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The Spiritual Rostrum.

How to Reform Criminals.

The Substance of a Reply to a Question in this Direction Delivered in Berkeley Hall, Boston, on Sunday Evening, Sept. 14th, 1890, BY W. J. COLVILLE.

[Reported for the Banner of Light.]

W. J. COLVILLE-Dear Sir: In your lecture, Sunday evening, Sept. 7th, you advise speaking no evil against any one; also speaking nothing but good or remaining silent. Can people be reformed from bad habits and acts by any such course of action? Would not all the wrong-doers and prison convicts plead for such teachings? and who doubts but what there are individuals in prison as talented as the general run of those outside the prison walls? Is it well to cover up crime by silence?

(Signed) A LISTENER TO YOUR REMARKS, who would like to hear your criticism on this side of the argument next Sunday evening.

The question asked in the letter just read troversy between love and hate, between punour from our standpoint it is fallacious in the extreme. We are sorry to see that Jews and Christians alike, besides a multitude of would-be reformers, who belong to neither the Israel-literal barbarism displayed in the crude letter of many portions of the Pentateuch. Only the other day a reputable Hebrew declared in the columns of The Herald that he should like to personally execute with the rope every the second that he should like to personally execute with the rope every the second that he should extreme. We are sorry to see that Jews and Christians fold, are advocates of the literal barbarism displayed in the crude letter of many portions of the Pentateuch. Only the other day a reputable Hebrew declared in the scale. Theosophists and Spiritualists beraiting each other present a ludicrous specific to lookers-on. To endorse falsehood is incendiary in the community. We do not question the purity of his intention, but we differ fundamentally with him in his method of putit is but the vilest sophistry to seek to wipe out one wrong by committing another.

At the risk of being considered altogether too "orthodox" by some of our critics, and en- body in this age of mammon-worship. tirely too "advanced" by others, we shall enunciate once again what we have so often proclaimed from this platform in past years, that "love is the fulfilling of the law," and that "overcome evil with good" is the wisest com- Shakspeare's mission is not yet ended; "Othelmandment ever given. If calumny and detraction could wipe out the stains of guilt, there as well as the "Merchant of Venice," until might be an excuse for libel; but experience the lessons so graphically taught by the bard teaches exactly the reverse. A condemned of Avon have sunk into the hearts of the popcriminal, under the present system of conduct. is compelled to remain a criminal, commit | parties, the case would be different; but as it suicide, or starve. The same is true of a fallen woman, even though female degradation is licensed by government, which receives revenue from houses of shame, as well as from the wheel. countless saloons which disfigure the country Florida. Prevention and reformation are the needs of the hour, and he who has no scheme | true; but, then, condemnation will not reform. of prevention, and none of reformation, but The idler who hates work would dread the only one of punishment to suggest, may probe the wounds of society, making them smart and bleed the more, but he cannot heal them.

There is, indeed, much canker in the social blood, and often do we feel impelled to exclaim with a prophet of old, The whole body is out of joint, the heart is sick, the head is faint; but cases the measures adopted should be educawhenever such gloomy thoughts arise we remember with unfeigned gladness that there is a remedy for every ill, frequently prescribed, but, alas! rarely applied—that remedy is the said against evil speaking; we pronounce it an gospel of love. Think no evil; speak no evil; do no evil. There may be many who loudly inveigh against existing wrongs, who themselves support such wrongs, and thus their words fall lifeless to the ground because their acts belie their utterance; but wherever preaching and practice agree, there will be found the only combination which can pro- influence so deadly. Be engaged in good conduce the desired result. Our plea is that there is a force of good influence, active, positive, aggressive, latent in every human soul, which can and must be appealed to and brought forth before any real reform can be consummated; and let it be asked in all seriousness, Is there any real good accomplished by punishing an offender when at the expiration of a limited term of imprisonment he leaves his cell no whit better than when he entered it.

So long as the fiendish conception of a wrathful Deity and an unending hell remains a portion of current theology, so long will it be thought advisable even by religious people for retaliative measures to be enforced; but with milder and juster views of divine government we cannot see how such atrocities can continue. Now evil speaking and harsh invective

can never improve those against whom malicious tongues wag loudest and longest; and the appalling result of the vilifying habit on the one who indulges it is that he soon becomes a wretched, morbid victim of suspicion, constantly dilating in exaggerated turns upon motes" in the eyes of others while a huge beam" obscures his own vision. To the perverted intellect suspicion and penetration appear as one, while no two conditions of mind can be in reality more thoroughly opposed.

A person who is spiritually unfolded sees through all falsehood, therefore is never deceived by it. Falsehood is never dangerous when recognized as such; no one is influenced by a lie which he knows to be such. All power is in truth; an untruth, therefore, has no power unless it be mistaken for truth. Lies will be told and forgeries perpetrated until men and women have grown to a height where they are not taken in by dishonest moves. Murders will be committed in the heat of anger, until passion is controlled by higher instincts. The majority of flagrant offenses are committed by persons who, in their calmer moods, not only realize the severity of law, but advocate it. The classes from which criminals are usually recruited are, as a whole, the warmest supporters of capital punishment and long terms of imprisonment; this fact can be easily ascertained by any one who will inquire among the most desperate characters concerning their views of the death penalty and kindred abominations. Emerson, Parker, and other saintly men, who are the pride of New England, were the opponents of harsh methods, and not one really great or good man has

ever advocated evil speaking as a cure for sin. The occupation of spy or detective is dastardly, and never comports with noble manhood. You are a spy, is about as insulting a term of reproach as can well be given to a high-spirited boy, and no accusation will he resent more actively. Stirring up dirty water, rummaging in sewers or analyzing impure air, has never been known to cleanse a city or purify the atmosphere of an apartment. To listen to the conversation of backbiters, one is by no means new; it raises the old, old con- would think that no one in the world is respectable unless it be themselves; and is their ishment and education. It appears that our own record immaculate? The common subcorrespondent acknowledges no other force terfuge of those whose own life is foul is to than that of retaliation in dealing with offend- call attention to the blackness of others; and ers; if so, his position is by no means peculiar; let it be asked where are the direct evidences

tacle to lookers-on. To endorse falsehood is a sign of one's own mental blindness, but there is higher work to do than to be always seeking to ferret out iniquity. As newspapers ting down a crime. Two wrongs can never are at present conducted, a sinner achieves make a right; ends do not justify means; and | notoriety, is often condoned, and frequently almost worshiped as a martyr-hero. Laws are very unequal in their bearing upon the rich and the poor; money can buy off almost any-

> Leaving the purely legal aspects of the question to consider the domestic, what can be more hateful and corrupting in a household than a suspicious temper and an evil tongue? lo" needs to be presented again and again. ulace. If suspicion always fell on the right is, justice is continually outraged; the clever impostor is the one whom none suspect, while the innocent are frequently tortured on the

That there are cases where prompt action from California to Maine, and from Canada to has to be taken in confining the violent so as to prevent their further depredations, is quite model reformatory where he was obliged to work, more than the solitary cell. If reformation is needed, let us have State institutions of reform. We do not say that where persons are dangerous to a community their conduct is to be treated with utter silence, but even in such tional and reformatory, consequently effectually protective.

We take back no word of what we have ever unmitigated curse; and as to anonymous slander, it is worthy only of devils. The operation of the undeviating law of recompense brings suffering to the wrong-doer in every instance, and those who pollute their tongues cannot escape the inevitable sequence. It is the malice which prompts detraction which makes its tinually, and your influence will be a powerful and perpetual antidode to evil; your very presence an incentive to uprightness.

The Cravates or Croate soldiers (1661) were a band of stuff round their throats to support an amulet they wore as a charm to protect them from saber cuts. Thus, what began in superstition in the seventeenth century ended in fashion, which still obtains-among the gentlemen, and later among the ladies-of wearing a cravat, or rather a scarf or necktie.

Banner Correspondence.

Massachusetts.

CUMMINGTON. - Mrs. J. M. Kingman writes regarding an early experience in affliction, which has for years, been to her a treasured memory, a matter seldom spoken of save to those who fully sympathized with her, but which was the avenue wherethrough the

but which was the avenue wherethrough the light of knowledge of spirit-return dawned on the darkness of her despair.

"There are in the ranks of Modern Spiritualism," she says, "many who are called and who call themselves 'Bible Spiritualists,' but I think I make no mistake when I say that there is not a single one who would not believe just the same were there no Bible in existence. Yet the Bible is in existence and it contains many same were there no Bible in existence. Let the Bible is in existence, and it contains many truths, and it is of two texts of the Bible in connection with this leaf of my experience that I wish to write. I have come to feel, as the poet Will Carleton says, 'that the blessedest truths of the Bible don't lie in the texts we hunt with a candle to prove our doctrines by—they come to us in servoy and when we're on they come to us in sorrow, and when we're on our knees,' and this brings me to the two texts and the way in which they came to me. First came sorrow; a precious little one passed from my sight, and as I then thought, from all knowledge. I found it a great affliction when the time came that the last sad, offices must be performed; he who was called the preacher of the gospel truth was sought, and came to administer comfort to mourning hearts—for there were other hearts grieving for the little one as well as my own. All that the preacher attempted was to read passages of Scripture: 'Cast thy burden on the Lord,' etc., with many others of like import.

Of what comfort they were to others I do not know, but I think not much. As for me, all I they come to us in sorrow, and when we're on

thow, but I think not much. As for me, all I heard was: 'Cast thy burden on the Lord,' and it rang in my ears day and night. I said: 'I cannot—the burden is mine, and I must bear it some way.' For months I was in the darkness of despair, when at last a kind friend, one who has now taken up on the other side. one who has now taken up on the other side the work which she so much loved here (many of the old-time Spiritualists who read The of the old-time Spiritualists who read THE BANNER will remember her as Mrs. Olive P. Holmes), was impressed that she had a mission to perform to me, and directed my attention to Spiritualism by talking to me about it, and giving me papers, etc., on this theme to read. I knew very little about it, never having had the subject presented to my mind in any other way than as a delusion. I listened to her, and read and pondered, all seeming very strange and unique to me, till at last one night, as I lay bathing my pillow with tears—as was then my wont—the other text cais—to me: 'Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.' It is true both texts came to me in sorrow, but note the different way—one being brought through the mouth of man, the other coming to me. I tunity that came in my way to investigate, by the further assistance of my friend mentioned above, and gradually the light began to dawn upon my darkness. Communications through the good BANNER OF LIGHT were by no means the good banker of Little were by no means a secondary help in the course of my enlight-enment; and I was by various agencies at last fully assured that my little one, and others of my friends near and dear, were still living. In course of time I was able to recognize their

presence with me.

The place which the little one would have occupied in the family circle through all these years has been kept fresh in memory; yet have I also followed her advancement and unfoldment in spirit-life, and feel sure that I shall know her there.

Connecticut.

NEW HAVEN .- E. P. Goodsell writes: "Is immortality a truth? is not a new question, but as old as humanity. It has agitated the human race from the beginning, even before Christianity existed. The question is susceptible of a categorical answer, because of innumerable phenomena exhibited by the unimpeachable witnesses who have been excarnated—have laid off their mortal—some of whom have been centuries in the immortal state. The life of centuries in the immortal state. The life of returning spirits cannot be controverted; their coming to their own on earth, and by them being fully recognized, is incontrovertible proof that the so-called dead still live. Centuries of activity in spirit-life have not been inimical to their individual existence, or their status on the bright immortal side; but rather intensified their interest in their loved ones. intensified their interest in their loved ones

remaining on the earth-plane. In every country upon our globe intelligent excarnated spirits have earnestly striven to make known the fact of all facts—that they live in immortal youth. The angry God idea has no proper place in the mind of any spirit. To declare that God is angry is to declare a glaring error, destructive to the well-being of both preacher and hearer, because it is the truth alone that makes the human soul free.'

Colorado.

DENVER .- Over the nom de plume of "Eclectic," a correspondent writes: "The interest awakened in this city in occult matters has led a large number to take a retrospective view of their occurrence in past years, among them myself. Turning to the Waverly Novels I myself. Turning to the Waverly Novels I found an account concerning a landlord in Scotland who was deeply affected about a sum of money which had still to be paid, although he had been persuaded that his father had already settled the account. The father, therefore, appeared to him in his dream, told him the name of the man who held the papers referred to in his presession and who had reconstituted. ferred to in his possession, and who had personally received payment of the amount, and that he be put in mind of the whole affair by pointing out to him that at the time of the transaction a certain Portuguese coin had to be changed. The son indeed gained in this way a lawsuit already considered as lost."

New Jersey.

NEWARK .- G. A. Dorn writes: "We have held circles over three years, first at 139 Congress street, latterly at 75 East Kinney street. The attendance has been good, and an interest that has constantly increased has existed. Many who first came to gratify their curiosity, come for a far different purpose now, and are investigating with an earnestness to learn the truth that assures us that they will find it."

Literary pepartment.

RETRIBUTION.

A STORY OF BOTH HEMISPHERES.

Written for the Banner of Light.

BY CORA WILBURN.

CHAPTER III. The Mother's Home.

In the vicinity of the sparsely-settled town of C--, now a flourishing city, near the main road, and almost embowered in trees, stood the well-ordained cottage, for it was no lofty mansion, of the mother of Philip Almay. Here,

with one faithful man-servant and his wife, she had lived for many years. Beneath that roof her son was born, and her beloved husband departed for the better world. Left with a modest competency at the death of Robert Almay, the fond woman devoted

herself to the care of her infant son with a maternal devotion that, exceeding even all ordinary bounds, amounted to idolatrous worship. She indulged the willful and infamous boy from earliest infancy. His desires were law his caprices so many commands that were to be fulfilled at all hazards, no matter at what

Mrs. Almay was the first slave of this childtyrant. She bowed meekly to his unreasonable wishes; and even when he was but ten years old she trembled before him, and yielded

boisterous; and when the poor mother, sum- believed him, trusted him, because she loved; moning all the firmness she was capable of, refused to part with what had been her father's the charming cottage by the seashore, and surbridal gift to her, his rage, not satisfied with venting itself in a torrent of abuse and horrible invective, impelled him to the direct outrage—he lifted his hand and struck the mother whose life of love had been sacrificed to him!

Almost paralyzed by the shock-heart-struck by this unexpected treatment, she awakened to a sense of the wrong course she had pursued-to a knowledge of the sinful weakness that had led to the present sorrow.

Thenceforth their relations were changed. The son was moody, fitful, seemingly a prey to the deepest melancholy at times; then the wildest hilarity would possess him.

The mother was for a long time distant, reserved, and cautious of her very words while in his presence; but her loving heart could not resist his farewell pleadings. With her arms around his neck, sobbing upon his breast, loving him tenderly, as of yore, she cried with fer-

"God bless and keep you, my son!"

thoughts, she could not banish the haunting answer came, and a weight of apprehension and terrible memory: he had lifted his hand

He wrote to her from abroad, and she kissed the letters, and wept over them with sad foreboding; for he spoke in glowing terms of the charms of the world's great capitals; of the enjoyments of wealth and power; of the delights of a wandering life of ease and pleasure. The mother prayed in agony to God to keep him

from temptation, from the haunts of ruin. He returned after an absence of three years improved in manly looks, in knowledge of the world, in polished manners; but there was a recklessness in his moods-a want of all reverential feeling, that deeply grieved the watchful mother's heart. He spoke slightingly of religion, of human duties, of woman's virtue. Mrs. Almay shuddered as she listened to his frivolous speech. There was no more confidence between them; and she feared that even his expressions of affection toward her were outwardly assumed-not felt within the soul.

Again and again he roamed from home, visiting the tropic regions, and bringing from thence many a rare curiosity and valuable trinket. How these things were acquired he never told. And there was about him a repellant haughtiness that forbade all inquiry, and barred the way to all intrusion with the secrets of his life. He would remain at Linden cottage but a few weeks or months, then return to his wanderings, often without conflding to his mother the object or the place of his journey.

Yet this man was not devoid of all the bets ter feelings of humanity. He was generous in childhood. Ah! Rose, Rose! the thorns and the extreme; courageous and fearless to a the brambles of the life-path of sorrow await fault; a lover of the beautiful; not indeed of thee now! the serene and home-inviting aspect of nature,

but of her sublimer scenes-the ocean and the rugged coff, the storm-tumult, and the grandeur and wildness of the mountain and the precipice. He looked, too, more with artistic eyes the with a prayerful heart upon the beautifu achievements of painting and sculpture. It and a rare appreciation of the leveliness of oman; of the disposal of light and shade, cooring and sunlight. He delighted in the sound of music, and in the perfumes of the East. But the one redeeming trait in this bad man's character- the one pure spot that yet linked him to the good of earth and the compassionate of Heaven, was this-his love for little children. It amounted to a passion with him. Wherever he remained a while, he would adorn his chamber with an endless variety of busts and pictures of children, little cherubs, rosewinged angels, painted by some cunning master's hand; and earthly representations of innocence and health, with golden locks and smiling cherry lips. In marble and ivory he possessed rare specimens of the sculptor's skill in the portraval of childhood; they had an irresistible fascination for his eye-perhaps a softening influence on his soul.

With the most excellent foundation for the erection of a noble character, each attribute of good was perverted from its original beauty by injudicious training; by a weak indulgence: by a false estimate of the love that should control, restrain, and, if need be, chastise, as well as cherish, praise and indulge.

We have been compelled to return to the past record, and write out this leaf of the history of one whose influence was wide-felt and terrible. With the reader's present understanding of the causes that led to so varied

mingled with the busy, plotting world. She and when, as his beloved wife, he led her to prised her with a display of wealth and magnificence undreamed of, Rose, never doubting his word, believed him, when he told her that, to try her love and faith, he had plead poverty, while a handsome fortune was entirely at his

That cloud removed-as it was for his sake only that the gentle wife feared poverty and toil-she entreated him, with clasped hands and tearful eyes, to write to her father; to unite his supplications with hers for the bestowal of his blessing and pardon.

Philip promised to fulfill her every wish. She wrote a long, affectionate, and most touching letter, such as would have reached the inmost heart of the loving and forgiving father. Her husband added a few lines, humbly and most kindly written. Rose awaited the answer with a joyfully expectant hope.

When weeks passed on, and no letter came in return. Rose sent another missive, still more humbly and sorrowfully praying for his But when alone, with her own accusing love. Again and again she wrote, but no settled on her spirits; perhaps her father was ill, was dying; perhaps, oh! dreadful thought! his much wronged heart was broken, and his whitening head lay beneath the churchyard sod. But Philip made inquiry, and learned that the father was living and well.

Poor Rose wept bitterly, and deemed herself forsaken and forgotten. Philip Almay had never sent the letters penned by her filial love and grief.

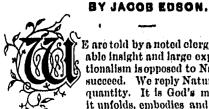
This was the only cloud, but a dark and encircling one it was, that lowered in the sunny heavens of her wedded life. The few months spent in the seaside cottage were paradisean in their perfect realization of the dream of devoted love. Philip was ever attentive, tender, watchful of her health and comfort. The servants were respectful; the French maid was a paragon of neatness and drollery. It was a fairy-life the young wife led; but its charmed avenue of flowers ended in a bleak, hard road, over which the dainty feet of happy Rose were doomed to wander. The romance of life was about to lead to stern and cold reality.

It was in the glowing summer-time, when the air was filled with the incense of a thousaud flowers; when the July skies were blue and sunny, the fields and mountains decked with the emerald's hues, that sweet Rose passed the ivied porch of her charmed retreat. She had gathered there the abundant roses; had decked her chestnut locks with the clematis flower, and had placed upon her brow the vintage chaplet of the year. She had dreamed and loved, and sung the sweet home songs of her

[Continued on third page.]

NATIONALISM.

An Address to the Second National Clab of Buston, Mass.



E are told by a noted elergyman of considerable insight and large experience that Nationalism is opposed to Nature, and cannot succeed. We reply Nature is an unknown quantity. It is God's mode of operation; it unfolds, embodies and reveals the principle of eternal life--the sonship of the liv-

ing God in the sons of men.

We grant that brute nature, peculiar to the animal man living in self-love, is opposed to Nationalism, and that if we were brute creatures and nothing more, Nationalism could not obtain or succeed. We grant that our animal-our Adamic-nature tends downward through discord, contention and strife, and, if left to itself unaided, moral death. But it is not left to itself. We are dual in our nature and tendencies; we are triune or composite beings; composed of body, soul and spirit. We have a human and divine nature, that allies to God and the spirit-world; as well as an animal nature tending downward, that allies to the brute creation-the Adamic man, in contradistinction to the Christ, the spiritual man, the second Adam, the Lord from heaven. From our standpoint the affectional nature is the soil of the soul, the garden of the Lord-the allegorical Eden in which was implanted and still inheres, deep down in the subsoil, the bed-rock of truth, the tree of life, of good and evil. If we properly manipulate rock-bottom truth we shall find in the soil of the soul all that can be desired, and ultimately choose through philosophical necessity the good and reject the evil. For this purpose we Nationalists were born; to this end we advise all, especially the clergy, noted or otherwise, to study, open up and prepare themselves to love and practice as well as teach all the higher truths of nature, preëminently the spiritual.

We may run counter to the animal, the brutish nature that sometimes strives for the mastery cits function is to serve), but if we study the chemistry of life, the generation of motive-power to act, its psychic force-being actuated by ennobling motives, with persistent endeavor to think, be and do: believing, hoping and trusting that everything will be overruled for good: we shall succeed in introducing Nationalism, and demonstrate to all concerned the gladsome fact that the kingdom of heaven is coming here on earth in the heart and conscience of the race.

We grant that cultured animalism labeled Christianity, with its elegant leisure, does not take kindly to Nationalism. We are told that tadpoles will grow to an enormous size in the dark, and that they require light to be changed to frogs. So with the animal man; we may unfold enormous proportions -immense individualities- but we require the light of divine life to regeneratively transform our nature from the animal through the human into the spiritual department of divine life.

We are not totally depraved; we are gods in embryo, in the process of gestation, waiting, like Lazarus in the grave, the Christ in the tomb, or the allegorical Jonah in the great tadpole, to come forth into higher life -to be case through the mission of Nationalism upon dry land.

We repeat, literal Christians, "if well fixed," do not take kindly to Nationalism; they, like tadpoles in the dark, will change as light dawns upon them. It is not vicarious atonement-it is the resurrected Christ standing forth within us that is to be the Saviour in the new dispensation.

From our standpoint, attuned at-one-ment, cooperative human and divine action, is what the world needs. It is not more preaching, more dogmatic theology, or pious creeds, that we want: it is more spirituality, more and better practice, more love and spiritual capacity to perceive and comprehend truth, utilize it and eliminate ignorancethe occasion of sin, superstition and crime.

> " 'T is Education's potent arm That shields us from Oppression's barm. That guides our feet in Freedom's way And fabries rear that ne'er decay."

To educate is to unfold, to open up the soul, to cultivate the garden of life. There is an ignorance which our churches, schools and colleges do not necessarily eliminate. It is not the ignorance of the head, the intellect -it is the ignorance of the heart, the affectional nature. Its elimination supposes a regenerative transformation of the loveelement in our nature. Preëminently in its spiritual department, called by enlightened Nationalists the new birth, of which there must necessarily be many. They constitute individual steps in the spiritual stairway to higher life the spiral sonship of eternal truth. The higher up you go the further you can see, the clearer will be your thought and reflection. Such is the law of love, that in proportion to our ascension is our power to lift others. Thoughts are things of life; ideas rule the world; such is the solidarity of society that we by taking hold of truth. through faith must necessarily lift the human family with us into higher and still higher life. The metaphysical healer, who by faith takes hold of truth, knows by experience the good and use of cooperative human and divine action. All enlightened Nationalists know that honest. cooperative getting and giving constitutes "the way, the truth and the life.'

If we emulate the good, the better and the best, we shall unfold the perfect and render selfish, dishonest and ignoble conduct improbable. We propose to so educate and inspire the people with love for the beneficent idea underlying our movement; to so awaken their inhering love of justice, mercy and truth; to so eliminate ignorance—the occasion of sin, bigotry, superstition and crime-that it. will be difficult if not impossible to engender contention and strife, or generate unworthy motives of action. "Hew to the line" with cooperative emulation; everything will be fair and bright, life a success, and death the going-home time to meet friends in our Father's house.

The competitive system unduly unfolds the lowest department of our dual nature, develops intellectual brutes, monstrosities, ostentatious robbers, sensational cut-throats and thieves, society-made hypocrites and supercilious frauds who rob in defiance of law in such a manner as not to be caught in its meshes. Such sometimes profess religion, occupy the pulpit, or high social positions in Church and State. They are a disgrace to Christendom and the nineteenth century. In the one case, with cooperative emulation, society may expect to unfold saints and angels, good and true. In the other, with our present competitive system, we shall produce some very stylish and respectable sinners, hypocritical, selfish, arrogant and supercilious; made so by society, circumstances, conditions and environments over which they have in their present unawakened condition little or no control. Enlightened love-the Christ-principle, coöperative emulation, practically applied as taught by advanced Nationalists-is the balm in Gilead to awaken, inspire and uplift society and save the race. Enlightened love is the Saviour of the world.

This is a transitional period. The divinity of nature is coming to the front; already the heights and depths of being begin to appear-to be apprehended. There is about to dawn a better state, more congenial environment, a universal system of prayer, work and worship that shall be satisfactory, scientific and religious. It is the mission of Nationalism to make manhood, honesty, industry, prudence and economy, honorable. Humanity and divinity, manhood and godhood, are inseparably connected. What mat-

giveness? If so, join the Second National Club of Boston This is not a sectarian, party or clan-matter. . "Pool your issues"; stop this cruel competitive system, cooperate, and help lift your better solf by lifting others. We need earn est, truthful members, friends of humanity representing al occupation, in all types of the mental, moral and social world. Humanity requires your generous service.

Awake! glad morning dawneth, Its light comes on apace; Bo up! reflect its glory, Inspire the human race. It is no time to slumber. To idle in the way, For God, good men and angels Bespeak the coming day.

Original Essays.

THE CHURCH AND ITS FUNCTION.

When we search our thoughts we are forced to the silent confession that the common tendency is to an over-estimate of the actual and visible, and an under-estimate of the real and invisible; to indulge in a high appreciation of natural good, and a comparatively low appreciation of spiritual good. This is the real conflict that is all the time going on between the Creator and the creature. And the one whose nature is cultivated by reflection, is inwardly conscious that the thing to be done is to change such a habit of thought right about, and to bring himself into perfect harmony with the purpose of God. The whole secret of human history is the constant aim of the race to properly adjust the relations of the finite to the infinite mind. This is the whole inspiration of progress, which means nothing but the completed education on earth of the race whose destiny it is to occupy it.

This education, which is composed of experience and discipline, is well described as a purifying process, going on in all history, public and private, whereby both the race and the individual are being gradually disciplined out of selfish into associated ends, and out of ignorant into enlightened methods of action. Progress always exacts says a profound thinker, a preliminary experience and acknowledgment of evil and error. Our vices and follies, collective and personal, have wrought us infinitely more advantage than our virtue and knowledge have ever achieved. Our best learning has come to us in the way of unlearning prejudice; our best wisdom in the way of out growing conceit; our best action in the way of undoing what we have previously done of evil and false.

While, in short, the indisputable end of the creative Providence is to endow us with its own infinitude, the in variable means it uses to effect this end is to saturate and nauseate us with the sense of our own inveterate finiteness. Therefore the highest grace of the religious charac ter throughout history is known to be humility, and the primary evidence of a spiritual quickening in the soul to be repentance. And what can a fact of this magnitude mean, if we notwithstanding are to look upon the church as implying God's personal complacency toward one sort of men, and his personal ill-will toward another sort; or, in other words, as supplying its subject with a positive, and not a mere negative, method of access to God? If the church, as such, really has any function on the earth, it properly is to exalt men spiritually only by humbling them naturally - by making them loathe those accidents of fortune which give them an adventitious superiority to other men. This was undoubtedly the spirit of the church in its origin; and if it aimed to discipline the natural pride of the human heart, it has notoriously put in its place an infinitely more deadly religious or spiritual pride.

Christianity-it has well been said by another -may be styled, in fact, a formal proclamation of the exhaustion of religion as a ceremonial, and its revival as a life. It meant that ritual or sacrificial worship as a means of access to God had ceased, and that in its place was a heartfelt devotion in the worshiper, motived entirely upon God's revealed elemency to the unrighteous and the evil. The Jew's cleansing implied no manner of spiritual nearness to God, but rather spiritual distance from him, since a ceremonial righteousness cannot be supposed to involve a living and real one. Christ taught the Jewish ritualist to lose his in ward remoteness from the source of life, and to be brought spiritually near. He came to teach the Jew to renounce his literal righteousness, based upon his assumed superiority to other men in the divine sight, and to cultivate an exclusively spiritual one, based upon his cordial fellowship or equality with all mankind: "I will put my law in their inward parts, and write it in their bearts

ward parts, and write it in their hearts"; "they shall all know me, from the least unto the greatest"; "for I will forgive their iniquity, and I will remember their sin no more."

This is the revelation made by the Christ. Nature and history have no other purpose in existence than to serve as the theatre of revelations, which are allowed to exist only in subserviency to the apocalyptic function. Thus nature and history cannot be held to have either an absolute and independent, or a final significance. The requirements of the human heart and understanding are ever growing, and the basis of divine knowledge must shift and change to the property of the apocalyptic function and history cannot be held to have either an absolute and the human heart and understanding are ever growing, and the basis of divine knowledge must shift and change to the property of the property o comply with their demands. Nature is a purely subjective work of God in the interest exclusively of man's spiritual evolution. This is the doctrine proclaimed by Swedenborg. He taught that nature is but an involution of the universe of affection and thought, and its existence is called forth only by the necessities of the latter. Hence the church-by which we would signify the religious instinct and element in human nature-changes, and must continue to change, its basis of divine knowledge in the inevitable process of the adjustment of the relations of the finite to the infinite. PALIMPSEST.

GLADSTONE IN A NEW ROLE!

BY GEORGE A. SHUFELDT.

An article recently published in the New York World gives an account of a lawn reception by Mr. and Mrs

Prime Minister of England, Frances Willard, Mary Lathrop, Helen Congar, women of the Christian Temperance Union, stop your fruitless and unladylike labors, or perchance you will make a career and become brazen" women or tiresome termagants.

Had it been that other lips than those of the great Parliamentarian of England uttered such slanders as these they would have been speedily denounced all over the wide world; but what Mr. Gladstone says is taken up and printed as the perfection of human wisdom: Nevertheless it is just as false and just as witless as if spoken by the commonest of political demagogues.

Why should not women take a part in public affairs? They are a part of the public, subject to its laws and regulations and governed by its restrictions! Why should they not vote? Why not have a voice in the government under which they live? No living man can answer the question.

The tramps and paupers, the thugs and criminals of Europe, the drunkards and thieves of our own country are all voters, and yet the right is denied to the educated, intelligent moral woman of our country just because she is woman. There is no even half-glimmer of a reason why she should not vote, and that, too, without being subjected to slanders such as those uttered by Mr. Gladstone.

In all the great moral questions which have disturbed the political atmosphere the women have been in the advance guard In the slavery times when men shirked the responsibility and feared to say that human bondage was wrong, the women never faltered; they stood for the

It was the women, too, who brought to the front this moral atrocity of our American civilization—the whiskey saloon—and they have united to exterminate it. Are these "brazen women"? Are they "shrieking sisters," because they do not fear to denounce this crime of man

"Saloon raiders," why not? If men having the power to put down this great evil, shirk and evade their plain duty, why should woman not make the attempt? Is she to sit idly in her home "rocking the cradle" of future drunkards and speak no word to prevent the probable

No! Mr. Gladstone, the noble women of the world who are making war upon crime and wrong everywhere, are entitled to the encouragement of all good men; and cheap satire from whatever source falls harmlessly on them!

237 Broadway, New York.

A Deserted Village.

Within eighteen miles of Providence, R. I., is a deserted village, where forty years ago lived several families of working people. To-day great trees, handsome birches, wild rose bushes and high grass cover the large area which was once the dwelling-place of an industrious and happy

Ramtail was the name of the pretty and well laid out village. It was located one half of a mile south of Hopkins's lage. It was located one-half of a mile south of Hopkins's Mills, on the east side of the still running tributary of the Pawtuxet, known as Ponagansett River, which, with one exception, is now marked by naked walls and ruined foundations. Formerly Ramtail was the chief centre in northeastern Foster, and here was established, nearly one hundred years ago, a cotton mill village, consisting of a good-sized mill of three stories on the east and north sides, and a basement forming the fourth story on the south and west. A large waste house stood next to the mill on the north. The land upon which the factory was built slopes to the river's edge. A high dam held the water, and a long flume guided it into the wheel room, where the massive waterwheel took the power from a low fall, and run the machinery. The weave shop, mule and spooling-rooms occupied wheel took the power from a low fall, and run the machinery. The weave shop, mule and spooling-rooms occupied the two floors and peak, while the machine and repair shops were in the basement. Upon the peak, and nearly in the centre of the roof, was an old bell.

To the north and east of the yellow structure was a slight etevation, upon which were the houses occupied by the mill help, and owned by the Potter Brothers corporation.

mill help, and owned by the Potter Brothers corporation. There were six red houses which formed a quarter circle from the north to east, and consisted of houses known as the Etta Taft house, small house No. 1, tall house, small house No. 2, long house, and the Potter house. All of the houses were 25x25 feet on their foundations, except the long house, which was 50x25 feet. They were one-story buildings with attics, with the exception of the tall house, which was of two stories. The rooms were very small, and heated by medium-sized fireplaces. Every building, including mill and waste-house, excepting small house No. 1, is gone, and the only portion of the once thriving village now standing are the four sides of the little house on the knoll. The roof and floors, decayed with years, have fallen into standing are the four sides of the little house on the knoll. The roof and floors, decayed with years, have fallen into the cellar. The holes which show marks of former habitation are full of blackberry bushes, wild flowers, golden rod and numerous varieties of ferns. The walls are now occupied by the nests of ground sparrows and black-winged yellow birds. Nothing but high and broken walls of the mill foundation, which look like a deserted castle from the distance, now mark the spot where once stood the big factory. The old wheel pit is half full of broken blocks of granite, growing swamp grass, weeds and decayed timbers.

man's pocket. One morning not long after, the people were surprised at not hearing the old bell toll the time for going to work. The help went to the mill at the usual early hour, but could not enter, as the main door had not been opened. The owners were notified, and both went to been opened. The owners were notified, and both went to the mill to investigate the cause of the strange proceedings. A window was removed in the basement wall, and a party of men entered the building. Walker could not be found in the cellar or on the first floor. When the door into the weave shop on the second floor was opened the searching party was horrified. There, in the center of the room, and hanging by the neck by the bell-rope, was the watchman, cold in death. He had during the night taken his own life with the rope with which he had pulled the bell for many years. The keys to the main entrance were taken from his coat pocket.

The people being as upperstitions set began to worry, but

taken from his coat pocket.

The people being a superstitious set, began to worry, but said nothing. Walker was buried on the third day after he suicided, and that night the people were startled about midnight by the ringing of the old bell. For five minutes the mournful tolling continued, then all was silence. Strong-hearted men formed a company and searched the mill from cellar to roof, but they could find no one, and a mong themselves firmly heliayed that the excepted Well. gives an account of a lawn reception by Mr. and Mrs. Gladstone to some high school girls at Burlington, Eng.

During the progress of the entertainment Mr. Gladstone made an address to the young ladies, in which, after delivering some shallow compliments to the sex, it is reported "that he became very emphatic, and jerking his right arm away back let fly a powerful blow at the strong-minded grenadier women of the age."

"I do not believe in the unsexed woman," he said, "and I am not in sympathy with the masculline woman. The blue stocking, the business woman and the female politician are a superfluity." He referred to the saloon raiders si "unlovely," called the political reformers "his shrieking sisters," and female leaguers "among the intolerable evils of society." Said "the participation of women in public affairs was an attempt to alter the fundamental relation established by the Almighty himself." Finally "that he has yet to meet the heroine of a career who is not brazen or tiresome." When asked what women should do, he said: "Marry, make homes, mind their children, keep the honeymoon from eclipse, and keep off the street."

There, women of America, is an opinion of your sex delivered by the most eminent of living statesmen. It surely needs no cudgel but one of straw to beat this foolish egotism into the pulp and trash it is: "No woman with a career who is not brazen or tiresome." Where are George Elliot, Madame De Staol, Florence Nightingale, Mary Somerville, Caroline Herschel, Lucretia Mott, Rosa Bonheur, and the thousand other noble women who have lived and died, and left a history behind them which even Mr. Gladstone might in the feach of high the mill from ealar to orof, but they could find no one, and deliver do the wise in the place is surely haunted work from day to day. The bell would not quit ringing, and in time the factory hands became accustomed a continuent to boil, and it is said by old settlers that ggs were boiled along its salor. This also was laid to Walker's spirit. The massive water whe

hood and godhood, are inseparably connected. What matters it who your father was, where you came from, or whether you came through college or cornfield? The question is, What can you do? How well can you do it? Have you soul? Are you actuated by ennobling motives? Are you persistent and determined?

"Life is real, life is earnest, And the grave is not its goal."

Are you genial, receptive and confiding? In brief, have you appeaceful, quiet, spiritual presence that inspires, as it word, an everlasting Thanksgiving or a merry Christmas that lasts all the year round? Are you willing to be forgiven when you go wrong, and comply with the law of for-legical properties. The content of the last of the way. On the night in question Joanna works about the round of the way. On the night in question Joanna work about the round of the way. On the night in question Joanna work about the round of the way. On the night in question Joanna work about the round of the way. On the night in question Joanna work about the round of the way. On the night in question Joanna work about the round of the way. On the night in question Joanna work about the round of the way. On the night in question Joanna work about the round of the way. On the night in question Joanna work about the round of the way. On the night in question Joanna work about the round of the way. On the night in question Joanna work about work and the promoted way and the place of the way. On the night in question Joanna work about when you go wrong, and comply with the law of for-legical properties. The form a play is the form a play in the form and the cultre village was loct from a play. On the night in question Joanna work about when you go wrong, and comply with the law of for-legical properties. The form and the place of particular, and finally the business went down and the enter village was loct for being the court room when you so the great sensational case in the listory of Foster. Joanna Cole, and the fire the fo

with blood gushing from a wound in his neck. She came to herself in an instant, and the form of Jonathan vanished. Hardly a minute had passed from the time she was awake and looked at the clock. She went to the door. It was looked, and the window was fastened. There were no blood-spots on the floor. She told of winst had appeared to her during the night early the next morning. Her fright was considered nothing but a dream. Within an hour the people of Ramtali and Hopkins Mills were startled to learn of a suicide which had occurred at the "tall house" during the night. Jonana went to Ramtali, on learning of the tragedy, and, to her surprise, learned that Jonathan, her old friend, had ended his existence by cutting his throat. The ploture was the same as described by Miss Cole early in the morning, before the old man's dead body was found.

ting his throat. The picture was the same as described by Miss Cole early in the morning, before the old man's dead body was found.

Richard Salisbury, a lone and aged farmer, who had passed many of his days in idleness and intemperance, thought the village a fit place for him to pass his last years. He made his home in house No. 1, a portion of which is now standing. He did a little work now and then, and his money he spent in dissipation. His love for liquor finally got the upper hold of the old man, and he sickened and died. The intangible forms of Bucklin and Salisbury have also been seen about the old place. Salisbury was the last person to inhabit the village, and since then the district has changed wonderfully.

The dwelling houses have passed from view one by one. The boards and timbers were carted away by neighborhood farmers, and used in the erection of hen-coops and other out buildings. The old weather-beaten mill stood till the windows fell out and the doors dropped from their hinges. The floors became warped and mess-covered. Some seventeen years ago a half-dozen young men held a picnic at Ramtail. They finished the event in a regular war-dance. As it required a bon fire to complete the dance, a match was applied to the structure. In a short time the old haunted nill was a mass of flames. The floors fell into the cellar with a crash, and finally the old bell in the tower began to toll as it did in the days of Walker. A few minutes after it fell into the furnace and was covered with debris. The roof and walls went down, and three hours later nothing but the smoking ruins remained. The bell was stolen from the ash-heap some weeks after and sold to a junk-man. This was the last of the once busy factory. Only two persons are known to be living who worked in the mill when it was running. One is a prominent retired business man of Pawtucket, and the other his factory. Only two persons are known to be living who worked in the mill when it was running. One is a prominent retired business man of Pawtucket, and the other his sister, "Aunt Mary," who lives on the Tucker farm in the "swamp" north of Hopkins Mills.—Journal, Providence,

Mrs. Ada Foye in Denver, Col. [From the Denver Daily News of Sept. 8th.]

There was a large audience in Odd Fellows Hall last night when Mrs. Ada Foye mounted the platform to inaugurate the regular Sunday night service of the Spiritualists' church. After singing and an invocation Mrs. Foye announced the subject of the evening's discourse to be, "Saint and Sinner."

She spake at some length of the event beauting the care.

She spoke at some length of the errors besetting the common religious definition of "sinner." There was no one living who was a sinner in all places and all times; nor were there any people exclusively saintly in their character. The common custom of theologians of calling themselves "sinners" was untroped but the machine themselves "sinners" was untroped but the machine themselves "sinners" was untroped but the machine th ter. The common custom of theologians of calling themselves "sinners" was untrue and hurtful to mankind. Tell a boy that he is woefully and hopelessly bad, and he will speedily become so. Encourage him, and give him to understand that you expect great things of him, and he will demonstrate his right to be trusted and respected. The demonstrate his right to be trusted and respected. The way in which church people divide men into saints and sinners is all wrong. No canonization could make a saint of a man. The church introduced these distinctions; Spiritualists do not. Spiritualism recognizes no distinction. One church, one religion, one class, swinging onward to eternity hand in hand, is its ideal. In conclusion, the speaker affirmed her belief that the conditions of future life depend upon conduct in this

There was a notable rustle of interest in the audience when Mrs. Foye announced that her sermon was completed, and that she would endeavor to communicate with some of the many spirits who had been crowding around her while

she was speaking.
"The first spirit that comes to me to-night," she said, "The first spirit that comes to me to-night, she said, making a few passes before her face, "the first name is—let me see—it is that of Carrie—Carrie Mueller. Does any one here recognize that spirit?"

As nobody seemed to know Carrie, Mrs. Foye introduced another disembodied soul, of the name of William Mueller. Here a gentleman arose and said that the spirits must be ones be had known.

ones he had known.
"Have I had any way of knowing that fact?" asked Mrs.

Foye.
"No, ma'am, not at all."

"No, ma'am, not at all."
"The spirits want me to say that David is all right, and that matters are going to improve. They will communicate with you again. There is another spirit here," she continued. "I can see the name written there," pointing to the wall. "It is Goeble--Lizzie Goeble. Does any one know this spirit?"

A lady arose and said the communication was probably

Do you know me?" asked Mrs. Foye. No, I do not.

"Have you any questions to ask the spirit?"
The lady interrogated the visitant mentally, and received

The lady interrogated the visitant mentally, and received three very audible knocks on the wall in reply.

The next spirit introduced by the medium came to assure friends of financial success awaiting them in the near future. Lulu M., John Morrison, Milton Noble, Harry Thompson, Sadie McDonald and Alonzo Fitzgerald next advanced and claimed acquaintance with different ones in the audience. In most cases the spirits were recognized by questions asked and replies received either verbally through Mrs. Foye or by raps upon the table. Slips of paper with the names of deceased friends or relatives written upon them were next collected by the ushers. The slips were folded, and as Mrs. Foye turned them over, she would pause at the sound of rappings. Taking one slip she asked some one to step up on the stage and hold it, still folded, in his hand. A gentleman who confesses to skeptical tendencies advanced and took possession of the ballot.

"Will the entire the second of the stage and hold it."

ballot.

"Will the spirit whose name is written there give me his name?" "Here he is; his name is Henry—Henry Tuttle."

Here the skeptic unfolded the paper and read the name of "Henry Tuttle" amid a general expression of astonishment.

Three times this feat was performed, once for the benefit of an investigative gentleman who "wanted to know" without interruption or mistake. Over a dozen of those whose names were written on the slips made themselves known, and were identified by people in the audience.

New Publications.

HINTS ON METAPHYSICS, with Accompanying Charts for Teachers and Students, Projected in Seven Lessons, with Two Lectures and a Philosophical Poem on the Conjugations of the "Verb To Be." By J. V. Beneficio (Bryan J. Butts). 16mo, cloth, pp. 122. Boston: Carter & Co., 3 Beacon street. Milwaukee, Wis.: The Author, 808 Grand Avenue.

An increasing interest in the subjects treated upon will tend to attract to this work many who are seeking to learn the principles of the science of metaphysics, and its application as a means of removing disease. The author is no novice in the studies he with nuch clearness places before his readers, having devoted much of his time to them for a score or more of years. He writes as eclectic, stating at the outset that while hospitable to all schools of thought and modes of practice, he disclaims the entire acceptance of any

SANITARY AND ECONOMIC COOKING. Adapted to Persons of Moderate and Small Means. By Mrs. Mary Hinman Abel. 12mo, cloth, pp. 190. Rochester, N. Y.: American Public Health Association.

Of nearly one hundred manuscripts offered in competition for a prize by Henry Lomb, of Rochester, N, Y., for an essay, covering in the broadest and most specific manner, methods of cooking, as well as carefully prepared receipts for persons of moderate means, small means, and those absolutely poor, this work was selected, and awarded the sum of five hundred dollars, as one of great practical value, and adapted to assist in securing to families health, comfort and happiness.

THE PATHWAY OF THE SPIRIT. A Guide to Inspiration, Illumination and Divine Realization on Earth. By John Hamlin Dewey, M. D. 12mo, cloth, pp. 320. New York: Frank F. Lovell & Co.

Two practical questions, it is claimed, are considered in this volume. The process of amphediad spirit attain physical and moral

ume: I. Can man, as an embodied spirit, attain physical and moral perfection, and live a perfect life of mastery over all material and moral conditions? II. Will the method given and illustrated in the Christ teaching and example secure this result in universal experlence?

THREE SEVENS. A Story of Ancient Initiations. By The Phelons, authors of "Hermetic Teachings," etc. 16mo, cloth, pp. 271. Chicago, Ill.: Hermetic Pub. Co. A parabolic story elucidating the mystic powers of the number seven in matter and spirit. The authors endeavor to show from whence come the common sufferings of mortals; whither they go; what they may attain; and that he who seeks can receive only by

THE RAG-PICKER OF PARIS. By Félix Pyat. Translated from the French by Benj. R. Tucker. 8vo, cloth, pp. 317. Boston: B. R. Tucker. A reversal of the usual custom of dramatizing a novel; a novel

iere being constructed from a play. In the drama of "The Rag-Picker of Paris," an episode in the life of Father Jean is given; in this, his entire life, presenting a panorama of the French capital [Continued from first page.]

"We will go to visit my mother," Philip had said, a month or so previous to his visit to Teresa. "I have written to apprise her of our coming; she will be delighted to see her daughter-in-law."

And Rose, smiling in acquiescence, had expressed her willingness to behold the mother of her idolized husband.

The sere leaves were beginning to fall, the autumn skies were hazy, the requiem of the summer's warmth and gladness sounded through the dim depths of the melancholy woods when Rose and Philip left their homebower for the distant Linden cottage that was his childhood's home.

To that quiet and sheltered spot we will transport ourselves in the swift-sailing thoughtbark ever at our command. We are within the unostentatious home, looking out from the front windows for the anxiously-expected arrival. The room is cosy, neat and comfortable; the seats are downy; the arrangement of the white, plain curtains and old-fashioned furniture betoken good taste; but there is no display of wealth; no carving and no gilding meets the eye; the pictures are all portraits of the family; the old time clock in the corner rings out a merry tune whenever the hour strikes; the hearth is polished brightly, and a cheerful fire is glowing there, for the evenings are chilly, though some of the days are yet warm.

Mrs. Almay sits by a window, her head resting upon her hand. She is immersed in deep and painful thought. Her son is married. Is he happy? Will he now retrace his steps and wander in the narrow path of goodness? And his wife-will she not win him from the wrong by the all-potent magic of her love? Will he now respect his mother, and fulfill the cherished hope of her life? As she thus sits and muses, tears of mingled tenderness and regret roll down her wasted cheeks. The mother's heart has been long and sorely tried.

She is still beautiful, that elderly woman, with her light hair parted smoothly 'neath the close-fitting, simple cap; her large hazel eyes wear a look of intense longing, as if in search for the lost good of a life; her features are fine and regular; her smile is singularly fascinating; her small figure is erect and symmetrical; but the coloring of health has fled; her face is wan and wasted; only the strong, willing spirit (weak, alone where it, concerned her son,) upholds the frail, sensitive frame.

Mrs. Almay is attired in a fawn-colored silk. a snowy kerchief around her throat. She wears a locket containing her son's miniature, and a bunch of household keys, suspended from a silver chain and hook, are pendant from her slender waist.

Philip bears not the slightest resemblance to his mother; his is the commanding presence, the piercing eagle-eye of the father, whose portrait greets you as you face the mantel-

Mrs. Almay is beloved of all. The servants who are growing old in her service, would die to save her from her sorrow. She is the bene factress of the poor, the mother of the suffering, the angel of the wronged and sinning. Many a penitent head has shed its tears upon her bosom; many a tortured soul has fled to her for peace and refuge. In the exercise of charity she sought to make atonement for the one great mistake of the past.

Margary Plane, the honest serving-woman, whose wrinkled, homely, but honest face betokens the excitement of joy and apprehension, has glided noiselessly into the room, and stands regarding her mistress with looks al most of adoration. In her best bombazine gown, and cap adorned with purple ribbons, she feels all the importance of her station. Is she not housekeeper, maid, cook, laundress, and companion to "the best lady in the country"? Margary is proud of her honest servitude, as all should be who do their duty well. Labor can never degrade; but it elevates, in performed.

"La, sakes alive!" Margary says to herself "if she is n't a-sittin' there like like I can't get the 'parison just now, or, as Master Philip calls it, the simee-lee. Well, she looks like a moniment with patience no, that aint it neither-like patience la, me! where does the the congenial society of her dear mamma, or moniment come? I've got a memory like a sieve; all little things drop through, and all I calls her home?" can remember is my duty to my mistress, and to take care of my worser half. Good sakes! land o' the living! gracious massy sakes alive! if there aint the carriage! I'm so beflustered I can't breathe! Yes, Allen's there, a-helpin' of them out. There's that aggeravatin', furrin numskull, Joa-kin - never could get his outlandish name! There's Master Philip! Mercy! what a beard he's got! There's the young lady-blessings of the Almighty on her beautiful head-what a sweet smile-Lord! if I haven't nearly forgotten my own dear blessed lady! Mrs. Almay, ma'am!"

The mother had risen from her seat to welcome the long-absent son and the gentle being by his side, but her trembling limbs refused their office; she sank back with closed eyes and labored breathing.

Margary sprang to her assistance.

"What can I do for you, ma'am? I'll run and get the colog-ne! I'll fetch some hartsborn, and burn some feathers, ma'am; or shall I get you a glass of wine to strengthen you? Allen says it's good in times of faintness; wholesome, he calls it. Mrs. Almay, ma'am! Dear lady, she never fainted before in all her livelong days!'

"I have not fainted, dear, kind Margary," said the gentle mother, feebly. "I am better now; but the sudden although expected appearance of my son, after a three years' absence, and the sight of that beautiful young face, it overcame me. But I am better, much better

She walked across the room with a firm step, and met her children at the threshold. There she was clasped in the strong arms of Philip; and to her own maternal heart she folded in a close and loving embrace the sylph-like form of Rose. With one arm fondly clasping her daughter's waist, she led her to a seat, and affectionately taking both her hands, she gazed long and intently upon the lovely and blushing countenance.

As she thus looked at Rose, the departing glory of the sunset, shedding a farewell gleam upon the fading earth, rested full and golden on the youthful head. With solemn impressiveness the mother blessed her; and Rose, gazing into the sweet, sad face, loved her from that hour and forever.

"I have been long away, mother," said Philip; "but you see I have brought home a treasure well worth waiting for After traveling North, South, East and West, I came home to old England to choose my bride."

Rose looked into his face with a beaming

Margary approached, timidly dropping curtsey at every step she took.

"Welcome home, Master Phillip," she said, and be extended his hand and shook her's "Welcome to Linden Cottage, my heartily. lady," and she turned to Rose, her face aglow with admiration and respect. Rose gave her tiny hand with smiling grace.

Will you see to having tea ready soon, Margary?" said Mrs. Almay, in those kind, silvery tones that won the hearts of the lowly to her service.

"Certainly, ma'am, immedutly," replied the woman, with that respectful deference that never forsook her in the familiarity of their daily intercourse.

"What a sweet, cosy house! How grand those mountains look! What a nice garden! How very pleasant it must be here in the summer-time, when it is so lovely now!" said Rose, with a child-like enthusiasm.

"I am glad that you are pleased, my love,"

said the happy and gratified mother. "Who would not be happy in a home like this?" continued Rose, her eyes sparkling, her cheeks glowing with delight. "Those grand old mountains and yonder flowing stream; those giant oaks and the chestnuts, not yet all despoiled of their summer leaves-it is beautiful. Then the lindens before the house! Oh! Mrs. Almay-mother, may I not call you so?" she asked, with a winning grace that suffused the hazel eyes with tears.

"Call me mother; call me so always. I will be a mother to you, my darling," said Mrs. Almay, deeply moved.

"I never had a mother's care, I never had the blessing of a mother's love. I am so happy to find so good, so loving a friend in my dear Philip's mother, one whom I can love without restraint—so I shall call you by that holy name. But may I not say mamma? That sounds still more homelike, more affectionate; may I call you my dear mamma?"

The artless creature wound her arms around the lady's neck, and kissed her cheek. In that hour all hearts were filled with the divinest, most forgiving love of earth.

"But we were talking about the house," said Rose, wiping away her tears and laughing merrily. Old Allen, coming in to greet the master, told his wife that "the young lady's laugh was like a peal of silver bells." He was a poet in his humble way.

Further conversation was somewhat interrupted by the entrance of tea and lights. Allen was most graciously received by the young mistress; and the genius of contentment tarried by the hearth that night.

Philip recounted many stirring adventures, and Rose told of her distant home, sighing as she recalled her father's love. She told of the seaside fairy residence, and of the pleasant

days passed there.
"We should have been to see you long before this, mamma," she said: "but the truth is, I never knew my Philip was happy in the possession of a mother until after we were married. And then, mamma, I stood so in awe of the idea of a mother-in-law, it took some time to give me, the necessary courage. But when I heard how good and gentle you were, I could not control my impatience to see you. How long is it, mamma, since Philip came to see you last?

At this sudden and unexpected question, Mrs. Almay flushed, and Philip bit his lip. But truth prevailed, and the mother said falteringly:

"Over three years, my dear." "Three years! three years from home! Is it

ossible, Philip?"

"Why, what is there so astounding in that, my lady-bird?" said her husband, gaily. "My mother does not complain. I was many miles from England most of the time, remember."

"Oh! how sad she must have felt, how sad, how lonesome! What would become of me if you were to stay away so long-from me

"That is not likely to occur, my dearest. But, speaking of the beauty of this house," there was a touch of irony in his voice, "and talking of absence, reminds me that I have business to see to, which will take me from my Rose for a few days. Shall I leave her here, in return to the fairy bower, as she pleasantly

"Must you go? Cannot you send Joaquin?" "No, fairest Rose, I cannot. I must go myself on an errand of mercy, as well as business. A friend whose affairs are involved needs my assistance. I do not feel warranted in resisting the call."

"Oh! go, go by all means, if it is on such an errand!" said the impulsive, tender-hearted child. "And, Philip, leave me here with mamma; I shall enjoy her company so much, and all the splendor of our marine cottage will be valueless to me while you are gone."

"So be it, then," said her husband; and they sat together pleasantly chatting until midnight. Then Rose received the good-night kiss of her new-found mother, and Philip received the maternal embrace. There was no invading shadow in the peaceful home that night. [To be continued.]

Deliverance.

"When the tale of bricks is doubled, Moses comes." To many a hopeless sufferer, looking for no earthly clief, the deliverer comes in the form of the Compound relief, the deliverer comes in the form of the Compound Oxygen Treatment, but judge for yourself. Dirks Starkey & Palen:—"Your Compound Oxygen Treatment saved my life. My husband is a physician, and it was through his advice I was induced to use it." Mrs. Dr. F. W. Stone, Kansas City, Mo., Feb. 6, 1889. Dirks. Starkey & Palen:—"It is some eighteen months since I used your Compound Oxygen Treatment for bronchial trouble. Doctor said my case was hopeless, but now I am able to say I am free from it. Your Compound Oxygen Treatment certainly did relieve me wonderfully." Martha D. Tweed, Buffalo, Washington Co., Pa.

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Spiritual Gifts.

To the Editor of the Banner of Light: In your paper of Sept. 6th I give in my Saratoga letter an account of an intelligent and highly educated man being unfolded in a most remarkable degree as to medial power. Now allow me to say that this unfoldment was the

allow me to say that this unfoldment was the work of excarnated spirits, and not the result of a system of psychological experiments.

In August, 1889, by a voluntary desire, I called at the house of the family where the distinguished individual received his unfoldment; and the lady then and there said to me on my arrival: "You have just the power needed, and which has been prophesied would come to us"—i. e., for the purpose of the unfoldment of the person indicated. The individual was an entire stranger to me, but his guides, and those of the medium under whose supervision the process was accomplished, declared that I possessed the needed force to do a certain possessed the needed force to do a certain work; I worked upon the individual wholly as prompted by an invisible, intelligent force for-

eign to my own will or mind, and the result subsequently proved that these guides were

eigh to my own will or mind, and the result subsequently proved that these guides were right.

There was no planning by mortals, there was no money inducement involved in the modus operand of this remarkable development. The gentleman, when I met him in August, 1800, (a year later) at Saratoga Springs, said in substance, as he recognized me: "You were the one who brought to me the expansive or explosive force needed by my control for my unfoldment." There are many things in spiritunfoldment that cannot be systematized or arbitrarily applied haphazard to varying individuals—each person having different needs in the premises—and this is why any set formula based on psychology or hypnotism cannot be indiscriminately used with the hope of any practical beneficial results.

Your readers should thoughtfully re-peruse what Mrs. Susan G. Horn says in The Banner for Sept. 13th—her. article being entitled "Spirit Outings"—as thereby an idea may be formed of the superiority of the spirit control of this man of whom I now write. I fully vouch for all Mrs. Horn relates in this case.

The case of Mrs. Hill, and her unfoldment—as related in my Lake Pleasant letter in The Banner of Sept. 13th—goes far to show that when an individual has the necessary elements in his or her organism, the invisibles who are to be the guides and inspirers of that individual do not desire mortals to attempt to control the process of development through psy-

to be the guides and inspirers of that individual do not desire mortals to attempt to control the process of development through psychologic action, etc., as these guides will of themselves bring their intended instrument en rapport with certain adapted forces which will aid them to do the work of unfoldment. An attempt on the part of mortals to interfere with the work, bringing in unadapted forces, and thus awakening inharmony in the subject to be developed, has, in my opinion, wrought greatinjury to mediums in the past; and Spiritualists, and the public generally, ought to understand the fact, and profit by the lesson.

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Written for the Banner of Light. THE SPIRIT-WORLD. . BY JAMES M. ROGERS.

The spirit-world! It touches everywhere These mortal shores, where pain and sorrow dwell, And bears to hearts that falter by the way, The songs of joy and raptures infinite That glad the dwellers of immortal lands; The notes arise from many a starry home. And neighborhood contiguous to our own. Across our threshold, with the airy tread Of feet long echoless, our loved ones come And fill our musings with diviner gleams Of splendors new and glories looming full Beyond the dim and purple horizon That shuts us in (as mists environ round Some valley watered by a pleasant stream); So near to each does either border stand, So slight the bars that sunder kindred souls

To shrines of gain and temples of display, Make dull our ears to those supernal sounds, And promptings delicate that ever flow From forms without these closed material gates, Where congregate those loving messengers Who constant linger on celestial rounds; Else we might drink elysian waters now, And raise on earth the household-roofs of heaven! That life is won, when man forever lays Aside his greed, and ends that battle base For wreaths that wither in the triumph hour.

The jars and frets that mark our pilgrimage

Ambrosial fruits and blossoms of the soul Grow not on plants rough-rooted in the sand-By love unwatered and by care unpruned; And hands which take, nor ever freely give, Will never pluck the purple clusters ripe That hang abundant on undying vines; The bliss, the glory and the happy calm Of peaceful rest will ne'er invade the alr Where Mammon breathes, nor linger in the voice Of noisy traffic and the dollars' ring. Love is the sunshine, charity the rain That warms and waters harvests rich with hope, And ripens grain for garners most divine.

Passed to Spirit-Life.

From Charlestown, Mass., Sept. 10th, B. Howard Rowell at the early age of 21 years. at the early age of 21 years.
Funeral exercises took place at his parents' residence, on
Russell street, Charlestown, Sept. 13th, and were largely attended. Rev. Mr. Lee, of the Universalist Church, onleated. The choir of this society rendered appropriate must,
instrumental and vocal. There was a profusion of choice
flowers symbolically arranged to represent his musical and nstrumental and vocal.

illustry, symbolically arranged to represent insussical and literary profession, with appropriate motios in floral letters, the glfts of the family, relatives and friends, as the last token of love and affection on the earth-plane. His material form was taken to Woodlawn Cemetery for Interment. Cor.

(Obituary Notices not exceeding twenty lines published gra uniously. When they exceed that number, twenty cents for each attitional line will be charged. Tenwords on an overage mak-aline. No poetry admitted under this heading.)

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Bubscriptions to the Bannen of Lifett and orders for our publications may be sent through the Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money or der receipt for the amount sent, and will forward us the money order, attached to an order to send the paper for any stated time, free of any charge, except the usual fee for issuing the order, which is 5 cents for any sum under \$5.00.

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SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish botween editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we decline to endorse the varied shades of opinion to which correspondents give utterance. No notice is taken of anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts not used. When newspapers are forwarded containing matter for our inspection, the sender will confer a favor by drawing a pencil or 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 full their present as well as future address.

Notices of Spiritualist Meetings, to insure prompt inser-

Notices of Spiritualist Mobtings, to insure prompt inser-tion, must reach this office on Monday of each week, as The BANNER goes to press overy Tuesday.

Banner of Bight.

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B Business Letters must be addressed to Isaac B. Rich, other letters and communications must be forwarded to

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

A Generous Offer.

We offer a series of CASH PRIZES to the four persons who send us the largest number of new yearly or six months' subscribers to the Ban-NER OF LIGHT before the 1st of June, 1891 The prizes will be rated as follows:

Fifty dollars to the person sending us the largest amount of money for new yearly and six months' subscriptions; twenty-five dollars for the next; fifteen dollars for the next, and ten dollars for the next.

Here is an excellent opportunity for platform speakers and mediums to call attention to the oldest and best spiritual paper in the world -a journal of eight pages, that for \$2.50 per year, or \$1.25 for six months, presents weekly a large amount of matter, of the greatest importance to the spiritualistic public. The work of the platform, the press, and the scance-room, and the productions of scientific news of the spiritualistic world may be readily condensed from our columns

In view of the size of our type-which enables us to give in each issue a large and varied to create an extraordinary demand for clothing table of contents-the Banner of Light is the cheapest and most valuable Spiritualist paper published.

Friends everywhere, we call upon you to enter the list of competition for the cash prizes offered, thus not only securing a sum of money for yourselves, but also aiding us in largely adding to our subscription list during the coming year.

Persons who contemplate competing for the above-named cash prizes will please inform us of the fact, and we will forward them printed blank forms to be filled out when forwarding the subscriptions secured. Specimen copies of THE BANNER will be furnished gratuitously whenever desired.

The Standard of Living in this Country.

It is a matter of universal interest to know with a close degree of accuracy how the people of this country live, in respect to their food, clothing, housing, and other physical wants, in comparison with the people of the rest of the world that is rated as civilized. The statistician of the Department of Agriculture, Mr. J. R. Dodge, who is also Vice-President of the American Association for the Advancement of Science, presented a full and clear exposition of the whole matter in an address at the opening of the thirty-ninth annual meeting of the Association at Indianapolis, Aug. 20th. He makes the unqualified statement that the American standard of living is the highest known. In this country there are no barriers to wealth or station which capacity and persistence cannot sweep away. Physical influences here are in harmony with intellectual. The Western World is in an extraordinary measure independent of other lands. It is a new world, though geologically old; rich in soils, woods, waters, minerals and metals.

We give a few of the statistical facts which occur in this valuable paper by Mr. Dodge, as follows: In the use of food, our people are profuse, and even wasteful. All classes use meats freely. Great Britain consumes an average meat ration not over two-thirds as large as the American; France scarcely half as large; Germany, Austria and Italy, still less. The water in which our meats and vegetables are boiled, which is sent to the sewer, would suffice as the basis of palatable and nutritious food for millions of Europeans. But the foreign labor: er's dietary is improving. The average consumption of meat in the United States is not

leas than one hundred and seventy-five pounds por capita por annum. Groat Britain alone exceeds one hundred pounds. Many European countries searcely average fifty pounds. The consumption of the cereals by man and beast in this country is three times as much, in proportion to population, as in Europe. For the past ten years the average has been forty-five bushels for each unit of population, while the usual European consumption does not vary much from sixteen bushels per annum. No small part of the cereals consumed by us of course contributes to the meat supply.

The American people are no less profuse in clothing than in food. So, too, their requirements for home-making and ornamentation are imperatively urgent. In every class of workers, from the skilled artizan to the laborer, those who unite industry and economy secure homes, and in many cases acquire a comfortable competence. The American citizen is not content to exist as a mere animal. Physical well-being does not limit his desire or aspiration. He feels that he possesses a mind and a soul, as well as a body, and recognizes the necessity of culture. A high standard of living, as indicated in the larger consumption of food and clothing, and a superiority in habitations and their furnishing and in other ex penditures of the average American, require higher wages. Wages paid to labor here are greatly in excess of those paid to labor in Europe. No patriot or humanitarian would be willing to see a material reduction of the rates of wages in the United States. It would mean the lowering of the standard of living, a hinderance to home-making, and a debasement of the spirit of independence that is the glory of the American citizen.

Land is the freest thing in America. The original cost of our lands is less than the rental of farms in most European countries. The area of public land, which is three-fourths as much as the area of all the countries of Europe west of Russia, is carved into free farms for native-born and immigrant alike. All who would cultivate the soil and enjoy a home in the country can have the opportunity if they possess the energy and inclination to select and improve the farms they seek. No country in the world surpasses our own in the proportion of the surplus of its agricultural products. One-tenth of all the products of our agriculture is sent to foreign countries to supply their deficiencies. During the past ten years the home-market for agricultural products has increased thirty per cent. from advance of population alone. In three or four decades more the wants of sixty-five millions more people will double the present demand upon our agriculture and make a market for products ample for the subsistence of more than a hundred millions of Europeans beside. Great Britain produces half a supply. The sea-sands of the Netherlands partially feed a dense population. Eastern Europe is an enlarging granary. Hence there is little prospect that our foreign market | the public mind, spiritual-minded people are will, in the immediate or distant future, be worth consideration in comparison with the present overwhelming and constantly augmenting importance of the domestic market, which is the hope of the farmer of the future.

The grave question is whether the standard of living in this country shall be lowered. Upon its maintenance depend the future edultions St. John died a natural death; St. Matcation, enterprise, independence and prosperity of the people. Will it be maintained? and his bowels gushed out; "St. Barnabas was There are influences from without and within that tend to the inevitable lowering of the by command of Nero; St. Luke was hanged on present standard. The influx of foreign population threatens to create a competition in and hanged against a pillar; St. Simon was wages, and demand upon supplies for subsistence, which tend to a depression at the average plane of living. It is a possibility that looks too much like a strong probability.

The conclusions to be drawn from the above facts are, that the American citizen is the master of his own career and the maker of his own the streets of Alexandria until he expired; St. activity in effort; that intense and persistent nacle, then stoned, and finally killed with a and literary minds in our ranks, are found in application causes waste of tissue of nerve and THE BANNER from week to week, so that the | muscle, and a liberal ration becomes necessary for repair of waste, and the opulence of nature makes rich provision for the largest alimentary liberality; and that the development of taste and the effort to rise socially conspire so easy to gratify and so increased by the facility of its gratification.

And further, liberal demands in food and clothing are consistent only with a high appreciation of comfortable housing. And such a scale of expenditure presupposes a higher rate of wages, a larger income than that of average peoples. It depends on the industry of the producing classes and wisdom in the distribution of their labor for a production that shall meet their wants. If we determine that there shall be no decline in production, agriculture or other, we must maintain it by our labor, realizing that no nation can live beyond its income or consume more than it produces. Only high wages consist with a high standard of living. Our exports of domestic merchandise. produced by the highest wages of the world, have increased much faster than population. and by the creative power of mind.

Vaccination and Vivisection.

So long as the practice of contagion by vaccination is continued by legal compulsion, just so long may we despair of all effort to regenerate the race by hygienic rules and purity of living. The late Anna B. Kingsford, M. D., closes a notable article entitled "Sorcery in Science" with an unmistakable reference to this vile practice in the following burning words, after having discussed and denounced vivisection with all the power which the highest use of language confers:

"In the last invention of this horrible cultus of death and suffering, the modern sorcerer shows us his devils casting out devils,' and urges us to look to the parasites of contagion-foul germs of disease-as the regenerators of the future. Thus, if the sorcerer be permitted to have his way, the malignant spirits of fever, sickness and corruption will be let loose and multiplied on earth, and, as in Egypt of old, every living creature, from the cattle in the field to the firstborn son of the king, will be smitten with plague and death. By his (the vaccinator's) evil art he will keep alive from generation to generation the multitudinous broods of foul living, of vice and uncleanness, none of them being suffered to fail for need of culture, ingrafting them afresh day by day and year by year in the bodies of new victims, paralyzing the efforts of the hygienist, and rendering vain the work of the true Magian, the healer and the teacher of pure life."

This is a good description of the evil work done by the legally authorized propagator of disease and corruption by the foul process of vaccination. The very same spirit that sustains and compels vaccination, or the poisoning of people by law and imposing penalties on those who refuse to submit, upholds, defends, and practices vivisection, which is simply the torture of helpless, beings, human and animal. The talented woman alluded to gives the fold truths of Spiritualism.

lowing verbalim quotation in proof of it from 'Cyon's Hand-Book for Viviacotors":

"The true viviscotor should approach a difficult experiment with joyous enverness and delight. He who, shrinking from the dissection of a living creature, approaches experimentation as a disagreeable necessity, may indeed repeat various viviscetions, but can never become an artist in viviscetion. The chief delight of the vivisector is that experienced when, from an ugly-looking incision, filled with bloody humors and injured tissues, he draws out the delicate nervefibre, and by means of irritants, revives its apparently extinct sensation."

Could more pure malignity be cast in expression than is to be found in the last sentence above? It exhibits the quintessence of barbarism itself! We can see in it the true spirit of the vivisector, the spirit of torture, of cruelty, of fiendish delight in giving pain. Who could defend it and still think himself human?

The woman writer referred to might well ask if as between the "sorcery" of the dark ages and the "science" of the present, it does not appear that the latter, for ingenuity of cruelty, bears away the palm! No need, she adds, in this nineteenth century, to seek in the depths of remote forests, or in the recesses of mountain caves and ruined castles, the midnight haunts of the sorcerer. All day he and his assistants are at work unmolested in the underground laboratories of all the medical schools throughout the length and breadth of Europe. They are obliged to work underground, for their labors are of the kind that, if carried on elsewhere, the peace of the surrounding neighborhood would be endangered.

Whenever, she says in another place, the world has followed the axioms of the vivisector, whenever it has put sword and flame and rack to work in the (claimed) interest of truth or of progress, it has only reaped a harvest of lies and started an epidemic of madness and delusion. All the triumphs of civilization have been gained by civilized methods. The vivisector's plea that he sins in the interests of humanity is the product of a mind incapable of reason, or willfully concealing its true object with misrepresentation; that in the majority of cases the latter explanation is the correct one is proved beyond doubt by the nature of the operations performed, and by not a few incautious admissions on the part of some of the school itself.

Onset Bay Grove.

It is said that the recent deal, whereby twenty shares of the stock in the Onset Bay Grove Association have been transferred to Mr. William F. Nye of New Bedford and others, means a cessation of the inharmonies that have previously existed at that delightful summer resort.

Em It has often been said-broadly rendering it-that "a prophet is of no sort of consequence in his own country." This is a fact that every-day demonstration develops. Besides, as wanton selfishness predominates in considered "cranks," fit for an insane asylum It was thus in olden time upon the advent of "the humble Nazarene." It is the same today. Those whom Jesus called around him, humble fishermen, as magnetic batteries to protect him against the Hebrew Pharisees, be came martrys. According to church tradithew was killed with a halbert; Judas "fell, stoned to death by Jews; Paul was beheaded an olive tree in Greece; St. Philip was bound crucified after the manner of Jesus; Andrew was bound to a cross, and left to die from ex haustion; St. James the Great was beheaded by order of Herod at Jerusalem; St. Bartholomew was flayed to death by command of a barbarous king; St. Mark was dragged through with his head down, on a cross similar to that used in the execution of Jesus; St. Thomas was shot by a shower of arrows while at prayer, and afterward run through the body with a lance.

The creedal Pharisees of to-day are just as antagonistic. They call our mediums frauds"-the prophets of the nineteenth century—and they crucify them; not as of old, as humanity has stepped in to the rescue, but they advise that statutes be enacted to squelch them out!

Politics and Theology have joined hands to suppress spiritual truth, and several of our me diums are in prison to-day in consequence.

We have only to refer back to 1877, when the medium. Dr. Slade, was arrested in London, to confirm our allegations against the modern bigots of the world. It was the most rascally transaction-on the plea of legal procedurethat the annals of jurisprudence have been disgraced with. At the time the Rev. Stainton Moses, now editor of London Light, wrote a pamphlet, in which he showed up in a most conclusive manner the rank sophistry of Prof. Lankester in this celebrated case. American Spiritualists at the time were called upon by their brethren of England to raise funds for the defense of Dr. Slade. They liberally responded, and twenty-one hundred dollars were forwarded to the Committee of Defense through our hands. The publishers of THE BANNER subscribed one hundred dollars, our friend Epes Sargent fifty, and others in different parts of the country came to the rescue.

A note from our friend George A. Bacon of Washington-which was received too late for mention last week-informs us of the serious illness of good old Father Mayhew of that city, one of the old-time lecturers and workers in the spiritual movement. He was recently stricken down with paralysis: "His entire left side is affected, though his mind is still undimmed. Notwithstanding his great age. eighty-two, he may yet withstand this shock. He has every attention within his comfortable home, a loving wife and daughter-in-law being constantly in attendance."

We shall print next week another of those interesting articles of personal reminiscence concerning the friends, reformers and workers in the early days, which Mrs. Love M. WILLIS is at present contributing to THE BAN-NER, over the signature of "OBSERVER," and under the title "Things Worth Recording." The subject of the coming number is MRS. LYDIA MARIA CHILD.

The Psychological Magazine, (London, Eng., of a lite date contains a portrait of George W. Wal-rond, and oblidions, given by English and Scotch papers regarding his efficiency as an advocate of the or by COLBY & RICH.

William Lloyd Carrison.

The reminiscences of the early days of Bpiritualism contributed to these columns by E. W. Capron, in which he made reference to Mr. Garrison as a Spiritualist, have elicited from several quarters statements corroberating the truth of what was said. Among them we have seen nothing more directly to the point, or more interesting, than the following, which appeared in our London (Eng.) contemporary, Light, of Sept. 13th:

SIR-In the year 1876 it was my privilege to meet that grandest of philanthropists in the city of Boston, and from that time till the day of his death we were warm friends. He it was who took me to see and have a seance with a lady medium who had often been the means of inspiration to himself. On our way he said to me, "Spiritualism is not to me a matter of belief; it has long since become a matter of knowledge. Now," said he," you are newly landed in Boston; she knows nothing of you. When you come into her presence, say nothing, so that she may not recognize that you are English." We were both shown into a lower room, and then I was taken to an upstairs drawing room to the medium. I merely bowed and sat down. She almost immediately passed into the trance condition, and the control said: "You have come over the great waters; you will cross and recross many times. You are like the one down-stairs: you must become a liberator of the people." After much more, the control said: "You have something in that satchel we wish to see." I opened my sealskin bag, and the medium took out a cabinet family group-which had been taken before I left home- my husband, self and seven children. She counted them one by one, and then said (under control): "We see that one of your boys will soon be in the spirit-world. He will be taken by what will appear an accident, but we want you to remember that it is no accident. It is all ordered by Infinite love. We are not often permitted to speak of coming death, but we see that it will be a comfort to you when the time comes." And so it was. Just a few months after my return home one of my bright boys was fatally injured at football and on his death-bed he saw the attendant angels all around him. His deathbed was so glorious that it truly seemed as if the gates of the Celestial City were thrown wide open, and we all caught a glimpse of the glory. Mr. Garrison was a guest at my Scottish home in 1877. My husband and I gave him a reception, at which many noted men were present, and he showed to the guests that evening a number of spirit photographs taken both in America and this country. He was always glad to testify of the faith that was in him, regarding the evidence of a brighter life beyond. We never met without the subject of spirit communion being discussed. MARGARET E. PARKER.

A Prediction Quickly Fulfilled.

At a meeting in Yeadon, Eng., on Sunday, Aug. 31st, while Mrs. Hargreaves of Bradford was giving clairvoyant tests, she warned a gentleman that if not very careful he would meet with an accident of a very alarming nature at his work the following week. Unfortunately the accident happened on Tuesday, Sept. 2d. The gentleman was helping to make a mill-dam embankment, and a stone, supposed to be of almost a ton weight, fell from the top of the embankment and knocked him down, injuring his left leg, shoulder, and side of face. In fact, he only narrowly escaped being killed. The Two Worlds, in which we find this statement, says that any one seeking to test its truth can do so by applying to the unfortunate man, William Ward, Haworth Lane,

BY We regret to state that our valued friend and correspondent, Prof. Henry Kiddle, Esq., President of the American Spiritualist Alliance, New York City, is now suffering from arterial embolism of the eyes, and is precluded from reading or writing at present by this severe affliction-which we trust the good spirits may soon remove from this faithful servant of the Cause, whose voice and pen have wrought much for the dissemination among men of the living Truth of this modern day.

Regarding Spirit Henry Clay's discourse, " A Glance Into the Future," delivered through the trance mediumship of Mrs. M. T. Longley, and printed in The Banner of Sept. 13th, fortune; that inducement to action leads to James the Less was thrown from a high pin- Prof. Kiddle writes us, under a recent date, by the hand of an amanuensis:

> "I have had Spirit Henry Clay's address read to me, and have enjoyed it very much. Its style is admirable, and the comprehensive view which it takes of the condition and prospects of the different countries of the world is worthy of the greatest living statesman; indeed, no earthly mind could show so clear and rational an insight into the future as dependent upon the operation of natural, social and spiritual princi-

I sincerely congratulate you upon the publication of a paper that in every respect so well represents Spiritnalism in its characteristic features and progress."

There is no doubt that the sanitary condition of this nation requires the Chinese to be quartered in their own country instead of here. Some of the good, philanthropic people connected with our churches are endeavoring | Child, then at 50 School street. A week afterward to Christianize them, but it is a foregone conclusion-they want none of it, although they pretend they do. They simply attend the Sunday schools, they tell us, in order to learn "the Melican talk." It is even admitted by Christians that the use the Chinese are making of Christianity has developed sufficient proof that there is nothing for Christianity "to build a hope on for their redemption." Self-preservation is the first law of nature: a nation should keep itself clean just as much as an individual

The Republic of Washington hits the nail squarely on the head when it asks what is the essential connection between reform and eye-glasses? in alluding to a collection of pictures of ministers who have started the preachers' political party in New York. It says that many of them, from Heber Newton down, wear eye-glasses, and wants to know if that is the main reason they pose as "reformers." Recent events induce us to believe that such is the fact. We trust it may not be said with truth of them that they "see through a glass darkly.'

Mr. A. B. Gardiner, of Providence, R. I., was, unexpectedly to himself, present at the seance held at the Banner Circle-Room, in Boston, on Friday afternoon, Sept. 19th; and while there received, through the mediumship of Mrs. M. T. Longley, a communication from Spirit LIZZIE FLORENCE HATCH, which, from the interior evidences it presented to him personally, he thoroughly corroborated to us as truthful, In the course of a subsequent visit to

By reference to our fifth page mention will be found of a sterling work by Emma Hardinge-Britten: "The Faiths, Facts and Frauds of Religious History," the price of which has just been reduced to a merely nominal figure in order to give the book a wider circulation among the thinking public.

Our thanks are returned to W. P. and M. B. Hazeltine, Lowell, Mass., and Misses Carrie and Sarah Harris, Chelmsford, Mass., for flowers for our Free Circle bable.

REDUCTION IN PRICE.

After fully considering the subject, the Proprietors of the Banner of Light have decided to reduce its price of subscription from \$3.00 to \$2,50 per year.

We have been advised to take this step by our coadjutors in spirit-life who first planned the publication of this paper and gave us its title. We hope that this new departure will meet with a cordial as well as a practical response on the part of the public. In consideration of the good work the BANNER OF LIGHT has done in years past, and is still competent to do, and of the spiritual knowledge and instruction that it weekly brings to the people, its Subscription List should contain one hundred thousand names, and would, if the Spiritualists more fully realized the importance of the grand service it is accomplishing.

This change of price took effect with No. 1 of our new volume, bearing date of September 13th. In view of the reduced figure at which we now furnish THE BANNER to subscribers, all previous offers of premiums are hereby withdrawn.

Now, then, Spiritualists, and all friends of true spiritual progress who have the good of our common humanity at heart, are you ready to aid us in accomplishing the purpose THE BANNER has in view? We ask you to use your individual efforts everywhere to extend its circulation, thus effectually increasing our Subscription List.

Re-opening of the Banner of Light Public Free Meetings.

The meetings for the Answering of Questions, and the presentation of Messages from individualized spirit-intelligences, which have from the foundation of this paper been so important a feature in THE BANNER Establishment, have been resumed at our Public Free Circle-Room, 9 Bosworth street, Boston, for the season of '90-'91. The sessions will occur, as usual, on the afternoon of Tuesday and Friday of each week-Mrs. M. T. Longley being the medium on both occasions.

A correspondent writing from Denver, Col., under a late date, says that THE BAN-NER is in such demand there that in less than three hours after its arrival at the periodical dépôts every copy is disposed of. All which, adds our correspondent, goes conclusively to show that our Cause in that locality, with the largely attended spiritual meetings, is rapidly on the increase.

TF Mr. P. A. Johnstone, to whom as a newly-introduced mind-reader reference was made in these columns last week, has accomplished a feat of so extraordinary a nature that all hitherto advanced theories of scientists accounting for the phenomenon are swept aside as being altogether inadequate to solve the problem of so-called "mind reading."

In the presence of many well-known people at the Wellington Hotel, Chicago, Sept. 18th, says a telegram from that city, Mr. Johnstone was blindfolded, and the bandages thoroughly examined by a committee. His ears were packed with cotton to prevent hearing; his nostrils were similarly filled to destroy for the time being the sense of smell; and finally his hands were covered with thick kid gloves, to disprove the theory of muscle-reading. In his mouth he held a lighted cigar, so that even the sense of taste was temporarily destroyed. The proprietors and bookkeeper of the hotel then took a position behind him, and while Johnstone turned the knob of the safe, they were requested to think of the combination required to be adjusted in order to open it. Without outhing either of these gentlemen, the mind-reader turned correctly to the numbers and swung the door open. Johnstone declares that his feat proves that man actually possesses more than five senses, and that science is in error.

Every intelligent Spiritualist who has had experience in such occult matters knows, beyond doubt, that back of the so-called "mind-readers," such as was Bishop and as is Johnstone, are excarnated spirits, whether these individuals are aware of the fact or not, who know what certain parties at times wish to have done when these sensitives are in a receptive condition-that is, when they become independently clairvoyant. We knew a man in this city thirty years ago, by the name of Barnes, whom we frequently tested-not as a mind-reader, but as a clairvoyant. A friend of ours promised him a silver watch if he would find it. We hid the watch in the office of Dr. A. B. Mr. Barnes called upon us by appointment, his eyes being closed at the time, and led the way to School street. He then entered the Doctor's rooms, went directly to a private drawer, and secured the watch. The explanation is simply this: One (or more) of his spirit-guides was present when the offer was made, and subsequently was cognizant of where we placed the watch. While under influence the medium was by them impressed where to find it. This is our solution of the mystery in regard to the opening of a combination bank lock in Chicago, as above reported, and all similar feats popularly attributed to mind-reading.

We are requested to say that the Second Natonalist Club of Boston will issue immediately the address of Henry Austin that appeared in The Banner for Sept. 20th. Price to clubs and friends, in pamphlet form, in antique laid paper, \$2.00 per hundred without cover; with Harvard crimson cover, \$3.00 per hundred, postage included: Also Mr. Edson's address -that appears in this week's issue-in a four-page leaflet form for forty cents per hundred. For four onecent stamps Austin's address with cover, and Edson's leaslet, will be sent. The two together will make a unique and desirable present, and would be useful in educating the people in the principles of Nationalism. Send orders to Second Nationalist Club, care of Nationalist Magazine, 77 Boylston street, Boston, Mass.

THE INDEPENDENT PULPIT.-Editorially, under the heading, ''Religion, Superstition and Liberalism,'' in the September number, a lengthy reply is given to a letter embodying ideas and sentiments on those matters common to a large class of people. Leading papers otherwise are "Secularization of Our Public Schools," "Selfishness the Basis of All Human Action," and "The Russian Jew." Waco, Tex.: J. D.

Sunday Evening at Home.

With Grandfather and Grandmother, Father and Mother and all the family gathered around the family Organ singing hymns on Sunday evening, makes not only the most beautiful Christian picture, but the pleasantest hour of the week, provided the organ be one of those beautiful sweet creations recently introduced by THE NEEDHAM ORGAN Co. The singing quality of their Organs is wonderful, and persons contemplating purchasing an organ would do well to send to them for particulars. Address THE NEEDHAM P. O. Co., 262 Broadway, New York.

The special attention of parents is called to the aunouncement of A. Shuman & Co., in another column. Their closing out sales of odd and carried suits are a feature, and rare bargains are to be obtained. The well known reliability of Messrs. Shuman & Co. is a guarantee that orders by mail from those too far away to visit the store will be as faithfully filled as though a personal selection was made.

NEWSY NOTES AND PITHY POINTS.

Late San Francisco disputches report that the Yellow liver flood, and other floods, continue to create alarm in China. In the province of Chibit four million people are homeless, and the misery in Shantung is almost as great. Cholera is prevalent in Shanghal, and also in the northern districts.

The obnoxious medical lobbyists in the country towns of Massachusetts are just beginning to instruct (7) people how to vote, as they have done in the past fifteen years and over, to get their dummies elected to the Legislature, in order to have sumptuary laws enacted in favor of class legislation. Voters of the old Bay State, beware of these vipers. Don't vote for any man who favors the M. D. junto.

The BANNER OF LIGHT has reduced its price to \$2.50 per year. The expenses incident to the publication are largely increased by the cost of the circle-room and the elaborate reports of camp-meetings which are furnished during the season. We offer our congratulations on the attainment of a ripe age and our best wishes for increased circulation and sustained efficiency.—Light, London, Eng.

We cordially then our able Kneith contents.

We cordially thank our able English contemporary for its kindly expressions in behalf of THE BANNER.

It is one hundred years since New England began the manufacture of cotton, and a grand centennial in honor of the occasion is to be held in Pawtucket, where the first cotton mill was built. The New England Magazine has been devoting itself to the preparation of an illustrated number on this subject, which will appear next month.

"Summerland," away out in Santa Barbara, Cal., must be a nice place to live in, as, according to Bro. Williams, one can produce there oranges, strawberries, nuts, olives, lemons, figs, grapes and bananas all the year round.

The tide of immigration continues to rise. The increase thus far this year over the corresponding months of 1889 already reaches 29,000, and these by no means of the best class of immigrants either.

"PILLERS" OF THE TWO CONTINENTS .- Germany has one doctor to 1,500 of population; France, one to 3,167; the United Kingdom, one to 1,234; but the United States has one to 600.

Does it necessarily follow that a stern wheel boat is

The Rev. E. Blaubaum (Jewish Rabbi), writing in The Age, July 16th, says: "The well-known saying, The Sabbath is made for man, not man for the Sabbath, is a Jewish axiom. It is found in a Jewish work much older than the earliest of the four Gospels."

Women have recently taken a prominent part in the English Trades Unions' Congress.

What is history for, if not to use? What is the past good for if only to warn and Instruct the present? Let our statesmen carefully regard, in the light of what has once transpired on this planet, the multiplying and dissonant signs of the hour!

THE ZUNIS.-Dr. J. Walter Fewkes, Secretary of the Natural History Society, recently delivered in the Old South Church, Boston, a lecture on "The Zuffis and Other Pueblo Indians." It proved a most interesting one. The Zuñis, he said, during his remarks were essentially housebuilders, making their domiciles of sun-dried clay. Their city was a communal one in some respects. It was a collecting together for social purposes. Women controlled the house and

Either a "much-belated" or a very "previous" telegram asserts that Osman Digna is reported to have appeared at Tokar, Upper Egypt, at the head of a formidable army of dervishes.

One of the most disastrous accidents that has occurred on the Reading (Pa.) railroad for thirty years happened shortly after six o'clock on the evening of Sept. 19th, half a mile above Shoemakersville. The cars plunged down an embankment into the Schuylkill, and a long list of injured, beside some forty per sons killed, was the result.

BURIED ALIVE!-Recent dispatches aver that the body of a woman named Goeda was exhumed at Szegedin on the 19th Inst. for the purpose of an autopsy, When the coffin was opened it was found that the woman had been buried alive, and that she had given birth to a child in the coffln. Another awful argument against hasty burials.

Explorer Stanley is reported as improving in health.

An exchange remarks, with a sly glance at the clergy, "Why has n't some college conferred the degree of D. D. upon the great telescope-makers at Cambridge? The Clarks have certainly brought have been honored with the degree.'

The French armor plates have proved their superiority over the English at the recent trials by United States navy experts at Annapolis, Md.

The International Anti-Slavery Conference opened its sessions in Paris, France, Sept. 22d. President Keller, in welcoming the delegates, urged the Congress to arouse such a movement throughout the world as would definitely bring slavery to an end.

Nine-tenths of all the murders in this country the last decade were committed by foreigners-men born in the old world.

Interviewers are as thick hereabouts as were the locusts in Egypt some years ago that we read of; and when one refuses to be interviewed he is considered a strange sort of a person.

J. J. Tilford, an employé of the Louisville, St. Louis and Texas Railroad, dreamed recently at Hawesville that a certain switch was open. Upon waking he found the dream was exact in every particular. He changed the switch just before a fast train passed.

Madame Blavatsky says in the North American Roriew: "In Ceylon we are already reaping the harvest. In that evergreen, paradisical isle of the sea we have revived and begun to purify Buddhism, established high schools, taken some fifty minor schools under our supervision, circulated literature in all parts of the island, induced the government to proclaim Buddha's birthday a public holiday, founded two journals, created a printing-office, and brought the Sinhalese Buddhists into direct relations with their Japanese co-religionists."

As the evenings grow longer, a satisfactory reading lamp is a desideratum, and the improvements made In lamp burners and founts of late are remarkable. Jones, McDuffee & Stratton's lamp department is an extensive one, combining foreign and domestic lamps that are reliable.

We announced last week that the German Emperor and the great ex-Chancel lor were preparing to make peace with each other. An exchange wittily remarks that "in earrying on their war with each other through the newspapers, the Kalser and Bismarck unwittingly endorsed all that has been said anywhere regarding the potency and usefulness of the press."

Greenwich, Mass.-The Independent Liberal Church resumed services Sunday, Sept. 22d, with a

very large attendance. Speaker, Mrs. Juliette Yeaw. Subject of discourse: "Materialism or Spiritualism; Which Shall It Be?" A profusion of flowers decorated the altar and plat-

The regular Lyceum service was dispensed with, that new songs and marches composed by Mr. Smith during vacation might be practiced.

Much enthusiasm and good feeling was manifested by all present, and there is an earnest determination by all present, and there is an earnest determination to unitedly work for the presperity of the society. Allow me to say in this connection that the closing services in June were of unusual interest, and the audience room was crowded to repletion. The Lyceum exercises were never more satisfactory, and were a guarantee of the future.

It is proposed to hold a fair sometime during the autumn or early winter. The formation of a Literary and Dramatic Club is contemplated by the young people

ple.
The outlook from the opening Sunday of the season of 1890 and '01 is very encouraging.
JULIETTE YEAW.

"WHY FIRM TO ONE AND PLUSH TO ANOTHERP

BY GEORGE A. BACON.

To the Editor of the Balmer of Lights ...

Everybody knows, who reads the daily press, of the financial condition of affairs in Wall street. New York. The statement has appeared in every conceivable form as to the congestion of the money market there and the pressing necessity of its immediate removal.

Bankers, brokers, merchants, importers, etc., crying aloud for "help or we perish," naturally expected that by violent and persistent clamor, extra attention would be given to their necessities-knowing that heretofore on similar occasions such has been the result. They purposely exaggerate the trouble in order to reap the greater harvest of assistance. Hon, S. V. White, of New York, one of the best of judges, says, "Half of the stringency comes from scare."

As for this sudden condition of affairs, this alleged unprecedented tightness of the money market (but which is only the regular financial squeeze), several causes are assigned. First in order of mention is the passage of the tariff bill and the date of its taking effect. Now the tariff bill has been under discussion during the most of this long session, for six or eight months at least, and its probable effect has long since been discounted by every importing merchant in the Every advantage has already been taken in view of its proposed changes New York merchants are not slow to protect themselves against everything that militates injuriously to their interest. They are nothing if not "protectionists" in this, particular. Verily this great flurry is largely fletitious. It is well known that these financial tides arise periodically; that their coming is seen and announced long before they actually reach their high-water level, thus giving ample time to those so disposed to be prepared for any emergency.

To show the extent of the exaggeration which interested parties in New York state as the amount of money needed in order to get their consignments out of the custom-house-to withdraw imported goods from bond-these parties have seriously affirmed that one hundred millions were necessary; whereas the Secretary of the Treasury develops the fact that the total balance of duties on all imported merchandize in bond at New York on the 1st inst. was less than one sixth of this amount, and that not over ten millions will be needed by the first of October.

Another cause for this threatened panic is the rise in the price of agricultural products and the increased receipt of cotton. But why these items should necessarily precipitate a panie is not so clear. That certain speculators in grain, etc., in their desperate efforts to cover shorts, might suffer, is true; and that individual merchants might also suffer losses, through failure to compass all their ends, is likewise unfortunate, but it has been supposed that public interests were paramount to private matters.

Government, however, promptly responded to the lond call for help, and through the surplus in its Treasury and by anticipating the payment of nearly a year's interest on government bonds to the extent of many millions of dollars, allayed the rising storm. It is further understood that the administration is favorable to the amending of the tariff bill-postponing for several months the date when it shall go into effect. Surely these are great concessions which would not be granted without it was felt that the emergency was extraordinary and fully warranted this action. Every administration for the past twenty five years, under similar stress, has done something of this kind-demperatic and republican alike. Those thus favored have reaped, and will long continue to reap, extraordinary benefits.

Growing out of all this, one is led to note that it accrues to the special interest of bankers and importers, and it is respectfully submitted that these two classes are not specially entitled to extraordinary considera-

It was not long since that throughout the country one wailing cry of distress arose, because of the severity and extent of agricultural depression, which so injuriously affected millions of the farming yeomanry all over the land; but when it was proposed to have the Government in some practical way come to the relief of the suffering farmers, certain Congressmen made haste to arise in the House, and. Senate and declare that such a proposition was clearly unconstitu-

Is not this a case of fish to one and flesh to another? Washington, D. C., Sept. 17th, 1890.

FOR INEBRIETY USE HORSFORD'S ACID PHOS-PHATE. Dr. John J. Caldwell, Baltimore, Md., says: "It has proven by experiment and experience to be highly beneficial in inchricty and mental troubles."

Walter Howell.

On Sunday evening, Sept. 14th, the well-known lecturer, Walter Howell, made his last public address in this country before taking his departure for his home in England, speaking for the friends in Brooklyn. N. Y., at Conservatory Hall. He sailed on the following Wednesday morning on the steamer City of New

On Monday evening, Sept. 15th, Mrs. M. E. Wallace gave at her charming home, 219 West Forty-Second street, a reception to Mr. Howell, that he might have the opportunity of thus meeting socially his many friends, to say a parting adieu, and receive from them the hearty "God bless you!" and bon royage!

The large parlors and library were filled with representative people, glad thus to meet and assure the young and faithful worker of their appreciation of his honest, earnest efforts in the cause of a true spiritual

honest, earnest efforts in the cause of a true spiritual unfoldment.

J. Franklin Clark read two letters of regret received—the one from Prof. Henry Kiddle, stating that because of a partial, and he hopes temporary loss of his sight, and other illness, he was wholly unable to be present, as it would be a great pleasure for him to do, not only to greet Mr. Howell, whom he had not met for a long time, but also to pay his respects to Mrs. Wallace, whose earnest work and unselfish devotion challenged his admiration. The other letter was from Mrs. M. A. Gridley of Brooklyn, who was also kept at home by illness, much to her regret. Speeches were made by Mr. Howell, Dr. Johnson, Mr. M. C. C. Church (of W. Va.), Mrs. Wallace, Judge Nelson Cross, and Mr. Nertheot.

Miss McCune, Mrs. Lukens, Mrs. Morrison and Dr. Flemming added to the enjoyment of all by music and songs.

songs.

It seems to be a part of the spiritual work and the province of Mrs. Wallace to thus gather the friends of and workers in the Cause of Spiritualism beneath her hospitable roof, where all who enter feel the high and pure spiritual influence that pervades her bome and thus bring them into closer bonds of spiritual fellowship, and cultivate the social element which is so greatly needed in its ranks.

Scribe.

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

Miss Helen A. Sloan has gone to her home at Chateaugay Chasm, N. Y., to spend a few weeks. She will return the 5th of October.

Societies desiring the services of A. E. Tisdale for he season of '91, can address him at Merrick, Mass. Mrs. Abbie N. Burnham spoke in Watertown, N. Y., Aug. 31st, Sept. 7th and 11th; she will speak in Ply-nouth, Mass., Sept. 28th. She may be addressed for engagements at 530 Tremont street, Boston.

Mrs. Clara Field-Conant has returned from the Hay-ien Lake Camp Meeting in Maine. She will stop in Boston for a short time at 59 Clarendon street, where the will be glad to see her friends and patrons.

Oscar A. Edgerly addressed interested audiences in Bangor, Me., Sunday, Sept. 14th, afternoon and even-ing. At the close of each lecture Mrs. Jennie K. D. Comant gave psychometric readings that afforded gen-eral satisfaction, and were greatly appreciated.

Meetings in New York.

The People's Spiritual Meeting every Sunday evening at 80 clock at Mrs. Morrell's parlors, 310 West 48th street, just west of 8th Avenue. May C. Morrell, Conductor.—An Experience and Mediums' Meeting is held every Tuesday evening at parlors 310 West 48th street, conducted by Mrs. Morrell.

The Psychical Society meets every Wednesday evening at 510 Sixth Avenue, between 30th and 31st streets. Good mediums and speakers always present. Investigators and the public cordially welcomed. J. F. Snipes, President, 26 Broadway.

is to provide suitable opportunity for regular exchange of personal experiences in psychical matters, the inof personal expertences in psychical matters, the investigation and exercise of mediumship, and the promotion of sociability, will resume its weekly sessions, after the summer vacation, for the third year, at its hall, No. 510 6th Avenue, (permanent sign on door,) Wednesday evening, Oct. 1st. All friends of the truth and of good fellowship are cordially welcomed. Speakers and mediums always present.—Com.

tember supplementary lectures before the Union Spiritualist Association of Haverhill and Bradford opened last Sunday. Being denominated Memorial Sunday, it was marked by a beautiful floral expression of choicest flowers joined with a great variety of wild flowers, which, in their combination, formed a leading feature of the service observed to the memory of those who have passed to the other side of life. The speaker on the occasion was Mr. F. A. Wiggin of Salem, whose evening address was specially adapted to the leading feature of the day. He is to speak here again next Sunday, one special address at that time to be an explanation of the clairvoyant power. Mr. Wiggin's present engagements cover every Suntember supplementary lectures before the Union

Mr. Wiggin's present engagements cover every Sunday from November to June 1891, except Nov. 23d and

Lowell, Mass.-Sunday, Aug. 31st, a [Spiritualist meeting was held at Harris Grove, Chelmsford, believers and inquirers from that place and Lowell be-

lievers and inquirers from that place and Lowell being in attendance. After an address by Eben S. Hanson of Lowell, who presided, Mr. F. A. Wiggin of Boston gave a discourse upon "The Spiritualism of the Bible," supplementing his lecture with tests. A. B. Plimpton of Lowell also made remarks.

Sunday, Sept. 7th, another meeting was conducted in this charming grove, on which occasion W. P. Hazelline presided, and Eben S. Hanson of Lowell read an essay upon "Spiritualism as a Science," that to Spiritualists and inquirers was suggestive, inspiring and stimulating. At its conclusion, the essayist was given a unanimous vote of thanks.

Lowell, Mass., Sept. 19th, 1890. Ed. S. Varney.

For Artistic People.

Nearly any furniture store will do perhaps for the man or woman of no positive taste and with no regard whatever for style. But few possess such a plain, unvarnished feeling. Like the clever woman who would not speak Greek, even if she could, they patronize art, however little they are capable of its appreciation.

The best establishment for artistic furniture or interior decoration is Paine's Furniture Company on Canal street. They ransack the world for its richest spoils. Nearly every week there is an exhibition of some latest invoke or of some new production from their own factors. tory.

bridge (Mass.) young woman who says that her pa can turn out bachelors more expeditiously than any college, because he does n't do it by degrees.

English, Austrian and French Novelties in China and Glass.

We have now in an extensive exhibit of DINNER SERVICES and Table Decorations. embracing many new shapes and designs which are imported exclusively by us, as well as many old standard patterns. All grades of ware, from the low cost every-day set at \$8.00 to the most valuable products of the potter's art. Dresden Blue Onion, Old Blue Canton, the Royal Worcester and Wedgwoods. Also superb specimens of rich cut Crystal Glass.

In our LAMP DEPARTMENT will be seen the newest designs of Extension Piano Lamps, Banquet Lamps and Reading Lamps, of the most approved Founts and Burners. Better for the eyes than gas, and as safe. All grades from the German Student at \$3.00 to Lamps costing \$200.00 each.

In the Art Pottery Rooms will be seen the novelties in China and Glass now current in London, Paris and Vienna, and adapted to WEDDING AND COMPLIMENTARY GIFTS. Also exquisite specimens of "Engagement Cups" and Saucers. Our stock was never more comprehensive or valuable than now.

120 FRANKLIN STREET, BOSTON.

Monday's mail to insure insertion the same week.]

F. A Wiggin, tost medium and inspirational lecturer. f. A Wiggin, test medium and inspirational lecturer, has engagements as follows: Bept. 28th, Nov. 2d and 5th, Dec. 7th and 14th, Jan. 26th and Feb. 1st at Haver-hill; Oct. 5th and 12th, Jan. 4th and Heb. 1st at Haver-hill; Oct. 5th and 12th, Jan. 4th and 11th, March 15th and 2d at New Bedford; Oct. 15th, Keb. 15th, May 16th at Hyringheld; Oct. 25th and Feb. 22d at Fitchburg; Nov. 15th and 16th, Vermont State Association at Hyde Park, Vt.; Dec. 2st and 28th at Newbury-port; Jan. 18th at Kingston; March 8th and May 17th at Frovidence; Feb. 8th, March 1st and May 3d at Lowell; month of April at Albany, N. Y.; March 25th at Norwich, Conn. He is open for engagements for the last two 8 undays of November, the last two 6 May, and the month of June. Societies desiring his services can address Salom, Mass.

J. Frank Baxter will lecture in Salem next Sunday.

J. Frank Baxter will lecture in Salem next Sunday, 28th inst., afternoon and evening; in Attleboro', Thursday and Friday evenings, Oct. 2d and 3d; and in Portland, Me., on Sundays, Oct. 5th and 12th, also on Friday evenings, Oct. 5th and 12th, also on grade evenings, Oct. 5th and 12th, also on Sundays, Oct. 5th and 12th, also on Griday evening Oct. 10th. He is open for week-evenings this fall. Address 181 Walnut street, Chelsea, Mass.

Dr. A. H. Richardson—after a pleasaut and successful summer among the Spiritualist camps, six of which he visited during the season—has returned to this city, and can be found at this office, Waverly House, Charlestown District.

Mrs. H. S. Lake occupies the platform of the First Spiritual Temple, Boston, each Sunday afternoon. Sunday evening, Oct. 12th, she speaks at Brockton, Mass. All Sunday dates engaged till July 1st, '91. She speaks the Sundays of December in Washington, D. C. A few week evenings might be secured by societies in that vicinity. Address 52 Worcester street, Boston, Mass.

Mass.

Geo. A. Fuller, M. D., Secretary of the Lookout Mountain Camp Meeting Association of Spiritualists, will return East early in January, 1891. He has the following engagements: Feb. 1st and 8th, Portland, Me.; Feb. 15th and 22d, Worcester, Mass.; March 1st, Brockton, Mass.; March 1sth and 22d, Norwich, Conn. He also has the following camp-meeting engagements: Lookout Mountain Camp-Meeting from the first Sunday in July to the first Sunday in August, inclusive; and Niantle, Conn., from Aug. 9th to the 1th, Inclusive. Would like to make other engagements. Address Lookout Mountain, Tenn.

Societies desiring the services of A. E. Tisdale for

Psychical Society.-This Society, whose purpose

Haverhill and Bradford, Mass. - The Sep

day from November to June 1891, except Nov. 23d and 30th, which are yet open.

The audiences were larger, both afternoon and evening, than those of a year ago, indicating a growing interest, which may be regarded as the fruit of the medium conference and fact meetings that have been continued through the summer without interruption. Those meetings are still continued, being at noon, and are free meetings, held from 12 m. to 1:30 r. m. Many interesting tests of spirit presence were given both afternoon and evening, which were generally recognized.

given both afternoon and evening, which were generally recognized.

The singing in connection with the Fraternity services this year is very much improved, Mr. J. P. Hayes, a well-known basso, having been secured as the leader of the choir, and Prof. Rufus Williams holds the position of organist. Mr. Hayes rendered the solo, "We Shall Meet Again," in connection with the evening service, with fine effect. A very important thing to be named and remembered is that Mrs. R. Shepard-Lillie will speak before the Fraternity on the first two Sundays in October, perhaps the only times this season.

E. P. H.

The Press avers that there is a sadly frivolous Cam

Jones, McDuffee & Stratton, FINE PORCELAIN, GLASS AND LAMPS. (SHVEN FLOORS), Moystone Spiritual Conference every Sunday at 2% P.M., southeast corner loth and Spiring Garden streets. William Rowbottom, Chairman.



WEAKNESS

The investigation showed that this terribly fatal accident was caused by the weakened and overstrained condition of a single vital strand of the otherwise strong bridge.

So it often is in the human system. How many people there are who have a weakness somewhere. They appear to be in fair health, but they have malaria, a stomach trouble, a kidney or liver disease, a weakness in the back, a nervousness or trembling, strange sensations, depression of the mind, a sense of anxiety, accompanied by a weak, tired or languid feeling. Others become sleepless, and wake more tired mornings than when they retired; their head feels dull and heavy; they have little or no appetite for breakfast, and their old-time energy and ambition appear to have deserted them. Thousands are troubled by indigestion, gas in the stomach or constipation, accompanied by a nervous and irritable condition.

These are all apparently slight weaknesses. A person may have, at first, only one or two of these symp toms; but they are to the body what the weakened strand is to the bridge, and any overstrain of the brain, nerves or physical system may precipitate the unfortunate person into utter mental, nervous or physical prostration and exhaustion.

It behooves all, therefore, when they detect even the slightest weakness in the system, to procure immediately that great strengthener and invigorator, Dr. Greene's Nervura. Nothing will so quickly and surely restore the tired and overworked brain, and strengthen and invigorate the weak, worn-out and shattered nerves. No other remedy in the world so rapidly regulates the system and restores the vital strength, both nervous and physical, and hundreds of thousands of people, when weaknesses of the system were detected, have, by the timely use of this wonderful remedy, Dr. Greene's Nervura, warded off serious diseases, and been restored to sound and vigorous health.

It is purely vegetable and perfectly harmless, and may be obtained at any druggist's for \$1 per bottle.

Saver of Life and Health. I was broken down with nervous and physical prostration before using Dr. Greene's Nervura, and life was a burden. Now life is a joy and sleep is a luxury compared to it before taking Nervura. I relish my food, and my nervousness has left me, so has the numb-

ness. I wish I could shout loud enough so that all the world could hear, and tell them the good Dr. Greene's Nervura has done me It has made me from a weak, trembling, nervous, irritable man, to one who feels he is on the highway to long years of health and happiness through Dr. Greene's Nervura and the blessing of God. ANDREW II, OLNEY, Gibson, Steuben County, N. Y.

Dr. Greene, of 34 Temple Place, Boston, Mass., its discoverer, is the famous specialist in the cure of nervous and chronic diseases. The doctor has devoted special attention to the treatment of all forms of chronic diseases through letter correspondence, and will give by mail his opinion and advice in any case free of charge. The perfection of this system renders a complete cure almost assured, as his success in treatment by correspondence is wonderful and unequalled. Send for symptom blank to fill out, or write him about your



LARGEST OR-

THE NEEDHAM P.O. CO., 292 BROADWAY, N.Y. Be sure you insist upon THE NEEDHAM OR-GAN and obtain the BEST. Sept. 27.

TO LET.

One Large Room, with two adjoining, and steam heat, in the Bauner of Light Building, admirably arranged for Physician or Medium's office. For particulars and terms, apply at Bookstore, No. 9 Bos-worth street, Boston, Mass.

Mrs. J. M. Carpenter

W1LL see patients at her residence, 303 Warren street,
Boston (koybury District), on Thesdays, Wednesdays,
Thursdays and Fridays. Take Warren street Electric Cars
on Shawmut Avenue.)

4w Sept. 27. MRS. ETTA ROBERTS, Materializing Medium, 268 West 23d street. New York. Scances In the Wire Cabinet Sundays, Mondays and Wednesdays, at 8 r. M. Saturdays at 3 r. M. Arrangements made for Private Seances.

MRS. IDA LEONARD, Mental and Magnetic Sept. 27. 18*

SPECIAL NOTICES.

Three Hours More. - Every Tuesday, Thursday and Saturday, from 8 A. M. to 2 P. M., A. J. DAVIS, Physician, in his office, 63 Warren Avenue, Boston. No new patients treated by mail.

1. July 5.

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

J. J. Morse, 16 Stanley street, Fairfield, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the Banner of Light is \$3.50 per year, or \$1.75 per six months, to any foreign country embraced in the *Universal Postal Union*. To countries outside of the Union the price will be \$4.00 per year, or \$2.00 for six months.

ONSET BAY, MASS.—Trains leave Boston for Onset at 8:15 A. M., 9:00 A. M., 1:00 P. M., 3:30 P. M., 4:05 P. M. Sundays only at 7:30 and 8:15 A. M. Provincetown for Onset Bay at 45 A. M., and 2:10 P. M. Leave Middleboro for Onset at

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. Spiritual Union, Fraternity Rooms, corner Bedford Avenue and Bouth Second street. Meetings Sunday even-ing at 7½ o'clock. Good speakers and mediums always present. Portor E. Field (39 Powers street). Secretary, Services held under the auspices of the Ladies' Ald. Mrs. M. Evans, President.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 10½ A. M. and 7½ P. M. W. J. Rand, Secretary.

Meetings in Philadelphia.

The First Association holds meetings every Sunday at 10% A. M. and 7% r. M. in the hall 810 Spring Garden street. Ohldren's Lyceum at 2 r. M. Joseph Wood, President; B. P. Benner, Vice President, 437 North Ninth street; Harry Huber, Jr., Secretary. The Second Association meets every Sunday after-noon at 2% in the Church, Thompson street, below Front. T. J. Ambrosia, President, 1223 North Third street.

DR. STANSBURY'S Spirit Remedies.

Prepared under Control of an Ancient Band.

PLANIE OF LIFE TONIC AND NEEVING.

A most wonderful invigorator. The first does will convince you of its value in General Doblitz, Jighest Tostimonials. Try it. 210 nes local Doblitz, Jighest Tostimonials. Try it. 210 nes local Property of the Convenience of the Convenienc

vince vot of its value in Genoral Dobility. Highest Testimonias, Try it. 51.69 per bottle; six bitles for 55.00.

BLOOD, KIIDNEY AND BRIEUMATIO
REBREDY.—Purely vegotable specific for the cure of liteumatism, Scroling, Heart Disease, Kidney and Urinary Complaints, Blood Disorders, and all Malarisl. Neuragic and Rheumatic Pains. The greatest Blood Purifier yet discovered. Sl.00 per bottle; six bottles, \$5.00.

OELLETENE,—Curee Papitation, Norvous Headache, Norvous Dyspepsia, Insomnia, Despondency, and all female weaknesses. A very pleasant, harmless and wonderfully efficacious remedy. Sl.00 per bottle.

OLIMAX CATARRENE OURE—Gives immediate relief in Catarri, Asthma, Influenza, Colds in the Head, etc. thas cured some of the worst cases on record. By mall, 50 cents.

Has cured some of the worst cases on record. By mail, to cents.

THROAT AND LUNG HEALER will cure any Cold or Cough, if taken in time. Greatest value in Consumption. \$1.69 per bottle.

DYSPEPSIA TABLETS.—60 cents per box.

WILD-FIRE LINIMENT.—Bottle, 50 cents. The greatest Pain Bradleator. Superior to all others.

PSYCHO-HYGIENIC PILLS.—Cure Malaria and Liver Complaints. Specially magnetized for Health and Development. 50 cents per box.

DIAGNOSIS FREE. If in doubt which remedy to order, send name, age, sex, and leading symptom, with stamp, for reply. For a clairvoyant diagnosis in full, send lock of hair and fee, \$2.00.

The above sent prepaid by mail or express on receipt of price, with full directions, by addressing DIES. STANS-HOLLS, with full directions, by addressing DIES. STANS-HOLLS, Williams. Agents wanted. Clairvoyant Physiciaus, Hoaston, Mause. Agents wanted. Clairvoyant Physiciaus, Magnetic Healers, Mediums and Medicine Dealers supplied on theral terms. Special inducements; send for circulars and terms. Pacific coast supplied from 305 Scott street, San Francisco, Cal. Also for sale by COLINY & RIOH.

Sept. 20.

Fall Upholstery DISPLAY.

Our department is now complete in all of its branches, and we are pre-pared earlier than at any previous season to exhibit the most varied and fascinating line of goods for

Interior Decoration

Ever offered in this market. We, with the utmost confidence, invite the public refurnishing their rooms, or

FURNISHING NEW HOUSES,

To an inspection of what we have carefully collected in the way of staple goods and entire novelties, confident that they will be interested in what they find, and the prices there-

We shall make prominent for the coming week our line of

VELOUR PORTIERES

And a few of them may be seen in our show window. The variety is large, and most of them patterns con-

fined to ourselves. We shall from week to week make mention of special articles, but with so varied a collection it will be impossible to enumerate more than a few of many attractions.

JOHN H. PRAY, SONS & CO., CARPETS AND UPHOLSTERY,

558 to 560 Washington Street,

BOSTON.

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Message Department.

It should be distinctly understood that the Messages sublished in this Department indicate that apirita 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, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—ino 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.

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

QUESTIONS ANSWERED THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held June 24th, 1890. Questions and Answers.

QUES.—(By M. N. Merwin, Vineland, N. J. Does the moon have an influence on the tides? Also on vegetation, even to the planting of seeds in the new or old of the moon? Earth's inhabit-ants are divided on the latter question especially.

ANS.-We think there is no doubt that the moon has a certain influence upon the tides, and also upon various forms of vegetable life on this planet, but perhaps the moon has not much more influence upon this planet earth and its various unfoldments than have other planets which belong to its solar system, and which bear a relationship to the earth as one which bear a relationship to the earth as one of a system of planets each of which is akin to the other, each of which may bear a special influence upon the other, and the moon itself, being a body in space, undoubtedly also holds its own power and influence and place in connection with this system of planets, and especially with the earth.

Astronomical research and study will probably in the next century learn more of the moon and its conditions than it has done through all the centuries past, for we believe that before another hundred years have rolled away the earth's inhabitants will be able to understand very much more, not only of man, but of the planets belonging to this system of planetary life, of their conditions and sur-roundings, and even of the stages of unfoldment of growth and life which they bear.

Q.—{By the same.} Please explain the words "soul" and "spirit," and their relations to each other. One author claims that the soul is the body, or covering of the spirit. Is not this a mistake? Does not the weight of testimony and the preponderance of fact indicate that spirit is the body of the soul?

A.—We have touched upon this question many times from the Banner of Light platform, but we will do so briefly to-day, that

eye, more to a flame of light than to anything

somewhat organically formed, resembling the mortal organization which you possess at the present time. We do not make any special distinction between the spirit and the spirit-body for ordinary purposes. We speak of a spirit standing beside you, and that means the entire individual, the soul or life-principle that animates the entire being, the spirit which is the covering, the vehicle of manifestation for the spirit and the neighborhood which since form the soul, and the spirit-body which gives form and shape and substance to the whole. This is an entity, a human intelligence, an individ-nality which stands beside you, and whom you claim as your spirit-friend.

Q. [By the same.] What makes up the influence which any individual planet exerts upon the

A.—The influence which any special planet xerts upon the earth undoubtedly comes through its magnetic and electrical relationthrough its magnetic and electrical relation-ship to this planet earth, there being a kinship or affinity between the earth and its planets. Thus the planet which at any time is in near-est conjunction with the earth may exercise a special influence upon your body, but perhaps not more so than the earth exercises upon that special planet, there being reciprocity, a transfer of the magnetic sympathy and life itself from planet to planet. Some individuals, some forms of animal existence, and certain varieties of vegetable growth, may be adversely affected, at a special moment, by the direct influence of a particular planet upon them, and other forms of existence in the various kingdoms may be pleasantly affected at the same moment. We understand that those forms of life which are pleasantly affected receive at the time magnetic emanations from the planet in conjunction, which strengthen and invigo rate their special existence, and thus give them new power, while those which are adversely affected are depleted of certain vitalized magnetic forces, and that is why they suffer.

Q .- [By the same.] I believe that the outer worlds of our system were thrown aff first; con-sequently should suppose them to be riper, more fully unfolded or developed, and their inhabitand more spiritualized. But a difficulty meets us here: Jupiter is called a benevolent planet, whose influence works for good, while Saturn, his elder brother, is called an evil planet, whose influence is to be dreaded. How is this to be accounted for I

A.—Through the electrical and magnetic at mospheres and influence exerted upon you at any special time, as we have already stated; if any special time, as we have already stated; if the electrical conditions are in the ascendency you may be adversely affected; if the magnetic are at the time more fully generated, then you will be pleasantly acted upon.

This has but little to do with the actual age of the planet or its development; it has more to do with its anyignments or atmosphere that

to do with its environments or atmosphere that come most closely into contact with the atmosphere of your own planet. Again, it may be the conditions of your own planet and its atmosphere, at the moment, which may produce this unpleasant condition when coming in contact with the planets mentioned

We believe with your correspondent that the older the planet the more developed it must of necessity be, the finer its state of growth, vegetable, atmospheric and otherwise, and the more perfect its condition for human life. This is the history of all existence everywhere, that as maturity approaches, development of a higher degree results; so must it be in planetary life, as well as with other stages of existence.

Q.—[By W. H. S.] Can you give me any definite idea of homes in spirit-life? whether they are real buildings, corresponding to ours here on earth, where families united have an abiding-place? I have had very conflicting statements from spirits about them about them.

A.—You have and will have, from time to time, very conflicting statements from spirits concerning homes in the other world, because

concerning nomes in the other world, because there are spirits of various grades of mental development returning to earth, some of whom do not leave the physical atmosphere at all, and know nothing of the spiritual world proper.

Why should there not be homes in the spiritworld, just as you have homes here? If man is a social being, if he has an affectional nature, if his consciousness is preserved in the spirit if his consciousness is preserved in the spirit-world, then why should he not desire and not demand a home, where home associations and beautiful conditions of family life may be gen-erated and enjoyed? We see no reason to

suppose that because man lives his little life of seventy years, more or less, on earth, which is but as a moment compared with the great immeasurable line of eternity, and lays down his physical body and parts with his material home, he is never to possess anything of the kind through the infinite ages that he has to meet. If in the first beginning of his unfoldment, when he just learns the possibilities of his nature, and knows not how to unfold them, he needs a home and home associations, then why should he not, as an affectional, spiritual nature, require these in the beyond? We reply: Most certainly are there homes, and family ties, and beautiful associations, societies and assemblies, in the spirit-world. You may compare them to those of earth, because you have nothing else to judge or to understand them by, but they are so far boyond and above those of earth that the spirit, entering upon them, looks back to his earthly conditions and habitations as having been very crude indeed.

after leaving the mortal form ?

A .- All spirits are clairvoyant and clairaudi

A.—All spirits are clairvoyant and clairaudient, but they may not always be able to exercise these spiritual perceptions. Undeveloped spirits, who are very crude and carnal-minded, are not sufficiently clairvoyant to project their spiritual forces to a distance and be able to observe what is taking place there.

Advanced spirits can do that. All spirits cannot hear with the spiritual perception of clairaudience to such a degree as to enjoy the most subtle and delicate sounds of the spiritual world, because some spirits are so gross and undeveloped that they depend upon external conditions for that which they receive; consequently while all spirits are endowed with the perceptions of clairvoyance and clairaudithe perceptions of clairvoyance and clairaudi-ence, all are not able to exercise these powers. All on earth—who are spirits just the same as are those of the other life—who possess forms of flesh are not clairvoyantly and clairaudiently developed so as to hear sounds and see sights invisible and indistinct to the external senses.

Yet all possess these perceptions, which sometime in the bright future will be unfolded.

A clairvoyant spirit described by a medium would be one who, in coming in contact with a mortal organism, would be able to describe through that instrument scenes at a distance through that instrument scenes at a distance in earth-life as well as spirits and scenes which belong to the other world. A clairaudient spirit coming in contact with a medium would be able to interpret sounds not distinct to mortal ears, either taking place in this world or in the spiritual world. Therefore the spirit whom your correspondent mentions has a right to use the term "a clairvoyant spirit," if he or she desires to make any distinct assertion concerning any special communicating intelliconcerning any special communicating intelli-

s. B. Brittan.

S. B. Brittan.

S. B. Brittan.

S. B. Brittan.

Friends, your Spirit President has kindly invited me to make a few brief closing remarks at this circle. As one who feels himself identified with the grand work of this establishment from the spiritual side of life, and especially which comes directly from the fount of all life or being. It is like a vital flame, illuminating human existence, and giving point to human individuality. The soul, then, is the most interior principle that humanity contains, being life itself bearing a resemblance, if it could be seen by the external eye, more to a flame of light than to anything

which we understand.

The spirit, we believe, is the form or the correlation and aggregation of certain vitalized, essential elements which are crystallized, so to speak, through atomic existence, and assume form or shape, becoming a vehicle of expression for the soul or life-principle which is assuming more pronounced form and expression. The spirit manifests itself as a spiritual body, somewhat organically formed, resembling the mortal organization which you possess at the present time. We do not make any special resemble the present time. We do not make any special resemble the present time and the spirit rough the spirit organization which you possess at the present time. We do not make any special resemble the present time. We do not make any special resemble the present time and the spirit rough to the sequential propounded to unay, and to those questions propounded to unay, and to the spirit President, in his own be asycing to me that he well understands concerning that they will reach some minds on earth and they will reach some hinds on earth and they will reach some because I can learn, as well as mortals are the c I have been closely listening to the answers

I have not much to say to day because the hour is late, and enough has been given to awaken thought, but I will voice the sentiments of appreciation and gratitude of the spirit band of this Circle Room toward all who

thought to us in our labor during the past year.

This afternoon we close those scances of the season which have been intended to convey information or knowledge upon spiritual ques-

formation or knowledge upon spiritual ques-tions or humanitarian subjects.

On Friday we will close those séances of the season wich have been for the purpose of allowing individual spirit intelligences to re-turn and voice their love and kindness for their friends on earth.

We are not dissatisfied with the results of

the year, rather are we pleased that so many hungry souls have found a way back into mortal life to dispense with their sympathy and affection, and to receive kindly thought and greeting from friends on earth. And we are also gratified thatso many words of truth have been uttered, and instructions given by John Pierpont and his associates, to those inquiring minds of earth who desire to learn of things which they have not known.

So, friends, in behalf of the spirit-band, and of all the returning spirits who have manifested from this place, I give you kindly thanks, and say, in the future as in the past, each one will continue to do his best to make the world brighter, because of Spiritualism and of spiritcommunication.

communication.

I also wish to thank the friends who have provided flowers for the circle-room, for each blossom has been one of beauty, a token of love, an expression of peace and harmony, appealed to every returning spirit gazing upon it, and which has been more than the external bloom that you behold to these returning

Now, to all friends, to every earnest advocate of truth, to each reformer in the field of hu-man thought and labor, I send my greeting, and I say not farewell, but hail, we shall meet again. S. B. Brittan.

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

Report of Public Scance held June 27th, 1890.

Eliku Robinson. I have felt, Mr. Chairman, as I have listened o other spirits, it would be pleasant to speak or myself, and leave a message here for some

ving friends. was educated, when in mortal life, in the Methodist faith, and at the age of twenty was called to be a class-leader; and for many years, as was said, I was faithful in the work. I am not here to speak of my goodness; oh, no! far be it from me to do so.

When the time came for me to pass to the nigher life, I placed my whole soul on Christ, feeling that he would sustain and support me; but when I entered that higher life I found that my earthly life had built my home; and it will be the same with each one. I felt that I was a better man, I lived a better life for uniting with the church; but it is only a form. We may live a good life outside of it, or we may live a good life in it, while some no doubt are made

better by coming into the fold.
In 1854 I put on the bright and beautiful garment of immortality; and learning what I have, I have been anxious, my spirit has yearned toward those who were left that I might speak to them and tell them I had found the life beyond very different from what I had been educated to

In Augusta, Me., I have some friends, also in adjoining towns, where I was well known. Elihu Robinson.

Betsey Thayer.

It seems strange to a spirit to hear these words spoken over the form: "Blessed are the dead that die in the Lord." I did not under-

It must be many years since I was called on to the higher life. As I looked at the form, these words came to me: "It is not all of death

It must be many years since I was called on to the higher life. As I looked at the form, these words came to me: "It is not all of death to die; is it possible that I am now to start out in a new life, more active than I could have been here?" and as I turned to Isaiah, my husband, who stood beside me, saying, "It is a new life; we will start out together," it seemed but a shadowy life that had been in the past. Old friends came around me with loving smiles, with extended hands to greet the newborn spirit. Then it was said to me by some guides: "You have much to learn; it is like a school; what you have not learned on earth you must learn in the spirit-world." Another guide modified that a little, and said: "You have much to unlearn in spirit-life." I have found it so, and I am only too glad that there is progression beyond the grave, which I never had been taught. I had been taught that if I failed in one point I lost all. It is not so, dear friends. All we can do is to acknowledge to you that we were groping in the dark.

Often I have heard my name spoken by the few remaining relatives, some neighbors and friends, and it gives me pleasure to feel that I am not forgotten among them. I would not have thought, while in the mortal form, I could have spoken before an audience; but I have had help to-day, and encouragement from many spirits, who tell me I will progress faster by speaking of what was in the past. Betsey Thayer.

Hattie Burdick.

If feel that there are some, many miles away from here, who will be glad to hear from Hattie. Each spirit here I find is trying to demonstrate to you mortals that there is a life beyond, a life of activity, a life of vital consciousness, where all are anxious to do the work that is allotted for us to do.

Little children are gathered here to day. The Nazarene said: "Suffer little children to come unto me," etc., for he loved them. Be careful. mortals; speak gently to these tender

ful, mortals; speak gently to these tender spirits, for they are crushed so easily. I compare them to the flowers. How easily you may pare them to the flowers. How easily you may crumple a flower in your hand. These little spirits are so tender when they are plucked out of your flower gardens, and you look back with regret that you were not more gentle with them. I speak to you with all the kindness of my soul, for I see so many Rachels mourning for their children because they have not learned to know that they are with them. not learned to know that they are with them, that they are growing in spiritual knowledge, and are only transplanted to bloom in the beautiful beyond.

I did not think of speaking of the children so

I did not think of speaking of the children so much; but so many are clustering around, their little hands filled with flowers, that my attention is called to them. On the right and on the left they are walking up and down the aisles with flowers to strew in your pathway, mortals. You little appreciate the coming of these children to you. If you pass one idly by upon the street, give it a smile; it costs nothing; smile upon the child; you do not know how much you may lift life's crosses for that little one. I have loving ones in Springfield, Mo., where I shall be remembered. They will be glad to hear a few words from me, and will not be surprised at my speaking of the children when I make this statement, that from God and the angels have I been appointed a teacher and the angels have I been appointed a teacher and the angels have I been appointed a teacher of children. I am proud to be a guardian spirit, a teacher for these children, and with the help of the angels will. I be faithful to my work. Hattie Burdick.

Sarah H. Fletcher.

I hardly know, kind friends, whether it will

Some have joined me in that bright home beyond the mystic river, some are yet dwelling on earth amid trials and tumults that have come to them.

Often have I heard these words spoken:

Often have I heard these words spoken: "Mother, a good mother! I know she rests in heaven." A statement, dear children, of what you did not know. Resting with us is activity, I find. I am only too glad to speak in this public way to you, dear friends, for I feel there is harmony here, that you have all come with a friendly purpose to learn what you may of that country beyond, from which it has been said, "no traveler returns." I would change that a little and say, "from which all travelers return."

I feel now that I enjoyed the presence of the loved ones much while in the mortal life. I thought that Christ sustained me. I am satisfied now it was because my spirit-friends were

fied now it was because my spirit-friends were so near to me.

I should say it was over thirty years, as near as I can reckon your time, since I was called to part with those loved ones that are left here and to join the happy number who had preceded me to the better life.

I have heard my name spoken often, and with kindness they remembered Sarah II. Fletcher.

I am only too proud to make the statement here to-day. I have found the spirit-life one of progression, which means learning, reaching out to higher intelligences for more light and knowledge, that we may give it to those

remaining in the form.
In Indianapolis, Ind., I was well known, and some of my loved ones dwell there still.

some of my loved ones dwell there still.

One of my dear sons is engaged in the ministry of the Presbyterian Church, another is of the Methodist persuasion. Dear angels, may the light dawn upon each one, upon kindred and friends. I ask them to-day to learn of the bright beyond, using the reason God has endowed them with. I was the wife of Calvin Eletcher. Fletcher.

Mabel Hatch.

Grandma has asked me to speak in the meeting to-day, Mr. Chairman; will it be wrong if my mother does not wish me to speak and father does? Is it wrong if the angels guide and assist me to speak? [Certainly not.]

and assist me to speak? [Certainly not.]

I was only entering my teens when I died.

They said so; but I am not dead. I was alive all the while, and I knew everything that was going on. When I saw the beautiful lady, as she came to take my hand, I knew I was not dead. Why could n't all the people know that I was there? It seemed so strange, when I could hear them weep and sob for me, and I could not speak so they could hear me.

Oh! mother, do listen to what father says. Father is truthful, and he will help you; and he does wish to talk with his children. Mother, do not let what people may say hold you from conversing with your sprit-children. You love us as much as you do those that were left with you, and father possesses so much modiumistic power. I ask you again, mother, to listen to the words I give you to-day, and the angels will bless you; you will be happier, and the things of the material life will not seem so dark to you.

I implore you to listen to the words I week.

the things of the material life will not seem so dark to you.

I implore you to listen to the words I speak, for it really is your Mabel that you loved so much. And you loved us both, but through nearly education, as grandma says, you feel it would be wrong to come into communication with us as spirits. You know papa is good; nothen, dear mamma, will you listen? I ask once more, and I promise you we can materialize, and you can look upon your dear daughters again. If I will come to you and take your hand and say "Mamma," as I used to, "it is Mabel," will you believe it is I? I know, through the power that is given me from the good spirits, I can do it. I promise I will do it. Will you come, just once, and then if you cannot be satisfied, I will be patient until you join us in that heaven that knows no goodbycs, where no farewell tears are shed, and we can be happy together.

My own dear mamma—I love her still. I will do all I can, and I ask the angel-world to come near her, that she may know her children still live. Do not love us so far away; but love us nearer, mamma, then you will be happler, and papa will be happier. I would not have spoken here, but grandma has urged me to do so, and

really insisted upon my speaking, feeling it would be a great help, and also would help to remove the scales that are over mamma's eyes. Mabel Hatch, to her parents in Lynn, Mass.

Archibald Lowis.

I have been listening to the spirit that has spoken here to-day. What mother could resist the entreaties of a spirit so anxious to come into direct communication with her? With all the power that we can use will we try to have that mother come en rapport with the child. I have often witnessed a spirit yearning to come into communion with loved ones, but not in the same way as to-day. Hundreds of spirits are here, eager to come into communication with their friends, either through this channel, or privately, or that they may learn to control some medium at a distance. We gain a great deal from listening to what others may have to send forth. I am very glad that this circle room has been established by the angel-world, which I positively know to be the case, and all the powers of earthly darkness can never suppress it.

can never suppress it.

You little understand, while listening to the words that are sent forth here on earth, of words that are sent forth here on earth, or spirit law, and the conditions that govern us. While I have listened here, I might say, scores upon scores of times, I have always had the feeling that it would be better to listen than

to speak.

I was a firm Spiritualist while in the physical form, and I have lost none of the friendly feeling that I held toward those who bore that name, or of the desire that the time may speedily come when all should be true Spiritualists, not only in name, but in deeds.

The good BANNER! I looked for its coming many, many times, and I feel proud to say I hold an interest in it to-day. A few words here will not be out of place, I trust, if I speak to Brother Colby: Although clouds have come around you, and many things you have had to around you, and many things you have had to encounter were inharmonious, still the grand work goes on, and will; and you will live to see your enemies defeated, as you have plenty of stalwart soldiers (the red men and the white), on our side of life, who will stand by you until your mission is fulfilled. Go on! it is a noble your mission is fulfilled. Go on! It is a noble and grand work that you are engaged in to-day. When the thought has overshadowed you that you could not stand the battle much longer, at that period you have been reinforced by many from the spirit-world. One little incident I would speak to you of to-day particularly; I think you will call it to memory, for the healt of memory is ourse only in Cod's keep. larly: I think you will call it to memory, for the book of memory is ours, only in God's keep-ing. As you shall be called to pass to the higher life, I will be there to greet you, and we will read the pages together of the past. I wish to refer to the time of the premature discharge of the cannon on the Fourth—the noble, glorious Fourth of July—which you will undoubtedly recall.

noble, glorious Fourth of July—which you will undoubtedly recall. That was not the way I was sent out to the higher life; it merely comes to me, at this moment, as an incident occurring in our old home in Amesbury. I glory in the name. Please make my regards to Wm. D. Bartlett, and tell him I shall greet him on our side of life when he leaves the old shell.

Many friends that have passed to the higher life are present here to-day: Richard S. Spof-ford and George W. Morrill. Sophie Currier is also present.

also present.

I send loving words to kindred and friends,
and to the whole world. The warmest friends
I held in mortal life were Spiritualists. Archi-

[We remember the circumstance well. While firing a salute on the morning of the Fourth, many years ago, the cannon was prematurely discharged, wounding Mr. Lewis and another person, they acting as gunners at the time.] - Ed.

Benjamin Marshall.

While the gentleman seemed so enthusiastic as he was speaking from this platform, I almost felt I would step aside, but my better nature said, "Speak"; it would be well; there would be some loving ones who would be glad to hear a word from the spirit side, not only from friends but from strangers. Some four or five years ago, perhaps, I was present, and through the kindness of your Spirit President spoke a few words, but could not say all I wished.

I do not feel the weight of years upon me to-day. I feel as young as a man of thirty, although there were eighty years rounded out to

though there were eighty years rounded out to me in mortal life.

In Cohasset, this State, I was well known, and shall be remembered there. I am very thankful that the good and glorious work goes on, not like Noah's flood, which only deluged a few of God's acres, but it is flooding the whole world, this Spiritualism. God speed the time when mortals may all realize more and more of their friends walking beside them.

I have often heard such words as these care.

I have often heard such words as these care-lessly spoken by mortals: "Well, supposing it is all true, what good does it do a spirit to is all true, what good does it do a spirit to leave such a beautiful home and come into this cold world again?" We all know our mission. We all have a work to perform. You, dear mortals, will realize, as you enter the spirit-realms, that the work which is for you to do, which has been spoken of as being as varied as your work in the mortal, you will be anxious to accomplish; wherever you may be of assistance to any spirit or mortal you will feel glad that you may be able to do it.

once to any spirit or mortal you will feel glad that you may be able to do it.

Our work is not wholly for the material world; it is in part for the spirit-world. As new-born spirits have entered the spiritual realms, often have I seen them stand looking, hardly knowing where to go or what to do, for they have been so steeped in theology that they have supposed the first thing they would behold would be the white throne with God himself upon it. You must know that a great himself upon it. You must know that a great disappointment overshadows such spirits when they do not find it. I have seen guides step beside them, saying to them, "You never will find it." (They felt that it was sacrilegious to speak thus to them.) Go out, and you will see God in all Nature, in every flower, in every blade of grass. He is a God of Love, a God of Mercy, but not a personal God. I did not think when I stepped upon this platform I should preach you a sermon, yet I hope some may be benefited by the few words I have given here to-day. Benjamin Marshall.

William H. Orne.

William H. Orne.

I watched and waited eagerly for the Angel of Life to bear me on to that heaven which has been spoken of so many times. In this good city I feel there are some who will remember me, and some will be pleased to know I have been one of your number, for I have been present, and I have gained a great deal from what other spirits have expressed from your platform. How kind of the red men to give their magnetism and strength to us who were so weakened in the physical, and who retain something of this weakness as we come in contact with mortals. However, I am happy to say to you I am gaining fast in knowledge and in strength.

I was known by the name of William H.

Orne.
I have much I would like to say if the privi-I have much I would like to say if the privilege could be granted me of coming in contact
with a person yet dwelling in the form—William S. Young by name—and I feel that some
loving friends will be kind enough to let him
know I have spoken here. I have been very
anxious in regard to some things pertaining to
material affairs, and I feel, through my spirit
advice, I may be of assistance. Now it remains
wholly with him whether he comes into communication with me or not in Ludlow, Vt., or
in some other place that he visits. I am not
particular where I may meet him.

Capt. Eleazer Higgins.

Capt. Eleazer Higgins.

[To the Chairman:] I was a little rough in my way of speaking, sir, but I'll try to smooth it over, and be easier in my manners. An old seacaptain hardly knows how to speak, as you might say, in public; but place me upon the old ship and I'll know pretty well how to give off orders. Now I tell them I feel it is a ship, a pliantom ship, we are aboard of still.

I speak loud, sir, and there is reason for it, which some of my friends will understand, if they should be present; but as I look into this company I do not see any one that is akin to me. What matters it? We are all kindred, all of one family, all God's children. Then you will say, he had quite a large family.

I have often heard this expression used contained the come into this hall, grateful for the kind attention each one gives to us. We have beheld faces here that we have known when we walked in mortal life, and would have been glad to have whispered our names within their ears, but our friends could not have heave the warmest greetings to each one, and it is with a friendly feeling I would reach to the whole world.

To-day I bring the warmest greetings to each one, and it is with a friendly feeling I would reach to the whole world.

In Allston I am not forgotten. I have some friends that yet dwell in the form. Albert is present to-day, and sends greetings to them all. Mary, be patient; it will not always be cloudy; there will be sunshine yet for you. I would not have thought, while in the form, I should have

corning us, "Nothing but an old seadog."
What matters it? I am here as what is termed a discumbedied spirit.

In Weildiest, this State, they will know who the captain is. In one of the adjoining towns they held, at one time, what they called a Spiritualist Camp-Meeting, and I was there. I got up as close as possible to those people—what do you call 'om? [Mediums.] I got as near as possible to them, but not a word could I get in. Then some spirits said to me, who, I suppose, were better versed in the matter than myself: "Keep trying. There's a place in Boston where they hold meetings, and if you will go there often you will learn from some of the spirits that speak there how to speak for yourself." And how I got in here I do not know. I suppose the channel is open, and I'll get out just as well as I got in.

Abbie is with me present in your meeting.

get out just as well as I got in.

Abbie is with me present in your meeting. She has been here a good many times, but not to speak for herself. I feel happier since I started out to speak. I have often heard my name spoken, but when it was mentioned it was apt to be linked with the church. Now I aint going to say one word about the church. There's been enough said about that, anyway. I did belong to it. It is all right enough. I belong now to the church—"the great innumerable company." I would say to you to day, to each one before me, listen to the words that are given out here, and you will learn a great merable company." I would say to you to-day, to each one before me, listen to the words that are given out here, and you will learn a great deal. There are people to-day—and I am alluding to those in mortal life—that think they have learned very much of the spirit-world; but when they are called to enter the higher life they will say that comparatively they did not know anything. Then keep on learning all you can. But one word right here, friends; you had better be guided largely by the knowledge or the reason God has given you, which I think will lead you right.

It is well for us to commune together; I think we were commanded to do so, and if that law was given eighteen hundred years ago, it will last through eternity.

You will be happier and your spirit-friends will be happier for your meeting them half way. We may come and come to all eternity, and if you do not listen for a word from us, what good can we do you? We may bring good influences to you, we may give you good light and knowledge, if you will allow us to; then open your spirit-doors, and let us come in and commune with you. Capt. Eleazer Higgins.

Olive Stevens.

Olive Stevens.

I was weary and worn before the summons came to me to pass on to the higher life. When they said: "She is dying," I was glad to hear the words spoken. It seemed to me a relief from the suffering I had borne so long. For many months—years, I might term it—night and day I can hardly say to you I was free from pain. I have found it very beautiful in the spirit-land, where loved ones came to greet me with smiles the same as they wore in mortal life. I could not realize at first that the change had come to me, as I looked upon face after face. Two or three days after the funeral services I came into the room beside a dear old aunt. She must have possessed medial powers, or she would not have known it. She looked around quickly, gave one start, and went out of the room. That repelled me. As she went into the other room she said: "Oh! I know Olive was here." True, I was there, in broad daylight, and as she gazed upon me fright overcame her, which broke my hold. Since that I have met her in my beautiful home, and she said to me: "Did you come to me? But you frightened me so."

I replied: Dear Auntie, I know you were frightened, and I could not finish my work. I tried several times afterward, but I could not manifest to her so she could behold my form.

Now, dear friends, when you feel your loved ones by you try to be in as passive a state as possible, and you will find you can aid them in

ones by you try to be in as passive a state as possible, and you will find you can aid them in materializing their forms to you, although you may be apparently alone, for it is not necessary there should be a room full of mortals in order to do this.

I asked her if she did not think, at that moment, I must have been there, and not have been away from her. She said those feelings crept over her as she gazed upon me. It could only have been a few seconds before she left the room. Since then we have conversed much of loved ones in mortal life, also of those we have met yonder. It is very gratifying, Mr. Chairman, to me to have the privilege of speaking here to-day. I have heard my name spoken a good many times in connection with those who have passed to the higher life, but my friends are not Spiritualists, although they are spiritual. They are Orthodox in religious belief, and cannot look beyond that.

In Toledo, O., they will remember Olive Stevens, and will know why I speak so pointedly in regard to the incident I mentioned. I asked her if she did not think, at that mo-

Caroline Hill.

I was not accustomed to speaking in public, Mr. Chairman, and it comes a little hard for me to speak from this public platform. I felt I should be happier for saying a few words here, and it would give consolation to some remaining in the form, for in this city there are some good faired the will receive the proof. good friends that will remember me. I have been over-anxious that they might know that since I left the mortal form I have been eagerly seeking knowledge.

I was well known here, and a little way off,

on Myrtle street, some of my friends dwelt. They are not there to-day; it was their old

My brother Corbett Gould, who married my

Inter a not there to day; it was their old home.

My brother Corbett Gould, who married my sister, has been present in these meetings many times. As has been stated here by others, the church had a great deal to do with us.

Sister Hannah, as she entered the spiritworld, looked eagerly one way and the other, thinking perhaps she should find the throne. Her husband, Hiram, approaching her, said: "Well, Hannah, you will not find it," but she did not believe him, any more than she did in this life. She went on thinking perhaps she would find the throne if he didn't. But no; she has n't found it. As sister Mary entered the spirit-realms it was the same. Her husband, Daniel, spoke to her of the disappointment which they had, and for which there was no excuse, as when they dwelt in the form they had been offered this knowledge but had refused it. When I passed to spirit-life I knew very little of what is termed spirit communion, therefore I feel I have more excuse than they did; but I will not speak of myself particularly, for it is a life of learning, where we may all progress beyond the grave if we will. It is at our own option.

I am very grateful for the opportunity of speaking here, for I have one dear niece who is suffering in mind, and who is not just right physically. But, dear Nellie, in the spiritworld you will be given as good a brain as you once held in your childhood's days. I know they are kind to you there, but still you do not like the close confinement. Be patient. The angels can come to you, and their visits shall be often. We all, as we come to visit you, know the feeling that has existed between you and Charles, but there's a day coming when he will know you better than he did here. Then, dear child, be patient; the angels will walk with you and be your companion through life. Caroline Hill.

life. Caroline Hill.

Norton Hollis.

It is not many years since I laid off the mantle of flesh and put on the bright parment that needs no repairing, where no sickness can come, where death is never known. And, friends—I speak to each one, not the kindred alone—what you may learn this side will be of great assistance to you when you pass on to the higher life.

Often do we come into this hall greateful for

but I feel it is a duty I not only owe myself, but I owe some that are yet left on earth, to speak these few words to them.

Albert has asked me to say for him, when it is possible for you to come into communion with us do so, even through writing; no matter how; no matter what may be said by mortals. Trust your own reason, Mary; it is good yet, and abide by it. When you read and ponder the pages that are given you from the spirit-world, receive them, and we will be by you and help to sustain you through all the clouds you are called to pass under. Norton Hollis.

John Pierpont.

Friends-To day our season's work upon this platform is brought to a close. We extend to you the kindest of feelings; it is with thanks we bring to you blessings for all the kind thoughts and words that you have given to us.

The work of the past months has been varied. You may not perceive it from your material standpoint as those can from the spirit-side. It has been varied in many ways. We have often stood listening to what spirits have had to say. Some have not been able to control perfectly, but they have done the best they could; then we would ask each one to be charitable, to be patient. If they have not expressed themselves so clearly as they would like to have done, if they could not identify themselves as they wished to, or if they have not clothed their words in language that you may have thought would have been proper-1 say, bear with them.

I know that many persons have criticised the messages that have been given. It has been brought to our notice; but in view of the noble and grand work that is to be ultimately accomplished by the angel world, demonstrating to mortals the truth of immortality, its magnitude palls before us.

We would say to you, friends, to-day, we kindly thank you for the magnetism you have given out to us, for your sympathy, for the encouragement that you have vouchsafed us. We also return thanks for the beautiful flowers that have been so generously supplied for our Circle-Room table. The angel-world appreciates the kindness that has been shown in bringing the flowers to this room. They have drawn strength from them, and many times have been able to express themselves from this platform. principally on account of the flowers that have been brought here.

Now at this hour the year's labor culminates. We are thankful that you have been eager to listen to what has been given from the spiritside, and that many have been converted by their spirit-friends giving messages here; they have been lifted above the clouds of error; and to-day our prayer goes forth that this grand work may go on, that in the fall your medial instrument may be brought forth in renewed vigor and strength, and that each one may come into holy cooperation with spirits and mortals. John Pierpont.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Stopt, 12. George A. Redman: Jimmie Humes William Stone, Clare Dablots, James L. Ruffin, Joseph P. Hell Mrs G. J. Wilcox, Joshua Botts; Mary Ann Newboatch, Anita; Katle A. Klusey

"THY KINGDOM COME."

Sad the need of reformation In the powers that now hold sway; And with earnest, heartfelt longing For the better rule, we pray.

And the work will be accomplished, Such as earth has never known. There are mighty forces gathering. And their power the world must own.

They are choosing such material As will serve their purpose true: These, when in their order marshated, Glorious work on earth will do.

They'll heat back the powers of darkness;
They will overture talances They will overturn talse creeds; They will work for truth and justice, Human rights and human needs.

Tyrant rule they will abolish, And th' oppressor's galling chain Will be broken once forever, For the Christ on earth will reign.

His an everlasting kingdom, Which shall never pass away; And its principles eternal Must o'er all the earth bear sway.

Mighty minds through all the ages Have been working for the plan surely to be consummated; "Peace on earth, good will to man."

Yes, there dawns a brighter era; We can see the rising day, When man, freed from error's teaching, Shall have learned the better way.

Superstition's darkening forces, Which so long have forged their chains, Every day are boiling power. Only scenting strength remains.

Not the work of worldly wisdom, Not the solitsh schemes of man, Will accomplish this great purpose; 'T is a higher, noblev plan;

Supervised by the immortals
Who can clearly see the true,
And who know the wiser methods,
And the time their work to do.

You who see the "day star" rising, And can read the passing signs, Watch, and ready stand for action; Follow wisdom's high designs.

Trust no selfish vain pretension, For the work is all divine; And the kingdom, power and glory, Are, oh! Lord, torever Thine. Are, oh! Lord, forever Thine. ELIZABETH G. LAKE, in Lynn, Mass., Transcript.

If the Buby is Cutting Teeth,

Be sure and use that old and well-tried remedy, MRS.

WINSLOW'S SOOTHING SYRUP, for children tecthing. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoa.

Verifications of Spirit Messages. QUIMBY RIPP-REV. SPENCER H. CONE-DR. A. E. SMITH.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

1 recently saw a communication from Quimby Kipp in the Banner of Light of Sept. 6th. I knew him over forty years ago, and he was respected by all who were acquainted with him as an honest, upright man. I believe the communication came from him in his desire to benefit others.

In The Banner of September 13th is a communication from the Rev. Spencer H. Cone. I knew him, and was married by him nearly forty years ago; a noble man, even if he was an Orthodox minister; one can readily see that he has outgrown his creeds and formalism, and his only desire is to speak in such a way that many whom he knew in the form may be benefited by his experience in spirit-life.

In The Banner of Aug, 30th appeared a communication from Dr. A. B. Smith, of Brooklyn, in which he mentions the fact of meeting his wife, who recently passed over. They were both workers in the Spirit and Cause.

uni Cause.

I regard the communications above mentioned as being, one and all, really from those who claim to have given them.

Respectfully, B. F. French.

Lafayette Avenue, Brooklyn, N. Y., Sept. 15th, 1890.

JOEL STANNARD.

I see in The Banner of July 19th a communica-tion from Joel Stannard of Simonsville, Vt. He is my brother, who passed to the higher life near nine years ago. I am positive it is from him, and was glad to receive the communication. May the angels aid you in spreading light and truth through the world. **Ashtand, Ore., dug. 16th, 1890. H. C. Holton.

BOLOMON COLE.

SOLOMON COLE.

Ein the Banner of Light of May 24th I read a communication from SOLOMON COLE, formerly a resident of Salem, Mass., which was true in every particular. He was our friend. We heartly thank him for the message, and hope to hear from him again as well as GRO. AND L. P. WOODS.

Springfield, Mass., Aug. 26th, 1890.

WE SEND BY MAIL SHERIDANS HENS LAY TWO TWO SMALL PACKS 50 CTS POST PAID. OF SCONDITION POWDER. ALARGE 24 POUND CANFOR TWO TWO SMALL PACKS 50 CTS POST PAID.

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is absolutely pure and highly concentrated. One ounce is worth a pound of any other kind. Strictly a medicine, to be given in the food, once daily, in small doses. Provents and cures all diseases of hens. Worth its weight in gold when hous are moulting, and to keep them healthy. Testimonials sent free by mail. Ask your druggist, grocer, general store, or feed dealer for it. If you can't get it, send at once to us. Take no other kind. We will send postpaid by mail as follows:—A new, enlarged, elegantly illustrated copy of the "FARMERS POUITRY RAISING GUIDE" (price 25 cents, tolls how to make money with a few hens), and two small packages of Powder for 60 cents, or, one large 214 pound can and Guide, \$1.20. Sample package of Powder, 25 cents, five for \$1.00. Six large cans, express prepaid, for \$5.00. Send stamps or cash. I. S. JOHNSON & CO., 22 Custom-House Street, Boston, Mass.

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July 5.

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4w* Sept. 6.

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Sopt. 20.

4w.

MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mall, 50 conts and stamp. Whole Life-Reading 51.00. Magnetic Remiciles prepared by spirit-direction. Address 8 Tremont street. Lynn, Mass. 2w* Sept. 27.

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

I will write Blographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of \$1; Consultation fee \$1; at office, 206 Tremont street.

Nativities written at prices proportionate to the detail demanded.

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July 18.

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as a premium one copy of the same author's songs with
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Sept. 27.

4w*

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W. R. Colby,

I NDEPENDENT State Writer, Inspirational Speaker and Platform Test Medium, has taken rooms at 443 Shawmut Avenue, Boston. Will give sittings daily (Sundays every ed). Desires engagements with societies in New England for lectures and platform tests.

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WILL give Trance Sittings daily, also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. No. 181 Shawmut Avenue, one flight, Boston. Do not ring, Sept. 27.

MRS. DR. STEERS, Medium and Clairvoyant Physician. CHRONIC and Nervous Diseases successfully treated. CUrreles Tuesday and Thursday evo tings, 7–30. Friday 2–30. Suite 2, Hotel Glendon, 252 Columbus Avenue, Boston. Sept. 27

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MAGNETIC Healer, will treat patients at their homes Letter address, 523 Washington street, Boston, Mass, Sept. 13. 4w* Mrs. Fannie A. Dodd,

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MRS. L. M. VIERGE, Massage and Mental Treatments, also Medicated Vapor Baths. Patients accommodated with rooms, or visited at their homes. Consultation free. Hotel Albermarie, 292 Columbus Ave., Suite II.

Mrs. H. Dean Chapman, MEDIUM for the sick, 484 Tremont street, Boston, Mass Sept. 13.

W. A. Wilkinson,

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July 19.

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MRS. WEBB,

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Karl Anderson, Astrologer, POOM 6, 8½ Bosworth street, Boston, Mass. Office hour 1:30 r. M. to 6:30 r. M. Evenlugs by appointment.

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of Salem, Mass., which was true in every particular. He was our friend. We heartily thank him for the message, and hope to hear from him again as well as from others.

GEO. AND L. P. WOODS.

Springfield, Mass., Aug. 26th., 1800.

FOR A DISORDERED LIVER try Brecham's Pills.

Jens of book postpaid, \$6.12.

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less, with children that do not thrive, and are puny and feeble, and with exhausted nursing mothers. Use BOVININE during convalescence from illness. "Nutrition is the basis of

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CIRCLES Sunday, Tuesday and Friday evenings, at 8 o'clock. Wednesday at 3 P. M. 344 Shawmut Ave., Boston. 1w* MISS BOICE, Electric and Massage Physician, 545 Shawmut Avenue, Suite 11, Boston.

Sept. 27.

1w*

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

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

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

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

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and directions, by which any one can easily understand to use it.

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Removes Tan, Plumples, Fretkies,
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cases, and every blemish on beauty,
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HOLD Materializing Séances every Sunday, Wednesday and Friday evening, 8 o'clock; Tuesday and Saturday, 2 o'clock, at 23 West 34th street, New York, Daily Sittings for Communication and Business. 13w* Sopt. 20. DR. DUMONT C. DAKE,

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Dr. J. Edwin Briggs, 111 WEST 330 STREET, NEW YORK CITY, is Practical Physician, Author, and powerful Ma Oct. 18. MRS. MARGARET FOX KANE, Rapping and Witting Test Medium, No. 367 West Fifty Second street, New York. Second floor, back. 6wt Sept. 6. $\overline{A} \overset{NSWERS}{\underset{67}{\text{West 23d street. New York.}}} \overset{\text{}}{\text{Terms $81.00.}} \overset{\text{}}{\text{W. FLANT,}}$

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To Women everywhere that children may cease to be born accursed do we dedicate this book and make our appeal. cursed to be dedicate this book and make our appeal.

Oh! mothers, prospective mothers, wake up to the power you possess, and clain your heritage—the conditions for perfect motherhood. Let your own children and prospective mothers all about you sense this power, this feeling, this faith in humanity's power to rise, and if you do not remain in the body long enough to witness the humanization of the new, you will see from your home over there the harvest of the seed you have sown.—The Anthoress.

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The continued call for this well-known pamphlet—which was one of the carliest publications in the interest of Modern Spiritualism, and has now been before the public for more than a third of a century—has induced the publishers to issue a new edition, at a reduced price. It is specially adapted to awaken an interest in the great spiritual movement of our day in religious minds, and has been largely bought for gratuitous circulation among members of churches. The lessened price at which it is now offered will facilitate that object.

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BOYS AND CHILDREN.

As is our usual custom at this season of the year we offer our stock that has been left over from last Fall's business, consisting of Suits for Boys whose ages are 4 to 18 years, at a rare reduction from ordinary selling prices.

These garments are from all our choicest lines which have been made especially for our retail trade, and beside embracing variety of every material, are complete in finish, fit and workmanship.

Suits with Knee Trousers, ages 4 to 14 years, which sold last Fall for \$6.00, \$8.00, \$10.00 and \$12.00, we shall offer during this Sale for

\$5.00, \$6.00, and \$8.00.

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Manufacturing Retailers and Jobbers, Boys' (Retail) Department,

440 WASHINGTON STREET

Corner Summer Street, Boston.

Camp and Grobe-Meetings.

Queen City Park, Vt.
Sunday, Sept. 7th.—The day being fine, the meeting in the afternoon was held in the grove, a large and interested audience greeting the speaker, J. Frank Baxter, who was in good trim for the occasion. He commenced by quoting the declaration of Talimage: "Spiritualism is dead." It has been slain, said the press, but it do n't stay killed. It seems to thrive the better for its opposition. It stands a great fact; there is no spot where it is not more or less embraced, being needed to fill a great want. It never came to cater to curlosity, but was evolved through man's spiritual necessities. People seem content to know about Spiritualism rather than to know \(\lambda \). It is not sectarial; it is no respecter of creeds; it appeals to you in facts, in phenomena, and calls on you to investigate. It is a science, a matter of positive demonstration. That literature is most acceptable which has woven into it the principles of Spiritualism. Clergymen, so far as they can, preach it. They testify to its truth on the bed of death. What the preacher says is no longer law and gospel. The day has gone when a man shall preach and then command belief. Spiritualism is democratic; it holds to the Protestant idea. It wears no mask. It says, search me and know me. Its mission is to assuage the griefs of the world, and to assure it that death is a blessed transition. If not expressed in exact terms, the foregoing represents some of the many thoughts presented by Mr. Baxter. The address was attentively listened to. At its close Mr. Baxter gave many and very satisfactory tests. That he is one of the best platform test-mediums in the country, no one who is cognizant of his powers can doubt. His combination of gifts makes him an invaluable worker in this great Cause.

In the evening Mr. Wright gave the third of his series of evening lectures. After the lecture Mr. Wight gave tests from the platform.

Monday, Sept. 8th.—Though Monday is an off-day, a goodly adulence assembled in the hall in the afternoon to listen to David Williams of Utlea, N. Y. He did not profess to be a public lectu in the afternoon was held in the grove, a large and interested audience greeting the speaker, J. Frank Baxter, who was in good trim for the occasion. He

Interesting exercises were had in the hall in the evening. Singing by C. W. Sullivan, John Withell, Dr. Hale, Mr. Spaulding and Mrs. Mary F. Lovering. Readings by Mrs. Mille Renout and Miss Effe Gould. Tests by Mrs. Carrie E. S. Twing, F. A. Wiggin and Dr. Hale.

Miss Florence Withell won a merited encore in the

evening.

Friday, 12th.—Conference in the forenoon. In the afternoon Mr. Wright gave the closing lecture of his

afternoon Mr. Wright gave the closing lecture of his series.

In the evening another entertainment under the direction of Dr. Hale was given. The Doctor, who is Chairman of the America Hall meetings in Boston, has the thanks of the Association for his kindly contributions while here.

Saturday, 12th.—The closing conference in the Pavillon for the season was held in the forenoon, and largely attended. Mrs. Lovering led the singing at the conference meetings during the week.

The afternoon's address, given by Mr. Wright, was packed with good matter. The soul, he said, has eternal youth; it is the real entity. Age does not belong to the universe. Eternity is an eternal now. Moral progress is in the order of nature. A sentiment in the soul is a tendency, not a thought-making faculty; it is a wind blowing my thought in a certain direction. The soul is as old as God. His parents gave him conditions for making for himself a body. As an atom, said he, I have always existed. We grow from plane to plane, from sphere to sphere. At the close of his lecture he spent a few moments in answering questions.

In the evening the hotel parlor was well filled. Dr.

In the evening the hotel parlor was well filled. Dr. Smith presided. Short and interesting speeches from many made the evening's gathering a very pleasant

Sunday, 14th.—The day was fine, and the attendance good, the boat bringing large numbers from Burlington. The morning address, given by F. A. Wiggin, was followed by convincing tests. He opened with the reading of a poem.

lington. The morning address, given by F. A. Wiggin, was followed by convincing tests. He opened with the reading of a poem.

His subject was "Spiritualism and the Church." The church people, he said, have charged Spiritualists with being indifferent to the truths of the Bible. This is a mistake. The Spiritualist studies the Bible that he may get all the truths out of it he can to incorporate in his life. He cannot accept the Bible as a whole in the sense that the churchman does. Man cannot be saved through Christ unless he takes into his life the Christ-principle. It seems to be the order of the day to live false to one's self. Spiritualism is yet in a disorganized state. No man can frame a creed large enough to take in all of Spiritualism. Mr. Wiggin had an attentive hearing through his address and seance.

This Sale affords an excellent opportunity for parents to select from a large variety of styles, either for Street, School or Dress wear, at much lower prices than can be obtained at the beginning of cool weather.

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Manufacturing Retailers and Jobbers,

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Annufacturing Retailers and Jobbers,

A. Large wariety of styles after the sale of the closing address at 3 P. M. It was one well-sulted to the occasion. It was a thorough analysis of the facts which establish the truth of Spiritualism. He said this is the age of science. The scientific spirit is the analytic spirit. Criticism is stronger to day than ever before. There is less reverence in the world than ever before. The doctrine of equality is killing reverence. By reverence he meant, doubtless, that obsequious, compliant spirit that bent the knee to assumed authority and superiority. The old days of religious strictness are passing away; the times have grown and changed and expanded. When we reason on old faiths they die. We have manifestations which reveal a spiritual world. Its discovery is greater than was that Columbus made. Because we have found and interpreted these facts we are Spiritualists.

At the close of the address Mr. Wiggin gave many satisfactory tests. Some who failed to recognize them at the time, testified to their correctness later on.

There was a large gathering in the hall in the evening to say the farewells. A call to the performance of other duties prevented my attendance, but I am assured that the exercises were unusually interesting and impressive. Mr. Lucius Webb, one of the fathers

of other duties prevented my attendance, but I am assured that the exercises were unusually interesting and impressive. Mr. Lucius Webb, one of the fathers of the Camp, having passed to the other side since the last meeting, tender and merited allusions to bim were made, making it, in one sense, a memorial service. While all the speaking was excellent, it was said that Mr. Charles W. Sullivan, under his Indian control, gave one of the most exquisite and expressive poems delivered upon the grounds, which was pronounced by Mr. Wright to have been the great feature of the evening. ure of the evening.
Thus has closed a very successful series of meet-

Thus has closed a very successful series of meetings. The prospect for the future growth and prosperity of Queen City Park Association was never so encouraging as now, and every indication justifies the belief that the meeting of 1891 will be the largest and most successful of any held at the Park. Too much credit cannot be given to Dr. E. A. Smith, the President, for his untiring labors in behalf of the Cause. Owing to the dangerous illness of Mrs. Smith through the entire meeting, now happily improving, the Doctor was compelled to carry a heart full of sorrow; yet unflaggingly he worked on, fulfiling his many and arunflaggingly he worked on, fulfiling his many and ar-

duous duties.

It would be a pleasure to me to speak individually of all who contributed so largely in personal effort to make the season a pleasant and profitable one: but to do so THE BANNER's space would be too largely drawn upon, for I feel that the length of this, my last report, may be thought a trespass by our always indulgent editor.

A. E. S., Sec'y.

Onset Bay-Harvest Moon.

A correspondent writes that arrangements have been made with the Old Colony Railroad for a reduc tion in fare for the Harvest Moon Festival, Sept. 27th and 28th. The price of excursion tickets at that time

tion in fare for the Harvest Moon Festival, Sept. 27th and 28th. The price of excursion tickets at that time from Boston and return will be §1.50; from Brockton, etc., \$1.00; Middleboro, etc., \$0 cents; Bowenville, etc., \$1.00; Fall River, etc., \$1.00; Taunton, etc., \$5 cents; Fair Haven, etc., 70 cents; Providence, etc., \$1.50. These tickets are to Onset station only.

The following lecturers are expected to be present: Mrs. M. T. Shelhamer-Longley, Mrs. Ida P. A. Whitlock, Mrs. Carrie F. Loring, Dr. A. H. Richardson, Dr. H. B. Storer, Mr. Joseph D. Stiles, Mr. Henry H. Warner and others.

The Harvest Moon was inaugurated some nine years ago by the spirit-guides of Dr. I. P. Greenleaf, and has since been annually participated in by a goodly number of Spiritualists. The speakers and all connected with the arranging and carrying out of the exhibition give their highly appreciated services on each occasion without any pecuniary return.

The Washburn House is to remain open for guests until after the festival has taken place.

Contributions of vegetables, fruit and flowers for decorative and other purposes are solicited by the committee.

The exercises this year will be as follows: Saturday afternoon, Sept. 27th. speaking: in the evening a grand dance at the Temple. Sunday morning and afternoon, speaking at the Temple. Evening, various circles, or a united public circle at the Temple.

The tickets for the excursion (announced above) are good to go to Onset on Saturday only, and to return with on Monday, Sept. 29th. A grand and enjoyable occasion may be confidently anticipated.

To the Editor of the Banner of Light:

In the Hall of Industry Hook and Ladder Company a fair sized audience gathered last Sunday afternoon and evening, to listen to and take part in the spiritual exercises which are being continued since the regular services and the extra meetings closed at the Temple. Mrs. Mary L. Baldwin made the opening address in the afternoon upon the "Benefits derived from



A pream of tartar baking powder. Highest of all in leavening strength .- U. S. Government execution of a piano solo.

Wednesday, 10th.—A lengthy and animated conReport, Aug. 17, 1889.

| Crence in the foremone. The afternoon address was by J. Clegg Wright. He called for subjects, and several were presented. The first was, "If a man deshall be live again?" Die, he said, is not a term that aphilic soul; it partials to the body. Death means a plainfers shoul; it partials to the body. Death means a likeliange in what affectly oxists, a change of the religion of matter. Is the soulan entity? Is it thing? If casen be reason it can never cease to exist.

In the evening le treated upon entroyance, It was a marvelous production, and was given in one of his most mellow and winning moods.

The acrossos were entivened a toth sessions with road and the foremone. In the obsence of Dr. Storet, which was been priviled took lits place. Spiritualism, he said, is a subline subject. It we could look late invisibility, we should see ourselves in a large company. We have the presence of the spiritual world to inspire us. We may give the body intritul food, so we may feed the sou with improper conditions. The highest happiness we attain to is not perfect happiness, but everything we have is more or less useful. The different religious systems are food for certain peoples.

He traced the condition and growth of the people through the centuries. The nations of Europe stand where they did when Henry VIII. died. When learning had gone out in Europe it burned in Ireland. The religion that makes a man decline the ardious duties of life is a false religion. The false ideal is that man must have an excessor wealth. The states to-day are preparatory states for the future world.

In the evening an entertainment, under the direction of Dr. Hale of Boston, was given to a good house. It won the approbation of the audience, and it was voted that a portion of it be repeated on the following evening.

Season of Friday, 12th.—Conference in the forence, in the afternoon Mr. Wright gave the closing lecture of his house here. Mich., which one year ago was organized under the laws of the State, Mr. Haslett, with the assistance of J. M. Potter, has kept up the interest in the Park for three years, under varying prospects. The first year has proved a success; the attendance large, enthusiastic and harmonious. We feel confident of its inture. Dr. A. W. Edson was elected Secretary and Manager for the coming year. We hope the Spiritual lats of Michigan will lend us a helping hand to make this resort as popular and successful as camp meetings in other States.

Port Huron, Mich., Sept. 15th, 1890.

Harvest Meeting in Missouri. To the Editor of the Banner of Light:

The Spiritual Science Association (incorporated) of Liberal, Mo., will hold a three days' harvest meeting at its hall, commencing on Saturday, Sept. 27th.

The following speakers are engaged: Prof. J. M. Allen, Mrs. M. T. Allen, Dr. Arnoup of California, Dr. E. B. Wheelock, G. H. Walser, James W. Adams. Inspirational and selected music, recitations, etc., will be interspersed throughout the meeting. Persons from a distance will be entertained free of charge. A cordial invitation is extended to all. Liberal is situated on the line of the K. C. F. S. & M., and Mo. Pac. Rys. M., and Mo. Pac. Rvs.

Meetings in Boston.

Free Spiritual Meetings are held in the Banner of LIGHT HALL, No. 9 Besworth street, regularly twice a week -on Tursday and Friday Afternoons. J. A. Shelha mer, Chairman.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society: Sunday, "Temple Fraternity School for Children" at 11 A. M.; Loeture at 2½ P. M., by Mrs. H. S. Lake, Tuesday, Industrial Union at 1½ P. M. Wednesday, Sociable at 7½ P. M. E. A. C. Sanger, Secretary.

Berkeley Hall, 4 Berkeley Street.—W. J. Colville lectures every Sunday at 10½ A. M. and 7½ P. M. Instruction in Spiritual Science in vestry Mondays, Wednesdays and Fridays, at 7½ P. M., Tuesdays, Thursdays and Saturdays at 2½ P. M., during September.

Dwight Hall, 514 Tremont Street, opposite Berkeley.—Spiritual meetings at 2½ and 7½ P. M. Mrs. Dr. Heath, Conductor, office Hotel Simonds, 207 Shawmut Avenue, Boston. Twilight Hall, 780 Washington Street.—Sundays at 10% A.M., 2% and 7% P.M. Eben Cobb, Conductor. at 10½ A.M., 2½ and 7½ P.M. Eben Cobb, Conductor.

Engle Hall, 616 Winshington Street.—Sundays at 10½ A.M., 2½ and 7½ P.M.; also Wednesdays at 3 P.M. F. W. Mathews, Conductor.

Chelsen, Mass.—The Spiritual Ladies' Aid Society holds meetings in Pligrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary.

Berkeley Hall. On Sunday last, Sept. 21st, every seat in Berkeley Hall was filled both morning

and evening. W. J. Colville spoke on "Bodt, soul
and Spirit," and "Nirvana." Taking ground at the
start that man to be understood at all must be regarded as a spiritual being, spiritual in body as well
as in mind, the speaker proceeded to define the relation between the spiritual and the physical body, the
start that the spiritual and the physical body
the spiritual form; immediately
this influx ceases the physical body commences to
dissolve, and the man goes on living as an lohabitant
of the spiritual world clothed upon with an unaltered
spiritual body. The spiritual body is the form of the
sour budie is its animating principle, and this in turturn the spiritual world clothed upon with an unaltered
spiritual body. The spiritual body is the form of the
sour budie is its animating principle, and this in turturn the spiritual world seems a
phantasine, unsubstantial renim, "baseless as the
labric of a dream," but such persons evidently have
no knowledge of the true nature of substance, nor do
they logleally argue even from effect to cause, though
that is ever their mode of arguing, cause being to them
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against the spiritual world seems and the start
that the spiritual world of the start
that are the heart of the spiritual world seems
are spiritual the spiritual world seems and tortoise explanation, for it must then be asked: "Whaare dreams?" how did printitive man become a dreamrest on offerance is the spiritual world by
corresponds; and this truth is fully substantated by
reason, and finds its analogy in the facts of daily exjection of the spiritual world by
corresponds; and this truth is fully substantated by
reason, and finds its analogy in the facts of daily exjection of soul and body together, whil

Dwight Hall, 514 Tremont Street .- The afternoon session of last Sunday opened with singing led by Prof. F. W. Peak of Medford, who furnished very excellent music throughout the day. After an invocation Mrs. Dr. Heath spoke in regard to the work done for humanity by mediums, and the meagre compensation they receive for their services.

Dr. Thomas gave a history of his early work, and remarked that our sufferings here purify and prepare us for the life hereafter. Mediums here are mediums in spirit life; they are fitting themselves here for work there.

Mrs. A. Forrester said that many people have wrong ideas in regard to Spiritualism. They need to be educated in regard to it in order to receive fully its benefits. ternoon session of last Sunday opened with singing

work there.

Mrs. A. Forrester said that many people have wrong ideas in regard to Spiritualism. They need to be educated in regard to it in order to receive fully its benefits.

1r. Coombs was pleased to know that a new avenue like its size in the city. Its location is on the

had been opened for the progress of spiritual truthsome of us know that there are homes "over there,"
others are in doubt, and it is our mission to do all we
can to assist the spirit-world to bring light to those
who sit differences. The lifetor also gave some
very clear tests from spirits pittent."

Miss C. W. Knox said that our spirit friends come to
lead our thoughts above this earth plane, and make
us more spiritual. Soveral names of those who have
passed on before were given, and among them George
laker, Charles Watson and William Wilson, who were
recognized by friends. F. Winfield Baker improvised
poeins on subjects given by the audience. Mrs.
Dr. D. H. Loomis-Hall gave psychometric readings.
Nearly all the speakers gave, at the close of their
remarks, excellent proofs of the presence of spirit
friends, most of whom were recognized by names,
personal descriptions and messages.

Evening.—Following the opening exercises of singing and invocation, Mrs. Heath gave an interesting address, and invited all mediums to assist in making this
one of the grandest meetings in the city.

Dr. Smith was the first speaker, remarking that
the phenomena rather than theory of Spiritualism
prove its truth, and gave several psychometric readings.

Miss Henrietta Smith of Cambridgeport gave the

lngs.
Miss Henrictta Smith of Cambridgeport gave the names of several spirits who were anxious to be known as being present.
Dr. C. H. Harding spoke of the power held and excrelsed by Spiritualism, and this life as being a school of thought in which we are to educate ourselves for the life to come. Dr. Etta Crosby said that the Christian world is be-coming deeply interested in the religion of Spiritual-ism, because it gives it positive proof that there is no death except to the physical, and that death works no change in us, except to convince us that we are im-

mortal.

Mrs. Downing, of South Boston, gave tests, describing clearly those who were presented to her clairvoyant vision.

Mrs. Kate R. Stiles said that Spiritualism does not

Mrs. Rate R. Selies said that spiritualism does not consist altogether in giving tests and readings. All nature, and the bodies of all living, are the mediums through which we arrive at the truth. Our first duty is to cultivate our pritual powers, in order that we may have positive evidence that life is one of eternal progression. Every soul may be so developed that spirit communion shall be as easy as to commune with living friends.

friends.
Mr. W. R. Colby closed the exercises with critical Aff. W.R. Colby closed the exercises with crinical remarks upon some of the views expressed by speakers who had preceded him. Mediumship, he said, is the channel through which changes come to us, either making us better by their influence, or worse. Several full names were given and recognized.

The hall was completely filled at the evening session.

FLAYIUS HEATH.

First Spiritual Temple, Corner Exeter and Newbury Streets .- Sunday afternoon, Sept. 21st. Mrs. H. S. Lake, entranced, discoursed upon the subjects: "Try the Spirits," and "Can Man by Searching Find Out God?"

"Inward life," said she, "is made of the mist cast up from the ocean of material existence, rising into that altitude of rarefied expression where it obeys the

up from the ocean of material existence, rising into that altitude of rarefied expression where it obeys the law of spiritual gravity.

Hence there throng to your planes innumerable numbers of beings whose theories may be, and are, of as varied a character as the leaves of the forest. You must try these communications in the crucible of reason, under the light of intuition. If any spirit affirms that kings possess a 'divine right' to rule, distrust him because of the glory which the light of the nineteenth century has flung upon the brotherhood of man. Still, again, if there are presented to you statements that Jesus, 'the only begotten Son of God,' reigns as Master in the spiritual realm, distrust this also in the blaze of the truth which myriads of the benighted in our world have discovered, that personal effort prepares place, and 'God,' or good, is found only by introspection, or searching within.

Justice, truth, duty, love, loyalty, equip the individual spirit for cestatic states, and the only master is the mighty law of rectifude running through all moral being, and binding equally upon all.

If you permit yourself to cast away this prerogative of personal being—analysis and inspection—at the suggestion of any spirit, you flounder in a quagmire of linaction, and growth may be long deferred.

Neither Jesus nor Swedenborg reflects all the rays of the Infinite Sun of Truth, and inspiration ever operates universally upon the brain of mankind.

I cannot tell you (even though I have laid aside the vestment of the body) what rare and wonderful things you are to know and be by the light of your own accumulated spiritual power—garnered in myriad embodinguits.

mulated spiritual power-garnered in myriad embodiments.

Too long has mankind looked outward for interior

Too long has mankind looked outward for interior light; gazed heavenward for 'God' within; leaned upon rehearsed revelations for the 'right of way' Nature has given equally to all.

What you are in spiritual attainment is somehow symbolized in material being. You are drawn by the law of need into external manifestation; the duplicate structures of twins denote simply corresponding spiritual necessities in matter, and its consequent relationiships.

ships.
The soul (the eternal) knows its need—which is the The soul (the eternat) knows its need—which is the search for good anid the darkness of doubt and death. Every step onward reveals 'the Infinite Being,' man—bad, better, best, a grand prophecy of 'the resurrection and the life'—the spirit tried, purified, and proclaimed conqueror in the realm of sense."

The organ selections and songs were suited to the occasion.

occasion.

Next Sunday afternoon the subject will be: "The Coming Commonwealth; or, The Political Transition." Special music.

School for children at 11 A. M.

School for children at 11 A. M. Second meeting of the Psychical Research Society Tuesday evening, Sept. 30th. Rehearsal of song Wednesday evenings, at 7 o'clock, in the Library Room. Social at 8 o'clock in lecture room.

All are cordially invited to all services. First Spiritual Temple Fraternity School.

-Last Sunday, after the reading of an invocation by Miss Grace Dyar, and the singing led by Mrs. Jennie
H. Bowker, we engaged in the lesson from "The Educator" on "The Dual Nature of Man," which consists of the spiritual and physical, or that of mind and matter, the lesson teaching that the spiritual body is the tenant of the natural body, that proof positive may be given of the presence of an intelligent force that possesses all the attributes of the human mind. The evidence of this truth is so conclusive that none can reasonably deny it. The subject lesson of the day was "What to Read and How to Read," questions relating to which were answered by many of our children by the exercise of their own minds, which is the proper way to insure success in our work; drawing from, rather than forcing into their natures. The time given for class talk was availed of by all present, the adult portion retiring to the adjoining room, and the children being taught by their teachers.

All are welcome to our services, especially those who wish to learn of the truths of Spiritualism.

Next Sunday the subject for class talk will be "Thought."

ALONZO DANFORTH.

Twilight Hall, 789 Washington Street.— Miss Grace Dyar, and the singing led by Mrs. Jennie

Twilight Hall, 789 Washington Street .-This place was filled to its utmost capacity on Sunday last by earnest seekers for spirit truth. The services

last by earnest seekers for spirit truth. The services were opened in the morning by the Chairman, Eben Cobb, who, after an invocation, gave an instructive discourse upon "The Mission of Discord in Nature's Work." Dr. J. F. Geddis of England followed in the same line of thought, and made interesting mention of his personal association with Huxiey and Tyndall in their study of Nature.

W. R. Colby was eloquent in speech and convincing in a marked degree with his tests. Father Locke entertained his hearers by a recital of portions of his life-experiences. Miss A. J. Webster made well-closen remarks, and her spirit communications were of the highest order. "Winona," the gifted control of Miss A. Peabody, held the closest attention during her accurate manifestations. Mrs. C. W. Odionne received a warm welcome from her many friends. Instructive thoughts were presented by Dr. Drisco. Fine tests and readings were given during the day by O. F. Stilles, Mrs. A. Forrester, Mrs. J. E. Wilson, Arthur McKenna, Mrs. Colyer and Miss Lizzle Kelly. Excellent music by Prof. Weston, Miss E. Case, Mrs. Chamberlain and Mrs. Edwards.

Engle Hall, 616 Washington Street. Wednesday Sept. 17th .- The meeting was opened with music by Mrs. Staples. Dr. P. C. Drisco made the opening address. Remarks were made and tests

music by Mrs. Staples. Dr. P. C. Driso made the opening address. Remarks were made and tests given by Mrs. Stratton, Dr. Coombs, Mrs. Chandler-Bailey, Mrs. E. A. Mason, Mrs. J. E. Wilson, and remarks at closing by Mr. Blackden.

Sunday Morning, Sept. 21st.—Services opened with music by Prof. Hudson, and an address by Mr. Dill, following which remarks were made by Mrs. Dr. Howe, Prof. Hudson, Mrs. Leslie, and Drs. Eames, Coombs, Blackden and Haynes. Mrs. Smith gave tests. Mr. F. W. Mathews related incidents of a spiritual nature that occurred to him on his vacation trip. Afternoon.—Services opened with music, after which Mrs. J. T. Lewis, Mrs. J. E. Davis, Mr. David Brown, Mrs. A. Wilkins, Mrs. Stelling and Mrs. Chandler-Bailey, severally made remarks and gave tests and psychometric readings.

Evening.—Song by Mme. Bayard and Miss Tilgiman. Dr. Coombs made an address, closing with tests and delineations. Mr. Riddell gave tests, closing with remarks. Remarks, tests and psychometric readings by Mrs. Dr. Bell, Dr. E. H. Mathews, Mrs. M. W. Leslie and Mrs. Chandler Bailey. The attendance at each segsion was large.

Meetings will be held in this hall every Wednesday at 3 r. M.; Sundays at 10:30 A. M., 2:30 and 7:30 r. M. F. W. MATHEWS, Conductor.

The Echo Spiritualist Meetings will be reppened Sunday, Oct. 5th, in America Hall, 724 Washington street—services at 10:30 A. M., 2:30 and 7:30 P. M.

Across the Atlantic.

Incoming steamers this month have brought us the choice. est spoils of the French and Swiss looms. Our new styles are now ready for inspection, and their remarkable character will make this a memorable invoice.

One of the first novelties in the attention

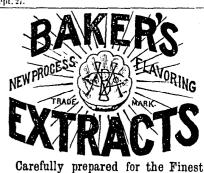
it commands is a collection of new patterns of French Brussels Lace -an entire novelty and a great departure from previous styles.

It is made to hang straight, and the same patterns are reproduced in full size, with vitrage to match. This is the only strictly correct furnishing for an apartment in Colonial style. It harmonizes also with the Chippendale patterns and the designs of the Adams Brothers in England. As a decorative effect it is entirely new.

The pattern, most suitable for a drawing room of the Louis Seize period has a spotted centre with graceful scroll borders.

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Laboratory, PORTLAND, ME. direct line of street cars running from all of the dépôts direct line of street cars running from all of the depots and out-of town lines, thus making it easy of access.

Reliable test and speaking mediums will participate at each service. Good music will intersperse the exercises under the usual directorship: Miss C. Campbell planist, Dr. Hale and Miss Holt soloists.

M. M. Holt, T. Sec'y.

DR. W. A. HALE, Chairman.

The Spiritual Temple Society, which meets during the lecture course regularly in Berkeley Hall, has secured the services of Mrs. R. S. Lillie for six during the eight months of the season of 1890 and 1891, it being optional with her as to the time of speaking.

—The meetings will commence the first Sunday in October. Mrs. Watson speaks the first two Sundays, and Mrs. Lillie follows her during the month of October.

First Spiritualist Ladies' Aid Society .officers and members of the organization are hereby respectfully notified that the first meeting for the sea-son of 1890-'91 will be held at the Parlors, 1031 Washington street, Friday, Oct. 3d, at 4 P. M. All are earnestly requested to be present. The friends of the Society are especially invited to the social meeting at 7:30. Tea served at 6 P. M.

MRS. A. E. BARNES, Pres.

MRS. A. L. WOODBURY, Secty.

Albany, N. Y.—Mr. J. W. Fletcher attracted fine audiences on Sunday last to listen to a lecture upon "What Attitude Shali the Student Assume in His Investigation of Spiritualism?" and it proved to be a valuable and interesting discourse. The main idea was that while persons were seeking to learn in every other department of life, they began Spiritualism with a "know it ali" air, and consequently failed to receive as much light as they otherwise would. Several fine psychometric readings were given at the close. In the evening a lecture upon "Individual Development" was given, followed by an interesting scance. Next Sunday closes Mr. Fletcher's engagement here. XXX.



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Sold throughout the world. Price 25c. Send for "How to Cure Skin and Blood Diseases." Address Potter Drug and Chemical Corporation, Proprietors, Boston, Mass.

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Is without doubt the very best of the many foods now in the market. Its great popularity is due to its intrinsic worth, as by observing "Special Directions" not only will the feeblest infant be nourished without distress, but it will furnish a full meal for the healthy, growing child. It produces bone and muscle, not a puffy, liabby skin. For prevention of (and as a dietetic in) Cholera Infantum, Diarrhoa, etc., it is invaluable. It is neutral in its action on the bowels. Send to WOOLRIGH & CO., Palmer, Mass., for Pamphlet free.

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