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The Spiritual Rostrum.

The Force of Habit; Is It Second Nature?

A Discourse Delivered at the Boston Spiritual Temple, corner Newbury and Exeter Streets, Sunday, Sept. 22d, 1880, by the Guides of MRS. CORA L. V. RICHMOND.

(Specially Reported for the Banner of Light.)

A particular friend to us, and to the cause of Spiritualism, requested that we speak on this subject: "The Force of Habit; Is It Second Nature?" Primarily, if you speak from the physical standpoint, we should say that habit is the first nature.

'The ruling passion strong in death," to which Shakspeare referred; "the habit that becomes a loathsome thing," to which he again referred; the statement as far back as the ancient days of Plato, when he says of the miser: "the habit must go with him to his grave" and still more ancient, in the Orient, where human life is commented upon in one of the sacred books of India, It says: "Teach thyself the observance of all that is cleanly and right, because the body will have its habits.'

In the ordinary sense we would not have accepted this subject, but that we think there is a realm into which the casual thinker has not entered, and therefore we wish to speak upon it. The habits of the physical life are purely physical, and, indeed, all habits that material. The babe who comes ushered into existence without the primal manifestation of the spirit at first, illustrates this: sleeping, eating, and a certain amount of physical comfort is all that the small child requires; and the nurse or mother that best provides hours of secure sleep, certain times for food regularly, and administers a comfortable warmth, but not overheated condition of the body, fulfills all the requirements of the first infantile life excepting, and this exception is palpably the other nature, which is more primal than the body, the necessity of being loved. No child is too young to be loved, and no child ever grows too old to be loved, and the ministering presence of the mother and the father is as much a part of the necessity of the child's life as is food, or raiment, or shelter. or sleep. But it is very easy, as all mothers will tell you, to teach a child a certain regularity in physical things, and very easy to get a child into bad habits physically by being over attentive, by getting it to require food at too frequent intervals; all these things are distressing when becoming too frequent habits.

But as the habits of the physical body are easily broken, they will not be difficult to change, if the hours of sleep required by the child be watched, and the necessity for food be carefully attended to; one should regulate these according to the temperament of each child, for there is no universal rule that can apply to all children; there is a rule that applies to each child, as to each human being, as to the amount of sleep, as to the amount and frequency of food, as to the quantity and kind of clothing; all these, by a little care, can be understood. Then in later years, when children are growing, nature asserts her demands in larger quantitles of food, in a great amount of exercise, in irrepressible animal spirits. If the eating, sleeping and clothing are carefully attended to nature will tell you what her habits should be. This is in accordance with the same plan that the sunshine, the movement of the earth, the ebbing and flowing of the tide, the night time for sleep and the day time for work have been fashioned. But all professors of hygiene, or students of physical economy, and doctors time without mention have endeavored to fix or fasten some theory of human life upon all human beings. Now all this is fixed and fastened: Nature has fashioned you according to her own mold; what your requirements are either the mother, or nurse, or attendant, or teacher, or yourself, in later years, ought to know; every man or woman arriving at maturity ought to understand the amount of sleep individually required, when food is needed, the

mankind are intent upon changing those laws, they find it most easy to do. No kind of creation beneath man can change its habits or regulate itself to other conditions excepting after long years or ages of cultivation. The animals that are reared and fostered by man after a long time become subject to the changes which humanity has provided and insisted upon. But in the wilderness, upon the desert, wherever the animal kingdom is left free to follow its own instinct of life there is never any change; year in and year out, age after age, the same habits prevail in birds, in insects, in every form of animated life.

Not so with man. The factor that steps in to change the tenure of the physical existence is, that in the first place man has no over-weening instinct, i. e., as a child he does not know how to procure his food, he does not know how to procure clothing; it does not grow upon him like feathers, it is not provided as in the case of the other orders of the animal kingdom; that factor which steps in is the intellect, which intellect, or intelligence, supplies the place of the instinct which nature has furnished the other orders of creation. This intelligence is therefore to be used in the place of that instinct. If you do not know what you require you are compelled to appeal to your intelligence until you discover what you need; if you do not know how many hours of sleep you ought to have, you apply to your intelligence and watch your body and see when you are sleepy and the hours naturally required to overcome that sleepiness, and adapt yourself to that. If this intelligence or intellect wishes to do things which are, for the time being, at variance with the habits of the body, the intellect can easily supply another habit, can take it upon itself, and through custom train the physical body to do other things. But, after all, the basic law of your individual organism is either benefited or injured by this change If you violate the law which requires a certain amount of sleep, though you may succeed in changing the habits of the body thereby, you lessen its vital powers; if your body requires a certain amount and a certain kind of food, and you are compelled by any cause to eat more or less, or a different kind of food, then your body suffers and diminishes in vital energy; if there is insufficient amount of clothing, and you endure privation, the body must pay the penalty of that, even though you are for the time being sustained by exalted heroism or great intellectual energy. The physical body retaliates whenever its individual laws are infringed upon; whenever its vital requirements

are not carried out. But do not misunderstand us; these laws are ot complex: you do not require to sit down day after day and year after year and study them; they do not need to be formulated; you have simply to use the common-sense which is given you to regulate your individual life. The trouble with all systems of hygienic life, all doctors and all professors of anthropology is. that they are trying to regulate the whole human family by the same rules. If any one system is followed, some are made better, some are harmed: some are made stronger, some are is quite adequate; you do not need a scientific treatise to tell you how to eat and sleep if nature is allowed to express herself. Nature is very modest; nature is very simple in her requirements, easily satisfied; but not so with the greater demands of the intellect. What we object to in matters of this kind is that they are made the supreme study of life. Let the basic physical life in a great measure take care of itself; let children eat and romp and grow, have plenty of fresh air and sunshine, and there will be no need of all these theories; nature knows what is best for the whole human family. As we say, it is simply to study each individual habit.

But the trouble comes in just where our subject begins. If a habit is engendered which is injurious to the organism of the individual; if by permitting an appetite to grow, which some say is transmitted, and which the individual encourages, the habit is formed of doing that which steadily encroaches upon the organism-particularly if this habit is vicious, particularly if it is destructive—then the world has the illustration of the force of a physical habit carried to the extreme, and the lack of force in the intellectual nature to check that extreme. Of course inordinate eating, inordinate drinking, inordinate dressing, inordinate living is each an intemperance. Of course intemperance does not begin and end at the wine cup. You know this just as well as we do. The habit which one man can indulge of a single glass of some kind of stimulant after a meal once a day is a habit which is dangerous toganother man. Why? Not because of the single glass, though he might not need that, but because he cannot stop with the single glass. A great many people call that excess an intemperate habit. It is no such thing; it is the lack of habit. A man does not take a certain number of glasses of liquor when he is intoxicated; he takes all that he can get; it is the lack of habit which makes him intemperate. If a man takes a spoohful or one glass of wine at a certain time of day and at no other time he could not be a drunkard; his habit would prevent him from taking

to the lunacy of inebriety.

A horse was afflicted with that peculiar epizootic disease that in its form and nature resembles the "hay fever" in human beings. His owner treated him for this by giving him potations of whiskey; it was found to be quite successful. Men treat themselves in this way for all kinds of ailments, real or imaginary. The man was accustomed to stop his horse at a certain saloon to get the potations for the animal. After he was cured, with true animal in stinct, he would never pass that place without the usual potation. This shows that when an animal is accustomed to a thing of that kind it is easy to fix a habit; but of course the horse could not drink to inebriation, because he could not go into the saloon and pay for his drink when he pleased. That is the only difference between the horse and the man. Other animals have been experimented upon

in similar wavs. It has been ascertained that it is easy through the appetites to form this habit of taking stimulating drinks at certain times, and it is found among the uneducated life on the frontier that it is a great deal more deadly to the red man to have peace with the civilization of the missionary society and the liquor traffic, than it is to have war, for in peace more red men are slain in proportion, mostly by the deadly "firewater," which the red man justly complains the white man has brought with his Christian civ-

All that we have to say in this connection is that if there can be formed a habit of temperance, the other habit will not encroach, that the first beginning of life should be in that direction, and if it is found that one has more appetite or tendency in a given direction than in another, then that one should be placed in a position to form more distinct habits, so that it would be impossible for the nature thus to be led astray to the degree of lunacy or ine-

But we are asked if the appetite thus formed is second nature? It is an appalling fact that it becomes the first nature, and the more it is indulged in does it take possession of every other faculty of that mind and brain; so that under its influence of madness the man will sell all of made weaker. But the individual intelligence his possessions, will barter everything in his control, will even force wife and children to beggary to obtain the small coin that will indulge him in this appetite; in that degree it transcends all habit, it is beneath all nature. It is not second nor first, but it is outraged na-

ture forever and forever. We are asked if we can explain these things by the law of heredity? We answer, unqualifieldly, no. As evil spirits are the scapegoats on the spiritual side, so heredity has been made the scapegoat on the material side. If heredity is true, every one of you ought to be drunkards. From the time of William the Conquerer, the Norman chieftain who took possession of England, down to the period of the revolution your ancestors drank, were perpetual drunkards. At the peace festivals in the north of England and Scotland the time was when a clergyman was not considered an honor to his cloth unless he was free to confess that he was carried to bed drunk. The halls of your Norman and Anglo Saxon ancestors resounded with revelry; if the law of heredity were true there could not be a temperance society in any Anglo Saxon community. It is not true in the sense that it will explain the instances of inebriety. We have known the children of drunkards, those who had a perpetual example of intemperance before them, both parents being inebriated day and night, never to taste a drop; we have known children of the most pious and devoted temperance people for generations to never know a sober day after they became of age.

Every mother tortures herself with the idea that her intemperate child may in some degree have inherited that intemperance from her lack of care, lack of self-restraint. It is absolutely true that she cannot blame herself; and the father need not blame himself, according to any of the ordinary laws of transmission.

While the Social Science Associations have endeavored to show that crime has been handed down in certain families for nearly a score of generations, we can show you most distinctly that the greatest crimes in modern society have been committed by those who had the most exemplary ancestors, although there amount of it, and, for the most part, what is amount and kind of clothing. If you have not been kind to yourselves in watching these things, or worse still in not conquer it is not force of habit, it is the abandon-met of the fire of habit, it is the abandon-met of the force of habit, it is the abandon-met of the force of habit, it is the abandon-met of the force of habit, it is the abandon-met of the force of habit, at otal lack of regulate the life, until that the body is easily accustomed to any change of habit. While it is true that there are fixed laws of life for every individual, if are individual cases where the criminal appe-

of inebriation. No man is said to have the habit of insanity; he is insanie because he habit of oself-control, because the habit of oself-control, because the habit of oself-control, because the habit of self-control, because that is insanity, as sometimes and like or any other unchecked passion, desire of appetite. So that the inebriate is not that victim of habit, but is the victim of insanity; and if you put a manin an asylum who would kill his child in order to save its soul, then you should put him in an asylum who thereby slays his own body; when he confesses to you that he cannot pass a drinking-saloon without going in, when he confesses to you that he dannot take one tables spoonful or one glass of winge without getting drunk, then he is a fit subject for being taken in charge, and he should be until the habit of life is formed that will enable him to pass a drinking-saloon. This is all there is to it; yet it becomes in the first place a habit, or it leads to the lunacy of inebriety.

A horse was affisited with that neculiar endinto crimes. There was no stain upon their spirits, there was no stain in their young lives, or he would have found no conditions to eradiicate it.

So let us not be plunging into deeper mystery to drown the mystery before us; but take it just where it stands: Some individual lives are weaker in some directions than others: everybody may have a prevailing weakness If you are not tempted to drink, it is no virtue that you abstain; but it is where the body has the tendency, and the mind has the intellectual power and moral strength to overcome this tendency, that this moral strength is readily called into requisition to overcome it.

Now what we think is precisely this: That some may or may not have a more natural appetite for drink or other things than others, but that some are not so vigilant; they do not that some are not so vigilant; they do not keep so great a watch upon themselves; through a more social temperament they are easily called into doing a thing which becomes fixed, and then it is claimed that this is a natural appetite. You take a rollicking, goodnatured fellow who easily glides into intemperance, it is not because he desires the liquor, it is heause of the companionship that has perance, it is not because he desires the liquor, it is because of the companionship that has attracted him to it. He has not the same will-power, he does not watch himself; when he is under the stimulus of the cup he is, of course, stimulated into conviviality and still more indulgence. Another young man may have just as strong an appetite, but he is more vigilant, more watchful, has more self-control, and when there are times when he sees that he is liable. there are times when he sees that he is liable to the encroachment of intemperance, then his higher nature takes possession instead of

the lower.

The great factor of temperance lies in the moral nature of mankind. The wonderful thing is not the fact of the drunkenness that is now in the world, but the wonder is that so many are temperate, when you remember that It is not many centuries since your ancestors, including your immediate ancestors, were almost as ravenous wolves, were conquering physically, were seeking only for physical power. When you trace back to your Norman and Saxon ancestors the great prowess of physical arms, you must also remember that you are tracing your ancestry back to an army of pirates and butchers. Then it is wonderful, in view of this fact, that the race has grown as intellectual and as moral as it is to-day. It proves not that the physical habit is second nature, but that the primal physical nature has been gradually overcome by the stronger nature of man's intellect and spirit. The attempt to check these things is in the moral requirements of the individual spirit to control and govern its own body; the intellect that wishes to shape and govern the organism to conform to its wishes must have grown stu-

pendous.
Rome, in all the pride of her empire, was the scene of debauchery, a carnival of vice. Even Greece in her greatest intellectualism became Greece in her greatest intellectualism became the scene of riot, confusion and physical indulgence: While, as we have said before, you need not go back to the manifestations of nature to find in your Norman and Saxon ancestors things that you would not now call mengloating in every kind of rapine and conquest, seeking only to go forth and slay their kind for greater physical indulgence; when any woman was not safe outside the castle walls of her own father or husband; when even marriage was not looked upon as sacred, but: "to the victor belongs the spoils." To-day you sit enthroned, enshrined in a higher civilization, you are intent upon loftier victories. Though you still make armaments of war, and send forth your warriors to conquer other nations, he is a dastard and coward who either in drunken revelry or in the pride of victory violates the honor of woman, or even degrades his own physical nature. The masses of the people are not drunkards, the masses are more sober than intoxicated. While it is true that individual not drunkards, the masses are more sober than intoxicated. While it is true that individual vices, like the use of tobacco, or any other stimulant, fasten themselves upon the ordinary man, it is also true with some that food is con sumed inordinately, or wine may flow too freely; but this does not control, it is secondary, or you would have no society, no nation, no government worthy of the name. To see this number of people, or a larger number, assembled in any place of worship or for intellectual pursuit is to see a congregation that is temperate; and if there is an individual instance where the habit of nature has been overcome by the insanity of appetite, it is a subject of compassion and commiseration, and the whole moral energy of society is intent upon solving that problem. Many think they will solve it by outward

means; it is hoped to solve it by means of logis-lation, but the whole history of the world re-fuses this solution. Can you who are intelli-gent sit before me at this moment and deny that the method of sobriety is individual conthat the method of sobriety is individual control, is individual self-conquest? A man should be able to pass one hundred, one thousand drinking-saloons, and never be tempted; if he is not, then his temperance is not worth a farthing. What you are to do is not to legislate against the thing which makes the man intemperate, but educate the man against intemperance. The liquor will not come out of the vaults and force him to drink. He can forever remain sober if this one pature that is

tites may go.

We have known a man to smoke himself into We have known a man to smoke himself into paralysis; he said he could not stop; but when it came to the place where he had to face death or stop smoking, he stopped. The headaches of the young wife, the contamination of the pure lips of innocent babes with stained and befouled mouth are not strong enough pleadings; but when it becomes a case of life or death to the man, he is willing to relinquish a vicious habit. No one is going to say he shall not smoke, but when he perceives that the vice of that or anything that befouls the air, or corrupts the atmosphere, or poisons his own system until the blood no longer will course through his veins is an injustice to himself, he will stop.

will stop.

What nature requires is that for the physical man there shall be that which sustains and preserves; what the intellect requires is that every faculty and energy of the mind and body shall be so free and untrammeled in the hour of emergency that a man can work or think for twenty-four hours and not become exhausted. People talk about the great mental strain of this age, they talk about men engaged in literthis age, they talk about men engaged in literary pursuits as though their minds were overtaxed. You would think to edit a newspaper or a weekly periodical the most stupendous thing in the world. People talk about men in business being mentally overtaxed. Now the brain is capable of doing the mental work that you require, provided you give it the proper conditions; but what the brain will not do is to think clearly when there is every kind of conditions; but what the brain will not do is to think clearly when there is every kind of poison lurking in the veins. We mean this: What the brain will not do is to carry on business honestly while the fever of speculation, while the inebriety, the insanity of speculation is pervading the system. Do you know what taxes the man in the counting-room, or or charge so that he cannot hear it? It is not on change so that he cannot bear it? It is not business, but robbery, how he can best steal from his fellowman and evade the law. No wonder the brain gives out. The Government, wonder the brain gives out. The Government, the duties of the Government, are said to weigh heavily upon some men. But the self-poised, temperate men are able to sit in the executive chair, in the halls of Congress or Parliament, do all their work there and have ample time for science and literature. But how to fill the municipal office and appear honest while one is stading her upon traver there.

few men.

The example you sometimes make of these officers in your large cities is but another illustration of how to seem to bring these people to justice and still let the stealing go on, and which has upset many more brains. Europe, Canada, the whole world is filled with the refundation of the state of the stat gees of this kind of mental over-exertion. The truth is that nature, intellect and morality are the best enemies of dishonesty in the world. A man cannot keep on doing dishonest things and be well in body or mind: there comes a time when he must make his escape, must die, when he must commit suicide or fly to some other land where his perpetual night-mare will not be upon him.

while one is stealing has upset more than a

Talk about intoxicating liquors! We have one sentence more on this branch of the subject and we have finished. With all the injury, and we admit its magnitude, of intoxicating beverages and inebriety in the world; all the over-eating and over-indulgence of appo-tite, they cannot begin to produce the poverty, the degradation, the misery, the insanity and suicide that this intemperance of speculation has produced. The first cause of insanity, as all the statistics show, is to be found in monetary failures; from Boards of Trade, from the Royal Exchange in London, from the Stock Ex-changes in all the principal cities of the world when there is a financial crash or corner—more men go to the insane asylums or to sui-cides graves than from any other cause in the

world.
When we are asked to preach about the force of habit, about second nature, let us turn to nature and see what her first and primal re-quirement is; that which the individual needs nature and see what her first and primal requirement is; that which the individual needs to eat, or drink, or wear is the requirement, is all that nature demands, and her sleep, dearly bought in these days of nervous excitement and insomnia, dearly bought in these days of medical practice when some artificial stimulant is made to take the place of nature's primal sweetness, dearly bought in these days of excitement when men rush with all the madness of their fevered brains to business. But to insure this sleep and this nourishment of the body is all that nature requires. While the mind and spirit unlimited in their scope, capable of commanding every faculty of the physical organism, capable of impelling man to journey to the Polar Sea to the centre of Africa, capable of long days and nights of wakefulness, capable in some emergency of such exalted courage and fortitude as will make death no torture, and make the transfigured martyr triumph while the funeral pyre may be flaming around and the death agony at the heart.

God means that the nature of man shall be the nature of the soul. He means that the spirit of man shall dominate his body; and he means through ministering spirits and angels to teach men that the citadel, the temple of what is divine within may rule and govern, even in the smallest part of the physical being;

to teach men that the citadel, the temple of what is divine within may rule and govern, even in the smallest part of the physical being; while triumphant over pain, sickness and disability. With all that the earth produces for the use of man gluttony will no longer be possible, inebriety will be a monstrosity upon the face of the earth, and will depart when these moral principles and this divine nature shall hold supreme sway. Then will man's body be the living temple; then will his mind be the servant, and his soul the king of all the earth.

through the senses, broken sometimes in the shadows of the earth, still shine into the dark-ened chambers of human life and experience,

Original Essay.

HYPNOTISM.

The Latest Theory-"Genius and Trance."

BY A. E. NEWTON.

It is not a little amusing to note the many strained hypotheses and extravagant theories from time to time invented by learned and ingenious minds for the purpose of accounting for various psychical phenomena in a way to evade the simple and obvious explanation of spirit-intervention. The latest that has attracted my attention is that put forth by Mr. Julian Hawthorne, the well-known litérateur, through the columns of "America," a Chicago publication, under the heading of "Genius and Trance." He cites an interesting case of artificially induced trance, or hypnotism, mentioned in a French scientific journal, and commented on in English periodicals, as follows:

'A peasant woman, Leonie, was slightly hypnotized, with the result of apparently changing her character, and even her temperament. From stolld and stupid, she became alert and acute; she was full of gibes and small sarcasms; she had lost the clumsy dignity that belongs to respectable ignorance, but her mental faculties were far keener, and more serviceable than before. In her new state she called herself Leontine, and delighted to heap scorn and ridicule upon the inaptitudes of Leonie, and was sedulous to let people know that Leonie and she had nothing whatever in common, except the accident of a common physical

This state was reproduced at short intervals for several months, so that a complete double life was established, Leonie and Leontine alternately occupying their tenement of flesh and bones, but being far more unlike each other than are many inhabitants of the same house or village. As usually happens, the hypnotic individuality (so to term it) had knowledge of all the doings of the normal person, but the latter never was aware of the existence of Leontine.

"At length a deeper state of hypnotic trance was brought about, and thereby a third individual was created [?] as different and distinct from Leonie and Leontine as they were from each other. This third inhabitant of the tenement of clay gave herself the name of Leonore, and was immediately recognized as the undisputed mistress of this strange family. She possessed a powerful, serene intellect; a calm, imperious will: a sound, clear, judgment, and an unrufiled temper. She regarded Leonle with kindly compassion, but she ruled the frivolous Leontine with a strictness approaching severity. Leontine, for her part, stood in abject awe of this younger [?] sister of hers, and frequently denied herself some indulgence or escapade, for fear of Leonore's displeasure."

Mr. Hawthorne proceeds to say that he was puzzled by this case, as well he might be, or anybody else who rejects the theory of spiritintervention, in the light of which it is simple and plain. "For," he says, "the current theory of hypnotism is, that it involves an inhibition of the vortical centres. [This] would seem to be hostile to the fact that Leontine and Leonore were both of larger intellectual calibre than Leonie. How can the mental faculties be increased by rendering some of them inoperative? And, since Leonore was the offspring of a state of trance deeper than Leontine's, she ought, according to the inhibition theory, to be the least intellectual of the three.

This surely disposes of the current hypothe sis of hypnotism, and it seems strange that it should ever have obtained currency in the face of such facts as are frequently exhibited. Mr. Hawthorne very rationally adds:

" It would seem more reasonable to accept the explanation that would have been offered a century or two ago, and to suppose this a case of obsession [?]that is, that the body of Leonie was taken possession of by two independent spirits, having no direct affinity or connection with Leonie herself.'

Surely, here was very strong evidence of intervention and temporary control by distinct intelligences-spirits. But why call it "obses-That term, by common usage, is applied only to seizure and control by evil spirits, and no evidence appears that such were the agents in this case. On the contrary, the third on being distinct personal entities, with differiality manifesting is accorded qualities of a high character, while the second is charged with nothing worse than frivolity accompanying acute intelligence. There is nothing in the account to show that both these intelligences might not have been the heaven-appointed guardians of the simple peasant woman-not perfected angels, indeed, but closely-united friends, having, doubtless, some "direct affinity or connection with Leonie herself."

But Mr. Hawthorne was not satisfied with this obvious and reasonable but old-fashioned explanation; he must have something more modern, far-fetched, and scientific. So in his quandary he submitted the matter to a medical friend, "an eminent alienist," with the following result: "After digesting it for a week, he was of opinion that the inhibition hypothesis, as commonly understood, would not account for the facts." (So far, very sensible.) "As for the theory of obsession, he discarded that on general principles." (What these "general principles" are, we are not informed; he might very reasonably have discarded it on the ground of lack of evidence of any evil act or intent; but that would have been specific, not general. Very likely his "general principles," if stated, would turn out to be nothing more than the general prejudices of the scientific class against admitting spirit agency in any case, no matter how clearly proven.) "The explanation which the present is but an especially curious example." It is as follows:

'Hypnotism, or trance, according to his view, is a state in which the ego, or sense of individuality, subsides into a quiescent or negative state. When John is hypnotized, he ceases to be conscious of his Johnhood, but his mental faculties remain unimpaired. And not only are they unimpaired, they are enlarged and strengthened in measure as the ego is suppressed John, in other words, stands in the way of his own powers; the more intensely he is aware that he is John, the less becomes his ability to avail himself of what is in him. The ego, in short, exercises an inhibitory influence over the faculties of the individual. The man in whom the ego is (for the time being) anni-hilated is to an indefinite degree the superior, mentally, of the same man in a so-called normal condi-

Mr. Hawthorne proceeds to point out corroborations of this theory, to be found in the experience of speakers and orators, who, so long as they remain self-conscious, are awkward, stupid and embarrassed; but the moment they can forget self, become graceful, eloquent and commanding; so with "the devoted patriot, the religious fanatic, the rapt musician, the great soldier in the crisis of battle, the mother rushing through the fire to save her child, the mighty poet in the throes of sublime composition;—in all of them the ego has vanished, and they accomplish feats impossible and inconceivable to them in the normal state. They are preentranced, driven by a power not them selves." And he quotes Emerson as saying that "the poet's best verse is found, not made; in the crisis of battle, the mother trushed long enough. Average time of treatment, tour weeks.

The Carlsbad Sprudel Salt (powder form) is an excellent Aperican Laxative and Diurctic. It clears the complexion, purifies the Blood. It is easily soluble; pleasant to take and permanent in action. The genuine product of the Carlsbad Sprudel Salt (powder form) is an excellent Aperican Laxative and Diurctic. It clears the complexion, purifies the Blood. It is easily soluble; pleasant to take and permanent in action. The genuine product of the Carlsbad Sprudel Salt (powder form) is an excellent Aperican Laxative and Diurctic. It clears the complexion, purifies the Blood. It is easily soluble; pleasant to take and permanent in action. The genuine product of the Carlsbad Sprudel Salt (powder form) is an excellent Aperican Laxative and Diurctic. It clears the complexion, purifies the Blood. It is easily soluble; pleasant to take and permanent in action. The genuine product of the Carlsbad Sprudel Salt (powder form) is an excellent Aperican Laxative and Diurctic. It clears the complexion, purifies the Blood. It is easily soluble; pleasant to take and permanent in action. The genuine product of the Carlsbad Sprudel Salt (powder form) is an excellent Aperican Laxative and Diurctic. It clears the complexion, purifies the Blood. It is easily soluble; pleasant to take and permanent in action. The genuine product of the Carlsbad Sprudel Salt (powder form) is an excellent Aperican Laxative and Diurctic. It clears the complexion purifies the Blood. It is easily soluble; pleasant to take and permanent in action. The complexion pur great soldier in the crisis of battle, the mother

and the post cannot tell where or how he found

From this Mr. Hawthorne deduces the important conclusion that "the only difference between the man of genius and the man of talent, or the man of ordinary ability, is that the former falls easily into trance, and the latter seldom, or not at all." And more than this: 'Although the power of involuntarily hypnotizing or entrancing one's self be rare, almost any one may be hypnotized by another person, and in that condition may do work far beyond his normal powers. Instances, indeed, are frequent where this has actually occurred; difficult mathematical problems have been readily solved in trance, foreign languages have been fluently spoken, and remarkable compositions have been written by persons normally commonplace." Such facts, he thinks, "indicate, if they indicate anything, that hypnotism may open a new door to the struggling brotherhood of the pen." "Genius may be within the reach of the penny-a-liner," and very interesting are the bearings of this theory in other directions.

No doubt that when hypnotism comes to be rationally understood and wisely used, it will prove of great value in authorship as well as in healing and surgery, in education, in moral and religious culture, and in various other depart ments. No doubt it will be found that the hypnotic sleep or trance is but a deeper or profounder degree of that abstraction from exter nal things which every writer and every thinker finds essential, in some degree, to clear thinking and to the production of works of worth and genius. And no doubt, also, that largely in proportion as the external ego and its consciousness can be placed in abeyance by this abstraction (which ordinarily is only a lesser degree of trance), are the higher faculties of the soul liberated, quickened and expanded to act in that higher realm of consciousness to which they are allied and which is their native element. No doubt limitless treasures of wisdom and power, skill and virtue, are within reach on man's spiritual side, from which he is barred by the limitations of his external ego. For, as Emerson has said, "Man is a stream whose source is hidden. Our being is descending into us from we know not whence. . . . I am constrained every moment to acknowledge a higher origin for events than the will I call mine. As with events, so it is with thoughts. When I watch that flowing river, which, out of regions I see not, pours for a season its streams into me, I see that I am a pensioner; not a cause, but a surprised spectator of this ethereal water; that I desire and look up, and put myself in the attitude of reception, but from some alien energy the visions come." This is but one mode of stating the grand truth of natural inspiration

But all this does not explain the special case which we have before us, or others with which students of psychology are more or less familiar. The fatal defect of this novel theory, as of many others that have been propounded, is, that it does not cover the facts. If the distinct personalities so plainly manifested in the case as stated were merely higher or interior planes of consciousness in one and the same individuality, why should they claim to be distinct individuals, and assume different names, giving the fullest evidence of diverse personal characteristics? Is that higher department of our being, in which reside the transcendent powers of genius and all the nobler attributes of the soul, utterly devoid of truthfulness? Is the soul a persistent dissembler and liar? Such it must be if this theory be correct and applicable to the case in hand, and to others like it. For the hypnotic individualities (to use the term applied above) usually, as is stated, not only have knowledge of all the doings of the normal person, but have far keener and more powerful intellects, and hence must be aware of the real facts in the case. Yet they insist ent individual names; and in many cases if properly interrogated, will claim to have formerly lived in earthly bodies of their own (in other words, that they are decarnated spirits), and give strong evidence of the truth of the claim. I repeat, Does the soul, emancipated by trance (which, according to the new theory, becomes "to an indefinite degree the superior, mentally, of the same person in a socalled normal condition ") at once evolve into a persistent liar? The supposition is shocking and incredible by any sane mind. But unless this be true, then there is strong if not conclusive evidence in the case cited-not of "obsession," indeed, but-of spirit presence and control, facilitated no doubt by the hypnotizing process. Doubtless this would have become clearly apparent had the case been investigated in an intelligent and sympathetic manner.

It is plain, then, that this novel and muchstrained theory of "an eminent alienist" does not meet the case-does not cover all the facts. While it is true that in many cases of trance, semi-trance, and mental abstraction, whether with the aid of hyynotism or without, the liberated soul may rise into a realm where exalted truth and wisdom may flow in and be absorbed by it, without consciousness of the personal presence or agency of spiritual beings, it is also true that there are many other cases in which such personal presence is claimed to be that he suggested was novel, and, better than any I am acquainted with," says Mr. Haw- of ideas consciously takes place; and there are thorne, "offers a mode of dealing with cases of still other cases in which unseen beings apparently take temporary control of and use a plas tic organism to express their own thoughts and mental peculiarities, often unconsciously to the instrument, and in a manner strongly indicative of their distinct individuality-as in the case of the peasant woman, Leonie. No theory of "hypnotic inhibition of the vortical centres," or of annihilation of the ego and exaltation of the superior self, will apply to these last described phases of experience, with which students of psychic phenomena are more or less familiar. Spirit-intervention alone meets

The Wonderful Carlsbad Springs.

the case

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, cheumatism of the joints, gravel, etc., twenty-six were entirely cured, three much improved, and one not treated long enough. Average time of treatment,

10.00

Minner Correspondence.

New York.
BUFFALO,-Willard J. Hull writes, Sept. 24th: "I note with pleasure and a large share of gratification the very kind and candid manner in which you have treated my lecture and myself in The Bannen of the 14th inst. Please accept my hearty thanks, and also the thanks of many friends of the Cause here in Bussels.

Buffalo.

My aim has been and still is to voice the principles of Spiritualism in as simple and unostentatious a manner as I possibly can, and I shall do it whenever and wherever I am called to utter a word or pen a line in its advancement. I strendously advocate the practical and philosophical branches rather than the purely esoteric or metaphysical side, believing that the fundamental principle or essence of immortality as a law demonstrable by known methods of advanced science, together with the phenomena most clearly proven and acceptable, are far more preferable to the masses, and they are the great family we should labor to my mind the position taken by science

To enignten.

To my mind the position taken by science upon the laws of evolution and conservation of energy answers every problem that Modern Spiritualism has advanced during the last forty years bearing upon the origin and destiny of the human race. I am entirely satisfied that prejudice alone causes the scientist to reject the logical and inevitable conclusion of his

own hypotheses.

Therefore, Mr. Editor, our best weapons are in the hands of our enemies, and I am perfectly willing to go into the field with no other guns than those that the most pernicious dry-rot materialist can furnish me with. dry-rot materialist can furnish me with.

Is the time not at hand when Spiritualists should take the aggressive? There is not a doctrine nor a proposition advanced either in the Church or out of it that cannot be used to advantage by the Spiritualist in confusing and confounding those who deny him his right to maintain the position he occupies upon the issues of his day and generation.

issues of his day and generation.

This (together with his knowledge of spiritinfluence and domination, his firm conviction

influence and domination, his firm conviction in the immutability of law and its sequences,) makes him impregnable. You know this, Mr. Editor, and I know it; thousands upon thousands throughout the length and breadth of this land know it. Then where is the excuse or reason for apathy and indifference?

I believe many of the bright and beautiful passages of the Christian Bible, and none more so than that which declares that he who has great possssions, of him much will be required. Freely have ye received, freely give.' To no other branch of the human family do these words apply more strongly, more potently than other branch of the human family do these words apply more strongly, more potently than to the Spiritualists. We have indeed received freely the great wealth of spiritual riches that renders life worth the living and robs death of every terror; and I for one conceive no higher duty than that which bids me point out, however feebly, the path for others to follow which leads through undeviating law up out of every slough of despond to the goal of freedom and emancipation.

slough of despond to the goal of freedom and emancipation.

I believe this to be the duty of every Spiritualist. He who is ashamed to tell the world that his mother speaks to him and counsels him in spirit, is unworthy the pure air he breathes, and is fit only for oblivion and the rebuke of every man and woman. And yet how many thousands there are who, Peterlike, deny their master and still walk the earth as Spiritualists—whited sepulchres, indeed, who, in the fullness of time, like Ayesha, will venture for the last time into the light of truth, and shrivel to their true spiritual deformity.

I bid THE BANNER Godspeed in its great march along the highway of human progress."

Ohio.

CINCINNATI. - "A Student of Nature gives his views of the transmission of thought as follows: "That directed thoughts speak to the senses of persons close by, and even at a distance, without the aid of sound or help of telegraph wires, has been clearly demonstrated to me by experiment and observation. I find there is a constant train of thoughts set in mo-tion by mankind that is weaving the web of action and growth through humanity, for better or for worse, deeper and more quietly than we observe on the surface. In this apparent stillness of nature the most wonderful action is going on. It is no longer a desert island to me, but peopled with thought, and full of beau-tiful and pleasant life, though unseen. If I but touch the chords with that note of thought-feeling, that cannot cause discord in the mind of another, whatever he may have done, holdno man guilty to me unless he has commit ing no man guilty to me unless he has committed the act against mysolf; if I see the error only as an accident of growth, for me to assist in mending, as I would a piece of broken machinery, then I feel the inflow of response accordingly. On the other hand, should I touch upon the mind in discord, by inharmonious contradiction of the will, I find that the answer ribrates through my system in like manner. vibrates through my system in like manner. Our thoughts play a far greater part in our lives than we ever dream of, and we should watch them as carefully as words uttered by sounds.

From many I cite the following instances in which thoughts were transmitted purposely for an answer without the aid of voice-sound: At a restaurant the waitress failed to bring an article ordered. By the time I had discovered the mistake she was on the other side, and half way down the room. I directed a mental im-pression to her mind. She was standing with her back toward me, taking an order from some gentlemen. Turning instantly around, first glancing at persons nearly on a line with myself, then raising her eyes to me she walked directly over, the same as if answering a call, directly over, the same as if answering a call, though I uttered not a sound. A few days ago two young ladies called on me for work. After they left, I recalled something I wished to say, but they were out of hearing. A young man inquired if I wished them. We saw they were nearly a square off. The instant we cast a mental thought toward them they turned and answered my beckoning call by coming to me. These are not so remarkable as some I have noticed, but easily understood. Many of my experiences of this nature have been so startling, or rather so far removed from the knowledge of man at present, that they would not

edge of man at present, that they would not be recognized as true if here stated, nor would I expect them to be."

Connecticut.

NEW HAVEN .-- Mr. E. P. Goodsell writes: I wish to say a few words in recognition of the address by Spirit Henry Clay, delivered at the BANNER OF LIGHT Free Circle-Room, June 10th, and published Sept. 7th. I was the BANNER of LIGHT Free Circle-Room, June 10th, and published Sept. 7th. I was somewhat acquainted spiritually with him from the character of his speeches, which he, as a senator from his native State, Kentucky, delivered in Congressional debate. As an able advocate of freedom, he was widely known. At the close of his speech his ablest antagonists generally remained silent, for he had clad every human soul with the right to freedom, and carried conviction of its truth. And he had the satisfaction of knowing that his cause was just—and must be successful. He labored then for the emancipation of four millions from physical bondage; now that he labors still to spread abroad knowledge which shall set free sixty millions of human souls from the errors of the past, clearly manifests his purpose, as is the genuineness of his communication. His words to Spiritualists are words of encouragement, designed to strengthen the hearts of all lovers of his race. Utterances from his own large heart reach with force and effect other hearts. His illustrations of the hearts of all lovers of his race. Utterances from his own large heart reach with force and effect other hearts. His illustrations of the present status of Spiritualism having, through hard labor and well-fought battles, passed over one high mountain, and from the present depression or valley will, in the next ten years, pass another mountain, are words of truth, and how grandly such are these: 'As this century closes upon you, you will find that higher thought, grander discovery and greater achievement are coming to the world than ever before. You are standing upon the threshold of a new age; you are stepping forward into the vestibule of a temple of power and of beauty of which you do not dream. When the

No. 4

new contury arrives, and humanity opens its eyes upon it, and understands that era and its significance, it will exclaim with one voice; The world has never known such a wondrous ago!"

New Jersey.

NEWARK .- A correspondent writes: "The Spiritualists of Newark have reörganized upon what promises to be a practical and permanent what promises to be a practical and permanent basis. We have long felt the want of a good working society, and now think we have got started right. We have a society organized, fully officered, and a good sized roll of names subscribed for the following objects: 1st, the investigation of the phenomena. 2d, the reception of communications. 3d, the study in a rational way of a natural spiritual intercourse. 4th, the formation and dissemination of a purely natural philosophy.

rational way of a natural spiritual intercourse.

4th, the formation and dissemination of a
purely natural philosophy.

The lady who graces the chair of our Society
is one well known to the Spiritualists of this
section, and of rare tact and powers to inspire
that confidence and support which promises so
much for the future. We expect to hold public
meetings once a week, and would like to introduce a new face to our people at least twice a
month, expecting to fill our rostruin the intervening nights with some of our home talent, of
which we have a good supply, if it will consent
to be used, as it is known some two or three
have been undergoing a rather rigid course of
development, for what purpose remains to be
seen. We respectfully request all mediums
traveling this way, who may have single nights
they can give us, to please send us their dates
and terms, that we may place them in advance.
You will be informed of our future from time
to time. Our place of meeting, dates, etc.,
will be hereafter announced. All communications should be addressed for the present to the
President, Mrs. Susan Martin, 50 Plane street,
Newark, N. J."

Massachusetts.

CAMBRIDGE .- "C. C." writes: "A medium told me that her first experience of the spiritual phenomena was hearing the raps on the uai phenomena was hearing the raps on the window-pane. She shut the window, and the raps came on the table. She asked: 'What is it?' Answer: 'Spiritual electricity.' 'Who is it?' Answer: 'Franklin.' May it not be that the mediumistic organization is the channel through which, in the fullness of time, the immortality of the soul will be fully demonstrated to all mortals? May it not be that Franklin has discovered a process by which the most refined electricity can act through and upon material substances, thereby causing the phenomterial substances, thereby causing the phenomena which are now witnessed in every part of the world? May it not be that the discoverer, working downward, may so simplify the process as to meet the comprehension of our scientists, working upward?"

> Written for the Banner of Light. BY THE SHORES OF ONSET.

BY MRS. K. R. STILES. Fair Onset! famed in story,

What tongue can tell thy glory? What language can convey it? What artist hand portray it?

As on thy shores I wander, Or silent sit and ponder, Thou seem'st like dream or vision Of some fair realm elysian.

Here Nature's voices greet me, Here loving angels meet me, My steps ofttimes attending; Here Heaven with Earth seems blending.

In attitude of musing I sit to-night, half losing My outward sense and feeling, While evening shades are stealing.

As dreamily I ponder The mists are rolled asunder, And I behold fair faces, And feel the fond embraces

Of loved ones gone before me. The past comes sweeping o'er me! Backward my gaze is turning. Long vanished forms discerning. From out the silent gloaming

Like phantoms some are flitting, Some 'neath the oak trees sitting. The fair blue waters glisten, And as I watch and listen. I hear the dip, dip, dipping

I see the Indians roaming;

Of feathered oars a-dripping. Upon the shimmering waters Are dusky sons and daughters. Their light canoes swift speeding; Birds soar above unheeding.

The evening breeze is bringing Strain as of chanting-singing: Weird-like and strange it soundeth, The wooded shore resoundeth.

Anear me now is standing An Indian chief, commanding. He bends the knee before me, And spreads his blanket o'er me.

No word by him is spoken, Yet do I read the token: It speaks of love, protection

Strength and a firm connection With those the noble-hearted. Who, though from earth departed. Return and walk beside us.

Coming to bless and guide us. My thought the chieftain readeth, And my desire he heedeth. He speaks: "I am Neponset, From land beyond the sunset.

"Neponset hath emotion: Tender and true devotion Belongeth to his nation: He loveth meditation.

"Oft questioned Chief Neponset Upon the shore of Onset What lay beyond the story Of day's departing glory?

" Now, Indian chieftain knoweth, The sunset-land bright gloweth With light that is eternal; It is the land supernal.

"This, too, the chieftain knoweth: That toward the land that gloweth, The pale-faced daughter tendeth-Slowly, yet surely wendeth.

"Then, pale-face, grow not weary. Though oft the trail seems dream; To hunting-ground of beauty I'll lead—if true to duty.

" Now Chief Neponset goeth,

I feel myself united

But when the sky red gloweth, And hours of day are fleeting, Again he'll give thee greeting.' Now breaks the spell that bound me, While softly falls around me Night's mantle, starry-lighted.

To the bright spheres above me. To angel ones who love me-Feel drawn in closer union Through silent, heart communion.

Oh. Onset! famed in story, No tongue can tell the glory Of this hour's meditation I yield thee my oblation!

'A locomotive engineer advised a passenger who had a cinder in his eye, and was vigorously rubbing it, to let it alone, and rub the other eye. He did so, and in a few moments the cinder left. Since then he has advised the treatment to many others, and never known it to fail to remove any object from the eye unless it was a hard, sharp-edged one that required an operation.

From San Diego to Portland, Oregon. Letter from W. J. Colville.

To the Editor of the Banner of Lights. It is almost impossible to conceive of any experience more delightful than traveling when one is in the humor for it, and meets with no mishaps along the road. The regret experienced at parting with friends in one place is compensated for by the pleasure of meeting other friends somewhere else; and when one has been many years before the public, traveled extensively, and met good and true friends everywhere, it is impossible to feel much exclusive attachment to any spot of earth. The world becomes our country in a very appreciable manner, as we journey through it, and find human nature, as well as natural agenery, beautiful everywhere. I have often been called an extravagant optimist, and perhaps in some sense I merit the compliment (accusation I certainly do not consider it); but in spite of all that I have seen of the darker side of human nature, and I have seen a good deal, I cannot but feel that "poor" human nature is in reality vastly richer than it is usually supposed to be, in all that is good and noble.

My closing weeks in San Diego, after returning thither from Los Angeles, were full of bright experiences. All the meetings were very enjoyable, and growing larger all the time; and the same was the case in National City, though in temporal matters this latter place is hardly enjoying equal prosperity. Though one hears something of "hard times" in San Diego, there has been many years before the public, traveled

the same was the case in National City, though in temporal matters this latter place is hardly enjoying equal prosperity. Though one hears something of "hard times" in San Diego, there are numerous evidences, not of a boom, but of a steady rise in successful and honest enterprise. Handsome new buildings are going up all over the city; and in them the most desirable offices are engaged and occupied before the structures are completed. The new synagogue is just about finished, and is a very pretty edifice. Many of the liberal Jews are interested in all progressive thought and action. The Nationalist Club is already a powerful organization; it numbers among its active members Rev. B. F. McDaniel, the much-respected minister of the Unitarian Church, Mrs. Clara Foltz, the first woman admitted to the bar in California, Mr. Henri Fairweather, a talented musician and particularly able man, Mrs. H. C. Bushyhead, the beloved and efficient President of the First Spiritual Society, and many others.

On the occasion of my last appearance in the Opera House, Sunday evening, Sept. 1st, the audience was so large, and such a kindly feeling went out from the people, I really felt very sorry to tear myself away and start for San Francisco on the steamer Santa Rosa, which left San Diego at 6:30 A. M., Sept. 2d. The steamers plying between San Diego and San Francisco are large, handsome boats, not unlike those of the Fall River Line, on which I have so often gone from Boston to New York. They make frequent stoppages up the coast, and of sufficiently long duration to allow passengers ample time to visit Santa Barbara and San Luis Obispo. Both places, the former especially, are very attractive and in a flourishing condition every way. On the evening of Sept. 1st, Mr. Williams, the leading promoter of the new town of Summerland, met me at the landing stage at Santa Barbara with a carriage, and took me for a charming moonlight drive to see the new town of Summerland, met me at the landton met of the mean town of Summerland, met me at t ing stage at Santa Barbara with a carriage, and took me for a charming moonlight drive to see the new Spiritualist colony, with which I was more than delighted. The road between Santa Barbara and Summerland is almost as even as

a race-course, and the new settlement promises to be a most delightful resort; its situation is simply perfect; already many good houses are built and occupied.

Mrs. O. K. Smith—who was for many years Mrs. O. K. Smith—who was for many years the companion of Mrs. Amelia Colby, now Mrs. Luther, and whose sweet songs accompanied by the guitar delighted so many ears—has a charming home on the cliff directly overlooking the ocean. Her villa is a rendezvous for many good people from different parts of the world; there I met several old friends from the Eastern States, also Mr. Bowley, a prominent Spiritualist from Melbourne, Australia. Water is plentiful and good, and the soil is so fertile that the loveliest flowers bloom without the aid of irrigation. Fruits and vegetables of every description flourish there also with a very moderate amount of moisture. A fine library is nearly completed, a good school-house is in course of erection. Timber is cheap, and a number of delightful cottages are springing up on every hand. The climate of Santa Barbara is renowned for its salubriousness, and that of Summerland is still more pleasant, being a few degrees cooler in summer and no colder in winter

that of Summerland is still more pleasant, being a few degrees cooler in summer and no colder in winter.

Returning to San Francisco for a flying visit, occupying less than three days, I had the pleasure of meeting many esteemed and faithful friends, among whom I passed a delightful birthday (Sept. 5th). The Metaphysical College Hall, 106 Macallister street, has been beautifully renovated and in every way greatly improved; it is the only public auditorium in the city which is available for spiritual work all the time. Considering its close proximity to the City Hall and several lines of cable cars, the rent asked for the premises is low, and the ladies who constitute the Board of Directors are very liberal and considerate in the terms they make with all who occupy it. The Theosophical Society holds a public meeting there every Sunday at 2 p. M. Mrs. Sara Harris and many other tried and true workers for humanity give lectures and lessons frequently; a good deal of healing is accompilished much in ity give lectures and lessons frequently; a good deal of healing is accomplished, much ingood dear of hearing is accomplished, much instruction given to strangers, and a large collection of good books kept in constant circulation from the library and on sale. I had the pleasure of occupying the platform Sept. 4th and 5th at 8 r. m., and Sept. 6th at 10 A. M. On all occasions the audiences were large, the music was fine and the flowers were lovely. On the evening of Sept. 5th a social gathering and collection all occasions the audiences were large, the music was fine and the flowers were lovely. On the evening of Sept. 5th a social gathering and collation after the platform exercises proved very enjoyable to the large concourse of friends, who lingered till past eleven. As the suburbs of the city are all directly accessible by cable and ferry, and cars and boats are going constantly till midnight, persons living even nine or ten miles from the College can get into the car which passes the door, and without going from under shelter except for an instant, reach Oakland, Alameda or Berkeley in less than an hour. Thus we are able to have large delegations of suburban friends at our city gatherings, and if they stay to a friendly gathering and leave at at a late hour, they have no more difficulty in getting home than as though it were the middle of the afternoon.

During my brief stay in San Francisco I had the pleasure of seeing Mr. J. J. Owen, the genial editor of the Golden Gate, and learning from his own lips that the paper is doing well, and continually adding to its list of subscribers. I also spent some time very pleasantly with Dr. and Mrs. Morton, who are as busy and useful as ever in their respective branches of service to the cause which is so near their hearts.

Leaving San Francisco by train Sept. 6th at

hearts.
Leaving San Francisco by train Sept. 6th at 7 P. M., I found myself in Portland Sunday, Sept. 8th, at 10:30 A. M. The journey is very pleasant, either by rail or boat; the ocean trip takes a longer time, but is less expensive, and in warm weather every way more desirable; the steamers are fully as good as those journeying southward.

the steamers are fully as good as those journeying southward.

My work in Portland commenced on the day of my arrival, at 2:30 and 7:30 p. M. Large audiences convened, and the best of feeling reigned supreme. Though I had only visited Portland once before, and then only for a very few days, I met a number of familiar faces, and was glad to renew acquaintance with friends from various points who were in the hall. The world seems very small in these days of rapid transit, and when one is before the public the brotherhood of the race seems more forcibly exemplified than when one's sphere of action is more retired.

retired.

On Monday evening, Sept. 9th, a special course of lectures on Theosophy commenced, and on Tuesday afternoon a very large class in Spiritual Science opened in the great Tabernacle, corner of Tenth and Morrison streets, in the very heart of the residential portion of this beautiful city of homes. The building is plain in style, it has really no architectural features worth mentioning, but it is commodious and substantial, though in my judgment better adapted for colossal gatherings than moderate-sized assemblages. It will seat two thousand people very comfortably, and contain, in case of need, a much larger number. The chief objects for renting so large a place

were, its desirable location, absence of long yet far-reaching relations, of the mysteries of life, were, its desirable location, absence of long yet far-reaching relations, of the mysteries of life, flights of entrance stairs, freedom from noise, and extremely moderate rental when hired for a number of consecutive occasions. I am engaged there Sundays at 2:30 and 7:30 P. M., free admission; voluntary collections. On Monday, Wednesday and Friday at 7:45 P. M., and Tuesday, Thursday and Saturday at 2:30 P. M., when tickets are twenty-five cents to the special lentures and questionings. The auditences thus lectures and questionings. The audiences thus far have been composed of intelligent, thoughtful people, representing almost every shade of opinion. Ladies preponderate in the afternoons; in the evenings the sexes are about equally divided.

The weather in Portland is a little broken;

showers are not infrequent, and the air feels cool after Southern California; but on the cool after Southern California; but on the whole the climate is decidedly agreeable, and is considered very healthy. The World's Advance Thought, a progressive monthly journal issued here, is very friendly; its editors are extremely cordial, and have a good word and friendly greeting for all workers in whom they recognize any aspiration after universal truth. The old Spiritualist Society, which has been running meetings here many years, holds well-attended sessions, principally conferences, every Sunday morning and evening in G. A. R. Hall. The Unitarian Society is large, and numbers among its members many outspoken Hall. The Unitarian Society is large, and numbers among its members many outspoken advocates of the Spiritual Philosophy, among whom Mrs. Dr. Thompson, with whom I am residing, is a conspicuous and active light.

The new Jewish Temple is a very handsome structure, recently completed; many of its people are interested in all liberal thought, and attend leatures and classes with a view to asteroid leatures and classes with a view to as

attend lectures and classes with a view to asattend lectures and classes with a view to ascertain what new light is breaking. Literature of an advanced type circulates freely. Miss H. M. Young has been here a long time, and with the assistance of many friends and workers located here has done much, and is on the way

to do still more in various directions.

My new book, "Theosophy for the People," which you have already brought prominently before your readers, is nearly completed in manuscript. With all my other work I have manuscript. With all my other work I have found it a tremendous undertaking. I hope it will be issued by Nov. 1st. The offer at \$1.10 to immediate subscribers can remain open at your office till Oct. 31st. The book will, I think, extend to five hundred pages. I am ready to return to Boston whenever I am wanted. Kindest regards to all friends.

Yours sincerely, W. J. COLVILLE.

Lectures upon the following subjects now in course of delivery by Mr. Colville in Portland, course of delivery by Mr. Colville in Portland, Oregon, are being reported and will be included in the contents of the new book referred to above: Theosophy, What It Is and What It Is not; The Mystery of the Ages, or the Secret Doctrine of all Religions; Theosophy in Egypt, the Hermetic System; Theosophy in Persia, the Zoroastian Idea; Theosophy in India, Brahminism; Theosophy in India, Brahminism; Theosophy in India, part two, Buddhism; Magic—Red, White, Gray and Black; Difference Between Spiritual Adepts and Ordinary Magicians; The Rosicrucians, their Theories of Cosmology; The Philosopher's Stone and Elixir of Life; The Planetary Chain, or the Birth and Death of Worlds; Nirvana. Mr. Colville's present address is 118 Main street, Portland, Oregon.

A Tribute to the Memory and Work of Dr. Evans.

To the Editor of the Banner of Light:

I was gratified on reading the truthful editorial expressions in THE BANNER of Sept. 21st, concerning that gifted author and successful healer of the sick, the late Dr. Warren F. Evans.

I can in truthfulness add my testimony in the same direction, coinciding with the views therein given. Dr. Evans was an unselfish, honorable man, just in his dealings; also a great benefactor to the world at large, in the way of originating thought upon the important subject of vitalizing the mind of the individual man to heal himself, also upon the most effectual methods of warding off disease.

In 1871 my attention was called to his treatise, the Mental Cure book, now well known far and wide in America, England and France as the most wonderful production in this direction now extant. One of the world renowned healers of the nineteenth century, Dr. J. R. Newton, has said that he considered he performed his cures by the laws and principles laid down in this treatise; and throughout the pages of his private copy of this work, Dr. Newton has expressed his pleasure by marked passages, which he often quoted to his patients when he was in mortal life.

I obtained a copy of the book, and carefully perused made the acquaintag Evans, and found him to be a highly intuitive individual, abounding in practical thoughts regarding the healing art. At this time this book was in the hands of a Swedenborgian publisher, and but small sales were realized-on the ground that the straight-laced Swedenborgians considered it to be too strongly tinctured with the Spiritualistic Philosophy. The more liberal Swedenborgians, it is true, purchased the book quite freely, and some of the physicians connected with that belief gave copies to their patients, considering that the volume, when read, would reënforce the action of the medicines given, by stimulating the mind of the sick to assist nature in her efforts to overcome disease, whether mental or physical.

Through my instrumentality the book was placed in the hands of Colby & Rich, as publishers, and there is no doubt that copies of it are already in the possession of a majority of the prominent Spiritualists of this and other countries. It is also to be found in various

A few years subsequent to its publication, several speculative treatises were sent broadcast over the country, in which the authors took the ground against magnetism, Spiritualism and mediumship as being evils of the age, and advising the public not to have anything to do with them; also claiming that everything was spirit, or, in other words, that there was no such thing as matter-that human beings were a portion of God, and the latter could not become diseased; hence all that was designated disease was simply "mortal error" on the part of those imagining that they were diseased. The ideas set forth in these singular productions prevailed so widely that those designating themselves "Christian Scientists," "Metaphysicians," "Occultists" and many other names meaning the same thing, obtained credence to such an extent that a treatise that advocated a common sense view of the power of mind over mind and disease, and admitted that disease was prevalent in this age as in the past-as did this Mental-Cure treatisewas almost wholly ignored and seldom alluded to; its being in harmony with the Spiritual Philosophy. the theory of magnetism, etc., being used by these latterday "mentalists" as an argument against its being countenanced among their followers and elsewhere.

For the purpose of emphasizing the facts that Dr. Evans was the first to place before the public a practical treatise on this important subject, and that Evans's Mental Cure treatise is superior to all the works that have thus far been printed in this line of thought, I will quote a few of the expressions made by prominent, distinguished individuals who spoke in favor of the work on its appearance-in order that the investigator of this complicated subject may know where to find a practical theory that will not conflict with common-sense or history.

Doubtless in the future, when the crass theories of the "mind-healers" concerning "no disease," etc., which none can conclusively explain to their own mental satisfaction, have passed away, those who have not become disgusted with the whole thing, and given up teaching or believing in it, will desire to find just such a treatise as Evans's Mental Cure, which clearly sets forth that the powers of the mind have limits, but can be utilized to a large extent in all modes of eradicating disease-a fact which needs to be better understood by the public at large. . .

The following encomiums concerning this work by Dr. Evans were given it in reviews at the time of its publication:

The Woman's Journal said: "The power of mind over matter is discussed [in it] in a manner both interesting and suggestive. We commend it as presenting many truths worthy of attention."

to the welfare, the daily needs, physical and spiritual, of humanity in this life, as well as in that which is to como."

said "it should take the same place that 'Combe's Constitution of Man' did in its day, and become a standard work, and be sold by the ten thousands." L. W. Abell, M. D., (after twelve years' practice)

H. K. Hunt, M. D., (after a practice of thirty years)

spoke thus: "It is an invaluable book, and should be in every family." Dr. A. Johnson, New York, said: "I have no hesitation in stating that it contains more sound philoso-

phy in regard to the laws of life and health than all the medical works in the library." The BANNER OF LIGHT, The Western Star, Jour-

nal of Health, and Phrenological Journal, spoke in high appreciation of its merits; Emma Hardinge-Britten, Lizzie Doten, A. J. Davis, Thomas Gales Forster, Giles B. Stebbins, Dr. H. B. Storer, Dr. S. B. Brittan, and other authors and lecturers also commended it as being alive to the needs of this age.

The Boston Transcript spoke of this work recently

The Boston Transcript spoke of this work recently in the following manner:

"Dr. Warren F. Evans's 'Mental Cure,' illustrating the influence of the mind on the body, both in health and disease, and suggesting the psychological method of treatment, has passed to a seventh edition. Dr. Evans is unquestionably the ablest of the mulitude of writers on the mind-cure; indeed, he is the only one who seems to have taken a clearly philosophic view of the subject, and who has given an explanation of the subject, and who has given an explanation of the so-called mind-cure phenomena, which can be read without exciting the antagonism of nine-tenths of his readers. His design in the book is to 'illustrate the correspondence of the soul and body, their mutual action and reaction, and to demonstrate the casual relation of disordered mental slates to diseased physiological action.' Unlike the metaphysicians, Dr. Evans believes in something more than mere mental operations in the treatment of disease. He advocates massage, the Swedish movement cure and magnetic treatment. It is asserted by the apostles of some of the mind-cure schools that faith is an unnecessary element in the treatment of patients, and that there is really no such thing as disease. Dr. Evans does not agree with either of these statements of belief. He recognizes the existence of disease, and says: 'There are two things in a patient necessary to the reception of a spiritual sanative influence: One is a desire to get well; the other is a faith in the efficiency of the remedial agency. Without these two the cure of disease by any mode of treatment is, to say the least, if not impossible, exceedingly difficult.' Although we are not inclined to accept all the theories of Dr. Evans, we cordially commend it to those readers who are interested in the subject as well worth reading and considering.''

To give the public Dr. Evans's views of Spiritualism in the following manner:

To give the public Dr. Evans's views of Spiritualism and Magnetism, his remarks concerning two works on these subjects go far to show that he was in full sym pathy with both. In reviewing the Vital Magnetic Cure book, an exposition of Vital Magnetism, he writes as follows:

"I have read during the last ten years nearly every-thing published on the application of magnetism to the cure of disease; and I deem this work an important addition to the literature of the subject, and of great practical value to every one who would learn how to successfully use this most efficient sanative agency." in reviewing the book "Nature's Laws in Human Life," an exposition of Spiritualism, pro and con., he

writes thus: "The work is written in a spirit of candor which "The work is written in a spirit of candor which commends itself to the reader. The author evidently has a sincere faith in the truth of Spiritualism. The opinions of its opponents are fairly stated, with no attempt to soften them down, and are answered by a record of facts drawn from the writer's large experience and extensive observation, and the principles fairly deducible from those facts. It is written in a clear and compact style, and is free from all offensive attacks upon other forms of religious belief. To the myrlads of people in our land who long to know something about the reality of another life, and of communication with the unseen realm, and of the laws that govern it, this will be found a useful volume."

The writer has had soveral pleasant conversations

The writer has had several pleasant conversations with Dr. Evans on the subject of Spiritualism, and he frankly admitted that he wrote his book, "Mental Cure." under the influence of a prominent professor connected, while in earth-life, with the Swedenborgian denomination, giving his name. At another time he remarked that no one could be a successful healer of the sick without the aid of spirit-force or power.

Of his demise a correspondent of the Newburypor Daily News, writing from Salisbury, said:

"Our town has lost one of its notable citizens, Dr. W. F. Evans, whose death necessary Sant Control of the citizens, Dr. "Our town has lost one of its notable citizens, Dr. W. F. Evans, whose death occurred Sept. 4th. Twenty-eight years ago he was paster of the Methodist Church in this village, and ranked as one of the most scholarly and devout members of the New Hampshire Conference; later his religious views were so modified that he left the Methodist and joined the 'New Church.' He was probably the most learned and rational among the teachers of phrenopathy. Funeral services, held in the Methodist Church, were conducted by the paster, who spoke tenderly and appreciatively of the deceased, as did also Rev. J. F. Spaiding and Rev. Joseph Hayes. The latter is only a few months younger than Dr. Evans, both of them having joined the New Hampshire Conference at the same time, 1840."

Dr. Evans will be better known in future years.

Dr. Evans will be better known in future years, when his writings are more fully comprehended. He lived twenty-five years in advance of his time in thought and action, and his mind was intuitively drawn to the subject to which his dearest energies were devoted for the past quarter of a century. When his best thoughts were obtained he would walk the floor at a rapid rate, and without question he was under a high state of inspiration. He wrought his work well; he still lives in identity, and will take up in his new home the work he laid down on earth, and continue it to grander perfection and more beneficent usefulness.

A. S. HAYWARD, Magnetic Physician. Boston, Mass.

October Magazines.

THE ATLANTIC MONTHLY continues in the current number "The Begum's Daughter," and follows up the installment of this entertaining story with a thoughtful sketch entitled "A Noncombatant's War Reminiscences," by J. R. Kendrick; Prof. John Fisk writes interestingly and profoundly too (as is his wont) regarding "The Monmouth and Newport Campaigns' in the revolutionary war, and the great value of Baron Steuben's services as a tactical mentor to the "militant plowboys" of stricken Valley Forge; William Cranston Lawton's "Closing Scenes of the Illad" is a paper replete with classic lore vehicled in the choicest English; Henry Loomis Nelson treats of "The Government and its Creditors"; other articles, not here specified, grace the number, together with three poems, book reviews, Contributors' Club, etc., etc. Houghton, Mifflin & Co., publishers, Boston.

THE MAGAZINE OF ART .- We are given, as the frontispiece of this number, a specimen of the ari work of Miss Alexander, an American lady whom Mr. Ruskin has taken under his patronage. The subject "Madonina," is a type of the highly refined peasant face. The original being a pen-and-ink drawing, its reproduction is a matter of much difficulty, considering which, it is here remarkably well done by the photogravure process. The opening letterpress relates to a well-known art club of London. Examples of Millet's work are given, among them a page reproduction of the famous "Angelus." recently purchased by a New York gentleman for upward of one hundred thousand dollars. Of the remaining contents are "The Sculpture of the Year," five illustrations, "An Artist's Holidays" and "The Peabody Museum at Cam bridge, Mass.," two illustrations of the pottery of the Mound-Builders. New York: Cassell & Co., 104 and 106 Broadway.

CASSELL'S FAMILY MAGAZINE.-Three chapters of the intensely interesting serial, "A Woman's Strength," are given, also new installments of "Engaged to be Married," and "A Man of a Million," and a complete story, "The Missing Dean." Of miscella-neous contents are "Next of Kin Wanted," "A 'Sugaring Off' Party in Canada," and "Our Friends, the Horses," Several papers are interspersed upon home and health matters, together with fine illustrations and music. New York: Cassell & Co.

ST. NICHOLAS.—The superb pack of hounds owned by Count de Barral are shown in the frontispiece in ing many truths worthy of attention."

H. A. Burbank wrote of it thus: "The reader will High Degree," by Noah Brooks, in which hie treats of find himself in the profound depths of the solence of human nature, and wondering at the great simplicity, bright vein tells a story in which the intelligence of a Forsale by Colby & Rich.

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Single copies, 21.00; 100 copies, 22.00; postago free; in postago free; in Forsale by Colby & Rich. connection with the leading article, "Among Dogs of

cat prevents a tragedy. Eleanor Putnam tells a good story of college life, "About Ted Russell"; and a good suggestion for the holidays will be found in "Dora Miller's Wonder Ball." A dog bought at the Hospice of St. Bernard gives, some trouble to W. D. Foulke in bringing him to this country, all of which he interestingly describes. Other attractive contents. spiritual laws and forces which are intimately related all finely illustrated, saveral good poems, etc., make up an excellent budget of good things. New York: The Century Co. Boston: Damrell & Upham, 283 Washington street.

OUR LITTLE ONES .- A profusion of attractive pictures illustrates a class of stories the children of the nursery never tire of reading or hearing read. Among them are "Frisky's Birthday Party," "A Little Girl's Wedding Gift," "Twelve Handsome Konks" and "The True Story of a Smart Dog." Boston: Russell Pub. Co.

THE AMERICAN AGRICULTURIST contains a de scription with illustrative engravings of "Ellerslie," the home of Vice-President Morton at Rhinecliff, on the Hudson, and nearly fifty quarto pages of farm garden and household matters. New York: 751 Broad-

TRUTHS OF NATURE.—Natural Science is set forth in many articles, chiefly brief, but in all cases interesting and instructive, supplemented with an "Astrological Department." Boston: J. M. Wade.

Passed On.

MARIA C. SMITH, widow of the late Jacob Smith, of Exeter, N. H., and mother of the late Mary M. Hardy, of Boston, passed away at her residence, 390 Washington street, Haverhill, Mass., on Sept. 12th, after a brief

illness of two days (pneumonia). Funeral services were held at her home Sunday at 2 P. M., and at the cemetery in Exeter, where the interment took place. The body was encased in a broad cloth casket, which was shrouded in beautiful flora offerings from loving children and friends. At the head stood a large wreath of white roses, from the center of which depended a snow white dove; at the foot rested a Bible in white carnations, with the word "closed"; other offerings were a crescent of lvy, a sheaf of wheat, and beautiful baskets of flowers-one a tribute from the Woman's Christian Temperance

Mrs. Smith's sudden death was a severe shock to her numerous friends and relatives. She was in perfect health up to within three days of passing away. The week previous she attended with her daughter the Soldiers' Reunion at Weirs, N. H., and entered fully into the enjoyment of the occasion. It is all the more sad, this sudden ending of earth-life, because there was scarcely any indication of her seventy years. She was bright and active, retaining perfectly all her faculties, and taking the keenest interest in all the affairs of life.

Hers was a brave, earnest spirit, and she has borne with true fortitude the sorrows of life, which have been many. Within a few years she has been called to mourn the loss of a husband and four children. Five children survive her, who look forward to a glad reunion in the beautiful spirit-world.

The Annual Convention

The Annual Convention

Of the Vermont State Spiritualist Association will be held
in the Village Hall, at Wells River, Vt., Friday, Saturday
and Sunday, Oct. 4th, 5th and 6th, 1889, opening at 2 o'clock
P. M. Friday, the 4th.
Our Vermont speakers and test mediums have been invited and are expected to be present; also good magnetic
heaters.
Joseph D. Stiles, one of the best test mediums in the country, is expected to be present; also L. O. Leonard, of East
Caiais, Vt.
Good music will be furnished throughout the Convention

Calais, VI.

Good muste will be furnished throughout the Convention,
Buy round-trip tickets to Wells River over the Montpeller
and Wells River, and Passimpsie dyishon of the Boste and Maine Railroad, for half fare. Board at the hotel \$1.00

and Maine Railroad, for half fare. Board at the hotel \$1.00 per day. A cordial invitation to all.
LUCUE WEBB, East Graville, President; Dr.E. A. SMITH, Brandon, Hon. A. E. STANLEY, Leleester, and Hon. JANUS CROSSETT, Waterbury, Vice-Presidents.

EFT Those having dues, please remit to the Treasurer, Janus Crossett, Waterbury, Vi. LUTHERO, WBERS, Nec'y.

Proctorsville, Vi.

Annual Meeting.

The Wisconsin State Association of Spiritualists will hold its Annual Meeting. Nov. 1st, 2d and 3d, at Omro, Wis. Ar-rangements are being made to make the occasion a grand success.

WORKS ON HEALTH.

THE MENTAL CURE. By Rev. W. F. EVANS THE AREAT A LECUKE. By REV.W. F. EVANS.
The Philosophy of Life: Hhistrating the Influence of the Mind on the Body, both in health and disease, and the Psychological Method of Treatment. The work has received the encominums of able critics, and is considered one of the best books in the English language, adapted to both sick and well, also the physician, and shows how persons can ward off and eradicate disease without medicine.

Cloth, pp. 384, §1.50, postage 10 cents.

MENTAL MEDICINE. A Theoretical and M Practical Treatise on Meileal Psychology. By Rev. W. F. EVANS. One of the best, chearest and most practical treatises upon the application of psychic or mental force to the cure of the sick. Its chear-minded author has focalized what light upon this great subject he could obtain from accessible sources, and herein so illuminates the subject that persons of ordinary intelligence cannot only understand the theory, but become qualified to practice the healing art, enabling parents to be their own family physician.

Cloth, 81.25, postage 10 cents.

THE DIVINE LAW OF CURE. By W. F. EVANS. This treatise is the result of six years of careful research, study and experience by the author, and makes its appearance at a time when the necessity of the age seems to demand a work of this nature. It is adapted to persons who desire to remain in good health as well as those sick in body and mind, and especially is it applicable to persons who recognize the growing demand for more knowledge in regard to utilizing the power of mind over disease and the subtle forces that are in the universe.

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COUL AND BODY; or, The Spiritual Science of Health and Disease. By W. F. EVANS, author of "Montal Cure" and "Montal Medicine." A work worthy of being spread broadcast over the land. It is calculated to do good wherever rend.

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The Nature and Power of Faith; or, Elementary Lessons in Christian Philosophy und Transcendental Medicine.
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THE VITAL MAGNETIC CURE. By a MAGNETIC PHYSICIAN. The Philosophy of Health; A Treatise upon the Electric, Magnetic, and Spirit-Life Forces of the Human System, and their Application to the Relief and Cure of all Curable Diseases of the Mind and Body. It gives instructions for both Healer and Patient as far as is practical, and must become a standard work, as these natural forces are otornal and universal. Cloth, \$1.00, postage 10 cents.

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SPHINX. Anti-Materialistische Monatsschrift für die wissenschaftliche Portugen. In the Wissenschaftliche Untersuchung der "mystischen" und "magischen" Thatsachen, mit Beiträgen von Carl da Pret, Alf. Russ. Wallace, der Professoren Barrett und Cones, mehrerer Brahmunen u. s. w., herausgegeben von Dr. Hübbe-Schleden. Subscription: §1.75 for six months, §3.50 ner annum. messes, COLBY & RICH, 9 Bosworth street, Boston, Mass., will receive subscriptions and forward the same to the publisher.

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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 the upspers are forwarded containing matter for our inspection, the sender will confer a favor by drawing a pencil or ink 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 fuil their present as well as future address.

notices of Spiritualist Meetings, to insure prompt inser-tion, must reach this office on Monday of each week, as The Banner goes to press every Tuesday.

Banner of **Bight**.

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Poverty Indeed-Civilization Confronted with Its Problem.

In the several districts of the East End of London there hives a population of a quarter of a million souls. It is in this part of the vast metropolis that the so-called "dockers" live, twenty-five thousand of them, represented in the recent great strike by several thousand ed from all the trades in their labor. They committed no violence, and therefore to hurl the soldiery upon them would have been sheer slaughter, without provocation. The strikers at last carried their point, and the dockers gained an additional penny (two cents) for each hour of work, the minimum to be four hours in a day. But it is not possible for the most fortunate of them to secure employment in the docks for more than two or three days in the week, so intense is the pressure of competition for work. Agriculture in England is in an exceedingly depressed state, and idle laborers are continually pouring into London from the interior to obtain a liveli-

Whole families in the east end of London live, no one knows how, on twenty-five cents a day. The entire district is crowded to repletion, and hunger and vice everywhere prevail. The mortality is at the rate of from fifty-three to seventy in a thousand. The docker is described as below anybody's consideration. He is not received by his fellow-workmen on terms of equality. All he earned before the great strike was fourpence or fivepence per hour. Two days' work of three hours each in the week is the average for him. On such wages do twentyfive'thousand men somehow support themselves and their families, pay rent, buy food and clothing, and provide as best they may for all their necessities. It is less than a dollar a week for the entire maintenance. Among the poor of professed civilization they are the poorest. A London correspondent of the New York Sun paints the frightful picture of their lives. She declares that London poverty has no parallel. The homes of the London poor she likens to the old crowded steerage of the steamships before sanitary science and humanity invaded the foul hulks and forced capital to clean and ventilate them.

These enclosures are simply lodgings where dirt, depravity and hopelessness sleep off debauch or wear the nights away in vice, secluded from police observation. They are not occupied at all by day, except for brief intervals. The East End is out in the alleys and streets all day, the women slovenly and foul, the childrem covered with accumulations of street sweepings, the men watching opportunities for thieving, or lolling around the courts, halfasleep from the effects of bad beer or worse gin. Those few who stay indoors are mothers, working their eyes out over sewing got through sweaters to keep half-naked children from death, and husbands tumbling in at nightfall to curse and beat till torpor overcomes their the Presbyterians of the country, nor among bestial energy and they fall upon the floor to the Congregationalists, who, though professedbecome an insensible animal till daylight. ly the most democratic of all our religious de-The interiors of these homes are almost indescribable. A ceiling, smutted for years; walls coated with grease and patched with tin to keep out the rats that would otherwise drive the tenants out; floors in whose corners are strewn heaps of straw reeking with odors; ticism is ready to give up is power.

sometimes a chair with one leg crippled or a broken back; and that is all the furniture.

Sometimes as many as twenty persons sleep in one of these rooms, that are not more than twenty feet square. Some of them have bunks of hard boards arranged along one of the walls. These are professed lodgings, for which the keeper charges at the rate of a penny a bunk. As a rule, no food is cooked in them, and there are no utensils or facilities for cooking. The occupants buy what they eat in very small quantities at the malodorous shops that abound in the district. Generally they live only on bread and beer, with an occasional bit of pork or liver or herrings. This kind of human life spreads over acres upon acres in crowded London. There is no marrying by a parson; children are born in the hospitals or the police stations, to which their squalid mothers are dragged just in time to give them birth; there are deaths, but no funerals, except the very shortest and shabblest; and everywhere within these terrible boundaries Christianity is heard of, if at all, as something lofty like the sky. Well may such conditions be ascribed, as they have been in a widely read book written by a sympathizing woman, to the inscrutable will of

The correspondent whose description of London poverty we have thus condensed remarks that it was the boast of Queen Victoria's half-centenary that the population of the United Kingdom had increased forty-two per cent. and its wealth one hundred and twentyfour per cent., or thrice that of the population. The cost of the army had doubled, and the government expenditure had more than doubled for every inhabitant. But in the latter half of the fifty years of her reign convictions for drunkenness had increased fifty per cent.; and although the wealthy class may have increased in number, in the East End of London life for a whole family is crowded into the astonishingly low figures of twenty-five cents a day. So that there is no occasion for boasting. All London is seriously studying the lesson which the recent public array of such a vast concourse of workingmen, numbers of them the lowest in the scale of civilization, has unexpectedly taught. The East End offers a problem wholly new to the West End, which the latter will have to confess itself unable to solve. The London docker at last has asserted his rights as a man. He is no longer a wharf rat, but a human being.

He is unquestionably the lowest item in metropolitan humanity, and is so esteemed by the | ing. officials of the great dock companies that employ him. That he should stand up beside his fellows, supported by all the trades of vast London, and demand of his subjugators a penny an hour more for his wholly unskilled labor, entirely passes their comprehension. And that he should likewise demand the fixing of a minimum of hours for that labor on such days as he can obtain it, adds to their astonishment until it takes the form of a shock. London is truly said to have had no such visitation of alarm since the dreadful plague of two hundred and twenty odd years ago. It is seriously inquiring, with bated breath, what is the prospect for the trade of the city if this revolt of the dockers shall be followed by a federation of labor, with all the unforeseen consequences that lie beyond. As the Sun correspondent says, to appreciate the social problem involved it is necessary to visit the region where families live on eight to ten cents a day, and out from which they may some day march in a firm or ganization for sacking the West End. One thing certainly is self-evident: that there should be no merchant princes with an entire population supporters of (both by their influence and by

Church Autocracy.

We need go back but a few centuries in of their number. A procession of a hundred thority is an unsafe depository for power over electrical transfer of colors, held at the BANthe human conduct. The evidence is clear and one mass, marched through the streets to as- overwhelming, that civilization has made no sert their united claims to better wages for permanent progress under its control. It matters not what particular form of church authority it is that dominates, the result is certain to be excess, perversion and abuse. Nothing is surer than the fact that such authority is not to be trusted. The tendency inevitably is to usurpation and abuse. Men are not likely to practice self-restraint when they are conscious that there is little or nothing else to restrain them. They instinctively believe that as they are themselves the embodiment of goodness and virtue, so it is impossible for them to err by forcing it upon others for their good; and hence the violence and cruelty that mark the history of religion on every page.

It was for power alone that the English bishops, in the crisis of the Revolution of 1688, first turned against King James and joined the ranks of the people, and then, after he had stolen out of his kingdom, turned around again and plotted for his return, refusing to take the oath of allegiance to William and Mary, and likewise refusing to vacate their sees after being deposed, for no other reason than that their power was no longer to be acknowledged as superior to that of the State, and their customary privileges were to be curtailed. The same spirit is to be seen in the prelatical churches to-day. It will not down at the bidding of any but its master, and that master an enlightened and emancipated people. In our own professedly free country the autocratic spirit displayed by the bishops of the Protestant-Episcopal Church is of precisely the same quality, though of course more decorous and discreet, as that manifested by their elder brethren at the time of the great English Revolution. They would assert full authority if they dared, and as it is are all the time in a silent contest with the inferior clergy.

They are unwilling to concede the natural right of the latter to appeal from their authority, each in his own diocese, to a higher court, however constituted. Both clergy and people, on the contrary, are desirous, if not determined, that such a court shall be recognized and established, thus throwing the form of the church government into the form of a qualified or limited monarchy. The bishops insist on the possession of autocratic functions, with no remedy against their action by appeal. As no Pope is known to this church, here or in England, of course the clergy and the laity have no resort left them, the House of Bishops constituting no such body as is contemplated in the establishment of a high court of appeal. No different spirit, either, is manifested among nominations, are nevertheless ruled by local deacons, and afterward by ironclad councils and conventions, as was pretty plainly proven at the last session but one of the American Board of Foreign Missions. The last thing ecclesias-

perhaps a ricketty dresser; a single table; We note the recent public condemnation by by Dr. Dumont C. Dake on our seventh page.

a Catholic Archbishop of an article in the Catholic Telegraph of Cincinnati, containing some candid criticism of the bishops. A Catholie priest writes for the New York Independent a plain statement of the facts, from which we gather that the Archbishop and Bishops have simply set aside all consideration of the rights of priests in their allotted localities, and exercised autocratic power, from which there is no appeal. From this statement it would appear that the ecclesiastics referred to consider themselves beyond the reach of criticism. They even presume to deny the freedom of the press, which has always been regarded as the palladium of our liberties. They refuse to tolerate any appeal to public opinion, which has ever been potent to correct so many wrongs. Why ought the acts of religious teachers to be exempt from criticism any more than the acts of civil and political servants? This is out of harmony entirely with the spirit of American life and institutions.

Mrs. Cora L. V. Richmond,

Having successfully concluded on Sunday last her Eastern engagements in Boston and elsewhere, has returned to her Western home. She called at this office on Monday, 30th ult., en route for New York, and expressed her pleasure at the reception given her by the public everywhere during her stay.

She spoke in the parlors of Mr. and Mrs. Densmore (West 55th street), New York, on the evenings of Tuesday and Wednesday, Oct. 1st and 2d; and will, on Sunday next, begin her fourteenth year with the society to which she has so long, so eloquently and so acceptably ministered in Chicago.

The following from The Haverhill (Mass.) Gazette for Friday, Sept. 27th, indicates the profound impression which she created in the thriving city where this independent daily is

"The announcement that Mrs. Richmond, of Chica-go, would lecture in this city [in Brittan Hali] last evening for the first time, drew out an intelligent audi-

go, would lecture in this city in Britain Hail has evening for the first time, drew out an intelligent audience.

This lady has been a public speaker of prominence in this country and in England for many years, and took her place as such quite early in life without special literary preparation but as she became, as it is termed, inspirationally developed for the work. She has always spoken, when winning her most brilliant oratorical laurels, without study or preparation, but directly and immediately to questions presented by her auditors, or in some other way, which rendered her efforts equally noteworthy and remarkable. That was her manner of speaking last night, allowing questions to be offered, all of which were briefly considered, white one of them was requested to be selected by the audience to be made the special subject of the evening. The leading theme was the question, 'In What Way will Modern Spiritualism Affect the Present State of Unsettled Thought in the Religious World? and is it Capable of Placing Religious Belief on a Firmer Footing?' This question was ably discussed and answered professedly by spirit control, and very closely listened to by a mixed audience of believers and unbelievers in the Spiritualistic Philosophy."

Decease of Mrs. Farrar.

Frances H., wife of Daniel Farrar, Esq. passed to spirit-life from her residence on Hancock street, Boston, Sept. 25th, aged 82 years 10 months.

Her funeral took place on Saturday afternoon, Sept. 28th, at her late home. The floral tributes from family and friends were very fine. A male quartette touchingly rendered several selections. Rev. M. J. Savage read scriptural excerpts and offered prayer, and Mrs. Cora L. V. Richmond (entranced) delivered a soulful address replete with the comfort which Spiritualism offers at the hour of sepa-

Mr. and Mrs. Farrar were in former years greatly interested in the spiritual movement, being personal attendants upon and cordial pecuniary means) the celebrated course of meetings so long sustained by the Spiritualist Committee at Music Hall, under the chairmanship of the late Lewis B. Wilson. They were history to be satisfied that ecclesiastical au- also members of the memorable scance for the NER OF LIGHT office, Boston, years ago, with Mrs. Annie Lord Chamberlain as medium-accounts of which, taken from our columns, were circulated widely in this country and Europe.

Though increasing age kept these whilom defenders of the faith at home, and withdrawn from the scenes of their earlier efforts, their hearts have continued warm for the Cause, and we tender to the bereaved husband and family our sincere sympathy in this time of

Proposed Allopathic Monopoly.

Last year the whole State, every town, was lobbied by the "regular" (so-called) M. D.'s, to send representatives to the Massachusetts General Court to vote for the Doctors' Monopoly Bill! This is a FACT! strange as it may seem. What becomes of the "sacred ballot" under such circumstances? We have no doubt the same scheme will be set on foot again; but it is to be hoped that the freemen of Massachusetts will vote against such questionable methods. The press of the whole State should warn the people against such class-legislation, the same as the Boston Globe did last year. We have been fighting this medical monopoly scheme for fifteen years, as we have always considered that combination dangerous to the welfare of the community.

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.

We shall print in our next issue another of the highly interesting sketches now being contributed to these columns by our special New York correspondent "Observer," concerning men and women known to Spiritualism's earlier years-the theme of this number being PROF. J. J. MAPES, LL.D., who is known to the majority of THE BANNER'S modern readers under the name of ""Phonix," one of the valued spirit-controls of Mrs. Cora L. V. Rich-

The Carrier Dove, published in San Francisco, Cal., by Dr. and Mrs. Schlesinger, is now running through its columns an original Story, written for it by Mrs. Shelhamer-Longley, entitled: "In the Teeth of the North Wind."

ET L. L. Whitlock's Sunday evening meet

ings have been changed to Thursday evenings. The subject for next Thursday will be "Independent Telegraphy."

Read the especial announcement made

A Spirit Averts a Disaster.

An account such as the following given by the Brunswick Times should be authenticated by the names of parties and, the locality of so remarkable an occurrence. We give it as we find it. If true, the written warning found upon the engine when running at an unusual rate of speed must have been written and placed there by a spirit who saw the impending danger, for no earthly being could have known of it and thus made it known to the

engineer:

"I was on the night run," said the engineer,
"and my train was about thirty minutes late.
I said to my fireman: 'Keep her, hot; I mean
to go to meeting point on time.' During the
next fifteen minutes I was not long in passing
the mile-posts, for my engine flew along at the
rate of fifty miles an hour down a long grade
as straight as an arrow. Suddenly something
struck me in the face, making a slight wound.
I slowed down. 'What's that near the furnace
door?' I asked of the fireman, pointing to a
little bit of white paper lying just to my left,
"The fireman stooped, pleked up the paper
and handed it to me. In the dim light of the
steam gauge I read: 'Look out at the river
bridge; there's a tie on the track.' Sure
enough, just at the entrance of the bridge I
found a tie securely fastened across the track.
Who put it there? I don't know; but I do
know if the author of that message will make
himself known to me he may ask me any favor
he pleases with the assurance that it will be
granted. Where is the piece of paper? My
wife, Molly, has it in a gilt frame, hanging over
the parlor mantelpiece. Whenever I am out
on my run she stands before it and breathes a
prayer for my safety. That piece of paper is
my mascet, for I've never even been behind prayer for my safety. That piece of paper is my mascot, for I've never even been behind time since the night it was thrown into my

Prof. Cadwell's Experience with Dr. D. J. Stansbury.

On Wednesday, Aug. 14th, at Onset, Mass. Prof. J. W. Cadwell, as he informs us, called upon Dr. Stansbury, and writing two questions addressed one of them to his daughter in spiritlife, and one to a very near friend of hers. Folding the slips, he placed them with a small grain of pencil between two perfectly clean slates. What was written on the slips was not known to any one except Prof. Cadwell. The slates were placed on the table. In about twenty minutes the upper slate was removed. At the top of the lower one was a drawing in oil of a face, the outline of it in brown, surmounted with a sort of helmet in five other colors. Beneath this were the following messages:

Monsieur Cadwell: I greet you. I am very much interested in your work, and often am present to assist you. Anton Mesmer.

Dear Father: The artist has drawn you a dicture of one of your ancient band. I am picture of one of your ancient band. your loving daughter, Emma.

On the right of this was a circle in oil colors. and within it the words, "Love from Rena, also in oil.

The sitting was, as may be supposed from the above, very satisfactory to the Professor, and occupied not over thirty-five minutes.

The Laosian Spiritualists.

The Laosians are a race of people of whom little is known in this country. They inhabit the Siamese provinces of Laos, a mountainous region fifteen days' march from Burmah. There lately arrived in San Francisco Se Mo, said to be the first native of Laos landed upon American soil. During an interview with him and his attendant, Mrs. Cheek, a correspondent of the New York Herald was informed that the Laosians are Spiritualists. They believe that each family is watched over and protected by a special band of spirits. Once a year the native women engage in what they term a spirit dance. These facts, existing among a people little known by the rest of the world, and, of course, holding scarcely any intercourse with the rest of mankind, show the universality of a belief in another life, the close proximity of that life to this, and that assistance is given by its inhabitants to those of this life in times of

wide by five hundred long. It is divided into The electric light on its top will be visible far out at ten provinces, over nine of which reign princes. In the tenth province, Cheung-Mai, which is the most important of the Laos district, the ruling sovereign bears the title of king. These princes and king are all vassals of the king of

The American Spiritualist Alliance, With its headquarters in the city of New York

-as will be seen by the standing notice in another column - meets at Royal Arcanum Hall, 54 Union Square, between 17th and 18th streets. It behooves all truly loyal Spiritualists to use their best endeavors to strengthen this institution, with numbers and funds, for the advancement of the grand Cause we all have so fully at heart. In these exciting times there is great need of just such an institution.

A newspaper and a newspaper editor that people do not talk about, and sometimes abuse, are rather poor concerns. The men and business that an editor sometimes feels it a duty to defend, at the risk of making enemies of another class, are of the very first to show ingratitude. The editor who expects to receive much charity or gratitude will soon find out his mistake; but he should go ahead, and say what he conscientiously thinks right without regard to the frowns of grumblers, the tirades of slanderers, or the slurs of ingrates.

Dr. Dean Clarke lectured in Santa Cruz, Cal., Sunday, Sept. 15th, morning and evening. The Sentinel reported the leading points of both discourses, and remarked that Mr. Clarke's lectures were entertaining and instructive, and therefore attracted much attention.

By his card in another column it will be seen that the celebrated Mesmerist, Prof. Cadwell, is in town for a limited season. He is the best mesmerist in the world.

Read the call for the Annual Convention of the Vermont State Spiritualist Association—on our third page.

White Fawn," not "White Swan," sent the pansies to "Lotela."

Attention is called to Dr. Stansbury's Spirit Remedies, advertised on fifth page.

"RULES AND ADVICE FOR THOSE DESIRING TO FORM CIRCLES," is the title of a book compiled by James H. Young, which has reached its fourth thousand. In addition to the contents indicated by its title, it contains a declaration of principles and belief and a collection of hymns and songs for the seance room and social gatherings. For sale by Colby & Rich

Dr. D. J. Stansbury, the Medium for Independent slate-writing, desires to announce that his time is fully occupied with private work; so much so that he is obliged to decline all calls to appear before Societies for the present. He will be located during Octo- she will leave for California to fill a six months' enber at 54 Dwight street, Boston.

NEWSY NOTES AND PITHY POINTS.

About a dozon persons are now constantly at work among the once hidden archives of the Vatican, employed by the German, Austrian, French and English governments in studying the histories of their respective countries.

John Styart Mill is reported as having said that the masses warmed, fed and clothed the world, and the time would come when they would demand a share of what they have worked for. And that time is not far distant, according to present appearances.

"No," sobbed the widow, "I shall never find John's equal; but p-perhaps I cean find h-h-his equivalent."
—Harper's Bazar.

He that does good to another man also does it to limself, not only in the consequence, but in the very act of doing it, for the consciousness of well-doing is an ample reward.

In answer to the query of "Spiritualist" the Boston Investigator 88y8:

"We are not opposed to Spiritualism. We are perfectly willing that all its dogmas about the hereafter may be taught and believed, but we have as yet seen nothing that convinces us that man lives beyond the grave. Because we say this, are we opposed to Spiritualism?"

Among an assorted lot of "Oueer Vermont Epitaphs," which the New York Sun recently displayed in its columns, was the following, found at Grafton:

Gone Home.

The hand was probably carved, says The Sun, with the fingers downward to point to the remains, but the inference drawn is often other than that. Near the stone was another which marked the grave of a man who had been murdered by an enemy. The epitaph

I'm Shot.

Citizen (to lawyer)—I want your advice in a suit I am about—Lawyer—Excuse me, but a fee of twenty dollars will be necessary before discussing legal maters. Citizen—Certainly; there you are. My suit is against Smith. He agreed to—Lawyer (pocketing the money)—I am sorry, sir, but you are a little too late. I have been retained by Smith.—Harper's Bazar.

The success of Marshall P. Wilder's book, "The People I Have Smiled With." Cassell & Co., has surprised no one more than that amiable little fellow, its author. Mr. Wilder's shrewd observations are at the same time always toned with geniality.

A BAD INDICATION.—"James loses patience so easily," said Mrs. Cumso to her husband, speaking of their eldest son. "Then we must abandon our project of making a doctor of him," replied Cumso.—Munsey's Weekly.

The National Magazine is the name of a new literary venture of Chicago, which begins with the October number. It is published under the auspices of the new "National University," which opened Oct. ist, of which it is the organ. The first number contains articles on literary, educational and scientific subjects, and a prospectus of the University, which is said to be modelled after the London University, and has extensive non-resident courses, teaching many subjects by mail. Published at 182 Clark street.

> No longer need we the advice "Be thou contented with thy lot"; For we get everything that's nice By dropping nickels in the slot. -Philadelphia Press.

NEW MUSIC.-We have received from the publishers, White, Smith & Co., 576 Washington street, Boston, the following: Instrumental - "Salute Marche Brillante," for planoforte, by C. D. Blake; "Gondo-Her Waltzes," by Otto Roeder; "Sanctus, Twelfth Mass," Mozart. Vocal: "The Golden Harvest" (Sunday-school melodies-a good collection).

The highest grade of impudence—to wait in an umbrella shop for a shower to pass over.—Fliegende Blatter.

If, suggests The Hartford Courant, passengers were required to enter railroad cars at one end, say the forward door, and to go out by the rear door, each car would be filling as it was emptying, there would be no crowding and kicking, and there would be system. Time would be saved, order established, and an idea set up in traveling.

A tower similar in design to the Eiffel Tower at Their territory is about three hundred miles four hundred feet high, but will be on a lofty summit. sea.

> Mary had a little lamb, She has him now no longer, For they made him into e-lix-ir To make her grandpa stronger.
>
> — Terre Haute Express.

Olive oil saturated with camphor makes an excellent application for inflammatory swellings; also for rubbing rheumatic joints.

Oh! never "hold malice," it poisons our life With the gall-drop of hate and the night-shade of strife; Let us scorn what we must, and despise where we may, But let anger, like sunlight, go down with the day. — Eliza (look.

We attract hearts by the qualities we display; and we retain them by the qualities we possess. The "regular" M. D.s' "Elixir of Life" is one of

the seven follies of science.

Pity the laden one; this wandering woe .

May visit you and me. —George Eliot. There is a "baby farm" in Kennebunk, Me. Two

bables recently died there suddenly and were hurriedly buried. The authorities are looking into the NAPLES, Sopt. 30th, 1889.—A disastrous railway ac-

cident occurred between this city and Foggia to-day. Two express trains came into collision while passing through a tunnel, and twenty carriages were tele-scoped. The killed and injured numbered fifty.

On Sunday evening last, at Rooms 1 and 2 Odd Fellows Building, Tremont street, Boston, Mr. L. L. Whitlock introduced as the subject for discussion: "What Unseen Force is Used in Moving Ponderable Bodies, Pianos? and What is the Power Used by Mrs. Abbott, Lulu Hurst and Others for Resisting Physical Force?" Mrs. Abbott was present and answered questions in reference to what she knew of her powers. Several gentlemen made remarks and asked questions, all of which were interesting. Mrs. Abbott gave some demonstrations of her powers. Dr. Coombs gave a few psychometric descriptions, which were very interesting. These meetings will be held on Thursday evenings in the future.

Of Mrs. Abbott's powers Mrs. Whitlock, after satisfactory investigation, writes us as follows: The most wonderful demonstrations of power to the ordinary observer, and marvelous beyond conception if viewed from any other standpoint than that of Spiritualism, are those of Mrs. Abbott. They cannot be overrated. She weighs only one hundred pounds. While standing upon one foot she withstands the combined power of three or four men, from six to eight times her own weight, beside displaying many equally wonderful exhibitions of strength. She is certainly an acquisition of great value to all who are interested in the study of occult law. There is, no doubt, standing back of her a power directed by an invisible intelligence which only spiritual science can demonstrate-a power so subtle and yet so strong that it baffles the strongest physical man and the mental capacity of the best scientist.

A New York correspondent writes that Mrs. E. A. Wells has returned to that city, after an absence of ten months, lecturing and giving tests through the Middle and Western States; and that she is still lame from the effects of her sickness with rheumatic fever in Iowa and Illinois. She will spend a few weeks in New York to regain her health, when gagement in that State.

Onset Harvest Moon Festival. Sept. 28th and 20th.

[Reported for the Banner of Light.]

(Reported for the Banner of Light.)

"Our spirit friends from worlds of light
Heturn with words of cheer.
And in their heavenly work unite
To bless our pathway here.
And from their hunting-grounds above
Our Indian brothers come,
To fill our hearts with peace and love,
At this bright 'Harvest Home.'"

The Temple was decorated for this celebration by the hands of the Ladles' Industrial Union and many willing helpers. A large pyranid—of pine boughs interspersed with golden squashes, pumpkins, gourds and carrots, cabbages, beets and other vegetables—with its apex crowned by a large eagle with outspread wings, occupied the centre of the platform. On each side were pyramids of asters and golden rod. Above hung a large bell of gray-green moss. Along the front of the stage were bright-hued flowers, with green pine branches and autumn leaves; below, along the front of the platform, a mingled twining of golden rod, asters and pline, with scarlet berries, covered the woodwork, and on either side table stands of flowers and fruits flanked the stage. Many devices of a symbolic nature were placed here and there, such as a ladder of pine and flowers, an anchor, a bow and arrow, etc., while flowery garlands entwined the pletures of arisen workers in the Cause.

Col. W. D. Crockett delivered the opening address on Saturday afternoon, and presided at the services throughout.

There were four sessions: The first on Saturday afternoon; the second and third on Sunday morning

throughout.

There were four sessions: The first on Saturday afternoon; the second and third on Sunday morning and afternoon; the fourth in the evening. The following-named participated in the services on the first three meetings mentioned:

Dr. A. H. Richardson made remarks referring to the decorations and to the influence of the founder of this festival, and his sympathy with the red man; the Longley Glee Club-Frof. C. P. Longley at the plano—sang many excellent selections, among them the grand favorite: "We'll Meet Again in the Morning Land."

the grand favorite: "We'll Meet Again in the Morning Land."

Mrs. Ida Whitlock's guides made brief but pertinent remarks. They paid a high tribute to the Indians, as a race who gave the greatest proofs of love and forgiveness to those who have wronged them. They had accomplished a grand service in the work of Spiritualism. While history does not say that the Indian opened the door of communication, yet for forty-one years of work let us give credit where it is due—to the Indian. The Indian does not, like the creedist of earth, limit God, but sees the Great Spirit active throughout the universe. Learn from him not to live for self, but for the good of all, and the harvest time of the future will be greater and grander than ever before.

to live for self, but for the good of all, and the harvest time of the future will be greater and grander than ever before.

Mrs. K. R. Stiles gave a clairvoyant description of a majestic Indian form as present—King Philip—and was controlled by a spirit who came as a representative of the Indian race, making an eloquent and suggestive address, with Love and Charity as a keynote.

Miss Josephine Webster, of Chelsea, spoke entertainingly and concluded with an improvised in song.

Mrs. Morris, of Chicago, sang, and being recalled, gave Tennyson's "Brook;" after which Prof. Baldwin, editor of Lipht, of New York City, made a few remarks in harmony with the occasion, followed by a duet from "The Bohemian Girl," by Mrs. Morris and Mr. W. T. Baldwin; being recalled, they sang "Come Where the Lilies Bloom."

Mr. Carroll, of Providence, gave an improvisation in rhyme, embodying the features of the floral decorations and the spirit of the hour.

Mrs. Loring, of South Braintree, gave a communication from Achsa W. Sprague, speaking of her interest in the work and pleading for the culture of the children in spiritual knowledge. "Lightfoot," the Indian maiden, then gave a number of names and descriptions, which were recognized. Mrs. L. noted some interesting particulars of her residence on the site of the burial place of an Indian tribe. Mrs. Loring—later—under control of spirit I. P. Greenleaf, expressed his joy at being able to speak his thanks to those concerned in the work of preparing this festival, concluding with a prevision of coming harmony and success.

Mrs. Shelhamer-Longley made an address—subject:

concluding with a prevision of conting harmony and success.

Mrs. Shelhamer Longley made an address—subject:

"The Temple of the Great Spirit." A temple, she said, is wherever the spirit is—it need not be a building. The speaker dwelt upon the growth of aspiration in the human soul, and the necessity of charity and toleration to others, and instanced the Indian as a noble example of truth, integrity and faithfulness.

While the white race may rejoice in this season of gathering in the autumn fruits, yet we gather at this time to pay tribute to the noble red race, to whom we are so much indebted. We believe in the communion of spirit, and that our ascended loved ones still live and love upon the other side. The Indians assist them to manifest to us, and bring to us vitalizing force and strength? You all know that it is the spirit Indian, never treacherous or unkind, but tenderly, as a loving parent, that comes to the mediums with whom he has been associated, glying to them health and strength when weak and debilitated; always noble and self-sacrificing—forgetting all the wrong and injury he has sustained. The Indian lives close to Nature, and feels in all her manifestations the expression of the Great Spirit. He is here among you, no longer as a warrior, but a proud and majestic monarch of the forest, pleased to bear messages to you from the happy hunting-grounds, and those who inhabit them. Not merely for this, but that from the forces thus gathered here you shall gain magnetic strength for the work throughout the coming year.

Mrs. Dr. Sturdevant, one of the co-workers of Dr. I.

the coming year.

Mrs. Dr. Sturdevant, one of the co-workers of Dr. I.
P. Greenleaf in establishing the Harvest Moon Festival at Onset, spoke under the control of "Elsie," an Indian maiden. She made an interesting address, embodying the sentiment of the various symbolical decorations, and predicting many such festivals in

"Lotela," controlling her medium, Mrs. Shelhamer-Longley, and referring to the birthday of Mr. Luther Colby, said that "Elsie" had been selected by the directing spirits to be one of the Colby band, in accordance with a prediction made some years ago by "Oulna," the Indian control of Mrs. Cora L. V. Richmond.

mond.

In the evening the meeting was opened by the singing of "The Morning Light is Breaking." Dr. A. H. Richardson made some remarks, followed by a song by Mrs. Morris, "La Tarantelle"; being recalled, she gave "Comin' Thro' the Rye."

"Seekah," controlling Mrs. Whitlock, made a brief address, expressing the joy of the Indians on the occasion; followed by Col. A. B. Meacham controlling Mrs. Shelhamer-Longley in an eloquent plea for justice to the red man.

casion; followed by Col. A. B. Meacham controlling Mrs. Sheihamer-Longley in an eloquent plea for justice to the red man.

"Prairie Flower," controlling Mrs. Pennell, then spoke. Mr. Lyon followed with some remarks concerning the wrongs of the Indian. "Seekah" again controlled Mrs. Whitlock. "Lightfoot" controlled Mrs. Loring of South Braintree. "Wauncoka," controlling Mrs. Josephine Webster, made a rhyming address. Mr. Carroll, of Providence; followed with some stanzas of rhyme. "Elsle," controlling Mrs. Sturdevant, next greeted the pale-faces, followed by "Lone Star." controlling Mrs. S. E. Loring of Fitchburg.

A lady described a vision she saw during the evening, and repeated a descriptive poem of the Indians' wrongs.

"Eagle" controlled Mr. C. W. Sullivan in some closing thoughts.

A vote of thanks was then proposed as follows by Mrs. Augusta Tripp, and unanimously adopted:

The thanks of those assembled are hereby tendered to all the felerate whe have be my vay contributed forward the

Mrs. Augusta Tripp, and unanimously adopted:

The thanks of those assembled are hereby tendered to all the friends who have in any way contributed toward the success of this Harvest Festival at Onset: To the various committees whose members have prepared the excellent programmes of the several meetings, have provided and arranged tinds to help defray the expenses of this celebration: To all friends who have contributed articles to the ladies' table at the fancy goods sale: To the musical director—C. W. Sullivan—the planist, the singers, and the speakers and mediums whose words of wisdom in song and speech have added much to our entertainment and instruction: To the President and officers of the Onset Association, for their holpfulness in this Harvest Moon service, and to the proprietors of the Banner of Light for their reports of our Onset services which they have freely given through the columns of their valuable journal.

The Harvest Moon Dance took place on Saturday evening in the Temple, under the management of Mrs. By Cassell and Mrs. S. E. Loring. Many of the ladies were attired in bright red color, with garnishment of feathers and autumn leaves. The old-fashioned contradance figures were placed upon the floor, and Grandpa and Grandma Aplin led in the "Money Musk," the elderly couple being nearly cighty years old. There were also quadrilles and round dances for the young people. Old and young enjoyed a merry time until the close of the dancing, which took place at a late hour.

Married at Wareham, Sept. 19th, before Mr. Chipman, County Clerk, Mrs. Mary T. Whittler, of Onset, to Mr. Charles Lehman, of Philadelphia.

Another correspondent writes:

Another correspondent writes:

"Two pleasanter days were never experienced than Saturday and Bunday, 28th and 20th ult., at Onset. The temperature was mild, and the water on the bay was as placid as any one could wish.

Good audiences gathered at the Temple. Col. W. D. Crockett, President of the Onset Bay Association, was in his happlest mood, and warmly welcomed the visitors and clitzens. A large motto in conspicuous letters was placed above the speakers' stand, 'Welcome to, our Harvest Moon Festival!' and this was the key-note of all the proceedings throughout.

Prominent Spiritualists from Boston, Cambridge, Charlestown, Lowell, Haverhill, Fitchburg, Bridge-water, Brockton, New Bedford—in fact representatives from nearly all the towns on the Cape, and the New England States. Rhode Island and New York, also Chicago, were represented.

The hotels, with the exception of the Washburn House, were closed, therefore the latter, hostelry was crowded, furnishing ample food for the guests, as well as for many cottagers.

I saw among the people present Mr. Plympton, of Lowell—one of the veteran defenders of spirit communion, whose voice was also raised among the speakers.

Mrs. Morris, of Chicago, whose singing was so much admired, has traveled abroad in her profession, and possesses pronounced talent as a teacher of vocal harmony."

Spiritualistic Meetings in Boston.

Free Spiritual Meetings are held in the BANNER OF LIGHT HALL, No. 8 Hosworth street, regularly twice a week on Tuzaday and Verday Apparations. The public is cordially invited. For further particulars see notice on sixth page. J. A. Shelhamer. Chairman.

Hoston Suiritual Temple, Herkeley Hall, No. 4.
Berkeley Street, corner of Tremont.—Sorvices commence at 10% A. M. and 7% P. M. Speaker for October, Mrs. Nollie J. T. Brigham. R. Holmes, President; George S. McCrillis, Treasurer.

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 134; and Wednesday evening meetings at 74. The public is cordially invited.

Children's Progressive Lycoum No. 1.—Sossions every Sunday at 10% A. M. in (large) Paine Memorial Hall, Appleton street, near Tremont. Children, parents, friends and visitors always welcome.

and visitors always welcome.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. A. E. Barnes, President; Mrs. M. V. Lincoln, Secretary. Private scance, for members only, first Friday in each month; doors closed at 3 F. M. Public meetings every Friday evening at 7½. America Hall, 724 Washington Street.—Echo Spiritualists Meetings. Services each Sunday at 10½ A. M., 2½ and 7½ P. M.; also Thursdays at 3 P. M. Dr. W. A. Hale,

Twilight Hall, 780 Washington Street.—Sundays, at 10% A.M., 2% and 7% P.M. Eben Cobb, Conductor.
Eagle Hall, 616 Washington Street.—Sundays at 10% A.M., 2% and 7% P.M.; also Wednesdays at 3 P.M. F. W. Mathews, Conductor.

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

Eagle Hall, 616 Washington Street.-Last Sunday the subject of morning's conference, "What Shall Our Influence be at Home and Abroad?" was Shall Our Influence be at Home and Abroad?" was ably considered by Mr. Ridell, Mr. Maxwell, Mr. Hunting, Mr. Whitlock, Drs. Brown, Coombs, Jenks and Eames, J. Winfield Scott, Mr. King and Mrs. Smith. Mrs. M. F. Lovering sang. In the afternoon an invocation by Mrs. Dr. Robbins, followed by a rectago of her recent experiences in the removal of her mother to higher life. After singing by the planist, David Brown, Mrs. Jennie K. D. Conant, Dr. Thomas, Dr. Ordway and Mrs. Downing gave tests and delineations.

Dr. Ordway and Mrs. Downing gave tests and consistents.

The evening service was introduced with a song by Miss Sadie Lamb. Invocation and remarks by Mrs. Cutting-Luther. Mrs. M. W. Leslie and Mrs. Downing gave tests which were very satisfactory. Remarks by Geo. T. Albro, Mrs. Smith, J. Winfield Scott, Mrs. Wheeler. Vocal trio by Mrs. Lovering, Miss Sadie Lamb and Mr. L. W. Baxter.

The same subject of last Sunday's conference will be considered at next Sunday's. Meetings are held in this hall every Wednesday at 3 P. M. F. W. M.

First Spiritual Temple, Newbury Street. The Temple Fraternity School met last Sunday at 11 A.M. The lesson for the children was: "In what

A. M. The lesson for the children was: "In what way are mortals benefited by a knowledge of Spiritualism?"

At 2:45 p. M. a congregation assembled that crowded the main audience room, to listen to a discourse through the mediumship of Mrs. Cora L. V. Richmond, upon "The Future of Spiritualism, the Future Religion and the Future of Your Nation," from the present standpoint of Charles Sumner.

Next Sunday the school will meet at 11 A. M. Lesson for the children will be "Innocence."

At 2:45 p. M. Mrs. H. S. Lake will speak (entranced) upon "The Relation of the Individual to Society." •

Children's Progressive Lyceum, Paine Hall.-Last Sunday S. B. Bancroft acted as Cou ductor. Dr. Peters led the calisthenic exercises. Miss by Miss Flossie Waite with her usual excellence of delivery, and recitations by several others of the Lyceum were very creditably presented. Remarks were made by L. L. Whitlock and Fred. W. Ridell, the former being addressed to the children, the latter in reference to his interest in the Lyceum. A number of visitors were present. An encouraging report was received from the committee engaged in collecting books for the library.

for the library.

The meeting called for the afternoon resulted in placing contributions of funds in the hands of the temporary Secretary and the transaction of other business. The monthly meeting will be held on the evening of Thursdax, Oct. 3d, at 8 P. M. A full attendance is carnestly requested.

B.

Twilight Hall, 789 Washington Street. The meetings in this pleasant and commodious place of spiritual gathering have been fully attended during of spiritual gathering have been fully attended during the summer. Sunday last Eben Cobb delivered an excellent discourse upon "Religion and Sciolism." Mrs. M. A. Chandler gave a fine address upon "The Loves of the Spirits." Mr. F. W. Ridell spoke cloquently, as is always his wont. Interesting remarks were made by Mrs. A. Forrester, who also gave several spirit communications. Excellent tests and readings were given by Dr. G. A. Ordway, Miss A. Peabody, Mrs. J. K. D. Conant, Mrs. M. A. Chandler, Mrs. H. W. Stratton, Mr. McKenzle, Miss Grant, and Mrs. Woodman.

The Echo Spiritualists' Meetings will be reopened in the newly-repaired America Hall, 724 Wash-Ington street, next Sunday, Oct. 6th. Services every Sunday at 10:30 A. M., 2:30 and 7:30 P. M., and Thursday afternoons at 3 o'clock. Dr. H. B. Storer, the veteran worker, will deliver the opening lecture next Sunday evening, at 7:30. Fine test and speaking mediums will be present at the forenoon and afternoon services, also on Thursday afternoon. The BANNER OF LIGHT, the Light on the Way, New Thought and other papers, will be for sale at these meetings; subscriptions taken for the same. Also C. Payson Longley's Music will be for sale.

DR. W. A. HALE, Chairman.

MRS. M. M. HOLT, See'y.

Spiritualistic Meetings in New York.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at il A. M., 23 and 75, P. M.

The Feople's Spiritual Meeting every Sunday evening at 8 o'clock at residence of Mrs. M. C. Morrell, 230 West 36th atreet. Good mediums and speakers always in attendance. (Removed from Columbia Hall.) Mary C. Morrell, Conductor.

A General Conference will be held Wednesday even-ing of each week at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

Mrs. M. C. 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 marked copy of the paper to either of the officers of The Alliance. Prof. Henry Kiddle, Prosident, 7 East 130th street; Mrs. M. E. Wallace, Recording Secretary, 219 West 42d street; John Franklin Clark, Corresponding Secretary, 89 Liberty street.

The Psychient 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 several subtects. On one, in reference to the existence of Jesus, she said: "It is true that Jesus left no writings. He she said: "It is true that Jesus left no writings. He wrote once with his finger in the sand, but no man knew what it was. In contemporaneous history there is but one brief mention, and that seems like an interpolation. And yet, so learned a writer as Renan does not doubt that he existed. Even the Jews do not deny that he lived, but simply that he was not the Messiah. Besides all these earthly proofs we have messages from those on the other side. We do not believe in his special divinity, but in his principles and teachings."

in his special divinity, but in his principles and teachings."

The Meeting for Spirit Manifestations in the afternoon opened with congregational singing. Mrs. Libby McCune sang a song. Henry J. Newton made the opening remarks. Miss M. J. O'Neill spoke in English, fulfilling a promise made by her guides four months ago, who after speaking English spoke in their native tongue. The audience showed by their applause that they appreciated the rapid advancement Miss O'Neill is making. Mrs. Annie Kimball Chainey made interesting remarks concerning Spiritualism and the development of mediums. Wilson Macdonald and others spoke. Mrs. M. E. Williams, in presiding, shows great tact and good judgment in her timely remarks. Mrs. Brigham spoke in the evening to a large audience upon "This is the Harvest Time," and improvised three poems. J. Clegg Wright will speak next Sudday morning and evening, and every Sunday evening during October. Mrs. Brigham will speak in Boston during October. Mrs. Brigham will speak in Boston during October. Mrs. Brigham will speak in Boston during October. Mrs. Brigham will speak in Soston

Spiritualistic Meetings in Brooklyn.

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

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

Conservatory, Hall .- There was a large attendance at both lectures, and each was followed by many demonstrations of spirit-power, and clearly recognized.
The evening lecture, upon "Joan of Are," was warmly applauded. Mr. Fletcher's subject Sunday morning will be "Mediumship"; evening, "A Floral Tribute to the so-called Dend."

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

On the second Sunday in September G. H. Brooks spoke for the Ethical Society in Elmira, N. Y.; the remaining Sundays he spoke in Vinciand, N. J. He addresses the society in Washington, D. C., during October, then goes to Cincianati, O., for November. He is engaged for December by the society in Indianapolis, Ind. He would like to correspond with societies for other engagements. Address, care Better Way, Cincinnati. cinnati.

Frank T. Ripley, platform test medium, can be engaged for December, February and March. Address 31s Beaver Avenue, Allegheny, Pa., for the month of October—after that care of the BANNER OF LIGHT, Boston.

J. Frank Baxter is in Ohlo this month until the 16th inst., and will then return to fill engagements at Brockton, Sundays, Oct. 20th and 27th. The first Sunday of November he will lecture in Fitchburg, and the remaining Sundays of November in Portland, Me.; through December in Worcester. For week evenings address 18t Walnut street, Chelsea, Mass.

J. William Fletcher will speak in Adelphi Hall New York, next Sunday afternoon. Mr. Frank Algerton speaks in Brittan Hall, Haver-hill, Mass., the first two Sundays in October. Address 9 Bosworth street, Boston.

Mrs. Ada Foye commences her engagement with the Chicago Harmonial Society of Spiritualists on Sun-day, Oct. 6th, at 3 and 7:45 p. M., at its hall, 93 South Peorla street, corner of Monroe. Copies of the Ban-NER Of LIGHT can be obtained at these meetings.

Mrs. H. S. Lake finished a six weeks' engagement with the First Association of Spiritualists of Philadelphia, Sunday evening, Sept. 22th. She has returned to Boston, and may be addressed at 8 Worcester Square. Lyman C. Howe is engaged in Buffalo, N. Y., for the Sundays of October; in Cleveland for the Sundays of November; and in Boston, at the Spiritual Temple, the Sundays of February. He will answer calls for week evening lectures in places accessible from these points respectively. He is free to engage for the Sundays of December and January, March and May. Permanent address, Fredonia, Chautauqua Co., N. Y. Permanent address, Fredonia, Chautauqua Co., N. Y.
Samuel Leavitt and Mrs. Jennie Blake will conduct
a Free Meeting in the large Arcanum Hall, Bedford
Avenue, corner of Fulton Avenue (opposite Conservatory Hall), Brooklyn, on Sunday, Oct. 6th, at 7:45
F.M. Mr. Leavitt will lecture on "Hypnotism, Theosophy, Blavatsky and Mental Science." Mrs. Blake
will follow with tests. Mr. Leavitt will answer calls
to lecture in the United States and Canada upon
"The True Inwardness of Robert Elsmere, by a
Christian Spiritualist," "Looking Backward," "Spiritualism and Recent Ghost Stories," etc. Address,
284 Franklin Avenue, Brooklyn.
Dr. E. B. Russell, inspirational lecturer, will make

Dr. E. B. Russell, inspirational lecturer, will make most liberal terms, and desires to correspond with weak societies with the view of working with them to the end of strengthening organizations. Address No. 36 Winter street, Haverhill, Mass.

Dr. J. K. Balley spoke at Concordia, Kan., Sépt. 1st; at Beatitee, Neb., in Unitarian Church, 8th; at Seward, Neb., 13th; at Bee, Neb., 15th and 16th; at Fremont, Neb., parlor entertalments and lectures. 18th, 19th, 20th and 22d; at Arlington, Neb., 26th, 27th and 28th, in Congregational church; at Fontanelle, Neb., Sunday, 29th. Address him at his home, P. O. Box 123, Scranton, Pa., for engagements in Iowa, Illinois, and elsewhere. and elsewhere

Mrs. E. A. Cutting-Luther will speak in Portland, Me., Oct. 6th. She would like engagements near Boston; address 9 Bosworth street.

Camp-Meetings in Maine.

The Somerset Spiritualist Camp-Meeting Association at Hayden Lake has just closed one of the most successful seasons held since its organization. The successini seasons held since its organization. The meeting opened on Wednesday by remarks from the President, Jefferson Brown. Mrs. A. P. Brown was the speaker of the afternoon, and addressed the audience in an acceptable manner. Dr. H. F. Merrill, of Augusta, followed with fifty fine tests of spirit-presence, all recognized.

Thursday morning a social was held in the Pavilion. At ten Mrs. Abbie A. Morse, of Searsmont, gave a fine address, followed by Dr. Merrill with tests.

Miss Lizzie R. Dearborn, of South Newburgh, an accomplished musician, presided at the organ at all the

complished musician, presided at the organ at all the meetings.

complished musician, presided at the organ at all the meetings.

Saturday afternoon Mrs. Brown lectured.

The fine autumn weather attracted a large number to our camp every day, but Sunday brought thousands of people from all the surrounding towns. One hundred and fifty carriages from Skowhegan alone were cared for by Bro. Hayden; several large stages were also run to accommodate the crowds. That locality did not have the appearance that Spiritualism was very much on the decline in Maine.

The services, morning and afternoon, were listened to with the closest attention by the large audience, which filled the auditorium building to overflowing. Mrs. Brown and Mrs. Morse are fine speakers, and Dr. Merrill, who has been our test medium for three years, outdid all his previous efforts. The tests given through his organism this year were truly remarkable. Name after name was called from the audience, messages from loved ones being given until many of the people were brought to tears.

The Association is so encouraged and pleased by the good work done this year, both in a financial and spiritual way, that arrangements will be made for a much larger meeting next year.

Great credit is due President Brown, Bro. Hayden and many others for the able management. This ground is one of the most beautiful in the State, and gives promise of being one of the most attractive of our Spiritualist camps.

gives promise of being one of the most attractive of our Spiritualist camps. our spiristatist camps. I received a very cheering report from one of the Association of Spiritualists which holds its meeting under Beaver Hill, at Freedom. Mrs. Morse was the speaker at that place, and Dr. Merrill the test medium. Both are spoken of in terms of highest praise. Sept. 19th, 1889. H. K. P.

A Card.

A Card.

I have engaged the hall known as The Ladies' Aid Parlor, 1031 Washington street, this city, in which to lecture every Sunday afternoon and evening on Mesmerism, Spiritualism, e.g., giving suitable mesmeric experiments to Illustrate spirit-control. Also, every Monday, Thursday and Saturday evening, with a greater variety of experiments. I shall also hold developing circles those three afternoons, for development of mediumship, by mesmerism; and, to bring them within the reach of all, have put the price of admission at only ten cents. My first lectures, given last Sunday, were attended by large audiences.

J. W. Cadwell, Mesmerist.

Maverhill.-The First Society of Spiritualists of Haverhill and Bradford respened its lectures at Unity Hall Sept. 29th under favorable conditions, Mr. Frank

C. Algerton speaking and giving tests. The outlook is bright for a profitable course. Many of the leading speakers and test mediums of the day have been secured, among whom are the familiar names of Sarah A. Byrnes, Joseph D. Stiles, Dr. F. H. Roscoe, A. E. Tisdale, W. F. Wiggin, I. of. W. F. Peck and others equally as good.

The many who have listened to Mr. Algerton know with what rareability his varied phases of mediumship are combined. We are glad to learn that he is about to make Boston his home, and we feel he will be gladly welcomed.

to make Boston his home, and we feet he will be gladly welcomed.

The friends of the society brought to the hall many beautiful floral offerings on the 29th.

In connection with this organization we have a Ladies' Aid, composed of many energetic women, who are of great benefit to our society.

On Oct. 6th-13th Mrs. Kate R. Stiles, of Boston, the well-known speaker and test medium will be with us. well-known speaker and test medium, will be with us, and without doubt we shall be instructed and enter-

tained.

Maverbill, Mass.-Last Thursday and Friday evenings Mrs. Cora L. V. Richmond lectured in this city for the first time, under the auspices of the Union Spiritualist Fraternity, in Brittan Hall, to good and highly-appreciative audiences. Questions were presented by the audience, all of which received attention from her guides. The addresses were each over an hour in length, and were exhaustive of the several subjects. At the close of each the audiences cordially responded with applause. The Friday evening lecture was followed by an impromptu poem upon subjects proposed by the audience.

Dr. H. P. Fairfield gave two fine lectures last Sunday, attended with tests. Spirit Dr. James R. Nichols purported to be present, and was recognized by char acteristic remarks in relation to his identity with Spiritualism when on the earth-plane.

Next Sunday the regular autumn and winter lecture course will be opened by Frank C. Algerton, of Boston. • K. P. H. city for the first time, under the auspices of the Union

Haverhill, Mass., Sept. 30th.

Newburyport, Mass.—The First Spiritualist Society commences its meetings Sunday, Oct. 18th, with E. B. Fairchild, of Stoneham, Mass., to be followed by

E. B. Fairchild, of Stoneham, Mass., to be followed by Mrs. Emma Miner, of Clinton, Sunday, Oct. 20th; Mrs. E. C. Kimball, of Lawrence, Oct. 27th; Mrs. B. F. Smith, of The Bannen, Nov. 3d. Other speakers and test mediums will follow. Meetings to be held in Fraternity Hall.

The First Spiritualist Independent Club will hold a meeting in its hall, 64 State street, Sunday next, Oct. 6th, with Miss S. Lizzie Ewer, of Portsmouth, as the medium in the ovening; will also hold a circle in same place on Monday evening, Oct. 7th. We commence our meetings under most gratifying conditions this year, and a grand season of spirit communion is expected.

Fitchburg, Minas.-William E. Leathers lectured in Grand Army Hall with great acceptance last Sun-Horsford's Aoid Phosphate, a Brain and Nerve Food, for lecturers, teachers, students, clergymen, lawyers, and brain-workers generally.

day. Remarks from a correspondent upon the subject dealt with and what may be expected of this new platform worker, will appear in our columns next week. day. Remarks from a correspondent upon the subject

"Social Co-operation." To the Editor of the Banner of Light:

I was pleased with THE BANNER's editorial remarks under the above heading, published Sept. 21st. Though brief and only incidental to the discussion of the subject by two prominent gentlemen holding somewhat diverse views, as printed in The Forum, they clearly indicate active sympathy, intelligent of servation, a knowledge of what representative minds are saying on the subject and a thoughtful considera-tion for what the question involves. Its contribution is timely as it is sensible.

Apart from THE BANNER'S distinctive line of thought—a leading and consistent exponent of the phenomena and philosophy involved in man's spiritual relationship—its advocacy of human rights as applied to Mental Liberty, to Woman, to the Indian, to Medical and other sham Legislation, to Industrial Education, Arbitration, Social Progress, etc., its views on these and cognate subjects ought to commend it to the general reader everywhere. Altogether too few are the papers that seem to have any adequate idea of the revolution of thought that is taking place in the public mind respecting the vital issues affecting society in its best estate, and when one such is found legitimately and successfully aiding in its evolution, progressive minds everywhere should make it a point to assist without stint toward its maintenance. Every auxiliary agency needs to have its power doubled. Papers that lag and hinder, instead of leading, as they should. ought not to receive special encouragement from those whose efforts and sympathy are directed toward an improved social state.

Willimantic, Ct.-J. Frank Baxter has lectured in Willimantic many times in the past twelve years, and given great satisfaction to both Spiritualists and inquirers, and through his remarkable gifts has given great hope to many, and silently conveyed comfort to not a few aching hearts. Sunday, Sept. 29th, Mr. Bazter's lecture on "Mediumship" was masterly, instructive and incontrovertible. It was not so much adapted to those not versed in the science of light and sight, sound and hearing, and the phenomena of sensing; but especially the thing for students in Spiritualism, matter-of-fact critics and liberal thinkers, such as usually make up the day audiences.

In the evening he gave an exceedingly radical lecture on "Prayer and Its Efficacy." He believed in prayer in Its tie sense, aspiration; but prayer in an untrue sense, imploration, although very popular, he considered fallacious. The audience of the evening was favored with a very satisfactory séance, replete with descriptions, delineations and annunclations of spirits. Next Sunday, Oct 6th, Mrs. Sarah A. Byrnes, a stanch and valued inspirational speaker and reliable medium, will occupy the desk.

Mr. Baxter will speak again in Willimantic two Sunand given great satisfaction to both Spiritualists and

stance and varied inspirational speaker and reliable medium, will occupy the desk.

Mr. Baxter will speak again in Willimantic two Sundays in February, 1890. For the season in the meanwhille excellent talent is announced as secured by the efficient Managing Board.

B.

Nalem, Mass.—Frank C. Algerton of Chicago, Ill. has closed his four weeks' engagement in this city. He is a favorite in Salem among all, skeptics as well as is a favorite in Salem among all, skeptics as well as believers. He has awakened our people to the importance of owning a place of worship, and has started a subscription for that purpose; already contributions are being received. An effort will be made to obtain ten thousand dollars, and either buy or erect a building to be used exclusively for spiritual meetings. Mr. Algerton is one of the best test mediums we have had in Salem, and one of the finest lecturers. He is again with us on the third Sunday in October. The Rev. Mr. Fairchild officiates next Sunday.

J. Wiggin, Sec y.

Lyun, Mass.- The Independent Spiritual Association of Lynn resumed its meetings Sept. 22d. Mrs. Florence K. Rich, of Boston, occupied the platform on that date and also the 29th inst., opening the season very successfully. The second evening she related her first experience in mediumship, and gave a number of excellent tests, supplemented by a few readings, all of which were recognized. The next two Sundays we shall have Edgar W. Emerson.

1. S. K., Cor. Sec'y.

Providence, R. I .- The Ladies' Aid Society of Spiritualists in Providence will open its meetings as at usual the first Thursday in October in Slade's Hall,

and hopes to have a full attendance of its members, also others.

In the same hall the Providence Spiritualists' Association will hold its meetings the first Sunday in October at two o'clock in the afternoon and evening.

A. C. C.

ADVERTISING RATES.

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

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

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

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

Payments in all cases in advance.

TAdvertisments 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 accepted. The publishers reserve the right to reject any and all electrospes.

The BANNER OF LIGHT cannot well undertake to wouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishousts or improper persons are name 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 preced to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. 13w* Oct. 5.

Dr. D. J. Stansbury, Medium for Independent Slate-writing, etc. 54 Dwight st. Hours 10 to 4. Oct. 5.

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. 13w*

H. A. Kersey, No. 3 Bigg Market, Newcastle-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.

O BESITY safely cured by one who has been a fellow-suffer-er. Soud stamp for particulars. DR. EDITH BERDAN, 113 Ellison street, Paterson, New Jersey. Apr. 27.

DR. STANSBURY'S Spirit Remedies.

PSYCHO-HYGIENIO PILLS.—These Pills regulate the Liver and Bowels, aid Digestion, act on the Kidneys, purify the Blood, cure many Chronic and Nervous
Complaints, favor all the conditions necessary to a high dogree of development, and are valuable in all phases of modiumship. Prepared under control of an ancient band. Pleasant to take, always safe, immediate in effect, and lasting in
benefit. Sent by mail with full directions on receipt of \$1.00;
six boxes, \$5.00. Warranted.

Note.—Send also brief description of your present condition if you need any special direction or advice regarding
your health or development.

Note.—Send also brief description of your present condition if you need any special direction or advice regarding your health or development.

**SEA-MOSS HAIR TONIC.—A Spirit Remedy, warranted to promote the rapid growth of the Hair and Beard; will postitively cure Dandruif and Diseases of the Scalp; prevent the hair from falling out or turning prematurely gray; is the finest hair dressing in the world-gives a soft, glossy, healthful appearance and luxuriant growth of hair. Absolutely free from all injurious ingredients; will not stain; is delicately perfumed, and guaranteed to give entire satisfaction. Sent free of all charges on receipt of \$1.00.

WILD-FIRE LINIMENT** POWDER.—One box makes a quart of the best known Liniment for Man and Beast. Innuedlate relief from pain. Warranted in all cases of Rheumatism, Neuralgia, Sciatica, Lumbago, Cramps, Burns, Sprilus, Swellings, Coughs, Colds, Catarrh, Bronchit, Sore Throat, Asthma, Croup, Pains in the Head, Back, Chest, Stomach, Bowels or Limbs. Removes all Stiffness, Sorenses, Numbness, Lameness, Weakness, Paralysis, or Infinamation in any part, from whatever cause. Bent by malt with full directions, 50 cents per box; 3 boxes, \$1.00.

Also Hard Morton Complete the c

JOHN H. PRAY, 80NS & CO.,

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BOSTON. MRS. WEBB.

The Wonderful Medium FROM NEW YORK.

Business and Health a Specialty. For a time at 132 Chandler street, Boston. Sittings \$2.00.

36 Years' Successful Practice. CEND six 2-cent stamps, lock of hair, age and sex. By recommend to turn mail you will receive a thorough Diagnosis of your Health by a reliable Chairvoyant. Medicines sent by Express, if desired. 12 questions answered for \$1.00. Address DR. S. W. FISKE, 53 Oak street, Norwich, Conn. Oct. 5.

Mrs. E. A. Cutting-Luther, SPEAKING, Developing, Healing and Test Medium. Diagnosts by lock of hair and questions answered for \$1.00. Address BANNER OF LIGHT. 2w* Oct. 5.

G. A. ORDWAY, Electric and Magnetic Phy-ostelan. Office, 20 Bennet street, Boston. Hours, 10 to 5. Test Medium. Circle for diagnosing diseases every Wednesday evening. Oct. 5. MRS. H. DEAN CHAPMAN, 147 Tremont street, Room 9, Boston. Medium for the sick. A NSWERS to sealed letters by R. W. FLINT, 67 West 23d street, New York. Terms \$1.00.

MY LYRICAL LIFE.

Poems New and Old.

BY GERALD MASSEY.

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 Review 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 Spiritualist, 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 Spiritualist 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 bereared in soul! And I have ample testimony that my peems have done welcome work, if only in helping to destroy the tyranny of death, which has made so many mental slaves atraid to live."

Two volumes, Ismo, fine cloth; pp. 354 and 427. Price \$1.50, per volume, or both together, \$2.50.

"Psychic Studies."

A New Monthly Periodical, Edited and Published by ALBERT MORTON, of San Francisco.

by ALBERT MORTON, of San Francisco.

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

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

For sale by COLRY & RICH.

Message Department.

FREE SPIRITUAL MEETINGS.

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

ON TUESDAYS AND PRIDAYS, AT 3 O'ULOUR P. M.

The Hall (which is used exclusively for these meetings) will be open at 2 o'clock; the services commence at 2 o'clock precisely.

J. A. Shelhamer, Chairman.

MRS. M. T. SHELHAMEN-LONGLEY will occupy the platform on Tuesday afternoons for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the 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.

MRS. B. K. Satzu, the excellent test medium.

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 cartbly 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 earthy lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventably progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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

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

oferings.

F Letters of inquiry in regard to this Department must be addressed to Colby & Rion, 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 Sept. 17th, 1889. Spirit Invocation.

Spirit Invocation.

The heavens declare the glory of thy handiwork, our Father God; the earth reveals the mystery, the secret of thy intelligence through the blooming vale, the fertile field, the vineyards that are rich and ripe with fruition; and all things, at this time, speak of thy boundless care and gifts to man. We behold around us, in the glory of the stars and in the beauty of the earth, vast storehouses of knowledge which tell of thy wisdom, thy power and thy strength.

Oh! our Father God, as we gaze upon the blooming flowers, behold the beauty, and seent their perfume, we realize that these are the bounteous gifts of thy loving hand, that they are set here for thy children to enjoy, to call out from the spirit of man thoughtful care and loving, tender sentiments, that will help to spiritualize and to bless, to bring the freshness of innocence and purity to his heart. We bless thee for the flowers, and for the lessons they teach. We thank these for all the beautiful gifts of nature, for the bountles so lavishly spread abroad. We bless thee for human experience, for discipline, for the days and hours that come to us freighted with so much that must prove of service to mankind.

We praise thee that time has no end, that life continues on forevermore, that the soul is expansive and forever reaching out for higher knowledge, for grander attainments, and that the mind of man cannot be dwarfed; it will forever press on, seeking new light and understanding, and striving to gain a conception of grander truth from day to day. We know that we are a part of thy infinitude, we know that we are thy children, and we desire to learn of our parent, of the diylue intelligence, the supreme wisdom, the infinite love that we call God. As one star may differ from another star in glory in the firmament of heaven, so do the parts of thee which are called human children differ one from the other in expression, in thought, in aspiration, and yet as the stars are all parts of the great infinite light, so are these humans all pa

spirit.

We recognize thy power displayed on every hand, we only ask that we may learn and realize more and more our relationship to thee, and as the days go by we shall continue to sing our song of praise, and lift our hearts in gratitude for all that has been and is, and for that which is to come, and to strive earnestly to understand more and more of the divine spirit which is love. Amen.

S. B. Brittan.

What are these that stand before you in radiant beauty clad, their lips fragrant with the sweetness of purity and their tongues eloquent with the harmony of love? You call them flowers, and to one you give the name of rose, to another lily, and yet another is called hearts-ease, for it carries comfort to those who raze non, it; but it seems to me this day. nearis-ease, for it carries comfort to those who gaze upon it; but it seems to me this day, friends, that these are something more than mere flowers; that they speak with the spirit which is immortal and which speaketh with many tongues, manifesting itself through the blossoms of earth as they lift their faces toward you, appealing with all the sweetness of their lives to the innermost parts of your to the innermo souls. And the spirit speaketh also through the various and varying forms of nature, from which we may learn a lesson if we study even the minutest and the humblest object which

The Great Mother of all places in our way.

I have gazed around me to-day, and beheld many bright forms of spiritual birth that are radiant with the intelligence of the higher life, whose love-lit eyes are beaming and whose lips are smiling upon you. I ask myself: Who are these arrayed in shining robes that come singing songs of peace and gladness? And the answer whispers itself to my soul: These are the loving ones who have laid down the armor of mortality, and have passed out of the earthly homes to enter the joys of immor tality; these are the tender, sainted presences who find no joy so great, no bliss so grand, no harmony so divine in the eternal world but that they can lay it all aside and return with rejoicing to greet the hearts of the friends whom they left on earth. These are sweet and gracious ones, who bring you sympathy and good cheer, and whisper to your souls the everlasting message of affection which can never

die.

Mr. Chairman, my good friend Pierpont strongly desired that I should address you for a few moments this afternoon in his place, this being the opening session of your season's work upon this platform. To me this is a golden day, for to me the BANNER OF LIGHT Circle-Room is one of the grandest avenues of expression for decarnated spirits that I know of anysion for decarnated spirits that I know of anywhere. For many years prior to my passage from the body, I looked toward the BANNER OF LIGHT Circle-Room for intelligence from the higher life, for words of wisdom and of truth, and these were often vouchsafed to me through the ministrations of returning intelligences who came to answer your questions or to drop a word of cheer, of advice or instruction into the hearts of those thinkers who cared to receive. And in addition to that, I felt that this platform afforded a ground of communication with loved ones on earth to those of the higher life who have passed out, who, perchance, could find no other avenue through which to express their love and their intense longing to reach their dear ones. intense longing to reach their love and their intense longing to reach their dear ones. Therefore I deem it a privilege to be able to open this session to-day, and to give greeting in behalf of the bosts of spirits who gather here to all friends everywhere. There are many old-time workers in the great field of spiritual reform, who are still plodding along painfully and slowly, meeting with hard experiences and feeling heavy burdens, the heat of the day pressing sadly upon them. Many of the day pressing sadly upon them. Many of them I have clasped hands with in times past; we have exchanged greetings and experiences; we have sought to lighten each other's bur-dens, and to-day I send to each one of these, and to all who are interested in the cause of

and to all who are interested in the cause of truth, and who are anxious to speak an effective word or to give a silent but potent influence toward the elevation of humanity from ignorance and the bonds of error, a brother's greeting from the world beyond.

You open your season to-day, Mr. Chairman, under pleasant auspices; the fragrance of the flowers, even the warmth of the day speaks of summer and of bloom; and this is well, even though the autumn time is upon you, and winter is soon to come, for there may be a summer of bloom and perfume in the heart, even though there is in the exterior surrounding frost and winter life.

reach your lives with their counsel and their good cheer.

I do not speak thus especially because of this circle-room or its mediums, but I feel called upon to speak thus in behalf of all mediums, of all scance-rooms, wherever the light of truth is burning, set like a torch upon the hill top, by spirit hands. Friends, who call yourselves Spir-

burning, set like a torch upon the fill top, by spirit hands. Friends, who call yourselves Spiritualists, see that you are such in every sense of the term—that is, that you strive to gain in spirituality, day by day. By so doing, you will find your lives broadening out, your sympathies deepening, your charities growing more sweet and pure, until you will come to love your neighbor as yourself.

I have no especial word to give to any particular individual, for to-day, I feel that this is intended for humanity at large. The world is my country, as it was that of the glorious Paine, and it seems to me that we all ought to say, our religion is to do good. I know there are many hearts that would be pleased to have a special word from myself, at least I am gratified to think so, and I would have every friend feel that individually I do come silently and unheralded, but with love and a spirit's influence, to their hearts and their homes.

Do I know, it may be asked of me, of the suffering, the suspense, and time of trial of one dear soul year, tone? And I can reply:

suffering, the suspense, and time of trial of one dear soul very near to me? And I can reply: Yes; but alas! I am not able, in my present condition, to bear that relief which might perhaps be demanded, but which I would be glad to give. I see not year. It is a trial it is a see haps be demanded, but which I would be glad to give. I can only say: It is a trial, it is a severe discipline through which you are called to pass, and I will do what I can by the silent influences I bring, to ease your suffering and to lighten your burdens, but I cannot speak the word which shall be potent enough to bring that outward demonstration and deliverance for which years. for which you ask. It may be this shall be brought, but only the future can tell. Spirithands are outstretched to assist, and they will old you up above the clouds and shadows to the glorious end.

of your Spirit-President, I will reply to your questions to the best of my ability. S. B. Brittan.

Questions and Answers.

QUES.—[By H. G.] There are too many Ju-dases in Spiritualism. I ask, seriously, by what method can these unfaithful servants be made to change their pernicious practices and become conscientious people?

Ans.- It seems to me that in that question I ANS.—It seems to me that in that question is see the outreaching and longing cry of a very dear friend, one whose service for the spiritual world has been long tried and true, and who has felt the stings and arrows of venomous lives pressing upon him, so that he calls out from the depths of his spirit, and demands to know what shall be done with those individuals who Industlike betray their master; that uals who, Judas-like, betray their master; that is, those who seek to betray the truth which is pressing upon them.

It seems to me that one cannot be made over, or become, in the twinkling of an eye, so to speak, a conscientious individual, if he has but through the process of spiritual growth. It is through the process of spiritual growth. It is very difficult, sometimes, to make the evil doer see the error of his ways; he is morally blind and stupid; he refuses to see. What, then, shall be done? our friend inquires. We can only have patience with these. I do not wonder that the faithful chafe under this infliction that the unfaithful bring. I do not wonder that one rebels who is doing his best, when he finds others who should have been like himself becoming renegades to a cause he serves. himself becoming renegades to a cause he serves. It seems to me that the lash might sometimes be brought to bear upon them with effect—the lash of contumely and opprobrium. But then I listen again to even a higher voice of spiritual instruction, and it says to me: "Not by lash of contumely and opprobrium. But then I listen again to even a higher voice of spiritual instruction, and it says to me: "Not by the lash or scorpion's sting can this soul be regenerated, not through harsh measures, but only under the discipline of love. He can be educated by slow and gradual methods of instruction, but you must be patient with him; he is weak and blind; he cannot bear the light as it streams in upon you, and so he is unfaithful and turns aside from it; but, by-and-bye, he will see where he has been wrong; he will turn again, welcome the light and allow it to enter his soul." We must be patient with the renegade; we must deal kindly even with the Judas who betrays his master with a kiss; we must say to him: "Neither do I condemn thee;" and we must also say, from the very depths of our soul: "Father, forgive them, for they know not what they do." It may be in time, by kindly dealing, earnest patience, and perseverance in pointing out the true light to those who are erring, and by ourselves bearing aloft the light, keeping it close before us, and swerving not from it, by ourselves continuing to be faithful to duty, to follow in the track of the right, even though it leads through darkness and pain, we may win those who are Judasright, even though it leads through darkness and pain, we may win those who are Judas-like, who show but little conscientiousness, to a higher state of mind, a grander form of opin-ion, and a more purified stage of existence.

Q.-[By O. F. Smith, Harris, Mass.] It I un derstand spirit teachings aright, they convey to me the idea that all human souls combined con-stitute the highest and only God there is. Will the Controlling Intelligence inform me if I am in

A .- It seems to me, as it undoubtedly seems to a great many spiritual intelligences, that humanity in its highest aspect and best con-dition portrays the highest conception of a Godhead, of divine goodness, that we can know

Godhead, of divine goodness, that we can know anything about.

I believe there is an infinite spirit pervading the universe, not in the personal likeness of a man, but a spirit infinite in grandeur, all potentiality, all intelligence, all wise, all supreme, and that this infinite spirit pervading the universe and even the very remotest atom of space lives and vibrates through the life of humanity in its best expression.

Your correspondent says that he has been taught that all humanity goes to make up the Godhead. Well, no doubt of it; but it does not follow that humanity alone goes to make up the infinite life, for it seems to me that all existence everywhere, no matter how expressed, in what form or object it may be crystallized at the present time, helps to make up pressed, in what form or object it may be crystallized at the present time, helps to make up this supreme spirit, and, as a part of it, derives its manifestations from that divine and omnipotent source. We cannot define the term God; it is something that appeals to our natures; something, although a part of ourselves, above and beyond our finite grasp; but as we press on from year to year, gaining greater knowledge and higher light and understanding, we can conceive more and more of this knowledge and flight light and understanding, we can conceive more and more of this infinite Mind, and get into closer relationship with it, so that as the soul advances in loftler worlds than this, undisturbed by the limitations and crudities which belong to this material life, it begins to get closer conceptions and a grander intuitive knowledge of this great, suprame Spirit they were possible cap do on supreme Spirit than you possibly can do on

ter is soon to come, for there may be a summer of bloom and perfume in the heart, even though there is in the exterior surrounding frost and winter life.

We look forward to good work upon this platform, and we bespeak the sympathy, the kindly cheer and the regard of all friends everywhere; we ask their consideration, and that they will bear kindly with us, for we shall do what we can to speak a word of truth, to give some line of instruction or advice to those who ask it of

us, while we shall certainly do our best in assisting individual spirits who desire to manifest from this place in making themselves known.

It may be that at times failures will occur, mistakes may arise, something may be given that does not seem to harmonize entirely with your conception of the matter, but remember, friends, under what difficulties the spirit-world works in attempting to continue that great system of communication between itself and your world which has been opened. Remember how a spirit may have to strive and experiment in order to intelligently use an organism foreign to its own, and be charitable. Do not be ready to condemn, or to think that these instrumentalities whom the spirit-world has chosen for the representation of its truths are always ready to perpetrate some deception if they cannot get what should be received from the spirit world. Be charitable, be sympathetic, give to your mediums, wherever they are, the very best that you can from your inner lives. By doing this, friends, you will not only cheer their hearts but you will strengthen the forces and labors of spiritual intelligences who desire to reach your lives with their counsel and their good cheer.

possible to express to you understandingly the truth which he has gained in worlds beyond. There is no world in the vocabulary to adequately express the experience which he has gained in worlds beyond. There is no world in the vocabulary to adequately express the experience which he has gained there is no phrase in your space the fought that he may have entered upon in the spirit-world, and it would be received to his purpose for doing so, it would be not structing you in these lines of sudy. Could he find the instructing you in these lines of sudy. Could he find the instructing you in these lines of sudy. Could he find the instructing you in the sudy. Could he find the instruction of the higher intelligences, as it would be for you to make a little child who has only recently entered the primary department of school life, in t bringing our knowledge to you of earth. We can only give you so far as you are able to receive. As your minds expand, and reach out for grander thought, this will be supplied to you from time to time.

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF Mrs. B. F. Smith.

Report of Public Séance held June 28th, 1889. Benjamin Bacon.

My dear children, these words are for you that father leaves here to-day. It is only a few months since I laid off the mantle of flesh and put on the bright and beautiful garment of immortality. One reason that I have for desiring to speak here is this: many have said, while I dwelt in the flesh, perhaps I would not find it so beautiful in spirit-life as I had thought, for I was firm in the faith. I was not disappointed. The dear ones came to welcome me, and I found my home more beautiful than can be portrayed by spirit to mortal. For can be portrayed by spirit to mortal. For eighty-seven years and a little more did I dwell in the flesh. Martha, I know, my dear daugh-ter, all was done for me that willing hands could do, but the Angel of Life called me up-

How sweet it is to feel that we shall find all; that not only our kindred but old neighbors come to welcome us on the spirit-side. I would say to each one: It is better that you should learn what you can while dwelling here, for it is of great assistance to you as you shall cross the portal termed death. I am very thankful to give out these words, hoping they may have some influence not only with the children but with kindred and friends that I left in Painesville, Ohio. Benjamin Bacon.

Lottie Patterson.

[To the Chairman:] Kind sir, can I speak a few words? I hardly dare to tell you that I sent myself out of this life. Oh! do not ask me why I did the act. I cannot answer that question. Aunt Emma, do not feel hard toward me for what was done. I had no intention of harming any one in the home. And dear, little Harry, I would not have harmed him for worlds. Father, mother, I know you felt it so keenly when you knew what Lottie had done. Oh! do not think harshly of me today. It weighs so heavily on my spirit that the dear spirits have told me I would be happier if I would speak a few words that the friends on earth might feel assured I had no wrong intentions toward others.

wrong intentions toward others.

Mother, do not feel I meant to do wrong. I cannot tell why I did it; it seemed to me that I must. Only a girl in her teens—fifteen, nearly sixteen years was all of mortal life I knew. I think of the past and am attracted to earth so much.

My dear parents live in Lowell. Aunt Emma My dear parents live in Lowell. Aunt Emma felt that perhaps I intended wrong to the family. I did not. When the doctor wished to save me I was not willing to stay, after I had taken the deadly poison. Why should I wish to suffer and then come back, as you might tay, to earth-life again? I am happy in my spirit-home; but when I come in contact with a medium, such as I am speaking through now, the act that I did comes vividly before me.

Do not think hard of me, sir, will you, for what was done? I feel it so keenly to day; but they tell me I will feel happier after this. I would not have spoken of this in public, only I cannot reach my own people to make the ac-

let my dear friends know I am not so far away but that I can come in and speak for myself. How often we hear the question asked: Where are they? why do n't they come? But you cannot understand the spirit law that governs us. We are only too glad to make our presence known when there is an opportunity for us. I am happy to state here to-day that I find the spirit-life a life of activity; that all are ready to work, and always willing to assist each other. I have often thought if the same desire was manifested in mortal life to help one another they would get along a little easier than they do—that is, many of them. In a little meeting but a few months since, as near as I can reckon your time, I was in one of the halls in this good city, and stood so near the medium I really felt she must announce my name, and was disappointed because there was nothing was disappointed because there was nothing spoken of me personally; but they did speak of some of my kindred, for which I was very thankful. George J. Draper, of Boston.

Luther Thomas.

Luther Thomas.

Quite a long tims has elapsed since I left earth, according to the common way of speaking. I am very anxious that these words may reach loved ones in Pittston, Me., hoping that the dear boy I left in mortal life may know that father is not so far from him but that I may know of what is passing with him when I am in contact with earth, and we are attracted often to our own.

A long time before I passed away it seemed to come to me I must say, through the angel power, that I should only stay about so long, and it proved true. Then haw can you account for it, mortals? Was it not given me from the higher intelligences that I should last about so long, when it proved so true? You may call it a presentiment, or you may give it was correct. I knew they were coming for me, and I was not afraid, for I believed in the good truths of what is termed spirit-roturn. Oh! how true that you will find your own waiting on that bright and beautiful shore. It is a welcome at the gate, a welcome in the air. I am very happy in my spirit-home. I know that the life on earth builds your sphere yonder, so mortals, build your homes well while

Juliette Fields. me, and I was not afraid, for I believed in the good truths of what is termed spirit-return. Oh! how true that you will find your own waiting on that bright and beautiful shore. It is a welcome at the gate, a welcome in the air. I am very happy in my spirit-home. I know that the life on earth builds your sphere yonder, so mortals, build your homes well while you have the opportunity. These are the words I would leave with you. The dear boy that I left felt that the parting from father was hard, but when he comes to learn a little more of spirit-return, it will not seem so hard to the child.

to the child.

Of all the changes that have come I have been cognizant. I feel an interest, to day, in the friends that I have left on this side. Most assuredly I do, and with the assistance of the angel-world will I bring good influences to them. Luther Thomas.

Elbridge Clark. I feel hardly satisfied to-day that I can con-

her, in these words, for I do not care to bring my own personal affairs before the public: "I would not make any change in regard to the property; you will understand what I mean, in regard to what was in Columbus. I repeat again: Do not make any changes, and in time I feel I shall be able to come into communication with you privately, and will speak more directly in regard to business affairs. With reference to George, in regard to some points that you know I would like to touch upon, but cannot do so here, I will wait patiently; I know in the angels' own good time I shall hold conversation with you privately; and hold conversation with you privately; and through some good friends I trust this paper will reach you.

Will reach you.

It was hard for you to leave Columbus at that time, but it is better that you did so and went to the dear child. I am very happy in my spirit-home awaiting patiently your coming, but through the laws of attraction am I with you much." I passed away in Columbus, Ohio. Elbridge Clark.

Hattie Lovejoy.

I would like, Mr. Chairman, to have the few words that I shall give conveyed to my dear brother. How many times I have heard him say: "Why is it that they do not come to us and speak? or why do they not send us a few words of encouragement? If it is not possible for us to come into communication with words of encouragement? If it is not possible for us to come into communication with them privately, why do n't they come where the messages are printed?" I do esteem it a privilege to speak here to-day, Mr. Chairman, knowing it will reach dear brother Albert, and he will be glad to hear from his sister Hattie. He will be glad te know, also, that father, mother and brother Henry are here to-day, and send greetings to each one in their homes. But some of them have their doors pretty well closed. I know, dear brother Albert, you will open yours, and Lizzie, too. I am very glad that you are learning something in regard to spirit communion, for it will be of great assistance to you when you enter spiritlife. It was strange to me when I understood I could return to earth-life, for I was but fifteen when I passed away. It is a great many years

I could return to earth-life, for I was but fifteen when I passed away. It is a great many years since they said Hattie was dead.

Oh! how strange it seems when we hear mortals speak of their friends as dead. What is termed death is only a change. Mother has often spoken of the great difference between the reality and what she had been taught in her childhood, as well as the teachings she left with her children. She passed away years since, and has learned a great deal in spiritlife. Yet it is a life of progression, and we

life. Yet it is a life of progression, and we have much more to learn.

I passed away in West Andover. My dear brother remains in North Andover. I feel that he will know it is Hattie Lovejoy who has spoken to-day.

Nathaniel Tracy.

I am very glad, Mr. Chairman, that it is possible for all dead people to talk again; and it is a little strange, if we are dead, that we should come here and show that we are alive! I never

Juliette Fields.

Waiting, watching so patiently for the angels to bring us together. Ohl how many times, before the Angel of Life beckened me away, did I feel their presence around me. How often did I commune with them. As I look on these children who gather in your meetings, I bless the Father who gives us the children, for I love them dearly. While on earth I had the care of children much of my time, and I knew what it was to come en rapport with their little spirits. I knew, also, how much a kind word would help these dear children.

Many years did I stay in the flesh, but when called away so suddenly my dear sister felt she could not part with me; but the angels knew

trol perfectly, Mr. Chairman, but I will to the best I can. I am very anxious to reach my dear friends, not only in Columbus, O., but also my dear wife and child, who dwell in this State, to whom these words are particularly addressed.

You have often said within your soul: "If Eibridge comes to carth, why does he not manifest in the home?" Passing away suddenly, as I did, it seemed a hard stroke for you. I realized even the conveying of the body to this State.

Izzle, my darling, daughter, always stay by mother. I know it is not in your heart to leave her, and as father comes to you often, I hope you will realize something of my presence. Open the doors of your spirits wide that we may come in and commune with you.

I did not, sir, understand of these things in reality, before passing away. I felt that the dear ones came around us, but how near I was unable to state. I know, now, there is much for me to learn on the spirit-side.

I drift back again to my dear wife, for she comes up before me so closely. I would say to her, in these words, for I do not care to bring my own personal affairs before the public: "I would not make any change in regard to the property; you will understand what I mean, in regard to what was in Columbus. I repeat to the property; you will understand what I mean, in regard to what was in Columbus. I repeat of the property; you will understand what I mean, in regard to what was in Columbus. I repeat of the property; you will understand what I mean, in regard to what was in Columbus. I repeat of the property; you will understand what I mean, in regard to what was in Columbus. I repeat of the property; you will understand what I mean, in regard to what was in Columbus. I repeat of the property; you will understand what I mean, in regard to what was in Columbus. I repeat of the property is not a property in the property in the property is not a property in the property in the property is not a property in the property in the property is not a property in the property in the property is not before! Do your part, and we are ready to do ours. Juliette Fields.

Orrin Hayes.

I have felt for a number of months that my dear wife was waiting to hear from me, and often as I have stood by her side she has said within her soul: One and another make them-

within her soul: One and another make themselves known, why does not Orrin come as well as others?

Dear Etta, I have been beside you so many times when you have been deep in thought of me, and as I have gazed upon you I have felt a sense of your loneliness creep over me, for I know how much you have missed me, and the lonely hours that you have spent since I was taken out of the home. You would not call me back, dear wife, to go through with what I did of suffering. No! I hear you say in your soul, No, I would not; but why did they separate us? I cannot answer that, but in a little while, for how soon will a few years flit away, we will be together again. A short time since, I should judge not more than a week or two, I heard you conversing with a dear friend, and you said to her: "If you ever get anything from Orrin, be sure to let me know it." I knew, as she brought you the tidings at one period, that she brought you the tidings at one period, that I had made myself known to you; that she would convey a few words to you, and you would be happier for it; but I had rather come would be happier for it; but I had rather come into private conversation with you, if possible, than to come in public. I know I am not forgotten in Lynn, for I hear many speak of me; and I have also friends in Saugus. Often do I hear my name uttered by the people there, but little do they understand that I walk close beside my dear friends, many times so near that I may hear them converse, and may place my hand upon them.

Now, my dear wife, when there is another opportunity, let me ask you to come into conversation with me, either in your own home or wherever the privilege may be granted.

I hardly felt that I could control the medium, as I have never controlled before, but I have been where the guides have spoken for

have been where the guides have spoken for me. Orrin Hayes.

Robert Percival.

Robert Percival.

I have been waiting, Mr. Chairman, to speak a few words to some loved ones dwelling here. It is but a little while, something like six months, I should judge, since I made myself known in a materializing circle. Many mortals say there is no such thing. If materialization is not true, then I would say to you there never was an immortal life. I materialized to one old friend, and she was as sure of it as I was myself, seemingly. And I say: Try, try to come into communication with your friends. Gladly would I reach the handful of kindred that are left, but that is denied me to-day. There is one old friend, James Vincent, that I would be glad to come into communication taken the ideadly poison. Why should I wish taken the ideadly poison. Why should I wish taken the ideadly poison. Why should I wish sattler and then comount of the sattler and the poison. Why should I wish the sattler and the poison. Why should I wish the sattler and the poison. Why should I wish the act that did comes wirldly before me.

But the near that did comes viridly before me.

Do not think hard of me, sir, will you, for what was done? I feel it so keenly to day, but they tell me I will feel happier after this. I would not have spokeh of this in public, only I cannot reach my own people to make the acknowledgment.

Dear little Harry, I loved him dearly; it was the furthest thing from my mind to send him out of this life. Why, Aunt Emma, can you think loud be so hard-hearted when he was all you had and the angels had taken the others from you? No, indeed, for I could not every him the loud will did not be some one whispered it to me that I should live until six at night, and it was the me that I should live until six at night, and it was true. I did realize everything, but I could not converse with you. I did not wish to after more removed that the morning, I should stay until night. It seems that some one whispered it to me that I should live until six at night, and it was true. I did realize everything, but I could not converse with you. I did not wish to after mother came.

Lottle Patterson. My home was in Lowell I passed away at A unit. Emma, in Newbury port.

George J. Draper.

Lottle Patterson. My home was in Lowell I passed away at A unit. Emma, in Newbury port.

The my dear friends know I am not so far away but that I can come in and speak for myself. It was all you what an friends we developed the content of the morning is a supple to the proposal pattern of the morning is a supple to make the content of the morning is a supple to make the content of the morning is a supple to make the content of the morning is a supple to make the content of the morning is a supple to make the content of the mo would be glad to come into communication with privately, if an opportunity can be granted. I will wait patiently, for in God's own time all things come right. I have been troub-

the boatman will surely come for each one of you, and you will find all you have got to do is to step in and go along, whether you are ready or not. I am very thankful that all are privileged to speak for themselves, and it don't cost anything.

I shall be remembered in Chicago. I never had a thought, when I came into this meeting to-day, that I was going to speak. I thought I'd find out what the others would say, but the first I knew the Spirit Chairman asked me what I had to say, and I thought I had better begin. It is a great thing to be privileged to speak when you want to. I do n't say I did n't want to to you, you know. When you come to our side, Mr. Chairman, I'll try to ferret you out and do as much for you. Nathaniel Tracy.

Edie Smiley.

Oh! the lovely flowers! I think the white ones are the prettiest flowers there are.

I want to find my mamma if I can. Can't you go and find her right now? [Not at present.] Why? I want you to. Now do n't betalking—go. [Where is your mother?] If you sant going, I aint going to tell you. Will you send what I say, after it is written down, to my mamma? [It will be printed and sent.]

[The child asks the reporter the same question, and then says to the Chairman:] You do n't think I did n't believe you, do you? I only thought I'd see if the lady thought just as you do.

I am so glad to have the flowers; but we have, oh! so many where we are.

Oh dear! my throat don't hurt me much.

Charlie Coddington.

Charlie Coddington.

Good afternoon, Mr. Chairman. I am privileged to look in upon you all to-day, and it is a privilege, for in this life my sight was taken from me. You don't know how much I appreciate, now, beholding the beauties of earth. This world is fair, but its beauties, as I say, were closed out from me while in the flesh; but I think it was made up to me in other ways. How little do you know of the suffering that I went through! I look to-day upon one familiar face that I never beheld, only as you might say spiritually. [Turning to the reporter:] You look the same as I had an idea you did.

I am very happy, and I would like those to know with whom I was connected in the Institution for the Blind that I have spoken here.

Laura Bridgman sends greeting to her old friends to-day, and says, "How glad I am that these channels are open for us to speak through."

sight, dear friends. I would say to them all that are yet left: I can see, and I appreciate the gift of sight. I am very grateful to you, Mr. Chairman, for recording my name.

Eliza Hartson.

As the gentleman came so near, you would little think he had been deprived of sight. I am very happy to come into these surroundings to-day, and to speak for myself; but I could not avoid speaking of the gentleman, he seemed so full of life and animation as he drow near the medlum. How sweet it is to feel that we find our own. It seems strange that after so many years dwelling in spirit-life I should come here and speak to the few that are yet dwelling on earth. Is it possible that I can add one feather's weight toward convincing them that there is a life beyond this vale of tears, where we are awaiting their coming? Forty years seems a long period; yet after that lapse of time I come to make myself known to the few that are yet dwelling in the flesh; then turn not away, but listen to the voice of one that is termed a disembodied spirit. Yet not so, for I have a body fashioned like unto the one I wore when here. I live, and I will, with all the power that is given me, try to make my friends know that there is an immortal life. And that is not all: I have often felt that if the mortal life ended all, what did it amount to? I should say, in plain words, a failure. This life, I feel, is only one of preparation for that which is to come.

I am happy to speak in your meeting to-day, but think not this is my first attempt. I have

for that which is to come.

I am happy to speak in your meeting to-day, but think not this is my first attempt. I have been here many times, endeavoring to learn all I possibly could. I have not been silent all these years. I have been at work, not only for my kindred, but for others; and now I would say to each one, although many miles away, where I know this message will reach them, that I have been anxious, over-anxious that they might know that we come to them and that we come for a purpose. We would have them understand that we hold an influence with them, and have an interest in them and in their earthly affairs, and that we are with them. How grateful I am, Mr. Chairman, that this privilege is granted not only to me but to this privilege is granted not only to me but to

As soon as this message shall reach them, it will not only give them a little comfort, but it will set them to thinking, to learn that all these years I have been cognizant of what has been passing with my dear friends. Eliza

John Pierpont.

John Pierpont.

Friends, to day our season's work closes upon this platform. We return thanks to each one of you for the kind thoughts you have given out to us, also for what has been expressed. We would also say to you, we know that many have been benefited, both here and in spirit-life, through the messages that have been given here. Comfort has been brought to many aching hearts among mortals, while spirits have gained knowledge and power which have enabled them to control other mediums; therefore we have gained as well as you.

We return thanks for the generous supply of flowers that has been brought into the Circle-Room. We trust that you will feel it has been of benefit to you to come here and listen to

of benefit to you to come here and listen to what has been spoken.

We return thanks to each one and all for the sympathy they have given to us. And now we close these circles until the fall term, when we hope we may be able to bring our mediums to the work with renewed vigor and strength. John Pierpont.

SITRIT MESSAGES A

TO BE PUBLISHED NEXT WEEK,

Sept. 20. – Elbridge G. Johnson; Frank A. Noble; Dehilla
Archer; Stillman Morton; Elizabeth Dawson; Ethel Grant;
Famela Chaddock; Clarissa Morse; Lemuel Shaw; Sally
Snow; Sydney Davidson.

Spiritualists' Mass Convention.

Report of the Meeting held at Tyson, 11., Sept. 13th, 14th and 15th.

Agreeable to call, those interested met at "Liberty Hall," at 2 P. M., Friday, and were called to order by A. F. Hubbard. D. P. Wilder, of Reading, was then called to the Chair, and a permanent organization was subsequently effected by the election of the following officers: President, D. P. Wilder, of Reading; Vice-President, Mrs. S. A. Wiley, of Rockingham; Secretary, L. O. Weeks, of Proctorsville; Business Committee, L. O. Weeks, Mrs. S. A. Wiley and Lucius Colburn. The exercises were commenced by Prof. A. J. Maxham, of Brattleboro, who sang a song written for the occasion. J. Clegg Wright, after expressing his pleasure at meeting with Vermont Splittualists, and his admiration of the scenery of Tyson, gave an interesting and instructive talk on the question "If a Man Die, Shall he Live Again?" A song by A. J. Maxham, and remarks by I. O. Weeks, closed the session.

Evoning—Conference opened at 7:30 by Mr. Wright, who sought to guide the remarks of the different speakers to proof of spirit-return. Dr. O. Stoddard of Providence, R. I., and L. O. Weeks related incidents in that line. Vocal and instrumental music. The lecture of the evening was by Lucius Colburn on "Evolution." All present were much pleased with the manner in which the subject was handled.

SATURDAY, SEPT. 14TH.

Morning—Atter yocal and instrumental music. Texture The Service of the provided and instrumental music. Texture T subsequently effected by the election of the following SATURDAY, SEPT. 14TH.

Morning.—After vocal and instrumental music, remarks were made by Mr. Reed of Londonderry and Dr. Stoddard. The address of the morning was by Mrs. S. A. Wiley, who was listened to with deep interest by all. After a song by Mr. Maxhan, Joseph D. Stiles Invoked the assistance and blessing of the spirit-world; "Swift Arrow" made a brief address followed by a public seance, in which he gave the names of forty spirits, nearly all of whom were recognized.

nized.
Afternoon.—At 1:45 a lively conference was opened.
A. F. Hubbard, Mrs. S. A. Jesmer-Downs, Mr. Stevens and L. O. Weeks participating. Mr. Maxham then sang, after which J. Clegg Wright held the close attention of the large audience for one hour and twenty

tention of the large audience for one note and annutes.

Evening.—This session was entirely taken up with music by Mr. Maxham, and a test scance by Mr. Stiles, in which, after some preliminary remarks, he gave the description and names of sixty-seven spirits, some who used to live in this vicinity being Lewis Josselyn, Nancy Frost, Charles and Mary Raymond, Betsey Pinney, Emily Ober, F. C. Robbins and Aimira A. Snaulding.

SUNDAY, SEPT. 15TH.

Spaulding.

BUNDAY, SEPT. 15TH.

Morning.—Conference opened at 10 o'clock, Mrs. S. A. Wiley presiding. Excellent remarks were made by Lucius Colburn, L. O. Weeks, D. P. Wilder, and Dr. G. S. Green, of Enosburgh Falls. Address of the morning by J. Clegg Wright. The audience was large, and frequent applause indicated the appreciation of his remarks by the audience.

Afternoon.—The time of this, the closing session, was filled in a masterly manner by Mr. Maxham and J. D. Stiles. The hall was packed with the eager people. Exercises were commenced by Prof. Maxham; Mr. Stiles gave a poetic address; and after a finely-rendered song by Mr. Maxham, Mr. Stiles passed under the control of his guide, and in a rapid manner gave the names of one hundred and sixty-seven spirits in one hour and thirty minutes. Among the many written down by me I name a fow: Orlando Clark, Amasa Adams, Ira Barton, O. Taylor, R. Taylor, Ben Graves, Zach Parker, David Jesmer, Moses and Geolge Hall, Lonsey Rounds, John L. Marsh, Lucy Hilf, Alvin Haywood, David Billings, Luther, Adams, Lucinda Fletcher, David Breker, A. Crowley, Ira Maxham and Bob Barker. Resolutions of thanks were presented by the Scoretary, and adopted by the convention, thanking Bro. and Sister Hubbard and their kind assistants; speakers and mediums; Prof. Maxham for his soul-inspiring songs; the managers of the Central Vermont Rallroad, for special rates; and all who added in making the convention the success we felt it to be.

Our social visit was made complete by bassembling,

all who alded in making the convention the success we felt it to be.

Our social visit was made complete by assembling, Sunday evening, in the beautiful parlor of A. F. Hubbard, in "Echo Lake Hotel," where J. C. Wright, J. D. Stiles, Mrs. E. K. Morgan, Mrs. Wiley, Prof. Maxham and others caused the time to pass almost unheeded till eleven o'clock, when we bade each other "good night," perchance never to meet again on earth. Everything was harmonious, and every one congratulated others upon the good time they had enjoyed.

Fraternally,

L. O. Weeks, Seo'y.

Proctorsville, Vt., Sept. 17th, 1889.

Passed to Spirit-Life,

From his home, in Quincy, Mass., Sopt. 23d, 1889, Robert C. Cummings, aged 88 years and 8 months.

Cummings, aged 83 years and 8 months.

He had been failing for some time, yet his final illness was of short duration, when he fell asleep, assured of a bright awakening in spirit-life.

He has been for very many years a firm believer in spirit-ual truths; his family being in harmony with him. He was an old resident of Quincy, yet has passed many years in the West. He leaves a widow and two daughters to miss his mortal presence.

The funeral was attended by and inspirational services given through Miss Lucy Barnicoat, on Wednesday, Sept. 25th.

[Obstuary Notices not exceeding twenty lines published gra-tutionly. 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.]

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sive practice of this system, giving him a long list of cures. Send for Testimonical.

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Sw* Sept. 21.

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Oct. 5.

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THE BLIND MEDIUM, will give Readings by Letter, giving future business prospects and other items of interest. Enclose 81.00, lock of hair and stamp. Address Detroit, Mich. 10* Oct. 5.

Eleanor Martin

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Vacant Stands Her Little Chair."

Back from the Bilent Land."

"What Shall Be My Angel Name?"

"Glad That We're Livling Here To-day."

"Ever I'll Remember Thee."

"Love's Golden Chain," rearranged.

"All are Waiting Over There."

"Open Those Pearly Gates of Light."

"They'll Wolcome Us Home To-incrrow."

"Mother's Love Purest and Best."

"There are Homes Over There."

On the Mountains of Light."

"The Angel Kisseth Me."

"I Love to Think of Old Times."

"Wo'll All Be Gathered Home."

Forty cents each, three for \$1.00. The last nine Solthal Mestales and considered the plant title.

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ands, 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

an unfalling 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.

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Oregon.

of the State Spiritual Society closed a ton days' ses-

sion Tuesday, Sept. 17th. There was a good attend-

trance.
We had two lectures from W. J. Colville, two from West, Wals-

Portland, Me.-Mr. A. E. Tisdale lectured for the

Portland Spiritual Temple the past two Sundays, and

gave great satisfaction here. We consider him one of

the finest speakers on the rostrum. He will speak here again the first two Sundays in January.—Mrs. Florence K. Rich, of Boston, occupies our platform next Sunday. Our meetings are well attended, and we hope to get many subscribers this season for the

we hope to get many subscribers while wave. good Banner of Light. Long may it wave. Cecil.

Lynn, Mass .- Sept. 29th the Children's Progressive

Lyceum met at Exchange Hall, Market street, at twelve

o'clock-the services being as follows: Opening exer-

or clock—the services being as follows: Opening exercises, Singing and Silver Chain Recitation; music, (Eastman's Orchestra); recitations by May Hallisy, Celia Goodwin, Amy Adams, Jessie Hutchins; song by Katter the duali; readings by Miss Martanna Estes, Mrs. Atherton and Mr. Emerson. After the Grand March, closed in due form.

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For the Hanner of Light.

NATIONALISM: As Seen From a Spirit's Standpoint. By Spirit John Pierpont. Through the Organism of MRS. SHELHAMER-LONGLEY.

I have been asked by certain minds on earth, what I think of Mr. Bellamy's literary work "LOOKING BACKWARD," and its scheme of Nationalism. And I have seen other minds framing a desire to know what status such a scheme has in the mentality of thinkers in the spirit-world. As one who has given some thought to the subject, and who has come in contact with many earnest minds in the higher life who are studying the problems that affect human weal, and who are seeking to adjust the issues that bear a vital relation to the race of man, I may perhaps be permitted to express the sentiments of those bands of spirits, with whom I am associated, upon this most important and radical measure for the improvement

of human society. The author of "Looking Backward" is highly sensitive mind, delicately yet firmly organized, full of vital, living fire, that may express itself in strong word-pictures, at once appealing and attractive in their presentation. As I gaze upon his placid face and genial mein, I behold not the external man so much as the interior spirit, living in a world of its own, luxuriating upon the rich fruits of fertile fields, where the longings, the hopes, the idealities and the demands of human nature bud and bloom, and reach forward to a full fruition. I see him wrought upon by high minds, invisible to mortal sight, yet lofty in thought, and exalted by the touch of heavenly love and I know that he has been inspired to give to the world that idealistic picture of an enlightened century, an improved civilization, and an elevated state of society which the work called "Looking Backward" outlines.

What, then, is my opinion of Nationalism, or of governmental guardianship and direction? Remember that I am speaking as a spirit who stands a little apart from and beyond the play of human passion and strife and activity and energy called mortal existence. I view these exhibitions and wonder at the spiritual weakness of the race. I observe the poverty and want and unhappiness on the one hand, and the extravagance and waste and folly on the other. I note the distinctions of class and caste as they exist in this free and independent country, and I ask how many do believe, even though it is professed by speech, that all are members of one family whose Father and Maker is God?

Nationalism is governmental control and di rection of all industries in every department of human thought and occupation. To many hosts of human spirits who have arisen above the limitations and bondage of your earthly environment, it is the grandest plan ever presented to human acceptance for the amelioration of want and suffering, for the leveling of caste, the destruction of prejudice and the banishment of social indifference and selfishness. To these spirits, Nationalism is the platform of future civilized society; it is the scheme by which production will repay the producer and the consumer alike for the brain and brawn that are put into it. And it is the safeguard of protection which shall be extended to every individual by a parental government, insuring a proper degree of happiness and of comfort to every child that dwells upon

But you object to the American government assuming control of all the large industries of its united people. And wherefore? Your postal system is admitted to be wonderfully punctual and accurate and well-arranged in its management and delivery. It is but a step from the post-office department to that of the transmission of messages by telegraphy. And if one is so safely and correctly managed by the national government, why may not the other be also? A step farther brings you to the expressage of goods all over the country. and again, to the transportation of human beings as well as of chattels, by railroad and by steamer to various parts of the world. Why cannot these industries be directed more effectively and at least as expeditiously by the government as they can be by private corporations and individual enterprise? And if these systems of transportation are assumed by the nation, there is no reason why every manufacturing interest, every productive labor, every scheme of industry and plant of progressive power may not be controlled likewise by the government at large.

But you have a series of objections to raise which you would have the advocates of this startling innovation meet. First, the Nationalist believes in the efficacy of governmental direction to overturn the present system of competition, and to overcome or to absorb the power of trusts, syndicates and gigantic cooperations; he claims that it is necessary for some such step as he advocates to be taken in order to crush the huge monopolies that now sway the industrial world; and yet, the Nationalist would make of the Nation one tremendous monopolist to handle and control the business interests: a plutocrat to govern all the money markets, and a supreme autocrat to determine the rate of labor and the measure of compensation for the entire country.

Well, why not? A judicious Government will be officered by wise minds, elevated to their station by the vote of the people. Such a government assumes the relation of parent to the community; it does not take from the rich to give to the poor, nor will it crowd the poor that the rich may grow more aristocratic and oppressive. It guards and treats all alike. Brains and brawn are equally important to its welfare, and brains and brawn will be educated together, that the very best results may be gotten from both for the enhancement of human

happiness. The rich man who fears that his wealth may be lost on the winds of speculation, or swamped in the flood tide of financial depression, is dreads a pauper's grave, and a season of miserif the Government absorbs the wealth of indisonal lives, assuming the control of the moneevery human being within its domain, and sees that all are well provided for during their entire term of life from the cradle to the grave, the above conditions of human unhappiness will be forever fled.

But, you observe, the incentive to labor, the Are which a man feels kindling in his breast at the thought of competing with his fellows to win the highest prize or the largest wage will and all that he has to do is to put the best that is in him into the work that he finds to do, certain that he need not worry, or fear that some other will step shead and wrest a coveted prize from his grasp, will stimulate man to do and to be all that he possibly can in mental and in manual life.

Again you object, because it is so pleasant for a man to build up a competence for himself, to enter into trades and commerce with the desire to grow wealthy and influential, and to gain authority over some one who must serve him in the capacity of a toiling menial.

Your dictionary will inform you that a competency is a sufficiency of means or property to provide for your wants and necessities with the comforts of life, but it is not a superfluity. Well, the Nationalist replies that the government-under his system of administrationwill provide you with a competency; you and your children and your children's children also, that all shall have the comforts of life. You are not satisfied; it is so pleasant to be rich, you say; one can do so much with wealth at his command. One can, but does he? Now and then a many-times millionaire endows a college or founds a hospital, and the poor man wishes he had means that he might be a benefactor to his suffering neighbors. But, if the nation, like a tender and judicious parent, held the control of the business interests of the land, took every individual under its protection, placing each child at a proper age in training schools where an industrial and an intellectual education are given to all—where each pupil is studied by zealous and wise teachers and guardians that the natural bent of the mind may be observed, and that the especial branch of industry, or the particular profession to which the youth is adapted, may be taught, that the personal talents of the growing mind may be encouraged and developedthere would be no need for a private purse to be large enough to endow a college, or to establish an academy. If the nation had charge of the sick and crippled, and made it its business to provide them with sanitary comforts and medical attendance and careful nursing, there would be no call upon the benevolent millionaire to make a donation to some public hospital. Indeed, if the people were all cared for, and each was assured a sufficiency of the world's goods during his sojourn on earth. there would be no need for any to sigh for means to help the suffering poor, for there would be no poor anywhere, but all would be as brothers and sisters in one prosperous family. But once more your objection comes: You

do not think it fair that the fortune you have toiled to save should be taken by Government, and made a part of its capital for the support of the nation. But, my friend, reflect that you will still have provided you the means of gratifying every pure and natural taste, of securing every comfort and many of the luxuries of the world, and at the same time you may employ many of those hours now given to perplexing toil and harassing calculation in enriching your inner nature by study or by travel. It is the aim of the Nationalist to so increase the facilities and the fields of labor under governmental control as to provide employment for all who are in health, during their years of mental and physical vigor; and it is claimed that each one can be so trained as to choose the profession or the occupation for which the nature is best fitted; that a love of employment may be instilled in each individual, and that all will be required to bring to the work which engages them the very best effort and thought of which they are capable.

We of the spiritual world believe this is true—that an educational system may be adopted which will call out the higher impulses of the scholar, and make him an enthusiast in his scholar, and make him an enthusiast in his scholar, and make him an enthusiast in his scholar, and the light of the spiritual world believe that the scholar, and make him an enthusiast in his scholar, and make him an enthusiast in his scholar, and the light of the spiritual world believe the scholar, and make him an enthusiast in his scholar, and the fields of labor under government for fatterity, notwithstanding all differences of opinion.

That sort of inverted speculation, which is not quite that or inverted speculation, which is not q facilities and the fields of labor under govern-

scholar, and make him an enthusiast in his

and who live only to prey upon their neighbors"; and he does not believe in the nation supporting such. But Nationalism will find a way to make these individuals work. It will learn what they have a liking for. One of your lazy fellows may have a genuine fondness for some branch of mechanics, but he may never have had an opening to engage his attention in that line. One of your street vagabonds may have a real talent in drawing upon stone or in carving images from the bits of wood he picks up in the road; but no one observes or cares, and he can never develop into usefulness under the restrictions now upon him. Your thievish boy may have his propensity for picking pockets or tapping tills turned in some useful direction if you take pains to study his adroitness and to lead it into other channels, and this will be what the trained officers of government must do when the nation assumes the responsibility of human protection and guidance. Not long since, the home of the lady whom I now use as my instrument was entered in an unguarded moment, and certain valuables were stolen. Shortly after, the thief was captured and made to disgorge his ill-gotten gains. He is a youth scarcely out of his teens, and is now serving a sentence in the Reformatory. This is one of the results of the present social indifference to human life and happiness. Now, undoubtedly that young man has natural faculties and talents that might be trained to useful ends; but his abilities are ignored; no one knows or cares if he can draft a design or mould a bit of clay into some ingenious shape or do some other form of work

There is no necessity for this, or there will equally unhappy with his poorer brother who be none, when humanity learns to subdue its personal selfishness, and to look for the good able want before that grave is reached. But of all, instead of the happiness of the few; when the people submit themselves in love to viduals, and sweeps aside the poverty of per- the wise parental care of the government-a government not made up of demagogue or politary interests, adjusting the questions of la- tician, but of honest people who will take their bor and compensation-guards and cares for places by the will and voice of the communities who have tested their probity, fitness and feality. I believe this state of affairs is possible, and that the dawn of the year Nineteen Hundred will show the people of this country that its approach is sure and true.

as easily as he can steal into a house and pur-

loin some article therefrom, and so he drifts

on from bad to worse-was formerly in the

House of Correction, is now in the Reforma-

tory, and may bring up as a confirmed felon in

the State Prison in years to come.

This is a transitory period of the world's history. It is a day of upheaval and agitation in human thought and speech. You are living in a great fage. Man nove before fold such was possibilities of unfoldment and achievement in his nature as he does to day. He feels hinself more of a spiritual being, more of an intellectual and moral creature, and less a physical machine and sensual animal than he evey did before. The fires of energy and of creative in telligence are burning in his soul, and seeking expression. They are to burst forth in new ideas, lofty thought and great design, in the near future. This is a "clearing up" time, a passing away of the old, through conflict, in preparation for the new order and system of things.

Trusts, monopolies and syndicates, oppressions and oppositions in business life; difference, strifes and dissensions in social circles; discussions and demangagueism in the political arena, all have their place in this revolutionary, or rather evolutionary work, for from it all, and because of it all, there will be evolved a higher and a grander state and civilization and humanity.

The Paris International Spiritual Congress.

(Reported by Henry Lacroix.)

10th Sept., Second, Day's Proceedings.—The most prominent feature by this meeting was the following: Mr. Van Stratect to be read before the Paris Congress, as she was unable to be present. Mrs. Van Calcar, of the Hague (celebrated Herray Character) had prepared to be read before the Paris Congress, as she was unable to be present. Mrs. Van Calcar, of the Hague (celebrated Herray Character) had prepared to be read before the Paris Congress, as she was unable to be present. Mrs. Van Calcar, of the Hague (celebrated Herray Character) had prepared to be read before the Paris Congress, as she was unable to be present. Mrs. Van Calcar, of the Hague. Permission being immediately granded, Mr. Van Stratector read and congress. As she was unable to be present. Mrs. Van Calcar, of the Hague. Permission being immediately granded, Mr. Van Stratectu be gone if such a system maintains. We do possibilities of unfoldment and achievement in not see it. The thought that he is provided for his nature as he does to day. He feels himself

10th Sept., Second Day's Proceedings.—The most prominent feature of this meeting was the following: Mr. Van Straeten, delegate from Holland, requested the permission to read a manuscript which his friend. Mrs. Van Calear, of the Hague (celebrated literary character) had prepared to be read before the Paris Congress, as she was unable to be present. Mrs. Van Calear edits a Spiritualist organ named Op de Grenzen Van Twee Worelden, at the Hague. Permission being immediately granted, Mr. Van Straeten read an extensive MS. to the attentive audience:

Mme. Van Calear commences by establishing a difference between the Spiritism of the Latin races and the Spiritualism of the Anglo-Saxons,—the first being of Roman Catholic origin, the last springing from Protestantism.

ference between the Spiritism of the Latin races and the Spiritualism of the Anglo-Saxons,—the first being of Roman Catholic origin, the last springing from Protestantism.

Is it possible to unite the two fractions, so heterogeneous, and stop them from becoming antipodes? The Spiritists have established a system; the Spiritualists have discovered a celestial economy. If Spiritualists have discovered a celestial economy. If Spiritualism is true, can Spiritism be also true? It cannot bel. The dogmatism of Allan Kardec precludes research and the exercise of personal judgment. Mrs. Van Calcar protests against the dogma of remearnation; claims that hypothesis is not supported by a single proof, nor by any irrefutable argument; expresses the opinion that reincarnation degrades human nature in its most tender relations of love and marriage; believes beside that every being is called to engender beings like himself, that there can be no organism formed without life, nor any soul without organs. Considers that the doctrine of reincarnation destroys the spiritual links between parents and children, and the national sentiment as well, by isolating our ancestors; insinuates that that doctrine retards the progressive march of man by allowing him to put off to another day. Cannot comprehend what she calls a corporeal immortality, instead of a spiritual one,—a material heaven in a perishable world, with continual interruptions. Nature, she says, offers no example of any unnecessary work. The river does not return to its source, nor the oak to its former state of acorn. Refineariation requires the perpetuity of evil. It robs us of the hope to see and recognize again our loved ones. Cannot accept the idea that a mother will not be able to distinguish her son from her mother—as it is advanced that spirits are ignorant concerning the spirit-region and ignore all that Spiritualists have discovered; she wants not a sort of religion which leads to orthodoxy and to petrification. Refineariation its speak only of a state of circumnavi

scholar, and make him an enthusiast in his study and his work—and we believe there are men and women on the earth to-day, competent to outline and inaugurate such an instructive plan, and that some of them in this country are already enrolling themselves under the banner of "Nationalism."

Our objector, however, is not silenced, for he believes there are "lazy, thievish, vagabond-ish persons in the country, who will not work, and who live only to prey upon their neigh-

Master, which hame his adepts apply to him still—which is wrong!

Mr. Leymarle surveyed the views expressed by Mrs. Van Calcar, and ended by deploring that the talented lady had not sufficiently studied the subject, under all its aspects, and brought more solid arguments.

ments.

The chairman read a letter of adhesion just received from a Mr. Beyssac. a philosopher and profound lin-guist, who declared that he was no Theosophist, of irs. Blavatsky's kind, nor a Spiritist of the Kardec

The chairman read a letter of adhesion just received from a Mr. Beyssac, a philosopher and profound linguist, who declared that he was no Theosophist, of Mrs. Blavatsky's kind, nor a Spiritist of the Kardec stripe.

A delegate from the Swedenborgians, Mr. Allart, then read an address, saying that they were friends and admirers of free research, but were opposed to reincarnation—so long as it were not proved that a gnecial object sustained lt—which is a rather religious-like consideration.

Mr. Ernest Volpi, delegate of Italy, having investigated and practiced spirit photography, was glad to give the audience some insight into his observations and experiments on that subject. To illustrate his saying he showed some specimens of his results. The same speaker also read a Mimotre entitled: Le Pirtoprit, in which the author spoke much of spirit photography as a scientific means of proving the existence of another world, and of beings inhabiting it. He cited an interesting fact, taken from the Annats of Photography as a scientific means of proving the existence of another world, and of beings inhabiting it. He cited an interesting fact, taken from the Annats of Photography: A lady had her photograph taken, when lot on the plate appeared, or on the reflected face there, many minuscule spots while could not be explained. The camera had given and magnified what was invisible to every eye.

Professor Hoffman, delegate from Rome, Italy, read a valuable composition, poetically illustrated, on Moral Laws. Several other speakers occupied the rostrum, and interested the assembly with facts. There being, in the morning, several committees of sections occupying different rooms—to discuss the various subjects submitted—it becomes impossible to be here and there, or keep track of all that is going on. The afternoon deliy general meetings, where reports (summary) are read of what has been performed in the forenoon committees of the same day, are the most interesting, the most frequented.

On the illine of the profession of the pro

o Iranes; Hereidanum, 2 vols., 6 francs; and under press, La Vongeance du Juif.

Mrs. Bourdin, medium who operates through a glass of water, and wrote in that way four or n've works, read a paper on the persistency of the individual after death.

Thursday, 12th—4th day's meeting.—The Committee of Propaganda brought in a report through its President, recommending the adoption of different propositions in view of spreading the doctrine throughout the country, of giving more extension to spiritual publications, and decreasing the price of the works of Allen Kardec; also favoring the project of having next year a Congress at Brussels. It was decided that next Saturday's P. M. meeting be devoted to the solving of those important questions.

The Duchess of Pomar made her first appearance on the platform, as one of the Board of Officers. This lady is English, but has long been a resident in Paris, and speaks and writes French and Spanish as well as her mother tongue. She publishes L'aurore, an organ to promulgate Theosophy—but not Blavatsky-like. It is somewhat remarkable how many of Mrs. Blavatsky's disciples, who so ardently at first espoused her cause and basked in her sunshine, have left her and discarded her influence, if not all her erratic Eastern doctrines—not only here but at home as well. The pedestal which held aloft the goddess has been undermined, and has fallen. That is destiny!

Ex-Canon Roca, of Perpignan, South of France, and delegate of the Kabballstic group of Avignon—the celebrated city where four popes successively reigned—(1309 to 1376 and remained the property of Rome till 1791) was another character on the platform.

Mr. D'Anglemont read a long manuscript on the Divine Organism—an abstruse composition scarcely fit for a mixed or common audience. He was listened to, however, with all due decorum and consideration.

Friday, the 13th Sept.—Several committees in session, discussing questions relevant to their organization. In the first Section, which I usually attend most, facts were of order durin place or affect. The that of many others.

serve.

A delegate of the Parisian Society, called the Society of Swedenborgian Students, Mr. Lecocq, read a pamphlet glving the history of their organization and points of doctrine. He recalled the fact that it was on the 27th November 1848, that Cahagnet, the author of Les Arcanes de la Vie Future, published in the United States under the title of Celestial Telegraph, proposed Les Arcanes de la Fie Future, published in the United States under the title of Celestial Telegraph, proposed to seventeen or eighteen friends assembled in his modest working-room, in St. Denis street, Paris, to establish a Spiritualistic Society, which proposition was made at the instigation of the spirit of Swedenborg, who controlled Cahagnet's sensitive, Adèle Maginot. (Those two individuals I met some five or six years ago, and spent an afternoon with them.) The Society then founded was called, The Society of Spiritualist Magnetisers, which met, for the first time, on the 27th December 1848. It must be stated that Cahagnet and Adèle Maginot have gone over some years since. Mr. Lecocq was one of the Society from its start, and Allan Kardec became a member also, and was induced therefrom to take pen in hand, and thereby make himself a name which has become famous in the Annals of the occuit science.

from to take pen in hand, and thereby make himself a name which has become famous in the Annals of the occult science.

Mr. San y Benito, a delegate of Spain, read his speech, in Spanish, (which was translated piece-meal) on the Spirit, its reality, immortality and indefinite progress; and as: "the style is" or denotes "the man," the speaker, being blessed with quite a sympathetic, kind face, his production was quite en rapport with that happy condition. He held out, (most justly, I would say,) that man was before he made an appearance on earth. He claimed that our doctrine is neither religious nor a dogmatic school based on a principle of authority, but a science which rests on truth and proved principles by repeated facts of the communication of the two worlds. He said that the word "death" ought to be struck out of every dictionary; that the spirit, in every condition, is surrounded by matter, on which he can act.

Mr. Miguel Vives, also delegate of Barcelona, gifted with a powerful physique and voice and most demonstrative in gesture, occupied the floor for quite a white—on the notions entertained by Spiritists and Christians; his main, oft-repeated injunction, boing to do good, so as to reap the recompense attached theretoi—which recommendation or rule is inferior to that held out by Confucius, the great Chinese sage: "to do good for good's sake!"

Mr. Denis, of Tours, France, upheld the sayings of the above speaker and said that Spiritism in Spain is more alive than in France—a fact which is quite questionable.

A banquet is to take place immediately after the

All Households,

And this includes every member thereof, must use soap, and continually, from the beginning to the end
of the year. As
this is true, it is
well worth taking
pains, in purchasing, to get the very
best at the lowest

Probably the most satisfactory meth-od is to get one of Larkin's boxes, con-Larkin's boxes, containing enough (100) cakes) of the best family soap made to last a year; and, in addition, without further charge, the soans, nerfumery.

a fine assortment of toilet soaps, perfumery, tooth powder, shaving stick, all guaranteed to be the best made. Of course, such liberality would be impossible if the goods were sold through the grocery and drug-store. To secure one of these Great Bargain Boxes send your name and address on a postal card to J. D. Larkin & Co., Buffalo, N. Y., and they will sond you a box on thirty days' trial, all freight charges paid, and take it away if you do n't like it. This firm sells only direct to consumers, and are thus able to give away with every box of Sweet Home Soap so many fine toilet goods, etc. It is certainly a blessing to all households. Price of entire box, only six dollars.

sion Tuesday, Bept. 17th. There was a good attendance, particularly on evenings and Sundays. Several mediums were present who favored us with the exercise of their spiritual gifts. Among them were Mrs. P. H. Humpleby, trance; Mrs. L. B. Pitch, healing and writing; Mrs. S. B. May, clairvoyant; Miss Hattle Philips, trance and clairvoyant; Mrs. N. P. Athey, clairvoyant; William Butler, trance; Mrs. Mary Butler, trance: Mrs. Mary Miner, trance clairvoyant; Mrs. Mary Galdwell, clairaudient; Mrs. D. A. Wallace, trance.

traice.

We had two lectures from W. J. Colville, two from Prof. Spear, of Chicago, one each from Mrs. Walsbrooker, W. A. Wotherspoon and James H. White. This was one of our most successful meetings, financially and spiritually. It has resulted in supplying us with funds to finish up the hotel, which will have fourteen rooms, beside kitchen and dining-room. The dancing hall is much enjoyed by young and old. Our lecture hall is much too small. There are several cottages built already, and more will be before another meeting. The annual election of officers was held Saturday, Sept. 14th. The following were elected: President, Mr. Miner, Portland; Secretary, Miss Welda Buckman, East Portland; Secretary, Miss Welda Buckman, Trustres, Thomas Buckman of Newbury, Frank Fuller of McMinnville, David Wallace, McMinnville.

M. F. Moore.

place or anect. That s are opinion—not many, not that of many others.

In the afternoon session, Mr. Papus, general secretary, read a valuable paper, giving a wide and deep survey of the doctrines of tiberal Theosophy, as interpreted by his searching and ardent mind. This young man, whose real name is Gérard Encausse, only 22 years of age, is a medical student. He finds time, notwithstanding his studies and courses, to publish a fine monthly Theosophical Review, called L'Initiation, and to bring out volumes which older heads would gladly imitate. A hard workerhe is, and he will no doubt some day occupy a high position among his fellowmen—a position which he will in every way deserve.

A banquet is to take place immediately after the close of the Congress, on Monday next, the 16th.

Paris, 14th Sept. 1889.



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