very busy preparing for the Harvest Moon Festival, which will take place on Sept. 28th and 29th. Friends intending to take advantage of the reduced rates of fare are requested to purchase tickets for Onset Bay Station.

A number of fine speakers are expected to be with us on that occasion, and no pains will be spared to make the festival as enjoyable as in former years.

Onset is as beautiful now as ever, and will be delightful all through the autumn.

Harvest Moon Festival.—The following is the list of

Onset is as beautiful now as ever, and will be delightful all through the autumn.

Harvest Moor Festival.—The following is the list of Committees assigned to duty on this occasion by the Ladies' Industrial Union: Stage and other decorations: B. H. Bourne, Mr. Charles W. Sullivan, Mrs. Wm. Sturtevant, Mrs. Cassell, Mrs. E. S. Loring, Mrs. Sholes, Miss Mary Sullivan, Mr. Wyburn, W. H. Whitwell, W. W. Currier, Simeon Butterfield.

Trees, fruits and foliage: Mr. Wyburn, Frank Whitwell, Wm. Sturtevant, Mr. Hood, Charles Young.

Evergreens: Elwood Hallett, Frank Whitwell, Louis Poole, Miss Bessie Chase, Alice Conant, Mrs. Frank Whitwell, Miss Addle Bourne, Miss Whitter.

To assist in decorations: Mrs. C. C. Currier, Mrs. S. E. King, Mrs. Woodard, Mrs. Alfred Nash, Mrs. Geo. Nickerson, Dr. King, Mrs. Gustie Tripp, Mrs. Faunce Dean, Maj. Griffith, Mrs. Wilcox, Mrs. B. H. Bourne, Mrs. Johnson (of Watertown), Mrs. Helen Wood, Mrs. Jennie Nye, Miss Jennie Bourne, Miss Ande Bosse, Miss Bettie Corbin, Miss Helen Berry, Miss Howard, Mrs. Green Crockett, W. F. Nye, Mr. Wilcox, Dr. Johnson, Mr. Cyrus Peabody, Mr. Samuel Besse, D. N. Ford, Dr. H. G. White, Miss Childs, Miss Belle Ames. Soliciting funds: Mrs. Jennie Ricker, Mrs. E. S. Loring, A. F. Butterfield. All others are invited to assist.

Ashland, O .- We find that a work for the advance of the cause of Spiritualism in this place needs only push and a little pecuniary outlay in order to gain public recognition and investigation. Our efforts have only been spasmodic because three or four must bear the burden. There are perhaps fifty persons here who are fully in sympathy with the general trend of Spiritualism, and perhaps as many more who only wait for the endorsement of public opinion or an effort of popular and prominent character. Those who are avowed Spiritualists here are such by virtue of the material

the endorsement of public opinion or an effort of popular and prominent character. Those who are avowed Spiritualists here are such by virtue of the materializations through Mrs. Cobb. of Mantua, Ohlo, who was lately reported as exposed in the city of Buffalo. The friends here are firm in their convictions that Mrs. Cobb is a genuine and honest medium. They are positive that the late fazeo will expose her as genuine, more than as a fraud, when the facts are all known.

We have had a week's visit by Mr. and Mrs. G. W. Kates, who are doing a valuable work in so many places. We held two week-night meetings in the Opera House, which were not largely attended, owing to several other local attractions; but those present were of our intelligent citizens, and all seemed to be much impressed with the lectures and tests. A Sunday afternoon meeting was held, when a larger audience assembled, owing, perhaps, to the fact that Rev. Mr. White, pastor of the Disciples Church, made an announcement of the meeting at his morning service. This friendly and cordial act has impressed us very much with the hope that we see the dawn of liberality smincient to prophesy that prejudice and intolerance will soon disappear. We are certainly much encouraged, and hope for other opportunities to have our philosophy and its attendant facts presented as ably and without toe sudden destructive processes to old idole, before the worshiper thereof has his superstitious notions removed. Fraternally,

Williamnite. Ot. Hard. Justrank Haxter on Sun-

"The sole requirement for memoeranip, aside from considerations of social and moral fitness, is an acquiescence in the elementary truth of intelligent intercommunication of spirits and mortals, as manifested through the instrumentality of mediums."

"It is neither expected nor desired by The Alliance "It is neither expected nor desired by The Alliance that all should think alike, nor indeed that any two that all should think alike, nor indeed that any two."



CUTIOURA REMEDIES CURE

SKIN AND BLOOD DISEASES

FROM PIMPLES TO SOROFULA NO PEN CAN DO JUSTICE TO THE ESTREM IN which the Curicura Remedies are held by the thousands upon thousands whose lives have been made happy by the cure of agonizing, humiliating, itching, scaly and plmply diseases of the skin, scalp, and blood, with loss of hair.

OUTIOURA, the great Skin Cure, and Cuticura SOAP, on exquisite Skin Beautifier, prepared from it, externally, and Cuticura Resolvent, the new Blood Purifier internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, Cutioura, 50c.; Soap, 25c.; RESOLVERT, Sl. Prepared by the Potter Drug And Chemical Corponation, Boston, Mass. Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by Cuticura Soap.

Rheumatism, Kidney Pains and Weakness speedily cured by OUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster.

Spiritualistic Meetings in New York. Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A.M., 2¾ and 7½ P.M.

The People's Spiritual Meeting overy Sunday even-ing at 8 o'clock at residence of Mrs. M. C. Morrell, 230 West 38th street. Good mediums and speakers always in attend-ance. (Removed from Columbia Hall.) Mary C. Morrell,

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

Mrs. M. O. Morrell.

The American Spiritualist Alliance meets at Royal Arcanum Hall, 54 Union Square, between 17th and 18th streets, on 4th Avenue, on the first and third Thursday of each month at 8 r. m. The Alliance defines a Spiritualist as "One who knows that intelligent communication can be held between the living and the so-called dead." All Spiritualists are cordially invited to become members—either resident or non-resident—and take an active part in its work. Parties seeing articles in the secular press treating of Spiritualism which in their opinion should be replied to, are requested to send a market copy of the paper to either of the officers of The Alliance. Prof. Henry Kiddle, President, 7 East 130th street; Mrs. M. E. Wallace, Recording Secretary, 29 West Liberty street.

The Psychical Society meets overy Wednesday even-

The Psychical Society meets every Wednesday evening, at 8 o'clock, at 510 Sixth Avenue, near 30th street. J. F. Snipes, President, 476 Broadway.

First Society of Spiritualists .- Mrs. Nellie J. T. Brigham spoke in the morning upon a variety of subjects. In her remarks she said: "There is a spirit subjects. In her remarks she said: "There is a spirit in everything; in every tree and leaf and flower, in every thought and idea; you attract what you need, but if you search what comes to you, you will soon learn to reject the evil; and as you open the door of your heart, your spirit friends can come in and cooperate with you. Ideas are derived from the 'Divino Oversoul,' as Emerson calls it; and although to our human understanding they often seem perverted, crooked and wrong, it is because we ourselves are imperfect and cannot understand them. Our thoughts to a certain extent are involuntary. Many of them are prompted by persons or things independent of ourselves; but we can let in and cultivate the good, and this will crowd out the bad. You may not be able to prevent disagreeable people from calling, but you can choose your friends. We can train the mind and cultivate the ligher and purer attributes just as we train flowers and fruits to a higher degree of perfection." Mrs. Brigham closed with improvised poems.

Mrs. M. E. Williams presided at the meeting in the atternoon. In her address she commented on the tendency of the priests of the Catholic church to ally themselves with the advanced thinkers of the day. Mr. T. D. Bunce criticised the various opinions held by Spiritualists. Miss M. J. O'Neil, influenced by her spirit guides, spoke in foreign languages with fluency and evident ease, to the wonderment of the large audience. Mrs. Dr. H. C. Drake spoke on Spiritualism in an instructive manner.

In the eyening Mrs. Brigham's subject was: "The in everything; in every tree and leaf and flower, in

dience. Mrs. Dr. H. C. Drake spoke on Spiritualism in an instructive manner.

In the evening Mrs. Brigham's subject was: "The Idea We Have of God." The audience was intensely interested. Mrs. Brigham will occupy the platform of the First Society at Adelphi Hall next Sunday, and speak in Boston during the month of October, Clegg Wright speaking here.

New York, Sept. 22d, 1889.

The Ladies' Society of Mercy will hereafter hold its regular weekly meetings on Sundays, at Columbus Hall, 878 6th Avenue, between 49th and 50th strects. The services will consist of spiritual exercises and psychometric readings. All proceeds from these meetings are devoted to sustaining the Home connected with the Society.

Spiritualistic Meetings in Brooklyn.

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

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

Conservatory Hall. - Mr. J. W. Fletcher addressed large audiences Sunday morning and evening. In the morning he is now delivering a series of lectures upon Mediumship, which will, without doubt, be highly instructive. In the first lecture it was stated by the control that the cupidity for wonders upon the part of investigators was largely the cause of the alleged frauds. If instead of seeking marvels, he said, the student would content himself with the study of the laws governing mediumship, much trouble would be avoided. In the evening a large number of tests were given. number of tests were given.

Portland, Me.—Sept. 8th and 15th Mrs. Emma Miner lectured for the First Spiritual Society, Sept. 8th her subjects were: afternoon, "The Divinity Within Us"; in the evening, "Faith and Knowledge." Good audiences were in attendance, and were well pleased with the lectures. Sept. 15th Mrs. Miner closed her engagement with our society.

Sept. 10th and 20th Mrs. Cora L. V. Richmond lectured before our society; she gave us two very fine discourses, which were listened to with earnest attention by the audiences.

Sept. 22d Mr. F. A. Wiggin, of Salem, Mass., was our speaker. Mr. Wiggin is a young man of marked ability, of good address, and a pleasing manner; his answers to the various questions presented by the audience were able and satisfactory; his readings at the close of his discourse were very fine, and many tests were afforded—the names, as well as descriptions of the spirits, being given. The writer received evidence through Mr. Wiggin's mediumship that could not be doubted. Nearly all of the descriptions and names were recognized. We feel that Mr. Wiggin has a bright future before him as a speaker and medium; he will becture and give tests for our society again next Sunday, Sept. 20th. There will be an entertainment at our Hall next Friday evening, Sept. 27th. Mr. Wiggin will be present and assist in the exercises, Our society is in a good condition, and the outlook is excellent for a successful course of lectures. Sept. 23d, 1880.

A Word to Housekeepers.

Do not fall into the too common habit of neglecting to purchase in quantities the daily necessities of home-life. There is no more expensive way of living than to run to your

have been received by them testifying the uelight and astonishment of purchasers at the quantity and quality of their goods. Send them your address on a postal card and they will forward you a hox on thirty days' trial, and, if not satisfactory, remove it. Price only and.

With Boraxine and Sweet Home Soap to take with Boraxine and Sweet Home Scap to take away the drudgery of washday and housecleaning, and their Tollet Scaps to give to the skin that velvety softness so greatly admired, surely a household may be considered blessed. Any banker in the United States will tell you that the firm is reliable beyond suspicion. Do not neglect to take advantage of the inducements they offer.