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The Spiritual Rostrum.

"Watchman, What of the Night?"

A Lecture delivered by MRS. ELLA WILSON-MARCHANT, At the Celebration of the Forty-Second Anni-

versary of Modern Spiritualism, in Sum-merland, Cal., March 81st, 1890. (Reported for the Banner of Light.)

In olden times, and especially in Bible lands, cities were walled in to protect them from their warlike neighbors. Upon those walls watch-towers were built, and in those towers watchmen placed to keep a look-out upon the surrounding country, in order that warning might be given did any sudden danger threaten the city. Those watchmen were interrogated at intervals with regard to the outlook; and hence come the words of our subject: "Watchman, what of the Night?"

There never was a time since our planetary world came into being but that the angels in the watch-towers of the Infinite have noted its progress and development; and they have reported, from time to time, to the interested ones of the angel-spheres, that progress and that development. From the time of which the Infinite Mother, through the inspired poet James G. Clark, is represented as saying:

"I loved you, oh! earth, in those cycles profound When darkness unbroken encircled you round, And the fruit of creation, the race of mankind, Was only a dream in the Infinite Mind: I nursed you, oh! earth, ere your oceans were born. Or your mountains rejoiced in the gladness of morn, And all that appeared of your form and your face

Was a bare, lurid ball in the vast wilds of space. "When your bosom was shaken and rent with alarms I calmed and caressed you to sleep in my arms; I sung o'er your pillow the song of the spheres, Till the hum of its melody softened your fears, And the hot flames of passion burned low in your

breast As you lay on my heart like a maiden at rest; When fevered, I cooled you with mist and with shower And kissed you with cloudlet, and rainbow, and flower, Till you woke in the heavens arrayed like a queen, In garments of purple, of gold and of green, From fabrics of glory my fingers had spun

For the mother of nations, and bride of the sun. "There was love in your face, and your bosom rose fair;

And the scent of your lilies made fragrant the air, And your blush in the glance of your lover was rare As you waltzed in the light of his warm yellow hair, Or lay in the haze of his tropical noons, Or slept 'neath the gaze of the passionless moons; And I stretched out my arms from the awful unknown

Whose channels are swept by my rivers alone, And held you secure in your young mother-days, And sung to your offspring their lullaby lays, While races and nations came forth from your breast, Lived, struggled and died, and returned to their rest."

From the beginning of that time of which the Infinite Mother speaks, in these beautiful lines of the poet, until the present moment, have the angel hosts, with an ever-increasing number, watched over and assisted the development of this world of ours.

I believe in special planetary angels, those to whom, in the order of the universe, are given the charge of the unfoldment of a planet, and who watch over that planet until it has performed its mission in the worlds of space, or in its own solar system. And they watch and report progress from the time

"When darkness unbroken encircles it round," until it begins to gather up the mineral elements, "from atom to aggregation, to evolve the future crystal-bearing, plant-producing, animal-supporting, soul-individualizing world.' Then on, until the first form of vegetable life appears as a parasitic plant, consisting of but a single cell, without root, leaf or blossom: until valleys are covered with verdure, and forests lift their green tops skyward, waving their fernlike banners in victory over disintegrating rock on every hand. And again on until the next round is reached on the ladder of development, and the first form of animal life appears, which is but a pulsing gelatinous sack, without brain or nerves; and so on until land and water are covered and filled with living organisms. Another round, and rational man appears upon the scene. And then the planetary angels are ready to report that the culminating point, in one sense, has been reached—the last gradation in matter, and Earth-planet—when the soul of man shall prewhere the next step is spirit, Deity-in fact, where Delty has already been enshrined in this "fruit of creation," the race of mankind.

Thenceforth the province of these planetary angels, together with and assisted by all the spirits of the human race—ascended and unascended—who are worthy and capable of as- spheres that a grand, a special and a concentrat-

sisting in the grand work, is to labor for the development, the elevation and spiritualization of this race of beings for whom the world and all that pertains to it were brought into existence.

Age after age must pass away in the accomplishment of this divine purpose, cycle after cycle leave the wash of its wave-marks upon the promontories of time. From headland to headland, time and again, from one angelwatcher to another, will be heard the inquiry: "Watchman, what of the night? What indications of progress can you report for this race of our guardian care?'

Nations rise and fall. Races spring up and disappear. Now the lights of science and learning gild the hilltops and send their flickering rays out over the darker valleys; then ignorance, cruelty and superstition prevail, and the light is muffled in darkness. Now a new world is seen above the ocean waves, having been either gradually or suddenly uplifted by the unseen forces; then an Atlantis, with all its progress, its arts and civilization, disappears forever beneath the moaning sea. Yet on and on, and ever on, the world pursues its destined way toward an inevitable goal, ever guided and watched over by the ever-increasing hosts of its evolving spirit spheres.

Minds who have been capable of grasping this subject claim that the movement of our earth, or rather its race-development, is accomplished by cycles of time, each cycle being marked by its own peculiar developments, and characterized by its own peculiarly-marked Messiahs or teachers, whose province it has been to hold up the torch of a higher civilization, and throw its rays athwart the darkness of the unknown future. Such teachers have always been a long way in advance of their times, and hence have generally been subject to misconception, persecution, and, very often, martyrdom. But their lives and characters, their teachings and their soul-spheres have ever remained in earth's atmosphere until their mission has been, or shall be, fully ac-

complished. According to Professor Whipple (of California), who is good authority upon this subject, 'The ancients were familiar with at least five different periods which they called cycles: First, The cycle which results from the preces sion of the equinoxes, which is equal to 25,827 years; Second, The celestial cycle, which is just one-half the precessional cycle, or 12,913 years, the time required for the precessional points to move through one-half the circle of the Zodiac; Third. The cycle of the Cardinal Points-the time required for the equinoxes to run through one-quarter the circle of the Zodiac-a period of 6457 years; Fourth, The cycle of the Zodiac, or time required for the equinoxes to move through one sign of the Zodiac, 2152 years; Fifth, The cycle of the Naros, depending upon the motions of the moon, a period approximating 600 years. In one great cycle or precessional year there are included two celestial cycles, four cardinal cycles, twelve cycles of the Zodiac (sometimes called Messianic cycles), and thirtysix Naronic cycles. Now, if we multiply the celestial cycle (12,913) by 360 (the number of degrees in the circle of the Zodiac) we have a period of 4,648,680 years, or 360 celestial cycles embraced in the period in which the solar system completes its circuit round Alcyone in the Pleiades. The time, then, which would be required for the solar system to traverse one of the arcs in this great orbit (which orbit we are supposing should be divided into 360 degrees), would be 12,913 years, a period coincident with the diagonal unit-measures in the Great Pyramid, and a period, moreover, which we have reason to believe is fraught with the most important revolutions to which our globe is subject. . . . The cycle of the Naros represents the recurring periods in which great teachers and warriors appear. About six hundred years before Christ Buddha, Confucius and Solon appeared. Six hundred years after Christ Mohammed came, and six hundred years later Jengis Khan swept over Central and Northern Asia. The Messianic cycle is more important than that of the Naros; the Cardinal cycle is more important than the Messianic; the Celestial cycle brings still greater changes; but at the end of the great precessional year the profoundest changes occur, affecting not only human society, but also climate and the relations of sea and land upon the earth. The precessional year begins its date when the vernal equinox is coincident with the star Alcyone in the Pleiades. The vernal equinox is now fiftyseven degrees west of Alcyone, or 4000 years. . . The earth is now traversing the inter-stellar zone of 'ethe,' in the dawn of Kosmon, or uni-

versal era, when the 'Father's Kingdom' is to be established in the world." We are nearing the end of the great precessional year. Out of more than four and onehalf millions of years necessary for one revolution of our system around its central sun we are now only four thousand years from the completion of that revolution, when we are told that "the profoundest changes occur, affecting not only human society but also climate and the relations of sea and land upon the earth." From the end of this great epoch we are distant less time than is required for the equinoxes to run through one quarter the circle of the Zodiac. In other words, we are now, as we are told from spiritualistic sources, upon the dawning brink of the Soul Cycle of the dominate over all his lower being, and also over the world of matter around him; when our race shall become spiritualized, and lifted up out of the muck and mire of sensuality and selfishness.

Accordingly, we are told from the spirit-

ed effort is now being made throughout the higher spheres for this purpose. At their last Spiritual Congress, to which have been invited numerous delegates from other and more advanced worlds, we are told, they decided that now is the propitious time in our world's history and development to make this grand special and concentrated effort upon the inhabitants of the earth; and hence we are further told that a mighty wave of spirit-power is now being sent earthward from the higher spirit spheres, traversing in its journey all the lower spheres of the spirit realms. Myriads of the inhabitants of these lower spheres, who do not understand the cause of the commotion created by these mighty magnetic waves, are thrown into consternation, and they affect sympathetically those on a similar plane in the earth-life. A tempest of spirit forces has been set in motion, and we see the effects in the strange and unprecedented atmospheric disturbances, as well as in the great upheavals that are affecting human society from center to circumference. Cyclones and blizzards are revolutionizing the atmospheric conditions, and probably preparing the way for purer conditions of life when poisonous exhalations shall no longer vitiate the elements and make venomous serpents, stinging insects and noxious weeds a necessity. Earthquakes are liberating the gases from the pent-up fires of the interior, and aiding to prepare the way for the time when 'nothing shall hurt nor destroy in all my holy mountain, saith the Lord." Sea and land are changing places, and the Eastern coast of our Western world is being gradually submerged beneath the waves of the stormy Atlantic. The world is staggering and reeling under the velocity of the accelerated speed of universal progress, and all its companion worlds of the Solar System are in sympathetic accord, and their influences are thrown upon it, as they join in a delirious dance to the "music of the spheres," while leading up to their central source of light and life and power.

Thrones are tottering to their fall. Nations are being born in a day-as witness the new republic of Brazil. People and rulers are already looking and planning for the time when "war shall be no more." Social conditions are being equilibrated. Wrongs are clamoring to be righted as they never have clamored before; and their clamor is being heard and heeded. The spirit of prophecy has seized upon thousands and thousands of our many cases, a vague expectation in the minds of all classes and sects of some impending change coming to the world. According to the crudeness or unfoldment of the instrument will be the nature of the reflection or refraction of the prophetic light that is now streaming down from the spheres; and accordingly there are and will be many who will be termed 'fanatics," "cranks" and "visionaries," because of the jumbled mixture of the true and the false which they give to the world as prophecy. Such are they who are predicting the second coming of Christ, that the world is going to be destroyed, that the millennium is

at hand, etc. The stained glass of the creeds and religious sects of the world also give coloring to their perception of the great change that is coming to humanity. There seems to be a kind of general expectation throughout the religious world similar to that which we are told preceded the birth of Jesus. The Orthodox Jew looks with reawakened hope for Israel's Messiah, and many are turning their eyes and steps toward Jerusalem, believing that it is to be restored and become the center of all the earth. The Persian stands in expectancy of the last Imaum, or Wise One; the Buddhist is looking for the fifth and last Buddha; Brahmins believe they see the tokens of the coming of another Avatar, more glorious than all preceding incarnations; while the Christian world is being permeated, leavened and liberalized by the influence and teachings of Spiritualism.

The spirit-world has not only been preparing all this, but preparing for it; and they have been making ready their instruments for the work, and wherever they find a chosen and prepared instrument, that instrument is used as a magnet to attract and hold the spirit forces—as a center from which to radiate the light of the New Spiritual Dispensation to all within their radius. And from magnetic center to magnetic center the light is being caught and reflected forward and onward, until soon the entire earth shall be engirdled thereby; and its glorious rays, leaping and flashing from hill-top to hill-top, illuminate the valleys between, until none but the willfully blind need say, "I see it not." The Messianic teachers of the long ago, and also those of more recent times, are now sending their influences into the earth's atmosphere, and using their mediums for the accomplishment of this work. The adepts of Oriental occultism, who, through all the ages of the past, by lives of devotion and severity, gained wonderful mastery over matter, are also at work to show, by signs and wonders, the all-conquering power of spirit. And all the wise and powerful, especially the mediumistic, who have gone over to the "great majority," are busily seeking to develop and influence the mediums on the earth-plane for the carrying out of this one great work of the spirit-world in connection with our planet.

Nor is this all. Wise and powerful spirits from many other planetary worlds (so we are told) are working in conjunction with our own planetary angels and ascended hosts of wise and benevolent spirits to usher in this New Dispensation of spirit unfoldment—the Soul Cycle of the earth.

[Continued on third page.]

#### Literary Deyartment.

# AND RETRIBUTION.

A STORY OF BOTH HEMISPHERES.

Written for the Banner of Light,

BY CORA WILBURN.

CHAPTER V.

The Discovery and Escape.

Philip returning from a short absence, was met by his loving little wife and the beaming smile of his mother. He was gay, chatty and brilliant. Never had he appeared to better advantage; never was the love of his own devoted ones so fully lavished upon him.

"I have had a strange visitor to-day, my son," said Mrs. Almay. "One of those strange real-life mysteries that sometimes cross our path. Only think, Philip, a woman, yet young, with remnants of great beauty in her haggard face; but, oh! such wild, wild eyes! The light of her intellect is extinguished. Some great sorrow must have struck her heart and deadened her brain."

"I am so anxious to see her; but mamma says

I may not just yet," said Rose. "In a few days I trust she will be sufficient ly restored for you to see her, my child. I did not think it would be best to day. Why should my Rose become familiarized with misery? I vould guard her even from the aspect of another's pain," said the good mother tenderly.

"You are so kind-so thoughtful!" said the grateful Rose, kissing her hand.

"You are indeed a mother to my Rose," said Philip. "But this poor mad woman! who is she? What account does she give of herself?' They were sitting in the twilight, and the ruddy gleam of the fire played over the radiant countenance of Rose and flickered over the handsome face of her husband. Mrs. Almay sat in the shadow. She replied to her son's

"She speaks our language imperfectly; she is a foreigner, and, I believe, once belonged to race, and there is a kind of general, though, in a high station of society. On a medal that she showed me was engraved the name of Teresa de Alcayda. She-

A cry burst from the lips of Philip. He started wildly from his seat.

"What is the matter, love? Oh! Philip, what is it?" Rose cried in alarm, rushing toard him.

"Nothing-nothing!" he calmly replied. "A sudden twinge of most excruciating pain-a neuralgic affection I am subject to."

His mother saw the deathly pallor of his face, the quivering lip, the clenched hand. A

wild and horrible suspicion entered her soul. "Is it all over? are you better, dear? Is the

shocking pain in your head?" asked the unsuspecting wife, passing her snowy hand over his "Yes, it is in my left temple," he said, hold-

ing tightly to her other hand.

She bent over him pityingly, kissing his cheek, and striving to chase away the pain by the magnetism of her touch.

'Sit down, Rose," he said at length. "I am better-almost well, now, and willing to hear the conclusion of my mother's romantic story. What else of the mad woman?'

"She has lost a child!" said Mrs. Almay, with emphasis; "and, from what I can glean of her broken English, she accuses her husband of the abduction of the little girl, two vears old, she tells me."

"Perhaps the ravings of a disordered mind," said Philip.

"Probably," agreed Rose; " for what human heart could be so cruel as to deprive a mother of her child? The vengeance of heaven would overtake so unnatural a monster-unfailing retribution would forever follow on his path. She spoke with kindling warmth and energy.

"Peace, Rose! be silent on that subject-] cannot bear to hear you speak so," Philip cried, so wildly that her heart fluttered in alarm.

Mrs. Almay felt her suspicions strengthened. "And this mad woman is yet beneath your roof?" he continued, in an excited tone. "Are you not afraid that the ravings of this maniac -perhaps a sudden, violent outbreak of her frenzy-may injure Rose or hurt yourself? This is very much unlike your usual prudence. mother. I insist that this woman be removed. Rose trembled. She had never seen him angry—never before had he thus addressed his mother in her presence.

"You would not have me cast forth a poor, benighted, houseless wanderer? You would not have your mother cruel and uncharitable, Philip?

She spoke gently and low, as was ever her wont.

He uttered an oath-the first that had ever fallen from his lips within the hearing of his wife. She put her little hands to her ears, and cried, as she burst into loud weeping:

"The pain in his head has unsettled him-he is delirious—he knows not what he says. I never heard him swear before."

The hour of his self-control was gone. ungovernable fury of his temper swayed him, and he spoke so harshly to his mother that the heart-strings of Rose quivered with the first agony of disenchantment. He even pushed her away when she approached him with soothing words and ministering kindness; he bade

her leave the room. Sobbing as if her heart would break, Rose obeyed this first stern and cold command. Truly her punishment was just begun.

"Now, madam," cried the ungrateful son, confronting his mother with a threatening mien, "will you tell me what you mean by bringing this beggar, this outcast-this woman,

"Will you tell me, my son," gently, yet authoritatively, demanded the mother, "why that circumstance so strongly affects you, Philip? As your mother, long silent and long suffering, I ask you, who is this woman-what is your connection with her?"

"One that I would not have carried to the ears of Rose," he insolently replied.

"I am answered," said the mother, sadly. "And yet she pointed to the wedding ring upon her finger. But the child, Philip-have you taken it from her arms?"

"That is one of her crazy fancies, I presume. I know nothing of the child-I never knew she

"On your honor, Philip? Swear to me that you are innocent of this great outrage on humanity."

"The devil take your old woman's notions! I'll neither swear nor pray for you! Can you not take my word? And listen, mother-if you value Rose's love and my forbearance, let that mad wench be removed at once. I will not remain under one roof with her-remember that. Either she is removed, or Rose and I leave to-morrow."

"You fear her, Philip!"

Not another word, or I shall forget myself. Zounds! madam, am I to be thus served after an absence of three years? Refuse to do my bidding, and, as I live, you'll never see my face again! You have found something to love and pet in Rose. I'll remove her from your sight forever. Will you send away that foreign jade?"

'I will, but not because you threaten me. Philip, I have outgrown much of my sinful weakness. I see the full enormity of the course I pursued with you. In your every dereliction from duty I trace my handiwork. Those whom you have ruined will arise to curse me as well as you. I will remove this poor girl from my house: but she shall be cared for-not by the wages of her sin, but from my own scanty means. This you cannot prevent. And that I send her hence at all is for Rose's sake, not yours, my son. Nay," she continued as she saw his uplifted arm and infuriated countenance, "you will not again repeat the disgraceful outrage of your youth-not from respect to my white hairs and sorrow-stricken heart, but for the love of Rose-the love I deem the one redeeming trait of your wasted life. You will not bring more sorrow to her gentle breast than you have brought there to-night, will you,

And the tearful hazel eyes looked pleadingly into his face.

When Rose had left the room Allen had brought in the lights. The tea was waiting, but they heeded not the twice-repeated summons at the door.

"Cease your palavering—your endless preaching!" cried Philip, "and do not think, so late in life, you can set yourself up in opposition to my will. As for Rose, I love her, and it is her gentleness, her meek and yielding spirit, that binds me to her. Let her say one dissenting word, or weary me with menace or reproach, and I tell you, my wife though she be, I would leave her to her fate. And hark ye, mother, if I hear that one word about that Spanish ---(I will not name her) is told to Rose—if you hint but one word of my alliance with her, mother-'

The intended menace was not conveyed in words. Mrs. Almay shuddered, and put her trembling hands before her eyes.

"Oh! Philip," she sobbed, "you, over whose golden future I rejoiced when you were yet a little babe; you, who have lain upon this breast in innocence and peace, can you thus cast aside all the holy feelings of humanity? My son, your father was a Christian and a worthy man. I, your weak, indulgent mother; I, who daily weep over my mistaken fondness, I yet instilled the principles of love and forgiveness within your soul. Is all forgotten? all the sacred memories of home, of your mother's love and prayers, is it all darkened, swept away by worldliness and wrong? Oh! Philip, you stand upon the verge of a new, a happier life. Will you not be good, he faithful? Turn to your God, to your mother, who every day implores our Lord's assistance in your behalf. Turn from the crooked path; go hand-in-hand with the angel to whom destiny has linked your lot. For your sake she has abandoned home and father; will you not for hers resign the temptations and allurements of the world? Remain with me; let Rose be indeed my daughter, and we shall be blessed."

"Send that mad woman away, and we will

see," he coldly replied. "She shall go to-morrow," assured his moth-

taciturn and moody.

er; and turning on his heel, whether moved by her entreatles his stoleal face revealed not, he passed out into the open air.

The evening meal was a silent one. Rose came down with swollen eyes, and Philip was

The next day the poor Toresa, who was ill in body as well as disordered mentally, was sent to the kind charge of Dr. Merton, Mrs. Almay's own physician, who was a friend and brother to all the poor in the neighborhood. She was sent in the light wagon, with Margary and Allen, to the doctor's house, with a note explaining her condition. The worthy man took the charge kindly, and bade Margary tell her lady that she would be well taken care of. His gentle wife repeated the assurance, and when her faithful servants returned with the message, the heart of Mrs. Almay was at rest concerning the unfortunate whom her son had so cruelly betraved.

But Philip was ill at ease. He dreaded the recovery of Teresa; for, on the fourth day after her removal, Dr. Merton called to see Mrs. Almay, and, in the presence of her son, stated his belief that her reason would return with the abatement of the fever that then preyed upon her.

'I am ready to guarantee her recovery of mind provided the fever does not turn unfavorably," he said.

Philip trembled interiorly with guilty apprehension. As long as her intellect was obscured he had nothing to fear; but once restored to mental saneness she could prove the assertion of her marriage, and he would stand convicted as a bigamist! Farewell then to his schemes of ambition, to the love of Rose; for he knew her too well to suppose that she would live with him one hour in unholy bonds. His only safety lay in flight, and that immediately; for who could tell what one day, one hour, even, might bring forth? He cursed himself for having confessed to any knowledge of Teresa; but the fact of her presence in the house had taken him so completely by surprise that he had no time for reflection. His mother, too, suspected him; therefore had he concocted the story that branded an innocent life with shame.

'There is no time to be lost," he cried vehemently, as he passed from his mother's room to the chamber of Rose.

The fair young wife was sitting by the window, immersed in troubled thought; for the sudden change in her husband's manner struck her with dismay. He had grown harsh, irritable, fault-finding, gloomy. Not able to penetrate the cause, Rose, accustomed all her life to the ministrations of the most considerate love, fell, all at once, from the pinnacle of happiness into an unmeasured depth of despair. When her husband entered she started, for his brow was even more than usually contracted; his entire aspect was threatening. She drew back in alarm. Then, her overpowering affection gaining the victory, she arose and moved toward him, saying in her winning tones: What is the matter, Philip, dear?"

"We leave to-morrow," he replied abruptly

"to-morrow at noon. Do you hear, Rose?" 'Leave here to-morrow!" she repeated, clasping her small white hands. "Oh! Philip, why in such haste? I have just begun to know mother, and to love this still, humble life-

She stopped her utterance, for there was a fire in his eye, a pallor on his face that appalled her. He muttered between his teeth:

"I want to leave before she knows more." Aloud he said:

'Rose, it is a wife's duty to yield obedience. I did not bring you here for a life-long stayonly for a short visit. I am glad you like my mother, but business of importance calls me away. And hark ye, wife! before long we shall set sail from England, and you shall see the tropic shores you admire the description of. But now no remonstrances; I am in the from all!

But Rose had heard only that part of his speech which alluded to their departure from her native shores. Tears sprang to her eves; a vague and terrible foreboding seized her heart. With paling cheeks she placed one hand upon her husband's arm, and said in low, choked, faltering accents:

"You will not leave England? Not yet, Philip! We will return to our cottage by the sea; but you will not take me-

"Stop, Rose," he interrupted, with an angerflashing eye. "Remember your promise-your own words-'I will go with you to the utmost confines of the earth!' Have you forgotten so soon? Is this your promised affection, your wifely obedience? Madam, is this the love you vowed at the altar? But mark me; I am not the man to be thwarted by a woman's whims. If not with your own consent, then without it: for, by heavens! go you shall!"

'Oh! Father in Heaven!" cried Rose, sobbing piteously, and veiling her eyes from the angry and distorted countenance before her. "What have I said or done that you should sneak so cruelly? Oh! Philip, Philip! you are changed within a few days; you are no longer like the good, kind, loving husband who brought me here. Oh!" and she knelt before him, 'give me back your love! be as you have been to me, and I will do all, all that you bid me."

He smiled triumphantly as he raised her to

"Be ever the gentle, yielding, considerate Rose I wooed, and you shall find me the same Philip. But mind this"-his voice was again harsh and cold-"learn to control your feelings; not a word of reproach or remonstrance. Before my mother appear cheerful as before: let her not surmise that there is a single cloud between us. You shall not regret leaving this uncongenial land, for far across the sea you shall live like a princess.

Again the same cold shuddering passed over her frame. She suppressed the reply that arose to her lips, and simply said, in a sadly touching manner:

"I will do all you wish."

"Then you are again my own dear Rose." he said, and kissed her forehead. "Now let us go down to mother.'

In a hurried, abrupt, business-like way, he told his mother of their intended departure the next day, as affairs of importance demand-

ed his immediate presence. Mrs. Almay turned deadly pale at the sudden announcement, for her sorrowfully disappointed heart had twined itself around the gentle daughter. She knew too well that it was useless to remonstrate with her son, and she read that in his eye which forbade all further inquiry. She did venture to solicit the company of Rose, but Philip said decidedly that he need-

ed his wife's society. We may return soon and we may not; all will depend on circumstances," he said; "but It soothes the child, softens the guins, allays all pain, you shall hear from us often."

Before entering the room he had forbidden Rose to say one word to his mother concerning the departure from England. Against her will, almost without her knowledge, she found herself involved in a web of deception and secrecy. The punishment of her sin had begun. She felt it within her soul.

As carefully as he had guarded her from looking on the maniac Teresa did he now watch her, lest, left alone with his mother, she might be led by her feelings into any indiscreet revelations or confidences.

Mrs. Almay, comprehending his motive, linked it with the rest of his conduct, and connected all with the sudden appearance of the Spanish girl, as she deemed her. The mother's bosom was oppressed, and her sad eye sought the tear-filled orbs of Rose.

Margary, in confidential confab with her Allen, expressed it as her opinion "That there was n't much good left in Master Philip; he'd been among those plaguey furriners too long; he was all outlandish; and as for that servantman of his, with the heathenish name-Joa-kin -she could n't bear the sight of his whiskerandoed face; he was a regular monstrosity! looked more like-like-an austrichan than a Christian, and he was all-in-all to Master Philip. Mrs. Almay, the blessed darling! the young one, was an angel-what the mistress called a cheer-ub; but, oh! Lord," said the good woman, "I fear she 's born to see a peck of trouble with that scapegrace of a young master. And he aint so young, neither-thirty, come last Michaelmas; but he's given to galivanting 'round, and taramanting over hill and dale and sailing over the seas, and all such roverlike doings. How can she be even happy with

"Leave all to the Lord, Margary, woman," said the resigned old man. "He'll guide the purty lily blossom through the wilderness of this world. Never fear, she'll be taken care of by His blessed angels!"

The pretty dear!" sighed the kind creature. "I've got so used to combing and curling her beautiful brown hair; how I shall miss t! and her singing voice, that sounds likeike-I can't find the 'parason, Allen."

"Like the summer wind when it kisses the roses and violets; or like a wind-harp with the sweet south breeze a-playin' over it, as the old poet says.'

"Yes, that's it-an Eo-lo-hian; that's what the lady calls it. Such hair! chestnut brown-"

"With apples of gold," interrupted Allen. "Eyes blue as-

"July skies," he added.

"That 's it, Allen; and such milk-white hands, and little bits of fingers, that never did a stroke of hard work in all their days! Such a sweet, sweet smile—

"Sunshine on a rose-bank," said Allen, glowing with complacency at his own felicitous comparisons.

"Such lovely round cheeks," continued Mar

"Apple blossoms," said her husband. "Teeth like the pearls she wears round her

neck. Figure like-like--' "Straight as a young poplar, graceful as a

willow," said the old gardener. "That's it, Allen; and to think of her going away to-morrow, and we may never see her again! never see the beautiful, shiny, silky things that rustle in the door, telling us young

Mrs. Almay is there. I can't get the name of those outlandish silks -- mory -- mory-antic; that's it, I think. May she ever keep the splendor, and, what's better, the love of all that look upon her.''

"Amen! the Lord watch over and keep her forever!" reverently prayed the good Allen. And surely the prayer of such is heard.

Not one moment was Rose left alone with her mother-in-law; but when the moment of leave-taking came she forgot all the injunchabit of commanding implicit submission from tions of her husband; she threw aside all her all who live with me. Do you hear, Rose? practiced self-control, and with a wild burst of orrow she clung to the mother's bosom, cry ing with a thrilling voice:

"Bless me! my mother, bless me! love mesay you love me, once, once more!"

Mrs. Almay, her slight frame quivering with emotion, blessed her fervently.

"Come, Rose, this is childish weakness," remonstrated Philip. Then, in his gay, off-hand manner, said:

"One would think it was a farewell for life! Adieu, mother." He took her hand and kissed

"It is, for me, for life-forever!" cried Rose with prophetic earnestness. "I shall never see your face again, mamma, never, never in this

world!'' Philip knit his brows and turned aside. "Be comforted, my child. The heavenly Father is merciful and just; we may meet again on earth, perhaps sooner than you think,

said Mrs. Almay, kissing her fondly. "One moment, Philip, only one moment more," she plead, as he was urging her away. She left her mother's encircling arms, and going up to Margary she imprinted a loving kiss upon the wrinkled cheek. The action was so sudden, so unexpected in its tender gracefulness, Margary knelt down, kissed the young

lady's hand, and, covering her face with her apron, burst into a fit of crying. "Good, faithful heart," said Rose, "pray for me when I am far away."

She went up to old Allen and took his toilnarked hand.

'You, too, good friend," she said, smiling through the rain of her tears, "pray for me. God hears the asking of the humble.

She returned to her mother, cast her clinging arms around her neck once more, and kissed the lips and cheeks and brow of that beloved one. Then, veiling her mournful face with her handkerchief, she gave her hand to her husband and entered the awaiting car-

She had not asked her mother-in-law to pray for her; she knew that not a petition would be uttered by those loving lips in which her name would be omitted.

And so through the November gloom, amid denuded woods and over the thick carpeting of fallen leaves, the carriage sped on swiftly while the tears of Rose fell fast.

Mrs. Almay returned to her chamber and remained there during the day. When she came down to tea her face was more than usually pallid; her eyes were dim, as with long-continued weeping; her voice trembled with emotion whenever she addressed her faithful servants. The mother's heart was doubly wrung with grief.

[To be continued.]

#### If the Baby is Cutting Teeth,

Be sure and use that old and well-tried remedy, Mns. WINSLOW'S SOOTHING SYRUP, for children teething. cures wind colic, and is the best remedy for diarrhien.

## free Thought.

HENRY WARD BEECHER'S SYMPATHY WITH THE SHAKERS.

To the Editor of the Banner of Light:

To understand the light in which the Shakers viewed Henry Ward Beecher, it is necessary to know somewhat of their very peculiar theological beliefs. Therein it will be seen that, whereas Beecher was heretical to Church and State orthodoxy, he was orthodox to Shak-

writer, in company with Elder Richard The writer, in company with Edge Richards Bushnell, visited Beecher in Lenox, Mass., some fifty years ago; and Beecher several times visited Mount Lebanon. Views were on these occasions freely interchanged, and theological points discussed. While Beecher was a believer in Christ's first appearing, the Shakard believer in the first and second appearing of believer in Christ's first appearing, the Shakers believe in the first and second appearing of Christ. The Shakers claim that the Bible is not the word of God, but an imperfect record thereof; that the God of the Jews was not the very Christ; that Christ is a spirit from the seventh or Christ-heaven—the heaven of heavens. From that spirit-sphere go inspiring angle to prophets and prophetesses, in all races

ens. From that spirit-sphere go inspiring angels to prophets and prophetesses, in all races and nations, on all the earths in God's unlimited universe of inhabited globes. They believe that man's probation extends into eternity; that the physical body knows no resurrection—"dust to dust"; that God is a dual being—a heavenly Father and a heavenly Mother; that celibacy, community of goods, and non-resistance or peace, are elements of pure, unadulterated Christianity. There are many phases of Christianity, from rebel Chinese Christianity up to Shakerism; in all of them there is some truth, some good, and some salvation. These are some of the elements of the Shaker theological beliefs which Beecher 'looked into."

How many of these doctrines Beecher incor-

How many of these doctrines Beecher incorporated in his sermons, is an interesting inquiry; but we know that, under the inspiration of the "Christ-angels," he preached many a good orthodox Shaker sermon. He preached salvation of body as being included in the salvation of the soul, and he recognized Jesus—a perfect Jew—as the highest type of physical beauty that our race ever produced. As did his father before him, he preached and practiced health as a gospel virtue, believing that, in obedience to physical law, the Lord our God

in obedience to physical law, the Lord our God will yet take away all sickness from the midst of his people. Beecher was a John the Baptist to Christ's Second Appearing—Shakerism.

Like Theodore Parker, Beecher assimilated more with the Shakers than with any other religious body of people. He taught abstract truth as the people were prepared, saying that "a preacher who should preach all the truth would be like a bull in a china shop." Shakers attended his church, and read his sermons in their assemblies perhaps more than those of in their assemblies perhaps more than those of any other preacher. None but acordial, friendly personal relation existed between Henry Ward Beecher and the Shakers, who regarded him as a large-hearted humanitarian; a generous, liberal minded theologian; a prophet of good things to come to the whole human race—a John the Baptist, not to some individuals, but to a dispensation.

In the following particulars I understood Beecher to more or less perfectly agree with the Shaker theology: In the Motherhood, as well as Fatherhood, of

the Godhead.
That the saints will inherit the earth as an inalienable right.
That land monopoly is the basis of chattel

and wage slavery. That salvation of body is included in salva

tion of soul That the physical resurrection is a physical

impossibility.

That the physical resurrection is a physical impossibility.

That man's probation is eternal, and that he creates his own heavens and hells.

That other Avatars or Messiahs than Jesus have been inspired by Christ-angels.

That the Bible is an imperfect record of the Word of God

Upon these points of Shaker theology I be-ieve Beecher and the Shakers were at agree-

H. W. Beecher inaugurated a theological wa:

II. W. Beecher mangurated a theological war that has spread throughout all church organizations in America and England. He "ordered the battle," but he summoned "the young men of the princes of the provinces" to do the fighting. The battle having been fought and the victory won, Beecher was no longer needed. But he has left a whole army of Beecher veterans, who are far more to be dreaded by Orthodox Church-and-State Christendom than its leader was ever to be dreaded. treaded by Orthodox Church-and-State Christendom than its leader was ever to be dreaded.

The new generation of Beechers will greatly enlarge the boundaries of rational Revelational Theology; and, Sabbath by Sabbath, the people will go to hear new truths from the young

ple will go to hear new truths from the young Beechers, that will end in abolishing wages-slavery. As Beecher loved congregational singing, so will his spirit rejoice in the congregational preaching yet to be established in the Brooklyn Beecher church. To me he was like the saints and prophets of previous dispensations, of whom an apostle said, "These all died in faith, not having received the promises"—the fruition of their own hopes and predictions—"God having provided some better thing for -"God having provided some better thing for us, that they without us should not be made

perfect. Henry Ward Beecher is not yet ascended into the seventh heaven; he is not yet glorified. His work is not finished; "being dead, he yet speaketh" and worketh. But he will stand in his lot, with Moses and Elias, and with David, who "hath not ascended into the heavens"; and with the "souls under the altar," who are waiting for Christ to make his Second A page. waiting for Christ to make his Second Appear ing to those who are and shall be "looking for

him, without sin, unto salvation."

F. W. EVANS. Mt. Lebanon, Col. Co., N. Y.

To the Editor of the Banner of Light:

#### ALLOPATHIC TESTIMONY.

I clipped from a recent issue of the New York I clipped from a recent issue of the New York Tribune the following paragraph. It is of sufficient significance, I think, to warrant its reprint, inasmuch as it is the testimony of an allopathic physician which sharply condemns the old school practice. It tells most pointed by against the policy of monopolistic medical legislation now accomplished in some States, and attempted in others. But to the testimony.

mony:

SCRATCHING THE BACK IN INTERMITTENT FEVER.—In a communication to a Vienna medical journal, Dr. Fenykovy furnishes an interesting account of observations made by him on the treatment of intermittent fever by means of friction of the back along the patient's spine. Many years ago, as appears from this account, there occurred—while he was at Nisch with his regiment—so many cases of intermittent fever that the stock of quinine was rapidly becoming exhausted, and in order that the patients might not be entirely without sort of treatment, it was ordered that they should be rubbed twice a day along the spine with simple ointment. The result was in the highest degree satisfactory, for, the day succeeding the giving of the order, no appearance of the usual attack was to be seen. Accordingly, since that time, Dr. Fenykovy has freely employed the same kind of treatment, and commonly with most gratifying success; indeed, he states that three-fourths of his cases have done very well without any quinine at all.

There are two facts stated here which bear weight, and both together are a rifle shot which hits the "bull's eye." First: Owing to a scarcity of quinine rubbing of the spine was resorted to, which so eclipsed the quinine treatment that the doctor continued the practice, enabling him to have a practical demonstration of efficacy and superiority.

enabling him to have a practical demonstration of efficacy and superiority. Hence, the
second fact: that two thirds of the doctor's
patients have done very well without a particle of quinine—the period of trial covering a
number of years.

So much for the abandonment of drug medication in the case of intermittents; and all
through the category of disease, there are multitudes of facts which go to prove that a like
result is possible. Yet the Old School are seeking to tether the people to their deadly practice by penal but monopolistic statutes. The
battle will be fought over again this winter in
Rhode Island, for the Rhode Island Medical,
Society has already sounded the slogan. Let
the people be ready to meet the monopoly advocates when they appear in the General Assembly.

WILLIAM FOSTER, JR.

50 Battey street, Providence.

50 Battey street, Providence.

MY GUARDIAN ANGEL. BY JAMES B. WIGGIN.

In boyhood's bright and sunny hours, When life seemed fair as opening flowers, A sister's love I knew; A fairy form of girlish grace, With golden curls and smiling face. She was a sister true. But she passed on, Left me alone.

She was my playmate, kind and true, A brother's love I never knew, Or other sister's love; Yet the sad parting hour must come When she must leave our happy home To seek her home above And she is gone, Left me alone.

And is that dear one really gone From those dear friends she loved to own? We ask. Oh! where art thou? What is that voice within that tells She lives, and ever near thee dwells, Is even near thee now? She is not gone, I 'm not alone

Oft in the silence of the night, When dreams begulle the weary sight. A presence lingers near: Whispers: Thy sister's spirit blest Is here to watch and guard thy rest, Sleep on, and never fear. The pale moon shone; The voice was gone. In the dark storm on ocean's wave.

When naught of human power can save. And hearts are chill with fear, From the dark mist, and speaking thence A voice, "Oh! trust in Providence, My brother, I am here." When lightning shone I stood alone.

When in the stranger's land I roam, Far from my friends and native home, Still doth her presence cheer; Bids every fear of evil fly, With her, my guardian angel, nigh, For there is naught to fear; Though journeying on,

Still not alone. When sickness lays me on my bed, And wildly throbs my aching head, Whose presence comfort brings? Who comes to hear each accent weak, And stirs the breeze to fan my cheek With balm like angels' wings? She is not gone, 1'm not alone.

In the still church, at evening hour Oft have I felt that spirit power In shadows o'er me thrown: In silence doth it then caress me, In darkness doth it ever bless me, And I am not alone. My spirit one And I alone.

Thus have I felt her presence near, Which seems to whisper, " I am here Though flesh and heart shall fall "; With naught to break that spirit thrall, Save the pale moonbeam on the wall And she, within the veil. But when light shone The voice was gone.

'T is ever thus in grief and sadness, 'T is ever thus in joy and gladness, Still doth the feeling come, To chide perhaps, or to caress, To change my ill, my good to bless, And tell I'm not alone. With her, my own, I 'm not alone.

Is it her form I almost see? Whence are these thoughts that come to me In silent hours profound? My guardian angel, art thou there? Does thy blest spirit wing the air To kindly guard me round? Thou art not gone, I'm not alone.

And when the years lead me along To join the innumerable throng, To see her face once morethe blest light of loving eyes To find the gates of Paradise And loved ones gone before; My faithful one, And joy my own.

To the Editor of the Banner of Light:

• The Guardian Angel was Martha Lovener Wiggin. She died in Lowell, April 3d, 1843, aged seven years. Burled (through four feet of snow) April 6th, in Wadley's falls, N. H. This poem, written about 1850, now first published.

#### Terrestrial Magnetism.

Will you kindly insert the accompanying article in the BANNER OF LIGHT? I shall be glad to have you do so for two reasons: One is, that I believe the suggestions made in the article may do good to some who are feeling their way to communicating with the spiritworld; the other is, I earnestly desire that my many friends in New England shall know I have become fully a Spiritualist, and that I hope to work for our Cause both now and hereafter. Besides my personal friends, it will interest many to learn that the eldest daughter of Adoniram Judson, the founder of the American Foreign Missionary enterprise, who went a missionary to the Burmese Empire in 1811, and who nassed to spirit-life in 1850, has become a Spiritualist,

I am well known in Plymouth, Mass., where I taught eight years, and at Bradford Academy, where I taught three years. Eleven years ago I came to Minneapo lls and started a seminary for young ladies; it has been a success. Last May I sold it, so as to be able to work unhampered in our Cause. I became a Spiritualist about two and a half years ago. My father was Adoniram Judson, and my mother was Mrs. Sarah Boardman Judson, his second wife. I was born in Burmah in 1835, and my father brought me to this country in 1845. My mother passed away on the passage, and her earthly remains were buried in St. Helena. I mention these facts because many persons think it cannot be that his daughter is a Spiritualist, and that there must be some mistake. I was baptized into the Baptist church in 1852. I have found no real rest in the church. Life and immortality have now become an inestimable boon to me.

Yours in earnest love for the Cause ABBY A. JUDSON. Minneapolis, Minn., Sept. 6th, 1890.

When the magnetic currents of the body are not in harmony with the earth-currents, the result is a diseased physical or mental condition. To keep well, and to improve the health if diseased, it is well to practice the directions that are based on the following facts:

The earth is a great magnet. As the north pole is positive and the south pole is negative, currents are ever passing from north to south and back again. To get into harmony, we make ourselves negative, and place ourselves in a receptive attitude in the path of the currents as they return. To become negative we turn to the left; and to become positive we turn to

Living as we do on the earth, it is our duty to keep in harmony with its currents. By so doing, we not only gain in physical well-being, but we also become more accessible to good spirit influences. In order to become more healthful physically, and more open to pure influences from those out of the body, we wish to make our personal self the center of a magnetic sphere, into which no uncongenial influ

ence can penetrate. So centered, we can radiate physical, mental and spiritual good on all around; and what we give out to others is constantly supplied, through the harmonious forces of nature, by our friends who are in spirit. This condition can be easily attained by following these directions every morning and every evening, and as many more times a day as may be convenient:

1. UNWRAP. - Face north and then turn round to the left a few times, eyes open, hands open, palms down, making motions with the arms, as if you were reaching up and out for something and drawing it toward you. Revolving to the left throws off the currents. 2. RECEIVE THE CURRENTS.—On facing the

south, make yourself into a horse shoe magnet, heels together, resting on the balls of the feet, eyes closed, head a little bowed, hands stretched to the south, palms down, fingers a little apart. Then shut your hands and turn round to the right, to the north. 3. Ask for Good Influences.—With eyes open and hands raised, turn round slowly once to the right, feeling and saying the following:

"In the name of Infinite Good, in which I live and move and have my being, I beseech all good, pure, true and loving influences to come to me at this time." 4. WRAP UP .- Turn round to the right a few times, eyes open, making exactly the same motions with the arms as in No. 1, the only

difference being that you now turn to the right. 5. Lock Up.—Pass the positive or warmer hand over the negative or cooler hand, without touching, two or three times, and then reverse

the process. 6. LET THE MIND LEAD. - In all this, be sure that the mind leads in the process, and let the body harmoniously follow the mind and express its desires.

It may be added to the above that one should always sleep with the head to the north.

The writer received these directions from Dr. H. W. Abbott, who was instructed by an exalted spiritual intelligence. She has practiced them for more than two years, and her chronic sleeplessness of more than twentythree years is entirely cured. A lady of fifty, who was becoming excessively stout, lost about twenty-five pounds' weight, while emaciated persons gain. Some have become clairvoyant, clairaudient or inspired by the same means. The nervous system becomes harmonious and tranquilized, and mediumship becomes normal. In short, following these directions persistently develops the physical, mental and spiritual powers to the best advantage.

ABBY A. JUDSON.

#### Timely Quotations.

From the Morning Lecture on "Poverty and Riches," delivered by A. J. Davis in New York City twenty-four years ago, we make the accompanying extracts, which are extremely apt for the present time:

for the present time:

"Autocracy is the perfect and entire emancipation of the individual. The autocrat is a self-centered governor. Every person wants to be a self-regulated and rich autocrat. America, in political organization, is not yet up to this conception; and the church is even a greater stumbling block than the political combinations. It says, 'Thus far and no farther. You shall not become independent of restrictions; you shall obey the law of these religious organizations.' Order implies organization, and organization necessitates discipline, and the authority of discipline must not be questioned. How can you induce bigots of this stripe to investigate a new truth? You be questioned. How can you induce bigots of this stripe to investigate a new truth? You even shrink from asking them to look at your positive facts.

"Autocracy is the rich and comfortable de-

Autoeracy is the right and comortable de-mocracy of the human mind. This view of riches is creeping into and through all parts of the human imagination. Money brings anxi-icty, pride and power; and these bring admi-ration for a time. Mammon is more worration for a time. Manimon is more worshiped to day than are the Father and Mother of the everlasting universe. Manimon is not worshiped with genuine spiritual veneration; yet he is followed and obeyed as is no other leader in the round world. He dictates all measures to the ministers of both Church and State (He ici in the roth of world). measures to the ministers of both Church and State. He is in the path of every nation. Golden hammers have arisen over the firmament of the American people, and it seems as though great authorities are to be subverted and large capitalists crushed in the twinkling of an eye. It is a great trial that the world is passing through. During the years of these national travails and trials new ideas of progress will take root deeply, will grow up vast and mighty, and will spread out their thickly-woven branches through and over all the institutions of both Church and State. the institutions of both Church and State. Legislators in the capitols, and ministers in the pulpits, and men who are masters of the press, and those who stand upon the rostrum, will rise up as so many redeemed angels of light, and there will be a unity of thought and any the pressure of pulpits and any the pressure more complete and any the pressure more complete and unity of purpose more complete and spontaneous than was ever before reen.

"As men do not love disease, so they do not love poverty. Health is richly attractive; even so are riches. No man can say that he hates just and wholesome wealth. He may hate the misapplication of riches. He hates acquisitiveness, penuriousness and miserly covetousness. He hates the evils of wealth; he does not hate the riches.

he does not hate the riches.

"It is the destiny of all men to become rich. Mankind have no business to be everlastingly sick and everlastingly poor. All men will become ashamed of it, for every one has the power to help himself out of both disease and poverty. This shame will come with a large inward growth. The time is coming when men will see that their interests are coordinate and cooperative. Men who have only muscle are brothers to those who have only brain. Skill, however, is in the ascendant. One true idea in one master-mind sets a thousand men at work, because there are thousands of men who work, because there are thousands of men who nave millions of muscles, but scarcely one clear

"Now, mind is taking a lofty position that money can never reach. Skill, in the ascendant, indicates mind. The superior faculties are declaring their aristocracy. This declaration will show itself in the growing independ tion will show itself in the growing independence of our working-men and women. They will accumulate property. They cannot help it. Spiritual riches, however, will soonest save all from poverty both in matter and in mind. Such riches develop the superior powers by which man puts down diseases and all forms of poverty in his spirit. Ideas, at last, will be the Saviours of the world. . . . Ideas antedate all literature, art and science. Ideas will change and revolutionize the world. Poverty in the physical body and the world's circumstances, will be overcome and destroyed. Spiritual riches are impersonal ideas. Present physical life is a struggle for bread—a battle of self-ishness from which very few persons come off with clean hands and a pure heart. Society is full of worn and weary workers for the daily wants of their bodies and families. It is not wants of their bodies and families. It is not always to be so."

NEW MUSIC.-The White-Smith Music Publishing Company, of Boston, send us the following: Piano-"Sparkling Star Mazurka," C. E. Wildes; "Chi qui to Waltz," S. Kugler; "Thinking of Thee," T. Savcedo; "Spring Dance," H. E. Bergen; "My Pet Mazurka," A. Lafont; "Faust Fantalsie," J. Leybach; "Valse des Fleurs," Eugene Ketterer; "Flower of May," F. Behr; "In Old Madrid Waltz," arranged by Josef Melssler. Vocal-"Because of My Love for Thee," H. L. Eddy; "The Sabbath of the Soul," C. C. Stearns; "Oh! Salutaris," James F. Roche; "The Old Wherry," A. H. Behrend.

Probably your grandmother, when a child, knew and used Johnson's Anodyne Liniment.

[Continued from first page.] Thus the mighty leaven will work until all classes shall be melted and fused in love's orucible, completely abolishing all dividing lines of scots and creeds.

But before this time can come woman must receive her rightful place and recognition all over the world, for woman represents the loveprinciple, and in this great spiritualizing and regenerating work love must be paramount.

Not only must woman receive her rightful place in this great work, but the masses-yea, all classes-must be disenthralled and elevated to that plane where they can take due cognizance of their spiritual natures, and have opportunity for the development of those natures. And to this end a mighty conflict is being waged, nor can we expect it to cease until the end is gained.

In the pursuance of all this, we may expect that more startling phenomena, more wonderful spiritualistic manifestations may be looked for than our world has ever known before in the same length of time. The angel-world has organized its forces, and they are steadily at work. Many crude conditions and much of darkness have they to contend with, even in the lower spheres of the spirit-realm-much to retard, distort and baffle their purposes. But greater are they that are for us than all they that can be against us, and the victory is sure. All the wise and the good of the earth who have passed on before, compared with whom those still on the earth are but a handful, together with planetary angels and a host of helpers from other worlds, are engaged in the conflict, and surely, even though slowly, the mists and the darkness must give way, the obstacles vanish, and the Beautiful Dawning Day be ushered in upon the earth. Working with these spirit hosts are all the spiritually enlightened of earth; and, my friends, what greater privilege can we desire than to be permitted to live on the earth at this momentous time, and be allowed to labor in a movement so glorious that in the ages and cycles and cons of the great incomprehensible future we shall, with myriads upon myriads, rejoice over the renovation and glorification of the world of our birth, and to realize that in such a supreme work we bore a hand, and contributed our por-

"Shout! for the morning breaks, Rosy and clear and bright; A glory touches the sleeping lakes, The valleys are bathed in light; The great world stirs at last, Putting its bonds away! Out of the shadowy ages past Cometh a golden day!

Echo it, rivers and rills! Herald it, steeples and spires! Kindle anew on a thousand hills Liberty's beacon fires!

A long and dread eclipse Has held the world in thrall, And pressed unto feeble and fainting lips The wormwood and the gall; But out of the depths a voice Is saying, "Let there be light!" Oh! waiting souls, behold! rejoice! The mountains are capped with white.

Echo it, rivers and rills! Herald it, steeples and spires! Kindle anew on a thousand hills Liberty's beacon fires!

They broke the arms of the weak, And strengthened the hands that were strong, Exalted the proud, and humbled the meek, And deluged the land with wrong; But lo! in the Coming Age,
The Beautiful Dawning Day, Shall deeds of love and mercy engage-

Haste to prepare the way! Echo it, rivers and rills! Herald it, steeples and spires! Kindle anew on a thousand hills Liberty's beacon-fires!"

#### October Magazines.

TURY has for its frontispiece a portrait of Joseph Jefferson, the closing part of whose interesting autobiography accompanies it. In these last pages Mr. Jefferson gives his reflections upon the art of which he is an acknowledged master, replete with suggestions of much value to those of his profession. Prof. Darwin of England contributes an article upon Meteorites and the History of Stellar Systems," illustrated by a photograph of a nebula in which a system like our own solar system seems to be forming. A new series of war-prison sketches opens with one entitled "A Hard Road to Travel Out of Dixle," by Lieut. W. H. Shelton. "Prehistoric Cave-Dwellings" is a profusely illustrated paper on Pueblo structures in New Mexico and Arizona, of great interest. Dr. Eggleston pleasantly describes "Out of the Ways in High Savoy," fully illustrated. Miss Cone writes small town of Cummington, a few earnest souls upon "Women in American Literature." New chapters are given of "Letters from Japan," and "Women

by E. P. Evans upon "Henrik Ibsen; His Life Abroad and Later Dramas," will inform many whose interest in the Norwegian dramatist has been created by the presentation of "A Doll's House" on the American stage. Dr. Holmes continues his chatty and charming "Over the Teacups." Bradford Torry relates in teresting facts about "Robin Roosts"; John Fiske writes of "Benedict Arnold's Treason." Of the remaining contents are "Myths and Folk-Lore of Ireland," "A Wandering Scholar of the Sixteenth Century," "An Artist's Idyl," "Influence of Sea Power upon History," and several poems. In "The Con-

worked in moral. J. O. Davidson contributes a bright story of "How a Single Shot Won a Fight." Palmer citizens of Bangor on this her first visit, as her story of "How a Single Shot Won a Fight." Palmer Cox gives his usual hilarlous report of the doings of the The Brownies." this time on a causal. The frontis- iest families, some coming for the second sit-"The Brownies," this time on a canal. The frontispiece this month is a portrait of "The Boy-King, Edward VI.", of whom .Eleanor C. Lewis gives an interesting account. This number is one of superior merit, and will meet with general acceptance. New York: The Century Co. Boston: Damrell & Upham, 283

Washington street.

the Slater Centennial," Mustrated with many ongravings, including the frontispiece, a view of the old Slater Mill at Pawtiicket. Holen M. North gives facts concerning "An Old Puritan Poet," Rev. Michael Wigglesworth, who will be remembered as the author of the terribly Calvinistic poem "The Day of Doom." Roy, E. E. Hale presents "A New Study of Anne Hutchinson." Finely illustrated articles treat of "Whore England Legislates," and "The Massachusetts Agricultural College." "John Henry Newman as a Writer" is critically discussed by J. F. Genury, Ph. D., and Herbert Walsh gives his views respecting "The Indian Question, Past and Present." Other articles in prose, and several excellent poems, constitute the remaining contents. The rapid advance of this periodical in popular regard will not be wondered at by those who have made themselves familiar with its contents from month to month. Bos ton: 86 Federal street.

Neuralgia is obstinate. Johnson's Anodyne Liniment has cured many very severe cases.

#### Banner Correspondence.

#### New York.

TROY.-W. H. Vosburgh, magnetic physician, writes: "I see in The Banner of Sept. 20th a letter from A. S. Hayward on 'The Medical Law of New York.' While I regret as sincerely as any one that such a law is on our statute books at this late day and age, I know it to be inoperative, and a dead letter, especially so far as affecting the Magnetic and Massage Physicians are concerned. In the last two sessions of the Legislature an effort was made to add clauses to the bill making, if possible to add clauses to the bill making, it possible, the instrument more binding, but they signally failed. In its present form they are not attempting to enforce it, for the reason that public sentiment is strongly averse to it. The present bill was foisted on the people in an unguarded moment, at the closing hours of the session.

session.

We will suppose, however, now, that an at tempt is made to carry out what is considered to be the intent of the law, and I (or some other magnetic physician) am arrested; you see this would bring the matter before the proper tribunal at once, and the validity of the instrument be tested. I do not believe that a jury of intelligent men could be empanneled in New intelligent men could be empanneled in New York State to-day that would deliberate ten minutes on the question. I am successfully healing the sick, and without hesitancy go wherever called; if I were arrested it would be the best card I ever had in the business. The people are well aware that in thousands of instances everywhere the diplomatized physician fails to reach the ills of humanity, therefore public feeling is becoming more and more aroused upon the question of infringements on their liberties in deciding who they shall employ when sick.

If the law referred to be valid, and is a menace to the magnetic physician, I cannot under-

ace to the magnetic physician, I cannot understand why they do not go for some of us. With in four months I have treated and saved three patients here who were pronounced beyond the reach of modified will I am not the least patients here who were pronounced beyond the reach of medical skill. I am not the least frightened, and propose to go right on with my work. The day has dawned with evidences of a change for the improvement and education of the race, physically and spiritually, therefore statutes enacted affecting or jeopardizing the rights of the people will speedily become null and void."

#### Illinois.

COBDEN.—Hon. Warren Chase writes, Sept. 24th: "Almost every week The Banner brings me the name of one or more of my old and early pioneer co-laborers in the cause of spirit intercourse who have passed to the higher life, thus course who have passed to the figher life, thus warning me that my time must soon come, for which I am fully prepared. A brief notice by 'A. B. S.' announces the departure of my esteemed octogenarian friend, Dr. H. S. Brown, of Milwaukee, Wis. Nearly forty years ago his house was my home when lecturing on Spiritualism in the face of the bitter prejudice of the churches and vulgar rabble of the streets, and when it was difficult to find places to stan and

up here among the Hampshire hills, in the resolved last May to make an effort to place before the people here some spiritualistic and ters are given of "Letters from Japan," and "Women of the French Salons," and the closing ones of "Olivia." An excellent sketch of "How Jerry Bought Malviny," is contributed by a new Southern writer, and one of "Dark New England Days" is told by Sarah Orne Jewett. "Topics of the Time," "Open Letters," and "Bric-à-Brac" are varied and entertaining. New York: The Century Co. For sale by Damrell & Upham, 283 Washington street, Boston.

Atlantic Monthly.—An attractive table of contents opens with new chapters of Mrs. Deland's entertaining serial story, "Sidney," followed by several pages contributed by W. D. McCrackan descriptive of "Altdorf and the Landesgemeinde," Altdorf being the locality of the somewhat mythical and altogether famous William Tell, and the Landesgemeinde an open-air legislative assembly, the oldest purely democratic institution in the world. An elaborate paper by E. P. Evans upon "Henrik Ibsen; His Life Abroad and Later Dramas," will inform many whose interest

#### Maine.

BANGOR. - "Investigator" writes, Sept. 27th: "Mrs. Jennie K. D. Conant of Scotland, the trance, test and business psychometrist, has been for a few weeks in this city. She has held four public meetings in City Hall, with large audiences at all of them. She met with a hearty welcome from several old camp-meet-ing friends, and made many new ones, as well

upon History," and several poems. In "The Contributors' Club" selections from a letter of John Boyle O'Rellly show the correctness of the estimate placed upon his character by his eulogists. Boston: Houghton, Miffilin & Co.

St. Nicholas.—"Through a Detective Camera," is the title of a very readable sketch by Mr. Black, the illustrations showing street scenes with a remarkable degree of accuracy. "Betty's By-and-By" is a genuine juvenile story; a good lesson for those inclined to procrastination. "The Gwynnes' Little Donkey," by Kate W. Michaells, is a pleasing story with a slyly worked in moral. J. O. Davidson contributes a bright in the near reception given her by the

#### Connecticut.

NEW HAVEN.-E. P. Goodsell writes: "A religion that seeks to establish itself upon faith alone is of no value. It labors to destroy posi-NEW ENGLAND MAGAZINE.—The present issue has the cotton industry for its principal feature, an article giving in much detail a history of its rise and growth in New England being by George Rich, very fully illustrated. The opening paper is by Rev. Massera Goodrich, descriptive of "Pawtucket and" happiness."

# Tide-Ripples.

#### An Ancient Cyclone.

The recent destructive cyclone in Lawrence, Mass., with the exception of the loss of life involved was small in comparison with the one which occurred away back in 1773, on the 14th of August, in Amesbury, Mass.

Rev. Samuel Webster, then minister of the Rocky Hill church, published a lengthy account of the same, and it will be found in the early history of Essex County, says the Amesbury Daily:

bury Daily:

The tornado commenced at Haverhill, where great damage was done, and then passed down the Merrimac river, rolling up the waves in such manner as if it would swallow up the affrighted inliabitants along the Point shore. The waves dashed into the street, and were the most violent ever known in this vicinity. It lasted not more than three minutes, and in that time it damaged or entirely prostrated about two hundred buildings. Two vessels on the stocks at the ferry were removed twenty feet, one of which was ninety tons. Captain the stocks at the ferry were removed twenty feet, one of which was ninety tons. Captain Smith was killed. It swept along about a quarter of a mile in width and a mile and a half in length near the river. The damage at the ferry was David Blaisdell's blacksmith shop blown down, Ephraim Blaisdell's house wrecked, Levi Bartlett's house unroofed, Stephen Blaisdell's house unroofed, Theophilus Foot's new house blown down, Widow Bartlett's barn unroofed, and thirty other dwellings and barns on the ferry side of the river. Along the Point shore, the effects of the storm were also experienced in the unroofing and destruction of dwellings to an equal extent, although no lives were lost there. The tornado passed down the river and struck a

term, although no res were lost there. The tornado passed down the river and struck a forest of maple trees on the land where the late Salisbury poor-farm is located, and laid low hundreds of maples and oak trees.

A tornado which destroyed two hundred build-interest to the salisbury of the sal

ings at that early time, equals anything in destructive force related of Western cyclones, or structive force related of Western cyclones, or of the more recent one in Lawrence. Its course was mainly down the river, and one can imagine the fright of the people as they beheld the great wave rolling before it in its course. There are several old dwellings on the shore which tell the marks of violence of this storm. The house occupied by William Morrill, we are told, was partially unroofed, and the splicing of the timbers is pointed out as due to the work of the storm of upwards of a century ago.

#### Doctors' Names.

Something might be said in favor of the primitive practice of naming men after they were grown up instead of while they were babies. Under the present system it often happens that a man's name is curiously out of keeping with his character or pursuits. The literary editor of The Doctors has lately been examining a new directory of physicians, and seems to have been greatly impressed by the singularity and inappropriateness of some of the names contained in it.

He thinks, for example, that Dr. Coffin might sound unpleasantly suggestive to a nervous patient, though less so, perhaps, than another name that follows it—Dr. Death. A timid person might object to Dr. Sexton, also,

timid person might object to Dr. Sexton, also, and if one were very sick it would certainly seem ominous if Dr. Death, Dr. Coffin and Dr. Sexton were to hold a consultation at his bed

Other names almost as bad as the foregoing are Dr. Butcher and Dr. Slaughter, though they occur several times each in the directory. There are two Dr. Cranks, and one Dr. Craze. Some of the names may be called inappropri-Some of the names may be called inappropriately appropriate, such as Aiken, Carver, Cutter, Hash, Diet, Hurt, Mangle, Pellet, Pillmore, Tomb and Toothaker. Dr. Ague and Dr. Shivers might very well be partners, and if a third man were wanted they could hardly do better than to call in Dr. Sweat. -The Fox Lake (Wis.) Representative.

#### "Within the Veil."

Mr. Conway closes his life of Hawthorne with churches and vulgar rabble of the streets, and when it was difficult to find places to stop and rest. Dr. Brown and Dr. J. T. Greaves, who recently passed on from Riverside, Cal., were among the first open defenders of our Cause in Milwaukee. Two years ago, when I met Dr. Brown at Clinton Park Camp-Meeting, of which he was a liberal supporter, his health was better than mine; but he has preceded me to the place where I expect to meet him—not in the Catholic purgatory, to be prayed out by masses, nor in Calvin's crematory, where the heat never consumes; but where we can both continue to work for reforms.

Another friend I highly esteemed has gone, nor in Calvin's crematory, ....
consumes; but where we can both continue to work for reforms.

Another friend I highly esteemed has gone, aged 90, Mr. A. H. Wood, of Lunenburg, Mass. on whose pears and grapes I have often feasted when lecturing there, and whose conversation was ever a richer feast, for he was a man of extensive reading, and fifty years in advance of his Orthodox neighbors—a quiet and liberal thinker, universally respected by those who knew him, however much they may have differed from him in opinions. Who next?"

Massachusetts.

Massachusetts.

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Mrs. J. M. R. Kingman

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Our Beautiful Home Above.
We 're Coming, Sister Mary

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

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# Banner of Pight.

BOSTON, SATURDAY, OCTOBER 11, 1890.

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#### Ecclesiastical vs. Civil Authority, Which Shall Rule?

A timely and a searching lecture is that of the veteran, Parker Pillsbury, with the above title, the sub-title being added by ourselves. We have in this country, he says, a great national association with many State auxiliaries-a selfconstituted board of health, whose purpose it is to vaccinate the United States Constitution with its religion by inserting the names of its God and Bible as a sort of kine-pox to prevent the spread of free thought, scientific inquiry and investigation. Man has reached to what he calls republicanism in government and Christianity in religion. If he were permitted he would call a halt to all further growth and unfolding in his marvelous blindness, satisfied that he has reached the perfection of all possibilities in matter, mind, spirit, individually and in his institutions of state, school and church.

And, indeed, church and priesthood are constantly calling that halt, and making their benighted disciples believe their order has been obeyed. The evangelical church claims that it is yet to rule in the earth by right divine. That is why, in this country, it is seeking to put its God and Christ-the trinitarian God and Christ-into the federal constitution, virtually casting man out and keeping woman out forever. That is why the Bible, aiready canonized, must be compelled into the public schools until every teacher would be expelled who refuses to teach it. That is why Sunday legislation is demanded, and of late has been enforced with such zeal. In 1873 Senator Edmunds of Vermont introduced a

tion Society, that at its very next meeting it | most grievously beset with life's misfortunes, exultantly adopted a resolution declaring that have been the victims of the greed and fraud his amendment affords an opportunity to their of their inferiors who were really unworthy of association to press its claims, and will secure anything like companionship with them, and such amendments to the Constitution as will settle forever its Christian character.

Saints, remarks Mr. Pillsbury, seem to presume that sinners have no rights which the redeemed are bound to respect. Many clergymen take for granted that nobody has any rights which they are bound to respect. And between church and clergy, the whole world is doomed to be converted to their creeds and catechisms, or conquered and destroyed like dure the jeers and jibes of the blind and unthe Canaanites of old. It is time that both church and clergy learned new lessons. Their power and prerogative have lasted too long. For a quarter of a century church or religious property has about doubled every ten years. President Grant drew attention to the threatening fact in his annual message to Congress in 1875. He then said: "The contemplation of so vast a property as here alluded to without taxation may lead to sequestration without constitutional authority and through blood. I would suggest the taxation of all property equally.'

The estimate of President Grant was that by the year 1900 this property will reach a sum exceeding \$3.000.000.000. Double that for the year 1910, and we have \$6,000,000,000, or more than twice the cost of the war for the Union. Nor do even these stupendous figures reveal all the exemptions and immunities which the church enjoys at the nation's expense. The whole of this vast amount must be levied on the taxpaying people, regardless of religious belief, and the disfranchised women taxed equally with the rest.

The association whose object is to make the Constitution itself an established religion in all that the words can be made to mean, goes by the name of "The National Reform Association." In 1872 it included one hundred ministers, ninety-eight of them being doctors of divinity, twenty-six honorables, fifteen doctors of laws, and six or seven were judges of the Supreme Court of the United States, and one of the judges was for several years President of the Association. The number and character were about the same in 1888. The preamble to the Constitution, as amended, would read thus: 'We, the people of the United States, recognizing Almighty God as the source of all power and authority in civil government, our Lord Jesus Christ as the ruler of nations, and the Bible as the standard to decide all moral issues in political life, in order to form a Christian government, and in order to form a more perfect union," etc., etc.

The God and Christ worshiped by these selfstyled National reformers, and whose names they would incorporate into the federal constitution, Mr. Pillsbury pronounces the triune Divinity of John Calvin, and the Congregational, Presbyterian, Baptist and other evangelical churches of Christendom, both Catholic and Protestant. They would therefore disfranchise all Jews, Unitarians, Universalists. and all others of every name who could not or would not subscribe to their faith, just as did the early Puritans, whom they even cite in their own constitution as "Christian men, with Christian ends in view, and who gave a distinctly Christian character to the institutions they established." These will not be meaningless words when they are placed in the Constitution, if ever. Take the assertion of Dr. Cummings of the Wesleyan University, who said: "Some infidels, trusting to the negative character of the Federal constitution, have set up a claim to right of protection in their belief. But I emphatically deny any such right. No man has any right to be an infidel, nor an infidel any right to protection in the expression of his sentiments. And should he attempt to propagate any ideas tending to subvert so- | hood and accumulated property, he felt like ciety, he should be crushed as a viper." There doing something for the benefit of apprentices we have it in its true colors. That is the re- in all kinds of trades, and left a fund for that ligion that calls itself Christian.

For almost sixteen centuries, said Mr. Pillsbury, Protestant Christianity has run a race with Moses, and with Mahomet for twelve centuries, with very little moral or numerical advantage over either. Drunkenness, slavery and war have ravaged the human race ables us to give in each issue a large and varied everywhere in spite of them, only in this, that on drunkenness the influence of Mahomet has been most wholesome of all, and is unto this day. They are fearfully mistaken who suppose it to be idle to fear that our government can be perverted into such theocratic despotism as our Christian conspirators intend. Already God. Christ and the Bible are practically there. Prayers are in our legislative assemblies and courts. Days of fasting, prayer and thanksgiving are appointed by the President and Governors of States. Chaplains are appointed for the army and navy, and for prisons and asylums. The Bible is already in many of the public schools. The oath is an appeal to God, and sworn sometimes on the Bible, if not always. Sunday is protected by legislation, and all our dates are from the Year of our Lord. So much contraband religion is tolerated and supported.

#### Who are Cranks?

Sift the matter thoroughly, and it will come out every time that the one who is so glibly denounced as only a "crank" or as being "cranky," is the one whose conceptions are more enlarged and clear, and whose perceptions are more acute and penetrating than those of the ordinary people who fancy they are describing him when they are better describing the incapacity of their own judgment. It is Emerson who, in one of his well-known essays, advises another not to commit the mistake of thinking he was really sizing up his superior, when he was only chalking out his own diminutive outlines on the other's infinitely larger background.

This, like a good many other things, goes by prejudice rather than intelligence and appre ciative capacity. It must be finally acknowledged that all the really great men who live are, as a rule, set down by their ordinary and wholly inferior judges, as cranks. A good many of them have even suffered death for no | in a case wherein a mother and father contendother reason than that they were too good for the | ed for the custody of a minor child, in which he age they lived in and sought to benefit. In the | finds that the mother, who is a Christian Sciencases of some, their very families and friends have openly forsaken and discarded them, casting them out of their recognition with every expression of detestation. For no other or better reason conceivable than that these fortunate unfortunates were of an order of mind or morals far out of the reach of the conception of their self-exalted relations and friends.

It is one of the saddest facts to be contemplated in human history, but it is none the less true for all that, that many of those who have freely made the largest sacrifices for the cause change in the Constitution of the United of humanity have had to suffer and endure the ing and Mediumship," which will appear in States so favorable to the God-in-the-Constitu- | greatest privations and hardships, have been | next week's BANNER.

whose highest ideas were wholly low and poor in comparison. It is indeed an unwelcome, as it is a condemning fact, that the best men the world has known have died unhonored and unloved, and that a later generation only was capable, by the decay of prejudice, of appreciating them rightly, and as they deserved.

To be a reformer, openly and candidly, clearly and courageously, is to be compelled to enthinking multitude, and to be decried and despised by the very ones for whose sake the reformer's labors are given and his life is spent. This surely is no holiday calling. It demands a spirit that is full of a willingness to sacrifice itself for the good of others. It calls for a courage and endurance such as marked the careers of a Casar and a Christ. How great is the uncounted number of those who have gone down before the continued assaults of malice and hatred, visited upon them simply because they were intellectually or morally the superiors of those in whose uncongenial and unworthy midst their lot happened to be cast-men and women who were entirely worthy of better treatment and a better fate, his own pedigree in England, and extended a warm gone to their graves heavy-hearted, gladly forgotten by the beggarly tormentors they left behind. It is certainly no credit to our average human nature that it is willing to be so stupidly, so ungratefully blind, that it should so love to hug its brutal prejudices and think them comforts and rewards.

Nevertheless, there is a better and brighter time coming, albeit it may not be here all at once. The world of humanity never could hope or expect to make much progress toward development and perfection, if this were to remain an unchanging condition of its existence. It is out of the densest ignorance that we come forth into the clearer light. As men open their minds' eves wider and enlarge the horizon of their thought, they will inevitably come to see and understand the true relations which these born benefactors of the world sustain toward them. They cannot but entertain larger. truer, and more grateful conceptions of them and of the work to which they are called. Then the age will take on a new aspect, and the whole of life a new meaning. Then will have dawned the new and long-desired era of mutual good-will and resulting good worksthe era of the world's regeneration and happiness.

#### The Statistics of Spiritualism.

Frequent inquiries are made to ascertain the number of Spiritualists, but unsuccessfully. In a discourse delivered by Mrs. Richmond in Chicago a few years since it was stated that the late Archbishop Hughes remarked that though he could easily estimate the power of the Protestant churches it was impossible for him to measure the numerical strength of Spiritualism: "The reason why," he said, "is because the Spiritualists are numberless; we do not know where they are not; we find them in every place; they are in all denominations; they are in all places of life; they are in all occupations and professions; they have no chosen schools, nor churches, nor priests, nor shrines, nor synagogues; but they are the power of the nineteenth century." More than thirty years ago a bishop remarked at a Catholic Convention in Baltimore, that the adherents of Modern Spiritualism in this country alone numbered eleven millions. If such was the fact then, what must their number be to-day?

#### The Franklin Fund.

Benjamin Franklin was a poor boy. He was a printer's apprentice. When he grew to manpurpose, the interest to be appropriated in aiding those who called for such aid. But the apprentice system changed in after years, and the Franklin apprentice fund did not "pan out" according to the donor's ideas. Now, after all these years, the interest of the five thousand dollars has accumulated to a large amount. Being no benefit to "apprentices," why should not the trustees petition the Legislature to turn over the funds in their custody to the FRANKLIN TYPOGRAPHICAL SOCIETY of this city, which is an institution established to aid invalid and destitute Boston printers?

#### Mrs. E. L. Watson in Boston.

The reception of Mrs. E. L. Watson, of California, by the Spiritualists of Boston at Berkeley Hall last Sunday, was all that could be desired, and must have been very gratifying to the distinguished inspirational speaker and her spirit-guides. A report of proceedings will be found in another column. Mrs. Watson will speak in the same hall next Sunday, morning and evening.

We call especial attention to the magnificent address of MRS. ELLA WILSON-MAR-CHANT, which we publish upon the first page of to-day's BANNER. It should be perused not only by every Spiritualist in the land, as it embodies a high inspiration, but by non-Spiritualists as well. 'We have had the manuscript on hand for some time, sent to us on the earnest solicitation of our old Boston friend, Mr. Albert Morton, now of San Francisco; but we were advised by our spiritfriends to hold it back until this time, when its teachings and facts, they said, would be more fully appreciated by the general reader, as great public events are at this very moment transpiring all over the world bearing directly upon the subject-matter given through the inspiration of Mrs. Marchant in March last. This lady should be employed by the Spiritualist Societies all over the United States. Address her, care of Mr. Albert Morton, 210 Stockton street, San Francisco.

Judge Loren J. Lewis, of the Supreme Court, Buffalo, N. Y., has rendered a decision tist, let another child die for want of proper treatment other than silent prayer, while the child suffered eight hours with spasms. He says that but for the fact of the mother's profession he would give her the child; but regards her as an improper custodian of a child liable to be sick and to suffer for want of proper care and treatment.

We have an essay in type from our es teemed correspondent, Mr. Hudson Tuttle of Berlin Heights, Ohio, entitled "Mind-Read of London, Eng.

Mr. and Mrs. Wm. S. Butler of this city gave a reception to Mr. and Mrs. Francis W. Percival of London, England, at the parlors of Mrs. Pope and Mrs. Clapp, Columbus Avenue, on Thursday evening, Oct. 2d. Mr. Percival holds a high position in the Educational Department of the British Government. He is a Spiritualist of long standing, and was a member of a private circle of investigators held at the residence of Dr. Speer, consisting of W. Stainton Moses ("M. A. Oxon"), the present editor of London Light, and other distinguished gentlemen. He has seen much of the phenomena of Spiritualism, and is very desirous of further experience of the same nature during his

visit to this country.

The reception tendered Mr. Percival and his wife, as above mentioned, was of an informal nature, and on account of their brief stay in our city the time was very limited for informing the large number who would have been much gratified to avail themselves of the opportunity to meet them. Many of those who received invitations to attend were prevented from doing so on account of prior engagements, including the editor of THE BANNER, as well as Mrs. Longley, Col. Crockett, and others, who sent letters of regret Notwithstanding these drawbacks, fifty or more representative Spiritualists were present, and the exercises throughout were of much interest.

Mr. Eben Cobb, Conductor of the Twilight Hall meetings, presided over the exercises, introducing those present with appropriate remarks, referring to and sympathetic welcome from the Spiritualists of Boston to the brother and sister from old England. Mrs. R. S. Lillie followed in the same line of hearty welcome. Contrasting the views of the church with those of Spiritualism, she said that while the former look down upon the vacant forms of their ascended friends as being their dead friends, the latter look up vhither they have gone, and declare they are still liv ing-that there is no break in the continuity of life there are no dead.

Prof. J. R. Buchanan was the next speaker. He was listened to with the closest attention, and was followed by Madam C. M. Piccoli, a distinguished operatic singer, and well known in European countries for her ability as such. Her singing on this occasion created the utmost degree of enthusiasm, and words seemed wanting with which to express the admiration of her auditors at her artistic performance.

Thomas Dowling, Dr. A. H. Richardson and others made remarks appropriate to the occasion. Lucette Webster and Miss Clara Clark gave readings and recitations, and Miss Maud Banks rendered a piano solo: Mrs. R. S. Lillie sang, Mrs. Clapp accompanying her on the piano; after which Mrs. L. delivered a poem entitled "Our Foreign Visitors and Their Welcome," to which Mr. Percival responded for himself and wife with much feeling, and expressed himself delighted with the cordial reception given him by the Spiritualists of Boston. He alluded to the unpopularity of Spiritualism in his own country, and the disfavor with which it was there regarded by the Church, the press, and by society.

Thomas Dowling followed Mr. Percival, and gave in a few general remarks the present status of Spiritualism in this country. He said that it had here pass ed the period it was now passing through in England Society, the press, and even the churches, are beginning to recognize its value, and to treat it in at least a respectful manner.

The reception was one that gave great pleasure to all, and especially to the lady and gentleman in whose honor it was given.

#### A Spiritualistic Funeral.

From the Soldiers' Home, Chelsea, Mass., Sept. 30th, Hiram Brown passed to higher spheres of action He had been but a few weeks at the Home, but had not been a well man for many years. He was a pronounced Spiritualist, an honest, upright man in all of his dealings. His wife and daughter, two sisters and two brothers, survive him.

Funeral services took place at the residence of his son-in-law, Mr. Ames, Somerville, Mass., where his invalid wife (who is a medium) resides. At his wife's request, Mrs. R. S. Lillie officiated. Mr. Brown being a constant attendant of the Berkeley Hall meetings Mrs. Lillie, or her spirit-guides, never had a better opportunity to illustrate the law and philosophy of Spiritualism than on this occasion.

As the body of the departed lay in the casket, dressed in a G. A. R. uniform, one could hardly realize but that he was yet its occupant reposing in quiet, peaceful slumber. Upon the casket were placed appropriate symbols and flowers, several tokens of love and affection from relatives, friends, and the G. A. R. Post of which he was a m menced with the appropriate song, "Over There," finely rendered by Mr. and Mrs. Lillie; after which Mrs. Lillie was inspired to utter a comprehensive invocation. She then, standing at the foot of the casket, illustrated the mission of so-called death, remarking that the change that had come to this man was birth to higher conditions of life.

If the spirit-guides had known him through his entire earthly pilgrimage, they could not have better portrayed his life and character than on this occasion. They alluded to the country's call for defenders, to which he promptly responded.

Most of those present were strangers to the speaker, also to the philosophy of Spiritualism, and few if any failed to be deeply impressed with the remarks of Mrs Lillie's guides.

The services closed with a beautiful poem, describing the departed one's entrance into his new home, and the greetings of his spirit friends, portraying Spiritualism in its practical and highest aspects.

It was a subject of remark by many who, on this ccasion, listened for the first time to spiritualistic services at a funeral, how much more consistent and rational they were than the usual lugubrious words and illy concealed sad forebodings that have hitherto marked such occasions conducted by the disciples of the old theologies.

Mrs. Lillie's guides took the ground that the law of compensation held good, and sooner or later all would get their reward for good deeds done, if not obtained on the earth-sphere, surely in the spirit-worldthe home of all individualized souls.

Welcome offerings of beautiful flowers adorned our Free Circle-Room on Friday, Oct. 3d, and Tuesday the 7th, from Mrs. Carrie Morrill and Mrs. Sue M. Churchill of Penacook, N. H., and one fine collection addressed, "For Lotela," from Mrs. Carrie F. Loring of East Braintree, Mass .- all of whom will please accept thanks for their kindly remembrance.

William A. Mansfield, the independent slatewriting medium, has returned to Boston for the winter, and will devote from 2 to 5 each day, except Sunday, to the exercise of his mediumistic gifts. He is located at Hotel Albemarle, 282 Columbus Avenue.

We had a pleasant call from Mrs. Thomas Gales Forster and Mrs. Townsend-Wood last weektwo veteran Spiritualists and excellent ladies. May their shadow never be less.

The counsel for Frank C. Algerton, of Boston, who has been held in confinement at Springfield, Mass., for eight months for alleged conspiracy against Amaziah Mayo, a wealthy resident of that city, by which he obtained two thousand dollars, pleaded nolo contendere in the Superior Court there Oct. 2d, and was sentenced by Judge Barker to two years at hard labor in the Hampden County House of Correction.

The new and revised edition of Dr. J. M Peebles's interesting and instructive work, "IMMORTALITY, AND OUR EMPLOYMENTS HEREAFTER," is now ready for purchasers. See advertisement.

An interesting letter from our foreign correspondent, MR. HENRY LACROIX, just received from Paris, France, will appear in the next issue of THE BANNER.

#### Reception to Mr. and Mrs. Percival Benjamin Lundy and William Lloyd Garrison.

To the Editor of the Banner of Light:

I notice in THE BANNER a paragraph from a communication in the Boston Herald in relation to Benjamin Lundy and William Lloyd Garrison, in which the writer so entirely forgets the history of the times as to make a great mistake in regard to these two pioneers in the anti-slavery field. Mr. Garrison was never an errand boy in the office of Lundy. He had edited several papers before becoming acquainted with Lundy at all. He learned his trade at the office of the Newburyport Herald. When he closed his apprenticeship a new paper was started in that town, of which he became the editor, but it proved to be too far above or beyond the people's ideas, and soon failed. He next edited the first paper in the world that advocated total abstinence from all intoxicating drinks. For this paper he adopted the following motto: "Moderate drinking is the downhill road to drunkenness." This was in the year

In 1828 he became editor of the Journal of the Times, which he established to advocate the election of John Quincy Adams, at Bennington, Vt. His advocacy of peace, temperance and abolition displeased many of his readers, and he did not remain long at the head of that paper after the election of Mr. Adams. Here the paper of Lundy, Genius of Universal Emancipation, came under his notice, and fanned his innate hatred of slavery.

He wrote and printed a petition for the abolition of slavery in the District of Columbia, which was the first of its kind, and made quite a flutter in Congress. Mr. Lundy's paper was dated at Baltimore, but was printed wherever the zealous editor found it convenient. He carried his head-lines and rules with him. Thus was the good Quaker ever busy spreading the light on the slavery question. He traveled on foot, carrying a heavy pack on his back. He had seen Garrison's paper from Bennington, and determined to see him. For this purpose he reached Boston by stage, and thence on foot to Bennington, in cold winter weather, to see the young abolitionist. This meeting may be looked upon as the beginning of that mighty movement which ended in the abolition of the great curse of the nation. Garrison agreed to go to Baltimore, and went; and was soon so strong in his advocacy of liberty as to frighten Lundy, who was never in favor of anything but gradual emancipation. Garrison was soon imprisoned for libel by a slave-driver, and was released by Mr. Tappan, of New York, paying the fine. The above are the facts in regard to Lundy and Garrison.

E. W. CAPRON. Chapin Home, New York City.

Mr. W. J. Colville's work in Boston for the immediate present was brought to a most successful termination on Wednesday evening, Oct. 1st. On the previous evening, Sept. 30th, he addressed a very large audience in Twilight Hall, 789 Washington street, on "Nationalism, and its Influence on Human Character." A competent stenographer has reported the address in full, and it will be published next week or the week following. A great deal of literature was sold, and several new members were added to the Second Nationalist Club of this city, which meets there every Monday evening. At the close of the lecture questions were answered and remarks offered by Mr. Austin and others. At Berkeley Parlors, on Wednesday evening, the crowd was too large for the space, but everybody seemed to enjoy the exercises exceedingly, and they were unusually interesting. Vocal and instrumental music by Miss Zelda Browne and Mr. Colville; recitation by Mrs. Fowle-Adams; addresses by Miss Lydia Bell and Mrs. Miller; a lecture and poem by Mr. Colville, and brief remarks by several friends, occupied the time till nearly 10 o'clock, when about one hundred persons were served with palatable refreshments pro-

Miss H. M. Young has faithfully ministered at the door during the entire season of work. Many friends are bestirring themselves to make arrangements to bring Mr. Colville back to Boston for another term of usefulness very shortly. He lectured in Hartford, Conn., to excellent audiences, Thursday and Friday, Oct. 2d and 3d, and in G. A. R. Hall, Norwich, Conn., Sunday, Oct. 5th; he speaks there again next Sunday, Oct. 12th, at 1:30 and 7:30 P. M. He will deliver six lessons in Spiritual Science in Hartford, Oct. 13th, 14th, 15th 16th, 17th and 18th, at 52 Capitol Avenue, where letters should be addressed this week. He resumes his work in New York, Sunday, Oct. 19th, at 574 5th Avenue, at 3 and 7:30 P. M. The Spiritualists of Norwich, Conn., are ex-

vided by a committee of ladies.

erting themselves energetically to make the lecture course of 1890-91 a great success. J. C. Kimball will lecture Sundays, Oct. 19th and 26th, and other excellent speakers have been engaged to follow. The Society is quite strong, considering the limited size of the town, and the officers are very earnest workers.

A correspondent sends us a fly handbill from Vineland, N. J., in which a man calling himself "Rev. J. T. Crumrine of Boston" has been lecturing there recently against Spiritualism. We have never heard of a "reverend" by that name as a resident of this city. There are lots of like ilk floating about the country endeavoring to pick up a penny by imposing upon the public in this way.

Hon. Sidney Dean addressed the Spiritualists of Worcester acceptably last Sunday afternoon and evening. Mr. A. E. Tisdale will occupy the platform the remaining Sundays of October, Mr. Dean those of November. The favor of a correspondent in reference to the lecture of last Sunday, received too late for this week's issue, will appear in our next.

The Spiritualistic Meetings in Boston last Sunday-the opening day of the seasonwere all well attended by our best citizens, going to show that a deeper interest than ever permeates the public mind here in regard to the Spiritual Philosophy. It is the same in other localities.

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.

#### What they Seek.

Probably five hundred women in this city to-day are desirous of securing a rich window drapery at nominal cost. To all such we commend a careful examination of the new Italian drapery, now extensively advertised by Paine's Furniture Company, and to be seen at their warerooms on Canal street.

They cost only \$15 a window, with laces complete. It is one of the most charming and dainty effects which can be found in this city at the price.

The Onset Bay Harvest Moon Fes-tival.

A large gathering of people from various sections convened at Onset on Saturday and Sunday, Sept. 27th and 28th, to colebrate the annual Harvest Moon Festival. The Temple was well filled. President Crockett, upon opening the meeting, made the follow-

Postival. The Temple was well filed. President Crockett, upon opening the meeting, made the following appropriate remarks:

Ladies and Gentlemen: It gives me pleasure to meet so many friends of the red men here to-day; friends who are willing to devote one day in the year to welcome them back to their former lunting grounds.

The sufferings of the early white settlers on these shores, and throughout New England, are well known: Numbers perished daily of familie and disease. Skirmishes with the Indians were frequent; but in justice to the latter it is acknowledged that they were seldom the aggressors. Traitors of the English cruelly sought them out, attacked and pursued them, and if taken they were inhumanly tortured; yet these same persecuted Indians return with messages of love and lorgiveness.

On this day—set apart by our risen brother, Dr. I. P. Greenleaf—let love have an abiding-place in our hearts; let jealousy, animosities and wranglings give place to brotherly and sisterly attachments. Let us emulate the spirit manifested by our excarnated Indian brothers, and work for the upbuilding of the Cause we all profess to respect and venerate, so that fair Onset may become, what it should be, a peaceful and undisturbed abode for mortals and spirits.

Let our hearts be all aglow with good feliowship on this occasion; not only to our feliow-workers here, but to our loved ones on the other shore; especially to the strong, loving and magnetic Indian spirits that we meet to welcome. They come with messages of peace and love; they come with assurances of watchful care and kindly interest in our welfare.

Oht spirits from the happy hunting-grounds of the Summer-Land, who have this day returned over the slient trail to meet us at good old Onset, we welcome you with hearts full of gratitude and love.

Dr. A. H. Richardson followed, giving one of his best speeches. He considered that this was one of the red-letter days of his life. He alluded to the beneficial influence the Indians had in imparting strength to the sick,

advancement of Spiritualism. Mrs. M. T. Longley then al addressed the audience in regard to the origin of these annual gatherings, and designs upon the piatform, giving much credit to mortals who had arranged them so artistically and appropriately.

N. S. Greenleaf was the next speaker. He gave some of the reasons for not being in the spiritual work of late. His time had been occupied in other pursuits for the past few years. When he was in the field as a lecturer on Sundays, he worked with his hands during the week. At times he feels that he may again enter the field as a lecturer. He spoke with much feeling of his brother, and their labors in the Cause in the past, considering that they were more than brothers of one another, and that when his brother left the material body at Onset something had gone from his own being. At one time, visiting his brother's grave, taking a bouquet of flowers with him to place upon it, he heard his brother's voice as plainly as ever in his life, saying: "Don't leave the flowers, but take them home to your room, and i will come and enjoy them with you." He gave much credit to the red men for the strength and sustaining power he had received from their benign influence. He paid a high tribute to Onset, and considered that Spiritualism, pure and simple, is coming to the front.

Dr. Bland, being introduced by Coi. Crockett as a great friend of the Indian, said many good things in their behalf. They are, he said, natural Spiritualists, pure and simple, is coming to the front. The rather do of the Indian, said many good things in their behalf. They are, he said, natural Spiritualists, and have a truly spiritual nature. He spoke of the Spiritualists. He cited a case where an Indian spirit came through the mediumship of Mrs. Carpenter, and spoke to a chief in Washington some years ago. The chief knew what the spirit said, while the nedlum sidn not know one word of the Indian singuage, but as a spirit life for what they were doing to-day for the cause of Spiritualism.

Dr. Storer's rema

ing; recitation by Charles W. Sullivan, closing with dancing. The occasion was crowned with success in all particulars.

Sunday morning Col. Crockett presented Mrs. Longley as the first speaker. She offered a soul-inspiring invocation, and afterward spoke appropriately on the harvest season and its connection with this celebration. Her remarks were well received, and greatly appreciated in their practical advice as to the future of Onset, and the way to make the place what it was intended to be, namely, a harmonious resort for spirits and mortals to congregate and gain benefit thereby. Her guides held that Onset had a good outlook for a harmonious future, also prosperity in the spiritualistic cause.

harmonious future, also prosperity in the spiritualistic cause.

Mrs. Loring then addressed the audience on the "Lights and Shadows of Spiritualism," and on the general workings of the Cause, as seen from an external point of view. The tendency of her remarks was to assure her hearers that the light in the near future would completely overcome the shadows.

Mrs. Maggle F. Butler spoke with much feeling in relation to her loss of the material presence of her recently arisen daughter. Mrs. Thayer, but for all this bereavement her guides wanted her to visit Onset to attend this Festival, and she had enjoyed being present; it was an occasion long to be remembered. She too, had a good word for this summer camping-ground and its future.

Dr. Storer followed with pleasant remarks concerning the beautiful symbols and decorations upon the platform as being typical of the season. He described the scene or vision presented to the late Dr. 1. P. Greenleaf in relation to the inauguration of the Harvest Moon Festival, which they were celebrating. His

platform as being typical of the season. He described the scene or vision presented to the late Dr. I. P. Greenleaf in relation to the inauguration of the Harvest Moon Festival, which they were celebrating. His description had a telling effect on the audience.

Mr. H. H. Warner followed in a few remarks upon the occasion, also the Harvest Moon of past ages, and read from the New Testament a verse which he considered illustrated the spiritualistic movement of this age.

Mr. Julius Carroll delivered a poem at the conclusion of the morning service, the theme being "Flowers," suggested to his mind on coming upon the platform, which represented a bed of flowers.

The atternoon services commenced with a lecture by the guides of Joseph D. Stiles; after which he gave spirit tests, which held the close attention of the audience for nearly two hours. They embodied much in reference to mediumship, Spiritualism and its philosophy and laws, that doubtless would, if heeded, be beneficial to the Cause. King Philip inspired Mr. Stiles in the delivery of a poem in the same line of thought as that of his address, some portions of it having a direct bearing on Onset and its future. His tests were many and clear, and nearly all recognized by persons in the audience.

Mr. Capel, of Bridgewater, Mass., recently of the Baptist Church, closed the service with answering mental questions propounded by any one standing up in the audience, while he stood with his back to them. It was admitted that many of the questions were correctly answered. He also gave psychometric readings from articles presented to him.

In the evening Dr. Storer gave a very interesting as well as a very instructive lecture, largely devoted to the Indian control. The line of argument was in the same progressive thought advanced in the forenoon of the day. A harmonious spirit pervaded all the speeches of the lecturers. Dr. S. cited a case of a lady in the State of Maine having been cured after the regulars had declared her recovery impossible. The cure was made under

were recognized; she also made some appropriate remarks.

Mr. Stiles closed the exercises by giving the names of one hundred and seventy-one spirits, nearly all of whom were recognized. He gave the full names of spirits, their place of residence, the disease they had when they left the form, and often the names of the neighbors who resided near them. He is one of the greatest wonders of the age in this regard, and this statement will be fully endorsed by those who know him.

The motion was seconded, and adopted by a unanimous vote. After sligting a song, in which all that could slig joined, the liappy event closed. There was a unity of spirit to make this celebration one of harmony, and it was accomplished.

An unexpected surprise was that of a marriage coremony which took place at the Temple just before the services commenced. Charles T. Wilder of Leominster, Mass., and Emily Clara Newton of Boston, were the individuals to be made one in spirit by the civil law as they had been made one by the law of attraction. Col. W. D. Grockett, with the dignity and power vested in him by the State of Massachusetts, performed the ceremony, and pronounced them husband and wife, in closing making use of the old form—"What God hath foined together, let no man put asunder," and added an improvement—"or woman either." A reception at the home of the bride was given Saturday evening, Colonel Crockett being invited, and other prominent Spiritualists, numbering some thirty.

A nice supper was provided. Mrs. Dick made re-

given Saturday evening, Colonel Crockett being invited, and other prominent Spiritualists, numbering
some thirty.

A file supper was provided. Mrs. Dick made remarks. Louis F. Jones, the spirit-artist, under control
of his Indian guide, "White Wolf," spoke to the
newly married couple. Mr. and Mrs. Wilder were the
recipients of many line presents, and the best of wishes
of all were extended to them in their new relations
for health, prosperity and happiness.

At the Washburn flouse there was a goodly number;
one hundred and thirty five took dinner on Sunday.
This house will remain open until about Nov. 1st. The
Onset Avenue House will keep open all winter. Cottagers opened their rooms to invited guests. Mrs.
John Wood, Ex-President, and Mrs. Barnes, President
of the Boston Ladies' Aid Society, and others, received invitations from the proprietor of the Bunker
House, which were accepted and enjoyed.

William F. Nye and Mr. Wilcox were elected directors to fill vacancies occasioned by the resignation
of George Hosmer and Mrs. Jennie Ricker.

Several nice cottages are being erected; others are

Several nice cottages are being erected; others are contracted for, and will be erected this fall.

#### Gone Home.

Dr. James A. Bliss, the well-known editor and pubisher of The Sower, in Detroit, Mich., passed to the higher life Saturday evening, Sept. 27th, at 9 o'clock. His death was peaceful, although he had suffered many weeks with dropsy. A large number of relatives and friends gathered at his residence, 2321/2 5th street, Detroit, on Monday at 2 o'clock, to attend the funeral exercises. Hon. L. V. Moulton, of Grand Rapids, Mich., gave a very fitting address. The writer offered such words of consolation as his spirit guides impressed him to utter, and, though several denominationalists were present, all were unanimous in the opinion that the Spiritual Philosophy was not only a good thing to live by, but also to die by.

> Though foremost in the battle. He will not be forgotten Now he has said "good night," FRED A. HEATH.

Mr. Bliss was for many years a well known trance and healing medium, his services in this line being utilized in Boston, Philadelphia, and other places. Thousands of spirits, no doubt, have communicated through his organism to mortal friends during the many years of his professional career. In this connection we may add, to his credit, under all the circumstances that controlled his mediumistic life he prided himself in the fact that he had never denounced, as some others had through selfish motives. the Spiritual Philosophy, as he had ample evidence of its truth in his own person.

#### The New York College of Magnetics. This institution, located at 78 East 10th street, New

York, and presided over by Dr. Babbitt, is a chartered college, and has for its purpose the scientific unfolding of Magnetic Massage, including methods of developing magnetic power, also sun-healing, and those basic principles to which Dr. Babbitt has given immense study, and which have given him some remarkable secrets of cure. A gentleman who had graduated at Harvard University and Medical School, and studied two years in Europe, called at the Banner of Light Bookstore and purchased Dr. Babbitt's "Human Culture and Cure," Part I. He was very much astonished, as he says, to find therein a solution of many mysteries of which all the medical schools are ignorant. The fall term of the institution commences on Oct. 28th, and those interested should send to the Doctor for his circular.

#### Movements of Platform Lecturers.

(Notices under this heading must reach this office by 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.]

F. A. Wiggin, test medlum and lecturer, has engaged the last two Sunday evenings of November at Cambridge. Would like to engage the afternoons of these two Sundays to some society in or near Boston, at a reasonable price. Would also like to make engagements for week evenings. All Sundays are engaged up to May 24th, 1891. The last two Sundays of May and the month of June are open. Would like to hear from societies desiring these Sundays.

Mrs. Mary C. Lyman is at present lecturing in Watertown, N. Y. Societies in an easily accessible distance from that place can engage her services to lecture on week-day evenings by addressing her at Box 420, Fulton, N. Y.

J. W. Fletcher closes his engagement in Albany with next Sunday. He will be in Boston the remainder of October. der of October.

uer of October.
Oscar A. Edgerly lectured Oct. 5th at the Opera House, Rockland, Me., to appreciative audiences, thus closing a very successful lecturing tour in Eastern Maine. Sunday, Oct. 12th, he will speak in Haverhill, Mass.: first two Sundays in November will fill engagements in Salem. Mass. Would like to make engagements for month of January in New York State.

The engagements of Mrs. H. S. Lake this season are in Boston, Washington, Williamntic, Newbury-port and Brockton. She will speak in the latter place on the evening of Oct. 19th. A few week evening engagements may be made in the vicinity of Sunday appointments. Address, 52 Worcester street, Boston, Mass.

Mrs. A. E. Cunningham will be in Portland, Me., the last two Sundays of October. Would like to make further engagements as a platform test medium. Address 459 Tremont street, Boston, Mass.

Bishop A. Beals speaks the remaining Sundays of this month at Battle Creek, Mich; in Indianapolis, Ind., December and January. He desires engage-ments for November and February.

Mr. Joseph D. Stiles is to occupy the platform of the Salem Spiritualists next Sunday, Oct. 12th. Mrs. Celia Nickerson the Sunday after, Oct. 19th.

Celia Mickerson the Sunday after, Oct. 19th.

Mrs. Clara Field-Conant left Boston for her home in Washington, D. C., Oct. 3d. She spoke in Saratoga Springs, N. Y., Sunday, Oct. 5th. Her health having been restored, she is again ready to answer calls to lecture. Societies requiring her services should address her at 210 4½ street, N. W., Washington, D. C.

Mr. H. H. Warner gave an excellent address in Plymouth, Mass., last Sunday.

Moses and Mattle E. Hull are now holding meetings in Portland, Orc., where they will remain for a few weeks. Those desiring their services for week-day, evening, or Sunday meetings on the Pacific coast should address them immediately.

should address them immediately.

Mr. J. Frank Baxter will continue and conclude his Portland, Me., lectures of present visit, on Sunday next, Oct. 12th. He will on next Friday evening give an extra service in that city. On Monday evening, 13th Inst., he expects to speak in the Universalist church at West Sumner, Me.; and on Tuesday, Wednesday and Thursday evenings, Oct. 14th, 16th and 16th, he will lecture, sing and delineate in Ellsworth, Me. On Sunday, Oct. 19th, he is announced for Lowell, Mass.

Miss Helen Sloan has returned from Chateaugay

Miss Helen Sloan has returned from Chateaugay Chasm, and is now ready to receive her patrons at her parlors, 178 Tremont street, Boston.

Haverhill and Bradford, Unity Hall.-Last Sunday Dr. F. H. Roscoe, of Providence, R. I., opened the meetings of the First Spiritualist Society in Unity Hall. In the afternoon he delivered, under control, a very fine discourse on "The Need of More Spirituality very fine discourse on "The Need of More Spirituality Among Spiritualists." The evening discourse was one showing the importance of true individuality at all times, and being true to our highest convictions of duty and to the spirit-world. Interesting psychometric readings were given after each lecture, and pronounced correct by those to whom they were given. The meeting will be held in the same place next Sunday, after which they will be held in Red Men's Hall, corner of Merrimae and Fleet streets. Mr. Oscar F. Edgerly, of Newburyport, will occupy the platform next Sunday, Oct. 12th, at 2 and 7 r. m. H. R.

spirits, their place of residence, the disease they had whon they left the form, and often the names of the neighbors who resided near them. He is one of the statement will be fully endorsed by those who know him.

At the conclusion, Dr. White of Boston moved that a vote of thanks be tendered to all who had in any way, either by act or their presence, assisted to render this Harvest Moon Celebration a glorious success.

#### NEWSY NOTES AND PITHY POINTS.

It would seem that the authorship of David Barker's humanitarian verses, "The Under Dog in the light," is too well known for our crudite friend of The Investigator to credit them to " Anou, in the Agnostle Journal," as he does in his paper of Oct. 1st.

The Mormon Church in Utah has formally declared against polygamous marriages.

Does any one know why maple sugar was given a bounty? It certainly doesn't need protection, as there is no foreign maple sugar industry in existence that we are aware of.

There are getting to be daylight highway robbers in New York City.

The changing foliage of October and the gorgeouslycolored sunsets that seem so much more conspicuous in their beauty at this season of the year, as the streaming ribbons of shining gold reach far up to the zenith, continue to be remembered long after faintlycolored scenes have been forgotten, and make the changing season one of the most welcome periods of

There has been an explosion of a coal mine in St. Louis, causing the sudden exit of several persons.

Unitarians are not Spiritualists, Mr. Investigator, even if the Golden Gate (S.) dld say so, with a "probably." The fact is, they are a liberal sect, and many of them are aware of spirit-return, yet they take no stock in Spiritualism whatever.

An English steamer sinks a bark off Flushing. The entire crew of twelve men were drowned.

The Banner of Light continues its full and interesting accounts from the various camps. It has apparently been a successful season, with good weather and large audiences.—London Light, Sept.

Horace Greeley, it is stated, was the first friend the late John Boyle O'Reilly found in this country when, poor and friendless, the talented young Irishman was looking for employment.

ACTIVE IN CHURCH MATTERS. - "There will be an oyster party at the rectory next Tuesday," announced the minister in a rural village, "and one of our kind parishioners has offered to provide the oyster for that occasion."

A late Better Way contains a leading editorial on 'tips." Does the editor dine at a restaurant?

The difference between the Sunday newspaper and the Sunday pulpit as a means of grace is that the Sunday newspaper deesn't take any vacation. It preaches its sermons all the year round.

Norwich, Conn.-The Norwich Spiritual Union opened its annual course of Sunday lectures the 4th lnst. in Grand Army Hall. The day was fine and a good sized audience was in attendance. Dr. W. W. Clapp presided, and in a few well-chosen words of welcome to the friends present introduced Mr. W. J. Colville as the speaker for the afternoon and evening. The topic announced for the afternoon discourse was: "The Living Test of Truth as Applied to Science, Religion and Philosophy." The discourse was a very remarkable production. The evening address upon "The Next Step in Human Progress, Spiritual, Social and Industrial," was a continuation of the afternoon's thoughts, and an able effort, each address being supplemented with an impromptu poem—the subjects given by the audience.

The Quartette, with Mrs. Mesinger as leader, sang well, and altogether the opening seemed favorable.

Mr. Colville will hold classes in Spiritual Science every evening of the week beginning Monday, Oct. 6th, and will occupy the platform again next Sunday.

MRS. J. A. CHAPMAN. sized audience was in attendance. Dr. W. W. Clapp

Attleboro', Mass. - On Thursday evening, 2d inst., Mr. J. Frank Baxter, who was not available for any near Sunday, addressed the Spiritual Society on any near Sunday, addressed the Spiritual Society on "The Outlook and Probable Intent of Modern Spiritualism." His remarks were entertaining and instructive. His introductory poem and music were accordant and pleasing, and the hour scance clear and incisive, the spirit descriptions being so complete that in several instances before any name was mentioned the party was recognized. On Friday evening, 3d inst., Mr. Baxter gave his services in aid of the Society, offering a literary and musical programme of much merit, which was highly appreciated by the management, and thoroughly enjoyed by the audience.

A LISTENER.

FOR HEADACHE use Horsford's Acto Phos-PHATE. Dr. I. R. SANFOHD, Sheffield, Mass., says: "Most excellent in derangements of the nervous system, such as headache and sleepless-

#### Meetings in Brooklyn.

The Progressive Spiritualists hold their weekly conference at Everett Hall, corner Bridge and Willoughby Conference at Everett Hall, corner Bridge and Wistreets, Brooklyn, every Saturday evening, at 8 Good speakers and mediums always present. Se All cordially invited. Samuel Bogart, President. Affeordiary invited. Samuel Bogart, Fresident.

Spiritual Union, Fraternity Rooms, corner Bedford
Avenue and South Second street. Meetings Sunday evening at 7½ o'clock, Good speakers and mediums always
present. Porter E. Field (39 Powers street). Secretary.
Services held under the auspices of the Ladles' Aid. Mrs.
M. Evans, President.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 10\(\frac{1}{2}\) A. M. and 7\(\frac{1}{2}\) P. M. W. J. Rand, Secretary.

#### Meetings in Philadelphia.

The First Association holds meetings every Sunday at 10% A. M. and 7% P. M. in the hall 810 Spring Garden street. Children's Lyceum at 2 P. M. Joseph Wood, President; B. P. Benner, Vice President, 437 North Ninth street; Harry Huber, Jr., Secretary.

The Second Association meets every Sunday afternoon at 2½ in the Church, Thompson street, below Front. T. J. Antirosia, President, 1223 North Third street. Heystone Spiritual Conference every Sunday at 234 P. M., southeast corner 10th and Spring Garden streets. Wil-liam Rowbottom, Chairman.

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#### SPECIAL NOTICES.

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

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, 15 Southampton Row, Lon

don, 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. ADVERTISEMENTS.

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#### Mlessage Department.

#### SPIRITUAL MEETINGS Are held at the Mail of the Banner of Light Establishment on Tuesdays and Fridays of each week at 8 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-J. A. Shelhamen, Chairman.

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

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

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

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

Natural flowers 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 offerlings.

Expleters of inquiry in regard to this Department must be addressed to Coliny & 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. 16th, 1890. Spirit Invocation.

Oh! thou Sacred Spirit-oh! thou tender soul of all love and peace, thou Infinite Parent, whose watch and ward are over all-we, thy children, draw near unto thee in the secret deaths of our spiritual lives seek. ing for light and knowledge and understanding of mortal existence. We turn to thee with souls receptive to the teachings of thy ministering angels, those who are commissioned to return to mortal life bearing the balm of healing for wounded hearts; those who the balm of healing for wounded hearts; those who can come with strength and information for benighted minds; those who go forth from place to place filled with the spirit of good-will and helpfulness unto their kind. Oh! may such spirits as these be given the opportunity and the power to reach earth's weary children—those who are not only in need of enlightenment upon the great questions of eternity, but those who are anxious to receive, who are asking for truth, who desire to gain knowledge, and to grow wise through this knowledge and experience. Oh! may such be reached by thine angels who delight to do thy will. May they go forth with confort and consoling power to souls that sit in darkness or amid the ashes of grief, seeking, but knowing not where to find the light.

We thank thee, oh! thou great, beneficent Spirit of all Life, for the privileges of communion between the world of matter and the world of spirit which are ours. We praise thee because the gates of eternal life are wide open, and thy dear children may return to bless the lives of mortals. We thank thee for all the experiences which have been given to us, for the blessings we may find on every hand, for the sunshine and the shower, for we know that these are of good and for useful ends.

We return thanks for the bright, choice blossoms that we find here to-day, placed by kindly hands to greet our sight. Every bloom is like a precious gem to the returning spirit, for it speaks of tenderness and good-will. e thank thee, oh! thou great, beneficent Spirit of

We thank thee, oh! our Father and our Mother-We thank thee, oh! our Father and our Mother-God, that such flowers can bloom on earth to brighten the pathway of thine immortal souls, and we thank thee also for the sympathy and friendliness of human hearts, that are prompted to place such here in order that we may rejoice at the beautiful display of thy heavenly works. May we all receive a blessing at this time, spirits and mortals alike, by the expert ences and associations of this sacred hour. Amen.

#### Questions and Answers.

CONTROLLING SPIRIT.—Your questions are now in order, Mr. Chairman.

NOW IN OTHER, Mr. Chairman.

QUES.—[From the audience.] Can the spirit-guide inform the public why it is that some mediums when entranced by spirits can eat food without any bad results or effect, while if the same food was eaten by the medium while not entranced by spirits, it would cause distress and sickness?

Ans.—This is an easy matter to understand y those who are familiar with the laws of spirit control and of spiritual magnetism, as applied to mortals. Not a spirit enters within the atmosphere of a medium but what he in some way affects the magnetic forces of that some way affects the magnetic forces of that seedium. It may be that a spirit may come within the atmosphere of a medium for the purpose of making use of her organism, but being unfamiliar with it, and with the law of science, through her own discoveries and recontrol, and at the same time excessively anxious to reach the earth-life, he may not consider the welfare or the health of the earthly instrument, and may, by his very approach and his operation upon the sensitive, exhaust her vital powers, therefore she will be depleted of magnetic force by this control. Let another spirit approach the same medium who understands somewhat the law of psychological control, and who is familiar with the organism that he approaches, and he does not in any way exhaust the vitality of his medium, but on the contrary stimulates it by the application of his spiritual magnetic force to that degree as to perhaps re-vitalize the instrument while she to perhaps re-vitalize the instrument while she is under his ministration. Such a spirit, familiar with his medium, may be enabled, if he so desires, to partake of food that he himself has enjoyed when in contact with the physical body, but which the medium whom he employs does not like, and perhaps that same food may disagree with her system when taken while not under the control of the spirit, but at the mo-ment the spirit supplies his medium with new magnetic forces which assist the food taken

into her system to assimilate with it, and to become properly digested, and that may be the entire secret of the whole affair.

It is a well known fact by the friends of this medium that the little Indian girl Lotela is very fond of a certain kind of fruit, which the medium herself dislikes very much. While under the influence of Lotela the medium may sometimes partake of a large quantity of that fruit, and it assimilates with her system and digestive forces, which would not possibly be the case were she in her normal condition.

Q .- [From the audience.] In the light of reincarnation is not a person who is sinned against, or wronged by some one, a greater offender than the one who wrongs him, owing to psychic ema-

A.—That is a metaphysical subject which it is difficult to grapple with for the understanding of mankind. He who is sinned against may possibly be an offender, but that does not be a subject to the law of the by any means militate against the law of pun-ishment, or the penalty which the offender must inevitably pay for the offense committed. We must take into consideration, in passing judgment upon any wrong-doer, all the circumstances and environments, as well as the cumstances and environments, as well as the spiritual emanations that are connected with the case. Externally speaking, it is impossible for a mortal to take all these various conditions into consideration, because none but the one interested can possibly understand them, and many times he does not himself realize what have been the conditions pressing upon him. Spirits look upon this subject, many times, in a different light from what mortals do, because they may be able to see certain causes and circumstances not known to mortals.

and circumstances not known to mortals.

One may, perhaps, commit a grievous wrong against a fellow creature. The one sinned against suffers severely, and yet there may have been something in the life, the actions or the environments of the offender which may have produced this very result through the action of the offended, and therefore these subtle laws and conditions, not being understood exter-nally, may perhaps go largely to make up the case, as it stands before the spiritual tribunal. However, in the practical light of our present existence it stands one in hand to study his own nature closely, to seek to understand his own conditions spiritually, mentally and physically, and to realize that as he commits a sin against himself so he commits a sin against humanity also; that as he wrongs another, so does he feel a most vital wrong himself. Let him study the law of justice and the golden

rule, which accord to all others the same rights and privileges which one would claim for himself. If he will make this his standard, there will be but little danger of his committing a wrong against any one, his own soul, or that of a neighbor.

Q.-[From the audience.] "Any attempt to talk with our departed friends after the manner of spiritualistic mediums will be most certain to of spiritualistic mediums will be most certain to bring us under the power of evil spirits who personate our friends only to weaken our faith in the eternal word of God, and then work our speedy ruin." Will not Mr. Pierpont refute this false statement?

A.—This is an assertion strongly made by A.—This is an assertion strongly made by a person, we should judge, who understood but little of the spiritualistic philosophy. The affirmation is that by coming under the control of departed spirits one is made receptive to the influence of evil intelligences, which will, of necessity, work a ruin in this life of his. This we deny. One who becomes mediumistic, responsive to the touch and the approach of spirit intelligences, does not of necessity come under the dominion of evil-minded spirits. Indeed, we know of many, many sened spirits. Indeed, we know of many, many sensitive individuals on earth, pure minded and honorable in their dealings, who are responsive to the dictations or the counsels of spiritual visitants, and who have never been sub-jected to a vile influence or power from be-yond this vale of earth. Therefore, friends, we declare that one may develop mediumship with strong courage, and the desire to be made instrumental in serving humanity under the instruction and influence of wise and good spirits, and if he is honest in this desire and spirits, and it he is honest in this desire and profession he need not fear the approach or the power of undeveloped influences; he will attract to himself the high and good, who will delight to instruct and to guard him. These spirits will do their best with the medial powers that are his to unfold them for useful ends; they will certainly endeavor to utilize his gifts so as to reach humanity in henchent ways. so as to reach humanity in beneficent ways, and if his heart is in this work, if he desires the association of pure angels, certainly the undeveloped, the crude and vile, so to speak, that have departed the earthly form, will not be attracted to him, unless it be for instructive purposes.

It sometimes happens that undeveloped spirits—and they are all human, remember, they are all worthy of salvation from error and wrong-doing—may be brought to his atmosphere y wise attendants for the purpose of receiv ing instruction or of gaining some magnetic force from his medial powers which will be of assistance to them in reaching the light. We assistance to them in reaching the light. We never yet knew a pure-minded medium who earnestly and honestly, in the depths of her soul, desired to be protected from selfish or from evil influences, who was ever long made the prey of any such powers, because the very desire sends out a strong magnetic force which is like a shield to the instrument against those encropoling powers and which is also like a encroaching powers, and which is also like a chain of light going out to higher souls and linking the petitioner to those bright ones be-

Q.—[From the audience.] Dear Spirit Pierpont: Some spiritualistic teachers affirm the physical evolution of human beings from lower forms of animal life to be an established truth. A lady medium of this city, who strongly insists that reembodiment of the soul is invariable, maintains that soul is propressingly developed by suirthat reembodiment of the soul is invariable, maintains that soul is progressively developed by spiritual evolution through reembodiment, until it has arrived to the condition of a "just spirit made perfect." Is physical evolution, as above stated, an "established truth" or speculative hypothesis t and are you prepared to state definite knowledge—solid fact—in reference to the truth or untruth of "spiritual evolution" as held by the medium mentioned?

A—What may be the solid fact—so called to

A.—What may be the solid fact, so-called, to a spirit who has observed and studied the operation of certain laws in the universe, as connected with and applied to human life, may not be a fact at all in the experience of a mortal content of the state of the special content of the state of the special content of the state of the special content of the special conten tal, and may not be capable of demonstration to the understanding of mortals so as to be-

come a fact in their experience.

The medium spoken of by your correspondent does not differ, in the statements made, from those which have been given by return-ing spirits through a great many other mediums upon the earth. Evolution we accept as an established law. We think that the entire universe displays the evolvement of spiritual life through its own laws, as well as the evolve-ment of material forms of life through the laws of this physical universe, but it may not be possible for us to bring these ideas with convincing force to mortals; they must think and

searches, will be able to demonstrate very clearly the truth of the Development Theory searches. We believe the time is coming when traces of the cross between animal and human life will be discovered, which will supply the "missing link" between the animal and the human kingdom. It may not be in this generation; we do not think it will; but to our mind the time will come when this will be made plain, when our common schools will teach, not a

when our common schools will teach, not a theory of evolution, but a science, so clearly discernible to the unfolding mind as to be accepted as an established fact.

Spiritually speaking, man is a creature of evolution, unfolding in power, increasing in mental activity, growing constantly as he gains in knowledge, from the cruder, more simple state to the more complex condition. We have seen intelligences in the higher life who, when on earth, were considered very crude and unon earth, were considered very crude and un-informed indeed; their opinion might not have been desired by some of you ; advanced and pro gressive in your ideas, you might scorn the thought of gaining counsel from such minds but passing under new conditions, and coming under the operation of higher laws, these same under the operation of higher laws, these same crude, unformed minds have gained an impetus that has stimulated their powers, quickened their perceptions, and enlarged their knowledge, so that now, could they appear among you, you would not accept them as the creatures of the past; you would not believe they were the minds that were on earth known by certain names, but would perhaps say: "Oh! this is an imposture." But not so. In one sense these minds are different, very different this is an imposture." But not so. In one sense these minds are different, very different from what they were on earth; you might say they are creatures of a new embodiment, and so they are: they are creatures of evolution, for they have unfolded from one state to a higher, and are capable of infinite unfoldment through the ages of expansive growth that are opening before them. before them.

Q.—[From E. H. II., Warwick, Mass.] Will you please define the uses of suffering, if it has any? Is it the inevitable result of natural law, or caused by overruling intelligences as steps of progression, that come alike to the spiritual

and the victous? A .- We believe that suffering has its uses in teaching the spirit, in strengthening the char-acter, in stimulating human endurance, and in drawing out the mental nature of mankind. We do not believe that the human race would ever stand where it does to-day had it not been for suffering, severe and long. If man in his earliest ages had not suffered from the encroacliments of the elements, he would never have sought protection from them; he never have sought protection from them; he would not have needed to; but if he had not needed to wrap skins around him, and to erect a dwelling which would protect him from the inclement weather, his powers of mechanical skill and usefulness would never have been stimulated to exercise themselves. As man learned that he could provide for his wants in certain ways, his mind became enlarged to entertain new thoughts; his powers increased; he began to study over his own immediate wants and necessities, and to try to provide for them; began to study over his own immediate wants and necessities, and to try to provide for them; and so his calculation came into play, and his mechanical ability began to exert itself. Skill increased within him, and labor, under the direction of judgment, produced such results that to day we have a world built up of marvelous structures and beautiful schemes of civilization. So, friends, suffering, want and privation have been the means of drawing out in the human breast those very elements of power that make man to-day what he is in genius, in activity, and in intellect.

You might ask: Has suffering been the

only force that has vitalized mankind in this direction? And we reply: By no means; but it has been a very potent force in accomplishing this work.

Individually, suffering is of good; in many instances it refines and purifies the character or the spiritual nature, and brings strength to that character which will enable it to stand before the world and perhaps meet its storms and frowns with undaunted spirit. Adversity is a very good teacher, and without it man's experience would be very limited. As the human race gains in knowledge, and understands of its own inherent forces, as well as of its relations to its kind; as men realize that they are all brothers, and that when one suffers all must in some way feel the effect, then will there be a cessation of much that is now painful, and that brings misery to the world, because human selfishness will begin to subside, and human love and a sense of justice will gain the ascendency. When these rule, man will seek not only to have his own life happy and blessed, but to bless his neighbors and associates, and therefore there will be less of the infliction of suffering than there is to day. When man studies his physical system learns how to fliction of suffering than there is to day. When man studies his physical system, learns how to live in accordance with natural law, there will be less pain in the mortal organism, and byand-bye, when you become spiritualized beings while still encased in mortal forms, you may be able to found the kingdom of heaven, which is the kingdom of happiness and peace, upon earth, where there shall be neither sighing nor dying, nor any more pain, for the former things or conditions of life will have passed away.

Q.—May not the earnest, aspiring, harmonious wish of the soulful individual be considered as effective a prayer as a petition, verbal or unspoken, to some intelligence?

A .- It is not necessary to utter a verbal peti-A.—It is not necessary to utter a veroal peution to any intelligence, in order to offer prayer or to gain a spiritualizing response for the soul's good and welfare. An unexpressed desire that is uplifting in character will of itself create a condition through which the petitioner may come en rapport with high, spiritualizing influences, and thus will draw to the petitioner such protection and even inspiration as are of the loveliest character. tion as are of the loveliest character.

It is not necessary to address a petition to Almighty God, in order to open the soul to the reception of high intelligences or ministra-tions. You may, in the depths of your hearts, the pure and holy of immortal life; you may send out a silent aspiration to be made more worthy of the assistance and of the attendance of high souls; you may earnestly long, in secret, for the gifts of the spirit to be unfolded within you, through which grace and sweetness of soul-life may flow out to the world, and all these will be a most beautiful prayer which, at the same time, and in some way, must be responded to, and if these silent aspirations continue to go forth, there will come an influence of these silent approximations. ence of peace, a mighty spiritualizing power, searching into and around your lives, giving you mental strength, filling your entire beings with an exaltation that is of itself purifying and helpful, and you may know by this that the angels are encamping around you, and that the Highest and Divinest Source of All Life and Intelligence knows your need, and responds to it.

Q.- What relation does a fixed concentration Q.— What relation does a fixed concentration of will and thought, in aspiration and desire, on some condition or possession, have to the consummation of that object, independently of material efforts in the same direction? Can thought become a power that will create new earth-conditions through underlying spiritual laws that transcend material ones?

A.—Thought belongs to the spirit. Thought is a part of the intellect. Without the spirit man cannot think, for mind and spirit are as one. The physical body may be parted from the spirit, or the spirit may be withdrawn from the physical body, and the form lie cold and still before you. You ply it with questions, but it cannot respond; and it is a selfevident fact to all observation that no mental activity is in operation within that silent tem. activity is in operation within that silent tem-ple of clay; that, therefore, thought belongs to the spirit; it is a part of the mental nature of mankind; it is a power in itself. Will-force is thought, properly directed by the intelligent consciousness. Will-force would be of no use whatever without the application of thought. It is true that man contains within himself, gen It is true that man contains within himself, generating constantly through the very activity of his nature, mental and spiritual, a magnetic atmosphere or aura, which of itself may become a vehicle of transportation for the operation of this law. Thought may be directed in a certain line, and so projected forward in connection with this atmospheric aura, called magnetism, as to reach its point and perform a certain work; and, in this case, we may say that the will-force of the operator is directed against will-force of the operator is directed against the subject to do his special work. These are the subject to do his special work. These are potent forces, and when understandingly allied may be very potential in affecting special

A positive mind, even on earth, might apply itself to a certain question day by day, unremitting in its attention, and it will certainly mitting in its attention, and it will certainly send forth this will-power upon the subject considered, and after a while, undoubtedly, certain results will follow; so that perhaps the earnest mind may see the object of his wish accomplished, this being effected through the very positive energy of his being.

It is not always possible for a positive mind on earth, or in spirit, to be directed toward come other intelligence, to draw that subject

some other intelligence, to draw that subject to his side, yet it is sometimes possible, and many times accomplished. A very positive individual on earth may direct his thought toward a spirit in the other life to such an ex tent as to draw the spirit to him, as to hold the spirit in close contact with his own atmosphere. perhaps to the detriment of the intelligence thus drawn to him, or perhaps for his benefit thus drawn to him, or perhaps for his benefit, according to the case. It is sometimes possible, through the direction of this will-force or potential thought, for a spirit to so apply his mind to a mortal as to draw the thoughts of that mortal constantly toward him in spiritlife; and again, it is possible for a positive mind in spirit-life, who has come in close rapport with a mortal, to so direct his will-power, and to so impregnate the magnetic atmosphere of the mortal with his own atmosphere, as to sever the connection of the mortal with this earth, and to draw his spirit to the other life: earth, and to draw his spirit to the other life so you see will power, or the concentration of thought, is indeed a most potent weapon in the hands of one who understands its application for good or for evil results.

Q.—Have all spiritually-minded persons, who believe in excarnated intelligences, guides who influence and assist them in all that will subserve their best interests and true advancement?

A .- Guides are attracted to mortals through the law of association, or of attraction. A guide, so-called, or a spiritual attendant, may be a very good, wise and exalted intelligence, or he may be a very indifferent sort of a person. You may have an associate on earth who is not, perhaps, exceedingly well informed upon general matters; he may perhaps be one who would not be a very safe guide to you in making certain movements, or taking certain steps, but you may desire such advice as will assist you, and so you seek the association or counsel of some individual who will be more advanced in understanding, and in the power of guidance, in that special direction. So, if you attract to yourself a spirit attendant who is not very wise or learned, or pure in thought and deed, and have come to understand so much of life that you may feel it is best for you to have the protection and guidance of more wise and exalted souls, you will send out a silent petition. exalted souls, you will send out a silent petition for the companionship of such, and you will do more than that: you will try to make your daily life so pure, and so filled with earnest endeavor to do right and to be useful, that you will make yourself a fit associate for the higher and better souls of the immortal life, and thus you will attract them to you, and the guidance thus drawn will be of a higher quality, while the protecting power will be more strong and sure. Therefore, you see that it is possible for one on earth to be attended by spirits who will not be able to advise him for the best good of himself and his kind, and yet if he really desires to be of use and to do good, if he really desires to be of use and to do good, he may, in time, attract to himself the higher and wiser intelligences, by his own aspirations

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

Report of Public Scance held Sept. 12th, 1800. [Continued from last week.]
James L. Ruffin.

I hardly dared to hope that I should be per mitted to speak at your meeting to day. I came because I am interested in this work, mitted to speak at your meeting to-day. I came because I am interested in this work, and because there are the magnetic forces in your circle-room of mediumistic souls from my own city that give me power, in a measure, to come. I strongly desire to reach my wife and my friends with a word of love and greeting from your Banner -platform. And yet this Spiritualism was comparatively nothing to me when on earth. To-day it is a part of my life, for, through its power and through its work, and indeed through its teachings, I have been led, step by step, to understand life as I never did comprehend it here. I have been taught something of my own immortal nature, which I disregarded on this side of life. My friends might have told you, perhaps, that I was a very good sort of a fellow, that is, when I agreed with them, and perhaps if I disagreed with them, and perhaps if I disagreed with them, they might speak in another way; but they would not give me credit, I think, for any particular spirituality when here. Yet I had warm friends, and I think I have kept them. I know there are hearts warm and true that are beating in friendly remembrance of me even as I was in the rough when on earth, and I know they are glad when they can get a word from me, or from some other friend in the spirit-world—that is, some of those friends are glad, others know nothing about it, and would not believe if they were told, but I have a good feeling for them all.

I am not exactly on the police force, either as a high officer or as one of the lower grade.

a good feeling for them all.

I am not exactly on the police force, either as a high officer or as one of the lower grade, but a sort of watchman on the spiritual side, to see how things are going on, and to do what I can to shape them according to the right.

I wish to tell my dear wife, Elizabeth, I have gained more light and knowledge through her connection with Spiritualism, and her good work, than I ever could have got in any other way. Perhaps she knows this. Perhaps I have intimated it before, but it does me good to say it again. I want her to know it, and others to know that I appreciate her unselfishness, and that it has done more to lift me up in a spiritual way than anything I know of. The more good she does the brighter her spirit shines, ual way than anything I know of. The more good she does the brighter her spirit shines, the more beautiful her pathway opens to the other life, and every bit of that light and beauty reflects on me. Not that I am one to sit down and let a woman do all the work and take the laurels myself. Not a bit of it; but all the same, there comes out to me a sweetness from my companion's life that is very beneficial.

I don't know as I succeed in manifesting myself as I ought to do, but then I am just as I am, and I do the best I can with the instrument am, and I do the best I can with the instrument you have here. I want to send my very kindlest greeting to Jacob and his companion, and to all who are so kindly in their thoughts of me, and tell them all that I know what is going on, and I feel pretty good over it.

While I would not prevent my wife from doing good in any way, I would caution her a little to look more closely in certain lines where she is nutting out largely and eas if it would

she is putting out largely and see if it would not be just as well to let certain people rely more upon their own efforts. When I see self-ishness cropping out, and a sort of disposition to sponge, I do n't like it. James L. Ruffin of Cincinnati.

#### Joseph B. Hall.

I think I have seen you before, Mr. Chairman; I think I have seen you before, Mr. Chairman; but whether I have or not I am going to shake hands with you. I feel happy to be here on Brother Colby's platform; and first of all I am going to give him my love, and tell him I will stand by him as far as I can just as long as he holds out, and when he gets to the other side I will help him across. I think he would like to hear from his old friend, though I did not come to give him a special send-off. I tried to come once before through the medium, but did not succeed, so the little Indian girl Lotela said a few words for me. To-day I want to speak for myself, and perhaps for somebody else.

nwself, and perhaps for somebody else.

I am a Spiritualist, full-fledged—a pretty old one, and, sir, a tough one, too—that is, the fighting of the world didn't move me a bit; the more people who didn't understand anything about the Cause and about the manifestation biological states and a since the body and the cause and a should be caused and a since the body and the cause and a should be said the source of the cause and a should be said the source of the cause and a should be said the source of the cause and a should be said the source of the cause of the said tions kicked against it the more I felt the power to stand up in its behalf. And now I feel

country, here and in the spirit-world, and in sending forth a form of truth in all quarters. That is my work, and I am feeling in very good spirits over it.

spirits over it.

Then, you see, I have met my loved ones who went before me—the dear ones who came with their blessed messages, their love tokens, their teachings, and all the evidences of their presence that I was permitted to receive. I did get a good many during my sojourn here, especially during the last ten years of it, and I appreciated and was grateful for them all.

And now I should not wonder, Mr. Chairman, if there were some people in this room that knew me when I was here. I am glad they are here, because I am very happy to meet with any old friend.

I know that my companion was very sad and

I know that my companion was very sad and depressed after my departure from the body. I know she longed for a comforting word, and I came very close to her.

I don't forget those who were true and faithful and loving and good all the years of their life, and that made me a better man by their association, and I want her to feel that through the depths of her soul. I think she has done so, and the thought has made me feel better

also.

My little Kitty came, and helped me to get

My little Kitty came, and helped me to get any fittle Kitty came, and helped me to get back to earth-life very quick; Frank came with strong power, and as I saw the bright faces clustering around me in the spirit-world, I felt it was good to be there, and good to be alive, and that I must go to work to help somebody else to know that it is possible to be alive after the physical body decays.

else to know that it is possible to be alive after the physical body decays.

I send my greeting to my friends in all direc-tions. I have them in various places, and I would like the people in the old Aroostook re-gion to know that I have a kind feeling for them, that I am full of mental vitality and energy, ready to come back to them, if they will open the way. Some of them will say: "I don't care anything about the Banner of Light establishment; of course they will make it all

Well, now, those very same friends may go to work and open the way for me or some one else to come in their own region, and we'll see what we can do there to make Spiritualism a

One active brain has ceased to work at Presque Isle not long since, one of the well-known residents of that place, who made his energy understood, I think, through his long life of usefulness. He has been called to the other world; I have seen him, and have told him about these open ways to earth-life, how he can take advantage of them, and requested him to come and make himself known, but he don't seem to feel the power. Perhaps he will sometime, but I just want to say for him, and for all others who go out of the body, that they are circumstanced just according to their deserts, and that they find ways and means of unfolding their powers, of stimulating their energies, and making themselves useful men and women.

David Dudley, of whom I speak, I know would be glad to send back word to his friends that he has landed safe on the other shore.

Joseph B. Hall, of Presque Isle, Me. One active brain has ceased to work at

#### Mrs. O. J. Wilcox.

Mrs. 0. J. Wilcox.

[To the Chairman:] How do you do? I did n't know I was coming to meeting. They just said to me: "There's a place in Boston where they take a word from the spirit side and send it out, so that the world may know there is really no death." I was an old lady, sir, a very old lady. I saw more than fourscore years while in the body, but I think they will say I kept along pretty well; and though it was time for me to go out when the summons came, yet I don't know as I left anything or anybody

feeling that I had lived too long. I hope not; and i don't feel that they did. I lost my husband a good many years before I went away, but I didn't lose him after all, because, you see, I found him on the other side. He has been with me all this time, Philo has; and it did me so much good when I lost all thought of this mortal side to see him, and he looked so familiar, only just brighter and stronger, and sort o' comelier than he did when here the last few years of his life.

Well, sir, I don't come to make a long speech, but just to tell my friends that I am happy, and that I have found a good world. I have found that spirits have good common sense, and know how to make use of a good thing when they find it; and that is, especially, this way of coming back. Now, I am glad to make use of it. Spiritualism is true; that's a fact, or I would n't be here; and Spiritualists aint all fools, either.

I would like to come sir if I could, to my

would n't be here; and Spiritualists aint all fools, either.

I would like to come, sir, if I could, to my friends where I belonged. I don't quite like this talking right out before everybody, so I shan't say anything about private matters but that I would want any one to hear. I'll just say that I am very glad that I 've got through with the earthly side, and I am ready to go on and on, just as far as I can, with the heavenly. My husband's family and relatives have been well-known in Springfield, Mass., and I think somebody will be surprised to find the old lady has come back. She has not been out a year, either. I lived at the corner of Main and Wilcox streets. A good many know where Wilcox street is. That was my husband's family name. Mrs. O. J. Wilcox.

#### Joshua Botts.

I reckon we crowd in pretty fast, but I did just make up my mind to come to day. You see, I've been here, Mr. Chairman, round these just make up my mind to come to day. You see, I've been here, Mr. Chairman, round these parts, off and on, looking up a chance to get in, a good many times, and I just said to myself, "Joshua, there's no reason why you can't get hold of that little woman, and you're going to do it." So I could n't be shut out this time. I reckoned that would n't go anyway. I've been away a good many years. It's over a quarter of a century, and perhaps I'd better not try to tell exactly how long, because if I should make a mistake somebody would be up and after me and say this was all nonsense. But I tell you it is between twenty five and thirty years. I came into this world a long time ago, and it was in Boone County, Ky. You don't call that very far off in these days, but we did then—way off from the East—and the idea of getting to Boston would have been astonishing to some of the folks in our parts. I didn't live there all my life, but I knew enough about the place and the country to have a fondness for it, sir. I've been down to old Kaintuck since I have been out of the body, quite a number of times, and, bless you! what changes have taken place. Why! there's Burlington, that in these days is such a big place! and now, some little out of the-way corners of Boone County are larger, if you'll believe me, than Burlington was then, so you see the world is growing, and I'm glad of it. was then, so you see the world is growing, and I'm glad of it. I went off to Illinois, and I had strange ex-

periences. Some of them were rough and tum-ble, but I got through till the end came. I had a proper good wife; she was all the help to me that a woman could be. And the children! well, we had fine children, if I do say it, and we got along. By and bye, sir, I was called across the border, and I went; but I wasn't cut off, and so I knew, in a way, something of the changes that came to those left here on the earthly side.

I suppose down there in Hancock County places have changed, too; St. Mary's is growing, and all the rest of them. I have seen places in the spirit-world growing, too, filling up and broadening out, so you've not got the whole of that sort of thing of progress on this

side.

[To the Chairman:] You are a stranger, but you are my friend. I want to say to anybody that cares to hear from me—and perhaps some of the boys and girls will—I am glad to give them greeting. Mother is happy, oh! so happy to think she has ascended to the higher life; she is proud of it. She thinks it is the highest and grandest gift that could be given to her, to be freed from the body on earth, and taken into the spirit-world. And my! wa'n't she proud when she saw Joshy? Well, I reckon she would n't have me tell that, you know, right out, only it sort o' makes me feel good to speak of it.

Our people are here and there, none of them side.

Our people are here and there, none of them in this part of the country, I take it, but in different places, and they may be glad to hear just the same.

I am not exactly editing a paper, getting out any sheet for public consideration, but I am interested in the dissemination of news over the constraint of the care, and how she would be glad to bring good influences to help her along in life, and country here and in the carity world and in love to Ben. And oh! so man things! If she can ever speak for herself she'll have so much to say you'll have to give her the whole afternoon. Anyway, sir, we're both very thankful. I don't expect I shall ever come round these parts again to give a message, because I'd feel mean to take up somebody's place that had n't got in; but I'll come round, and if I find anybody I can help along over this line I'll give them a good start. Joshua Botts. Joshua Botts.

#### Mary Ann Newmarch.

Only a few words, Mr. Chairman, to my friends in Boston, and my sister Jane, if she can know that I come back. I don't know as she will, but so many times have I seen her suffering, through the frail body that she wears, and I know how anxious she has felt lest that insidious disease should be sapping her vitals. I want to give her a little message of love and good cheer. She has had a hard time to get along in the world, but she has been blessed with a cheerful disposition, only sometimes when pain and weariness have come over her, she has felt as if it would be better if she could lay down and die.

she has felt as if it would be better if she could lay down and die.

I have been around this medium a good deal during the last three months, because I heard that she was used in this way. I do n't know whether she sensed my presence or not. I never saw her, nor heard of her only in the spiritual world. I thought if I could get round I might learn how to come at your circle.

Now, sir, if you will please say to Jane we are with her, her dear friends, father and mother, and sisters, who passed out of earth years ago, and that we are anxious to help her, and to ease her burdens, I think it will give her comfort. I want her to know I don't think she need worry so much about what the doctor said. They did n't know as much as they thought they did. She was not so badly off in her physical as they have feared. I think if she will keep up a good heart, and be a little careful about exposure, and pay more attention to her diet, she will find herself growing stronger by-and-bye, and be able to take more comfort in life. stronger by and bye, and be able to take more

comfort in life.

We know how she has cared for that little waif that came in her way, and when she comes to the spirit-world she will find her reward for that, and for other blessed deeds

sister lives in Boston. Mary Ann Newmarch.

#### Anita.

ITo the Chairman: I want to come, chief, as I promised a squaw here. I want to send love back to my medium. My medium lives in the far West. Want to say Anita come and not got so good hold of this medium as do my medium. Tell Fanny medium, Anita send love; goin' to keep promise. Spirits promise squaw medium and brave should have a change; should have something good, by-and-bye, and to open the way to go out and see places, and get more experience.

get more experience. get more experience.

[To one in the audience:] How do, Ella squaw? Said'emcome. You tell'em, won't you? Bring Ella squaw heaps of love from the hunting-grounds. You do my medium heap good by your influence, and help her when she feel down. You know me love you. Good moon.

#### Katie A. Kinsey.

Pardon me, Mr. Chairman; if I say a few words, but Mr. Pierpont has kindly permitted me, and I am so accustomed, or have been through the years past, to the control of this medium, I know I can be expeditious and do

Her no harm.

I wish, dear Mrs. Rall, to thank you very much, in behalf of, not only myself, but my brothers and sisters and my mother, and all the

loving ones in the spirit-world, for your kindness to my poor father in his declining days. We knew his condition, and foresaw it a long time before the change came. We knew when he met with the injury, years before, that it was only a question of time when that state of things would occur, and so we tried to bring about him all the bright influences that we could bring, hoping the friends of earth would understand, and be of service to him.

You, as a medium and as a helper and sisterwoman, did him great good, not only by your cheerful counsel, but also by the influences which could come into his atmosphere when you were by, and father felt these, although he did not fully understand; but he felt the attractive influence of his dear ones from the spirit side when he came to your home

I wish to thank you very, very much, and to say that my dear father, now in his spirit home, is growing brighter month by month, and to tell you that he would have me give his kindly affection and respects to you and to all his friends, and to have you know, dear Mr. Maflitt, and honest old Pat, too, have been of great service to him in his spirit-life by giving him strength and spiritual life and magnetism, so that he has been able to reach his children, and to see things as he ought to see them on the other side. Katie A. Kinsey. dren, and to see things as he ought to see then on the other side. Katie A. Kinsey.

#### INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

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

THE MESSAGES GIVEN (THROUGH MRS. M. T. LONGLEY As per dates will appear in due course.

Sept. 26.—Achsa W. Sprague; Nathan Churchill; Henry Ordway; Samuel Putnoy; Elizabeth Jordan; Allie Crockett; J. C. Mather; Mary Farrar; George Denny.

#### Verifications of Spirit Messages.

Verifications of Spirit Messages.

I find two communications in the Banner of Light of Sept. 6th, received through the mediumship of Mrs. B. F. Smith, that are true in names and particulars, those of Quimby Kipp and Susan Giddings. The latter was a Shakeress at one time, of Harvard, Mass., "Shaker Family." She had a sister in Acton, as stated, also a daughter on Russell street, Charlestown, Mass. I am personally acquainted with them; also was with the lady, and witnessed how she suffered physically while in the form. Her earthly remains were taken to Harvard and placed in the Shaker burial lot. She was a Spiritualist before passing on to the higher life.

Mr. Kipp was one of the prominent Spiritualists of New York City, and assisted in supporting the spiritual meetings some twenty years or more ago. He was a quaker of the Hicksite order when Spiritualism came to him, and he never waned from the Cause after he embraced it. He was a constant reader of the Banner of doing much missionary work for Spiritualism. He had a brother and three sisters, and many other relatives who embraced the philosophy and lived it. The late Mrs. Mary A. Halstead, of New York City, was his sister, and will be remembered as "Mother Halstead." She entertained and cared for many me diums while they were doing an innerant work in New York City.

A. S. Hayward.

I saw a message from Spirit Jennie H. Foster, given through Mrs. B. F. Smith, in the Banner of Light of July 19th, 1890. I feel it a duty to express my knowledge of its correctness. The spirit said she "was a medium for many years." It is true, and the message seems like her. About seven years previous to our civil war Spirits John Quincy Adams, Andrew Jackson and Benjamin Franklin frequently gave messages to me through her, and many instructive words came from them, while the medium paced the floor, every step, apparently, emphasizing what was said. Of what was then said I remember these words: "The black eye of the American eagle is going to be pineked out, and your fields are to flow with blood." Although the rest of what the spirit said in connection with those words has been forgotten by me in the lapse of years, those yords I shail never forget. The war has long since come and gone, and slavery of the blacks abolished.

fong since come and gone, and slavery of the blacks abolished.

The other prophecy referred to was in reference to my own future experience, and was as follows: "You will see visions before you die; first, the natural, then the spiritual; and when you die, you will see heaven open to your view and see angels come to take you." I had never seen any vision at that time, but sometime after I began to see in visions what was going to transpire in relation to material events. Later on I saw more of the spiritual, and have seen visions ever since, and have reason to believe that my dear angel-trends and guides, who have so long given me spiritual insight, will continue to open my vision when I pass to the "shore beyond," and that I will see them come to meet me. I feel that I have been made wiser for having listened to spirits speaking through Jennie H. Foster, and no doubt many whose privilege it was to receive communications through her could say the same. I feel that the same can be said of the mediumship of Mrs. B. F. Smith having offtimes listened to spirits speaking through her at the Banner of Light Free Circle-Reom. I believe her to be a most excellent medium for giving direct and reliable communications from the dear departed to their earthly friends.

Boston, Muss.

The message of Elihty Robinson, published in

The message of ELIHU ROBINSON, published in THE BANNER of Sept. 27th, is true in every respect. When a student of medicine, in 1845, in Augusta, Me., I boarded with him. He was, at that time, a class-leader in the Methodist church, and a very earnest worker in that denomination. He was born into the higher life, as he says, in 1864, at a ripe old age, from his residence in Augusta, where he was respected and loved for his many good qualities of mind, and his exemplary life.

emplary life.
Yes, "Old Uncle Ellhu," as we called him, still
lives. Yours for t.uth,
Farmington, Me., Oct. 1st, 1890.

I would like to verify the message of Mrs. Cora S. Abrott, of Verona, Me. Mrs. Abbott was one of the noblest women I ever met. She was a most remarkable medium, and could see spirit friends and talk with them as with mortals. Through her mediumship many were brought to a knowledge of and a belief in the beautiful truths of our philosophy. Many sorrowstricken and bleeding hearts found comfort through the kindness of "Sister Cora Abbott," as she was familiarly called. The message is very characteristic of her. She was indeed a true friend to mediums. Her husband and many others will be pleased to receive the message, and will bless the medium through whom she was able to manifest. Long may she live as an instrument for the spirit world to reach their earth friends. Very truly yours.

Augusta, Me. Dr. H. F. MERRILL.

#### AUTUMN.

When Summer, lingering half forlorn, On Autumn loves to lean, And fields of slowly yellowing corn Are girt by woods still green; When hazel-nuts wax brown and plump,

And apples rosy red,
And the owlet hoots from hollow stump,
And the dormouse makes its bed;
When crammed are all the granary floors,
And life again is sweet indoors,
And lows again alloht.

And life again is sweet indoors,
And logs again alight;
Ay, even when the houseless wind
Walleth through eleft and chink,
And in the twillight maids grow kind,
And jugs are filled and clink;
When children clasp their hands and pray:
"Be done thy heavenly will!"
Who doth not lift his voice, and say,
"Life is worth living still?"

#### Security.

Security.

It is a great thing to have a bank account, to check out when you like. If you keep adding to it to balance the drain, all right; if not, you can see what will happen. It is precisely the same with your physical vigor. Suppose you have overdrawn, what then? "Collapse," you will say. Not necessarily so. Observe:

Drs. Starkey & Palen:—"When I am worn out with work I use an inhalation of your Compound Oxygen Treatment, and find renewed strength and elasticity of spirits at once." Ella R. Tennent, Ed. "Tennent's Home Magazine," Marietta, Ga., Mar. 25, '87. Drs. Starkey & Palen:—"When suffering from throat trouble a few years ago, I used your Compound Oxygen Treatment with good and lasting results." M. L. Morrow, Chester, Pa., Feb. 13, 1889. Drs. Starkey & Palen:—"I used your Compound Oxygen Treatment with good and lasting results." M. L. Morrow, Chester, Pa., Feb. 13, 1889. Drs. Starkey & Palen:—"I used your Compound Oxygen Treatment, and feel justified, from benefits received, to recommend it highly. I would especially recommend it to those suffering from debility, lung and throat trouble." Rev. John B. Gregory, Pastor M. E. Church, Birmingham, Alabama, March 6, 1889.

Drs. Starkey & Palen:—"I used your Compound Oxygen Treatment for an abscess of the lungs. It made me entirely well again." J. R. Pentck, Pombroke, Ky., June 25, 1889.

Drs. Starkey & Palen:—"From actual experience I can say that I regard your Compound Oxygen Treatment as a most marvious remedy for the lungs and throat," Mrs. H. M. Jaconyay, McComb City, Miss., I palance and throat, "Mrs. H. M. Jaconyay, McComb City, Miss., I pour readment in the above

hroat." MRS. H. M. JACONWAY, DECOMBOLLY, MISS., T Dardanelle, Ark.

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Oct. 4.

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Sept. 27.

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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 Shawmit Avenue, one flight, Boston. Do not ring. Sept. 27.

Mrs. J. M. Carpenter WILL see patients at her residence, 303 Warren street, Boston (Roxbury District), on Tuesdays, Wednesdays, Thursdays and Fridays, (Take Warren street Electric Cars on Shawmut Avenue.)

Weeld 27.

Lizzie Kelley,

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Mrs. Alden, TRANCE MEDIUM. Medical Examinations and Magnetic Treatment. 43 Winter street, Boston. 5w.

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

Oct. 11. 1w\*

MRS. M. J. BUTLER will receive her pa-tients on Tuesdays and Thursdays, from 9 to 4, at 375 Columbus Avenue. No arrangement for Interviews at the store of W. S. Butler & Co. can be made for patients. Sept. 20.

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Oct. II.
3w\*

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Oct. 4. 6m\* White Water, Walworth Co., Wis.

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FROM NEW YORK, Sept. 16th until Oct. 21st at 132 CHANDLER ST., BOSTON Readings, \$2.00. tf \_\_\_\_\_ Aug. 30.

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Karl Anderson, Astrologer, POOM 6, 8½ Bosworth street, Boston, Mass. Office hours 1:30 P. M. to 6:30 P. M. Evenings by appointment.

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THE RECONSTRUCTOR, a weekly Spiritual paper, put lished at Summerland, \$1.00 per year, sample copies free will give full details as to the advantages, objects and progress of the Colony. Send for plat of town, sample copies of RECONSTRUCTOR, and further information, to

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

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#### New York Advertisements.



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111 WEST 33D STREET, NEW YORK CITY, is a Practical Physician, Author, and powerful Mag Oct. 19. MRS. MARGARET FOX KANE, Rapping and Writing Test Medium, No. 367 West Fifty Second street, New York. Second floor, back. 680 Sept. 6. MRS. C. SCOTT, Trance and Business Medium, 169 West 21st street, corner 7th Avenue, New York.



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CEND three 2 cent stamps, lock of hair, name, age, sex, S one leading symptom, and 1 will diagnose your disease free by the aid of spirit power. DR, S, S, WILLIAMB, Lake Greneya, Wis. 4w\* Oct. II. Special Inducement for Purchasers. A LI, purchasers of C. P. Longley's book of beautiful songs, A "Echoes from an Angel's Lyre," will receive as a premium one copy of the same author's songs with sheet music, bearing lithographic title-page, with portraits of Mr. and Mrs. Longley. Also a copy of grand temperance song and music entitled "Grand Jubilee, or Marching Away." Purchasers may select the premium they desire from the list of songs in our advertising columns. Price of book postpaid, \$1.12.

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

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#### TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES.

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# Banner of Pight.

BOSTON, SATURDAY, OCTOBER 11, 1890.

#### Meetings in Boston.

Spiritual Meetings are held at the Hanner of Light Hall, O Hosworth Street, every Tuesday and Friday afternoon, Mrs. M. T. Longley occu-pying the platform; J. A. Shelhamer, Chairman These 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.; Lecture at 24 P. M., by Mrs. H. S. Lake, Tuesday, Industrial Union at 1½ P. M. Wednesday, Sociable at 7½ P. M. E. A. O. Banger, Secretary.

The Hoston Spiritual Temple Society, Berkeley Hall.—Services at 10% A.M. and 7 P.M. Seats free; pub-lic cordially invited. William Boyce, President; George S. McCrillis, Treasurer.

First Spiritualist Ladies' Aid Society.—Organized 1857; Incorporated 1882. Parlors 1031 Washington street. Business meetings Fridays at 4 P. M. Tea served at 6 P. M. Public meeting, with music, addresses, tests, etc., at 7½ P. M. Mrs. E. Barnes, Pres.; Mrs. A. L. Woodbury, Sec'y.

Dwight Hall, 514 Tremont Street, opposite Serkeley.—Spiritual meetings at 2½ and 7½ P. M. Mrs. Heath, Conductor, office Hotel Simonds, 207 Shawmut, venue, Boston. Ladics' 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 10½ A. M., 2½ and 7½ 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 Pligrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary.

First Spiritual Temple, Corner Exeter and Newbury Streets .- Last Sunday afternoon, Oct. 5th, a large and apparently deeply-interested audience listened to a discourse relative to the mediumship of Mrs. H. S. Lake, as told by the entrancing in-

telligence.

The service was opened with a song by Mrs. Jennie H. Bowker, who also led the congregational singing—which is coming to be a feature of the meetings.

Mrs. Lake then read some very apt and clear-cut extracts from Emerson, following these with an original poem, after which the guide said: "Mediumship is merely the manifestation of involutional force on evolutional planes. You may wonder why an instrument should be entranced to narrate events with which she is entirely familiar. Yet, working consciously on the outward, it is not possible for her to present the inward impulses as can one who occupies another plane of vision. Throughout her entire life, thus far, it has been mine to direct, from the unseen side, the seen manifestations of this person's mediumship. At as early an age as seven she became conship. At as early an age as seven she became con-scious of spiritual beings, although the Church in which she was born and raised denied our rational

which she was born and raised denied our rational and intelligent existence, and disclaimed against the possibility of intercommunion.

This situation was, so to speak, a selected one (you have heard of the law of natural selection), in order that she might reap, spiritually, the result of overcoming 'Orthodox' environment merely by spiritual intuition; the physical structure also, deeply permeated with what is called 'disease,' was a natural spiritual appropriation, that the incoming being might learn by experience the power of spirit to dominate earth conditions, and to rise out of so-called 'inherited tendencies' by the proper observation of spiritually apprehended laws.

experience the power of spirit to dominate earth conditions, and to rise out of so-called 'inherited tendencies' by the proper observation of spiritually apprehended laws.

I have one unfailing recipe for the development and regulation of mediumship; it is: Live true to the highest revelation of righteousness. By an unerring law of demand and supply you will thus call to your aid intelligences of such ability as may inspire you with purposes whose purity will continually increase.

We are only co-workers or directors in inward states of being; not dictators—only when you abdicate your selfhood—and never creators. No mediumship can possibly, by any process, be forced. Though it may appear disorderly and erratic, still it is proceeding along lines of individual attainment.

If you have once had evidence of our existence, and then the blackness of material sense has closed about you (as is sometimes the case), remember it is only the ebbling of the tide of spiritual being, that you may be left, with your own attainment, to demonstrate how much of true light has become your own and how far you may travel by its rays. The highest possible manifestation of spiritual power is that which formulates itself in adherence to principle; being more complex than that phase which relates to the materio-spiritual plane, from whence come specific messages of personal earthly identity, it grapples with a new order of life, and lifts the individual into realms of revelation and illumination, where prophecy, that most subtle of spiritual sciences, can become externalized.

This is the first embodiment of this instrument for purposes of active mediumship here. The ability to discern clarroyantly, to listen interiorly, to answer automatically to wills of 'spirits,' had been acquired in other expressions elsewhere; now, laden with purposes evolved from conscious power, she comes to utilize these things in outward ways. These lessons lift the clouds from minds of many. As the experiences of sensitives are related and recorded, they ser

ed on the ways of earth.

ed on the ways of earth.

Ever and always the mysterious web of life is woven from the woof of continually increasing consciousness in matter. I have stood close to this instrument when the dark billows of doubt have dashed upon her, and have watched to behold the rays of spiritual recognition as they rose from the brain and being, and rolled inward to interior states.

What is truly gained is never lost, but goes to make up the might of many lives, and marvelous manifestations of mediumship, or the influx of interior realms on outward planes of being."

Next Sunday the discourse will be upon: "The Kreutzer Sonata, and Count Tolstor's Contribution to an Analysis of Marriage."

At each service many questions are answered, and are always invited.

School for Children at 11 A. M. Subject lesson next Sunday: "Reformers, and their Effect upon the Rising Generation."

Next Tuesday evening, Oct. 14th, meeting of the Psychical Research Society.

Wednesday evening usual Song Service and Social. Friday afternoon Meeting for Women at 2:30.

A cordial invitation is extended to all services. Ever and always the mysterious web of life is woven

A cordial invitation is extended to all services.

Temple Social.—Wednesday evening, Oct. 1st, there was a large attendance, and a lively discussion of the topic of "Hygienic Living as Related to Mediumship." The Chairman, M. S. Ayer, called upon Mrs. C. Field-Conant, who opened the meeting by saying that she believed we had gone as far as we could, or ought, in the production of what are called Spiritual Phenomena, until we consent to cleanse the body and build better mortal structures. She spoke of the hindrances she had encountered because of disregard of hygienic laws, and earnestly advocated a right understanding of dietetic reform.

Mrs. Lake followed, instancing the case of mediums who were grossly addicted to the use of narcotics, stimulants, etc., and declared that she believed it right to impress upon them, as well as others, the necessity of correct habits, and correspondingly conscious communion with exalted spiritual intelligences. Dr. H. B. Storer presented statements of facts relative to mediumship which had come under his observation, the instruments for which were known violators of so-called physiological law, and raised the question as to whether there might not be a mistake in certain conclusions entertained by well-meaning hygienic reformers.

Mrs. Lake and Mrs. Conant were moved to respond, Mr. Ayer, the Chairman, adding some remarks. Much merriment was occasioned by the repartee of the several speakers.

Miss. Maud Banks favored the company with a finely-rendered selection upon the plano, and congregational singing opened the programme. The meeting adjourned with the announcement that the subject of the evening's discussion would be continued on the following week.

The meetings of the Temple Psychical Research Society, which occur on alternating Tuesday even

The meetings of the Temple Psychical Research Society, which occur on alternating Tuesday even-ings, are increasing in interest, and affording much food for thought.

America Hail, 724 Washington Street.— The Echo Spiritualist Meetings respensed last Sunday Dr. W. A. Hale, Chairman. The hall was crowded a

Dr. W. A. Hale, Chairman. The hall was crowded at each session, many who came being unable to obtain standing-room. The morning service opened with singing and an invocation, followed by remarks by the Chairman and Miss Nettle M. Holt, the latter giving tests. Dr. P. C. Drisko addressed the meeting, and Mrs. Dr. Steers gave tests. Dr. Eames made excellent remarks, and the services were brought to a close with several tests by the Chairman.

Afternoon.—After an invocation, and remarks by the Chairman, Mrs. O. Fannie Allyn, in remarks upon spiritual living, made special reference to the children, and closed with an improvised poem in memory of the daughter of Mrs. M. F. Butler, the latter being present. Mrs. A. Wilkins followed with tests. Mrs. Butler made some very touching remarks upon tests as she had given them to tearful friends of earth, and wondered why they wopt, and now she was waiting in like manner for a little crumb from her own dear daughter who had gone to spirit-life. Mrs. I. E. Downing and Miss Nettle M. Holt made remarks, supplementing them with tests. The services closed with remarks by Dr. A. H. Richardson and tests by Mrs. Dr. C. H. Leonis-Hall.

Evening.— Remarks by Dr. Hale, Mrs. M. E. Thompson and Mrs. M. A. Chandler. Kather Locks interest.

Leonis-Hall.

Evening.—Remarks by Dr. Hale, Mrs. M. E. Thompson and Mrs. M. A. Chandler. Father Locke interested the audience with reminiscences. Mrs. Dr. Steers and Mrs. I. E. Downing gave tests.

The services throughout the day were interspersed

Report, Aug. 17, 1889.

The Berkeley Hall Meetings. - Morning Session. - The services of this Society for the season SERSION.—The services of this Society for the season of 1800-01 commenced Oct. 5th under the most flattering prospects. The hall was well-filled with an intelligent class of people. President William Boyce requested David W. Craig (the Vice-President) to act in his place. Mr. Craig made some pertinent remarks in relation to the object of the meetings. He said it was the duty of Boston Spiritualists to personally use their influence in making the meetings not only a success but a credit to the city of Boston. He also spoke of the able talent engaged for the course: That Mrs. Lillie would occupy the platform for most of the season, and that Hon. Sidney Dean, J. Frank Baxter, C. Fannie Allyn, and other speakers would also lecture before the Society. He wanted all the members to act as a committee of the whole to use their endeavors to bring strangers to the meetings, in order that the latter might gain a knowledge of the Spiritual Philosophy inculcated by the teachings of Spiritualism. His remarks were well received, embracing all that was necessary for the occasion. The Massachusetts Quartet Club then rendered beautiful music, after which the Chairman said it gave him much pleasure to introduce Mrs. Elizabeth L. Watson of Callfornia as the speaker.

Mrs. Watson opened the services with a prayer, and then spoke in high appreciation of Mrs. R. S. Lillie, the lady who had so efficiently officiated for this Society in the past, and gave her credit for acting as a forerunner for her to appear on Berkeley Hall platform. Her guides, after giving a devout invocation, proceeded to speak in general terms concerning the laws of the universe and Spiritualism. She traced the laws of life, commencing with the vegetable and animal kingdoms up to the present era, giving some valuable instructions as to the laws of evolution and progress, and the duty of Spiritualists in this age. Her guides briefly spoke of matter and spirit in a most sensible manner, going to fully show that they thoroughly understood the subjects discussed.

S of 1800-01 commenced Oct. 5th under the most flatter-

and the general remark at the close was that she is a power in the advocacy of the philosophy of Modern Spiritualism.

In the evening the Chairman made a few remarks concerning the management of the meetings; after which Mrs. Watson addressed the audience for an hour upon various issues of human life. In commencing she said: "Spiritualism is to-day one of the religions of the world, and is being fully recognized as such." She gave some of the salient points wherein Spiritualism surpasses all religions that have preceded it, and declared that the religion of the past was to teach people how to prepare to die, whereas Spiritualism teaches them how to prepare to live. If prepared to live to-day, we are prepared to pass on to higher spheres of life and usefulness. Her guides took up briefly the law of marriage, paternity, heredity and responsibility, and declared that much more good could be accomplished for a child ten years before it was born into earthlife than in twenty years after. She considered it within the province of a mother to impart to her child a fine mental as well as physical development, and gave her audience to understand it to be impossible for a spirit to be re-born into this sphere of being. She gave it as her opinion that one great hindrance to the growth of society to-day is a lack of freedom; but she did not define clearly where freedom should begin or end in the human family while developing or growing into higher conditions of life. Her remarks were made upon these issues of life in plain Anglo-Saxon language.

Mrs. Watson will speak next Sunday morning, and in the evening site closes her present engagement with this Society. Doubtless the house will be crowded to listen to this highly inspired speaker from the Pacific Coast.

Dwight Hall, 514 Tremont Street.-An interesting developing circle was held last Sunday at 11 A. M. The afternoon meeting was opened with a song

teresting developing circle was held last Sunday at 11

A. M. The afternoon meeting was opened with a song by Prof. Peak, and invocation by Mrs. Dr. Heath, who spoke regarding the importance of having an underlying principle that should keep us honest and true.

Prof. Peak gave an interesting description of the influences which led him from being one of the greatest skepties to a firm believer in spirit return. F. A. A. Heath spoke upon the doctrine of immortality as the foundation of all systems of religion. Mrs. A. Forrester spoke and gave psychometric readings; Mrs. Dr. Dearborn addressed the meeting and gave descriptions of spirit-friends clairvoyantly seen by her. Dr. Smith spoke of the wonderful revealments that come to us under spirit control, and the grand assurance they give of a life beyond, following with readings and tests; Mrs. Dr. Bell gave tests, with full names and descriptions; Mrs. Buck followed with tests, remarking that Spiritualism does not consist altogether in tests, but largely in teachings in regard to the spiritual life, and how to live now in order to be prepared for the hereafter.

Evening.—After music and an invocation, Mrs. Heath spoke upon mediumship, and the need of development in order to bring spiritual truth before those who are investigating the phenomena.

Dr. Haines said that there is a growing desire to investigate Spiritualism. and theology must accept its truths or fall beneath their overwholming power.

Mrs. Henrietta Smith, of Cambridgeport, gave tests, including names and dates, among them Charles Bowler and several others who were recognized by friends in the audience. Prof. Harry St. Clair related his experience when a member of the Methodist Church, before whose tribunal he was brought for saying that he saw the spirits of deceased members standing in the pulpit and elsewhere, closing his remarks with several tests; Mrs. Buck gave tests and communications to strangers in the audience; Mr. F. Winfield Baker gave a poem upon subjects suggested by the audience, follow

First Spiritualist Ladies' Aid Society, Parlors 1031 Washington Street .- A large number lors 1031 Washington Street.—A large number of the members of this Society were present at the opening session, Friday, Oct. 3d. The President, Mrs. A. E. Barnes, in an opening address, alluded to the fact that all were yet in earth-life who were at the time of adjournment in May. Mr. Daniel Tyler, a constant attendant at our evening gatherings in times past, recently entered spirit-life. He thoroughly enjoyed our social meetings. Mrs. Henry Wood, beloved by all, is still in feeble health. Nearly an hour was profitably spent by the ladies in relating vacation experiences. All were pleased with the prospect of harmonious gatherings at all the camps in the future.

Mrs. Stickney, a veteran medium, was reported ill, and in need. Will her friends and former patrons, who have a plenty of this world's goods, remember her at this season of weakness and suffering?

Will the mediums also remember that they can aid this Society very much by their presence at the meetings to be strong enough financially to answer all calls for aid? The Society only bestows its charities to worthy persons. It has aided many a feeble one, and during the years of its existence it has accomplished a most worthy work.

The evening exercises consisted of vocal selections by Mrs. Hanson and Mrs. Mason; addresses by Mrs. Barnes, Dr. Richardson, Mrs. Kate R. Stiles, Mrs. Mason, Mrs. Field-Conant, Mrs. Rhind, Mr. W. R. Colby, and Dr. Elwell. Recitation by Miss Allice Cummings. The platform officers were each presented by Mrs. Albee with a handsome badge. Mrs. Stone, Miss Chamberlin, and F. B. Woodbury contributed flowers for the decoration of the platform. Mr. and Mrs. Marcy have returned from a long journey. Mrs. M. is preparing a narrative of what she saw, which is soon to be read before the Society.

Sessions each Friday at 4 and 7:30 P. M. A. L. W. of the members of this Society were present at the

The Ladies' Industrial Union held its first meeting in Twilight Hall Oct. 1st. The ladies began to assemble soon after 3 o'clock, in order to make the necessary arrangements for continued meetings. Supper was served at 6 o'clock. In the evening a circle was formed, and many tests were given by Mrs. Kate



with excellent music by Miss C. Campbell and F. F.
Harding.
Bervices are held every Thursday at 3 P. M.; Sundays at 10:30, 2:30 and 7:30.

[1:30, 2:30 and 7:30.

[3:30, 2:30 and 7:30.

First Spiritual Temple Fraternity School. -In our experience of years past in Lyceums we wondered if ever the Lyceum movement would assume to be the teacher it should be. Our work at the Temple has succeeded, in that we now have an adult class which is gaining in numbers, as well as the school proper. This is a needed work, many people of mature years seeing the necessity of taking lessons in Spiritualism. We welcome them into this work, hoping thereby to do much good and of maintaining the work of the Temple.

Our lesson from The Educator was the Phenomena and Philosophy of Spiritualism—of one being as necessary as the other. The phenomena constitute a vital necessity of the philosophy of the movement, and they are the foundation upon which the structure rests; and until the whole world is brought to a knowledge of immortality, evidences which will demonstrate a continued life will always be a vital necessity to humanity.

At our Wednesday evening Social occurring on the dered if ever the Lyceum movement would assume to

a continued life will always be a vital necessity to humanity.

At our Wednesday evening Social, occurring on the 15th of the present month, in addition to the regular services there will be an entertainment of an hour's duration given by those connected with the school. Our views of sin were given in original contributions by many of the children, differing in a decided way from the theological line of reasoning.

Next Sunday the question will be, Reforms, and their Effect upon the Society of the Future.

ALONZO DANFORTH.

ALONZO DANFORTH.
No. 1 Fountain Square, Boston, Oct. 5th, 1890.

Engle Hall, 616 Washington Street .- On Wednesday, Oct. 1st, the meeting opened with music by Mrs. Staples. Dr. Coombs made the opening ad-

by Mrs. Staples. Dr. Coombs made the opening address. Remarks, tests and readings by psychometry were given by Mrs. J. T. Lewis, Mrs. J. E. Wilson, Mrs. Chandler Balley, Mrs. Wilkinson, Mrs. J. E. Davis, Rev. F. E. Healey, and Mr. Mathews. Sunday Morning, Oct. 5th.—A developing circle was participated in by a large number of mediums and magnetic healers. The experiment proved so satisfactory that these services will be continued each Sunday morning for the benefit of undeveloped mediums.

diums.

Afternoon.—Services opened with music. The opening address was by Mr. Riddell. Mrs. Wilkinson gave a number of tests that were recognized as correct. Miss Jennie Rhind made interesting remarks, and gave readings. Mr. David Brown made remarks and gave delineations. Frank E. Healey made an interesting address. Mrs. Chandler-Balley gave psychometric readings. Remarks were made by Mrs. J. E. Davis and Mr. Mathews.

Eventua.—Services onened with music and an ad-

Davis and Mr. Mathews.

Eventing.— Services opened with music and an address by Mr. E. A. Blackden; following, remarks were made and tests were given by Dr. Coombs, Mrs. M. W. Leslie, Mr. Mathews, and Mrs. Smith. Mrs. Chandler-Balley gave psychometric readings. The attendance at each session during the day was large.

Meetings will be held in this hall every Wednesday at 3 P. M., Sunday at 10:30 A. M., as a developing circle, and usual services at 2:30 and 7:30 P. M.

F. W. MATHEWS, Conductor.

#### Meetings in New York.

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

The Psychical Society meets every Wednesday oven-ing at 510 Sixth Avenue, between 30th and 31st streets. Good mediums and speakers always present. Investigators and the public cordially welcomed. J. F. Snipes, Presi-dent 38 Bendersy.

The New York Psychical Society has entered upon the third year of its pleasant labor in the dissemination of the doctrines of Spiritualism, and the inves tigation of its phenomena, and has admirably done its part in separating concrete fact from abstract specupart in separating concrete fact from abstract speculation. It has already accomplished much for which it has received due acknowledgment and assistance from those prominent in the ranks, as well as from the secular press. The achievement of this enviable result required considerable perseverance and unremiting attention, and to its President, Mr. J. F. Snipes, must be accorded the distinction of bringing the Society to its present high standard of usefulness and social excellence. He is an observant student of nature, and a happy combination of the "grave and the gay" has been an important element in its interest and steady success.

Wednesday evening, Oct. 1st, the hall of the Society at 510 6th A venue was reöpened for the fall campaign to an overflowing and hearty audience, among whom were many strong adherents of the Cause, conspicuous for their uncompromising fealty, and their desire to assist in the propagation of the truths of Psychic Science, including Judge Nelson Cross, Dr. Williams, Dr. Lawrence, Mrs. M. E. Williams and daughter, Mrs. S. C. Kelly and two daughters, Mrs. Wakeman (a very successful test medium), Mr. C. P. Sykes (a quiet but effective worker), Mr. T. D. Bunce, Prof. Augé and wife, and many others.

Interesting experiences were related, and the seeker after absolute evidence must have been gratified and astonished at the array of stubborn and indisputable facts narrated, proving as they did that truth is stranger than fiction.

The opening address of the President was mainly one of congratulation and welcome. He reviewed his experiences in "circles" during the yearton, and are lation. It has already accomplished much for which

astonished at the array of studborn and indisputable facts marrated, proving as they did that truth is stranger than fiction.

The opening address of the President was mainly one of congratulation and welcome. He reviewed his experiences in "circles" during the vacation, and arrived at the conclusion that what was imparted through trance meditumship and prophetic clairvoyance had no reference whatever to mortal mind reading. He also related how an attending spirit had given him intelligence of interesting events occurring among his friends in the South previous to their confirmation afterward by personal letters.

Judge Cross was warmly received, and expressed his satisfaction in seeing so many present who were not afraid to be known as Spiritualists. He declared his firm faith in independent writing, clairvoyance and full-form manifestation. He not only believed in these phases, but knew them to be true as fully as he did other facts. Though simulated to a large extent, said the speaker, the true medium is not difficult to find. The finer laws of mediumship are not always understood, and hence many mistakes in judgment are made. He strongly defended those honest mediums against whom the cry of fraud is raised, and who are but unconscious instruments of a class of tricky spirit operators. In throwing off their earthly garments, they do not at once become "saints." They still retain their previous tastes, and out of which they must progress. Twenty-five years of investigation had convinced him that the presence of spirit-friends cannot be commanded at the will of the medium or the sitter.

Mrs. M. E. Williams said she had not come prepared for an active part in the feast of reason, but she rejoiced that Spiritualism knows no bounds in its growth and effect; it is infectious, and spreads its comforting light over all the globe. If there is anything that Spiritualism seed it is more practicality and less bigotry. No person who claims to be so far advanced as to have positive knowledge of the spirit-life should all

Haverbill and Bradford, Mass.-Last Sunlay was the opening one of the regular lecture course before the Union Spiritualist Fraternity in Brittan Hall, upon which occasion Mrs. R. Shepard Lillie ad-

Hall, upon which occasion Mrs. R. Shepard Lillie addressed large audiences afternoon and evening, although many other religious attractions and an evening sacred concert in the Academy of Music were the dividing elements. She spoke both afternoon and evening upon questions taken from the audience, which gave much satisfaction to the audience.

In the afternoon a question upon the relations of spirit to matter, and the harmony of the Spiritual Philosophy with the Christian ideals of life and immortality, was ably treated. In the evening it was a request that the controls might give some information of experience in spirit-life, to which she was held in speaking full an hour and a half, giving an interesting treatment of the subject. Each address was followed by an improvised poem, covering subjects suggested by the audience. Mr. Lillie accompanied her, supplying several finely-rendered solos. This, together with selections by the choir, made the musical portion of the exercises rich and full. Mrs. Lillie is to occupy the platform here again next Sunday.

E. P. H. Oct. 7th, 1890.

New Bedford, Mass .- The fall and winter spiritualistic campaign of 1890-01 in this city was opened Absolutely Pure.

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

Sunday morning, Oct. 5th, under the auspices of the First Spiritual Society, by F. A. Wiggin of Salem, Mass., who spoke in the atternoon on "Prophecy." A very good sized andience greeted the speaker in the evening, and listened with marked attention to the most scientific lecture ever given through this medium in this city, his subject being, "Soul-Science." Every test given through him, of which there was a large number, was recognized. Sunday morning, Oct. 5th, under the auspices of the

J. Frank Baxter in Portland, Mc. The First Spiritual Society of Portland, Me., H. C. Berry, President, opened successfully its lecture season on last Sunday, 5th link., with atternoon and evening services in Williams Hall, formerly Areana Hall, one of the pleasantest medium-sized halls in the city, and capable of seating four to five hundred people.

Mr. J. Frank Baxter inaugurated the season, as he did that of a year ago. After singing and reading he gave a lecture considering the question, "Are the Claims of Spiritualism Probable?" and taking the position as a non-Spiritualist but a candid student of nature and history, first as a materialist, then as a libio believer, and last as a Christian. He considered the basic claims set up by and for Spiritualism upon natural, historical (including Biblical) and scientific ground. He did not touch Spiritistic Phenomena per so, but showed how reasonable the claims to spirit manifestation and demonstration were, they certainly being plausible in view of well known indices of nature and law, the well-received facts of history and the present revealed and demonstrated results of science. His remarks then were timely, if they were seathing, as he showed the cowardice and prejudice of fashionable society and church membership, and the unfairness and meanness of some scientists and thinkers, who, knowing and accepting these conclusions, turned their backs to Spiritualism, knit their supercilious brows and curied their lips in disgust whenever the claims of Spiritualism were presented, notwithstanding they are the natural sequence of the very facts and conclusions accepted.

In the evening a large audience assembled to hear Mr. Baxter's lecture on "Facts and Phenomena the Only Sure Foundation for any Lasting Faith or Bellef or the Predication of any Knowledge." In this lecture he presented the characteristics of a large number of spirits; in every instance they were readily recognized.

On Sunday next Mr. Baxter will have many interested and anxious listeners, for he roused the senses of numbers. His subject The First Spiritual Society of Portland, Me., H. C. Berry, President, opened successfully its lecture sea-

#### Reception at Onset.

On Thursday evening, Sept. 25th, the many friends of Mrs. Geraldine Morris and Mr. William T. Baldof Mrs. Geraldine Morris and Mr. William T. Baldwin, of New York, tendered them a public reception in the new and cosy hall of Industry Hook and Ladder Co. No. 1. The hall was filled, and no more congenial and harmonious company has assembled during the summer in Onset. Miss Helen Berry, Mrs. Brown and Mrs. Leaman arranged and carried out the proceedings. Mr. Frank W. Jones presided. The exercises consisted of songs and duets by Mrs. Cora Bland, M. D.; readings and remarks by Mrs. Cora Bland, M. D.; reading by F. W. Jones; remarks by Dr. T. A. Bland, W. T. Baldwin, H. H. Warner, Mr. Carroll of Providence, Mrs. Mary L. Baldwin, Mrs. Dick (who also improvised a fine poem for the occasion), Dr. S. E. Hervey and others. The free use of their hall was given by the Hook and Ladder Co., for which a vote of thanks was tendered. Dr. Cora Bland, in an appropriate speech, presented to Mrs. M. and Mr. B. an envelope, which she said contained a materialization of their best wishes and high appreciation of free services rendered at the Temple meetings and elsewhere since the regular course of meetings closed. The congenial and harmonious element shed by the Baldwin family while sojourning here will not soon be forgotten by those who have had the pleasure of listening to them, both in teaching and in song.

Onset, Oct. 3d.

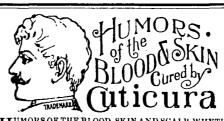
Purset Bay. Mass.—Meetings in Industry Hall win, of New York, tendered them a public reception

Onset Bay, Mass .- Meetings in Industry Hall are well attended. Monday, Tuesday and Wednesday evenings of the week ending Oct. 4th there were

day evenings of the week ending Oct. 4th there were readings by Miss Nellie Pendleton of Chicago, poems and remarks by Mr. Carroll of Providence, Mr. H. H. Warner, Mrs. C. B. Bliss, Dr. Sara E. Hervey, Mrs. S. Dick. Mrs. Godfrey of Rochester, N. Y., Dr. White of Cambridge, J. H. Young, Mrs. Lewis, Mrs. Morey, Mrs. Hettle Clark, Miss Meaden, D. N. Ford, Dr. G. W. Musso, and others.

Thursday, Oct. 2d, a testimonial benefit was tendered to the Conductor of the meetings, Frank W. Jones. It was an exceptionally pleasant gathering. Miss Nellie Pendleton gave several fine readings; Charles W. Sullivan character-readings, and with his sister, Miss May Sullivan, sang several duets. Henry H. Warner and Miss Jennie Porter contributed much to the interest of the occasion by recitations. Mr. Irish and Dr. Musso sang several songs, with Miss Nellie Pendleton accompanist. Remarks were made by Mr. D. N. Ford, Mrs. Morey and Dr. Hervey. A contribution of the needful was gratefully acknowledged by the recipient.

The undersigned takes this method to express gratitude to the many friends in Onset who so kindly contributed to the literary, musical and social testimolal tendered him on the evening of Oct. 2d; also for generous contribution of the "needful." FRANK W. JONES.



HUMORS OF THE BLOOD, SKIN AND SCALP, WHETHer tiching, burning, bleeding, scaly, crusted, pimply,
blotchy, or copper-colored, with loss of hair, either simple,
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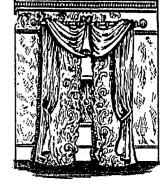
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Duchess Point curtains are heavy enough to need no accompanying drapery. They are very decorative, and admirable for a living room. Ask especially for those patterns selling at \$10, \$12 and \$15.

For the bedroom we are showing muslins of all sorts in pure white-full size, glass or half size, and by the yard. Muslin has a refinement never realized in cheap silks; it can be cleansed and will not fade or grow shabby.

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