VOL. 68.

COLBY & RICH, 8 Bosworth St., Boston, Mass.

BOSTON, SATURDAY, OCTOBER 4, 1890.

\$2.50 Per Annum, Postage Free.

NO. 4.

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#### THINGS WORTH RECORDING.

(This interesting series is contributed to the Banner of Light exclusively by one of the earliest and ablest writers on Spiritualism and its history; and constitutes, as it proceeds, a blographical tribute—drawn from the memory and notes of the author—to men and women publicly known in the opening days of the Cause, the surpassing value of which to present (as well as future) Spiritualists cannot well be overestimated.—Ed. B. of L.;

#### LYDIA MARIA CHILD.

Iconoclasm Spiritualized; Visit to this Noble Seeker After Truth: Converse regarding the Modern Phenomena; Her Attitude toward bryo of tuture flowers!" Spiritualism; Conclusive Extracts from her Works, etc.

In pursuing our course through the labyrinthian way of progressive ideas, some minds become to us like shining lights around darkened corners, or way marks through dubious courses. It is, perhaps, a constructive mind that helps most in theologic problems. The iconoclast does the harsh work--tears down our cherished strongholds, and leaves us to cling as best we can to ideals. Happy are we if at that time some clear head and willing heart takes us by the hand and leads us to a spot where clear vision reveals a new outlook, a stronghold indeed for faith and aspiration.

Such a mind Lydia Maria Child proved to be to "Observer." In her three-volumed work, "Progress of Religious Ideas," she made facts stand for fancies. She accomplished for "Observer" what she declared in her preface she desired to accomplish. She showed that theology is not religion. In simple style, suited to the popular mind, she concisely and clearly, with reverential spirit, placed Christianity on a level with other religions, as far as its evi- he was not mistaken. I suppose you noticed that dence is concerned. She says:

"My own mind has long been destrous to ascertain the plain, unvarnished truth on all these subjects; and having sought it out, I felt prompted to impart it to those who were in a similar state. Those who wish to obtain candid information, without caring whether it does or does not sustain any favorite theory of their own, may perhaps thank me for saving them the ing, is to make bankruptcy of truth.' The phenometrouble of searching through large and learned volumes for scattered items of information, and if they complain of want of profoundness, they may perchance be willing to accept simplicity and clearness in exchange for depth."

It was with great gladness of heart that "Observer" accepted an invitation to make a morning call on Mrs. Child, without formal introduction. How plainly the simple room, just off Washington street, comes up to our vision. Devoid of ornament, it had good air and the received were real communications from one full May sunshine. Wendell Phillips said of her, in his remarks at her funeral: "The tender, continued, watchful care, sweet to her, princely giver kept till death the cheap, plain fashion of dress which early narrow means had enforced." "Observer" was not fully prepared for this severe style, and so what usually passes away without notice or comment, made manner that impressed "Observer's" mind; passes away without notice or comment, made a lasting impression. A common brown and this genuine interest in all that could be shown white print, made in a style long obsolete, but | to her as proof of an ever-present, loving pernow affected by the lithe form of youth, so simple and quaint that the figure seemed small; a round shoulder cape of the same material; gray hair in soft, fluffy curls on each side of the ample brow; eyes so full of hearty cheer that one felt welcome; a mouth of gentle firmness-this was the presentation to perhaps the most remarkable woman of her times; a woman who had won fame, honor, a place in the world, and who placed all on the altar of | for truth was her aim in all controversy. She an unpopular cause, and gladly beheld the sac-

"Observer" is looking on a photographic likeness of Mrs. Child, taken by request, with a dress revealing her classic neck and shoulders, that has an air and bearing so different from that of our memory that one would hardly pronounce them as one. In the photograph there is an air of queenly beauty. The strong lines of the face reveal her grand selfhood. One would know that she could look on the wreck of worlds and still trust in the Infinite power of good.

But as she stood welcoming "Observer" with a smile of hearty greeting, she was the true, loving and earnest woman. In trying to express to her the deep sense of gratitude that was felt for her fearless and thoughtful writings, "Observer" evidently touched an answering chord of recognition, for she said: "I am so glad to hear you say it. My heart was in the work. In the 'Progress of Religious Ideas' I tried to express the respectful sympathy I cherished for all religious faith. It is noble to believe-but one must be responsible for faith. To yield to popular prejudice is despicable."

"Observer" felt that before such a clear soul there need be only light, and so quite early in the conversation declared belief in spiritual splender of the sun. All around the temple were garphenomena. "That interests me greatly," she dens in full bloom. I heard soft, murmuring sounds.

me. A friend of mine can write with plan- | Oreades and the Nalades pouring water from golden FIRST PAGE.-Things Worth Recording. Poetry: The Rose. | chette, and I have had some remarkable experiences with her. How can I doubt there is some subtle power that science does not vet recognize which makes a positive, definite union of the spiritual and material world quite natural? I do n't believe in the miraculous in anv age of the world; but there are laws I do curs which may seem mysterious." And here she gave a lengthy account of a séance with this friend, and added, "Now does it not seem natural and beautiful that the one I loved and

who cared for me was actually present?" As much of the conversation of that morning has lost its individuality and is merged in the one impression of a large-hearted, noble woman, interested in every moral reform and every gleam of spiritual light and truth, it seems better to give extracts from her letters, and thus prove by her own words her attitude toward Spiritualism:

" If the problem of our existence is not solved elsewhere, how cruel must be the Being that placed us here! Meanwhile, nothing surprises me more than that men should judge so harshly of each other for believing or not believing, since it is a thing obviously beyond our control. The man educated at Seville cannot see spiritual things in the same light that they are seen by the man educated in Boston. At fifty years of age it is out of our power to believe many things that we believed at twenty. Our states have changed by slow degrees as the delicate blossom changes to the dry seed-vessel. We may weep for the lost blossom, but it avails not. But thanks to the heavenly Father, in the dry seed-vessel lies the em-

To another friend she says:

"Since I saw you I have often thought of the fear you seem to have of Spiritualism. You appear to regard it as something uncanny. I cannot feel so about t. I believe that the union of our spiritual nature with our material is governed by laws which we do not understand, and which lie beyond the region of any tests we are as yet able to apply. I don't think the devil has anything more to do with Spiritualisn than he has with comets. I rather think I don't believe in the devil. I certainly never think of him in connection with any mysteries that interest me. Now there is electricity! That is an everlasting puzzie to me. I am always asking questions about it. and never get any of them answered. I have a vague iden that it is the spiritual body of the universe. I have a great many questions laid up to ask Plato when I see him. He has been at the high school so long he must know a great deal. My soul goes about pervading all departments of the universe, 'wanting to know,' and the only answer I get is: 'Go about your business.' So I go about it."

After Mr. Garrison's death she writes:

" If Mr. Garrison was mistaken in his strong belief that individual, conscious existence continued elsewhere, he will never know of his mistake; but I think Whittier recognized his spirit as still active in defending the right. If his spirit was there, how happy he

"I think there is sufficient evidence of anothe state of existence, and of the possibility of communication. I agree with Victor Hugo, who says: 'To elude a phenomenon, to turn our backs upon it, laughnon of the ancient tripod, and of the modern tableturning, has a claim to be observed like all other phenomena. Root out the worthless weeds of error. but harvest the facts. When was chaff made a pre ext for refusing the wheat?"

These extracts seem meagre as proof of a spiritual faith, but "Observer" recalls the animation of Mrs. Child's conversation as she related the interesting incidents that gave her at least a firm hope that the revelations she had she loved. These communications proved a and needed. For with hosts of noble friends she felt alone after her beloved husband's death, and welcomed the least sign of a con sonality, and although in her writings there may be little to indicate the trend of her mind on these subjects, yet with time and opportunity she would have grasped at the facts, and made them indicate a philosophy already her own. For she was devoid of fear when principle was at stake.

She disliked mystery, and contended against superstition, and she loved justice. To decide

"To write with the unbiased justice at which I aimed. I was obliged to trample under my feet the theological underbrush, which always tangles and obstructs the path when the soul strives to be guided only by the mild, bright star of religious sentiment It is never pleasant to walk directly through and over the opinions of the age in which one lives. For myself I have firm faith that plain statements of truth can never eventually prove injurious on any subject."

In recalling this little glimpse into a rich mine of truth and understanding, "Observer' is oppressed with the thought of a lost opportunity. Why were not those clear statements and concise declarations recorded? Why were not questions put and answers obtained con. cerning the solving of some of the problems of life? There is but one way to retrieve such loss: To seek for inspirations from so pure and noble a mind, and to feel a renewal of courage from the strong force of a character so simple and so grand.

We close this brief and imperfect sketch of a grand woman with the following beautiful extracts from her charming romance, "Philothea":

THE VISION OF PARALUS.

"It could not be a dream. I was in the temple of. the most ancient god. The roof was of heaven's pure gold, which seemed to have a light within it like the phenomena. "That interests me greatly," she does in full bloom. I heard soft, murmuring sounds, said. "I will tell you what has happened to like the cooling of doves, and I saw the immortal there was no other just man. - St. Clemens.

urns. Anaxagoras stood beside me, and he said we were living in the age of innocence, when mortals could gaze on divine beings unveiled and yet preserve their reason. They spoke another language than the Greeks, but we had no need to learn it; we seemed to breathe it in the air. The Oreades had music written on scrolls in all the colors of the rainbow. When I asked the meaning of this they showed me a triangle. not comprehend, and through them that oc- At the top was crimson, at the right hand blue, and at the left hand yellow. And they said, 'Know ye not that all life is threefold?' It was a dark saying, but I then thought I faintly comprehended what Pythagoras has written concerning the mysterious signification of One and Three. Many other things I saw and heard, but was forbidden to relate. The gate of the temple was an arch, supported by two figures with heavy drapery, eyes closed and arms folded. They told me these were Sleep and Death. Over the gate was written in large letters, 'The Entrance of Mortals.' Beyond it I saw you standing with outstretched arms, as if you sought to come to me, but could not The air was filled with voices, that sung:

Come, join thy kindred spirit, come! Hall to the mystic two in one! When Sleep hath passed thy dreams remain— What he hath brought, Denth brings again. Come hither, kindred spirit, come! Hall to the mystic two in one

I tried to meet you, but as, I passed through the gate cold air blew upon me, and all beyond was in the glimmering darkness of twilight. I would have returned, but the gate had closed, and I heard behind me the sound of harps and of voices singing:

Come hither, kindred spirits, come: Hall to the mystic two in one:

Philothea kissed his band, and her face beamed with loy. She had earnestly desired some promise of their future union, and now she felt the prayer was an-

THE DEATH OF PARABUS. "He held Philothea's hand continually, and often spoke to her in words of consolation. Immediately after an acute spasm of pain had subsided he asked to be turned upon his right side, that he might see her face more distinctly. As she leaned over him he smiled faintly and imprinted a kiss upon her lins. He remained tranquil, with his eyes fixed upon hers, and voice within impelled her to sing:

Come hither, kindred spirits, come Hail to the mystic two in one!

He looked upward with a radiant expression, and feebly pressed her hand. Not long after his eyelids closed, and sleep seemed to cover his features with

Suddenly his countenance shone with a strange and impressive beauty. The soul had departed.... Philothea, though deeply bowed down in spirit, was omposed, for she heard angelic voices singing

When Sleep hath passed thy dreams remain. What he hath brought, Death brings again!

THE DEATH OF PHILOTHEA. "Nay, replied Eudora, my heart is sad, but not for

the perished genii of the flowers. Philothea understood the import of her words, and, pressing her hand affectionately, said: Your love land for his mother's abode. Alas! she knew has been as balm to my lonely heart; and let that re- not that he had wedded her under an assumed membrance comfort you when I go hence. Listen in stillness to the whispered warnings of your attendant spirit, and he will never leave you. I am weary, and

would fain repose on your affectionate bosom. Eudora gently placed ber head as she desired, and, carefully supporting the precious burden, she began to sing in low and soothing tones. . . .

All at once the room was filled with soft, clear light. Eudora turned her head quickly to discover whence it came, but could perceive no apparent cause for the sudden radiance. With an undefined feeling of awe she looked in the countenance of her friend. It was motionless as marble; but never had she seen anything so beautiful and so unearthly.

As she gazed, doubting whether this could indeed be death, there was a sound of music in the air-distinct, yet blended, like the warbling of birds in the

It was the tune Paralus had learned from celestial harps; and even after the last note floated away, Eudora seemed to hear the well remembered words: Come hither, kindred spirit, come!

Hall to the mystic two in one. OBSERVER.

Written for the Banner of Light. THE ROSE.

BY WM. H. RANDALL.

Oh! lovely rose, of all the flow'rs most fair, Wafting thy perfume on the changeful air! No other is so beautiful as thee, Nor blooms in such a sweet variety. Who first conceived thee, the most perfect thought Born of the heavens and in the earth outwrought? Who made thy beauteous colors manifold? And decked thee in such garb through matter

And planned thy stalk, and root, and leaf so well, Thy stamen, pistil, and seed-bearing cell? Thy proud corolla, rearing up its head Supreme among the flow'rs with sunshine fed? Thou seem'st to me the pure, supernal thought Of loving souls ethereal, who have sought Long since that other brighter, fairer shore, Where we perchance may meet—have met before And whose exceeding love takes form, and sends In these sweet tokens gifts to earthly friends, Who all unconscious and imprisoned lie Doubting the love that dwells beyond the sky

We may not guess the secrets that lie hid From us below; but when from garments rid That veil, and clog, and check the inner sense, We, rising from this cloudy matter dense. Take up that truer, purer life sublime Once lived and lost-forgotten for a time-We then shall find each perfect thing appears To be Heaven's thought, evolved through countless

Bloom ont thou charming, matchless flow'r, bloom on Breathe out thy life the perfumed air upon! Thou seem'st to bring some type to this dull earth Of that fair paradise whence thou hadst birth, Bloom on! and if so be is wafted back Thy life in essence on ethereal track, And drifting to that glorious home from whence Thou cam'st, may, waited on thy wings, go hence The love of all who have enjoyed thee here; And sweetly blooming in that brighter sphere, May ours give thee an added heauty there, A perfect rose in Heaven, divinely fair. Medford, Mass. .

#### **Literary** Department.

# RETRIBUTION

A STORY OF BOTH HEMISPHERES.

Written for the Banner of Light,

BY CORA WILBURN.

CHAPTER IV.

The Stolen Child.

We have gone back to the events occurring previous to the visit of the perjured Philip to the discarded Teresa. We now return to that unfortunate wife and mother, who, but for her infant's sake, clings to the life that has become a heavy burden. The husband of her love has thrown her aside; he would tear her child from the protecting arms that have vowed never to relinquish their living hold. A stranger in a foreign land, whither can she turn? whose aid

Forsaken of the earth, she turns toward the pitying ear of God, and invokes the protection of the guarding angels for herself and child And the petition is heard and answered, though not as the bleeding mother heart desires. He who disposes of all human ill toward the ultitimate and overruling good, ordained that the child of Teresa's love should be the angel of another's sorrowing heart; that through her agency much good should be done, and great and threatening evils be averted. Into the keeping of the little Felicia was given the execution of a divine mission, that by the "pure in heart" alone could be fulfilled.

After the stormy interview with her husband, when she recovered from the deadly swoon, Teresa cast her eyes around her in despair. Whither should she flee for safety? where conceal herself and child? Oh! if she could but find his mother, the cold and haughty woman he portrayed, would she not pity and shelter her? Would not Teresa's sorrowful story of trusting love and suffering melt even her proud heart?

"Oh! that I could find her, could look upon her face but once!" she sobbed.

The impulse was upon her to escape with Felicia at once, to wander far away from the wretched hamlet, to search throughout the name; that she might vainly seek for Philip Artoun, and never find his home. She knew not that a long day's ride would bring her to his mother's feet. But if she fled would not his vigilant footsteps pursue her-his spies find out her resting-place? Nurtured in the lan of ease and fortune, could she bear the fatigues of foot-travel, when her exhausted means prevented her from securing the usual conveyance? She could only pray to heaven, and await the issue of her fate.

When Philip left her, he returned not to Linden Cottage, but remained in the vicinity, plotting dark designs with the swarthy Joaquin, his fellow villain. They dared not resort to violence in order to obtain the child, for fear of alarming the neighborhood; therefore they resorted to stratagem. The intriguing Joaquin, disguising himself so as to defy detection, prowled around the tumble down old cottage, and while the servant girl was absent on an errand for her mistress, he stole into the house, and passing through the deserted chambers, came to the scantily-furnished rooms occupied by the wife of his master; and, watch ing his opportunity, he drugged the lady's lemonade, well aware from her habits that she never permitted the child to taste that favorite beverage of her native Spain. Then he awaited the fruition of his plan. The girl was intercepted on her way home, by a well-concocted story of the sudden illness of a sister. Leaving her marketing by the way, she ran to that sister's house, a distance of two miles. Meanwhile the nefarious plan was executed fully. The sad Teresa, yielding to the potent influence of the narcotic, slept, not the reposing, healthful slumber of exhausted nature, but the deep lethargic sleep of utter insensibility. Her child lay clasped in her arms; but when the smiling desperado unwound those clinging hands, she neither moved nor unclosed the heavy lids. The child stirred in her dreamless sleep, but she was quickly enveloped in the folds of a mantle, screened thus from the air of night, for the first stars were glimmering. She uttered not a cry, but slept on, the sweet, unconscious sleep of infancy. Slowly as he had come, the ruffian retraced his way. Ah, poor Teresa! Bereaved and stricken

heart! Vain were the bolted doors and the maternal solicitude; thou wert childless and bereft! Oh! sleep on! sleep on! my pen recoils from the harrowing task of recording thy awakening, poor widowed mourner-mother hereaved of all that earth holds dear!

To the close carriage, waiting at the distant turnpike gate, Joaquin bore the sleeping child, and there delivered it into the arms of the cruel father. To have seen him as he showered kisses on her innocent face, as he folded the tender form to his heart, and drew the folds of his cloak around her, you would have deemed him a fond father, a man of compassionate soul.

On, on, the carriage rolled, till many miles care of the French maid, at the seaside home, sighed heavily. the little one was entrusted, with many an in-

junction and a warning word. Mam'selle Florie, as she called herself, was kind, though frivolous. She undertook the charge of the orphan (so Philip presented her), murmuring, 'Pauvre petite! pauvre petite fille!" (poor little thing, poor little girl.)

Philip returned to his mother, to the caresses of his young wife, while Joaquin was entrusted with the surveillance of the wronged Teresa.

The deepest feelings of the human heart ever baffle description, and elude the author's and the artist's study; we can portray the grief and the joy that we can comprehend, but that which lies beneath in the fathomless depths of soul, is revealed alone to the Omniscient eye.

The despair of Teresa was terrible to witness; her loud shrieks rang through the solitary house, and reached the startled inmates of the mill and the surrounding hovels. Men, women and children rushed together in alarm, and when they beheld the frenzied mien, the wandering eye, the livid face of the wretched mother, they wept aloud, and wrung their hands for sympathy.

"My child! my child!" cried incessantly the hapless woman, in a voice that curdled the blood of those who listened. Then she shrieked in the foreign tongue none there could under-

"Robber! plunderer of the mother's heart! sacrilegious fiend! once my husband! give me back my babe! Take the life that has grown hateful to you-trample on me, kill me, if you will-but oh! my life's destroyer, let me once more look upon my child!"

She tore her long flowing raven hair, and violently smote the breast that bore so dread a burden of woe. To God and man she appealed for redress of her unheard-of wrongs. She knelt before the peasant mother, and, in her broken English, implored her, for the love she cherished for the infant at her breast, to aid her in the restoration of her child. She kissed the toil-worn hands of the daily laborer, and by the sacred mother-name invoked his assi ance.

The worthy people, understanding only that her child was lost, set out in the search. But it was all in vain; no traces of the little one were found. Even when the somewhat more intelligent servant-girl declared that the lady believed the child had been abducted by its father, they only shook their heads. The foreign lady was to them a mystery; and all that they could do was to pity her in her deep affliction.

For three days Teresa bore up against the final despair; but when the search was given up as useless, when the men shook their heads despondently, the women bent over her with streaming eyes, and the good minister bade her look above for consolation, then the long tried tension of her heart and brain gave way. She burst from the arms that held her, fled from the fated roof that had sheltered her so long, and with thrilling screams and wildly outstretched arms, rushed out to find her child!

With flying tresses, fever-flushed cheeks, unnaturally brilliant eye, she fled a maniac, with a burning brain, a broken heart.

Over her head she had thrown the Spanish mantilla of her happier days. The diamond cross was hidden in her bosom, as was also a miniature suspended from a silken cord. Her black silk dress hung in loose tatters around her form, for in the first access of madness she had rent her only decent garment. The once fortunate and envied Teresa wandered forth a beggared outcast, deprived of the clear light of intellect.

She fled as if pursued by thronging demons; as if endowed with the fleetness of the wind. She eluded all approach, and hid within the thickest hedges when she deemed the followers were on her track. She passed through the densest woods, and climbed the steepest and most rugged hills. She wandered on for days over the bleakest moors and the roughest roads, sometimes sleeping in a wayside inn, at others in the shelter of an outhouse. Her wild manner, her disordered apparel, her foreign tongue, inspired fear as well as pity; nevertheless, the night's lodging and the morsel of food were never denied her. Kind country people gave her a seat in their wagons, and forrymen rowed her across the stream. All listened compassionately to her incoherent story in a broken language; they learnt that she was in search of a lost child; often shaking their heads they would say:

"Ah, well! Poor thing, she is crazy, and maybe she imagines it all."

Thus is the reality, that so often is stranger than flotion, doubted by the wisdom of the

By circuitous routes, led on by a mysterious Providence, Teresa came in sight of "Linden Cottage," and something in its home aspect invited her weary feet to enter, her stricken heart to repose beneath its roof.

A farmer's wife had given her a woollen shawl to guard against the chilling autumnal lay between the mother and the child. To the | wind. She looked upon the gay plaid, and

"Thus," she said in mournful accents, "thus

eyes swam in a mist of tears. She had confided to the lady the story of her courtship and clandestine marriage; of her disobedience toward the indulgent father she had vainly sought to

Mrs. Almay was sorely perplexed. Ought she to warn this young and guileless being-to bring the first sting of suspicion to her happy breast? Could she utter the warning words against the husband she idolized, and that husband her only son? She covered her face with her hands, and sat awhile absorbed in painful

You are angry with me, mamma?" said Rose, in a low, trembling voice.

"Angry with you, dear child? No, not angry, but grieved: only grieved, my Rose. The sin of disobedience is great; its consequences are fearful, my child. Nay, do not turn so pale; there is yet time for atonement. You say you have written repeatedly, and that your father has not replied. The mails are uncertain, Rose; he may never have received your letters. Write again; write to-day-this very hour-and I will add a few lines to your father. From what you tell me of him, he cannot be unforgiving. There is a mistake somewhere. Write, my child, and believe me, you will soon receive the assurances of his love.

'You are indeed a mother! You are an angel of encouragement!" cried Rose, kissing the wan cheek of the gentle lady, and she hastened to procure writing materials, and to engage in the pleasant task.

"If you please, ma'am," said Margary, courtesying at the door; "there's a poor, woe-begone creature wants to see you. It's none of our weekly 'sipients, ma'am (she meant recipients); it's a new face the poor thing has, with great beads of black eyes, and black hair a-streaming down her back, like-like a pendant from a mast's head, as master Philip tells about. Her face is as white as a marmary, ma'am. Dear me! there's young Mrs. Almay with tears in her summer blue eyes, as my Allen says. I did n't mean to make you feel unpleasant, ma'am; indeed I didn't." Poor Margary looked as if she had committed some

"I will go to see her," said Mrs. Almay, ris-

"Let me go with you, mother," said the

"If I may venture to expostulate, ma'am, and young Mrs. Almay, I think it would be better for the young lady to remain here; for she's a pitiful object, all rag-a-tattered, and blowsy, frowsy as-as a colt's mane. She looks wild-like, and I fear she's a ma ni ac; crazy as a March hare, ma'am; and she talks a kind of gibberish there's no sense nor sound in. Mrs. Almay will see her first, and then, if she thinks the poor beggar is n't too horrible a sight, I'll call you, ma'am. Please excuse my circumspection-that's it. I don't mean any disrespect."

"I am sure you do not, Margary. So I will go on with my writing, while mamma goes down stairs." And with a bewitching smile, for which Margary declared to Allen ' could have squeezed her all into a jelly, if she dared take the liberty, she looked so lovely and angelical," Rose returned to her letter.

On entering the room devoted to the reception of her poor, Mrs. Almay saw standing before her a ragged and travel-stained woman, with disheveled hair, wild eyes, and sunken cheeks. That she was mad was clearly evident; that she was wretchedly poor, her condition betokened, as, also, that she had traveled far; for the shoes were torn from off her feet-a few soiled remnants alone remaining. The kind lady was moved to tears.

'Where do you come from?" she asked, in her softest music tones.

'A sweet, tender voice-a mother's roice,' murmured the maniac. "What you say, seño-' she replied, in her broken way.

"You are a foreigner, I see," said Mrs. Almay, leading her gently to a seat by the fire. "Poor child of misfortune!" she continued, scanning the care-worn face that yet bore traces of exceeding loveliness. "Where do you come from? I never saw you before in this neighborhood."

"I come, kind lady, over land-far awayover water-mountain. I not can speak your English-I lost my child!" she cried, in piercing accents. "My little child-my Feliciamy child ! my child!"

"Poor bereaved heart!" sighed the sympathizing mother. "Be comforted. Your child is with God!"

'No. no!" wildly remonstrated Teresa. "She not die-she live! One bad man-he my -mv-I cannot speak your English. He--my child-far away;" and she made signs that her child had been taken from her arms. "Poor mother! Who could have been so

cruel?" said the lady, gently stroking the stranger's hand.

Teresa seemed to comprehend her question. She cried, pointing to the wedding ring upon her finger:

"He, he-Felicia-papa!"

"Impossible! Man could not be so cruel!" she exclaimed.

Teresa told her incoherent tale; from which, however, Mrs. Almay could gather no connecting link. She summoned Margary to lead the tired wanderer to her bathing-room; to furnish her with clean, fresh garments, and to | itual world, crowd upon one's consciousness arrange a bed for her comfort. A strange attraction drew her toward the wretched outcast. She indulged the faint hope of restoring her to health and reason. With her own hands she prepared a meal, and sat by her while she ravenously ate.

Teresa, smiling gratefully, took the brilliant cross from her bosom, and handed it to the

lady, saying:

she pointed to heaven. Drawing from her neck and spiritual weakness. a miniature suspended from a silken string, she placed it in her hand. "My papa in the of Christianity. It was also the explicit dog-

## Free Thought.

THE "LIGHT OF ASIA," AND ITS IN FLUENCE UPON CHRISTIANITY.

ro the Editor of the Banner of Light:

Among the factors of European civilization is one seldom recognized by the student of mental forces, viz.: the influx of the religious element from Assyria and India in the centuries between the conquests of Alexander the Great and the beginning of the Christian era.

Few are aware of the potency of ideas transmitted through religious channels, but one principle seems to permeate all religious systems. There is always some strong central idea that is available for a priesthood to impress upon the plastic minds of undeveloped races which serves as a basis for the superstructure to rest upon.

The teacher whose impress upon the religious elements in the ancient world was most lasting was not Moses nor Abraham, but no less a person than Siddartha Sakyamuni, or Gautama the Buddha, who lived in India about six hundred years before the Christian era, and whose devotees outnumber every other class of religionists on the globe.

Stripped of the verbiage with which priestly superstition has invested his doctrines, we find that Gautama taught a natural evolution of the spirit of man to the condition of eternal rest and bliss. Oriental interpretation of this idea has given us the impression that Gautama's Nirvana meant practical annihilation of consciousness, and the absorption of the individual by the supreme mentality of the universe. This view is radically wrong, as Gautama did not teach that Nirvana was to cease to be, nor was it to live only; but it was to live free from the law of reincarnation, or life upon the planet forevermore. Gautama seems to have been imbued with a knowledge or belief in immortality; but that belief as taught by the Brahminism of his age was cursed with the false interpretation of a crafty priesthood. Original Brahminism recognized the immor-

features, and compelling respect for its humane and moral precepts.

The Brahmins, however, would never ac knowledge the Buddhahood of Gautama, for his system struck a deathblow to caste, the corner stone of their religious edifice.

It is somewhat difficult to interpret Oriental tropes and metaphor by the strict definitions of Occidental thought; but once understanding the process of mental evolution to be essentially the same in all nations, we can approxi mately translate one religious expression to the correlative form in another language.

Vishnu as Buddhas who come upon earth at first Celestial King of Visinu as Buddhas who come upon earth at that consider the constant and a gold eight and a responds with the Hindu Boodh, and that word, strange as it may sound to unfamiliar

ears, is Christ, or the Anointed One. When the followers of Gautama came to the West preaching the gospel of peace and the law of Karma, they might have paused aghast at the spiritual darkness of the great Roman Empire with its bloody worship of war, and its licentious ideas of religion. The two great principles of primitive Buddhism, viz.: purity of nature and life, and devotion to peace, must have jarred strangely upon the conscience of the savage and barbarous hordes of Rome. They would have an influence, but hardly could they be expected to preserve their primitive simplicity of thought and expression. Buddhism would be taught as Christianity in all its essential details; and curious as it may seem to us, Christianity, shorn of its priestly trim-

three centuries of the Christian era. That Jesus lived and taught the same doctrines as Gautama may be a subject of doubt for many generations. That Gautama lived and taught the doctrines of Jesus five centuries before the latter was born can never be seriously questioned, although the tales of his divine incarnation belong to the mythical stage of all religions. The only difference is that the ignorant devotees of both believe each to have been divinely begotten, and superior in nature to the rest of humanity.

When one penetrates the inner circles of Oriental mysteries he finds himself in a strange sphere of religious doctrines. Metempsychosis, reincarnation of the spirit, mystic dreams of life and its intimate relations with the spirwith bewildering effect. Here are peoples who are the antipodes of our bustling western world in more senses than the physical. In mind they are unlike us, for they discard the senses as channels of positive knowledge. All that we hold essential as proof of existence the

thoughtful Oriental says is illusion. The earthly life is nothing; the spiritual existence is everything. Earthly glory is a snare, and de-'My modder-my modder in the sky!" and sire for earthly distinction a proof of ignorance

This is the spirit of the primitive doctrines

in them. It may be that this doctrine had something to do toward preparing the mind of the West to discard the polytheistic worship of the old Roman Empire; but if so, it was by substitution of Jesus as the embodiment of the old ideas of the Gods, and transferring the worship to him, as the last of the series.

Comparing the influence that emanated from India through Gautama with any other system, it is seen to be more potential than that of any other teacher ever given. It is so striking in its similarity of ideas with those of the Christian world as to suggest the thought that Gautama is the original author of Christianity, and that India, rather than Judea, was its true birthplace. Certainly there is much cause for the deduction, and a necessity for recasting creeds and dogmas by the Christian world.

B.

#### Grant Relics in the National Museum.

[We transfer to our columns the graphic description of the relics of the late civil war, which was written by Mary Logan Tucker for

the August, 1890, Home Magazine.] As Gen. Grant offered his sword to redeem the nation's honor, and keep intact its flag, so these tributes of the nations of the earth re deemed the honor and name of the hero of Appomattox. They became, through Mr. Wm. H. Vanderbilt, the property of the government upon the death of Gen. Grant. Through the kindness of Mr. Hawley, of the National Museum, who received them on the part of the government from Mrs. Grant, and arranged them, I was enabled to examine each article at my leisure, and to hold each casket and souvenir in my hand for a closer inspection, he explaining to me the while its history so far as known to the government; some of the articles being as yet without a perfect description, owing to the lack of information, which will probably be supplied in the future.

The articles are arranged in three glass cases upon shelves covered with wine-colored plush, beneath which run electric wires; an electric point is under each article, and the wires connected with the locks of each case so that if a As Gen. Grant offered his sword to redeem

point is under each article, and the wires conpoint is under each article, and the wires con-nected with the locks of each case, so that if a vandal should cut out a pane of glass he could not touch an article without a deafening alarm at once sounding. To this is added the ever-present eye of a watchman, who, never for a moment, leaves the vicinity of the cases. The first case contains the caskets in which were tandared the manuscripts or parchagants

Original Brahminism recognized the immortal nature of the spirit, and some of the laws of its development; but like the early Chrise tian fathers, who substituted the doctrine of a physical resurrection for the spiritual life after the mortal was ended, the Brahmin priest-hood had taught a system of absurd dogmas concerning the return to earth to be reëmbodied in all the varied forms in which life was manifested to expiate their sins while upon earth.

From this superstition the theocracy of India evolved the present religious system of India, although Buddhism had an unconscious influence in modifying some of its more repulsive features, and compelling respect for its humane ornamentation of the same metal. The City of Dublin casket is made of bog oak, ornamented with gold bands, and set with amethysts and malachite. There is also a gold box containing the certificate of General Grant as a "Burgess of Royal Burgh of Ayr," ornamented with the coat of arms of Ayr, Burns's cottage, military trophies, and the United States shield: with this came also a smaller gold box containing the seal of Ayr. The City of Glasgow presented also a beautiful gold box, with the shield of Glasgow etched upon its surface. The other articles of interest in the case presented to General Grant by foreign potentates on his tour around the world as an American citizen, tour around the world as an American citizen, when the nations vied with each other to do him honor as the greatest living general, and the correlative form in another language.

The Indian dogma of the incarnations of globe, are a gold enameled cigar-case from the Siam, and a gold cigarall through the war, and to-day containing several unused matches, which were waiting the stroke of that hand which death folded across his breast. Now their fires sleep while those of his spirit burn eternal in the nation, a bea-

on-light to the world.

Here is also the medal presented by Congress after the victories of Donelson, Vicksburg and Chattanooga, 1863, and costing \$605. Near it is a silver menu card used at a dinner given to Gen. Grant in Paris in 1877; also one used at a farewell dinner in San Francisco in 1879, and an invitation on gold plate to a mask ball, given during the same visit in San Francisco, with a silver envelope. A gold pen and holder made by Mabie, Todd & Co., with scenes illustrating the time from the close of the war until Gen. Grant became President etched on its handle, is an exquisite bit of art. The most interest ing relic, historically, and as a specimen of jewelers' art, is a fac-simile of the table in the McLean house, on which Gen. Lee signed the to us, Christianity, shorn of its priestly trimamings, is as near primitive Buddhism as it is possible for two systems originating in different quarters of the globe to be.

To the student of ethics the influx of Buddhism is the key of Christianity in the first three centuries of the Christian era. That side of the medallion is the pine tree of the North and the palmetto of the South. Around the edge is the inscription: "The whole Nation feels itself honored by the honors you have re-ceived from the Nations of the World. Welcome ceived from the Nations of the World. Welcome Home, 1879." This wonderful little ornament was made in Philadelphia, and was greatly treasured by Gen. Grant. The only article which Gen. Grant had ever labeled with his own hand is an old piece of carving, which was the hand of the idol "Lakrmi," presented to the General by a teacher in a Hindoo school, all of which is written out on a bit of white paper attached to this curio in his own handwriting.

writing. We find in this case the silver trowel used by Gen. Grant in laying the corner stone of the Museum of Natural History in New York. In the lower part of the case are old books, one of which contains the four gospels of Matthew, Mark, Luke and John in "Ge'ez"—a language closely allied to Arabic. This queer and valuable old book was given Gen. Grant by Lord Napier, who captured it with King Theodore of Abyssinia.

The next case is the one which would particularly interest every man who wore the blue, or the sons and daughters of such a distinguished citizen of the United States. It contains the canes and swords of the great hero. The first cane on the little rack is what is called the "Shiloh cane;" made from a piece of the Shiloh church at Pittsburgh Landing, which was destroyed by a cannon ball. The cane was presented by a lady in appreciation of the humane treatment of the soldiers and sick by General Grant at the time. Then there is the "Lafayette cane," which was used by that distinguished French general when in this country, and presented to General Grant by ladies of Baltimore, Md. A cane made at Norfolk, Va., from the wood of the "Cumberland," with a metal head from the "Merrimac," is called the "Merrimac cane." There is one made of the palmetto log used by the rebpls in detense of Fort Sumter, and one made from the wood of a tree on the estate of Sir Walter Scott, and presented by W. D. Lamond, of Philadelphia. On the other side of the rack are the swords, around The next case is the one which would par skyl" she said.

Mrs. Almay looked in amazement upon the blazing diamonds, and the aristocratic features of the portrait. On the back of the medallion were engraved the words:

"Teresa de Alcayda, Cadiz."

"Would that I could sift the mystery, and aid this unfortunate woman. She belongs to a better station, that is evident. Who can she

gay and bright was once the coloring of my future life. I culled the roses and they fided;
nothing now romains to poor Teresa but the
thornal. The stunding now romains to poor Teresa but the
thornal the physical decidence of the care of Margary.

The happy dream is over! He is false and pergured, and my child, my child is lost! Oh! my
little angel! my babe, my lost, lost love!"

She drew the shawl still closer around her
shoulders, tied the fultering onds of the manshoulders, tied the fultering onds of the mantilla beneath her chin, and pursued her weary
Rose was sitting by her mother's side that
pleasant autumn morning, but her bright, blue
eyes swam in a mist of tears. She had confided

Tree Thought.

be? Is there any truth in the story she relates
doctrine has been persistently taught as truth
of her stolen child; or is it only the aberration
doctrine has been persistently taught as truth
of a wandering mind?" mused the deeply inshoot the ignorant exponents of it centuries
the charm of Jeans of the war.
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for a wandering mind?" mused the deeply inshoot the fract is the were of wars.
First is the sword presented by fr

United States Sanitary Commission in 1864, The design of the ornamentation of this sword is a history of the struggles of the world: The labors of Hercules, the Medusa headed Mars, and the Goddess of Liberty. The "Donelson sword," which was presented by his officers, after the fall of Donelson, in 1861, was used by him until the close of the war. The handle is of gold. There is a gold scabbard, and also one of steel for service; on the former is an inserption. The "Chattanooga sword" was given him by the citizens of Galena, Jo Daviess Co., Illinois, and is the most claborate of all, the pommel being of gold heavily carved, the grip and guard plate of the finest steel, etched with a monogram, military emblems and trophies. The gold scabbard is engraved with the name and dates of the battles of Belmont, Black River Vicksburg and Chattanooga, 1861–1863. In the pommel are twenty diamonds forming a circle. There is here also a Spanish sword, sent in 1873 by the Spanish Republic. It has a Toledo blade, the guard is of steel with ivory grip, and the scabbard of steel ornamented with gold and ename; the inscription on the blade reads. "Belmont Davelson Shiloh. Vicksand the scabbard of steel ornamented with gold and enamel; the inscription on the blade reads: "Belmont, Donelson, Shiloh, Vicksburgh, Mission Ridge, Spottsylvania, Richmond," and "Let us have peace." U. S. G. (in monogram). Fabrica de Toledo, 1873. On the hilt is "E Pluribus Unum." Sewed to a piece of dark blue velvet is the bullion hat ornament worn by General Grant at Belmont, 1861, and nearly the field, glasges through which his ment worn by General Grant at Belmont, 1861, and near it the field-glasses through which his eyes looked daily during these four years, to spy out the enemy or a point of vantage for an attack, their covering showing well their close companionship and service. Here, also, are the shoulder straps worn by him as a Brigadier-General at Belmont, Donelson and Shiloh, Normber 1861 to April 1862; those worn as November, 1861, to April, 1862; those worn as Lieutenant General in the last campaign be-fore Richmond and Petersburg; another hat ornament, worn at Donelson, and his straps worn when general of the army, and after the close of the war. How reverently did I han-dle these, and finger over the string of brass buttons, cut from his uniform coats by Mrs Grant during the war as souvenirs of his great battles. I felt as if I again looked into the quiet face of that great man, upon whose breast these buttons had shone amidst the flash of arms as the guiding stars of thousands of men. The case containing these relies is divided into two sections, and in the lower are found

into two sections, and in the lower are found the medals and badges given to and worn by General Grant. The badges are those of the 13th Army Corps—the Loyal Legion—two of the G. A. R., one in bronze and one in gold, the latter presented by Post 1 of Philadelphia, Pa., Dec. 18th, 1879; the badges of the Association of Veterans of the Maxican War, and of the National Association of Veterans of the Maxican War, and by the Maxican War, and by the Philadelphia, Veterans of the Maxican War, and by the Philadelphia Veterans of the Union Veterans of the Veterans of the Union Veterans of the Union Veterans of the Veterans of the Union Veterans of the Union Veterans of the Veterans of the Union Veterans of the Veterans of the Union Veterans of the Mexican War; a gold badge of the Union Vet erans' Union, and one of the Aztec Club of the City of Mexico, which is similar to a Loyal Legion badge, but suspended on a blue, white and green watered ribbon. One of the badges and green watered ribbon. One of the badges is doubly interesting from the fact that General Sheridan presented it to General Grant. It is a copy of General Sheridan's well-known flag, the white and red banner, with one star in the centre; above the ribbon is the gold badge formed by a gold shield with cross sabres, in the centre of which is a circle with the letter "S" on it; from above the shield stands out the bit of a green! stands out the hilt of a sword.

The medals commemorate some great event such as the Chicago fire, the laying of the Atlantic cable, and the Centennial. One of the most noticeable is the Lincoln Mortuary Medal. Among the medals is a gold "pistol" of Charles the III., of Spain, mounted as an ornament.

In a large case are other articles presented to Gen. Grant on his tour round the world. The largest and choicest of these is a Mexican onyx sideboard, with gold bronze frame. This was presented by the citizens of Pueblo, Mexico, and is an unusual piece of their beautiful onyx, having in it delicate shades of pink and green having in it delicate shades of pink and green. There are also cloisonne vases, presented by the Viceroy of China; elephants' tusks sent by the King of Siam; large bronze vases, given by the citizens of Yokohama, Japan, and a bust of Gen. Grant in uniform. Here, also, we find the most interesting of all the relies, namely, the General's war saddle, in which he rode in all the battles and campaigns in which he took a part from 1862 to 1865. It is of the Grimsley pattern, with wooden tree covered with quilted pig-skin; the stirrups of wood, hooded with black harness halter; and in every strap and buckle it shows the marks left by the storms of weather and shell. Gen. Grant gave it in 1865 weather and shell. Gen. Grant gave it in 1865 to Gen. A. II. Markland, Special Agent of the Post-Office Department, and by him it was exhibited in the Soldiers' Home, Dayton, Ohio, for fifteen years, and in 1887 presented to the Museum, with the accompanying letter written by Gen. Grant, which stands framed beside the saddle:

"WASHINGTON, D. C., May 19th, 1865.

"GEN. MARKLAND:
"I take great pleasure in presenting you the Grims ley saddle, which I have used in all the battles from Fort Henry, Tenn, in February, 1862, to the battle about Petersburg, Va., and in the surrender of Lee's Army at Appomattox C. H., Va., on the 9th of April, 1965.

Vours truly. U. S. Grant."

In black frames, which are attached by hinges to a case, so that they turn like the leaves of a book, are the General's Commissions in the United States Army—the resolutions of welcome by the cities of the British Isles, which were sent in the caskets previously described, and in leather cases—the engrossed resolutions of thanks passed by Congregated. described, and in leather cases—the engrossed resolutions of thanks passed by Congress, and accompanying the gold medal awarded in 1863, and a joint resolution of the House and Senate passed Dec. 17th, 1863, signed by Schuyler Colfax, Hannibal Hamlin, President Lincoln and Seward. The certificate of General Grant's election as President of the United States, dated Feb. 10th, 1869, is there to be found. It is written in ordinary handwriting, with the seal of the United States attached over red, white and blue ribbons. The certificate membership to the Aztec Club, organized by officers of the United States Army in the City of Mexico, 1847, was sent him when he was a Second Lieutenant in the 4th Infantry. Among the documents are also the resolutions Among the documents are also the resolutions sent with sword from citizens of Galena, Ill., a letter from the Emperor of Japan on the receipt of a stallion presented him by General Grant. Of the freedom of the cities already mentioned that of Dublin is the most elabomentioned that of Dublin is the most elaborate. There is also a tribute from American citizens of Shanghai who had served under Grant during the war. The long list includes addresses from the San Francisco ex-Confederate soldiers and sailors, St. Andrew's Society, a membership of the Loyal Legion, 1880, and an address from the Calumet Club of Chicago: a conv of the Buelinton University Purples. and an address from the Calumet Club of Chicago; a copy of the Burlington Hawkeye printed on gros-grain silk in honor of General Grant's visit, Nov. 4th, 1879, copies of the Louisville Commercial printed on silk, and the Leadville Chronicle on white satin, giving an account of General Grant's trip abroad, dated July 23d, 1880. Above these is a marvelous piece of embroidery in a frame, given by the citizens of Japan to General Grant. It is a representation of a cock and hen, worked in silks, and so firm are the stitches it is like a painting. The work in the comb and eye of the cock is simply wonderful.

Two large satin streamers, or banners, hand

the cock is simply wonderful.

Two large satin streamers, or banners, hang above one of the cases. These show Chinese letters worked in gold, being an address from the Chinese merchants of Hong Kong, May 12th, 1879, which, of course, I was obliged to take Mr. Hawley's word for; they are interesting only from their curious appearance. The large oil painting of General Grant and family, painted by Cogswell in 1807, is also in the Museum. The Military Commissions of General Grant were to me particularly interesting.

#### A LITTLE FURTHER ON.

The things we've sought for all these years. The phantoms we have chased, the power That hidden lie, the giltring gold,
The things we've sighed for shall be ours
A little further on.

The gods shall smile on us, and come
To lay their trophies at our feet;
And, after all our vain attempts,
The joys we've sought so long we'll meet
A little further on.

The cherished hopes of bygone years,
The castles reared high in the air,
The long-lost friends we, too, shall meet
And rest in peace from toll and care
A little further on. -Burt, in Texas Siftings

If the Baby is Cutting Teeth, Be sure and use that old and well-tried remedy. Mrs.

Winslow's Soothing Syrup, for children teething. It soothes the child, softens the gums, allays all pain, cures wind colle, and is the best remedy for diarrhora

#### TO INVESTIGATORS.

Works of Spiritualistic Reference and Study for Investigators and Students.

It has been suggested to us by one of a party of investigators that we publish a list of such books on Modern Spiritualism-beginning with those calculated to meet the wants of the new beginner in this research, and leading up to more profound and philosophical works—as will prove instructive the student and investigator of our Cause. We accordingly append below a list of some of the spiritualistic publications that will answer this demand, all of which are for sale at this office:

Answers to Ever-Recurring Questions from the People. By A. J. Davis. All persons should read this book, as it will develop thought on the part of the reader. Price \$1.50, postage 10 cents.

Philosophy of Spiritual Intercourse. By A. J. Davis. Concerning Spirit Circles, Guardianship of Spirits, etc., etc. \$1.25, postage 10 cents.

Real Life in Spirit-Land. Being life-experinces, scenes, incidents and conditions illustrative of spirit-life and the principles of the Spiritual Philosophy. Of practical value to any who are anxious to study the theories of Spiritualists and mediums, etc. 75 cents, postage 12 cents.

Apostle of Spiritualism. A biographical monograph of J. J. Morse, with an abstract report of a Leeture, entitled "Homes in the Hereafter." Paper, 15

Astounding Facts from the Spirit-World, witessed at the house of Dr. J. A. Gridley, Southampton, Mass., by a circle of friends, embracing the extremes of Good and Evil. Cloth, \$1.00, postage 10

Clock Struck One, and Christian Spiritualist. Revised and corrected. Being a Synopsis of the Investigations of Spirit Intercourse by an Episcopal Bishop, three Ministers, five Doctors, and others, at Memphis, Tenn., in 1855. Price, \$1.00.

Discussion between Mr. E. V. Wilson, Spiritualist, and Eld. T. M. Harris, Christian. Paper, 10 cents, postage 2 cents

1s Spiritualism True? Lecture by William Denton. 10 cents. Gist of Spiritualism. Being a course of five lecures delivered in Washington, D. C. By Warren

hase. 50 cents. Witchcraft of New England Explained by Modern Spiritualism. By Allen Putnam. \$1.00, ostage 10 cents.

Spiritualism Defined and Defended. By J. M. Eight Liberal Lectures. By A. B. French. This

work contains one hundred and forty pages, with 50 cents. Is Materialization True? and Eleven Other

Lectures. By Mrs. Cora L. V. Richmond, 50 cents. Life and Labor in the Spirit-World: Being a Description of Localities, Employments, Surroundings and Conditions in the Spheres. By members of the Spirit Band of Mrs. M. T. Shelhamer-Longley, medium of the Banner of Light Public Free Circle. Cloth \$1.00, postage 10 cents.

Light on the Hidden Way, with an Introduction by Rev. James Freeman Clarke. Cloth, \$1.00. Mediumship; Its Laws and Conditions, Powell. 25 cents.

Mediumship; A Course of Seven Lectures by Prof. J. S. Loveland, \$1.00. Mediumistic Experiences of John Brown.

Mind-Reading and Beyond. By Wm. A. Hovey.

Materialized Apparitions: If Not Beings from Another Life, What Are They? By E. A. Brackett. \$1.00. Immortality Demonstrated Through the Me-

diumship of Mrs. J. H. Conant. \$1.25, postage Lifting the Veil; or, Interior Experiences and Manifestations. By Susan J. and Andrew A.

Finck. \$2.00, postage 12 cents. Seers of the Ages. By J. M. Peebles. Ancient, Medireval and Modern Spiritualism. \$2.00, postage

Addendum to a Review in 1887 of the Soybert Commissioners' Report: Or, What I Saw at Cassadaga Lake, 1888. By A. B. Richmond, Esq. Cloth,

75 cents; paper, 50 cents.

After Dogmatic Theology, What? Materialism, or a Spiritual Philosophy and Natural Religion. By Glies B. Stebbins. Cloth, 75 cents; paper, 50 cents.

Studies of the Outlying Basis of Psychic Science. The author sets out to put on a more scientific and rational basis the proofs of the doctrine of Immortality. \$1.25.

Rays of Light: Two Chapters from the Book of My Life. With Poems. By Mrs. R. Shepard Lillie. Nature's Laws in Human Life: An Exposition

of Spiritualism, which places Spiritualism on trial; evidence pro and con. as to its truthfulness. pp. 308. Price reduced to \$1.00. An Epitome of Spiritualism. A pamphlet of over one hundred pages. The gist of Spiritualism, its

laws and phenomena, in a nutshell. Price reduced to Scientific Basis of Spiritualism. By Epes Sargent, author of "Planchette, or the Despair of Sci-

ence," "The Proof Palpable of Immortality," etc. \$1.50. Transcendental Physics. An Account of Expermental Investigations from the Scientific Treatises of Johann Carl Friedrich Zöllner, Professor of Physical Astronomy at the University of Lelpsic, etc. 75 cents.

Spirit-Workers in the Home Circle. By Morell Theobald, F. C. A. \$1.50. Outside the Gaies: and Other Tales and Sketches of the Two Worlds. By a Band of Spirit Intelligences, through the Mediumship of Mrs. M. T. Shelhamer-Longley, Banner of Light medium. \$1.25.

Missing Link in Modern Spiritualism. By A. Leah Underhill, of the Fox family, \$2,00,

## Pearls.

And quoted odes, and jawels five words long, That, on the streiched fore-inger of all time, Sparkle forever."

If you would be pungent, be brief; for it is with words as with sunbeams, the more they are con densed, the deeper they burn .- Saxo.

To us! to us! there is no sting to death. The sombre grave has lost its victory; 'T is but the crossing, with abated breath And white, set face, a little strip of sea, To meet the friends upon the other shore, More precious and more beauteous than before! -Ella Wheeler Wilcox.

Right habit is like the thread on which we string precious pearls—the thread is, perhaps, of no great value, but if it be broken the pearls are lost.

Leaves have their glad recall. And blossoms open to the south wind's breath, And stars that set shall rise again-

bonanza for his paper, and wrote it up in great style. Unfortunately he omitted the name of old Dr. D from his account, and the old doctor, upon meeting him a few days later, 'turned him over' in great shape for his alleged discourtesy. The newspaper man made every apology, and promised faithfully to make amends in the Hustler of the week following, and this is the way in which he did it: 'In our account of the amputation in last week's issue we inadvertently omitted the name of Dr. D. We have since been informed that the doctor was one of the leading surgeons in the case and assisted very materially in the operation. The patient died last night at eight o'clock.'"

INDIANAPOLIS .- "Inca" writes: "The season's meetings of our Mediums' Home Society opened Sunday, Sept. 7th, in English's Meridian-Street Hall, Mrs. A. M. Glading being the speaker morning and evening. Very appropriately for the occasion the subject of her morning lecture was 'The Beginning,' in her treatment of which, occupying over an hour, listenated to with unabated interest by she was listened to with unabated interest by she was listened to with unabated interest by a very intelligent audience. She supplemented her remarks with psychometric readings. In the evening, calling upon the audience for subjects, she received several, which, under the inspiration of her guides, she discussed in an able and very satisfactory manner, the psychometrizations at the close being very clear in Jerusella cardinal properties of the control o

in details, and impressively convincing.

Meetings are to be held every Sunday at 10

A. M. and 7:30 P. M."

PALATKA. - J. A. Hall, M. D., writes: "Permit me to again invite Northern Spiritualists to come to Florida to spend the winter, alists to come to Florida to spend the winter, and especially to Palatka. They can live as cheap here as they can North, and enjoy all the blessings of heaven that are vouchsafed to earth; if enough will come we will pitch our tents, and get up a winter camp-meeting, have a feast of reason, and be filled with the spirit of truth. Come, and enjoy a winter in the land of flowers. Come to the Frazee House, and inquire for Dr. Hall, and I will aid you by counsel and otherwise all I can. Mediums needing the vitalizing air of Florida could do well here, and would be agreeably surprised at the spirit of inquiry that prevails over the entire State." tire State.

WEIR CITY .- Under date of Sept. 10th, J N. Sweeney writes: "We are having some very remarkable phenomena at our home. Withremarkable phenomena at our home. Without any previous knowledge of Spiritualism worth mentioning we are the recipients of many strange and mysterious visitations. Myself and wife have been holding private sittings for several months, no one but ourselves being present. We have raps loud and distinct, claiming to come from our departed friends. By aid of an alphabet we have received a number of excellent messages, many of which I have transcribed for preservation."

#### Michigan.

HASLETT PARK .- "Occasional" writes: "The camp at this place has been very successful, and those who have attended it have expressed themselves as having been much instructed and greatly entertained by the varied and interesting programme of exercises. Among our speakers was Mrs. Sheehan, of Oincinnati, who supplemented her lecture of the 31st Aug. with psychometric readings. The ex-

ercises of that day were especially interesting. Dr. Spinney addressed the meeting in the afternoon, and in the evening C. W. Peters, influenced by his spirit-guides, spoke, and afterward gave independent slate-writing, ballot tests, etc."

DETROIT .- Herman Burose writes, Sept 18th: "La Grippe, in the case of my partner, Dr. James A. Bliss, has terminated in a very severe and critical case of dropsy; he was tapped last Monday with some beneficial effects, tapped last Monday with some beneficial effects, at least ten gallons of water being drawn. He is obliged to pass through the same ordeal again this afternoon; angels know the result. His state is very critical. He holds up with good grit, and hopes to pull through safely.

Subscribers to The Sower must be patient, and wait for the number which should be issued Oct. 1st. The best that can be done will be done."

#### Personal Experience and Observation.

To the Editor of the Banner of Light:

Desiring to measure the pulse of the church people in regard to the subject of Spiritualism during my visit to Saratoga Springs and Lake Pleasant, I made it my business to do a little missionary work in see-

Leaves have their glad result.

And there were a second to the subject of Spiritualism during my distributions of the subject of the subject of Spiritualism during my distributions of the subject of Spiritualism during my distributions of the subject of the sub

#### Ingersoll on Love.

The one thing constant, the one peak that rises above all clouds, the one window in which the light forever burns, the one star that darkness cannot quench, is woman's love. This one fact justifies the existence and the perpetuation of the human race. Again I say that women are better than men; their hearts are more unreservedly given; in the wob of their lives sorrow is inextricably woven with the greatest joys; self-sacrifice is part of their natures, and at the behest of love and maternity they walk willingly and joyously down to the very gates of death.

Love is the perfume of the heart.

Those who are truly married are neither masters nor servants. The idea of obedience is lost in the desire for the happiness of each.

Love is not a convict, to be detained with bolts and chains. Love is the highest expression of liberty. Love neither commands nor obeys.

obeys. BEECHAM'S PILLS cure bilious and nervous lils. October Magazines.

THE ARENA.-The articles included in this month's issue are from the pens of progressive and scholarly writers, who contribute their views upon many of the leading topics of current thought and discussion. Dr. Geo. F. Shrady of New York writes forcibly against the death penalty, his article being one of the many called forth by the late harrowing exhibition at Auburn, N. Y. "If we really desire," he says, "to show our horror of killing, we should have it understood by word and act that so precious is human life even the murderer shall not be deprived of it." The No Name paper is on "The Postmaster-General and the Censorship of Morals," the views expressed in which will find many endorsers. Prof. J. T. Bixby discusses Cardinal Newman and the Catholic Reaction. Prof. S. P. Walt writes upon "Symbolical Characters in the Old Testament." Gen. M. J. Wright describes "The Prorogation of the British Parliament," as witnessed by him in 1889. Rev. E. P. Foster replies, in "Re-bind the Mask," to an article of Mr. Garrison derogatory to the Nationalists in the April Arena. Abby Morton Diaz contributes a noteworthy paper on "Development of Character in Schools," T. B. Wakeman one on "Our Unchurched Millions," and Rev. T. E. Allen a short story, not especially edifying to creedists. Two portraits are given, one of W. H. H. Murray, who pleads for an endowed press, and one of Prof. Scarborough, a scholarly colored man, who furnishes an able article on "The Race Problem." As a whole this number surpasses in excellence all previous is sues. Boston: Arena Pub. Co.

MAGAZINE OF ART. - The opening article, on 'Sculpture of the Year," gives, among its reproductions, Mr. Donoghue's "Sophocles Leading the Chorus of Victory After the Battle of Salamis," also two by Onslow Ford, "Dancing" and "Music." "The Modern Schools of Painting and Sculpture," an interesting paper by Claude Phillips, has for its illustrations portraits of Bernier and Collin, and an engraving of " Dream," from the spiritually suggestive painting of E. Detaille, representing a battle-field at night, soldiers sleeping beneath their blankets, their arms stacked, while above them are seen the shadowy forms of an army on the march, with flying ensigns and tattered banners. "Babies in Art and Nature" is an interesting illustrated contribution by H. A. Kennedy, followed by "Scottish National Memorials," and a page illustration enclosing a sonnet by Christina G. Rossetti. "Some Angient Representations of Eros and Psyche" is illustrated from works of the old masters, including several from the exhumed buildings of Pompeii. Mr. Williamson's third paper on "Illustrated Journalism in England" is entertaining in text and Blustrations, of which there are half a dozen. New York: Cassell Pub. Co.

WIDE AWAKE .- A spirited ballad, " Piolog Jean," with a frontispiece illustration, leads the contents and is followed by a foot-ball story of Phillips-Exeter Academy, "John MacGregor's Lesson," by Mrs. Adeline A. Knight. Mr. Black gives "Confessions of an Amateur Photographer," with seven illustrations of amateur work. "One Good Turn" is the title of a war story by Harriet Prescott Spofford, in her best vein, and Margaret Sidney chronicles a joily time at the Adirondacks, participated in by some breezy young folks. Miss McLeod contributes in her series of Acadian tales "The Scarlet Specter of Sandy Ridge," a strong and impressive sketch. A quaint bit of story in negro dialect is told by Martha Young of 'Brer Lizard's Coats." "A Quilt Expedition" is illustrated by twenty four counterpane designs. Of the numerous other attractive contents of this number are a Puk-Wudjie tale of "Father Maple's War-Paint," "Jack and Esop's Jackdaw," "Jack Weatl erwax, Hero," "Pets of the Treasury," "Letter-Writing for Young Folks," and "Insurance and Advertising" agencies as business openings for women Boston: D. Lothrop Co.

"Oh, bosh! A patent medicine." Wait until you try Johnson's Anodyne Liniment my friend.

NEW MUSIC.—We have received from the White-Smith Music Publishing Company, West street, Boston, the following: Instrumental—"For You," waltz, by May Ostlere; "Darkies Patrol," by George L. Lausing; "Over Stick and Stone," galop, by Carl Faust; "Song of the Creole," by Aloys Hennes; "The Maiden's Dream," by C. Bohm; "Moment Musicale in C-sharp minor," "Fragrant Rose," "Fir Elise," Mazurka Op. 36 No. 3 (Moszkowski) and "Deuxieme Mazurk," severally revised and refingered by Carlyle Petersilea; "Remembrance of Salamanca," schottische, by Luis G. Arujo; "Christina," waltz Espagnole, by Dan Godfrey, Jr.; "Mignonette," by F. Behr, "La Grece," by C. Bohm, and "Laughing Beauty," by Rehr, revised and refingered by S. Frost; "Eckert's Mazurka," by Cesar Grisai; "Selections from J. B. Duverney's Twenty five Elementary Studies for the Planoforte for Primary Scholars," Part II. Vocal—Marion Manola's "Dream Song," by R. Dellinger; "The Brick Came Down," words and music by Michael Nolau, author of "Annie Rooney"; "The Land Beyond," words by Cotsford Dick, music by Pinsuti; "Enduring Love," words by E. M. de F., music by Lillian Nordica; "Where are You Going to, My Pretty Maid?" humorous part song for mixed voices, by Alfred J. Caldicott.

We have also received from the publishers, F. La NEW MUSIC.-We have received from the White

We have also received from the publishers, F. I. Hodgdon & Co., Everett Square, Hyde Park, Mass. 'The Song of the Scythe," with violin or flute obligato, words by F. M. Pain, music by A. Lang.

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Proof from the Other Life. A contributor to Le Spiritisme, of Paris, fur-

nishes a remarkable extract from the "Memoirs of the Count of Rochefort," published at the Hague in 1600, says the Harbinger of Light. It relates to two very well known men, the Marquis of Ramboulllet and the Marquis of Preci. Before going to the seat of war, in Flanders, their conversation happened to turn upon the probabilities and possibilities of an after-life; and they mutually agreed that whichever of them might die first should return with some message to the survivor from the other world—if there were such a place. A month or five weeks later, about the hour of six in the morning Preclays any kenad by some one drawing ing, Preci was awakened by some one drawing back the curtains of his bed. Turning to ascertain who had done so, he saw Rambouillet, in buff and boots, standing by his bedside. Preci sprang up to embrace him, but his friend drew back and said that he had come to redeem his promise; that he had been killed at such and such a place on the previous evening; that the spiritual world was the greatest of realities; that his friend was predestined to fall in battle at an early date, and that therefore there was at an early date, and that therefore there was no time to lose in bringing him this assurance of an after-life. Preci was so convinced that it was the physical form of Rambouillet which stood before him that he embraced him and found that he clasped nothing but the air; and his friend observing his incredulity, showed him the fatal wound in his loins, from which blood appeared to flow. In due time there arrived from Flanders news of the death of Ramrived from Flanders news of the death of Rambouillet at the time and in the manner describ ed; and Preci soon afterward set out for the seat of war to join his regiment, and was killed in battle as was predicted.

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BOSTON, SATURDAY, OCTOBER 4, 1890.

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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.

#### Spirit and Matter.

Bishop Berkeley, called an Idealist, was only a Platonist in the truest sense. He not only held that the idea was the parent of the actual, that the esse produced the existere, but that there was nothing real but the ideal, the outward and visible being only the reflection of the inward and spiritual, cognizable but to the sense. Both the external world and the senses through which alone it is known to us are provided for the teaching, the discipline, and the development of the spirit, which is first placed amid such primitive surroundings that through actual knowledge it may obtain its experience and work its sure way upward into the region of aspiration, and through aspiration into the unchanging realm of love.

Science assumes to set all this aside, and professes to show a better way. It claims to be superior to soul by alleging that we know nothing of soul. It parades effects and declares that we are not to look for the primal cause, because it is out of our power to formulate it even if we were satisfied that we had found it. It instructs us in effects that lead to still other effects; but persistently denies that we can find the way to any cause back of their first discovery, which they accept for the foundation of all things. Science is impotent to explain the causative secret, which we call the mystery of formation; the most it does is to teach the methods of formation in the varied departments of being, exhibit their mutual relations, explain the fact of their existence in time and space, but never anything of their origin or remote causation.

So far, therefore, as actual discovery goes, Science has done nothing, and can do nothing. And this for the sufficient reason that it sets

all and spirit is nothing. And matter is thus assumed to be all because Science can compass it with its theories, measure it with its meth-Because spirit is to be approached for the study of its laws in a wholly different way, Science willfully and blindly denies that there is any such thing as spirit of which we can have cognizance. Thus does Science seek arbitrarily to limit thought by confining it to the visible and external, and restricting its surveys to objects known only to the sense.

With Science the physical environment is all there is; whereas a higher and truer science would recognize the fact that what is known to sense must be symbolic of what the thought —that is, the spirit—seeks to know as the cause of the sense as well as of the thing sensed, or perceived. Because of our environment only we are told that that environment is the primal cause; whereas we cannot certainly know that some other condition of the spirit than this environment would have been just as possible for the first cause to impose. Science stops with its first report. It finds effects, leading to other effects, and calls them discoveries. When it begins to speculate and theorize it has no more basis than any other system of theorizing in the premises. If matter be, as science asserts, the basis of all existence, then it may as well be asked, what is the secret of life, if indeed it has any, and if it be worth living.

The time has at length come for the Spiritualist to answer the Materialist, to answer him effectually, since the Spiritualist is supposed to estimate scientific research rightly, while insisting with still greater emphasis on what has become positively known by spiritual unfoldment. But in order to do this, he should be properly schooled in the methods of science to begin with, and above all should be able to give a full exposition of both spiritual truths and spiritual laws.

The trouble with the existing creeds is that they have no truly reliable spiritual basis, so that as soon as science advances with its confident and aggressive front, and presents its theories with such force of reason, the spiritual forces of the wholly human theological thought appear to be put to flight, which is the very time when they ought to stand up and assert themselves with superior power. And they certainly would do so if this theological thought rested on any real knowledge of spiritual truths and laws.

The plain fact is here: at the point at which scientific investigation stops, confessing its inability to go further, spirit takes up the matter and proceeds to answer the baffling question, which only spirit can answer, and answers it both at its beginning and its end. It demonstrates that that which precedes the cause, and is beyond the effect, must be superior to both cause and effect as each is discerned by the materialist. Thus spirit shows and explains that whatever realm lies antecedent to the beginning of atomic life, or the primal life which is the basis of all material organization—whatever realm lies beyond the last possible expression of effects, that realm must necessarily include both, be the one in which both are found; and is therefore the cosmic source of being, and can furthermore be traced only through the nature and the sources that relate entirely to itself.

The truly spiritual mind will not refuse to concede freely to science the whole of its great relative value and importance. It will accept the standards of material science as true in the senses, in the midst of human life, in time, and in all that relates to material things. And there is the end of it. In respect to what is called substance, science may know much: but in the realm of causation, which is above and beyond substance, it knows and professes to tain laws of the universe, until it is brought know nothing. Its province is the lower one. and its error is in maintaining that it is all life, from which, after a period, it may come

realm of causation holds the spirit of life, the breath of divinity, the power and force of all existence. What is expressed, therefore, is not life. No matter whence its source, it is In view of the size of our type-which en- not creative, primordial, has in itself no source man. considered separate from his organic structure, independent entirely of his organism and its sensations - that thought or spirit which declares itself superior to its environ ment, which measures the environment, which scorns its surroundings, and completely inverts them, that is creative; spirit is perception. which matter declares to be false, but spirit

knows to be true. What matter cannot comprehend for the rea son that it has no comprehension, is nevertheless a part of the possessions of the spirit, and consequently is not based on scientific investigation, but upon what science has failed to declare. As the spirit intelligences themselves have stated it, the spiritual realm of the universe intervenes, supplements, surrounds, encompasses, enfolds, and has a priori as well as a posteriori existence of every form of matter, known and unknown. And thus it was demonstrated by Berkeley, as it is still believed by many, that matter has no absolute existence; but that which is infinitely immaterial, infinitely spiritual, may by reflex action produce the relative state in the universe which we call matter. Matter cannot produce a spiritual power which denies the right of matter to control it.

#### Animal Life in the Spirit-World.

Among the recent Questions and Answers in the Message Department of THE BANNER the reader will not have failed to notice particularly the answer to the question whether excarnated animal intelligence is that animal intelligence associated with humanity for the purpose of becoming organized human beings. The Spirit Intelligence begins with considering the intelligence of animal life as it manifests itself on earth. It has various grades and diverse forms of expression. Some are very crude in appearance and gross in their habits and expression. In the spirit-world proper, excarnated animal intelligence is that which has once manifested itself through bodies of animal flesh on earth. These are distinct from those intelligences of the other world that once inhabited bodies on earth in human guise.

The question put, therefore, is whether every form of animal life is preserved in the other world which exists on earth, or has existed here in past times. The answer is a decided negative. The explanation is as follows: The earlier, ruder, and grosser forms of animal life came into existence as a necessary result of the planet's organic condition; the various germs, atoms, and elements belonging to the planet were vitalized by intelligent life, which gave them the power to maintain an existence out with the naked assumption that matter is and take a place here in the planetary life, and ties in which they settle.

under the operation of natural, that is divine, law combined so far as to take certain shapes, and these shapes again, being vitalized more ods, and investigate it with its instruments, strongly by this intelligent animation, displayed signs of conscious life, and by the process of development came forth upon the earth in cumbersome forms of animal life.

They ranged from the reptile up to the ponderous, gigantic beast of the forest. They were placed here to absorb certain poisonous elements belonging to the planet, which the crudest manifestation of human existence could not inhale without injury. Then the purpose and design of their creation having become exhausted, these forms were resolved back into the natural elements, which were taken up by the soil and atmosphere and reconverted into new forms, finer modes of expression, more advanced conditions of animal life. The intelligence which acted upon and moved these forms of animal life which have become extinct has been taken up by finer forms after them, for grander purposes of unfoldment and growth.

And so the process of evolution and develop ment constantly goes on, the finer being wrought out from the cruder and coarser, and the complex being the outcome of the simple and single.

Thus we go on until we enter the department of spirit. Intelligent minds there in human guise report that they do find forms of animal existence there. They tell us that there is life, and consciousness, and intelligence for the animal hereafter as well as upon this planet. They say that the finer forms of that animal existence have an abiding place in the spirit-world. The master who comes back tells us that he has found his dog which he loved so well, and whose loss he mourned so much. Another comes and reports that his of philosophy, a philosophy which, like eternifavorite horse is company for him in the spiritworld. Still another returns and tells us that the little bird she loved, and that sang so beautifully in the morning, is with her now in the spiritual kingdom, where all is light and beauty and peace.

Now follows the inquiry, Will this intelligence, which animates those more refined fit and proper subjects for the disciplinary forms of animal life in the spirit world, ever develop to such a degree as to assume the human form, and manifest itself by expressing thought in speech? It is a question, perhaps, involving more of curiosity than anything else. But the spirit intelligences do not hesitate to make answer. They say that as the finer is ever the outgrowth or evolution of the cruder and coarser, the so-called death of some intelligent, beautiful animal on earth leaves the intelligent principle which animated that form still in existence, with projective harmless rage. The very laws of the universe, power sufficient to bear it to the spiritual world, where it attracts to itself those elements and atomic conditions which surround it with a new body. This body is still of the animal shape, but more refined and beautiful than any known to earth.

Such animal forms may exist in the spiritworld, and in connection with those human spirits toward whom they are drawn, for an present appearance and covering, what is gences, to be invested with new power when it into certain lines of attraction, following cerin contact with the atmosphere of human into a condition to enter human existence and laws and conditions, assert such to be a positive fact in the wide universe of mind and mat-

#### Compulsory Vaccination of Emi-

grants. Some months since THE BANNER alluded to the compulsory vaccination of emigrants on shipboard as a pre-requisite to their landing in the United States as unjust and uncalled for. Mr. William Tebb, well known to the public as a leader in the anti-compulsory vaccination movement in England, who is now in this country, has written at considerable length to several English papers upon this question as being a proceeding not tolerated in any European State. As a matter coming under his own observation he mentions that the steamship Augusta Victoria, of the Hamburg American Line. (upon which Mr. Tebb took passage at Southampton) had over 1100 passengers, of whom 670 were emigrants occupying the steerage. The saloon and second-class passengers were in no way interfered with; but the unfortunate thirdclass passengers were subjected to inquisition and examination.

A considerable number, we are told, remonstrated, and refused on one pretext or another to allow themselves to be operated on, but would be forced to submit at a later day, and no fewer than 430 were obliged, under pressure, the day after leaving Hamburg, to submit to the disgusting rite, with the alternative of a month or six weeks' quarantine at Blackwell's Island, or of being lodged in jail and vaccinated by force. "This," says Mr. Tebb, is the right of asylum in a free country for refugees from oppression with a vengeance, which would have shocked the signatories of the Declaration of Independence, and caused them to blush with shame. The surgeon, with a look of satisfaction, told me that he had vaccinated the entire contingent of 430 (young, middle-aged and old, strong and weak, sickly and healthy) in about five hours; the same dose of animal virus being administered to each of his unhappy patients. Some of them afterward complained bitterly of the injuries they had received, but remonstrances were in vain.'

A law that enforces such indignities upon the individual and abuses of the human system should be repealed, not only on the ground of humanity, but for the reason that there is no demand for its existence on the score of protection, for instead of protecting it endangers the health of the people among whom these emigrants may subsequently mingle. A large proportion of them are comparatively healthy; but this law compels them to be otherwise by impregnating their blood with germs of disease, and that one of the foulest with which mankind are afflicted. Thus burdened they go to their various destinations, liable to become victims themselves of long protracted sickness, and to spread the contagion in the communi-

#### A Fatal Self-Esteem.

A writer in Scribner's Monthly descants briefly on a subject that is of general interest, since it is beginning to attract general observation. It is that of the overweening selfconsciousness, in most cases the self-importance, of the younger class of contributors to our current literature, who seem to think that all wisdom and knowledge, as well as all literary skill of performance, came in with themselves, and will of course go out with them. It may verily be true, says our timely and reflective critic, that the present generation of younger writers is destined to great achievement. He sincerely hopes it may be so, and on the whole he is willing to believe it. But, he puts the question, was there ever a generation that made such an ado over its own attitude and deportment about its work? Or that had in some respects so large an alloy of the artificial in its frame of mind? He ridicules the squaring of the elbows over the discussion of technic, the "short-story-form," the "cycle' of novels, the machinery of dedications, proportion of the cackle to the size of the be-This very just satirical criticism is of wide

application. The tendency held up to ridicule is to be noted in other departments of life than that of strict literature. In the literature of Spiritualism it sticks out in a most offensive way. The assumed leaders and prophets of this greatest of modern movements rise up in this and that quarter to assert themselves with even more than the inspiration of absolute authority. One is forced to wonder, reading their vastly wise proclamations and listening to their matchless pretense ty, has neither beginning nor end, whether Spiritualism did not really await their coming in order to make its own appearance simultaneous, and if the live coal from off the altar on their lips does not threaten a conflagration.

The self-sufficient, self-magnifying and thoroughly conceited ones in this particular are judgment of plain and sensible Spiritualists everywhere. They first clamor for organization, in order that they may rule it. Next they disparage and despise the phenomena, offering a vain philosophy of their own instead. Then they naturally decry and denounce mediums. for the very good reason that they are in their way and constantly bring all their high-sounding theories to naught. They are dissatisfied with everything as it is going. They alternately swell with self-conceit and sputter with as far and fast as they can be discovered, are only good enough for them to set aside with a lofty contempt. If the world itself were to be made over again, they would not care to live in it unless they could have the making of it.

Not in any such spirit, nor with any such assistance, has humanity been able to advance to the stage it has. The great teachers have throughout the ages chosen an humble posi indefinite period. Then having outgrown their tion, and been wholly satisfied to do their work. They set no examples of ambition and called death will ensue. The intelligent prin- self-seeking. They did not climb to the highciple will separate itself from the spiritual est seats, but left it to others to bid them go body and ascend beyond it, the latter being re- up higher. They conceived no theories which solved into the atmosphere and taken up to be | fed and enlarged their conceit, but were conconverted into new forms. The intelligent | tent and happy to serve where they could most principle passes on to another world in the effectually help on the great cause of human spiritual universe, and becomes like a human progress and development. As for scorning being in a comatose state on earth. While in other agencies that were working for the same that condition it is acted upon by wise intelli- ends which they outwardly professed, no such disloyal thought ever crossed their consciousagain arouses itself. And then it can be drawn ness. And so, too, he who to-day claims to be the least only, is often found to be the greatest.

#### They Claim Everything.

Prof. Payton Spence speculates in a published article on the possible effects of hypno-Thus matter is but the reflex of spirit, as gain its experience. That period may occupy tism on modern civilization, and its possibili-Bishop Berkeley held. The upper and outer hundreds or even thousands of our years, but ties for crime and its agencies for good. He Richardson, N. S. Greenleaf, Mrs. Loring, Mrs. Magwise spirits, that are making a study of these expects that its sphere of usefulness will widen and deepen. He even ventures to indulge in the vision of the hypnotism of the future as the elixir of life and the fountain of perpetual youth. Greater wonders, says he, are already the outcome of electricity. But, he pertinently inquires, is it not a little strange that the medical profession, which until quite recently presented the stolid face of the Sphinx to the persistent demands which mesmerism so long made up on it for recognition, should now at the eleventh hour step in and claim it as its own. and demand, as some of them have done, that none but doctors shall be allowed to use it: as though, he observes, doctors were immaculate and never took advantage of the weak-

nesses of humanity. As a moral agency in the correction of evil habits and the suppression of vicious tendencies, he regards the little that has already been done by hypnotism as the "dawn of a new era, in which the drunkard and the opium-eater shall be released from their bondage, and the victim of passion shall be set free, the tempest in the maniac's mind shall be calmed, and hypnotism, finding its way into our prisons and penitentiaries, with hands filled with benedictions, shall lay them upon the wicked, the vicious, and the depraved, and bid them go

and sin no more." 'It is really instructive to note the progress made in the general thought and mind on this subject of hypnotism, which is only a new name that has been put on the head of mesmerism and the mesmeric trance. On a sudden we find the doctors very generally employing it as an agency, and a very potent one, in effecting relief and cures, and they do not hesitate now to discuss it very freely at their meetings. The world does verily move. It is spoken of by many of them as "double consciousness," or a consciousness independent of the personality of the subject. But if they were to investigate Spiritualism for the single purpose of discovering truth, they would find that the medium under control is not hypnotized by any mortal being, but manifests the power of mind operating outside of the physical life. This is a fact too long attested to excite the least wonder in its statement: Which fully demonstrates that material life and incarnate mind fail wholly of any explanation of the spiritual phenomena that are constantly

We are in receipt of a letter from Mr H. S. Olcott, from the Theosophical headquarters in India, tendering his friendly regards and congratulations upon the unflagging activity of THE BANNER in its department of reformatory work; also, photographs of the manager of the Theosophist Monthly and the entrance of Adyar Library, with several individuals connected with that institution; for which Mr. Olcott has our thanks and the assurance that his kind wishes for our success are duly reciprocated by us for his own prosperity.

#### The Harvest Moon Celebration

At Onset, Mass., was never more happily observed than it was the present year. The Temple, at which the exercises were held, had been charmingly decorated by busy fingers, and presented a fairy scene to those who gathered within its walls. The spacious platform displayed a forest scene with its background of tall evergreens. In the contro uprose a tall pyramid of the products of nature; vegetables of every form and size revenled, the bountles of the soil: the varying colors of these treasures added beauty to the plece, while the whole was surmounted by an eagle with extended wings. Wigwams of wild flowers and brilliant autumn leaves had been erected upon either side of the stage. Vines, blossoms and rich fruitage festooned tables, plano and other furnishings. Innumerable bouquets, trailing vines, the products of garden, wood and field, completely covered the front of the platform, while a large stand upon the floor was laden with like adornments, among which might be seen a number of beautiful little gourds, each one bearing the name of some popular Indian control of mediums presentwhich had been grown upon them-such as "Eisle." 'Eagle," "Lotela," and others. These gourds were raised by Col. Wm. D. Crockett, especially for this occasion. A beautiful marriage bell, beneath which logues and epilogues, and "the whole dispro- the nuptial ceremony was performed for a happy pair by Colonel Crockett on Saturday, of mosses and flowcackled eggs, of however excellent quality the latter may be."

| Solution of suspended over the stage; a ladder of sweet flowers, typifying the ladder of progress, stood upon one side, a lovely harp symbolical of music and song, an anchor, crowns, and other floral emblems, fashioned by skillful and loving hands, gave added beauty to the scene, and these, together with the flower wreathed portraits of many old workers in the Spiritual Cause, the festoons of gaily-colored streamers and lanterns on the walls, made up a picture that could not easily be surpassed.

On the afternoon of Sept. 27th, at the Mediums' Meeting in the Temple, Mrs. M. T. Longley, after making a few remarks upon the life-work of the late Dr. I. P. Greenleaf, in the Spiritual Cause, and especially at Onset-calling attention to the fact that it was due to his suggestion and to his labors that the annual Harvest Moon Festival has been established there-read the following Poem, written expressly for the occasion by Mrs. Longley:

TO DR. I. P. GREENLEAF,

Founder of the Yearly Harvest Moon Celebration at Onset.

Oh! who shall tune the harp of song In praise to one who stood Exalted 'mid that noble throng Whose sense of Brotherhood Makes all hearts kin, binds worlds in one Turns woe and strife to peace; Whose well-fought conflicts, grandly won, Give bonded souls release.

Oh! he was fearless to the end. With upraised pen and tongue Against the wrongs life has to mend-His soul was brave to grapple well With Error's subtle power; And every blow was made to tell For truth's triumphant hour The red man's faithful, honest friend,

He loved the Indian band That came from hunting grounds beyond To this fair Onset land. He saw their council-fires aglow; He heard their mystic tread. And knew that to the earth below They came-whom men call "dead.

Brave soldier in the cause of Right, Those watch-fires never sleep-Thy mortal friends in loving light Thy precious memory keep. Ascended to the courts above Thy soul in gladness rings The harvest song of heavenly love That through the ages rings. Dear spirit-loyal, firm and true,

ndaunted by the foe— With freedom's holiest mount in view. Thy purpose grand, we know Is still to scale the loftlest height The human soul can climb, Where Truth's refulgent, glorious light Sends forth its rays sublime

We meet thee gladly, bid thee hall, Oh! brother, friend indeed; And may thy precepts long avail Our willing steps to lead. Upon this earthly shore, Our souls shall meet thee, one by one, Where partings come no more

Besides the address and poem by Mrs. Longwere President Crockett, Dr. H. B. Storer, Dr. A. H. gie F. Butler, H. H. Warner, Julius Carrol, and others. A report of the general proceedings and remarks of the various speakers will be given next week-laid over this week owing to the crowded state of our col-

Those who question the verity of the astral forms which appear at materializing séances because of their similarity to the human, and hence allege that they are not what they claim to be, but confederates employed to deceive the public, will do well to consider the following statement by WILLIAM OXLEY of England, author of "Egypt and the Land of the Pharaohs" and other works: "I have witnessed on several occasions a stream of vapor apparently issue from the medium's right side, and gradually form itself into a veritable female human figure, as solid and tangible as my own, with exquisitely beautiful features, crowned and jeweled, with a robe and waist-sash of remarkable texture." We have had a similar experience, and are therefore able to verify the above statement.

The Indiana Association of Spiritualists will hold its annual meeting at Indianapolis, commencing Oct. 9th and continuing four days. Mrs. Luther, Mr. E. W. Emerson and other well-known speakers and mediums will participate in the general exercises. For further information write to L. M. Blackledge, M. D., President of the Association, Pennville, Ind., J. E. Crossfield, Secretary, Muncie, Ind., Dr. J. W. Westerfield, Anderson, Ind.; James Best, Winchester, Mr. R. W. Bowmen, Pennville, Trustees; or to D. A. Ralston, 121 North Delaware street, Indianapolis, manager of The Mediums' Home Society" of that city.

Mrs. B. F. Smith, the excellent test medium, who has been of late on a visit West, where she met with a serious accident, has returned to her home at Crescent Beach, Revere, still ill. In a note just received from her she desires THE BANNER to state that she will be unable to do any platform work the present season, but will try to keep up with her private sittings as usual on Mondays, Tuesdays, Wednesdays and Thursdays of each week. We sincerely hope she may be speedily restored to

Fred G. Tuttle, chief clerk in our counting-room, sailed for London, Eng., on the steamer Cephalonia, the 20th ult., where he will enjoy a short respite from active duties in THE BANNER Establishment. We hope our friends in the British Metropolis will take good care of him while there.

Dr. and Mrs. W. A. Towne, located at The Aldrich," 98 Berkeley street, are, we are informed, meeting with a remarkable degree of success in their treatment of the sick by magnetic, mental and massage methods.

See Mrs. Cushman's card in another column.

May not have done anything in the way of actually picking out a site or starting up the blg show, but they are drawing big salaries at an interesting rate. This gives an idea of how they have started off: Gage, President, \$6,000; Bryan, Vice-President, \$12,000; Butterworth, Secretary, \$10,000; Seeberger, Treasurer, \$5,-000; Palmer, National President, \$12,000; Davis, Director-General, \$15,000; Dickinson, Secretary, \$10,000; total, \$70,000.

The World's Fair Managers

#### Our Circle-Room.

A report of the reopening of our Circle-Room for the season, under the auspices of a powerful Band of Spirits, together with questions answered by the controlling intelligence. and individual spirit messages given, will be found on our sixth page. We call especial attention to the explanatory remarks of Spirit President JOHN PIERPONT.

In a letter in the Boston Herald from D. B. Fitts of Auburndale, Mass., under the heading "Garrison was not the first: Benjamin Lundy published the earliest anti-slavery paper," the writer says:

"Mr. Garrison has had his full share of honor in these later days, and I would not say one word to detract from his well-earned fame; but let us not. while honoring him, do injustice to one, at least, who was in the thick of the fight before Garrison had thought of putting on his armor. The one to whom I refer was Benjamin Lundy, who published a paper of the character of The Liberator some years, if I mistake not, before Garrison conceived the idea of publishing his paper. It was generally understood in those early days that Garrison in the office of Lundy, as errand boy or compositor, received his first antislavery lessons, and that, in fact, Benjamin Lundy was his schoolmaster. Let us not, then, while giving honor to Garrison, fall to give a share at least to Benjamin Lundy, his schoolmaster."

Now if this statement is true that Mr. Garrison was an errand-boy or compositor in the office of Mr. Lundy, why did The Herald's correspondent omit giving the title of Mr. I..'s paper and where it was printed?

We had a very pleasant interview last week with Mr. Francis W. Percival of London, Eng. He is a firm Spiritualist, having had great experience with mediums in the old country. A note of introduction from our personal friend, W. Stainton Moses, editor of Light, speaks in the highest terms of this gentleman. He is desirous of obtaining more knowledge in regard to the phenomena of Spiritualism, in which he takes a deep interest. He will leave this city for New York the present week, where we have no doubt our friends will render him every facility in their power regarding the information he desires.

跨音 Our Public Circle-Room was last Tuesday enriched with beauty and fragrance by contributions of exquisite flowers from the gardens of Mrs. R. S. Lillie of Melrose, and Mrs. A. S. Bee of Harwich, Mass., for which we tender our sincere thanks to the donors, and we know our spirit friends do also.

We have a few copies left of THE BAN NER containing Mrs. M. T. Longley's grand serial, entitled "Nameless," which we will send, complete-contained in fifteen numbers of THE BANNER-on receipt of fifty cents.

Through the politeness of a friend we are in receipt of a cabinet photograph of Miss Cora Denny, the musical medium, of Dayton, O.

We tender thanks to Mr. W. R. Colby for a beautiful bouquet of flowers for our Circle-Room table last week.

#### English Items.

A Sheffield (Eng.) correspondent of Light reports remarkable manifestations witnessed by him at a seance on the 10th of last month, the medium a boy only fifteen years of age, the most wonderful feature of his development being, says the writer, that the spirits change their subject into almost any shape or form, and that without a cabinet. This process goes on before one's eyes. The body of the medium will grow in size and weight, his white skin will sometimes be converted into black, and his whole organization assume a negro type. On Mrs. Emma Hardinge Britten's recent visit to

London a reception was given her in Athenaeum Hall Sept. 25th. On the next evening she lectured in the same hall on "Spiritualism; the Reform, Science and Religion of the Age."

Rev. J. P. Hopps, of London, announces that he will

commence in January the publication of a new threepenny monthly. Its title is to be " The Coming Day," and its nurpose to advocate "the religion of humanity, a religion that is a practical week-day reality, not a Sunday dream."

THE CHICAGO EXHIBIT .- Mr. Ed. N. Price of Elk City, Kan., writes us in favor of the project for the exhibition of spiritual literature, etc., at the forthcoming Exposition in Chicago, which has been recommended in THE BANNER of late by correspondents, and otherwise. If we understand him correctly, he would like the proposed exhibit to be made as not being in the interests of a new religion, but as the results and achievements of a science or philosophy having a nature peculiar to itself; so as to approach the general public on its mental side, rather than to dash against its blind prejudices of the theologic character. The literary world, he thinks, would then take up the subject as one of the motor wheels of these progressive times, and look upon the exhibit as that of "the mental and spirit forces that have crystallized in modern invention and civilization." He offers to subscribe \$50 toward raising \$50,000 to promote the cause of the proposed Spiritualist Exhibit in '92.

SPIRITUALIST SOCIETY INCORPORATED. - The North Scituate First Spiritualistic Ladies' Aid Society has just been incorporated. It has for its object intellectual and moral progress, and the advancement of Modern Spiritualism, and social improvement. Mandans C. Morris is President of the organization, and Georgietta F. Turner Treasurer.

Mrs. Jennie K. D. Conant recently held four public meetings in Bangor, Me., and gave many private sittings with very satisfactory results, says a correspondent whose letter will appear in our columns

There is no better or more reliable place in Boston to buy boys' and children's clothing than Spitz Bros. & Mork, as they make a speciality of boys'

#### An Undesirable Endowment.

An Undesirable Endowment.

A delicate constitution is a most undesirable endowment. Yet it is preferable to certain hereditary taints accompanied by a robust physique. A constitution inherently weak may be fortified by judicious tonic medication. It is a more difficult matter to eradicate a scrotulous or consumptive habit. There is, nevertheless, a medicine which has proved itself in countless professionally recorded instances adequate to the triple task. \*\*Bcott's Emulsion of Cod Liver Oil, with Hypophosphites of Lime and Soda, will rehabilitate strength stolen by disease, invigorate the naturally feeble, and expel the scrofulous or consumptive virus from the system. It affords relief to the rheumatic, remedies the anamia or debility from which many ladies suffer, or cures weakness of the back and lumbar abscesses, and checks marasmus and ricketts, and diseases that outceble and attenuate the childlish frame. Its successful career as a remedy for Consumption, Bronchitis, Asthma and other pulmonary troubles is familar, not only to the public, but to the medical profession.

#### NEWSY NOTES AND PITHY POINTS.

For right is right, since God is God; And right the day must who To doubt would be disloyalty; To faiter would be sin,—G. S. Faber.

Much interest is felt throughout the country in the woman's congress, to be held Oct. 15th, 16th, 17th, in Toronto, Ont., by invitation of the mayor and counci of that city.

The National Lecture Bureau, Rev. C. Henry Mead, President, Judging from its high-class references, commendations and general purposes, is worthy of our renders' attention and patronage. In furnishing first-class talent at greatly reduced prices, it becomes a practical elevating agency in our civilization. The Lecture Platform is prowing in favor and effectiveness, and all can learn something to advantage by addressing Rev. C. L. Haskell, Manager, LeRoy, N. Y.

The first newspaper ever issued in the world was published in Ventce, in 1531, eighty-one years after Faust invented printing. It was called The Gazetta. The first newspaper printed in England was The English Mercurie, published July 28th, 1588, in London by Christopher Barker.

The third newspaper to make its appearance in Boston was the New England Courant, first published Monday, Aug. 17th, 1721, by James Franklin. It contained very little news, and very few advertisements. Its columns were chiefly filled with essays, in which men in office, the clergy, and the prevailing religious opinious of the day were attacked. These were furnished by a society of gentlemen who were called by some "Free Thinkers," and by others the "Hell Fire Club." The Courant had a troublous existence of about six years, it is said, the latter portion of the time being published in the name of Benjamin Franklin, brother of James.

It is possible that women would not be so afraid of mice in the neighborhood of their skirts if they did not wear such pretty silk stockings!—N. H. Republican.

The territory covered by the African slave trade at the present time is twice as large as all the States in this Union, and it is considered a moderate estimate that the number of victims received each year at the different markets is eighty thousand!

The last man who went into a cataleptic fit was quickly resuscitated by the caterwauling under his

Mrs. J. J. Whitney, the well-known and very successful medium, has purchased a first class boarding-house, the "Van Ness." 1812 Market street, San Francisco, Cal., and solicits the patronage of the public. Spiritualists, especially, will find it a harmonious abiding place.

First Tourist-" Has this seat been taken?" Second Ditto-"Don't look like it. It's nailed down, anyhow."

What could the woman have meant who, when the doctor told her that her husband was dying, and she had better send for a minister, asked: "Will one be enough, doctor, or would you advise a consultation?

The BANNER OF LIGHT has entered its sixty eighth volume and its thirty-fourth year of existence as a Spiritualist journal. Our best wishes for its future prosperity and continued existence.—The Better Way.

The married daughter of Gen. Barrundia has ar-

rived in the city of Oaxaca to see her mother and family before leaving for the United States, where she goes with a large number of documents concerning her father's murder to lay them before President "Young men believe in nothing now-a-days," said

Mrs. Prudeham, with a deep sigh. "Why, there's my nephew, Tom, who was brought up as a Christian, and now he's an acrostic."

Inspiration is a perpetual fact. Prophets and apostles are not monopolists of the Father. He inspires men to-day as much as heretofore. In nature, also, God speaks forever. Are not these flowers new works of God? Are not the fossils under feet hundreds of miles thick, old words of God, spoken millions of years before Moses?—Theodore Parker.

A learned man has said that the bardest words to pronounce in the English language are: "I made a mistake." When Frederick the Great wrote to the Senate: "I have just lost a battle, and it's my own fault," Goldsmith sald: "His confession shows more greatness than his victories."

A. S. Hayward, magnetic physician, has resumed bis office practice at parlors 156 West Brookline street (second door from Tremont), Boston.

The preparations for the Mechanics' Fair are occupying the attention of many hundreds of workmen and prospective exhibitors, and the scene within the great building is just now very animated

Hattle C. Stafford will commence holding séances Sunday, Oct. 5th. See advertisement in another col-

If governments derive their powers not from the people but from God, as the National Reformers assert, how comes it that the people can and do reform governments? How is it that they can and do take from governments powers which they formerly held?—American Sentinel.

As a man came to the station just as the train was steaming out, a friend on the platform of a car called out: "You did n't run fast enough." "Oh, yes, I did, but I didn't start soon enough," was the reply.

Count de Sainville, who is exploring in the Arctic circle, writes that he is enjoying himself, and that he expects to winter there again. He has carefully explored several portions of the McKenzie river country, hitherto indefinitely mapped.

Would 'st thou from sorrow find a sweet relief? Rouse to some work of high and holy love, And thou an angel's happiness shall prove.

— Carles Wilcox.

"Why did n't you stop?" said the fat passenger, as he clambered on to the car. "Ye did n't signal," replied the driver. "I stood on the corner." "Well,

I 'm no mind-reader,'' said the driver. Minds of ordinary calibre ordinarily condemn everything that is beyond their range.—Duo de Rochefoucauld.

"Well, darling, what was the text?" "I'm not quite sure, papa, but it sounded like 'Many are cold,

"I am so troubled about my husband," said Mrs. Badman, seeking sympathy from the pastor's wife. "He goes from bad to worse; he is an infidel and an athelst, and now he says he is an agnostic, and does n't know anything, and does n't believe anything, and does n't think anything." "My dear sister," replied the pastor's wife, "you do n't know what trouble is. My husband thinks he knows how to cook."—Bob Burdette.

The colored pressman in a newspaper office at Houston, Ga., claims to be well-posted on Bible subjects. One of its precepts he renders as follows: " If your brother smote you on one side of the jaw, turn the other side to be smoted; and the third blow is

Strangers visiting San Francisco should not fall to call on Fred Evans, the wonderfully gifted independent slate writer, 424½ Haight street. Many a skeptle goes from his presence with grander and broader ideas of iffe.—Golden Gate.

Mrs. Fairchild, the well-known materializing medi um, is in the city of Cincinnati, says the Better Way, getting ready to hold circles for the physical manifes

The Weekly Globe, issued every Saturday morning, has donned a new dress of a type that is prima facte evidence of its good taste and prosperity. May it live a thousand years, and longer if it wants to.

FOLLOWERS OF THE HUMBLE NAZARENE:-Dr. W. M. Taylor, of New York, receives \$16,000 a year, the largest salary paid to any Congregational minis-ter; three in Brooklyn, viz., Drs. Lyman Abbott, Storrs and Behrends, receive \$10,000 each; Dr. Gunsaulus, of Chicago, has a salary of \$8000, and Dr. Gregg, of Boston, has \$7000.

[Professional.]—Parson Bluett—"Brother Richard will please take up the collection." Deadwood Dick—(the converted road agent, reaching for his hip pocket)—"Throw up yer hands, gents! Er—hold on—I mean, be liberal, brothren, for the good cause!"

Movements of Platform Lecturers.

(Notices under this heading must reach this office by Monday's mail to insure insortion the same week.—We trust, in view of our readiness at all times to acquaint the public of their whereabouts, that platform speakers and mediums will do us the favor to call the attention of their audiences to THE BANNER and its claims for patronage on the part of the Spiritualist public.)

Miss Nettle M. Holt, who has been in ill-health the past summer, is now able to fill engagements with so-clettes desiring her services as a platform test and lecturing medium She spoke in Plymouth, Mass., Sopt. 21st. Societies desiring her services can address her at 40 Russell street, Charlestown District, Boston, Mass.

Dr. H. F. Merrill will be in Hartford, Conn., one week—from Oct. 11th to 20th. Would like to make engagements to give platform tests in Connecticut towns until the second week in November. Address Western Avenue, Augusta, Maine.

W. J. Colville left Boston for Hartford, Conn., Oct. 2d, where he will lecture between this date and Oct. 19th. On Sundays, Oct. 5th and 12th, he is engaged by the Spiritualist Society of Norwich, Conn.; he returns to New York to commence work at 574 5th Avenue, Sunday, Oct. 20th, at 3 and 7:30 P. M.

nue, Sunday, Oct. 20th, at 3 and 7:30 P. M.

Mr. J. Frank Baxter speaks Thursday and Friday evenings, Oct. 2d and 3d, in Attleboro'; and on the next Sundays, Oct. 5th and 12th, and Friday evening, Oct. 10th, in Portland, Me.

Dr. F. H. Roscoe of Providence, R. I., will open the meetings for the First Society of Spiritualists in Haverhill, Mass., in Red Men's Hall, Sunday, Oct. 5th. 1890.

5th. 1890.

A letter in the Cincinnati Better Way recently from Moses Hull states that Miss Emma J. Nickerson "is determined to leave the field of active spiritualistic work for a time." Now a letter from Alfred Weldon of Chicago says she has taken up her permanent residence there, and will lecture in Kimball Hall, Oct. 5th, at 3 P. M.

A. W. S. Rothermel was at Sloux City, Ia., Sept. 25th, en route for St. Paul. Minneapolis and Chicago to Arkansas. He can be addressed until Oct. 25th at Chicago, Ill. He reports that Spiritualism is largely on the increase in all places he has visited.

W. F. Peck's engagements for the season are as follows: Oct. 19th and 26th at Somersville, Conn.; November at Springfield, Mass.; December at Willi-mantic, Conn. Address 2137 Uber Place, Philadel-

Edgar W. Emerson, one of our best platform speakers, will be in Cincinnati, O., the present month, and in Cleveland the Sundays in November.

#### Harman at Liberty.

The prison door has opened to release Mr. Harman He is once more in the bosom of his family. Let the friends of free press rejoice. Many will have heard this good news ere The Health Monthly for October reaches them. On the 30th of August Mr. Harman was permitted to leave his cell on an order from Judge Caldwell of the United States Circuit Court, authorizing a stay of execution of sentence until a further hearing can be had, before his court, to be held in Topeka in November. We can imagine that hundreds of thousands of hands would be extended to Mr. Harman in congratulation from every part of the United States If the hand and arm could follow the sympathy and the imagination of his numerous friends.-The N. Y. Health Monthly.

#### Onset.

To the Editor of the Banner of Light: I have been requested to send you for publication

the following communication: "The True Commonwealth Club" of Onset held its

"The True Commonwealth Club" of Onset held its first annual meeting on the 26th of September. The chief business was the election of officers for the ensuing year. D. N. Ford was chosen President; G. W. Niekerson and Dr. Sara E. Hervey, Vice Presidents; J. H. Young, Recording Secretary; C. H. Stuart, Corresponding Secretary; Kies Doane, Treasurer, and Miss E. F. Lewis, Librarian.

After the business was over Dr. T. A. Bland of Washington, editor of The True Commonwealth, addressed the Club on the progress of the retorm for which the club stands. He reports the organization of a True Commonwealth Club in Washington, D. C. on the 20th of Sept., with M. G. Kembele, D. D., President, and Mr. E. B. Fairchild, well known in Massachusetts, as Secretary. Remarks followed by George Hosmer, H. H. Warner, Dr. Cora Bland, D. N. Ford, and others. The club now numbers about forty members.

To my friends in Boston I wish to say that when left for the Summer Camp-Meetings I was authorized by the "powers that be" as officers of the Boston Spiritual Temple Society, holding meetings at ton Spiritual Temple Society, holding meetings at Berkeley Hall, to secure the services of Mrs. E. L. Watson, of Santa Clara, Cal., to speak before them at such time as I could best arrange with her. When I met the lady at Cassadaga I found that the first two Sundays of October were the only and all the time she could give to the far East; and I want to say to all I am very certain they will not want to miss one of those discourses. Although Mrs. Watson has labored on the Pacific coast for the past ten years most of the time, still she is one of our Eastern workers, known to the older Spiritualists in the earlier days, as we often hear them affectionately speak of her now as "Libble Lowe," now Mrs. Elizabeth Lowe-Watson, one whose inspirations are of the highest order, excelled by none, always instructive, filled with beautiful illustrations, given in language rhythmical and pothe description of the structure of the state of the structure of the stru

HORSFORD'S ACID PHOSPHATE A BRAIN AND NERVE FOOD, for lecturers, teachers, students, clergymen, lawyers, and brain-workers generally.

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

J. E. S., SAVANNAH, GA.-Your inquiry to hand. In reply would say that we have no volition in the matter yeu speak of. ALL excarnated spirits who desire to manifest—in whatsoever locality their earth-lives were passed—are always cor dially welcomed at the Banner Circles.

M. B. A., CALVERT, TEX .- We do not think the spirit referred to is your brother.

The First Society of Spiritualists at Saratoga, N. Y., resumed services last Sunday in the Court of Appeals room, Town Hall, with Mrs. Clara A. Field-Conant as speaker, morning and evening.

The Dummy Car running from Onset station, discontinued Sept. 29th for the season of 1890,

#### Reading Lamps.

We have now on exhibition an extensive variety of the best Foreign and Domestic Lamps, with the safest and best burners and founts, for reading and general light. Better for the eyes than gas and more satisfactory. As the evenings lengthen a proper light for reading is a desideratum. If your old lamp is worn out or improved upon, there is no economy in tolerating it.

All grades of mountings, from the low cost to the most expensive designs.

Extension Piano Lamps, Banquet Lamps, Oxidized Reading Lamps; also Onyx Pedestal Reading Lamps.

The exhibit will be found on the entresol floor, one flight up. Take elevator.

In the Dinner-Set Annex will be found the largest, most valuable and comprehensive display ever shown by us, including all grades from the low cost to the richest speci-

INSPECTION INVITED.

CHINA, GLASS AND LAMPS, 120 FRANKLIN STREET, BOSTON.



#### PARALYZED!

How often do we hear of persons being suddenly stricken with paralysis? But such persons, although apparently stricken suddenly, had in all cases been warned for months by premonitory symptoms, which if they had heeded and cured by the proper remedy would have prevented the fatal result. Paralysis is often curable, but it can always be prevented if takeu in time.

Among the first symptoms will be noticed a nervousness or restlessness, with weak and tired feeling in the limbs and general sense of exhaustion; any unwonted exertion will be followed by great fatigue, and the weakness will be very marked. These symptoms will often be accompanied by bad feeling in the head, and the person often wakes each morning more fired and languid than on retiring. As the disease progresses there will be a coldness and bad circulation in the feet and limbs, followed, after a time, by a slight numbness or tingling, at first hardly noticeable, but gradually becoming more and more marked. Among the first symptoms, also, are a weakness, tired feeling or trem bling of the limbs, with an exhausted sensation.

A Marvelous Cure of Paralysis.

This certifies that I was stricken with paralysis o the left side in 1866, and have since that time been under the treatment of many physicians and tried various remedies. I could not, in all the years that have pass ed since stricken. Ifft my left foot from the floor. I commenced taking Dr. Greene's Nervura, and am now able to walk without a cane, having good use of my foot and side, so long useless. Dr. Greene's Nervura has cured me of my terrible trouble. ALEXANDER HORN,

Marine Asylum, Philadelphia, Pa. Sworn to and subscribed before me this 21st day of

December, A. D. 1887.

J. S. PHILLIPS, Notary Public.

Another Remarkable Cure. I had a stroke of paralysis. The suffering I endured was unbearable. My speech was impaired, my mouth drawn to one side, and the pains in my head were maddening. I used Dr. Greene's Nervura, and before I had used a bottle I felt a marked improvement, and now I feel myself again. It gives me great pleasure to recommend all troubled with nervous complaints, or any similar affliction to mine, to use this really wonderful medicine, Dr. Greene's Nervura. PAULINE ROE.

806 7th av., New York City. Proofs like these are an almost certain guarantee that all similarly affected can be cured by this wonderful remedy. Do not hesitate for a moment when per fect restoration to health is within reach. By no means neglect the first symptoms, for they surely lead to prostration and paralysis. Save yourself from the terrible disease while there is time. If you are suffering from any nervous disease, like nervousness nervous and physical exhaustion, sleeplessness, nervous debllity, mental depression, neuralgia, nervous or sick headache, heart disease, dyspepsia, indigestion, loss of appetite, constipution, or weakness and debility, by all means use this wonderful remedy and prevent a serious or fatal issue. Dr. Greene's Nervura is purely vegetable and perfectly harmless,

and is for sale at druggists' for \$1 per bottle. Dr. Greene, of 34 Temple Place, Boston, Mass, its discoverer, is the famous specialist in the cure of nervous and chronic diseases. The doctor has devoted special attention to the treatment of all forms of chronic diseases through letter correspondence, and will give by mail his opinion and advice in any case free of charge. The perfection of this system renders a complete cure almost assured, as his success in treatment by correspondence is wonderful and unequalled. Send for symptom blank to fill out, or write him about your case.

#### Meetings in Brooklyn.

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

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street. Meetings Sunday even-ing at 7½ o'clock. Good speakers and mediums always present. Porter E. Field (39 Powers street), Secretary. Services held under the auspices of the Ladies' Ald. Mrs. M. Evans, President. Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 10% A. M. and 7% P. M. W. J. Rand, Secretary.

WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

#### ADVERTISING RATES.

25 cents per Agate Line. DISCOUNTS. or,

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

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

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

No extra charge for cuts or double columns. Width of column 37-16 inches.

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

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

#### SPECIAL NOTICES.

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 b mail. tf Oct. 4.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Oct. 4. 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.

James Burns, 16 Southampton Row, London, Eng., will act as agent for the BANNER OF LIGHT and keep for sale 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.

# DR. STANSBURY'S Spirit Remedies.

Prepared under Control of an Ancient Band. Prepared under Control of an Ancient Bang.

ILLXIR OF LIFE TONIC AND NEHVINE.

IA most wonderful Invigorator. The first dose will convince you of its value in General Debility. Highest Testimonials. Try it. 8.00 per hottle; six bottles for 8.00.

BLAOD, KIDNEY AND EMELUMATIO

REBLEDY.—Purely vegetable specific for the cure of Rheumatism, Scrotula, Heart Disease, Kidney and Urinary Complaints, Blood Disorders, and all Malarial, Neuraigic and Rheumatic Pains. The greatest Blood Puriner, yet discovered. 81.00 per bottle; six bottles, 85.00.

OELETENE.—Curee Papitiation, Norvous Headache, Nervous Dyspepsia, Insonnia, Despondency, and all female weaknesses. A very pleasant, harmless and wonderfully efficacious remedy. \$1.00 per bottle.

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

THERDATAND LUNC MERALER will cure any

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

THROAT AND LUNG HEALER will cure any Cold or Cough, if taken in time. Greatest value in Consumption. \$1.60 per bottle.

BYSPEPSIA TABLETS.—50 cents per box.

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

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

Diagnosis Frize. If in doubt which remedy to order, send name, age, sex, and leading symptom, with stamp, for reply. For a clairvoyant diagnosts 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. STANS-BURY & WHEELOOK, 443 Shawmut Avenue, Hoston, Mass. Agents wanted. Clairvoyant Physicians, Magnetic Healers, Mediums and Medicine Dealers supplied on liberal terms. Special inducements; send for circulars and terms. Pacific coast supplied from 305 Sectt street. San Francisco, Cal. Also for sale by COLINY & RICH.

OBESITY SAFELY OURED by one who has been a fellow-sufferer. Pr. Edith Berdan, 113 Ellison St., Paterson, N. J. Send stamp for information. I seew

# SPITZ BROS. & MORK. SPECIAL! BOYS' CLOTHING.

We have made extra efforts to supply the

boys, and offer: Coatee Suits, long pants, ages 14 to 18, in Cheviots, Cassimeres and Scotch goods, at \$6.00, \$8.00, \$10.00, and \$12.00. Three-piece Knee Suits, at

\$5,00, \$6,00, \$8,00 and \$10,00, Blouse Suits, All-Wool, strong and service-able, sizes 4 to 14, at

\$3.00, \$3.50, \$4.00 and \$5.00. Odd Knee Pants,

50c., 75c., \$1.00 and \$1.50. Flannel Blouses.

50c., 75c., and \$1.00. Many lots of Medium and Heavy-Weight Clothing, Coatees, Three-Piece and Blouse Suits, carried over from last season, marked below cost to close.

Orders by mail promptly attended to.

SPITZ BROS. & MORK.

Manufacturers, Wholesalers and Retailers, 508 Washington St., 5 Bedford St., BOSTON.

IBSEN'S DRAMAS, Nora; A Doll's House,

and Ghosts. We have just issued, in one volume, the two most powerful and popular of Tosen's Dramas, translated by Frances Lord, who was their first translator in 1882, and the first to introduce Iosen's writings to the English-speaking public. For this edition,

THE ONLY AMERICAN EDITION of her translation authorized by Miss Lord, she has written a new preface, from the standpoint of advanced thought she would be sure to take concerning the problems therein

Price, postpaid, 75 cents. Lily Publishing House, Aug. 23. I La Salie Street, Chicago, III.

# J. A. SHELHAMER, MAGNETIC HEALER,

Will treat patients at his office or at their homes, as desired. Dr. S. prescribes for and treats all kinds of diseases. Specialities: Rheumatism, Neuralgia, Lung, Liver and Kidney complaints, Dyspepsia and all Nervous Disorders. Roots and barks, with full directions for preparing, sufficient to make six bottles of medicine for any of the above diseases or to purify the blood, sent to any address on receipt of \$2.00. Healing by Massage treatment. Office hours 10 a. M. to 3 P. M. Those wishing consultation by letter must state age, sex, and leading symptoms.

Office 81/2 Bosworth Street, (Room 5,) Boston. TO LET.

One Large Room, with two adjoining, and steam heat, in the Banner of Light Building, admirably arranged for Physician or Medium's office.
For particulars and terms, apply at Bookstore, No. 2 Bosworth street, Boston, Mass.

Sept. 27.

HATTIE C. STAFFORD, 456 SHAWMUT AVENUE, BOSTON, MASS. Sundays and Thursdays, 2:30 P. M.; Fridays at 8 P. M. Oct. 4.

Mrs. H. W. Cushman, MUSICAL, Test and Business Medium. Six questions answered by mail, \$1.00. Also examination by lock of hair, \$1.00. 104 High street, Charlestown. 2w\* Oct. 4. Dr. and Mrs. W. A. Towne.

MAGNETIC, Mind and Massage Treatments, also remedies furnished. Now located at Hotel Aldrich, 38 Berkeley street, Boston. Hours 10 to 7. is Nov. 18. ley street, Boston. Hours 10 to 7. is Nov. 16.

FREE DIAGNOSIS

RIDAY and Saturday P. M. this week. 80 Berkeley street, Suite 2. DR. CARPENTER. lw\* Oct. 4.

MRS. J. J. WHITNEY, the well-known meboarding and lodging-house, 1812 Market street, San Francisco, Cal. Tourists will here find all the comforts of home, elegant, sunny suites and single rooms, with first-class table, at reasonable prices. The Valencia, Haight and Castro street cars pass the door. Sittings daily. 14w\* Oct. 4.

MARS. CHANDLER-RAILEY 1804 Tremont

MRS. CHANDLER-BAILEY, 150A Tremont street, Room 7, Boston, Medical and Business Medium. Sittings daily. Circles Monday and Saturday over lings, Friday at 3 P. M. Residence 25 Cazonove street, near Columbus Avo. R. R. Station. 12 Ct. 4.

PLAYS Dialogues, Tableaux, Speakers, to School, Club & Parior, Bestout. Catalogue free. T. S. Denison, Chicago, III.

Oct. 4. oam9t

I IZZIE KELLEY, Psychometry, and Test
Trance Medlum, would like to make engagements for
Platform Speaking and Tests. Private Sittings daily, 385
Tremont street, Boston, Mass. lw\* Oct. 4. ADIES 1 write for terms. \$3 sample Corset free to agents. Somette Co., 327 Broad way, New York.

MISS BOICE, Electric and Massage Physician, 545 Shawmut Avenue, Suite 11, Boston.

Oct. 4.

THE SPIRITS' WORK, WHAT I HEARD, SAW AND FELT AT CASSADAGA LAKE.

Also, TWO LECTURES: God's Love, Purpose and Plan; and Restitution. By H. L. SUYDAM.

Price 15 cents.
For sale by COLIBY & RICH.

COD AND THE UNIVERSE. An Essay by JAMES W. STILLMAN.
This is very good. It treats the subject fairly and honestly in accordance with well-known facts, the conclusion arrived at being that the problem of the existence of God and the origin of the universe is entirely beyond and above the scope of the human intellect; and there we should be content to leave the matter.

Price 10 cents.

Price 10 cents. For sale by COLBY & RICH.

## Message Department.

SPIRITUAL MEETINGS Are held at the Hall of the Banner of Light Es tablishment on Tuesdays and Fridays of each week at B o'clock P. M .. FREE TO THE PUBLIC.

The Hall (used exclusively for these meetings) will be open at 2 o'clock; the services commence at 3 o'clock pre-cisely.

J. A. Shelhamen, Chairman.

On Tuesday Afternoons the spiritual guides of Mus. M. T. LONGLEY will occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor. Questions forwarded to this office by mail, or handed to the Chairman, will be presented to the president spirit for consideration. The Questions and Answers will be published each week under the above heading.

On Friday Afternoons Mus. LONGLEY, under the influence of her guides, will give spirits anxious to communicate with their loved ones of earth an opportunity to do so.

their loved ones of earth an opportunity to do so.

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

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

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

The Letters of inquiry in regard to this Department must be addressed to Coldy & Rich, proprietors of the Banner of Light, and not, in any case, to the medium.

#### QUESTIONS ANSWERED THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Sept. 9th, 1890. Spirit Invocation.

Oh thou Infinite Spirit, thou Divine Presence, thou who art our Father and our Mother God, we come before thee at this time, with souls uplifted to tuneful

before thee at this time, with souls uplifted to tuneful praise, thanking thee for the blessings and the privileges which are ours.

We praise thee for life and its activities. We are grateful that we may live in this day and generation, partaking of thy bountles, coming under thy law of progress, and reaping an experience which the present age doth give to mankind.

We are indeed thy ch!ldren, and may claim our relationship to thee, and therefore we would ask that the gifts of the spirit, which every one of thy dear children must possess, may be given power and opportunity to unfold within our lives, and put forth their influence, not only in strengthening and making our selves better, but also in order to affect our associates with some blessing that will be of good cheer to their lives.

serves better, but also in order to affect our assoclates with some blessing that will be of good cheer
to their lives.

We ask that we may be given light and understanding to read thy laws and to comprehend thy works.

Oh! may the spirit of truth work in our hearts, that
we may behold thy wonders, and realize the knowledge which thou hast written throughout this universe. Oh! may the soul of peace brood about us,
until we shall catch something of its ministrations,
living them out in our own lives and extending them
unto others as we pass daily to and fro. And oh!
Father God, Infinite Spirit of Wisdem, may the chain
of love bind and entwine each one until all are united
in a fraternal band of fellowship and kindly association, until the earth shall bloom with beauty as the
garden of Eden, until every heart shall sing a song of
rejoicing because of the concord and harmony that
relgns therein.

We ask thy benediction to rest upon all mankind.
We offer up to thee our praises again and again, that
we are thy children, that we live and breathe and
have our being in thy great heart of love. Amen.

#### John Pierpont.

Friends, once again we are called upon to open the Banner of Light Circles for the new season, and once again we come from the spiritual world, bringing our magnetic forces and influences, prepared to do such work for mortal and immortal life as may open before upon the conditions which are provided to us on this mortal side, whether we shall be able to present to earth such truths and such evidences of eternal existence as we claim are possessed by intelligent beings on the other side, or whether we shall fail in that attempt. If our friends on earth—and by that term we mean those who are hospitable to the recepmean those who are hospitable to the reception of truth, and desire to gain it through any avenue that it may be brought, those who are liberal in opinion and sentiment, who have a kindly feeling toward their associates and the world, even though others do not entirely agree with themselves—if such friends will extend to us their sympathy, their kindly thought, ready to receive what truth may appeal to their reason and their sense of justice, willing to accord to the spiritual world, or to its mediums on earth, the opinion that they may mediums on earth, the opinion that they may be honest and reliable until the contrary is proved, we shall undoubtedly be able to present to you much that will bear not only ex-ternal but internal evidence of its genuineness and its spiritual source.

We have to thank our friends for the sympathy, the kindly and generous thought which they have extended to this Circle and its me-diums in times past. We have to thank the friends who have expressed their generous sentiments through the offerings of beautiful flowers, which have appeared from time to time; and we have to thank the friends who to-day have brought us these beautiful trib-utes of kindly feeling and fellowship; for these blossoms of beauty, that are so abundant here this afternoon, speak to our souls of many truths and lessons which mortal speech may not convey. We accept them, and, indeed, are not convey. We acceptateful for the gift.

We wish to announce in this connection, friends, that on each Tuesday afternoon dur ing the present season the hour will be devoted to the consideration of questions principally; and whoever desires to send in a question that will be suitable for consideration here, bearing, as it may, upon humanitarian, philosophical, scientific, or other subjects that may be of general interest to the public, will have his query considered in due course of time, the reply to which will be published, in regular or-der, in the columns of the BANNER OF LIGHT.

On Friday afternoons we shall devote the services to the reception of individual spiritmessages, giving the time to those intelligences who return from the other life to this Circle-Room with a desire to manifest to friends, and have the power of intelligently communicat-

ing through our medium.

We wish it distinctly understood, then, that Tuesday's seance will be devoted to the consideration of questions or subjects that the band may consider of importance, or that are sent in for discussion by friends. Those who are in attendance here may place their ques-tions upon the table, and if they are deemed suitable they will be attended to during the

afternoon.

The Friday circles will be devoted to returning spirits, that they may make themselves known to earth. We speak of this especially to day because we find several spirits pressing upon the platform and seeking to come into the magnetic atmosphere of our medium for the purpose of giving messages. One or two have stated to us that they have promised friends of theirs on earth to communicate this afternoon, but it will be impossible for them to take control of the instrument for that purpose, as we are to employ her brain in entirely another direction. Those spirits or any spirit who can make use of our instrument on Friday afternoon during the allotted time of service we shall be pleased to welcome, and to give opportunity for the fulfillment of their desire. John Pierpont.

#### Questions and Answers.

CONTROLLING SPIRIT.-Now, Mr. Chairman, you may present your questions.

you may present your questions.

Ques.—[By "Lovegrove."] In conversation, the other day, with an old-time Boston Spiritualist and medium, a discussion arose as to whether the soul, or life-principle within us, becomes interiorly deflied or corrupted by moral evil during our earth-life. My friend claimed that the magnetic surroundings only are deflied and corrupted, and that the soul, God given, remains as pure as when it was placed within us by the Infinite at conception all through our mortal life. He says it cannot be stained or corrupted. Will you please, Spirit Pierpont, give your opinion on this subject in concise form and tell us the facts?

Ans.—Personally I agree with your corre-

spondent. I know that there has been a conspondent of inderstanding concerning the defi-fusion of the words soul and spirit, and yet I think that the spirit band which has manifest ed from this platform, as well as those bands who have communicated to earth through their doveloped Instruments, have pretty general taught the distinction between soul and spirit soul being, to their apprehension, the vital flame, or life-principle, which animates and give activity to all the external parts or agen-

dame, or life-principle, which animates and gives activity to all the external parts or agencies in the composition of humanity.

Soul, we claim, is that part of humanity which springs directly from the Infinite Intelligence. Could it be perceived by the external sight it might appear as a brilliant flame of light, so potent and active and filled with force or energy does it seem. This is the part of humanity which belongs essentially to the infinite life, and we claim that it cannot be stained or defiled, since nothing that is of God can possibly be so corrupted. Were it possible to defile that which directly spring from the intelligent, infinite life, then God were not omnipotent, he were something less than all powerful and all good. Standing upon these premises, then, we claim that the soul of mankind cannot possibly be corrupted, that it is essentially the vitalized element which animates human intelligence and gives it power. This vital principle comes in direct contact with man, and takes possession of his organism, but it does not directly exercise itself through the mortal frame independent of any other vabicle of expression. through the mortal frame independent of any other vehicle of expression. By no means. There stands the spirit, an individualized entity, which is vitalized by that flame of life called the soul, which of itself can be man, in-

called the soul, which of itself can be man, independent or apart from the corporeal organism of earth that you are familiar with.

This spiritual entity, composed of various
elements, formed of various parts, acted upon
by the potential energy called soul, I claim is
the spirit of man. It is not only a vehicle of
expression, as the mortal form is an agent of
manifestation, but it is something more than
this, being in all its parts and elements the
intelligent, individualized being which makes
up personality, and which in form distinctly up personality, and which in form distinctly separates every individual from each other. separates every individual from each other. This is what we call man, or a man, as apart from all other men; it is the spirit acted upon by intelligence, and being itself active, personified, a spiritual entity.

The soul and spirit together act upon this external machine called the physical body, and when all are in harmony, man comes to understand something of his relationships in life

stand something of his relationships in life, and of the true nature of his being, and thus after a time, through experience and discipline, comes to live in accordance with natural law, so that the spirit may gain the supremacy over material environments and physical debasement; and when this state occurs, there will be no defilement of the spirit or the mental nature of mankind, any more than there can be degradation for the soul, or life principle itself.

Q.—Will Dr. Pierpont please explain to one in the audience his understanding of these lines: "For it we believe that Jesus died and rose again, even so them that sleep in Jesus will God bring with him." For this we say unto you by the word of the Lord, that we which are alive the word of the Lora, that we which are dire and remain unto the coming of the Lord shall not prevent them which are asteep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the drad in Christ shall rise first."

A.-We do not accept the translation of this A.—We do not accept the translation of this passage as it is given. The latter sentence comes more closely to our mind. "Those who are asleep in Christ" should have been rendered, we think, in place of "Those who are asleep in Jesus"; and yet this is a bad interpretation also of the passage, because we cannot possibly admit that one can be asleep in the truth. Christ, we understand, is a principle, is a power of truth to be revealed to mankind; and those who rest in Christ under that interpretation, rest in the spirit of truth, or with and those who rest in Christ under that inter-pretation, rest in the spirit of truth, or with the principle of truth, believing that through its power shall be revealed to human under-standing knowledge and wisdom. Thus it might be expressed: "Those who rest in Christ, or with the spirit of truth, believing that these things shall by-and-bye be revealed and under-stood."

stood."
There is great difficulty in grappling with many of the passages that have been credited to the Nazarene, because he was obliged to to the Nazarene, because he was obliged to use such language as might be easily under-stood in his time by the people who gathered about him. Such language, if literally used in the present day, might seem to be only a mass of unmeaning terms; and one can only seek to extract the spirit or inner meaning of these passages for his satisfaction, being contented

Now, to our mind, the Nazarene sought to teach, as did his followers and apostles, that those who should accept the truth, as brought to earth through his instrumentalities and through the inspirations of others, gained from on high, should grow receptive to the higher influences of the eternal life, and thus be brought into a condition to understand and to interpret its revelations to mankind. He undoubtedly designed to teach that those who thus based their conceptions of eternity especially upon the spiritual nature of mankind and these intuitions and glimmerings of spirit ual truth, would most certainly be brought to a higher conception of immortality, not only here on earth, but after they had passed from the body. Some night say to you: "These should be called the elect, having been chosen of God, and foreördained to gain a high state of beatitude, of peace, or of knowledge beyond the change called death; but we do not so accept it. We do not claim that there is any cept it. We do not claim that there is any soul more thoroughly elected to a higher state of understanding, knowledge, or happiness than is any other soul. It is only a matter of progress, of degrees of unfoldment or receptivity; and to our mind each intelligent individual is destined by and bye, through the revealments of truth and the unfoldments of progress to learn its own needs to realize its own gress, to learn its own needs, to realize its own conditions, its own powers and possibilities, and eventually to gain a high degree of happi-

ness and of peace.

Some will be obliged to pass through strange experiences and bitter discipline before they are prepared to accept and to understand that unfoldment which is necessary to them; but, as the Nazarene and his apostles sought to teach, all who are willing to accept, or to search for the spirit of truth, to rest in its re-vealments and to gain knowledge under its light, shall in time arouse to the second resurrection—that is, the upspringing of the spiritual nature, the higher birth into an immortal life, and shall gain such opportunities and prospects and beauties as it has for the arising soul.

Q .- [From the audience.] The creedists say that man's conditions are fixed when they leave earth. Is it so? or is there room for progression and purification in the spirit land?

A.—Spiritualism teaches that there is progression after death. It has time and again emphasized the statement that man, although dying to the physical life in his sins, and under dying to the physical life in his sins, and under the conditions and influences of error, shall yet be given an opportunity to redeem himself and to retrace his past missteps in that spirit-ual world. Creedists and theologians on every side have, in ages past, declared "there is no probation after death"; that "as the tree fallprobation after death"; that "as the tree falleth it shall lie," and as the man dies in his sins, so shall he be plunged into everlasting flame, and be refused any opportunity to awaken and arise from his condition of punishment, however much he may repent of that wrong, he has done; but Spiritualism is farseeing; it deals directly with conditions and states apart from the physical life; it comes in close contact and vital association with human beings who have surmounted the grave and have gained the mastery over death; therefore it knows what it affirms, and can speak with have gained the mastery over death; therefore it knows what it affirms, and can speak with authority that there is progression for humanity after death; and although one has done wrong, has made mistakes and failures, and has, perhaps knowingly and willfully, violated moral and physical law, yet, although his condition must inevitably be one of pain and sorter has been controlled. wil—interiorly stained or corrupted. Will you come to understand repentance after he has come to understand repentance after he has come to understand the situation and his true position in the spirit-world, there will open to him an avenue of advancement, through which he may

proceed, step by step, to gain knowledge and power and even happiness.

Understand us: we distinctly affirm there is a penalty to be paid by every individual for every conscious wrong that he has committed, because the soul must come before the bar of personal judgment and face its own past. There will come up before the intelligent individual spirit a knowledge of how he has wronged his fellows; he will see these lives coming before him, showing the wounds he has made, the wrong that he has done, and this must come in direct contact with certain positive come in direct contact with certain positive minds on earth, stimulating them to decisive action, and so operating upon mind and body as to give them assistance in whatever direction they may desire to work.

Now one may take his choice of the two parties mentioned, one may use his judgment upon that which he thinks to be the highest and best; but undoubtedly each party of intelligences will effect certain results, so that by and-bye there shall be an outgrowth from the present condition of things highly important to lumnanity. react upon his consciousness; he will find his sensibilities growing more acute, and he will suffer in consequence; therefore he must pay the personal penalty of suffering for every misdeed, but out of it shall come a higher light, a quickened understanding, a keen longing for that which is higher and more beautiful of life, and the soul that suffers because of its wrong will after a while come to years for the wrong will, after a while, come to yearn for the opportunity of doing good, for making atonement for the evil wrought. Out of the great ment for the evil wrought. Out of the great throes of anguish which the spirit creates, there will be opened an opportunity, a power, an agency, through which it may do better, and thus step by step rise to a higher state of purity and of peace. Heavenly associations will thus be drawn to it, ministering spirits will approach to give assistance, and kindly counsel will be offered. Those who mourn shall be comforted, not by the help altogether or the work performed for them by others, but by this partially, and especially through the work, attainment and activity which they shall find for themselves and for their kind.

Q .- (By Walker Stokes, Nunhead Cemetery London, Eng.] What provision is made for the reception and care of infants on entering spiritlife? Are they in every case carefully received, or left to drift into space, or perish, as many do

A.—No mother grieving for the loss of her beloved child need fear that the little one will not be tenderly cared for and guarded in the spiritual world. The mourning heart that misses the little form from its fireside may wonder what care the child now receives, may say if it has protection and proper support. Every life that is blighted on earth and cannot receive the conditions to express itself here through years of time is taken in charge by wise and loving intelligences on high, and conwise and loving intelligences on high, and conveyed to a suitable home, where it may receive proper training and support. The spirit-world is filled, we might say, with wise and exalted intelligences. Just remember, for a moment, that there have constantly been going out to the spirit world lives that have gained experience, and knowledge, and understanding, and through disabiling through the unfolding that through discipline, through the unfoldment of

We are not speaking now of those undeveloped, crude natures, that have gone out to the spirit-world and are themselves less than chilspirit-world and are themselves less than children over there, needing training, guardianship and care, until they learn to understand their spiritual natures and to cultivate them; but we mean those lives that have been faithful, and useful, and honest, on earth. Some of them have had to struggle with depressing surroundings and unhappy associations; but they have only gained in endurance and spiritual character by the experience. Many of them have been highly intelligent and cultivated and strong on earth, and on entering the vated and strong on earth, and on entering the spirit world have been well prepared to take in charge some little life that is in need of in charge some fittle file that is in need of training and proper guardianship; and so the spirit-world, we say, is well supplied with min-istering spirits, tender natures, wise and intel-ligent individuals, that can take in charge the little ones coming over to that world, and con-vey them to homes where beautiful associa-tions and tender influences will be provided them. So are the little ones provided for it the higher life.

You of the earth who are fortunate enough to have harmonious associations and congenial families, who lose little ones out of your household, may feel that they are taken in charge sainted mothers and fathers, your beloved sisters and brothers, those who have long since gone to the spirit-world, and that these little ones of yours are provided with just such a home, or perhaps better than you would have given thom on earth Var you may believe given them on earth. Yes, you may believe these things, and you will not be far wrong. But you may also believe that the little out-

casts, the waifs that society has neglected, the little ones that have been impelled into earth-life by existing laws and forces, but who have been stranded and whose vital forces have waned, so that physically they died and were waned, so that physically first they died and were forgotten, are taken in charge by the spirit-world and provided with proper surroundings and associations, given such influences as will act upon the brightest and best attributes of their natures and draw them forth, and as will exert such a power upon the more evil tenden-cies of their natures, inherited or brought into existence under natural law, as will suppress them entirely and not allow them food for growth. These waifs are trained to useful life and activity. Many make and activity. Many such go forth, and, coming in contact with earth, act as guardians guides or helpers to the unfortunate ones of mortal life; and they may perhaps prove to be indeed strong and beautiful assistants to even the low liest and least of this earth-life of yours

Q.—[By the same.] Is it true, as has been stated, that there is a great movement in spiritlife, on the part of those who have been workers here, influencing the organized forces of labor to pull down monopoly and to introduce more equali

ty among men 🕇 A .- There is no doubt in the minds of all intelligent spirits that there is a united effort on the part of a large host of spirit-workers to bring to earth conditions that shall be so spirto overcome or eradicate those tendencies in the human family below to crystallize into selfishness and to individually monopolize the wealth of the earth. Now, then, we may say that there are two, and perhaps more, bands of spiritual intelligences that are working for one end, that of bringing a higher state of equality to mortal life. Spirits do not all see alike or reason from the same premises, or accept the same conclusions upon any given subject, any more than you of earth do. Each intelligence of the higher life has its own individuality and of the higher life has its own individuality and sense of judgment and justice, and each rea sons and judges according to the bent and training of its own mind and according to its view of things; consequently it is not strange that there should be two parties in the spiritworld working for the same end, and yet not laboring from the same platform.

One large, intelligent body of spirits is working, as we have said, for the purpose of expending upon humanity on earth such a powerful spiritual force as must eventually, we think.

spiritual force as must eventually, we think, be felt and acted upon or responded to. This powerful spiritual force exercises itself more powerful spiritual force exercises used note fully upon the mental nature of man, and less upon the physical. It is making its way into countless homes, into various departments of life, and men and women of large capacity for thought and strength of character are beginning to feel this power, and to answer to it in speech and action. They may not accept it as coming from the spirit-life, but that does not matter; a sentiment is stirring within their hearts to make effort in behalf of the people, and this desire and sentiment is to so create and extend the thought of peace, of harmony, of concord among the people of the earth, as to draw them into one band of fellowship and fraternity. This is the action of one party in fraternity. This is the action of one party in the spirit-world, to bring forward a sentiment in the hearts of humanity that shall be in favor of a peace policy of arbitration, whether there shall arise subjects for discussion relating to the personal welfare of humanity, to the social life, or to any department of existence that is of importance to the race, and this work is undoubtedly going on, spiritualizing, uplifting and educating humanity.

Then, again, there is a party of spirits who are intelligent, who are well versed upon various subjects that arise for discussion, who can express themselves clearly and forcibly with no

press themselves clearly and forcibly with no uncertain sound; but who act from a different platform from that party of spirits first spoken of. These intelligences, because they believe it to be right, are trying to stir up human beings to take forcible action against the encroachments of monopoly, against the power of plutocracy, against the effort on the part of certain individuals to control the inter-

cats of humanity at large, and these spirits come in direct contact with certain positive minds on earth, atimulating them to decisive action, and so operating upon mind and body as to give them assistance in whatever direction they may desire to work.

Now one may take his choice of the two parties mentioned, one may use his judgment upon that which he thinks to be the highest and best; but undoubtedly each party of intelligences will effect certain results, so that by and-bye there shall be an outgrowth from the present condition of things highly important to humanity.

to humanity.

We believe that before a quarter of the new century shall have passed away, plutocracy will be known only as a usurpation of the past; that monopoly will be unknown, and also that a more general desire to bless the whole, rather than an offert to agardize a few will be er than an effort to aggrandize a few, will be exercised.

Q.-[By the same.] What is the opinion of advanced politicians upon the May day demonstration in England, and the Continent general-

A .- There is a difference of opinion in the A.—There is a unference of opinion in the spiritual world upon that demonstration in London upon the lat of May, and also upon the demonstrations in regard to labor and capital that have been made in this country during

the last six months.

Politicians, or those spirits who are interested in the political welfare and agitation of ested in the political welfare and agitation of this or any other country, reason from differ-ent premises, and take a different view of things according to their bent of mind and the training they have received, also according to the elevation of their spiritual natures; there-fore, while some very clear and forcible minds, who are possessed of keen intellects and the power of brilliant expression, look upon these demonstrations with a favorable eye, and be-lieve thoroughly that they are only the out-come of the past injustice and coercion on the come of the past injustice and coercion on the part of monopoly and autocracy, while such minds really believe that these demonstrations are effecting silent but potent results not yet discovered or understood by mortals, but leav-ing an undercurrent at work which by and-bye will show itself, other spirits, equally keen in intellect and mental power, gaze upon these demonstrations as being somewhat premature and even futile; they do not believe that they will effect such results as have been hoped for; and yet they feel that they will be of a certain use, because they attract the attention of the entire world to the subjects upon which they are based, and therefore create agitation of are based, and therefore create aguation of thought and expression of sentiment, all of which must eventually be of use, as it will draw forth plans and designs for the settlement of these great questions that may be of ser-

vice to the race. Personally we give no opinion upon this matter, but would distinctly affirm that there are spirits in favor of all these subjects, as they have been most violently brought forth to public attention. There are spirits, on the other hand, who deprecate any ebullition of personal feeling that is to bring greater suffering upon humanity, or that may in any way reflect disastrously upon unfortunate ones who are to be assisted. While they deprecate any violent expression of power or indignation, yet they feel that these are only the natural result of matters as they have been in this and other countries, and that by the combination of intelligent minds on earth interested in the welfare of the laborer, there may be sent forth to the world at large a knowledge and an understand word at targe a knowledge and an understand-ing of the true dignity and nobility of human labor which must and shall demand, through peaceful ways, the supply and the compensa-tion which it justly deserves.

#### SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF Mrs. M. T. Shellamer-Longley.

Report of Public Séance held Sept. 12th, 1890. George A. Redman.

[To the Chairman:] I am glad to see you, sir. I like your magnetic forces; and it seems to me they might be used by the spirit-world in the way that mine were used when I was here. Physical force and spiritual magnetism combined, when utilized by the spirit-power, can perform wonders. I say this because I know of what I speak from actual experience on the mortal side, and from observation on the spirit side.

During the years that have passed since I went

During the years that have passed since I went over some of my old friends have been enter-ing the other world. Many of them have passed beyond the border, but some of them still re-main, and they sometimes wonder why I do n't come back and make myself known. I sunpose they have thought I was never coming back again, because it is some time since I back again, because it is some time since I spoke from your platform, Mr. Chairman. That don't matter at all. I am here and there and everywhere, all round the country, where there is anything going on in connection with the spiritual phenomena and with mediumship generally. Confusion or even discord don't keep me out; though I say nothing, I take my observations and desired and the spiritual platform and conductions. I take my observations and draw my conclusions, and then go to work and do the best I

Now, I think there is to be a change in the movement. We have had our phenomenal exhibitions and manifestations all along the years since Spiritualism first started, and we will still have them. We will, I think, find opportunities through which to manifest to earth, and give some startling evidences of the presence of intelligent minds.

I have been growing a little mentally, and I hope spiritually, since I went out of the body, and I think I have been adding to my stock of knowledge concerning these things. I believed n a practical, common-sense view of them when here. Some folks seemed to think I lived too much in the material, but that was according to my make-up; and I don't know as any one has any concern with it except my-self and those who held vital relationship with me.

I want to say this to my old friends in the spiritual movement: Don't get discouraged; and especially to mediums and the old workers: Don't be down hearted. I know there is an ebb and flow to this movement, as well as to everything else in the affairs of earth, and sometimes mediums seem to be upon the top of the wave, and again they seem to be going under; but that is all right, and according to

I,have no doubt there will be a recession of the phenomenal manifestations at times, and the phenomenal manifestations at times, and those mediums who are used in that way may get discouraged. There is no need of it. The work is going on all the time, and I think the way is being prepared for a broader sweep of physical mediumship, or phenomenal, as you call it in these days, bringing more material evidences of immortal life than the country has ever had before I don't think it will come dences of immortal life than the country has ever had before. I don't think it will come this year or next year, perhaps not until after the new century opens, but it is sure to come; and those people who think that Spiritualism is losing its power to physically demonstrate the truth of its claims in this world are very much mistaken, and if they live ten years longer they will see or hear of this phase of mediumship breaking out in unexpected places. mediumship breaking out in unexpected places.

I think I know what I am talking about, because I have been watching the course of events. I have been interested in that line, and have sometimes had a little influence with

them, and so I come with this word to my friends, to tell them to hold on still to the work. They will be supported on the spirit side by earnest helpers, and I think these same earnest helpers will find the way of bringing to those faithful workers assistance from the mundane side. mundane side.

Mr. Chairman, I am not going to take up all your time this afternoon. This is the spirits' day. It is for the coming of individual minds day. It is for the coming of inidividual minds who can express themselves through your medium. I am glad and willing for you to have a day when philosophical or other questions can be discussed and knowledge taught to the inquiring mind, and I am mighty glad you have a day when individual spirits can come and express themselves characteristically to their friends, because that is the work that is to bring evidence of immortal life to those who know nothing about it from a physical point of yiew. George A. Redman. Jimmie Humen.

I like to come after the gentleman who has just spoken, because he leaves a power that gives me strength to control. I tried to come once before, but could not do as I wished; and now perhaps I shall be able to speak for myself, and bring my love, my strong, deep love, to my dear mother and father, and tell them how happy I am in the spirit-world. They know of that. My mother is a medium, and she is influenced by a bright spirit who brings messages of good cheer to mortals. She has known of my coming to her, and she realizes that I am often with her and father, and have somany times tried to make them feel satisfied that I was taken from the body. They are, in that I was taken from the body. They are, in a measure, because they know that I was so feeble, and could not do as I longed to do. I feeble, and could not do as I longed to do. I had so many ideas in my mind that I wanted to express, young as I was, and there seemed to come to me such a strong power that I could not help studying and trying to express myself as I might in external ways; but the body was weak and could not sustain me, so after a while I went out, but not before I realized the presence of the bright angels gone before. I knew they were with me, and could rejoice that they brought me so much that was comforting, such tokens of their nearness and of their watchful guardianship over our home.

forting, such tokens of their nearness and of their watchful guardianship over our home. If you please, Mr. Chairman, I would like so much to have you send my message to George Humes, of Providence, R. I., and tell him that I want him always to feel that I am not far away. I think he realizes this a great deal, and that I am interested in all that he does. I know how he has felt and what he has done, and it makes me proud and glad to see the unfoldment of his spirit. And I want to say to my dear, precious mother: You know that I come and bring you all the help that I can; all the peaceful influences and good cheer that I can give. You know, mother dear, that I am anxious to learn and to grow in spiritual power, that I may be a help to you. I shall always try to do that of which you will be glad and proud.

My mother, as I said, is a medium. She will be glad to got a world from me because also see

My mother, as I said, is a medium. She will be glad to get a word from me, because she so seldom gets through others something directly for herself, and she is always ready to give out through her own mediumship that which will be comforting to the weary and sad. He name is Sarah Humes. Mine is just Jimmie.

#### William Stone.

Only a few years have passed, Mr. Chairman, since I left the body. It was a grand release. I felt so happy to be freed from the old nervous stricken frame. I felt as if I was indeed upon new ground. I was somewhat astonished at my surroundings. Idon't know but what I can say I was indeed astonished to find myself a livng man; but, however, I was gratified to find a fe so natural, so much in harmony with what a so natural, so much in harmony with what a human being ought to have, that I began to grow strong from the minute that the realization of life came to me. Well, I have not altogether been absent from this side since then. I have tried to give something to my wife, and let her know I had found the other world, and I have tried to bring influences to those that I knew here to tell them that snift return is a feet here, to tell them that spirit-return is a fact. but somehow I am not always free to do that. Of course we have to depend on instruments and conditions, and we do n't always find these at hand to work with.

at hand to work with.

I used to talk a great deal with my old friend Horace Seaver, of The Investigator, whom I suppose you all knew—a strong mind and a stanch one, but not altogether settled on the question of the future. Well, I used to think if it was true that spirits could come back—and I didn't know but it was—it would be very good for me to come and give my old friend some satisfaction on that point. I tried to do it sometimes, and there were moments when I thought I got very near to him, and that he ought to know that it was myself; but he could not be satisfied, and I don't think his make-up was such that he could get any satisfaction in that parthat he could get any satisfaction in that par-ticular. Since Horace Seaver has come to the other life I have met him, and have had talks with him. He is, of course, convinced now that there is futurity for man and intelligent indi-

viduality.

I have asked him, why not come back and manifest in a public way, and speak to mortal life, to his old friends in particular, so that they might know of this thing; but he is not yet might know of this thing; but he is not yet ready to undertake such a stupendous work, as he calls it. He has been looking around among various mediums, and has made a few attempts, I think, to manifest. I don't know how well; indifferently, he supposes; but he has not made any vital progress in this line. From his observations of the psychological influences returning spirits have to hold over fluences returning spirits have to hold over their mediums, and from his observations of the workings of spirits in connection with methat it is a wondrous work, and that he is not prepared yet to undertake it very strongly. Still, I hope he will come, sometime, through this medium, and make himself characteristically known. In the meanwhile, if any of his friends can believe it is possible for spirits to live after death, and for them to communicate with earth, I hope they will feel that he is in good condition, is studying the laws of the new life, and remembers his old acquaintances and associates with love and regard. I speak for my friend because he can't and won't speak for himself, and I speak in my own behalf also. William Stone. that it is a wondrous work, and that he is not

#### Clare Dublois.

Oh! the beautiful flowers speak a loving message to me. Not that I am familiar with the hand that placed them here, or that they were nand that placed them here, or that they were brought for me, because I am a stranger to all in this part of the country; but when I see such lovely blossoms that are the offerings of kindly hearts, and know that they are placed for spirits to regard, they seem to bear a message to my soul. And then I love the flowers myself. The splendid roses that bloomed near my own home were the respectation to selfmy own home were to me more than jewels, because they had life, and they seemed to breathe a blessing with every morn and at

lewy eve. I do not know, Mr. Chairman, that my friends as worthy their attention; but I thought I would make a effort to reach the make a restriction of the spirit as worthy their attention; but I thought I would make a effort to reach them from this would make an effort to reach them from this public place, and so gain experience how to communicate through media, and perhaps thus communicate through media, and perhaps thus get an opportunity, or gain the power of reaching my friends in more private ways. Those whom I especially care for now live at New Orleans, La., and I have been told that they have heard of Spiritualism, and have expressed a wish to know something of it, if they could do so without drawing public attention to their movements. Perhaps by-and-bye, when they do learn more of spirit-communion, and realize what it is to dwell in the spiritual world apart from the glitter and selfishness of the more material state, they will throw aside something of their conservatism, and be willing to have of their conservatism, and be willing to have it known that they deem themselves worthy to enter into communication with the pure and good of the higher life.

I wish to say to them now: I bring you my love and the love of friends who have never forgotten the dear ones of earth; and if you wish to learn something of Spiritualism it will be wise for you teach it. be wise for you to seek to do so through its avenues of expression. Perhaps you can find some medium near home who can come into the lucid state, so as to learn through that condition of the angel presences about you. If not, I think it would be beneficial to sit in your own homes with your congenial friends, earnestly seeking the spirits whom you love to come to you and make their presence known. I am sure there is medium power that can be developed and make their presence known. I am sure there is medium power that can be developed and utilized for useful results.

utilized for useful results.
Gustav is with me in the other life, and he desires to send his greeting also to his friends here and across the water. He did not live in this country, and knew very little of your customs and mode of life. He went out suddenly, through the deep waters, while journeying home with a full, boyish, joyous heart to meet his friends. Although were have presed above his friends. Although years have passed since that time, he wishes those who linger here, who care for him, to know that he found a beautiful country beyond the deep waters, where kindly faces and loving hearts gave him wel-come, and the care that such untried souls re-

I think, Mr. Chairman, if my friends learn of

my return—and it seems to me they will through other friends who read your paper—I shall be able to know how they regard my message; and if it is entertained or cared for, I may have the power to come again, either here or somewhere, to make further advances, and give more of light concerning our home in the beyond. Clare Dublols.

INDIVIDUAL SPIRIT MESSAGES
TO BE PUBLISHED NEXT WEEK.

Sept. 12 (Continued).—James L. Ruffin; Joseph P. Hall;
Mrs. O. J. Wilcox; Joshua Botts; Mary Ann Newmarch;
Aulta; Katle A. Kinsey.

THE MESSAGES GIVEN (THROUGH MRS. M. T. LONGLEY)

As per date will appear in due course.

Sept. 19.—Lizzie Florence Hatch: George Grinnell; Robert C. Topham; Mrs. Jano J. Hambley; John Murray Spear;
Abigail Armstrong; Lotela, for Emma A. Wood, E. Willis,
Hetty Benton, Lily and Carrie, Emery N. Moore, Hiram E.
Feich, Jennie Eggleston, David A. Eddy, Andrew Cain,
Georgie Flint, Olive.

#### Verifications of Spirit Messages.

Verifications of Spirit Messages.

In the August 30th issue of the BANNER OF LIGHT appears a communication from Dr. A. B. SMITH, through the mediumship of Mrs. B. F. Smith. There are many facts in the message which I recognize, t. c., his wife passing on since he died. On the 10th of August, 1888, I read an advertisement in the Boston Herald which stated that the doctor had been cured of a complication of diseases by two treatments; and desiring to know from the doctor himself whether he had been restored, I stopped him on the street at Lake Pleasant, August 11th, the day following the amouncement of the cure, and inquired. He said he might be better, but was not cured, and while I was at Lake Pleasant (less than ten days), he became prostrated with sickness, and in a few days was on the spirit side of life. This clearly shows that it is not advis able to print cures until it is known that such have heen effected. His communication shows that the doctor still holds his identity, and is cognizant of what is going on in the mundane sphere of life.

With emotions of gratitude and love I perused Dr. A. B. SMITH's message, received through the mediumship of Mrs. B. F. Smith, and printed in the Banner of Light of Aug. 30th. He was my physician, also that of my daughter, Mrs. V., during the time be lived in Brooklyn. The message reads exactly as he would have spoken had he been visibly present. I know his wife, too; she was ever full of kindness and love to all.

all.
The message of Mrs. Jennie H. Foster, in The The message of MRS. JENNIE R. POSTER, in 14HE
BANNER, July 19th, reads as though it came from
her—just the same gentle, quiet way she had here. I
was not very intimate with her, but enough to recognize the communication as coming from Mrs. Foster.
Yours, Mrs. E. Wellings.
Passate, N. J.

Passale, N. J.

How gladly do I hasten to verify the message from my dear mother, Martha M. Boynton, which appeared in The Banner of Aug. 23d.

Nothing could be more satisfactory. How like music does it seem to read the words." My dear boy." How often did she call me thus!

After about five months of weary suffering, which she bore with wonderful patience, she passed peacefully, beautifully to the life beyond.

A little time before the change she used the words: "I feel I am nearly there," and also the word "Canaan" she often used when referring to the happy heyond, and she says: "There are some in Union, N. H., and many in this good city, that I shall be remembered by." Even so. We have friends in Union, N. H., and many in this city who will recognize the truthfulness of this communication. The "fac childer that welcome her to spirit life": That is true, and the time which clapsed from the change to the time of communicating is correct as stated. Lastly: "I know that these words will reach one in particular who will be interested in hearing from mother." Ah! no one but mother and the higher powers can realize how grateful am I for this communication. Would that I could make the sad ones in this earthly pligrimage realize the gladness that comes to me with this message from nother. Although this is not new to me, having from childhood had many evidences of the truth of the phenomena, never before has it caused such gladness to spring up in my heart. All the mists are rolled away. The pligrimage here will be nothing. This glorions truth gives new lite! And when the time shall come to throw aside mortality, how ready and willing to meet the change with mother and loved ones waiting to welcome!

Boston, Aug. 22d, 1890. James R. Boynton.

#### Microscopic Enemies.

Microscopic Enemics.

The experiments of modern physicians and scientists have established the fact that many of the germs of disease enter the human organism by the inhalation of air laden with these bacteria or microbes. As their name imports, they are very small, but their work is deadly. Still, many of these are harmless to a person in health. But if any organ is diseased, it is first attacked. The experiments of Pastenr Koch and others have shed much light upon this important subject. Up to the present time these researches have benefited science more than humanity, and have proved very destructive to dogs and rabbits. Meanwhite the "expectant public" are allowed to derive all the comfort possible from this addition to their store of knowledge. As we can do so little to destroy these minute enemies, the most natural and sensible course to take, it seems to us, is to strengthen and revitalize the system, so as to enable it to repel and resist their destructive influence, and it seems also very appropriate that the vitalizing element should enter the system through inhalation. Such a vitalizer is Compound Oxygen. But examine the evidence and judge for yourself. If you wish to do so, send for our brochure of 200 pages, a Treatise on Compound Oxygen, and giving accounts of many remarkable cures in the most obstinate chronic cases. Sent free. Address Drs. Starkey & Paleen. Eco Arch street, Philadelphia, Pa., or 120 Sutter street, San Francisco, Cal. San Francisco, Cal.

#### Passed to Spirit-Life,

From Shell Rock, Iowa, in the early morning of Aug. 23d, From Shell Rock, Jowa, in the early morning of Aug. 23d, suddenly. Mr. John Williams.

Mr. Williams was born in Hamilton Co., Ohio, May 6th, 1814. He was married to Susan Carter Oct. 8th, 1836. In 1838 he moved to Henry Co., Ind., where he lived until 1843, when he moved to Shell Rock, Butler Co., Lowa, where he resided until the time of his death. He lived to raise a large family—six boys and six girls—four of whom preceded him to spirit-life. One daughter still lives in Indiana. The otherwise were all present at the funeral. A total stranger to the family, yet the writer felt his living presence in the homewhere himself and wife were spending the evening of their days, and it told in language plainer than words that a good man had yone. I knew that a kind husband, loving father and a good citizen and true friend would be missed from the old familiar places. He had been a Spiritualist for a good many years, him and decided in his opinions concerning his philosophy, and it had been his wish that one of like faith should speak at his funeral, accordingly the writer accepted the invitation.

The summons to lay aside his earthly garments and put on the shinling robes of immortality was sudden and unexpected, he having opened the cellar door instead of the outside door, and stepping off, was found at the foot of the stairs, and only breathed a few minutes. Thus was he spared the pain and suffering that usually attend the transition.

His entering into spirit-life was none the less joyful because unexpected, and though invisible to her who listens for the footsteps that never come, yet is he ever by her side, who still tarries till the shadows lengthen and the twilight deepens into night, and patiently will he wait beside the portal with their angel loved ones to welcome her home.

Mrs. M. S. Whittemore. suddenly. Mr. John Williams.

From the home of R. F. Germain, Clinton, Mass., Mrs. Mary Ann Aldrich, aged 88 years and 10 months.

Mrs. Aldrich was born in Northboro', Mass., but during her married life resided in Gratton. After the decease of her companion her home was with her married daughter, residing a portion of the time in Pennsylvania, and later further West. About seven years since she returned to the scenes of her early life. She was saddened by the thought of return to her Western home, so she has been tenderly cared for in the home where she passed away. Mrs. Germain was her niece, but with her good husband's coöperation, children's places have been filled in the aged woman's heart. She had become interested in Spiritualism, and was gladdened with the thought of the ministry of her dear departed. A gonial welcome awaited every speaker entertained in this home. The weight of years did not repross her energles or teach her busy hands inactivity. The infimites of the past few months have called for troless service, cheerfully rendered, till the penceful end.

The funeral service was conducted by the writer. The body was taken to Grafton for burial. JULIETTE YEAW. From the home of R. F. Germain, Clinton, Mass., Mrs.

From Champaign, Ill., Sept. 11th, 1890, Dr. William F.

Bishop.

He was born in Wrentham, Mass., May 29th, 1832; had been a believor in the Spiritual Bhilosophy lifteen years, and for fourteen years a magnetic healer of rare ability and success. Amid many persecutions he kept on the 8ven tenor of his way, and achieved a reputation in his profession second to none. Returning from the East, where he had been to visit friends and attend the Lake Pleasant Camp-Meeting, he lost his life by falling from a train at Larne, Ohio. His passing away is a severe blow to his wife, two sons and a daughter, to whom he was devotedly attached; also a large circle of friends, many mediums and Spiritualists, who have often been entertained in his home, will learn with serrow of his sudden passing away. But all will be comforted with the assurance of a reduction in the bright Summer Land, whither he has preceded them.

From the residence of Col. W. P. Crawford, Columbia Co., Ga., Ang., 16th, 1889, Dr. George, B. Blake.

From the residence of Col. W. P. Crawford, Coldinbia Co., Ga., Ang. 16th, 1889, Dr. Gdorge, D. Blake.

Dr. Blake was for many years well known in Boston as a meditin and spiritual healer, and was two rably regarded by all of his acquaintance on account of his scientific cast of mind, mechanical skill, gentle, unassuning manner and deep interest in all that pertained to the elucidation of spiritual phonomena. He was a confirmed skeptic until he was converted to a bollef the immortality and rational religion by what seemed to him the real presence of intimate friends from the other world. He has resided in Georgia for six years past.

From Abilene, Kan., Sept. 16th, John T. Sewell, aged 35 He was a good husband, neighbor and citizen, and a quiet believer in modern spiritual philosophy.

JOHN D. HASKELL.

Cobituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, wenty conts for each additional line will be charged. Ten words on an average mak a line. No poetry admitted under this heading.

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writing statement of age, sox, full name, residence, doscription of lilness, and \$1.00 (for a trial); or for one Full Treatment (chich may be all will need to care), \$2.00; or for a Month
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Oct. 4. 13w\*

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M.R.S. A. B. SEVERANCE would respectfully amounce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, 82.00, and four 2-cent stamps. Brief delineation, 81.00, and four 2-cent stamps. Brief delineation, 81.00, and four 2-cent stamps. Centre street, between Church and Prairie streets, Oct. 4. 60: White Water, Walworth Co., Wis.

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CAN heal patients of any curable disease by the power of the magnetism—If sympathy can be established between the patient and healer. No medicine given. Receives patients at his residence, or will visit them when sent for Give him a call. 2 miles south of Corfu, Genesee Co., N. Y. Sept. 13.

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Feb. 8.

18

19

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terms, etc., to DR. W. W. EDWARDS, Valdosta, Ga. Sept. 20.

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Sept. 27.

4w\*

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Oct. 4 1w\*

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Mrs. A. Forrester

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

Mrs. J. M. Carpenter WILL see patients at her residence, 303 Warren street.
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4 Sept. 27.

A S. HAYWARD. Magnetic Physician.

Letteraddress during summer. 9 Bosworth st., Boston. Will visit the sick by letter appointment, also transmit his powerful heating force by mail through the vehicle of paper on receipt of \$1. Remarkable cures made where medicine fails, July 5.

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Mrs. Fannie A. Dodd, MAGNETIC PHYSICIAN and Test Medium, No. 233 Tremont street, corner of Eliot street, Boston.
Oct. 4.

W. P. Ware,

M AGNETIC Healer, will treat patients at their homes. Letter address, 523 Washington street, Boston, Mass. Sept. 13.

Mrs. Alden,

TRANCE MEDIUM. Medical Examinations and Magnetic Treatment. 43 Winter street, Boston.
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Miss J. M. Grant, TEST and Business Medium. Office Banner of Light Building, 8'2 Bosworth street, Room 7. Hours 9 to 6. Oct. 4. 5w\*

Miss. L. E. Smith,

(RCLES Sunday, Tuesday and Friday evenings, at 8 o'clock, Wednesday at 3 r. m. 344 Shawmut Ave., Boston, 1w\*

MRS. M. J. BUTLER will receive her pattents on Tuesdays and Thursdays, from 9 to 12 A. M. at 375 Columbus Avenue. No arrangement for interviews at the store of W. S. Butler & Co. can be made for patients. Sept. 20. MRS. L. M. VIERGE, Massage and Mental Treatments, also Medicated Vapor Baths. Patients accommodated with rooms, or visited at their homes. Consultation free. Hotel Albermark, 282 Columbus Ave., Suite 11. Sept. 13.

Miss Helen A. Sloan,

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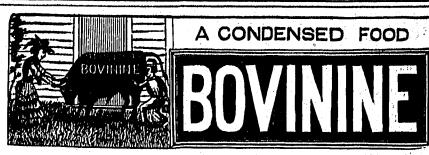
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THROAT REMFERY. Mr. Andrew Jackson' Davis
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TTENTION, MOTHERS! Has your BABY any of these Symptoms? Twelve Questions of Vital Importance to Mothers. For BABY'S sake read what follows: 1st. Are your baby's cheeks wan and pale?-2d, Is it losing in weight?-3d, Is it inclined to be puny and feeble?-ith, Does its flesh lack firmness?-5th, Is it fretful and peevish?-6th, Is it inclined to sleep all the time?-7th, Does its milk pass through it undigested?-8th, Does it seem to get little or no nourishment from its food?-9th, Is it troubled after feeding with throwing up its food or with colic?-10th, Is it recovering from illness?-11th, Is it backward about cutting its teeth?-12th, Has it symptoms of cholera infantum, such as vomiting or diarrhea, with great weakness and **BOVININE** will produce the most beneficial debility?—In all these conditions its regular diet. BOVININE is a pure Raw Food Extract—the vital principles of Beef con-

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

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# Banner of Bight.

BOSTON, SATURDAY, OCTOBER 4, 1890.

## An English Medium's Experience.

Foremost in the ranks of able and efficient workers in England in behalf of the truths of Modern Spiritualism since its introduction in England have been Mr. and Mrs. Thomas Everitt, the former as a lecturer and the latter as a medium, with no other compensation for their services, says London Light, than that which comes from a consciousness of having worked in a good cause. They have recently visited the north of England, and freely given what aid they could to local societies. We are informed that everywhere their work during their tour has been highly appreciated, affording gratification and encouragement to Spiritualists, and carrying conviction to doubt

The Newcastle Daily Leader of Sept. 9th reports an interview with them as follows:

The Newcastle Daily Leader of Sept. 9th reports an interview with them as follows:

"'The times have been that when the brains were out the man would dle, and there an end,' said Macbeth, but Spiritualists reason quite differently in these latter days. They do not admit that there is 'an end,' brains or no brains; and the experiences of Mr. and Mrs. Everitt, partly revealed to a Newcastle audience on Sunday night, go to show that for the last forty years they have been in almost daily communication with 'the dead.' Not only that, but Mrs. Everitt, as a trance medium, visits the 'other side,' and holds sweet converse with the spirits of the departed, meeting with friends, and feeling very loth to return. When I enter the other life, said Mrs. Everitt to a representative of this journal, it really only seems like a continuation of this; but I don't know how I get there or return again to the body

But is life worth living on 'the other side'?'

'Oh, very much so in the sphere I enter. I meet friends I have known in life and am introduced to many others, and I could pick out their likenesses from a hundred. When we meet we shake hands and talk upon anything that interests us.'

'What about the weather in that far-off land?' asked the interviewer.

'Well, I have never seen any rain there,' said Mrs. Everitt, 'nor felt any wind. There is a bright light, the atmosphere is pure and exhilarating, with the perfume of many flowers, the sweetest to me coming from banks of blue roses; the sky intensely blue, and everything looking serene with an air of perfect repose.

'You know,' she continued, 'Spiritualists believe this a "dead" world, and all we experience is but various reflections or reactions from the spirit-life.' We think this is simply a world of effects,' interposed Mr. Everitt, 'and the other a world of causes, so it is not likely we should see anything there that we have not seen here.'

Mrs. Everitt talked of having come and viewed here on the spirit talked of having come and viewed here.

referencies or resistants from "the capits with." We withink this is imply a world of canasts, with a he withink this is imply a world of canasts, with the withink this is imply a world of canasts, with the capital the withink the state of health and the withink the withink the world of canasts, with the capital the withink the

audiences equal to those in attendance on the preceding one, which was the established memorial Sunday of the Fraternity.

In the afternoon a carefully written discourse was given, prepared under control, upon the relation of ideas to thoughts, and of all to God, who is the life of ideas, as ideas are the life of principles.

In the evening the discourse given under control was concerning clairvoyance, and the manner of its development. Genuine clairvoyance was represented as a rare and precious gift; the power of discerning the future. Both lectures were interesting productions, and were somewhat different in delivery from former lectures, indicating a difference in control. Following each lecture many interesting tests were given in which much interest was manifested.

Next Sunday Mrs. R. Shepard Lillie (accompanied by Mr. Lillie as vocalist) will speak before the Fraternity afternoon and evening at 2 and 7 o'clock.

E. P. H.

The Spiritualist Ludies' Aid Society of Brockton will open the coming season with a lecture, to be given by the well-known test medium, Mr. Jo seph D. Stiles. The lecture will be given Oct. 5th, in the evening, to be followed Sunday, Oct. 12th, morning and evening, by Hon. Sidney Dean of Warren, B.
I. This Society opens the present season under the most favorable conditions, having previously closed after a most successful season.

Cambridgeport, Mass.—The Spiritualists have commenced their regular Sunday meetings at Odd Fellows Hall, 548 Main street, and are looking forward to a successful season. We have a beautiful hall, good speakers engaged, and fine music by Frank Monroe and Frank L. Rott, led by Prof. Fisher. H. D. Simons, Sec'y.

Providence, B. I .- The Providence Association of Spiritualists will resume its meetings Sunday, Oct. 5th, in Slade's Hall, which has been refitted and much oth, in Slade's Han, which has been the improved. Mrs. Reed of Warren will speak in the afternoon at 2:30, and in the evening at 7:30 o'clock The Progressive School will meet at 1 o'clock P. M.

F.

For wounds and inflammations, Johnson's Anodyne Liniment is healing and soothing.

Meetings in Boston.

Spiritual Meetings are held at the Hanner of Light Hall, O Hosworth Street, every Tuesday and Friday afternoon, Mrs. Mr. T. Longley occu-pying the platform; J. A. Shelhamer, Chairman, Those interesting meetings are free to the public. First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society: Sunday, "Temple Fraternity School for Children" at 11 A. M., Lec-ture at 24 F. M., by Mrs. H. S. Lake, Tuesday, Industrial Union at 17 F. M. Wednesday, Sociable at 17 F. M. E. A. O. Sanger, Secretary.

First Spiritualist Ladies' Aid Society.—Organ-zod 1857; incorporated 1881, Pariors 1031 Washington street. Business meetings Fridays at 4 p. m. Tea served at 6 p. m. Public meeting, with music, addresses, teats, etc., at 7½ p. M. Mrs. E. Barnes, Pres.; Mrs. A. L. Woodbury, See'y. Dwight Hall, 514 Tremont Street, opposite Berkeley.—Spiritual meetings at 2½ and 7½ P. M. Mrs. Dr. Heath, Conductor, office Hotel Simonds, 207 Shawmut Avenue, Roston

Ladles' Industrial Union will meet at Twilight Hall, 789 Washington street, every Wednesday afternoon and evening. Circle at 4, Supper at 6, Entertainment at 7½. Ida P. A. Whitlock, President.

America Hall, 724 Washington Street.—Echo Spiritualists' Meetings Sunday at 10½ a. M., 2½ and 7½ p. M.; also Thursdays at 3 p. M. Dr. W. A. Hale, Chairman.

Twilight Hall, 789 Washington Street.—Sundays, at 101/4 A. M., 21/4 and 71/4 P. M. Eben Cobb, Conductor. Eagle Hall, 616 Washington Street.—Sundays at 10% A. M., 2% and 7% P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

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

Berkeley Hall .- Sunday last, Sept. 28th, W. J Colville addressed three large audlences in Berkeley Hall, and many were the regrets expressed by numerous friends that his work in Boston could not be longer continued at present. The subject of the morning lecture, "The Ideal Spiritual Marriage," was made to some extent the occasion for a criticism of Tolstor's "Kreutzer Sonata," and also to some extent of Mrs. Humphrey Ward's "Robert Eismere." In neither of those volumes, said the speaker, though both have a great deal to say about married life, do we catch much glimpse of an ideal union. In the "Kreutzer Sonata," marriage is shown as a hideous evil, wherein is no spark of genuine, unselfish love between the husband and wife. The author of that pessimistic plaint has accurately described a union of the lowest imaginable type; but if such a wretched state of things is the rule in Russia, matters are certainly not as bad as that in America or England, though everywhere there is vast room for improvement. No real good is likely to result from picturing out the very worst states of corrupt society, though it is sometimes necessary to expose glided sin, and also to insist that no civil or ecclesiastical sanction can justify, much less ennoble, any relation founded on injuity. Love of self may speciously be made to appear love for another; but only genuine devotion to another without thought of pleasure or advantage to self can partake of the nature of spiritual affection. Mrs. Ward presents a different and far more refined picture of married life; but Mr. and Mrs. Eismere are by no means a model couple, as in the deepest needs of their natures they find no sympathy in one another. An Ideal married life is one of perfect mutual trust and sympathy. A true woman is not in the least manly; she does not smoke, nor bet on horses, nor write sporting novels, nor don masculine attire; but she has far more character and takes far more interest in public matters than would Gladstone's heroines. She is in all senses sweetly but powerfully womanly; gentle equal, but in nothin Colville addressed three large audiences in Berkeley Hall, and many were the regrets expressed by numer

Dwight Hall, 514 Tremont Street. - Last Sunday the afternoon exercises opened with singing, led by Mrs. I. H. Frost, who also furnished fine inspirational music throughout the day. After an invoca-tion Mrs. Dr. Heath spoke upon the theory of eternal progression as accepted and taught by Spiritualists Dr. W. A. Hale said he was glad to see another ave-nue opened for the promulgation of spiritual truth.



A cream of tartar baking powder. Highest of all in leavening strength .- U. S. Government Report, Aug. 17, 1889.

We are all reaching for something nobler, something beyond this life. It is true that orthodoxy has been trying for years to point out the way, but it has only accompanied us to the dark river. It has heen left for the angel-world to open the door of the beautiful beyond and demonstrate with certainty a glorious continuity of life. The transition called death is only the transplanting of the dear one into that spiritual realm where we "shall know as we are known." The doctor gave the names of several spirits who were present. Among them one a well remembered worker in the spiritual field—Allen Putnam. Mrs. A. Forrester remarked that she was glad that Spiritualits were beginning to work together in harmony. Several fine tests were given by her beautiful spirit control. Dr. Thomas of Waltham, under control, defined the desire of spirits to be to give thoughts that shall tend to elevate humanity and make them better. The name of Deacon Amos Walker of Corinth, Mo., was given and recognized, as formerly connected with the Baptist Church. Mrs. Buck and Mrs. Dr. Bell gave tests to strangers, who fully recognized them. Mr. Blackden said that spirits in the other life are actively interested in those they left in earth-life, and all were doing all in their power to make their condition better. Mrs. Dr. C. H. Loomis-Hall gave tests and readings, and urged upon all the importance of persovering in the pursuit of knowledge. Mr. Riddell described spirits seen by him in the hall. Mr. Coombs hoped all would seek higher spiritual attainments.

Mr. F. Windeld Baker gave a brief history of lifework under the inspiration of Mrs. Aggle Davis-Hall, and tests.

Mr. F. Winneld Baker gave a brief history of lifework under the inspiration of Mrs. Aggle Davis-Hall, and tests.

Evening.—The meeting opened with singing and an invocation by Mrs. Heath, who followed with an earnest piea for the BANNER OF LIGHT, and for the elevation of spiritual truth. A gentleman from Malden said that there is a divine law of sympathy that binds us together; a divine law that governs all nature, bringing the changes in the seasons in their order. Spiritualism takes up the human, and brings it near the divine; it is the fundamental principle that underlies all religions, and the time is coming when it will be the religion of the world. Mrs. J. E. Wilson spoke of the necessity of education among the mediums for the enlightenment of humanity. Several very clear tests and communications were given. Mr. Riddell claimed that a recognition of the teachings of Jesus will attract to us spirits of a high order. Dr. Haynes said, the church is looking into Spiritualism, and sometime will acknowledge its truth. Mrs. Thurston gave tests very acceptably. Mr. F. Winfield Baker improvised a poem upon subjects given by the audience, and gave tests and readings. Mrs. I. E. Downing gave names and complete descriptions of spirits, closing with an inspirational poem.

First Spiritual Temple, Corner Exeter and Newbury Streets.—Last Sunday afternoon, Sept. 28th, a lecture upon "The Coming Commonwealth" 28th, a lecture upon "The Coming Commonwealth" was given through the entranced organism of Mrs. H. S. Lake, the spirit claiming to have once been a subject of a European monarchy. He spoke rapidly and foreibly upon the great evits of greed and self aggrandizement, which underlie the motives of a vast number of American clizens; of the condition of the tollers of the world; of the servitude of women, and the necessity for loftier aims. "There are," said he, "no manifestations upon this planet, be they of whatsoever character, which are not produced by the spiritual states of the people. Civil law is not an entity, but the conception of the beings who brought it into existence. It is something to be criticised and questioned, amplified or modified as spiritual contingencies necessitate; not something to be worshiped or blindly and unquestioningly obeyed. The governmental states of the past have been, as are those of the present, mainly weapons of defense for class against class, rather than a broad mantle of protection spread over the humblest human soul. Some decry immigration as an evil, to this country, of the direst kind. But, pray, what is the mission of the United States of America, if it is not to transmute the dross of monarchism into the gold of republicanism?

There are not simply vast stretches of land her and untrodden forests, and mighty mineral resource-but there is also the spirit of ilberty, a psychical her itage, engraven on rock and mountain, incorporated in atmosphere and institution; and into these subtle and invisible realities plunge the partly paralyzed beings of millions of the Old World. Schools, colleges, lyceums, press, pulpit, all vibrate to the symphony of progress and reform thrown off by pioneers in previous embodiments, who grew into the history of America by the law which shapes worlds and planets to righteous ends.

The republics which have gone down in the march of the race have left snitting march of the reace have the same of the reace have the same of the reace have the same was given through the entranced organism of Mrs. H

righteous ends.

The republics which have gone down in the march of the race have left spiritual 'material' for present work, even as you of to-day are climinating refined substances, to be appropriated in the building of the coming Commonwealth; that state of human association in which no man can be bought, and no woman sold; when no longer questionable methods of gainshall benumb the consciences of those who, by reason of power, should push the purposes of equity and fraternity.

We would rejoice to see the near approach of these enlivening times, these spiritually apprehended bless.

We would rejoice to see the near approach of these enlivening times, these spiritually apprehended bless ings; but, beholding, as we do, the greed for gold, the weakness of ostentation, the arrogance of error, we do not apprehend the culmination of the hopes of the people for political purity, and a readjustment of social relations on universally cooperative lines, much earlier than fifty years from the present time. At about that period the scattered forces of the new order will have drifted into position, and will have at least drafted a spiritual Constitution, which will lead the way to the establishment of a true Commonwealth when fifty years more shall have rolled away; but it will be so unlike the present Republic that I shall not essay a description of the same. Detail does not devolve upon me in this discourse. My chief purpose in presenting the theme has been to enlarge the moral horizon, to encourage the workers, to quicken impulses along lines of duty to human welfare, bringing into being new resolves, latent powers and loving anticipations of the ultimate attainment of mankind. Some of you will live to see the faint dawning of that day when politics and principles shall be wedded in the common weal."

The address was received with many evidences of The address was received with many evidences of Interest and appreciation.

The service was opened by the singing of "America" by Mrs. Jennie H. Bowker, who effectively interpreted the sentiment of that old and inspiring song.

Next Sunday the subject of the discourse will be:
"My Mediumship, and Its Many Lessons."
School for Children at 11 A. M
Industrial Union next Tuesday evening at 7:30.
Song Service Wednesday evening at 7 o'clock; Social at 8 o'clock.

Friday at 2:30 Meeting for Women resumed. A cordial invitation is extended to all services.

Engle Hall, 616 Washington Street. -Wednesday, Sept. 24th.—Meeting opened with music by Mrs. Staples. Mr. Riddell made the opening address. Tests were given by Mrs. J. E. Wilson, Mrs. A. Wilkins and Mrs. Stratton. Remarks and tests by Dr. Coombs and Mr. Mathews. Rev. F. E. Healey from Elisworth, Me., made a very interesting address. Mrs. Chandler Bailey gave readings by psychometry. Sunday Morning, Sept. 28th.—Services opened with music by Mme. Bayard. The opening address was by Mr. E. A. Blackden. Remarks were made by Drs. Eames, Riddell, Bell, Haynes, Coombs, Mrs. Childs, W. A. Hale and F. W. Mathews.

Mternoon.—Rev. F. E. Healey made the opening address. Remarks, tests and readings by Mrs. J. T. Lewis, Mrs. Davis, Mrs. Wilkins, Mrs. Wilson, Mrs. Chandler-Bailey, Mrs. Mason, Mrs. Leslie, and the Chairman, Mr. Mathews.

Evening - Singing by Mme. Bayard. Rev. F. E. Henley spoke upon Creation, contrasting the account given in the Scriptures with that revealed by geology. Tests were given by Mrs. Dr. Steers. Remarks and tests by Mrs. M. W. Leslie, Dr. Coombs and Mrs. Dr. Bell. Mrs. J. E. Davis related circumstances of a remarkable nature in regard to the recent passing out of her mother. Mrs. Chandler-Bailey gave psychometric readings; Mr. F. W. Mathews tests, and made the closing remarks.

Meetings will be held in this hall every Wednesday at 3 P. M., Bunday at 10:30 A. M.; a developing circle at 2:30 and 7:30 P. M. F. W. MATHEWS, Conductor. by Mrs. Staples. Mr. Riddell made the opening ad-

First Spiritual Temple Fraternity School -Our school opened last Sunday with an improve ment in singing, and in addition we were led in chant

ment in singing, and in addition we were led in chanting by our Instructor, Mrs. Jennie H. Bowker. Following, a short poem was well rendered by Miss Maud Banks. The lesson of the day. Dr. Wilder teacher. was from A. E. Newton's book, the subject being "Bad Building Materials" for the house we live in, which are mainly alcoholic drinks, the tendency of which is to irritate and inflame the liming of the stomach, the heart, the lungs, liver and brain; in fact, to make disturbance everywhere, hy view of which it is best to let them entirely alone.

The question of "Thought" was treated upon by members of the school, most of the answers being original. We would believe that Thought is received into our natures in sensitive waves similar to sound waves; the more sensitive the body the greater the power to receive these thought waves; Perhaps the great reforms in the world are but the transmitted thought of minds of centuries ago, the force of which culminate in united action. We should therefore advocate and cultivate, this transmission of thought as being inspiration from advanced souls. Next Sunday the question will relate to our views of sin.

ALONZO DANFORTH.

The Eche Spiritualist Meetings will be re-

The Eche Spiritualist Meetings will be re-The Eche Spiritualist Meetings will be reopened next Sunday, Oct. 5th, in America Hall, 724 Washington street, Services at 10:30 A. M., 2:30 and 7:30 P. M.; and on Thursday afternoon at 3 P. M. The Speakers engaged are; Mrs. I. E. Downing, Mrs. M. A. Chandler. Dr. P. O. Drisko, Miss Nettle M. Holt, Mrs. Dr. C. H. Loomis-Hall, Mrs. A. Wilkins, Mrs. J. E. Wilson, all of Boston; also Mrs. Dr. Steers, late of Montana, Mrs. M. E. Pierce, of Lynn, Mass., Mrs. Dr. Nellie F. Thomas-Burbock, of Plymouth, Mass., and others; also the guides of Dr. W. A. Hale. Excellent music by thoroughly competent musical artists will be interspersed with the talent at each service, M. M. Holt. Secretary, Dr. W. A. Hale, Chairman.

Grand Opening at Salem. Cato's Hall, Balent, pretty in its finish and appointments, was made more so with the lavish adornment of fall flowers-the work of the ladies connected with the Spiritual Society—the occasion being the opening

Sunday, Rept. 28th, of their season of '90 and '91.

A grand assemblage marked the afternoon event, and J. Frank Baxter was the speaker. The music by choir and Mr. Baxter was excellent. Mr. Baxter gave an inaugural address full of good and appreciated things, interspersed with striking and convincing evidences of the presence of spirit-friends. From 2:30 till 4 p. M. the audience was held in pleasure and surprise.

In the evening at 7 o'clock every available place was occupied, and, under the electric lights, what with the brightly attired and intellectual-faced audience and the profusion of many-hued flowers, the seene was entrancing and the electnest inspiring. Mr. Baxter's lecture on "The Independence and Catholicity of the Spiritual Platform," was fine. It was bristling with thoughtful and timely points, sparkling with pleasantries and spicy with occasional well-deserved repartee. The séance Mr. Baxter gave in the evening will not be forgotten. Name after name and description following description were recognized, and in some instances responded to.

Bufflee it to say the exercises of this opening day were brilliant from beginning to end, giving the best of satisfaction to all, and benefiting all spiritually and socially, and the Society as well, financially. Many from neighborhood places were accommodated in the between sessions by a supper served by the ladies of the Society.

Next Sunday the speaker and medium will be Mrs. Kate R. Stiles; Mr. Baxter again on Sundays, Oct. 26th and Dec. 7th, March 1st and May 3d.

Endicott.

Philadelphia. Pn.—Prof. W. F. Peck closed his prise. In the evening at 7 o'clock every available place

Philadelphia, Pn.-Prof. W. F. Peck closed his successful engagement with large audiences, that of the evening completely filling the hall and overflow the evening completely filling the hall and overflowing into the antercom. His morning subject was "Dr. Jokyll and Mr. Hyde, or The Angel and Demon in Man," upon which he delivered a profoundly interesting and thought provoking discourse, pronounced by numbers the finest of the many grand lectures given by Mr. Peck in Philadelphia.

His subject in the evening was, "Is Marriage a Falture?" and, though the subject is a well-worn one, was treated with such ability that it elicited applause, on one occasion the speaker being unable to proceed for several minutes until the laughter and applause created by one of his apt illustrations had sub-

plause created by one of his apt illustrations had sub-sided. Prof. Peck continues to grow in power and useful ness, and we hope to welcome him among us again ere many months.

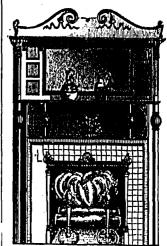
D. E.

First Spiritual Society, Portland, Me.-The meetings under the auspices of this Society were opened Sunday, Sept. 7th, in "Williams's Hall," 3791/2

opened Sunday, Sept. 7th, in "Williams's Hall," 3791/2. Congress street. Social meetings have been held each Sunday at 2:30 and 7:30 r. m. They have been well attended, and of an interesting character.

The lecture season will begin Oct. 5th, Mr. J. Fra nk Baxter occupying the platform for that Sunday, and Sunday, Oct. 12th. This is the second time that Mr. Baxter has opened the lecture season here. He will be followed by some of the best talent in the field. Quite a number of speak ers that have never lectured in Portland have been secured for this season, and we are looking forward to a very successful course. We have a few Sundays that are not engaged, and we are looking forward to a very successful course. We have a few Sundays that are not engaged, and we should be pleased to correspond with speakers desir ing engagements. Yours for the truth, Sept. 28th, 1890. H. C. Berry, 70 Lincoln street.

# About Health.



"The first health," said the Concord Philosopher, and his words. true as they then were. have added significancein these days of business pressure and haste. Concerning

health, two factors in our American life are made with some justice the scapegoats of all our physical ills. One of these is our overheat-

The average city house in America is furnacewarmed, and the term has grown to be synonymous with a dry, depressing, uncertain temperature. The only proper method of heating a room is by an open fireplace.

Your Wood Mantel can be secured here. We make them in ninety styles, and carry over sixty patterns in our regular stock. In our Exhibition Room we show forty-five mantels fully erected. They illustrate very clearly the different effects which can be inexpensively

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Discovered by Accident.—In Compounding, an incomplete mixture was accidentally spilled on the back of the hand, and on washing afterward it was discovered that the hair was completely removed. We purchased the new discovery and named it MODENE. It is perfectly pure, free from all injurious substances, and so simple any one can use it. It acts mindly but surely, and you will be surprised and (eighted with the results. Apply for a few minutes and the hair disappears as If by magic. It has no resemblance whatever to any other preparation ever used for a like purpose, and no scientific discovery ever attained such wonderful results. IT CANNOT FAIL. If the growth be light, ore application will removed it permanently; the heavy growth such as the heard or hair on moles may require two or more applications before all the roots are destroyed, although all hair will be removed at each application, and without the agilteet injury or unpleasant feeling when applied or ever afterward.—MODENE SUPERCEDES ELECTROLYSIS. or unpleasant feeling when applied or ever afterward.—MODENE SUPERCEDES ELECTROLYSIS.—
RECOMMENDED BY ALL WHO HAVE TESTED ITS MERITS—USED BY PEOPLE OF REFINEMENT.—
Gentlemen who do not appreciate nature's gift of a heard, will find a priceless boon in Modene which does away with shaving. It dissolves and destroys the life principle of the hair, thereby rendering its future growth an utter impossibility, and it guaranteed to be as harmless as water to the skin. Young persons who find an embarrasing growth of hair coming, should use Modene to destroy its growth. Modene such by mail, in safety mailing caves, postage paid, (security scaled from observation) on receipt ofice, \$1.00 per bottle. Bend money by letter, with your full address written plainly. Correspondence sacredly private.

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Worcester, Mass.—The Worcester Association opened the season one month earlier than usual in order to secure the services of Mrs. R. S. Lillie, who has been our speaker the present month; good and appreciative audiences have greeted Mrs. Lillie each Sunday. Last Sunday evening (Sept. 28th) a large audience filled Continental Hall and listened to an address upon "Woman's Work in the Redemption of Mankind." It was a grand and masterly effort—a clear and concise statement of the position occupied by woman in the past and the position which she occupies to day; an earnest demand for the equal rights of the sexes, including suffrage; an appeal to woman to educate herself in those things which would fit her to intelligently perform the duties which suffrage would bring with it. She called attention to the influence which maternity bore to the future of its offspring, and that maternity bore to the future of its offspring, and the most varied and bring with it. She called attention to the influence which maternity bore to the future of its offspring, and that much of the work for man's redemption from the evils which surround him must come from a better understanding of the duties and responsibilities of motherhood and fatherhood. The lecture was listened to with rapt attention, and received frequent appliance.

Baturday evening Sept. 20th, Mr. and Mrs. Lillie, assisted by Miss Clara B. Clark, reader, of Melrose, Mr. Willie Royce, cornetist, of Roston, Mrs. Webster Thuyer, soloist, Master Fred Valva, violinist, and Miss Lulu Isaaes, whistling soloist of Worcester, gave a Musical and Literary Entertainment in Continental Hall for the benefit of the Association.

Our Boston filends were warmly greeted, and the Worcester friends who assisted received well merited appreciation. Our thanks are due to them all for making the entertainment a decided success. It was a rich treat, and enjoyed by all present. Mrs. Dr. Prentiss added to the interest of the occasion by placing upon the piano a night-blooming cereus in full bloom.



EVERY SKIN AND SCALP DISEASE, WHETHER TORturing, disfiguring, humiliating, itching, burning, bleed
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pimples to the most distressing eczomas, and every humor
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Sold everywhere. Price Guzzawa, 150, 50, 200, 200, 200,

Sold everywhere. Price, Cuticura, 50c.; 80AP, 25c.; RB SOLVENT, \$1. Prepared by Potter Drug and Chemical Corporation, Hoston, Mass.

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

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WOOLRIGH & Co.—The sample of Ridde's Food received, and I think just in time to save a little patient of mine. \* \* \* Please send immediately. I cannot close without congratulating you on the sound advice and admirable direction given in your "Healthful Hints" to young mothers, especially "Hints" to Invisities and the Agod!" Diet, "Air and Exercise," rue, etc.. I never read, on so fow pages so much sound sense. DR. M. R. PETERS.

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