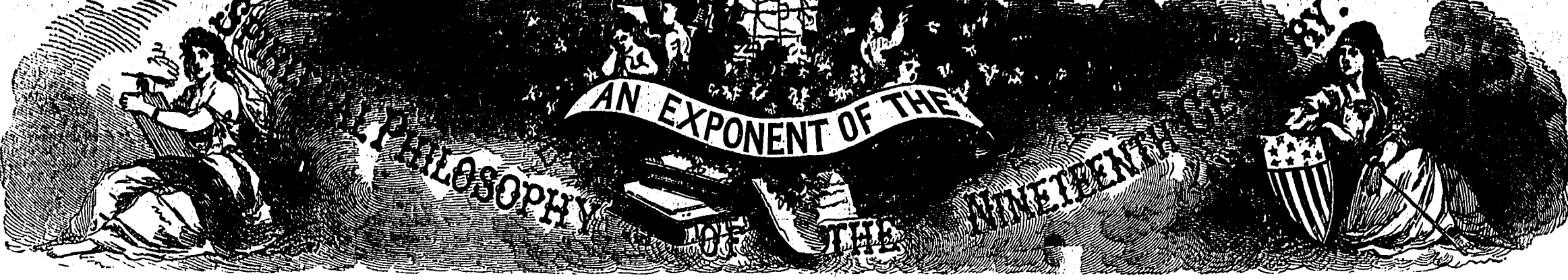


# BANNER OF LIGHT.



VOL. 68.

COLBY & RICH,  
9 Bosworth St., Boston, Mass.

BOSTON, SATURDAY, SEPTEMBER 27, 1890.

(\$2.50 Per Annum,  
Postage Free.)

No. 3.

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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 is by no means new; it raises the old, old controversy between love and hate, between punishment and education. It appears that our correspondent acknowledges no other force than that of retaliation in dealing with offenders; if so, his position is by no means peculiar; but 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 Israelitish nor the Christian 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 columns of *The Herald* that he should like to personally execute with the rope every incendiary in the community. We do not question the purity of his intention, but we differ fundamentally with him in his method of putting down a crime. Two wrongs can never make a right; ends do not justify means; and it 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 entirely 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 commandment ever given. If calumny and detraction could wipe out the stains of guilt, there might be an excuse for libel; but experience teaches exactly the reverse. A condemned criminal, under the present system of conduct, is compelled to remain a criminal, commit 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 countless saloons which disgrace the country from California to Maine, and from Canada to Florida. Prevention and reformation are the needs of the hour, and he who has no scheme of prevention, and none of reformation, but 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 whenever 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 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 produce 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 villifying habit on the one who indulges in 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 be resented more actively. Stirring up dirty war, 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 would think that no one in the world is respectable unless it be themselves; and is their own record immaculate? The common subterfuge of those whose own life is foul is to call attention to the blackness of others; and let it be asked where are the direct evidences of guilt brought against the condemned parties?

If a medium is suspected of trickery, numbers of people are ready to cry fraud, not because they know anything whatever against the individual, but because they are opposed to Spiritualism. If a Theosophist is calumniated, popular prejudice again weighs heavily in the scale. Theosophists and Spiritualists berating each other present a ludicrous spectacle 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 are at present conducted, a sinner achieves notoriety, is often condoned, and frequently almost worshipped as a martyr-hero. Laws are very unequal in their bearing upon the rich and the poor; money can buy off almost anybody in this age of mammon-worship.

Leaving the purely legal aspects of the question to consider the domestic, what can he more hateful and corrupting in a household than a suspicious temper and an evil tongue? Shakespeare's mission is not yet ended; "Othello" needs to be presented again and again, as well as the "Merchant of Venice," until the lessons so graphically taught by the bard of Avon have sunk into the hearts of the populace. If suspicion always fell on the right parties, the case would be different; but as it is, justice is continually outraged; the clever impostor is the one whom none suspect, while the innocent are frequently tortured on the wheel.

That there are cases where prompt action has to be taken in confining the violent so as to prevent their further depredations, is quite true; but, then, condemnation will not reform. The idler who hates work would dread the 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 cases the measures adopted should be educational and reformatory, consequently effectually protective.

We take back no word of what we have ever said against evil speaking; we pronounce it an 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 influence so deadly. Be engaged in good continually, and your influence will be a powerful and perpetual antidote to evil; your very presence an incentive to uprightness.

The Cravates or Croate soldiers (1601) wore 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.

The World asks: "How long will the anachronism and injustice continue which compel New Yorkers to violate some statute in order to get needed and innocent recreation on Sunday?" and the *American Sentinel* answers: "It will continue as long as the State attempts to compel people who have not a religious regard for Sunday to act as though they had. As it stands, the law is utterly useless; and serves only to breed contempt for all laws."—*Truth Seeker.*

## 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 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 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 blessed truths of the Bible do not lie in the texts we hunt with a candle to prove our doctrines by—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 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 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 the work which she so much loved here (many 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 came 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 difference way—one being brought through the mouth of man, the other coming to me, I know not from where, in the silent communing and questioning of my soul to know what and where is truth? I knew very well how those trying to comfort me with the Bible would interpret this latter text for me, but reason, one of God's best gifts to his children, spoke to me, and said: 'Here is another avenue presented, another door; ask here! knock here!' I resolved to do so, and lost no opportunity 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 a secondary help in the course of my enlightenment; 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 the undeniable phenomena exhibited by the unimpeachable witnesses who have been excommunicated—have laid off their mortal—some of whom have been 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 remaining on the earth-plane.

In every country upon our globe intelligent excommunicated 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 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 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 Department.

# CRIME AND 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-ordered 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 price.

Mrs. Almay was the first slave of this child-tyrant. She bowed meekly to his unreasonable wishes; and even when he was but ten years old she trembled before him, and yielded the contested point. With such a home-education, was it not natural he should become a willful, headstrong, intensely selfish youth?

That youth did not belie the promise of his boyhood. He tyrannized over mother and servants; he quarreled with his companions; he was expelled from school long before his education was deemed half completed. He offended and grossly insulted the tutors his mother had obtained for him; he was the terror of the neighbors, and the theme of many a prophecy, long before his final acts of disobedience and cruelty were committed. In his twentieth year he set out upon his travels, taking with him the few jewels his mother possessed, in order to defray his expenses. It was on this occasion that the utter selfishness, the unnatural, perverted spirit fully revealed itself, even to the blinded mother. Not satisfied with the sum of money she presented him, he insisted upon the sale of her jewels. Mrs. Almay ventured a gentle denial. Philip grew angry and boisterous; and when the poor mother, summoning all the firmness she was capable of, refused to part with what had been her father's bridal 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 fervor:

"God bless and keep you, my son!" But when alone, with her own accusing thoughts, she could not banish the haunting and terrible memory: he had lifted his hand against her!

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 slightly 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 repellent haughtiness that forbade all inquiry, and barred the way to all intrusion into the secrets of his life. He would remain at Linden cottage but a few weeks or months, then return to his wanderings, often without confiding to his mother the object or the place of his journey.

Yet this man was not devoid of all the better feelings of humanity. He was generous, and the extreme; courageous, had fearlessly to a fault; a lover of the beautiful; not indeed of the serene and home-inviting aspect of nature,

but of her sublimer scenes—the ocean and the rugged cliff, the storm-tumult, and the grandeur and wildness of the mountain and the precipice. He looked, too, more with artistic eyes than with a prayerful heart upon the beautiful achievements of painting and sculpture. He had a rare appreciation of the loveliness of woman; of the disposal of light and shade, exalting and sunlit. 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, rose-winged 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 portrayal 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 and sinful a career, we will proceed with the eventual narrative of his life.

He was in his thirtieth year when he met with Rose Palmer, the ideal of a poet's dream—the sweet, frail, English flower, tenderly guarded from the wind and rain. Philip Almay had long since cast aside all conscientious scruples. He wooed and won the unsophisticated girl, who, heiss as she was, had never mingled with the busy, plotting world. She believed him, trusted him, because she loved; and when, as his beloved wife, he led her to the charming cottage by the seashore, and surprised 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 led poverty, while a handsome fortune was entirely at his disposal.

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 love. Again and again she wrote, but no answer came, and a weight of apprehension 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 paradisaean 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 thousand 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 childhood. Ah! Rose, Rose! the thorns and the brambles of the life-path of sorrow await thee now!

[Continued on third page.]







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

[To be continued.]

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 he possessed the needed force to do a certain work; I worked upon the individual wholly prompted by an invisible, intelligent force for

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No notice is taken of anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee 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 paper 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 insertion, must reach this office on Tuesday of each week, as THE BANNER goes to press every Monday.

## Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 27, 1890.

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

PUBLICATION OFFICE AND BOOKSTORE,  
Bowdoin St. (formerly Montgomery Place),  
corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:  
THE NEW ENGLAND NEWS COMPANY,  
14 Franklin Street, Boston.

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

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Before the coming light of Truth, Creeds trouble, Ignorance dies, Error decays, Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

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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 BANNER OF LIGHT before the 1st of June, 1891. The prizes will be rated as follows:

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In view of the size of our type—which enables us to give in each issue a large and varied 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 laborer's dietary is improving. The average consumption of meat in the United States is not

less than one hundred and seventy-five pounds per capita per annum. Great Britain alone exceeds one hundred pounds. Many European countries scarcely 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 artisan 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 habits and their furnishings and in other expenditures 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 hindrance 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 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 education, enterprise, independence and prosperity of the people. Will it be maintained? There are influences from without and within that tend to the inevitable lowering of the present standard. The influx of foreign population threatens to create a competition in 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 fortune; that inducement to action leads to activity in effort; that intense and persistent application causes waste of tissue of nerve and 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 to create an extraordinary demand for clothing 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 first-born 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 fall for need of culture, ingrafting them anew 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 fol-

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

"The true vivisectionist should approach a difficult experiment with joyous eagerness and delight. He who, shrinking from the dissection of a living creature, approaches experimentation as a disagreeable necessity, may indeed repeat various vivisections, but can never become an artist in vivisection. The chief delight of the vivisectionist is that experienced when, from an ugly-looking incision, filled with bloody humors and injured tissues, he draws out the delicate nerve-fibre, 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 vivisectionist, 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 vivisectionist, 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 vivisectionist'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.

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 the public mind, spiritual-minded people are 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, became martyrs. According to church traditions St. John died a natural death; St. Matthew was killed with a halberd; Judas "fell," and his bowels gushed out; St. Barnabas was stoned to death by Jews; Paul was beheaded by command of Nero; St. Luke was hanged on an olive tree in Greece; St. Philip was bound and hanged against a pillar; St. Simon was crucified after the manner of Jesus; Andrew was bound to a cross, and left to die from exhaustion; 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 the streets of Alexandria until he expired; St. James the Less was thrown from a high pinnacle, then stoned, and finally killed with a fuller's club; Peter was crucified in Rome, 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 mediums 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—the plea of legal procedure—that the annals of jurisprudence have been disgraced with. At the time the Rev. Stanton 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 BANNER, under the signature of "ONSERVEN," 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 late date contains a portrait of George W. Walcott, and opinions given by English and Scotch papers regarding his efficiency as an advocate of the truths of Spiritualism.

## William Lloyd Garrison.

The reminiscences of the early days of Spiritualism 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 corroborating 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 spiritualism to himself. On our way he said to me, "Spiritualism is not 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 satchel, 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 communication being discussed. MARGARET E. PARKER.

## A Prediction Quickly Fulfilled.

At a meeting in Yeaton, 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, Yeaton.

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, 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 principles."

I sincerely congratulate you upon the publication of a paper that in every respect so well represents Spiritualism 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 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 of 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 should.

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 our office.

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 table.

## 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 contributors 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 Bowdoin 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 BANNER is in such demand there that in less than three hours after its arrival at the periodical depots 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.

Mr. P. A. Johnstone, to whom 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 fitted 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 month 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 touching 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 incarnated 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. He hid the watch in the office of Dr. A. B. Child, then at 50 School Street. A week afterward 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 Nationalist 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 one-cent stamps Austin's address with cover, and Edson's leaflet, 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. Shaw.

## 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 ORGAN CO., 282 Broadway, New York.

The special attention of parents is called to the announcement 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.

**Into San Francisco** dispatches report that the Yellow River flood, and other floods, continue to create alarm in China. In the province of Chihli four million people are homeless, and the misery in Shanghai is almost as great. Cholera is prevalent in Shanghai, 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. Junta.

The **BANNER OF LIGHT** has reduced its price to \$2.50 per year. The price paid to the publisher is largely increased by the cost of the editorial 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 elevation and sustained efficiency.—*Light, London, Eng.*

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 an ugly craft?

The Rev. E. Blauman (Jewish Rabbi), writing in *The Jew*, July 10th, 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 ZUNI.—Dr. J. Walter Fewkes, Secretary of the Natural History Society, recently delivered in the Old South Church, Boston, a lecture on "The Zunis and Other Pueblo Indians." It proved a most interesting one. The Zunis, he said, during his remarks, were essentially housebuilders, making their dwellings 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 the clan.

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 Shoenakersville. The cars plunged down an embankment into the Schuylkill, and a long list of injured, beside some forty persons 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 coffin. 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 hasn't some college conferred the degree of D. D. upon the great telescope-makers at Cambridge? The 'Clarks' have certainly brought heaven a good deal nearer to earth than many who 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-thousands 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 employee 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 Review*: "In Ceylon we are already reaping the harvest. In that evergreen, paradisaical 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-Chancellor were preparing to make peace with each other. An exchange wittily remarks that "in carrying on their war with each other through the newspapers, the Kaiser 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 platform.

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 to unite for the prosperity 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.

The outlook from the opening Sunday of the season of 1890 and '91 is very encouraging.

JULIETTE YEAW.

"WHY FISH TO ONE AND FLESH TO ANOTHER?"

BY GEORGE A. HAZEN.

To the Editor of the Banner of Light:

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 land. 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 fictitious. 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 merchandise 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 panic 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 loud 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—democratic 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 accretes to the special interest of bankers and importers, and it is respectfully submitted that these two classes are not specially entitled to extraordinary consideration.

It was not long since that throughout the country one walling 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 unconstitutional!

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

FOR INDEBILITY CASE HOBBS' AND PHOSPHATE. DR. JOHN J. CALDWELL, Baltimore, Md., says: "It has proven by experiment and experience to be highly beneficial in indigence and mental troubles."

Walter Howell.

On Sunday evening, Sept. 16th, 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 York*.

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 this meeting socially his many friends, to say a parting adieu, and receive from them the hearty "God bless you!" and *bon voyage*!

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 unfoldment.

J. Franklin Clark read two letters of regret received—the one from Prof. Henry Kiddee, 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 met not 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. Church (of W. Va.), Mrs. Wallace, Judge Nelson Cross, and Mr. Northcutt.

Miss McCune, Mrs. Lukens, Mrs. Morrison and Dr. Flemming added to the enjoyment of all by music and 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 home and thus bring them into closer bonds of spiritual fellowship, and cultivate the social element which is so greatly needed in its ranks.

SCIENCE.

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 COMPLEMENTARY GIFTS. Also exquisite specimens of "Engagement Cups" and Saucers. Our stock was never more comprehensive or valuable than now.

Jones, McDuffee & Stratton, FINE PORCELAIN, GLASS, AND LAMPS.

(SEVEN FLOORS), 120 FRANKLIN STREET, BOSTON.

Movements of Platform Lecturers.

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

K. A. Wiggins, last medium and inspirational lecturer, his engagements as follows: Oct. 26th, Nov. 2d and 9th, Dec. 7th and 14th, Jan. 23d and Feb. 1st at Lowell, Mass.; Oct. 26th and 27th, Jan. 23d and 24th, March 10th and 11th at New Bedford; Oct. 10th, Feb. 10th, May 10th at Springfield; Oct. 26th and Feb. 22d at Pittsfield; Nov. 16th and 17th, Vermont State Association at Lytle Park, N. C.; Dec. 23d and 24th at Newburyport; Jan. 18th at Kingston; March 8th and May 17th at Providence; Feb. 8th, March 1st and May 3d at Lowell; month of April at Albany, N. Y.; March 20th at Norwich, Conn. He is open for engagements for the last two Sundays of November, the last two of May, and the month of June. Societies desiring his services can address Salem, Mass.

J. Frank Baxter will lecture in Salem next Sunday, 26th inst., afternoon and evening; in Attleboro, Thursday and Friday evenings, Oct. 24 and 25; and in Portland, Me., on Sunday, Oct. 6th and 12th, also on Friday evening, Oct. 10th. He is open for week-evenings this fall. Address 181 Walnut street, Chelsea, Mass.

Dr. A. H. Richardson—after a pleasant and successful tour in the United States, stops, six of which he visited during the season, has returned to this city, and can be found at this office, Waverly House, Charlestown District.

Miss Helen A. Sloan has gone to her home at Chateaugay, N. Y., to spend a few weeks. She will return the 1st of October.

Mrs. H. H. Copley 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 62 Worcester street, Boston, 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: Jan. 1st and 2d, Portland, Me.; Feb. 16th and 22d, Worcester, Mass.; March 1st, Brockton, Mass.; March 16th 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 Nanticoke, Conn., from Aug. 9th to the 11th, inclusive. Would like to make other engagements. Address Lookout Mountain, Tenn.

Societies desiring the services of A. E. Tisdale for the season of '91, can address him at Merriek, Mass.

Mrs. Abbie N. Burnham spoke in Watertown, N. Y., Aug. 21st, Sept. 7th and 14th; she will speak in Plymouth, Mass., Sept. 28th. She may be addressed for engagements at 530 Tremont street, Boston.

Mrs. Clara Field Conant has returned from the Hayden Lake Camp Meeting in Maine. She will stop in Boston for a short time at 69 Clarendon street, where she will be glad to see her friends and hear of their progress. Edgerly addressed interested audiences in Bangor, Me., Sunday, Sept. 14th, afternoon and evening. At the close of each lecture Mrs. Jennie K. D. Conant gave psychometric readings that afforded general satisfaction, and were greatly appreciated.

Meetings in New York.

The People's Spiritual Meeting every Sunday evening at 8 o'clock at Mrs. Morrell's parlors, 310 West 48th street, just west of 8th Avenue. Mary 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. The speaker on the occasion will be Mrs. J. P. S. President, and the public cordially welcomed.

Psychical Society.—This Society, whose purpose is to provide suitable opportunity for regular exchange of personal experiences 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.

Haverhill and Bradford, Mass.—The September 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 display, and 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 fine display was photographed.

The speaker on the occasion was Mr. F. A. Wiggins 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. Wiggins' present engagements cover every Sunday 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 P. M. Many interesting tests of spirit presence were given both afternoon and evening, which were generally recognized.

The singing in connection with the Fraternity service, this time, was very successful. 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 singing of the hymn, "A very important thing to be named and remembered is that Mrs. R. Shepard-Little will speak before the Fraternity on the first two Sundays in October, perhaps the only times this season. E. P. H.

Lowell, Mass.—Sunday, Aug. 24th, a Spiritualist meeting was held at Harris Grove, Chelmsford, believers and inquirers from that place and Lowell being in attendance. After an address by Eben S. Hanson of Lowell, who presided, Mr. F. A. Wiggins 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. 27th, another meeting was conducted in this charming grove, on which occasion W. P. Hazeltine 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. In conclusion, the essayist was given a unanimous vote of thanks.

Lowell, Mass., Sept. 19th, 1890. ED. S. VARNNEY.

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 invoice or of some new production from their own factory.

The Press avers that there is a sadly frivolous Cambridge (Mass.) young woman who says that her pa can turn out bachelors more expeditiously than any college, because he does not do it by degrees.



A WEAKNESS SOMEWHERE.

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 symptoms; 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 **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 Nerve. 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 Nerve, 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 Nerve, and life was a burden. Now life is a joy and sleep is a luxury compared to it before taking Nerve. I relish my food, and my nervousness has left me, so has the numbness. I wish I could shout loud enough so that all the world could hear, and tell them the good Dr. Greene's Nerve 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 Nerve and the blessing of God.

ANDREW H. OLNEY, Gilston, Steuben County, N. Y.

Dr. Greene, of 31 Temple Place, Boston, Mass., is 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 case.



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One Large Room, with two adjoining, and steam heat, in the Banner of Light Building, admirably arranged for Physician or Medium's office. In view of all materials used. **THE NEEDHAM ORGAN FACTORY IN THE WORLD.** Send for CATALOGUE and the address of our nearest Agent.

Mrs. J. M. Carpenter

Will see patients at her residence, 303 Warren street, Boston, Clarendon District, on Tuesdays, Wednesdays, Thursdays and Fridays. Take Warren street Electric Cars on Shawmut Avenue. 4w Sept. 27.

MRS. ETTA ROBERTS, Materializing Medium, 208 West 23d street, New York. Seances in the Free Cabinet Sundays, Mondays and Wednesdays, at 8 P. M. Sundays at 3 P. M. Arrangements made for Private Seances. 1w Sept. 27.

MRS. IDA LEONARD, Mental and Magnetic Treatments, at 12 Boylston Place, Boston. Sept. 27. 1w

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. 1w 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., 9:30 A. M., 1:30 P. M., 3:30 P. M., 4:45 P. M. Sundays only at 7:30 and 8:15 A. M. Provincetown for Onset Bay at 8:45 A. M., and 2:10 P. M. Leave Middleboro for Onset at 8:10 A. M.

Meetings in Brooklyn.

The Progressive Spiritualists hold their weekly Conference at Everett Hall, corner Bridge and Wiloughby streets, Brooklyn, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Samuel Hogart, President. Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street. Meetings Sunday evening at 7 1/2 o'clock. Good speakers and mediums always present. Porter E. Field (38 Powers street), Secretary. Services held under the auspices of the Ladies Aid. Mrs. M. Evans, President.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 10 1/2 A. M. and 7 1/2 P. M. W. J. Rand, Secretary.

Meetings in Philadelphia.

The First Association holds meetings every Sunday at 10 1/2 A. M. and 7 1/2 P. M. in the hall 610 Spring Garden street. Children's Lyceum at 2 P. M. Joseph Wood, President. Dr. P. H. Benson, Vice President, 67 North Ninth street; Harry Huber, Jr., Secretary.

The Second Association meets every Sunday afternoon at 2 1/2 in the Church, Thompson street, below Front. Dr. J. Ambrosio, President, 1223 North Third street. Keynote Spiritual Conference every Sunday at 7 1/2 P. M., southeast corner 10th and Spring Garden streets; Wm. Ham Rowbottom, Chairman.

DR. STANSBURY'S Spirit Remedies.

Prepared under Control of an Anointed Band.

**ELIXIR OF LIFE TONIC AND NERVE.**—A most wonderful invigorator. The first dose will convince you of its value in General Debility, highest Testimonials. Try it. \$1.00 per bottle; six bottles for \$5.00. **BLOOD, KIDNEY AND RHEUMATIC REMEDY.**—Only vegetable, specific for the cure of Rheumatism, Sciatica, Heart Disease, Kidney and Urinary Complaints, Blood Disorders, and all Malarial, Neuragic and Rheumatic Pains. The greatest Blood Purifier yet discovered. \$1.00 per bottle; six bottles, \$5.00. **CELESTINE.**—Cures Palpitation, Nervous Headache, Nervous Dyspepsia, Insomnia, Despondency, result from overwork, weakness. A very pleasant, harmless and wonderfully efficacious remedy. \$1.00 per bottle.

**WILD-FIRE LINIMENT.**—Bottle, 50 cents. The greatest Pain Bradorator. Superior to all others. **PSYCHO-GENIC PILLS.**—Cure Malaria and Liver Complaints. Specially magnified 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 **DRS. STANSBURY & WHEELER, 445 Shawmut Avenue, Boston, Mass.** Agents, Christian Scientists, Physicians, Magnetic Healers, Mediums and Medicine Dealers supplied on liberal terms. Special Indulgences; send for circulars and terms. Pacific coast agents, from Los Angeles, San Francisco, Cal. Also for sale by **COLBY & RICH.** Sept. 20. 1t

Fall Upholstery DISPLAY.

Our department is now complete in all of its branches, and we are prepared 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



## Message Department.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry messages from the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, even to the progress of a higher state of existence, need the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All excessive much of the nature of the messages in this Department is our earnest desire that those who recognize the messages of their spirit-world will verify them by informing us of the facts in regard to this Department must be addressed to COLONY & BROS., 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 inhabitants are affected on the latter question, especially.

Ans.—We think there is no doubt that the moon has a certain influence on 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 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 in 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, the planetary life of their conditions and surroundings, 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 those who have not noticed it before, or opinion that that line may be able to do so now as we understand the term soul, it is something deeper, a more vital, a more potential part of the Infinite than any other form of life.

Soul, to our mind—and we are not alone in this opinion, but have with us thousands of intelligent spirits in the other world—is that life-principle which comes directly from the fount of all life or being. It is like a vital flame, illuminating human existence, and giving motion 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 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 soul, and the spirit-body which gives form and shape and substance to the whole. This is an entity, a human intelligence, an individuality 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 earth?

A.—The influence which any special planet exerts upon the earth undoubtedly comes through its magnetic and electrical relationship to this planet earth, there being a kinship or affinity between the planet and the earth. Thus the planet which at any time is in nearest 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 invigorate 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 off first; consequently should suppose them to be ripier, more fully unfolded or developed, and their inhabitants 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?

A.—Through the electrical and magnetic atmospheres exerted upon them, in fact, in any special time, as we have already stated; if the electrical conditions are in the ascendancy 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 environments or atmosphere that come most closely into contact with the atmosphere of your own planet. Again, it may be the conditions of your 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 how a 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.

A.—You have and will have, from time to time, very conflicting statements from spirits concerning the life of 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 spirit-world, 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-world, then why should he not desire and not demand a home, where home associations and beautiful conditions of family life may be generated 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 a moment compared with the great immeasurable life 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 first forms the possibility 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 beyond 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.

Q.—In giving tests, the medium under control alluded to a "clairvoyant spirit." The query is: Are not all spirits clairvoyant and clairaudient after leaving the mortal form?

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 clairaudience, 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 clairvoyant 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 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 should desire to make any distinct assertion concerning any special communicating intelligence.

### 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 with the mission of this circle-room, which is not only to send out clearly defined messages of human love and intelligence from the spirit-world, but also instructive words, that shall teach mortals of spiritual things, and also of humanitarian conduct on earth, I feel privileged to express my thoughts to-day in behalf of the band of spirits that gathers here from week to week.

I have been closely listening to the answers to those questions propounded to-day, answers given by your Spirit President, in his own benevolent way, giving no self-assertive opinion, as dogmatic, and to be received without question, but expressing his ideas, with the hope that they will reach some minds on earth and create thought, thereby I have listened with interest because I can learn, as well as mortals can learn, from these things which are given, and many spirits come from the other life, eager and willing to learn, hoping to receive truth, or a suggestion that shall stimulate their own minds to greater thought and investigation.

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 have sent out kindly sympathies and kindly thoughts to us in our labor during the past year. This afternoon we close those scenes of the season which have been intended to convey information or knowledge upon spiritual questions or humanitarian subjects.

On Friday we will close those scenes of the season which have been for the purpose of showing individual spirit intelligences to return 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 that so many words of truth have been uttered, and instructions given by John beyond 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 spirit-communication.

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

Now, to all friends, to every earnest advocate of truth, to each reformer in the field of human 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 Séance held June 27th, 1890.

### Eltha Robinson.

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

I 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 higher 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 believe.

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

### Betty 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 understand, while living on earth, anything of spirit-return, or what it is to be a Spiritualist, for, as the good brother has stated, I was educated to believe that I had found the life beyond very different from what I had been educated to believe.

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

It must be many years since I was called on to the higher life. As I looked at the form, those words came to me: "It is not all of death to die; it is 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 finish, my husband, who stood beside me, saying, "It is not a new life; we will start out together; it is not a new life; that is the life we have known." Old friends, who were 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: "I have much to learn in spirit-life." I have found it so, and I am only too glad that there is progress beyond the grave, which I never had hoped to-day, and encouragement 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 hope to-day, and encouragement from many spirits, who tell me I will progress faster by speaking of what was in the past. Betty Thayer.

### Hattie Burdick.

I 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 to them. On the right of the Nazarene said: "Suffer little children to come unto me," etc., for he loved them. Be careful, mortals; speak gently to these tender spirits, for they are crushed so easily. I compare 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 and 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, 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 much; but so many are clustering around, their little hands filled with flowers, that my attention is called to them. On the right of the Nazarene said: "Suffer little children to come unto me," etc., for he loved them. Be careful, mortals; speak gently to these tender spirits, for they are crushed so easily. I compare 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 and 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, that they are growing in spiritual knowledge, and are only transplanted to bloom in the beautiful beyond.

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### Sarah H. Fletcher.

I hardly know, kind friends, whether it will be appropriate for me to speak here or not. Through the kindness of your Spirit President I have been given an invitation to do so, he saying to me that he well understood my condition, and that he knew I shall be happier, I shall be freed from some of the bonds that held me and restrained me somewhat, by coming here to speak.

I have two sons engaged in the noble work—as I felt when dwelling in the flesh—of preaching the Gospel. When I was called to the higher life I lost a large family of children, a husband and loving friends.

Some have said to me 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: "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 glad response 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 so near to me.

I should say that it was over thirty years, as near as I can reckon your time, since we were 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 H. 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 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."

In Indianapolis, Ind., I was well known, and 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 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 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, I knew I was not dead. Why could not 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 spirit-children. You love us as much as you do those that were left with you, and father possesses so much modicum 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 speak, for it really is your Mabel that you loved so much. And, you loved, as such, but through early education, as grandma says, you feel it would be wrong to come into communication with us as spirits. You know papa is good; then, 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 good-byes, 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 near. 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 good-byes, where no farewell tears are shed, and we can be happy together.

reilly 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 Lewis.

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 we will try to have that mother come in 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.

You little understand, while listening to the words that are sent forth here on earth, of 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 a place 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 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 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 book of memory is ours, only in God's keeping. 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.

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. Spofford and George W. Morrill. Sophie Currier is 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. Archibald Lewis.

•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 me in mortal life.

In Colchester, 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 carelessly spoken by mortals: "Well, supposing it is all true, what good does it do a spirit to leave the body? It is full 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.

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 disappointment overshadows such spirits when they do not find it. I have seen guides step beside them, and say to them, "You never will find it." (They felt.) We all know our mission (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.

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 that 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 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 to guard to some things pertaining to material affairs, and I feel, through my spirit guides, 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.

[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 manner. An old seaman 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 orders. Now I tell them I feel it is a ship, a phantom 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 are humanly, all are Godly. Then you will say, he has quite a large family. I have often heard this expression used con-

cerning us, "Nothing but an old sea-dog." What matters it? I am here as what is termed a disincarnated spirit.

In Colchester, this State, they will know who the captain is. In one of the adjoining towns there is a man, one time, what they called a Spiritualist Camp-Meeting, and I was there. I got up on a cloud as possible to those people—what do you call 'em? [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. 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 am 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 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. They keep on learning all you can. But one word right here, your loved ones 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.

### Oliver 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, might term it—night and day I could hardly get a word from rest from pain. I have found it very beautiful in the spirit-life, where loved ones came to greet me with smiles the same as they were 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 medical 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 Oliver was here." True, I was in broad daylight, and as she gazed upon me, bright 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 be of any 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 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 kept over her as she gazed upon me. I could only have been a few moments 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. I told them, they remember Oliver Stevens, and will know why I speak so pointedly in regard to the incident I mentioned.

### 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 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 dwell. They are 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 spirit-world, looked eagerly one way and







