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TABLE OF CONTENTS.

FIRST PAGE.—Free Thought: Reciprocity Simple, Feasible and Practical. Foreign Correspondence: Gleanings from Paris. Literary Department: Crime and Retribution. SECOND PAGE .- The Rostrum: Nationalism; or, The Next

THIRD PAGE .- Lincoln's Melancholy. Original Essay: Mind-Reading and Mediumship. Banner Correspondence. Letters from Massachusetts, Vermont, and New York, etc. FOURTH PAGE.—A Special Offer. Importing Diseases. Demise of Dr. A. S. Hayward, the Noted Healer. The Inspiration of Artists. A Wendell Phillips Memorial. Remarkable Powers of Clairvoyance. Anæsthetics and their Abuse. Spiritualism in Pittsburgh, Pa., etc.

FIFTH PAGE.-Newsy Notes and Pithy Points. Movements of Platform Lecturers. Reception to Mrs. E. L. Watson, New Advertisements, etc.

SIXTH PAGE .- Message Department: Questions Answered and Individual Spirit Messages given through the Mc diumship of Mrs. M. T. Shelhamer-Longley.

SEVENTH PAGE .- Poetry: The Universe the Bride of the Soul. Mediums in Boston. Miscellaneous Advertise

EIGHTH PAGE.-Meetings in Boston and Elsewhere, etc.

Free Thought.

RECIPROCITY SIMPLE, FEASIBLE AND PRACTICABLE.

BY GEORGE A. BACON.

To the Editor of the Banner of Light: I believe in Reciprocity, no less commercially and politically than etymologically and socially; believe in it as a sentiment, a creed, a fact, a principle; believe in it as a rule of action to mark the intercourse between individuals, classes, people and nations.

Reciprocity is a good word, whether considered euphemistically, philosophically or internationally. It is in this latter sense that it is now under review. It is a sign of progress, a forward step, a positive advance along the line of a higher development of sociology, for nations to be seriously debating how best to actualize the blessings that spring from reciprocity. It is every way fitting that the United States, the leading partner in the great world's industrial mart, should be seeking avenues for the beneficent exercise

hensively extended-"the world will be the better for Granted that all our struggles for increased trade relations, all our efforts to secure greater national prosperity, proceed from the principle of selfishness: nevertheless it was implanted within the human constitution by divine wisdom, to serve the gospel of use

of this system of mutual exchange. As it is compre-

and to compass divine ends. Each nation has its own economic policy governing its intercourse with other nations. It was not long since that free-trade England distanced all other countries with her extreme protectionism.

To-day, by change of circumstances, she is now the leading opponent of her former policy. It is to her present advantage to do this. By the same token, it

is to our advantage not to do this. Change of circumstances involve a change of rela-

But dropping essay and talking business, I favor, as a measure of political economy, the special proposition incorporated in the new tariff of the United States requiring an approximate equivalent from certain countries south of the Gulf of Mexico for what this country has been so liberal in granting to these

neighbors. The advocates of Reciprocity believe in the practi cability and wisdom of applying the system of equal exchange-an adjustable, elastic policy of barterbetween this and certain other countries with which we hold special business relations. On the face of it, it is but an application of the principles of equity to

out Southern and South American trade. Reciprocity signifies that the privileges which the United States extends to Cuba and other West India islands, as also to Central and South America, must be met and responded to in a like spirit. All the concessions must not always be on our part. Let give and take be equalized. To our open door, our neighbor must not shut his door in our face. Contiguous countries permitted to supply us with their products (sugar, molasses, tea, coffee, hides, etc.,) with perfect freedom and immunity, must not bar out our breadstuffs. For the free admission of the principal pro ducts of the countries south of the United States we ought to exact that these several countries should admit certain specified articles of our products free into their ports. Free markets for their produce are not to be extended gratuitously, while they continue to impose duties which are practically prohibitory upon American cereals. This is simply business-a judiclous application of whatever is involved in barter and exchange, whereby those engaged in it reap equal benefits; an offset where the advantages are allke helpful and mutual to all concerned; a system of international traffic by permutation; virtually a homogeneous policy of protection to American agricultural and industrial interests. It means that an enormous commerce and new and greater markets can be secured by opening direct exchange of "our products which they cannot make, for theirs which we cannot produce."

'Is it possible," Mr. Blaine pertinently asks, " that Congress can think of opening our market to Cuba's produce free, while allowing a great Western interest to be absolutely expelled from her market by a prohibitory tariff? With reciprocity, the West can annually sell many hundred thousand barrels of flour in the markets of Cuba and Porto Rico, together with a large class of other agricultural products. Without reciprocity, she will be driven more and more from these markets."

" Reciprocity," says Judge Gear, " means trade extension in a section where we should supply nearly all the wants of the people there. Now we are large buyers and small sellers-the difference last year between our buying and selling being more than \$110,-000,000 against us.

In the September Crop Report of the Department of Agriculture, there are some twenty-five pages of collected facts, weighty with arguments bearing directly upon this question.

The agricultural items in export and import pertaining to our Pan American trade are carefully segregated and presented separately. For the informa tion of the reader I condense and extract the following: The value, in dollars, of our agricultural exports and imports, to and from the six countries of Central America during the last fiscal year, is thus given in round numbers:

Exports, one and one-half million; Imports, seven and one half million. Value of all exports, four and one half million; Imports, over eight and one-half million. Ditto the twelve countries of South America Agricultural exports, ten and one half million; Imports, eighty million; Amount of all exports to the

same, thirty-three and one-half million; Imports, | mission, as a teacher and prompter, consists in prolion; Imports, seventy and one half million.

Grand total of agricultural exports to all of these lion. Grand total of all exports to these countries. sixty-eight millions; Imports, one hundred and seventy-eight and two-thirds millions.

Thus it is seen that the value of exports to these ports from them. The exchange required in cash to settle the difference, as previously stated, is more than \$110,000,000. Almost four fifths of the aggregate of imports is for sugar and coffee, the former mainly from the West Indles, the latter mostly from South America. Herein is food for reflection. Washington, D. C., Oct 11th, 1890.

Foreign Correspondence.

GLEANINGS FROM PARIS.

BY HENRY LACROIX.

To the Editor of the Banner of Light:

Once more (ninth time) in the beau pays de France I left New York during the great hot days of July last, crossed over the Atlantic without a ripple, and arrived here to find the atmosphere wet and chilly almost. The political atmosphere has also been undergoing a great change. Upheavings have brought up to the surface strange revelations concerning the doings of every political party in Boulangism. The time is rife for denunciations of every kind. All the papers are raving one against another, and party leaders of all colors and hues are terribly excited, and endeavoring to prove their own innocence and the guilt of their neighbors. Never before has such a complete imbroglio occurred here, in which such a general stench of corruption has become evident. It is a pity, I might say, that Gen. Boulanger, with his fine programme, should have polluted it with his personal ambition and vices, and lent a willing ear to those enemies of the Republic who wish to stifle it by every means. He was a fine figure, a dashing pet of the million-but worse than a fool has he proved himself. He has cut his own throat with the razor of vanity, That event proves once more-what our Grand Doctrine teaches all the time-that there are powers above who watch every act of mankind, and who, in proper time, find means to control events for the general good. There is no gainsaying that ever present, ever vigilant power, Providence, which we all, in turn, as Universal Intelligences, exert one over another, not only in individual or small cases, but also in the general, universal sense. How life, properly understood, is grand! How philosophy explains all things, and shows that a vivifying element exists in all economies!

All hands are now found unclean, more or less. All, almost, have dabbled in disreputable practices during the outburst of Boulangism. The whole thing is leaking out daily, notwithstanding the strenuous ef forts of the guilty to hide their misdoings. The Orleanists, Monarchists, Imperialists, etc., sought to prove by repeated denials that they never furnished means and money to General Boulanger and party to destroy the Republic; but written proofs to the contrary have been unearthed and brought forward. The the "anointed" ones to feel that their time is drawing to a close, and that their undermining capacities are far from being sufficient in the present emergencies. History repeats itself. Its cycles are ever the same, and the promptings of individual actors are invariably alike also. Personal good or ambition is ever at war with general welfare; and out of such complications the latter finally gains, through such meshes of events as would almost be impossible to defineate or

In this country, where the clouds of the past still hang over every institution to disfigure them and stop their development, theory runs madly about and leaps spasmodically here and there, as if it were going to do mighty things in the way of progress. But it is only a feverish state, that announces more the throes of agony of a body giving out its essences of life be fore departing from the stage whereon it had sought to perform an active rôle. Individuals die, and so do nations-the mightiest empires. The average life of individuals is about forty years, while that of collective ones, or nations, is from twelve hundred to two thou sand years. Then downfall comes, with convulsive motions that imitate life or a healthy state of action. The tree of civilized humanity is rotten at the core in Europe, while it branches out vigorously in America and other new colonies. The same may be said, in a religious sense, of Rome, that central seat of pom pous hierarchy that exercises a mighty sway over the ignorant masses of the world. There-at Rome-relig ion is naught and corruption is rife; so much so as to induce surprise in the most indifferent. And yet else where, far off, that religious tree presents branches that are green in aspect, and blossom somewhat under the pure armosphere of-faith! which, as a condition and necessity of the past, was opportune then.

Nowhere in the world is consciousness so alive and active as in the great Western Republic. It is the modern ark that attracts those who feel their countries sundering and going to destruction. But now comes from there the news that the McKinley bill is passed, and that the whole of Europe is going to be left in the cold, without the American market to sell their products. Every one in this old continent stands aghast at that direful information. They

all say that it is downright starvation, without a remedy. What is going to happen in that extreme case? Coalition between all the states of Europe would seem to be the only practical means to resort to, and indications to that effect have already been mooted here and there. It would be a blessing to Europe were the exclusive policy of the American Government to lead the first to adopt a homogeneous programme of mutual and reciprocal tendency-whereby it would be found necessary to abolish permanent armament and other ruinous institutions, transmitted from the past, and in no wise necessary in this advancing age of progress and of matter of fact. So, then, should these things come to pass, it would be a blessing, I repeat. And as it would inevitably occur that the only régime to be adopted in the emergency would be the Republican, or the government of the people by the people, the crowding millions here would be obliged to come at last to that sensible view, and establish themselves on that wide and solid platform. Real progress is forced on humanity, as a rule, even among the most advanced nations. Did not emancipation, at home, retarded and put off re-

Apart from the restricted and restrictive political view and policy which the United States now exerts the world over as a great factor of human wants, its

peatedly, require a fratricidal and bloody war before

it was accomplished?

ninety two million. Ditto the eight West India isi- mulgating and establishing in less advanced counands: Agricultural exports, ten and one third mil- tries the principles and methods which have been the means of enhancing it above all others. The superior owes itself to the inferior! But now comes the quescountries, twenty-eight and one-half million; Im- tion of expediency—or how to do it and when? Actions ports, one hundred and fifty eight and one-third mil- of all kind proceed from either conscious or unconscious evolutions of the mind, which is influenced always by invisible prompters and actors-which most men and minds are disposed to ignore, as we well know. Therefore, political and social enterprises countries is about three eighths of the value of im affecting human welfare spring from an unconscious state of those who are their active mediums. They as a rule, induced by selfish motives or passions, imagine that the outcome must be in their favor-but invariably it turns out otherwise: the general good turns up instead, while the blind, selfish instruments are made to suffer, not as a punishment, as theological views teach, but to open their eves, so that they also may see the real importance of what they have been about, what they have performed while influenced, as unconscious mediums, by directing invisible spirits. Inspiration may well be viewed as the highest form of mediumship; but, when consciously received, its importance is the greatest.

While musing a few years ago over general matters a spirit whispered to me: "There are but two things in nature of vital import-necessity and opportunity.' Reflect, readers, as I have done, over that short and

significant lesson. "The end justifies the means," considered wrongly as a Jesuitical maxim, is instillable and proper when exercised by the Omnipotent Power which directs general human destinies, by those intelligences who act according to necessity and opportunity! Right and wrong with them exist only in the absence of those two conditions. This is philosophy, properly understood. Our people and adepts have already taken that view, and promulgated it as a broad and general thesis, and now the American Government led by that influence introduces a measure of that kind, which pessimists will consider wrong, whereby Europe will be forced ultimately to "march on" in the way of progress, and become, with their instigators, Republican in all their conceptions and acts. That is the outlook and end which we foresee in this case. The mission of the United States is not only to become rich and powerful-to cultivate egotism and other minor passions-but to give to the world the example of broad views, of persevering energy in the way of progress, mental and executive, and force, be it said, when necessary, other nations, for their own good and that of the general welfare, to comply with the behests from above. As we have already inferred, the instigators of that kind of prohibitive policy may as a rule be considered as uncon-

But it is all right! According to organization and scholastic training, the French may be termed the most elegant and polished theorists of the world. They are the Greeks of modern times, and, like them, gifted and frivolous and quite unpractical in most elementary vocations. They have much of the female nature, and when pushed to the wall it is astonishing what prodigies they are able to perform. "To be and not to be" is with them a complacent element in which they flutter with ease and grace.

scious mediums, as not aware of the influence acting

through them, nor of the ultimate end to be reached.

In reference to what took place here last year-the Spiritual Congress, of which I gave a long and correct account if the Bassian—a large found has been said proceedings. I am sorry, however, to have to say that the said Report, in one of its important details—where the Congress endeavored to push Kardec and his doctrines too much forward, and trying to get all hands up to vote such "authorities"—the account of the meeting of the 14th September last is wanting in versely, and made to comply with the promitings.

meeting of the 14th September last is wanting in veracity, and made to comply with the promptings of vanity and other minor passions.

"To be and not to be," in republican and spiritual matters, is the watchword here. Scarcely any one is above being influenced in that way, even those who most strongly protest against it. Therefore it happens that the French Republic is but a conglomerous taney of conflicting ideas, quite unfit to serve a good purpose. The programme of Gen. Boulanger was simply to remodel the whole Constitution by a Constitution by a Constitution to the whole constitution by a Constitution to be—an unreliable reformer bent on mischief. The facts are there to prove it. An exile in the British Channel, on the island of Jersey, divested of power, of means and reputation, he stands there as an example to those who would be inclined to follow in his wake.

The oft recurring authort of Franch views presented.

wake.
The oft-recurring subject of French views presented
by me in these columns comports a character of poetleal strangeness that attracts the eyes of the mind
when home views become weartsome. To most Amerleans it must seem odd indeed that this country, which

ical strangeness that attracts the eyes of the mind when home views become wearisome. To most Americans it must seem odd indeed that this country, which, when a monarchy, helped to establish the American Republic, should now, as a Republic, be without a republican form of government! New ideas require a new soil. There are individuals so organized that they help themselves badly, but who help others very well; and so it is with nations. That is the ride which France has ever filled, according to history, and by giving away she has not grown poor; while other mations of the Latin races—who are selfish—are at this day in a miserable state, dying hard, as all egotists do who ignore love and its expansive enjoyments.

No! France has not a republican form of government, but a monarchical one. Its Constitution requires to be changed altogether, but political parties find it convenient to keep it up for ambitious ends. But then, after all, laws enacted do not change the character and spirit of the people. Nations, it is said, have the laws and law-makers—and breakers—which help deserve. Monopoly is held up in France, and in other countries on the continent, by the government. They all exercise it. Is there anything more monstrous than that? And there are so many other grievances of the same type to disfigure this Republic! The people are acoustomed to look up to authority, or the government. for everything, and they expect to be furnished by the State with a situation of some kind or other. The number of public functionaries is something fabulous—ten times more, at least, than is required. So said lately Jules Simon in his paper. Le Matin. Every enterprise is also overcrowded by employes—municipal and others. Individuality and spirit are thereby being broken, and the nation corrupted by that process. Surely, a change is wanted badly in these "civilized" countries. How and when will it come about? Is the question. The ways of progress are slow and gradual as a rule, and that is the reason why conservatives—relying on t a sort of contradictory fashion, divested altogether of notions of right or wrong, and governed altogether by expediency—so as to be able to cope with the surging and tumbiling about events with which it has to deal. The system of systems is that which grasps and embodies the whole of them—like the celectic system in medicine. Mankind is good and bad, or fine and coarse and stupid and intelligent—all of which is mainly determined by conditions. As a common mass mankind is held together and governed—in a moral sense—by the law of solidarity, or of love, which is as yet but imperfectly understood and very loosely applied in matters of general import. But the time is coming when conditions will be such as to force natious to consider the weithere of theirs as their own—to—set saide their

Literary

Deyartment.

CRIME AND RETRIBUTION.

A STORY OF BOTH HEMISPHERES.

Written for the Banner of Light,

BY CORA WILBURN.

CHAPTER VI. The Tropical Abode.

During their journey home to the sea-shore, Philip had informed his wife of the existence of the little Felicia. He said she was an orphan, left to his care by her dying mother; that in attending to the business for which he had left Linden Cottage, he had been called upon to perform this act of benevolence. If Rose wondered why he had not told her before, she did not express it in words. She had learned to understand his fitful moods, to shrink from the lurid flashes of his eye. To

his question: You will love this little orphan?" She had responded from her heart:

"I will be to her a mother." Rose loved children with all the integrity of her strong, deep feelings, and when she saw the little Felicia, her pitying heart went forth toward her in almost maternal longing. The child was very winning and beautiful, with a fair, roseate complexion, large, soulful eyes, regular features; and in strange contrast with her Oriental eyes, and black, silken lashes, was the pale, golden color of her hair, that curled in masses over her shapely head, and wide, intelligent forehead. She was the image of Teresa; all but the golden hair, that was borrowed from her Northern Ancestors. The little thing had peculiarly graceful ways, and her motions were undulating, her gestures poetic as became her Andalusian origin; only capable of prattling a few words, and those in Spanish; her beauty, her helplessness, and the vague charm that surrounded her, endeared her at once to Rose, who clasped her fondly in her arms and covered her pretty face with

"Mamma! mamma!" cried the little one, stretching out her arms, while large tear-drops glistened in her speaking eyes.

'It is like dis she go on all de time," said Mam'selle Florie. "She put out her arms, and cry, mamma, mamma!"

"Poor, bereaved little angel," said Rose. 'Let me be your mamma, dear?"

The child looked up into the lovely, artless and smiling, said some words in a language unintelligible to the listening ear bent down to catch the soft cooing murmurs. Little Felicia finally fell asleep on her new mother's bosom, with the tears yet glistening on her cheeks. With a kiss and a blessing. Rose placed her on a couch, and threw her white veil over her, and folded her own shawl around her.

Philip looked on with a pleased countenance. with a bright approval in his eye. Without consulting his wife, or taking counsel with her in the least, he hastened the preparations for departure. He and Joaquin packed up the valuables and the costliest portions of the furniture. In a week all was ready, and they embarked for the New World. It was bitter wintry weather, and Rose pondered deeply upon the secret reasons that thus should urge so unseasonable a voyage. But she forbore all questioning, and silently submitted to her fate.

After a long and stormy transit, they landed in the beautiful harbor of Santa Cruz de Vega, on the South American coast; and the scene that there met the eye so enraptured the heart of Rose, that she forgot all her sorrowful forebodings, and clapped her hands with a childlike delight. As far as the eye could reach, a chain of towering mountains spread. They encircled as it were the straugling town, whose gaily painted houses, flower covered balconies. and flat roofs, presented the charm of novelty as well as the beauty of the picturesque. A quaint, rustic bridge divided the town into equal portions. Beneath it a leaping, brawling stream flowed on toward the sea. Every house seemed placed within a garden. The crested cocoa, the stately cedar, the royal palm, were reflected in the clear mirror of the winding river, where it flowed calmly over its pebbled bed. The fan-like foliage of the banana waved in the gladdening sunlight; the golden ripe mango bent from the overladen boughs; the crimson pomegranite glistened dewily inviting; the luscious guava shed its rich fragrance on the air. The bridal blossoms of the orange-flower fell in a shower to the ground, wafted earthward by the breeze of ocean, and the rich fruit hung temptingly within reach. Afar, the coffee-fields extended in tropical luxuriance, freighted with a weight of scarlet berries and of snowy flowers. The mountain-sides were green with the perpetual verdure of the summer; dense forests spread for miles, and a thousand gorgeous blossoms enameled and adorned the valley.

It was a paradise of sweets. The floral odors and the spicy breathings of the woods mingled with the refreshing, briny fragrance of the sea-wind. The sturdy mountains bore the ruined fragments of old castles, of battlements and fortresses long since abandoned; but the flag of Bolivian independence floated in the name; we have nothing to do with that of tri-colored glory from the government house in Santa Cruz. The contrast was great be-

tween the wintry dreariness of the home-land and the summer-land and brightness all around. Rose gazed upon the scene with parted lips, dilating eyes and flushing cheek. She cried in an ecstasy of delight and wonderment-

"How beautiful! Surely, nothing this side of Eden can be more beautiful."

Mam'selle Florie, who accompanied them as an attendant upon the little Felicia, also clapped her hands with joy, and volubly exclaimed: "It is one Paradise! one jardin of mille fleurs! Madame can 'ave de roses, de lilies, and de mignonette all naturelle; no occasion to buy de artifi-cial; and here it is summer eternellement! Madame will not shivere wid de cold; and I sall not lose de roses on mine zeeks, and look like one-what you call him, ghostall blue and purpelle, wid de cold weddere. And 'ere dere is zo many black negroes, Florie will be one ladie in her place."

Joaquin, who had no love for aught beautiful in Nature, cast a contemptuous glance upon the waiting-woman, and whistled a Spanish fandango. Philip looked upon the summerland, that was evidently familiar to him, with an indifferent air. The child lisped forth in dulcet accents:

"Mamma, pretty, pretty!" and her little hand pointed to the landscape and the sea.

For a week they remained at a hotel, waited upon as the rich and great of earth alone can be; then they removed to a house of imposing exterior, that was surrounded by a spacious garden and luxuriant grounds. It was a romantic site indeed, being situated on the brow of a hill, from whence the azure bay with its white-winged shipping and fisher boats and the clear horizon line of the ocean could be seen. From its vine-decked and flower decorated balcony could be viewed the adjacent convent, and the churches of the town; from its flat roof the neighboring country and the distant plantations met the view. It was a fit abode for the loving, poetic heart of Rose; and

with her own poetic adaptation of the beauti-

ful, she named it "Eden Rest."

But if the aspect of Nature alone had thus enchanted her, what was her surprise in beface, wound her soft arms around her neck, holding its interior arrangements, excelling in magnificence even the fairy scenes the most vivid imagination could portray. The marble floors were strewn with orange flowers, pomegranite blossoms, sweet odorous leaves, that, crushed beneath her footprints, exhaled their dying tribute of perfume. The walls of the principal chambers were lined with mirrors, that reached from floor to ceiling, reflecting all the splendor so lavishly cast around. The furniture was of curiously-carved wood, richly inlaid with pearl and mosaic, the seats of coolest sea green silk; marble and silver and ivory abounded in the adornments of this fairy palace; the pictures were suspended from golden cords, and covered with fleecy lace. The hangings to the windows were of silk, light green in hue, with a choice drapery of cloud like silver gauze above; the folding open doors were screened by curtains of rosy brightness, flecked with azure stars: large, costly vases of real Parian marble, or choicest porcelain, held the abundant wealth of the rarest flowers. In cages, that seemed bowers of verdure and of bloom, sang gaily the imprisoned songsters; gorgeous macaws and flaunting parrakeets saluted their new mistress clamorously from their gilded perches. A fine hound, leopardspotted, crouched at the master's feet, and gave signs of joyous recognition. At Philip's command he advanced meekly, and licked the hand of Rose. She patted his intelligent head

> "It is Selmo," Philip replied. "And this is your new home. How do you like it, Rose?" "Oh, it is charming! Overwhelmingly magnificent! Dear husband, you live in a princely style. I shall deem myself the mistress of an

and asked his name.

enchanted castle. Unconsciously, her thoughts reverted to the simple mode of living to which his mother was accustomed.

'This house is mine," he continued, "and I have had it newly put in order for your comfort and convenience, Rose. A fine fortune left to me by the death of a friend, places me in a position to command all the luxuries you behold. Not a wish of yours shall remain ungratified. You shall have the most valuable gems-all that the highest lady in the land may desire. But I affix one condition: never question me with regard to aught you deem mysterious in my conduct. Never seek to pry into my actions, my motives; keep in your own womanly and household sphere; rule this house; be a mother to this little girl, and you will never repent having left the shores of England. But remember, Rose, no prying into my business, no doubting, no surmises, as you value my love and your own peace. And hear ye, wife: it is my pleasure to be known here and as the Senor Philip Deltano. Remember the

Almay, here.' [Continued on third page.]

The Nostrum.

NATIONALISM; OR, THE NEXT STEP IN CIVILIZATION.

An Inspirational Address by W. J. COLVILLE,

Delivered in Twilight Hall, Boston, Mass., Sept. 80th, 1890.

[Reported for the Banner of Light by Miss I la L. Spaiding]



E have been requested to deliver a lecture here this evening upon the subject of "Nationalism" in general. While the word is pretty well understood throughout the civilized world, we believe at the present time Nationalism necessarily means cooperation, collectivism, in distinction from

competition; yet there are comparatively few people, apparently, outside the Nationalist Clubs, or outside of those who have carefully read and digested that remarkable book of Edward Bellamy, "Looking Backward," excepting social scientists who have carefully weighed the merits and demerits of our present industrial system, or who appear to have anything like a truly intelligent or lucid idea of what Nationalism is and what it endeavors to accomplish.

We having spent some considerable time on the Pacific coast, and witnessed the marvelous spread of the Nationalist movement in California, may preface what we have to say on the general theme by calling your particular attention to the phenomenal progress of Nationalism there. There is a very great distinction between the inhabitants of the Eastern States and those of the far West, as there also is a great difference between the typical American and the typical European. In the West everything is new; all developments are recent; people are ready to consider any new movement that may be put before them, not being bound by the conservative traditions of the East. In the West everything is bustle, life, activity. You can but feel that the State of California is but a few score of years old. You instinctively realize that there are no recent centuries of activity lying back of its present condition. Between the year 1849 and the present year only forty-one years have elapsed; therefore, instead of looking back two hundred and fifty years or more, as in the eastern part of America, or thousands of years, it may be, in some portions of Europe, Asia and Africa, you feel that you are in the very midst of social conditions which are in process of formation; consequently it is not to be wondered at that all ideas which come with the startling force of novelty should take hold of the minds of Californians, while they do not so readily take possession of the minds of the people of the Eastern States. We find, however, that in the East there is a powerful solidity that is scarcely ever met with in the West; and even though the actual number of avowed converts to Nationalism in New York City may not be more than one-quarter as large as the number belonging to Nationalist Clubs in San Francisco, while Los Angeles may contain, perhaps, more enrolled Nationalists than any city in the East with many times its population, yet whenever an idea takes hold upon the mind of the Eastern people in America, that idea is retained by them; therefore we feel that in our audience this evening, though it is by no means as large as the immense gatherings in the Metropolitan Temple and elsewhere in San Francisco, there may be represented, nevertheless, more thought, and more permanent intention to put principle into practice, than in a very large assembly gathered in a new city and attracted by the glamour of novelty.

Nationalism, as you all well know, is by no means new in theory. Edward Bellamy's work, "Looking Backward," is still, we understand, having a phenomenal sale, though nearly half a million copies have been already disposed of in the United States, and it has been translated into Gerin the United States, and it has been translated into German by Rabbi Schindler, thus bringing the subject as prominently before the German-speaking people as before those who converse in the English tongue. The book is daily receiving an enormous amount of attention; but in addition to being read, it is being discussed in debating societies, and studied everywhere by the thoughtful and intelligent amount the masses.

people of common sense.

We answered that because Bellamy is an idealist, therefore he is a prophet: for every prophet is an idealist, and every idealist is a prophet. The prophets in ancient Israel were the teachers of the people, and through the gateway of prophecy and inspiration the people were able to receive their loftjest guides to conduct; and the Apostle Paul said, Before all other gifts I advise you to cultivate the gift of prophecy. The gift of prophecy is the gift of foresight and insight; it is the gift of that true idealist who is able to look beyond the present wretchedness and degradation, see beneath the surface of society, and behold the golden age to come, not as some wonderful gift from Heaven, dropping down like manna from the skies with no preparation upon the part of mankind, not as a Messianic Epoch which is to come in the hour willed by the Eternal, without any human effort, but as the crown and fulfillment of man's best and noblest endeavors, his own work crowned, his own ideal attained

his own ideal attained.

You have heard it stated very frequently that the present system of competition is brutal, and that the system of cooperation which is proposed by Nationalism to take its place is distinctively human Many if not all or fourthing. place is distinctively human. Many, if not all, are familiar with the Declaration of Principles, not only of the Second Nationalist Club of Boston, but also of all Nationalist Clubs, we believe, without exception. We will read this Declaration, and then proceed, as far as possible, to give our own views as concisely as we can upon the great and glorious

issues which it sets forth: DECLARATION OF PRINCIPLES.

The principle of the Brotherhood of Humanity is one of the eternal truths that govern the world's progress on lines which distinguish human nature from brute nature.

The principle of competition is simply the application of the brutal law of the survival of the strongest and most cunning.

Therefore, so long as industrial competition continues to be the ruling factor in our industrial system, the highest development of the individual cannot be reached, the loftlest alms of humanity can put be realized.

the individual cannot be reached, the lottlest alms of humanity can not be realized.

No truth can avail unless practically applied. Therefore, those who seek the welfare of man must endeavor to replace the system founded on the brute principle of competition, and put in its place mother based on the higher principle of the association of the critice people in all that concerns the common welfare.

But in striving to apply this noble and wise principle to the complex conditions of modern life, we advocate no sudden or lif-considered changes; we make no war upon individuals; we do not censure those who have accumulated vast fortunes simply by carrying to a logical end the faise principle on which business is now based.

The combinations, trusts and syndicates of which the people at present complain demonstrate the practicability of our basic principle of association. We merely seek to push this principle a little further, and have all industries operated in the interest of all by the interest of all by the interest of all by the interest of all the interest of all the interest of all the interest of all by the

the free and the home of the brave," if everything in opposition to what is rightly regarded as the purely American idea shall be set aside—then we have no fear of the functions of government. There is no State, except the people organized; there is no nation, except the people banded together, recognizing themselves as one great fraternity. Therefore when we propose that the nation or the Staie shall take into its hands the control of the railroads, the lighting of the cities, in a word the control of all great public industries in which the people at large are interested, we simply mean that we believe we could do our own business ourselves better than it is being done for us by a number of irresnonsible monopolists, who hoist themselves interested.

ness ourselves better than it is being done for us by a number of irresponsible monopolists, who hoist themselves into the throne of power, and proceed to intimidate society simply because they have coin in their pockets.

A Nationalist never presumes to affirm that an Astor, a Vanderbilt or any other millionaire is an objectionable person, at whose head all sorts of abuse must be leveled. We have no word to say against the individual millionaire, or against any approximations are the former of the sort o We have no word to say against the individual millionaire, or against any person whomsoever; but we are dealing with a principle, with a system, and we declare that all millionaires, together with the comparatively rich, the moderately well-to-do and the very poor, are victims of the present social state. Experience has taught us that there is no monopoly of virtue and no monopoly of vice in any particular situation in life. You will find the wealthiest groaning under the burden of the present unequal, unjust state of things fully as much as the poor. The present industrial system proves itself wrong in the splendid homes of the rich as well as in the dreary hovels of the destitute. The nationalization of all important industries will surely tend to bring forth a nobler race of men and women, and emanto bring forth a nobler race of men and women, and eman cipate would be philanthropists from the curse which at present hangs over them of being compelled, as they think, present hangs over them of being compelled, as they think, to compete with their fellow-creatures even against the noblest sentiments of their nature, because they feel if they do not get the better of others in their business affairs their wives and children will be left destitute. When we remember that a great many people who are acting very wrongly are acting for the best, as they think; that they are doing what they believe to be right, as they feel their duty to their families compels them. duty to their families compels them to treat harshly the families of others; that their love for their offspring causes them to be hard upon the offspring of others; that a devotion to their wives frequently causes them to treat the wives of others unkindly—we say that these people are the victims of a false system, and are by no means themselves voluntarily reprehensible persons. Acquaint yourselves with leading business men, and you will find them amiable to excess in their families, delightful hosts, doing all they can to make you comfortable while under their roof, and there showing the sweetest side of their nature; but when they are in their places of business, the term "bulls and bears" will very aptly apply to the conduct of the individ-uals, who are, for the time being, psychologized by the brute principle of competition.

principle of competition.

People say that competition prevails in nature; but from what source are we to derive our inspiration? All the larger fish in the sea eat the smaller ones, and the larger animals on land are wont to prey upon the smaller and more delicate; but we ask, if man has an ideal at all, is man's ideal a crocodile or a tiger? is man to look down to the lower kingdoms of nature, and say, "The animals do so and so and therefore we are to conv them"? Are we to delition to being read, it is not addition to being read, it is not all the masses.

"Looking Backward" is simply a very beautiful and fascinating story, which introduces a grand central idea in a taking manner. The great difference we have always noted between writers of the type of Edward Bellamy and those of the school of Tolstot and other reformers of a similar stamp, is that Bellamy is a most decided optimist while Tolstot may be justly regarded as a pessimist. One man may be quite as sincer as the other; but one man may be quite as sincer as the other; but one man may be quite as sincer as the other; but one man may be quite as sincer as the other; but one hooks at the race through rose-colored spectages, while the shalows as the race through rose-colored spectages, while the shalows as the race through the second of the shalows as well as the lights shall be presented, that the very darkest scene as well as the fairest shall be brought to view; it may be needful for us to listen to the wail of the pessimist is well as to the hopeful, dad prophecy of the optimist, but, for all practical purposes of intelligent and collective social advancement, we are convinced that Edward Bellamy has held before the thought of mankind the finer potentire in an actualized ideal, even though it be the work of an idealist, and is therefore the truer teacher of men.

We were only this morning conversing with a talented with the selected of the root of the potential of the propers of the same body were to oppose each other. One will be proved the selected optimistic well as the length of the propers of t man's ideal a crocodile or a tiger? is man to look down to the lower kingdoms of nature, and say, "The animals do so and so, and therefore we are to copy them"? Are we to pattern after the serpent or murderer bird? Are we to turn our gaze downward? The law of nature manifests itself in the animal kingdom in this way, but is it therefore right for men to act as these creatures do? We declare that the only example for man is the noblest of mankind; that these grand and decisions encourage of humanity when

soms out into the grandest and noblest men and women. It is nature in Moses, in Elijah, in all the true prophets of Israel; in Jesus, in Paul, and in those noble men much nearer our own times, Wendell Phillips, William Lloyd Garrison, George Washington, Benjamin Franklin, Abraham Lincoln, yea, and in those members of our own families to day who are to us symbols of a pure and godly life; it is the nature which is revealed to mankind as God's, in his own image, and in his own likeness, fashioning and illumining his own children. Therefore, when we are asked to live according to our nature, we ask, Do you mean the nature of man, or of the brute, that we are to transform and transmute into a higher nature? Human nature is that higher ideal which is to all of us ever the true inspira tion that leads us to a larger, nobler state than that which we have already attained.

We claim that Nationalism is thoroughly practical, that there are no real difficulties or genuine obstacles in the way of carrying out in full, and that speedily, its leading propositions. After studying "Looking Backward," a great many intelligent persons have said to us: "There is nothing in that book which, between now and the year 2000, cannot be easily brought to pass if persons are only intelligent and true to their convictions." Prof. J. R Buchanan gives it as his opinion that the methods of Nationalism without its spirit will never accomplish any-thing for the relief of men, but that the spirit of Nationalthing for the relief of men, but that the spirit of Nationalism, working through its methods, can accomplish the full regeneration of society. Now we say that the spirit, which alone produces as well as animates the form, must come before the form, and therefore the most practical thing to do is to lay hold upon people's minds and consciences; the really practical thing is to convince people that there is an immortal foundation for that which you are advocating; you must touch their highest nature; teach them by moral supplier to see that a clear mind and a laying heart are you must touch their highest nature; teach them by moral suasion to see that a clear mind and a loving heart are alike necessary in the great and glorious crusade we advocate; appeal to all that is best in human nature; speak to the noblest type of manhood and the noblest element in the race, and keep the thought of human divinity ever clearly in mind. There is no other way of really reaching mankind. You cannot go before a company of people and appeal to their merely sordid desire to abolish poverty for themselves, and make any real impression for good; but when you take the abolition of poverty entirely out of the individual sphere, and place it on general grounds of comindividual sphere, and place it on general grounds of common equity, you can incorporate the welfare of the individual with the welfare of all mankind.

The true reformer says, My welfare and yours are identical. I wish to be wealthy, but not at your expense. I wish to be happy, but not to your sorrow. I wish to be healthy, but not to bring sickness to you. I wish to enjoy to the years full all the next things of continuous and the result in the second that the result is the second to the years full all the second the second to the second to

dice. There are others, again, who entirely identify it with Socialism; and while it has many points of contact with the latter system. Nationalism and Socialism are not identical. We agree with Mr. Austin in a statement made by him a short time ago, that Socialism as a rule adyies sudden, and sometimes, we may add, ill considered clud, es, and also many socialistic endeavors have sought to interfere with the privacy of home and to change our present domestic relations (Christian Bocalism has no such tondency). Nationalism proceeds not to interfere in the open considered clud, established to the force with the privacy of home and to change our present domestic relations (Christian Bocalism has no such tondency). Nationalism proceeds not to interfere in the open considerable with the privacy of home and to change our present domestic relations (Christian Bocalism has no such tondency). Nationalism proceeds not to interfere in the open considerable with the privacy of home and to change our present domestic relations (Christian Bocalism has no such tondency). Nationalism proceeds not to interfere in the open considerable with the privacy of home and to have been considered to the considerable with the propose to do? or what do Nationalism propose to do? or what do Nationalism alphabet must be considered before we pass on to further consideration of the many questions raised at every turn. If we identify ourselves with this movement known as Nationalism, what shall we set about immediately to produce the great results in which we are not to the constitution of the Government, but do we not pride ourselves upon democracy as the content of the government of the people, for the people, but and through the people? What government have we properly in America which is not simply the people, by and through the people? What government have we properly in America which is not simply the people, by and through the people? What government have we properly in America which is not simply the people, by and through the people?

bling-block to those who may be attracted downward. There is no danger to any one morally, intellectually or physically through another's elevation.

We declare that our great Mother Nature has bountifully provided for us, one and all. In her well-stored bosom there is enough, and more than enough, for all. Nature's amazing prodigality is illustrated in an old hymn of childhood: 'God might have made the earth bring forth

Enough for great and small, For ralment, food and medicine, And yet no flowers at all."

And yet no flowers at all."

Then the wise optimistic author goes on to prove how, out of the superabounding bounty of the Eternal Good, the earth produces, over and above all that man requires for food or raiment, for shelter or medicine—over and above all we can possibly call necessaries of life—a lavish supply of delightful luxuries, demonstrating God's infinite liberality toward his children. This thought runs through all the finest, noblest and best literature of the world, Christian, Hebrew and Pagan, that the Eternal Provider has, through nature, given us, after we have been well filled with necessaries, enough luxurious fragments to fill twelve baskets to the brim. The narrative that tells of Jesus feeding the multitude, states that after all were thoroughly satisfied

the brim. The narrative that tells of Jesus feeding the multitude, states that after all were thoroughly satisfied there were fragments enough remaining to fill twelve bas kets. This translated into terms of practical life to-day, signifies that after we have all we need to supply every necessity, there remains an ample provision over and above, which may be devoted to establishing beautiful parks, libraries and art galleries: in a word, everything that can promote the highest asthetic development of mankind.

The chief lesson in Bellamy's "Looking Backward" from our standpoint consists in this: He shows us a finished picture of Boston as it may be a century hence, Boston regenerated, Boston with all its unsightly buildings removed, Boston with its many beautiful buildings multiplied; all signs of trade and commerce, in so far as they are unlovely and uninviting swept away, and business conducted on purely moral and thoroughly enlightened principles. The most reprehensible element in the present system is, that almost everybody in business treats his ent system is, that almost everybody in business treats his ent system is, that almost everybody in business treats his neighbor as though he were a sharper. Wherever you turn, you see bargains for sale, and the imputation made by Jones is, that if you buy of him you will get a good article, but if you buy of Smith you will get an inferior one. But when Smith puts an advertisement in the paper, he says: "No, it is the other way. If you buy of Jones, you will not be so well dealt with as you will be if you buy of way." Brown Whiteney many thory all advertise in the me." Brown, White and many others all advertise in the same paper, and a stranger coming into relation for the first time with our present state of so-called civilization (better termed artificialism), from some other planet, for instance, would exclaim: "What am I to believe?" What ever one person says another person contradicts; whatever one advertisement states, another, by implication at least denies. If you ask the friends of Brown, they tell you to purchase goods of him; if you ask the friends of Smith, they tell you to purchase of him. It is almost impossible in the present state of society to recommend one person very highly, without feeling more or less that you are ex-

The false policy of competition is for one person to gain at another's expense; but we affirm that wherever there is a human being brought into existence through the operation of eternal law, there are enough natural resources to sustain that existence without wronging any other human being. We have no sympathy whatever with Malthus in his theory of the limitation of population. There is not the slightest danger of an over-population on the globe. We regard the provision made in the breast of every manmal for its young is but a forcible illustration of how Nature, the great, universal mother, provides for all her children. There is room for every one as soon as he comes into being, and also food and occupation for all. Every one comes into the world already provided for if he himself but sets to work to utilize that provision. The difficulty to-day is not that there is not enough for everybody, but that everybody, and indeed the majority of people, are not brought into contact with the supply. Everything is done haphazard; no one knows whether or not a certain thing is wanted when he produces it, therefore there is a great overgroduction of certain things, and an undergroduction of mal for its young is but a forcible illustration of how No production of certain things, and an underproduction of others. There are too many people engaged in one occupation, and far too few engaged in other pursuits, and then we draw false dividing lines. We call some kinds of work menial. We look down upon those who are engaged in certain occupations. We call other kinds of work aristocratic, leadylike or scattering and we release the conditions.

tain occupations. We call other kinds of work aristocratic, ladylike or gentlemanly, and we value people because of the whiteness of their hands, the fineness of their linen and the superfineness of their broadcloth—because of anything and everything other than their real, sterling worth. The first thing to be done practically is for the people organized to take control of all industries of great public interest, and, as some one says can be done, "compete competition out of existence through the methods of cooperation." Now that is a peculiar statement, but an analysis will show what it means. Many of the railroads to-day are owned by small but wealthy corporations. There is a Vanderbilt system of railroads, and there are other corporations controlling enormous public enterprises. The telederbilt system of railroads, and there are other corporations controlling enormous public enterprises. The telegraph, the electric lighting, and various other things which necessarily pertain to the public welfare, are owned by private corporations, and sometimes manipulated by solitary individuals. There is no good in workmen going out on a strike, and endeavoring to pay their own board and lodging out of their hard-earned savings. We have all possible sympathy with the strikers, but we consider the striking policy lamentably ineffective. The millionaires do not support the working-people who go out on strikes. Over and over again the strikers have to support themselves out of their own slender funds, or they are provided for by kindly people who are just as much in opposition to monopoly as they themselves. Coöperation is the only remedy, If you do not like the Vanderbilt system of railroads, then club together and start another line yourselves. Leave The present industrial system proves itself arong by the immense waste of energy and material which it causes. Against this system waste of energy and material which it causes. Against this system of railroads then we raise our protest; for the abolition of the slavery it has wrought, and would perpetuate, we pledge our best efforts.

This Declaration of Principles is nothing more than an application to all of the concerns of every-day life of those wonderful teachings which, whether to be found in the Old Testament or the New, or in the sacred books of any people, in prose or poetry, constitute the alleged foundation of all the religious systems of the world.

Many people falsely suppose Nationalism to be revolutionary in its tendency. There are those, even, who confound it with Anatchism, to which there is a not unfounded prejutrast, and against which there is a not unfounded prejutrast, and against which there is a not unfounded prejutrast.

and to treat ourselves as we please; we are all fellow workers, and we, the organized people, find we can conduct our business ourselves better than it is conducted in our stead by others, where will be the sentiment of the people? They will not continue to pay Vanderbilt exorbitant charges when they can get quite as good transportation cheaper. The remedy lies in the people taking the public business into their own hands and competing competition out of existence. Reform is not to be accomplished by keeping on in the present track and vilifying the leaders of the present system, but by a directly reconstructive method; and that is what Nationalism really proposes—for the people to build all the railroads, and to keep the control of them in their own hands; for the people to take into their own hands the supplying of the cities with gas and electricity; for the people to control the utilization and expenditure of the Commonwealth of the earth. It is absurd to say that while a man may be justly entitled to all the results of his own labor, he is entitled to the gold, silver, quicksilver, lead and other products of the mineral kingdom which may be found beneath the soil he calls his. Every iota of treasure in the bowels of the earth belongs to the people as a whole, as no man's industry placed it there.

Henry George is substantially right, whatever may be the practicability or reverse of the single tax movement in the eyes of many. In September, 1889, when we were in Portland, Oregon, we were frequently called upon to speak

the eyes of many. In September, 1889, when we were in Portland, Oregon, we were frequently called upon to speak before the Single Tax League. They had two great issues before the Single Tax League. They had two great Issues at stake—the nationalization of land, which they thought could be brought about practically by a single tax on land only, and also the adoption of the Australian system of secret ballot. While these two issues are not all that Nationalists consider necessary, the single tax people not being willing to go quite so far as the Nationalists, their's are indeed steps in the right direction because they are stone in favor of instance and wholever is favored. are indeed steps in the right direction because they are steps in favor of justice; and whatever is favorable to equity must be regarded, from an ethical standpoint, as well worthy of commendation. It is not necessary for us to accept all the theories of well meaning people in order to truly admire them and appreciate their motives. In the formation of any progressive club or society, the one great bond of union must always be desire for the welfare of the artist people, searedly, regarded and adhered to be all entire people, sacredly regarded and adhered to by all members of the association.

We can see without any difficulty that the first practical steps to be taken are essentially educational and industrial, but moral education lies at the foundation, and constitutes the root of all effective training of the young. A sound ethical education is the only thing that will ever open the eyes of people to the recognition of true individuality versus individualism. Between individuality and individualism there is a great gulf fixed, which can never be bridged. An individualist may be a person who is utterly and simply selfish, one who looks upon himself as practically isolated from his kind, with a large idea of liberty for himself, but his own personal freedom may be the only object of his regard. A truly individualized but non-individualistic person carries the idea of complete coöperation into all his theories and practice; he is one that sees his own welfare included in the welfare of all others; and, therefore, while he cherishes his own personal liberty, he values his liberty as included in the liberty of all. My right is included in your right. From the Nationalist standpoint there is no right of man which is not also the right of mounan, and no right of woman that is not also the right of mounan, and no right of every child is one with the right of both man and woman. There is no right of one state that is not the right of all states, and there is no right of one country that is not the right of all countries; thus does true coöperative fellowship mean the recognition of humanity as humanity, and nothing less than this.

So many people have said it that it has become the tritest of sayings, that coöperation would destroy all emulation and ambition. Mabel Collins says, in "Light on the Path," "Kill out ambition." But people ask, "Is not ambition a very good thing?" We answer, it depends upon what kind of ambition you mean; upon what goal it is your ambition to reach. Do you want to be a sculptor great as Phidias, a musician great as Mozart, an artist great as Raphael? Then be ambitious. If you give to the world stitutes the root of all effective training of the young. A sound ethical education is the only thing that will ever

ambition to reach. Do you want to be a sculptor great as Phidias, a musician great as Mozart, an artist great as Raphael? Then be ambitious. If you give to the world another bust equal to the work of Phidias, another painting equal to those of Raphael, an oratorio equal to one of Handel's, then you are the happy be refactor of your kind, as were these illustrious personages who excelled for humanity in all coming generations, as well as for themselves and their day. Who grudges St. Peter's to the world? Who grudges the transfiguration, and many of the glorious pictures of the Sistine Chapel at Rome? and who grudges the fame of Angelo or Raphael? Every celebrated man who has achieved his own fame, and risen to the highest pinnacle of greatness, has been the world's benefactor.

When we speak of ambition is it ambition to excel, or is it ambition to destroy, that we condemn? Ambition to be

it ambition to destroy, that we condemn? Ambition to be great so that every one may rise through our greatness, is exemplary in the extreme, but ambition to be great so that others may appear small and mean, is indeed contemptible. We advocate true ambition and noble emulation; but we do not advocate that ambition or emulation which starts out with the false premise that another's failure is my promo-tion. Every human being can enjoy his individual life the more, and be the more blessed and beneficent in his rela-tions to mankind in general, by truly excelling in some di-rection. Who wants a bad workman? and who, in a rightly rection. Who wants a bad workman? and who, in a rightly ordered state of society, could ever overlook the necessary qualification of true merit? It is said frequently that there is always room at the top, and that saying is true. There is always a place for really skilled workmen. The objection made by the wealthy to cooperation is this: "If it were not for the competitive system we could not remain rich any longer." Then they confound true with false charter. ity, believing that there must always be poor people in the world to whom they must dole out alms. We maintain that there is room for every one on the common high level of regenerated society. The idea in "Looking Backward" is the very reverse of the sad-travesty that the majority of is the very reverse of the sad travesty that the majority of people make upon it. If no one can rise under cooperation to a high position without deserving it, then we have dealt a death-blow at every form of bribery, corruption and injustice. It should be made impossible for the ignorant dolt to occupy the position of the learned man simply because he has gold or influence enough to purchase the situation, for the numskull to occupy the position that ought to be filled only by rare intelligence and abounding honor. If money can buy positions, if influence can purchase promotion, if gold proves itself the open sesame acknowledged everywhere, instead of men working to excel, instead of everywhere, instead of men working to excel, instead of lawful ambition being fostered, instead of its being necessary to be something great and to attain to something worthy in order to be acceptable, a combination of money, low cunning and downright dishonesty will yery frequently obtain for unworthy people the highest prizes. We know many people who have a very great objection to money as a circulating medium, because they say, with Bellamy, that its possession does not prove that its possessor is rightfully entitled to it, for it goes just as far in the hands of one who has stolen it as in those of a person who has fairly earned it; and this being the case, they say it proves once for all that our present system is an essentially wrong one, be-

A true system of cooperation places every one equal at the start. It says: There are positions of every kind to be filled in the world, requiring all kinds of talent and all degrees of development on the part of those occupying them. If you are not fitted to take your place in the Senate cham-ber, if you have not the ability to serve as a congressman, ber, if you have not the ability to serve as a congressman, but are only adapted to sweep the streets, then you will be rated as a respectable scavenger, but not looked down upon while rendering any valuable though lowly service to society. If the work of cleaning windows and sweeping floors calls out as much talent as you have developed, that work will be assigned to you. If, on the other hand, you have cultivated yourself in intellectual, artistic or scientific directions, then a berth is open to you where you can serve humanity by your possession and the exercise of all your higher faculties. Therefore the highest positions will be offered exclusively to those who are qualified to fill them. At present the man holding great possessions is cordially received into the best and noblest houses. Consequently the ambition to excel, instead of being encouraged and fostered, is into the best and noblest houses. Consequently the ambition to excel, instead of being encouraged and fostered, is simply smothered under the present false system. Every parent and teacher is called upon in the name of our common humanity to help lay the foundation for the new Republic, the new democracy, the golden era yet to dawn in the moral education of their children and pupils. Teach every boy and girl that it is merit and not gold that is the passport to honor and recognition. Close your doors upon the gilded scoundrel if he ask for your daughter's hand in marriage, but rejoice to see the fairest and most beautiful borne to the hymeneal altar by an honest son of toil, if her affections are enlisted. Make character everything—and by character we mean more than simple chastity: we mean industry, perseverance, intelligence, and everything that goes to make up a grand, intellectual and moral manhood and womanhood in the broadest sense.

The vital question is not, What have you? but how did you

The vital question is not, What have you? but how did you get it? If everything you possess is the result of your honest industry, if every dollar to your name shows that you have been industrious and faithful, then we honor you because here done and faithful, then we honor you because here done and faithful, then we honor you because here done and leading the statement of the second have been industrious and faithful, then we honor you because you have done so much good work; but every dollar you have gained possession of by any sharp or crooked method is so much to your disgrace. It is disgraceful to be dishonestly rich, but glorious to be honestly poor. If one must be poor to be honest, then, in the present state of society, it is an honor to be poor; but in the new and higher era which is now dawning, poverty and rags will not go with honor and integrity. Equity is endeavoring to dislodge poverty; and not the poor, but their poverty, shall cease out of the land. Some elergymen say that "the word of God" declares that the poor shall always continue upon the earth; but we maintain that the Bible teaches exactly the opposite: it emphatically declares that the attempt to destroy the poor will prove ineffectual; that the poor will destroy the poor will prove ineffectual; that the poor will never be destroyed, even though their strongest enemies are united against them. The Scriptures teach that the rich and poor meet together in God's temple, where the One Eternal Lord is the acknowledged Creator and Father

of all. Those Christians who tell you that God always intends that some people shall be poor, and others rich, and that they can prove this assertion by the Bible, include, we suppose, the Epistic of James in their Hible, and James, animated truly with the spirit of the Gospel, seathingly reproves those respecters of persons who provide the best seat for him who wears a gold ring, and is clothed in goodly apparel, and appoint a place under their footstool for the poor man. Every biblical text which has ever been brought forward to justify the existing system of competition has simply been travestied; no such teaching is to be found in either Testament as such people endeavor to make out. The whole trend and tenor of the Scriptures will be seen in this: The Eternal recognizes no distinction between one man and another on account of his wealth or poverty, but he respects the upright by reason of his righteousness. If you are other than upright, then you are poor indeed in the sight of heaven. Let us reiterate, every father and mother, every teacher and guardian, is called upon, in the in terests of our common humanity, to see to it that every child is brought up to desire true, imperishable wealth; first, the wealth of integrity, and then that wealth of real ability springing from industry which entitles every one who possesses it to a high and noble place springing from industry which entitles every one who possesses it to a high and noble place among mankind.

one who possesses it to a high and noble place among mankind.

Nationalism appeals to the moral and ethical sentiment of the race. In its declaration of principles it clearly distinguishes between the human principle of cooperation and the brute principle of competition; this distinction, when applied in all the common industries of daily life, will bridge the chasm now existing between business and religion, as it brings before us the inestimable thought that all our commercial transactions, all our business interests, all the provision we make for our bodily necessities, must be carried on in the spirit of perfect equity. Man must know himself individually and collectively to be one. The control of gas, electric lighting, railroad transportation, the working of mines and everything of the kind, we must consider from an ethical standpoint. When we enter our places of business, we must carry there the same principle that we should take into our houses of worship, thus sanctifying the secular, so that through the sanctification of the secular the secular and the sacred shall appear as truly one; sacred things remain sacred as they were before, while secular things take on the charm and lustre of the sanctuary; this enlargement before, while secular things take on the charm and lustre of the sanctuary; this enlargement of the sphere of the sacred makes the entire of the sphere of the sacred makes the entire world one great and glorious temple. In the vision of the new age recorded in the Book of Revelation, the revelator says that in the ideal holy city he saw no temple, no special precincts were pronounced holy, no little enclosure sacred to the few, but every portion of the great city he beheld as a temple of the living God. Instead of the Apocalypse being a vision solely of what is to take place in another world, it is a vision of what is yet to be made manifest on earth. The vision does not end until the New Jerusalem is let down from heaven to earth, and the tabernacle of from heaven to earth, and the tabernacle of God is with men. It is for each and every one of us to carry the divine principle of equity into each and every affair of practical life; then, as the revelator foresaw, there will indeed be a new heaven and a new earth, where in righteousness alone will continually abide.

Whether the ideas we have enunciated will appear practical to a mixed audience, we will not undertake to say; but we do affirm, and that most positively, that the object of Nationalism is to place accounting alism is to place everything upon a common basis of equity, to appeal exclusively to what is essentially mawly and womanly in human nature; in a word, to carry righteousness into all the affairs of daily existence. As we see the coming of the kingdom of heaven on earth, the dawning of the golden age so long foretold by prophets and poets, we feel constrained to say to each and every one: You must not wait for it to drop down from above, you must evolve it among yourselves, and here and now will you find the time, the place, the opportu-nity for realizing that vital union is solid-strength. Believing, as we do, in the solid-arity of mankind, believing that smaller brotherhoods and associations are preparing the way for those far greater, including at length the entire human race, we advise all of you who feel interested in the immediate carrying out of the great and glorious principle of universal brotherhood, to give your names to the secretary without delay and join a Nationalist Club; and after you have joined it, support it actively with your talent, influence, example, money or whatever you have to give.

Lincoln's Melancholy.

Those who saw much of Abraham Lincoln during the later years of his life were greatly impressed with the expression of profound mel-

impressed with the expression of protound melancholy his face always wore in repose.

Mr. Lincoln was of a peculiarly sympathetic and kindly nature. These strong characteristics influenced, very happily as it proved, his entire political career. They would not seem, at first glance, to be efficient aids to political success; but in the peculiar emergency which Lincoln in the providence of God was called Lincoln, in the providence of God, was called to meet, no vessel of common clay could possi-bly have become the "chosen of the Lord." Those acquainted with him from boyhood knew that early griefs tinged his whole life with

sadness. His partner in the grocery business at Salem was "Uncle" Billy Green, of Tallula, Ill., who used at night, when the customers were few, to hold the grammar while Lincoln recited his lessons.

It was to his sympathetic ear Lincoln told the story of his love for sweet Ann Rutlidge; and he, in return, offered what comfort he could when poor Ann died, and Lincoln's great heart nearly broke.

nearly broke.

"After Ann died," says "Uncle" Billy, "on stormy nights, when the wind blew the rain against the roof, Abe would set that in the grocery, his elbows on his knees, his face in his hands, and the tears runnin' through his fingers. I hated to see him feel bad, an' I'd say: 'Abe, don't cry'; an' he'd look up an' say: 'I can't help it, Bill, the rain's a fallin' on her.'

There are many who can sympathize with

There are many who can sympathize with this overpowering grief, as they think of a lost loved one when "the rain's a fallin' on her." What adds poignancy to the grief sometimes is the thought that the lost one might have been easyed.

Fortunate, indeed, is William Johnson, of Corona, I. I., a builder, who writes June 28, 1890: "Last February, on returning from church one night, my daughter complained of having a pain in her ankle. The pain gradually extended until her entire limb was swollen and very painful to the touch. We called a physician, who, after a careful examination, pronounced it disease of the kidneys of long standing. All we could do did not seem to benefit her until we tried Warner's Safe Cure; from the first she commenced to improve. When she commenced taking it she could not turn over in bed, and could just move her hands a little, but to day she is as well as she ever was. I believe I owe the recovery of my daughter to its use." Fortunate, indeed, is William Johnson, of Co-

October Magazines.

THE NATIONALIST .- A short story by H. B. Salisbury, entitled "Saved by Nationalism," leads the contents. C. A. Cressy writes upon "The Need of a New Industrial System," and H. I. Stern considers
"Who are the Utopians?" Rene Ardrey contributes " A Glance at the Past and a Vision of the Future." and A. E. Cross two of his "Songs of Brotherhood." The various departments following the general contents are well filled, and editorially "Current Topics" are treated with ability. Boston: 77 Boylston street.

HALL'S JOURNAL OF HEALTH .- "The spectacle of a powerful State in arms against a single member. with appliances, devices and complex machinery wherewith to take his life, is anything but a satisfactory one to contemplate," says the writer of the opening paper, an appeal for the abolishment of "The Death Penalty." Dr. Sheppman gives his views of "The Science of Hygiene and Its Corruptions," and instructions of the highest vital interest are given on remaining pages. New York: 218 Fulton street.

OUR LITTLE ONES .- An attractive array of prose and verse, with pictures in profusion, greet the diminutive patrons of this pet of the nursery. "Rocking-Chair Travels" are continued. "Where the Dand-hous Went," "Where the Mouse Hid," and other facts and fancies, are interestingly told. Boston: 36 Brom-field street.

[Continued from first page.] "A flotitious name? Renounce the name I linve borne as your wife so proudly?" said Rose, orlinsoning with astonishment, and utterly forgetting that she had learned to fear and tremble before him. "Oh, Philip!"

The gaze she bent upon him betrayed amazement, doubt, a bitter shadowing of regret. He

took her by both hands.
"Hark ye, Rose!" he said, looking steadily in her eye, and speaking with an iron determination in his voice: "I will have no caviling, no gainsaying of my will. You retain my love by implicit obedience only. You forfeit it forever by the opposition of your will. You can be happy as you expect, or wretched as you have never dated to think. I command you to speak of me as Philip Deltano! Shall I be obeyed, Rose?"

"Oh, wherefore? - yes - I will do all. But why?"

He still firmly held her hands. "No remonstrances, I say." His face looked dark and threatening.

"Will you do as I bid you?" "Only give me a reason, Philip. Tell me why this mystery, and I will never trouble you again. But is it right-

"Silence!" he thundered, so violently that the little Felicia, clinging to her mother's skirts, looked up in alarm, and said sweetly: "Pease don't, papa! Pease don't!"

He caught the child to his breast with a quick, sudden impulse. He kissed her face, her hands, and a subduing tenderness stole over his hard, stern countenance. He but her down most gently. The eyes of Rose were filled with reproachful tears. Her delicate wrists were crimsoned by his angry touch.

"You will obey me, now?" he said, in a softened tone.

"Yes, because I must," she replied, and a weary sigh escaped her.

"Never mind the governing cause, so you fulfill your duty," he said, with a coarse laugh, that grated harshly on her ear.

"And now, that matter settled, call in Florie, and let us hear her opinion of her new abode." The French woman made her appearance, rubbing her hands with glee, a smile of gratified vanity and pride distending her large

pouting mouth. "How do you like your new residence, Mam-'selle?'' inquired the master.

"Oh, Monsieur Philip, c'est magnifique. It is like one palace of de roy-all-familee! I was never so astonish' in my life. So many mirrors, and tableau, and gold and silvare and prettie tings, I nevare see before in any countree! Oh, Madame, I sall be char-mee to serve so rich one ladie. I sall be one personne of importance moi-même, myself."

"Has Joaquin informed you that I am known as the Senor Deltano here?'

"Oui, oui, Monsieur; he tell me you take de name of your grande relative, dat die and leave you one great heritage. Dat is customaree in France; and every where de grand Scioneurs, de rich people, dey do just what dey please. I sall call Monsieur le Señor Deltano, and Madame, la Señora Deltano: c'est bon comme ça, Monsicur ?"

"Yes, that is right. You see the beauty of obedience!" he whispered to Rose. "Now go and call the servants to be presented to their lady. Tell Joaquin, and be will interpret for

you, Mam'selle Florie."
"Yes, sar!" With a profound curtsey she withdrew, fully impressed with her own important station as lady's maid to her mistress, and attendant of "la petite Felicie."

Rose had been accustomed to ease and luxury at home; her father kept as many servants as the country gentlemen of those days deemed necessary. But her blue eyes opened wide as she saw the motley procession that appeared: there were two or three cooks, as many housemaids and laundresses, half a dozen waiters, a porter, an errand boy, a housekeeper, and a major-domo, gardener, groom, scamstress, em broideress, besides others whose duties could find no name. There were little urchins, incapable of anything save noise and mischief; there were sooty babies held in their mother's arms; white headed negroes, and smiling mulatto girls, all arrayed in their holiday costumes, bowing, curtseying and welcoming their lady with the vociferous demonstrations of their joy. She was young and beautiful: she must be good and indulgent, they said. Rose smiled in their ebony faces, held out to them her lilied hands, and made them supremely happy by her condescension. But it did not add to her happiness to know that many of these were slaves, held by the will and in the power of her husband.

The wealthiest and proudest of the aristoc racy of the town called on the young English wife, Philip serving as interpreter, and Rose's unaffected grace of manner winning them all At the express desire of her husband-and she dared not again oppose him-she was splendidly attired in satin and lace, with orna ments of pearls and sapphire, fitting spoils of earth and sea wherewith to enhance her pure and girlish loveliness. She was admired, the sumptuous adornments of the house extolled, the Senor Deltano's generosity was vaunted to the skies; but amid all the pleasures and splendors surrounding her, there was a shadow on her spirit. Rose was not happy; the serpent coiled amid the flowery glories and the costly environments of "Eden Rest." She was fêted and flattered; she entered into all the pleasures of the neighborhood; her lordly home was the scene of almost regal banquets, of the assemblage of the beautiful and gifted; she had boundless wealth at her command; yet soon with a saddened heart she turned from it all. The only true joy of her life was the possession of the innocent love of her adopted child. Felicia was the angel and the solace of her life.

"Oh, my God!" prayed Rose, "shall I never hear from my beloved ones at home? - from my stricken father? - from the mother I so dearly love?'

No. Rose; that compensation is not in thy destiny. The forgiving words of the father, the motherly counsels of the good and righteous mother, never reached thine eye. The retributive awards of heaven denied that consolation to thy weary soul.

Busy with her thronging thoughts and surging, troublous emotions, we leave her in her tropic paradise, and return to the humble dwelling of Mrs. Almay, rightly named Mercy at the Baptismal Font.

[To be continued.]

If the Buby is Cutting Teeth, Be sure and use that old and well-tried remedy, MRs. WINSLOW'S SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pain oures wind colle, and is the best remedy for diarrhea.

Sinners cannot enter a plea of "Not Guilty" in heaven.—Pittsburgh Dispatch.

Original Essay

MIND-READING AND MEDIUMSHIP. Written expressly for the Banner of Light, BY HUDSON TUTTLE.

When Bishop gave his last fatal exhibition of mind-reading the reporters carefully noted his physical and mental condition. He was wrought up to the last degree of nervous tension. His pulse was rapid, and he became so exhausted that as soon as the test was finished a total collapse was imminent. Partially recovering he ventured another test, which so far absorbed the remaining force that he sank into a comatose state, which the physicians mistook for death in their ignorance of spiritual conditions, and proceeded to chop their way into his brain in order to find the cause for such unusual manifestations.

The manifestation of such remarkable sensitiveness was regarded by every one who witnessed it or wrote on the subject as fully accounting for the collapse of his vitality. It placed a violent strain on the nervous system, and intensified all the vital processes to the breaking point. More recently the feats of a young aspirant for Bishop's place named Johnstone have been reported. During the performance of these the same highly-wrought condition of the nervous system was observed. The action of the heart was increased to over one hundred and fifty pulsations, and those in attendance expected every moment he would break down. After it was finished they gave him a bath, which partially restored him.

The views taken by those who have reported these tests of mind-reading are perfectly correct, and it may be said inadvertently they have reached the truth. There can be no physical effort or mental process as rapidly exhaustive as this sensitive condition. The notable feature is that the same views are not taken of mediumship, for both rest on the same laws and conditions. I write from a positive knowledge, for I have had the experience numberless times, and look with dread on the shocks I have received by the carelessness or rudeness of those in attendance. When writing, sudden interruption is like a blow, and leaves me dazed and irritable; often unable ever to return to the same point, where the same influence will continue its impressions. When sitting for the movement of the table or rappings, a single word or thoughtless remark has crashed on my spirit and wholly negatived further manifestations. The presence of some one, perhaps of best intentions, has been like an absorbing sponge.

Often when I have written for long hours, and at last finished, I have recalled the passage in the life of Mohammed, wherein he says that so intense was the power which controlled him, that when certain parts of the Koran were given him he sweat drops of blood.

Once in my experience, having, in an unusually sensitive state, written nearly all the night-written until, as the manuscript showed, the pen had fallen from my fingers in the middle of a sentence, the result was disastrons. At nine in the morning I had a congestive chill, brought on by the depletion of that sitting, which carried me to the very confines of the spirit-world. The spirit-writers had not noted the exhaustion, or misjudged my strength. I am writing nothing new to mediums or sensitives the world over. They have all had similar experiences, and suffered the tortures even the sympathetic sometimes are expert in inad vertently inflicting. The point I wish to make forcible is: Why not grant to mediums the same charity given to mind-readers? If, when mediums in the midst of tests are rudely interrupted, they complain of injury or are distressed, it is ridiculed as a part of the show the by-play of the fakir-to distract attention. Not the least sympathy is shown; and even Spiritcry of fraud, and are silent. I recently met a medium who, during a séance, had been 'grabbed," and what was called "exposed.' I will take no issue with that "exposure," for little can be positively known from the conflicting evidence; but from what I do know of psychic laws, the effect of that exposure on the medium proved beyond controversy that she was not the fraud she was declared to be. From a strong woman in vigorous health she was re-

duced to a wreck. There is a change in the physical state of the medium quite as marked as that in the mind reader. The diagnosis of this state will prove far more satisfactory and assuring against fraud than the bungling and torturing devices of tying or confining the medium. The sensitive condition involves more or less- according to degree-congestion of the arterial centres. The hands and feet are cold and the head has unusual heat; the pulse is finer and more rapid; the eyes have a peculiar expression, which when once seen cannot be mistaken. The symptoms are quite distinct from what may be called the "healing phase." The genuine magnetizer has cool, moist hands, that give the impression of silky softness; and when treating a patient the vital powers are at flood-

The genuine healer may be known by these indications, as the pretender may be detected by his hands giving the impression of sticks: want of glow in the vitality and sympathy the true healer must feel.

If the person claiming to be a medium during a séance remains perfectly normal, that alone is sufficient evidence of want of genuineness. The pulse is at first accelerated, but in later stages and in clairvoyance becomes slow and so feeble as scarcely to be detected. There is coldness of the extremities, with pallor, or a purplish hue from venous congestion, often difficulty of breathing, and abnormal heat in the brain.

If I mistake not, these symptoms were remarked by that remarkable scholar and sensitive writer, W. Stainton Moses; but he did not press the subject to its full claims. Why bungle with ropes, cabinets and the methods which are a constant insult and menace to the medium, when the study of physical symptoms will show whether the medium is true or false far more conclusively than all the "test condi ditions" which may be applied? The various psychic states of trance, clairvoyance, materialization, writing, and that which makes physical manifestations possible, have marked characteristics which not only distinguish them but prove the genuineness of the subject. Would it not be well for would-be "exposers" to study this phase of the momentous subject, instead of pursuing the coarse measures they adopt?

If we heard sweet music, and were told afterward it came from a certain instrument, we would convince ourselves of the truth of the statement by examining the instrument to

learn if it were possible for it to produce such harmonious sounds. If we found such to be the fact, we would say there is every reason to believe the music came from the instrument; but if we found the strings broken or out of tune, we would say it is impossible and not believable, for harmony cannot come from inharmony. In precisely the same manner the state of the medium indicates the truth or falsity of communications received. If it is said this medium is in a trance, or that one is writing by inspiration, the study of the physical and psychical symptoms they present proves or disproves the claim.

Banner Correspondence.

Massachusetts.

WORCESTER.—"S." writes: "Hon. Sidney Dean spoke from our platform on the afternoon and evening of Oct. 5th. In the evening he argued that whether we take the Biblical ne argued that whether we take the Biblical theory of the order of creation, or the modern one of the nebula theory and evolution, the logical deduction must be a recognition of spiritual existence and the naturalness of spirit inter communion. Mr. Dean spoke with much earnestness and enthusiasm, and produced a marked effect upon his audience, some of whom were in our hell for the first time.

of whom were in our hall for the first time.

Many words of congratulation were expressed after the close of the meeting.

The remaining Sundays of the month Mr. A.

E. Tisdale will be with us, and Mr. Dean will return for the month of November.

In a previous report I should have stated but the thanks of all were due to Dr. S. H. rentiss for the wild flowers and autumn eaves with which he so beautifully decorated the platform and desk during the month of leptember.

PLYMOUTH. Sarah A. Bartlett writes "The Spiritualists were to have commenced their meetings for the winter Sept. 7th, Mr. Frank T. Ripley being engaged for that Sunday; but he did not appear, and the President has not seen or heard from him since. Sept. 14th Mrs. Ida P. A. Whitlock lectured and gave vocal and instrumental music, also psychometric readings of articles from the audience. Sept. 21st Miss Nottie M. Holt, of the Echo Spiritual-ist Meetings, Boston, gave an address and many excellent and satisfactory tests; she also reexcellent and satisfactory tests; she also related her experience in becoming a medium. It was similar to that of Mrs. Fanny Davis Smith. Sept. 28th Mrs. Abbie N. Burnham lectured, afternoon and evening. Oct. 5th, Mr. Henry H. Warner gave two very able lectures. His subject in the afternoon was: "Why is This and Why is That?" In the evening, "Mediumship and its Responsibility." Both lectures were capable of doing much good. He also gave readings and tests. We expect to have him with us to lecture in November. Oct. 12th, the President, Mrs. Nellie T. Burbeck, was to speak in America Hall, Boston; Oct. 19th, Dr. W. A. Hale will lecture and give tests. The lectures are now held in Good Templars Hall. New faces are seen, and more interest manifest at the evening session than ever before."

SPRINGFIELD. Our regular correspondent,

sion than ever before."

SPRINGFIELD. Our regular correspondent, "W.," writes: "The First Spiritualist Society resumed meetings at Graves's Hall, Oct. 5th, with lectures at 2 and 7 P. M. In the afternoom Mr. H. H. Childs, of Childs's Business College, spoke on "Light and Darkness," giving thereon a very fine discourse. At its close Mr. Osgood, a retired Unitarian elergyman, made a tow romarks in which be said it was 'doubt-

good, a retired 1 intarian clergyman, made a rew remarks, in which he said it was 'doubt-ful if a more able sermon had been delivered in Springfield that day.' (I understand Mr. Childs can be employed to lecture in this vicinity.) In the evening the hall was well filled to lis-ten to Mrs. Hortense G. Holcomb, of this city, and as it was her first appearance on the plat-form as a heaturer it is a closure to say that form as a lecturer, it is a pleasure to say that her discourse was considered one of the best delivered before our society for a long time. She was listened to with much attention, and arthe close congratulated by a small army of her friends upon her noble effort. It is hoped that other ceptible will desire the species of that other societies will desire the services of Mrs. Holcomb, as she has taken first rank among our speakers, and should be kept at work."

Vermont.

BRANDON.—Dr. E. A. Smith writes: "It has been suggested to me by the many friends of my wife, Mrs. Fannie Davis Smith, that I should give some account of her condition through the columns of your ever kind and sympathizing journal. She has indeed been very ill, confined to her bed nine weeks to-day (Oct. 3d), with rheumatic fever. Through the give make of our county practices of Octage City Park she lay ill, suffering intense pain. We brought her home from there on a bed a week case. ago, and though very weary with the fatiguing journey, she seemed to improve some what in the pleasure and comfort of being at home; but the last few days she has not been so well, is still quite weak and low. We are so well, is still quite weak and low. We are anxiously watching her, hoping and trusting that the angels who love her, and have thus far, we believe, helped and cared for her, will still minister to her necessities, and help to relieve her of pain and weakness, so that she may e speedily restored to her wonted health and

New York.

TROY .- W. H. Vosburgh writes: "I desire to report a visit recently made to our city by Mrs. M. H. Wilkinson of Cambridgeport, Mass., a fine clairvoyant, clairaudient and test mea fine clairvoyant, clairaudient and test medium. Several parlor séances were held during her stay among us, one of which I had the pleasure of attending. Many were greatly pleased and satisfied with her as an instrument under control of our risen friends. I was very happy to have been able to meet and greet her as a worker in the great movement of spiritual reform. All mediums who have reached the point in their development where reached the point in their development where the spirit world can use them to positive advantage, should be encouraged and sustained in their work."



HEART FAILURE

Weak Heart, Shattered Nerves and Nervous Prostration the Trouble with Thousands.

Failure or weakness of heart action is become ing a very prevalent disease. It is a most serious and dangerous condition to be in, and gradually runs into palpitation, spasms or neuralgin of the heart, total exhaustion of nerve-power or death. At the first sign of these dread diseases every one should immediately seek a cure, and not wait until the fatal symptoms point unmistakably to death.

The first symptoms may be very slight, and apparently trivial. But do not fail to heed them if you value your life. They often begin with a nerv ousness and weakness, a trembling or strange faint feeling, with tendency to gliddiness. As the disease increases, these symptoms grow in intensity, and will be accompanied by dizziness, swimming of the head, fluttering or palpitation in the left side of the chest, shortness of breath, a sinking sensation, with coldness of the feet and legs. There is often also a feeling of apprehension or anxiety, as of impending danger, and tendency to drowsiness during the day and sleeplessness at night.

A little over-exertion, excitement or emotion may bring on the attacks at any time. Sudden rising from a stooping or reclining position will cause dizziness. and rapidly climbing stairs will make the heart palpitate, produce weariness and shortness of brenth. In some cases there are pains in the region of the heart, but in most cases there is no pain what-

If you are affected by these symptoms, lose no time in seeking a cure, for a cure is not only possible, but *ure, if you use Dr. Greene's Nervura, the great and wonderful discovery for heart, brain and nerves. It is purely vegetable and harmless, and its use offers the only sure hope of curing these terrible disenses and averting the fatal result. It is, we unhesitatingly affirm, a remedy of so great merit and marvel-ous virtues that no sufferer should neglect to use it, if a safe and sure cure is desired. It is for sale by all druggists at \$1 per bottle.

No Other Remedy in the World Ever Had Such a Testimonial.

For the benefit of those who may be suffering, and fail to find relief, I desire to state my case: For ever a year I suffered from a HRART DISRASE, a constant pain, with severe attacks of palpitation, until Lanticipated a sudden death at any time. i became weak and debilitated, with a loss of caergy, despondency, &c. Hearing Dr. Greene lecture, he so faithfully described my condition that I determined to try Dr. Greene's Nervura. My improvement has been continuous and rapid. Thave taken five bottles, and the pain and palpitation are gone. I sleep well, have an excellent appetite, S. A. DYSART,

Nortondale, York Co., N. B. Dr. Greene, of 34 Temple Place, Boston, Mass., its discoverer, is the famous specialist in the cure of nervous and chronic diseases. The doctor has devoted special attention to the treatment of all forms of chronic diseases through letter correspondence, and will give by mail his opinion and advice in any case free of charge. The perfection of this system renders a complete cure almost assured, as his success in treatment

Passed to Spirit-Life,

From his home, 113 Lock street, Nashua, N. H., Friday morn lng, Oct. 3d, of heart failure, Josiah G. Barber, aged 38 years. He was the son of Capt. D. P. Barber, who has the sympathy of many friends. Rind and genial in his spirit, his presence will be missed by many here, while he has been reunited with his family and loved ones, who had made ready for him a home in the beyond. He had no fear of the change, with the knowledge of their presence, and faith in eternal progress. He suffered without a marinur, waiting to be free. Dr. H. B. Storer of Boston attended the funeral services Sunday, Oct. 5th, at 4 P. M. After reading the late published soulful poem written by Miss Lizzle Doten, entitled "Is Life Worth Living" he gave a grand discourse, full of power and instructive comparisons of this physical and natural world with the experiences and soul-growth of man—new thoughts, comforting to all.

May the Doctor live many years to give consolation and joy to those who need in times when the inevitable change comes, as it must.

E. P. M. ing, Oct. 3d, of heart failure, Josiah G. Barber, aged 38 years

From his home in Philadelphia, Sept. 12th, suddenly, Rich-

nond Goold, in the 69th year of his earth-life. He had for thirty-five years been a firm and consistent Spiritualist. Invalidism has prevented him of late taking any active part in the Cause. He was a great admirer of the BANNER OF LIGHT, and found much enjoyment in its persual. Though his visible presence is sadly missed by his widow, she is comforted by knowing that he is ever near to believe the late here.

[Obituary Notices not exceeding twenty lines published you twitously. When they exceed that number, twenty cents for row's additional line will be charged. Ten words on an average now a line. No poetry admitted under this heading.]

AINLESS. PILL SEFFECTUAL. SEF WORTH A GUINEA A BOX. For BILIOUS & NERVOUS DISORDERS Such as Wind and Pain in the Stomach, Fullness and Swelling after Meals,

Dizziness, and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Scurvy, Blotches on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c. THE FIRST DOSE WILL CIVE RELIEF IN TWENTY MINUTES.
BEECHAM'S PILLS TAKEN AS DIRECTED RESTORE FEMALES TO COMPLETE HEALTH.

For Sick Headache, Weak Stomach, Impaired

Digestion, Constipation, Disordered Liver, etc., they AOT LIKE MAGIC, Strengthening the muscular System, restoring long-lost Complexion, bringing back the keen edge of appetite, and arousing with the ROSEBUD OF HEALTH the whole physical energy of the human frame. One of the best guarantees to the Nerouse and Debilitated is that BEECHAM'S PILLS HAVE THE LARGEST SALE OF ANY PROPRIETARY MEDICINE IN THE WORLD.

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SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we decline to endorse the varied shades of opinion to which correspondents give utterance.

No notice is taken of anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts not used. When newspapers are forwarded containing matter for our inspection, the sender will confer a favor by drawing a peucil or ink line around the article.

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

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

Banner of Pight.

BOSTON, SATURDAY, OCTOBER 18, 1890.

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JOHN W. DAY. ASSISTANT EDITOR.

Business Letters must be addressed to Isaac B. Rich. All other letters and communications must be forwarded to the Editor.

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

A SPECIAL OFFER.

We offer a series of CASH PRIZES to the four persons who send us the largest number of new yearly or six months' subscribers to the BAN-NER OF LIGHT before the 1st of June, 1891. high moral character was outspoken in his de-The prizes will be rated as follows:

FIFTY DOLLARS to the person sending us the largest amount of money for new yearly and six months' subscriptions; TWENTY-FIVE DOLLARS for the next; FIFTEEN DOLLARS for the next, and TEN DOLLARS for the next.

Here is an excellent opportunity for Platform Speakers and Mediums to call attention to the oldest and best spiritual paper in the world-a journal of eight pages, that for \$2.50 per year, or \$1.25 for six months, presents weekly a large amount of matter of the greatest importance to the spiritualistic public. that the citizens of this Commonwealth, as The work of the platform, the press, and the well as of every other State, should have full séance-room, and the productions of scientific liberty to choose their own physicians and and literary minds in our ranks, are found in THE BANNER from week to week, so that the news of the spiritualistic world may be readily condensed from our columns.

table of contents—the BANNER OF LIGHT is bereavement; yet she has the satisfaction of the cheapest and most valuable Spiritualist

Friends everywhere, we call upon you to enter the ranks of competitors for the cash | day of the present week. As THE BANNER prizes offered, thus not only securing a likelihood of obtaining a sum of money for yourselves, but also aiding us in largely adding to our subscription list during the coming year.

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

Importing Diseases.

A correspondent sees fit to take exception to the sentiment conveyed in a paragraph printed in a recent issue of THE BANNER in reference to the Mongolians. He charges injustice to the Chinese in excluding them from the country on the ground of their bringing in contagious diseases with them. He asserts that strict quarantine regulations sufficiently protect us from dangerous diseases, as well from the Chinese as from Europeans. He accuses THE BANNER of illiberality for the opinion it briefly expressed on the subject, and demands that it shall show good cause for the discrimination which it approves.

His clipping from the Christian Register on the subject of the original discovery of America, implying that Hee-Li, a Chinese navigator. discovered America two hundred and seventeen years before Christ, and hence that John Chinaman has a better claim to California than any one else, has no bearing on the matter that can be perceived. The point is, and THE BAN-NER made that only, that it is the right and duty of our government to protect its citizens against the inroads of a multitude of immigrants bringing with them the foulest habits and the most loathsome diseases-a horde of parishs that are to be numbered by millions, the rejected of their own land that spews them forth upon us. It is not our present belief that an overpowering population of this kind is likely to prove any benefit to us either in a sanitary or a moral sense. Therefore the injustice charged in excluding them altogether from our shores is invisible to a healthy sight and a mind not yet imbued with the crankiness of assumed equality and indefensible be-

empty in uncounted shiploads on our shores is very far from being the sort possessing any of the desirable qualities for making citizens. They are no more the countrymen-in any intimate or related sense-of such noble Chinese intelligences as Spirit Whan See than the dialect of the lowest slums of our large cities is like the language spoken by our highest educated classes. If these disease-bringers are what our correspondent likes to call the "dear ones," who are not be "outraged by wholesale injustice," then he can have his peculiar views on this subject to himself, and enjoy them alone. Self-preservation is accounted the first law of nature; and we doubt if our correspondent would rush to the Pacific coast to greet a Chinaman with open arms if he saw or had reason to apprehend indications of leprosy, or worse.

The Chinese are not to be "civilized" by any of our modern methods. They are a race upon whom nature has set an indelible stamp, that warns us against wasting our efforts to achieve the impossible. Nothing more is needed to be said on the subject. There is such a thing as running both piety and justice into the ground. Even humanity has to have a good share of horse-sense in it in order to go.

Demise of Dr. A. S. Hayward, the Noted Healer.

A knowledge of the sudden demise of Dr. A S. Hayward, the well-known magnetic healer, will doubtless be a surprise to his many friends all over the country. We met him in our counting-room last Saturday afternoon, at which time he was apparently in good health, and, after a brief conversation, accompanied us to within a short distance of our residence. and bade us when leaving a more than usual earnest good-by, which we at the time thought was somewhat singular.

While at our office he informed us he would make some notes for our use in regard to Mrs. Watson's lecture at Berkeley Hall on the morrow, if we desired him to do so; to which prop osition we at once acceded.

On the afternoon of the next day he seated himself in a quiet room of his residence on Magnolia street, Dorchester District, for the purpose of writing from his notes a synopsis of Mrs. Watson's morning lecture, intending to do the same for that lady's evening discourse after its delivery. At about four o'clock an unusual sound attracted the attention of Mrs. Hayward, who was in another room, and hastening to that in which Dr. H. was supposed to be writing, she found him lying face downward upon the floor. Examination proved that the body was lifeless, and that the tie that held him to the material form had been sundered without a struggle-from supposed heart-fail-

That Brother Hayward was a bong fide healer there is no question, as we have many times tested his healing power, as also have many others in various parts of the country. He showed us recently many letters from patients in full attestation of this fact. Is it any wonder, then, that this man of active mind and testation of wrong doing? Was it surprising that he should from year to year utilize his talents in denouncing Medical Monopoly Bills, which a combination of M. D.s in nearly every State in the Union sought to have enacted, making it fine and imprisonment for just such healers as he was who did not hold and exhibit a medical faculty diploma to attend the sick?

With Dr. Hayward's assistance THE BAN-NER has striven for over fifteen years to enlighten the public mind in regard to this subject, especially in Massachusetts; and, thus far, we have, with other liberal-minded persons, succeeded in preventing such laws being placed upon our statute books; for we believe healers.

In the demise of Dr. Hayward our community has lost the services of a useful man in the prime of life. Dr. H. leaves a wife, but no children. Mrs. H. is a fine inspirational medium, In view of the size of our type-which en- but as such is not known to the public. She ables us to give in each issue a large and varied has our deepest sympathy in this her sudden knowing that in spirit he is still her beloved husband and helper.

It was announced that the funeral services would take place at Berkeley Hall on Wednesgoes to press on Tuesday we are unable to publish an account of them in this issue, but shall do so in our next.

A correspondent, who was quite familiar with Dr. Hayward's efficient service in the Cause of Spiritualism and freedom from Medical Monopolies, writes as follows:

"More than any other man in the country, Dr. Hayward has been foremost and indefatigable in fighting the medical bills that a few regulars whose incomes have been decreased by a better class of healers have sought to have passed through our Legislature; and all liberalists and healing mediums and botanic physicians especially owe a debt of gratitude to him for his persistent efforts to defeat the passage of any nar row and illiberal enactment in this direction. With voice and pen, with money and time, he waged unceasing war upon those who sought to restrict the natural right of intelligent people to choose for themselves who should minister to them in sickness. In the departure of this faithful soul from the mortal, the friends of liberal legislation lose a powerful ally and guide.

Doctor Hayward, as a magnetic healer of great ability, held an enviable reputation of long standing. His name as a successful magnetizer has been known all over the United States. Of a genial disposition, social nature, replete with physical vitality and spiritual magnetism, he attracted and held the friendship of hundreds, while the many sick and afflicted ones whom he has treated and blessed with his ministrations cannot be counted. His heart was large, and ever responsive to the calls of the poor and suffering. Hundreds of debilitated persons who could not pay for his services have been restored to health by his gratuitous treatment; and a large class of the needynot seeking a physician's care—have been financially aided, either directly from the Doctor's purse, or by the influence he exerted in their behalf upon those who had the means to bestow. Thus has the life of a good man closed on earth to open amid brighter scenes and wider fields of action in a better world."

Dr. John Brown, of Edinburgh, once gave a laborer a prescription, saying, that, and come back in a fortnight, when you will be well." The patient came at the fortnight's end hearty, happy and well; he had made a pill of the paper, and following the doctor's directions, had taken it. Faith in his employed. physician's skill effected a cure. The man simply imagined he was ill.

W. F. Ball of North Jackson, Ohio, writes: "The BANNER OF LIGHT is the best paper I have ever read; always full of good The sort of Chinaman whom it is sought to it ever prosper, is my earnest desire."

The Inspiration of Artists.

It was a favorite custom of the early advocates of Modern Spritualism to show the universallty of the influence of the inhabitants of what is termed, for sake of distinction from this, the spirit-world, to trace, in the methods of individuals prominent as artists in their sevoral professions, indications of that influence, and to show by such indications that those who excelled as poets, painters, orators, sculptors, etc., were indebted to invisible intelligences for the meed of merit the world awarded them.

One interesting instance of this that we have not seen alluded to we find in a magazine published in this city in 1839. The distinguished musical composer, Mozart, in reply to a correspondent who expressed a wish to know his way of composing, and what method he followed in writing works of considerable extent, wrote as follows:

"When I am, as it were, completely myself, entirely alone, and of good cheer-say traveling in a carriage, or walking after a good meal, or during the night when I cannot sleep-it is on such occasions that my ideas flow best and most abundantly. Whence and how they come I know not, nor can I force them. Those ideas that please me I retain in memory, and am accustomed, as I have been told, to hum them to myself. If I continue in this way it soon occurs to me how I may turn this or that morsel to account, so as to make a good dish of it-that is to say, agreeably to the rules of counterpoint, the peculiarities of the different instruments, &c. All this fires my soul; and, provided I am not disturbed, my subject enlarges itself, becomes methodized and defined, and the whole though it be long, stands almost finished and complete in my mind, so that I can survey it, like a fine picture or a beautiful statue, at a glance. Nor do hear in my imagination the parts successively, but I hear them, as it were, all at once. The delight this gives me I cannot express. All this inventing, this producing, takes place, as it were, in a pleasing, lively dream; still the actual hearing of the tout ensemble (whole together) is, after all, the best. What has been thus produced I do not easily forget; and this is, perhaps, the best gift I have my Divine Maker to

Another renowned musical artist, Robert Schumann, is said by his biographer, Von Wasielwski, to have "labored like some musical and creative spirit from an ideal world."

Schumann was greatly interested in the phenomena of Spiritualism as early as 1853. In April of that year he wrote to Ferd, Hiller: We tipped the table yesterday for the first for the first two measures of the C-minor symphony! It delayed longer than usual with the answer; at last it began, but rather slowly at first. When I said, 'But the time is faster, dear table,' it hastened to beat the true time. When I asked if it could give the number which I was thinking of, it gave it correctly as three." To the same, four days later, he wrote: We have repeated our experiments; we seem surrounded with wonders.

Heinrich Heine, the German poet, says a re cent number of La Verite of Buenos Ayres, acknowledges having written his tragedy of Radcliffe" without any preconceived plan, and without interruption. He says: "While composing it I heard near my head something ike the rustling of a bird's wings."

Charles Loman, author of "Jean Darcier," ragedy much admired in France, states that he had for his collaborateur the spirit of his brother who was killed at the battle of Buzen-

A Wendell Phillips Memorial.

The Wendell Phillips Hall Association held a meeting and a rally of the old friends and present admirers of the man whose name they bear on Wednesday night of last week in Tremont Temple. It was more than two years ago that a project for an appropriate memorial was suggested, and the purpose of the meeting was to start it anew and push it forward to success. It is now the Association's intention to complete the subscription with the receipt of a sufficient fund to erect a memorial hall is informed that a company is preparing to obsomewhere in Boston that shall be a worthy testimonial to the high and grateful esteem in which his name is held.

The declared aim of the Association is to erect a building containing a spacious hall, and to establish in connection with it an institution in honor of his name, and of the great cause of emancipation. As the Chairman remarked in opening the meeting, "no truer Bostonian ever lived." He sacrificed everything to the cause of emancipation-peace and comfort, wealth, social position, and public preferment. Just before he died he wrote to his fellow-abolitionists these memorable words: 'Protect all labor, white and black." The oppressed of every kind turned instinctively to Wendell Phillips to plead their cause, and they were never refused. No oppressor, no selfish schemer of any kind, ever sought his aid. He stood for free speech, free labor and free voting; for equal rights and equal duties.

The meeting was entertained with songs between the speeches by members of the famous Hutchinson family, and the speaking was upon the following themes: "Wendell Phillips: His Hospitality toward New Reforming Ideas" 'Phillips's Relations to the Labor Question": 'As Thought Moves the World, the First Step for Progress is to make People Think"; and among the speakers were Gov. Brackett, President Capen of Tufts College, Hon. S. G. Walker, Charles H. Litchman and Mrs. Abby Morton Diaz. President Capen remarked that although it was true that Wendell Phillips needs no memorial, we do not do our duty by our children if we fail to keep before them the examples and teachings of noble men. He said the people, as he was their great tribune, ought to erect a memorial that shall continue his work.

The Governor appealed to the assembly to build a structure that will stand as a monument to him, and be a forum free to all conditions of men. The meeting was alive with enthusiasm, and was prolonged to a late hour. A statement of the financial status of the enterprise was made by the Secretary. It was announced that the sum of five thousand dollars had been subscribed with which to begin active operations. There is every reason to believe that the project will go forward without interruption to a speedy and successful completion.

Dr. H. B. Storer of this city highly interested an excellent audience at Hanson, Mass., last Sunday, and will speak at Cummington, Mass., next Sunday, Oct. 19th. This veteran Spiritualist is one of the best speakers

Don't miss reading on our sixth page Spirit John Murray Spear's message. This veteran spiritual medium was well known all over the country before he passed on as a devoted friend of the Spiritual Cause. He went higher life.

Remarkable Powers of Clairvoyance.

El Precursor, of Mazatian, Mexico, publishes interesting particulars of a young lady, Teresa Urrea by name, who is only fourteen years old, and has within the last eight months developed remarkable powers of clairvoyance, and also the gift of healing by laying on of hands. She has thus oured hundreds of sick persons, some of whom were suffering from maladies which their medical attendants had pronounced to be incurable. Three ladies of Mexico sought an interview with her for the purpose of exposing what they believed to be her charlatanry, and of turning her into ridicule. "I perceive," said the youthful medium, "that two of you are respectable persons, leading a regular life, while the third is in possession of property unjustly acquired, and will be unhappy until she shall have changed her mode of living." "Which of us is the wrong-doer?" they simultaneously inquired. "I am not permitted to tell you at this moment," she rejoined, "but you will find out presently; for, on returning to Mexico, two of you will hear a clock strike, and the third will hear nothing, and will know by that who is culpable." And so it fell out as they went homeward; and the conscience-stricken girl turned back, and, falling on her knees before the medium, entreated her to say what she should do: "Go and sell half of your wrongfully-acquired possessions, and give the proceeds to the poor," said Teresa, "and henceforth be just and charitable; and by so doing you will obtain, I promise you. tranquility of soul and peace of conscience. and you will draw down upon yourself the blessing of heaven." This spiritual admonition was delivered with so much power and impressiveness that the young lady returned home with a firm resolution to follow the advice given.

Anesthetics and their Abuse.

As a profitable servant may become a tyrannical master, so may the habit of anæsthetics of every kind grow into an abuse that threatens to be a social terror. The medical men have been so accustomed to having their own way, that when they are challenged for their reasons for treating patients as they do, they assume the airs of offended dignity, and break out in supercilious abuse, ending with a demand for protective legislation.

Wonderful power! Just think! I asked Medication with opiates has grown to be a very free practice with "regular" physicians, who think that if they can stifle sensation they can thus deaden and expel disease. But why should they expect nature to continue the active operation of her secret remedies and restorations if her forces are deprived of their accustomed power? This almost unlimited employment of opiates is as bad as the calomel and blood-letting practiced many years ago. Where the lancet was once freely used, the hypodermic syringe is now. What is pain, at the most? What do we know about it excent as a struggle of nature to expel disease. Hence it would seem to be the true way to assist nature in her work, instead of obstructing

> But the regulars almost invariably prescribe opium when pain is present, as if by stifling that they were driving out its cause. It is like plastering a sore that requires the purification of the blood. The vital forces need all the help they can get, whereas opiates operate to weaken and deaden them. If a single dose of opium fails to preduce its effect, then a larger one follows. Many a physical and mental wreck is caused by having the drug prescribed by a physician which was the beginning of the fatal habit.

Indians Cannot Join "Wild West" Shows.

Acting Indian Commissioner Belt has recently issued a letter of instructions to Indian agents, in which he says that the Department from some of the reservations to join "Wild West Shows" in Europe. The agents are instructed to promptly refuse any applications for this purpose, as it is now against the policy of the Interior Department to grant permits for such purposes under any circumstances whatever. The agents are further instructed to lay the matter before their respective tribes, and advise them that if any of the Indians should hereafter attempt to leave their reservation for exhibition purposes, it will be regarded as an open defiance of the authority of the Government, and that prompt measures will be adopted to detain them.

The editor of THE BANNER reached the seventy-sixth anniversary of his birthday October 12th, 1890. By invitation, he dined with Mr. and Mrs. Longley of Savin Hill, Boston, in company with a few invited guests; among them Mr. Wm. Foster, Jr., of Providence, Col. Wm. D. Crockett and daughter, (Mrs. S. P. Billings,) of Boston, Mrs. and Mr. J. B. Hatch, Sen., of Charlestown, Mr. J. B. Hatch, Jr., and family, and Mr. Warren T. Thaxter and wife of this city. After a bountiful repast the company adjourned to the parlors and enjoyed informal remarks appropriate to the occasion, interspersed with vocal and instrumental music; and, after wishing the veteran editor many more returns of the season, they retired to their several homes, well pleased with the enjoyable occasion.

Our cordial thanks are due Mrs. S. M. Ingraham of Windsor, Vt., for beautiful flowers for our Public Circle-Room table. And right here we are delighted to be able to state that we have had a recent call from a spirit this lady is deeply interested in, who requests us to send word to her that he is progressing rapidly, and doing all he can to make her happy while she remains in the earthly sphere of existence William also sends love.

Mrs. Townsend Wood, of Stoneham, accompanied by Mrs. M. B. Dyott of Philadel-phia and Mrs. Thomas Gales Forster of Baltimore, attended THE BANNER OF LIGHT FREE CIRCLE on Tuesday, Oct. 7th. The latter were guests of Mrs. Wood, and enjoyed to the utmost communion with their friends gone before. Mrs. Wood when in the lecture field was frequently the guest of these worthy ladies.

The next in the valuable and interesting series of articles by Dr. F. L. H. Willis, prepared especially for the BANNER OF LIGHT, entitled "THE SPIRITUAL FACTS OF THE Ages," will be given to our readers next week, its sub-title being "APOSTOLIC MEDI-UMBHIP."

MAINE.-A report of the Ninth Annual Convention of the Spiritualists of Maine, held at Hayden's Lake, Madison, Me., last month, is rethings for the hungry soul to feast upon. May over ripe in years, to renew his labors in the ceived, and will be published in next week's

Spiritualism in Pittsburgh, Pa. 1,

The vell which senseates this world of materialism from the realms of the spirits was drawn gently to one side last evening at the First Church of Spiritualsts, says the Pittsburgh Post of Sept. 20th, and the audience received several messages from the other side through the mediumship of Mrs. Helen Stuart-Richings of Boston, previous to which she delivered an address and replied satisfactorily to questions. The Post, continuing its report, says:

The Post, continuing its report, says:

"The audience room was crowded with members of the congregation, skeptics and indifferent persons who came merely out of curiosity.

When it was given out that she would transmit to the audience messages from the spirit land, two ladies walked to the front, and one deposited a black glove and the other a finger ring upon the table. The medium arose, and taking up the glove held it aloft and asked the owner if she had ever before had a reading in that hall.

The lady answered that she had not. Mrs. Richings then gazed steadily into vacancy, drew a long breath, made a few passes across her brow with her hand and passed into communion with the spirits of the beyond.

beyond.

'The person who owns this glove,' began the medium, 'has lost four members of the family within the past fifteen years. Four relatives have died within that time. One of them was very young. Another lingered a long time before death.' Here the medium paused, resting her forehead on her hand as if in a deep study. Continuing, she said: 'The person is about to make a change. The change will either result for good or for bad, but she is yet undecided. I would suggest that she follow the plan first suggested to her, but yet I would prefer that she use her own judgment in the matter. Am I right in what I have said?' The owner of the glove replied that everything said

The owner of the glove replied that everything said was true except the contemplated change, which she could not place. After studying a moment, she remembered that she had been thinking about a change, but had not made up her mind how to act.

The medium then passed on to the ring. After repeating the motions gone through with previously, she sank into a partial trance and said: 'The person to whom this ring belongs has borne a heavy burden. She has been maltreated by the members of the family, and I would advise her to resent the injury and cease to bear the burden imposed upon her. Then continuing excitedly, 'I see the spirit of a man to whom she is bound by close ties. He urges her to repel the insult. He says "don't be a fool." As the influence over the medium relaxed a gentleman sprang to his feet and said: 'Mrs. Richings, this is wonderful. Everything you have said is true. I know the circumstances, and those were the exact words of the man in life."

The Post, which is to be commended for its fairness

The Post, which is to be commended for its fairness in the above report, alludes to it and the growing interest in Spiritualism in that city editorially as follows:

"The large meeting of so-called Spiritualists last evening in this city, reported in another column, is suggestive of the changed and rapidly-changing status of things social and spiritual, as well as commercial and material, that characterizes Pittsburgh's rapid growth away from the primitive conditions. There are many good people here, as elsewhere, firm in the helief in the materialization of disembodied spirits, the exchange of messages and the intercourse of intelligences between the mortal men and women in this material world and the spirits of those who have gone over into the sweet subsequently. At last night's meeting they seemed to have enjoyed some very satisfactory manifestations to justify the faith that is in them, and whatever may be said of their peculiar whims in these particulars, it is good to know that civilization has reached the plane where no one shall say them nay in the exercise of their privileges to boom whatever belief is best for them and bad for nobody else." terest in Spiritualism in that city editorially as follows:

"Spheres Between the Earth and the Sun."

The above is the title of a volume in German, of two hundred and forty pages, sent us by the Baroness Adelma von Vay of the province of Styria, Austria, who will please accept our thanks for the same. Its contents were written automatically by that lady as the medium of a spirit who gives the name of Augustus. In the preface the Baroness explains the distinction that exists between the apparent author and the real one, in this special case claiming for herself to be nothing more than an instrument for the transmission of the spirit author's thoughts and theories. The book is one that will doubtless prove interesting and instructive to German readers

THE THEOSOPHIST for October, received and for sale by Colby & Rich, 9 Bosworth street, Boston, gives an interesting account condensed from the Pall Mall Gazette of an acoustical phenomenon, namely, "Sound Pictures." discovered, seemingly accidentally, by a Welsh lady-Mrs. Watts Hughes-which is attracting the attention of men of science; several illustrations accompany the article. A description of "Indian and Buddhist Rosaries" follows. Of other subjects treated upon are "The Divining Rod," "Highland Second Sight," "Higher Science," and three Adyar Lectures, their subjects being, "Clairvoyance," "Modern Philosophy," and "Hypnotism."

It will be seen by reference to other columns of The Banner that the Spiritual istic Sunday meetings in different sections of the country, as well as in this State, have opened more auspiciously the present season than ever before, showing by the largely increased attendance that our Cause is in a highly prosperous condition. Keep all the platform speakers engaged, friends, and see to it that they are fully sustained financially.

It gives THE BANNER great pleasure to announce that the FIRST SOCIETY OF SPIRIT-UALISTS OF NEW YORK CITY has resumed its Sunday meetings at Adelphi Hall, corner of 52d street and 7th Avenue, near Broadway, with Mrs. Nellie J. T. Brigham, the able platform lecturer, as the present speaker. Services commence at 10:45 A.M., and 7:45 P.M. Meeting for spiritual manifestations and general conference commences at 2:45 P. M.

The Second Nationalist Club met in Twilight Hall, Boston, on Tuesday evening last, Mrs. Lelia Robińson-Sawtell presiding. Rev. Mr. Lyford of Newton, who was announced to speak, sent a letter regretting inability to be present on account of illness. Miss Kate Styles delivered an address on the "Aims and Objects of Nationalism." Next Monday evening another meeting will be held, which will be addressed by Rev. E. L. Rexford.

Elsewhere will be found a brief report of the Berkeley Hall meeting of last Sunday morning, in the preparation of which Dr. Hayward was engaged in his last moments on earth. It will be noticed that the closing lines are somewhat significant, when we consider his sudden departure to the higher life.

We were favored on Tuesday last with a pleasant call from Mr. H. K. Morrill. of Gardiner, Me., formerly editor of The Home Journal of that city, in the columns of which paper he bravely sustained the truths of Modern Spiritualism and other liberal and progressive movements.

Very acceptable gifts of flowers for our Free Circle have been received the past week from Mrs. Brown and Mrs. Carrie F. Loring. who will accept our thanks for the same.

The Summerland (Cal.) Camp-Meeting opened on the 4th inst., and is progressing successfully. A large number of visitors are expected from the Eastern States.

Bro. Thomas Lees's interesting letter from Cleveland came to hand just too late for this issue of THE BANNER. It will appear next week.

Everybody should visit the Mechanics' Fair on Huntington Avenue, Boston, as it is a grand af-Fair.

NEWSY NOTES AND PITHY POINTS.

As the Banner of Light represents the Spiritualists of the United States, it behoeves its friends everywhere to report progress in their respective localities each week for publication in its columns.

There is so much sin in the world is the reason why so many sin dicates are forming, not only proving that the nearer one gets to the devil (evil), the quicker he discovers the hoofs.

Oh, Evet if you content had been With pear, or plum, or cherry, Our world had shown a different scene, Less mad, and far more merry; And many a sermon had been spared, In churches and in chapels, If we, your children, had not shared Your luckless taste for apples.

The first victim sentenced to be executed in the English courts recently organized in the Congo State was an African chieftain. When asked if he had anything to say upon the verdict, he replied: "Yes, some gin to go with your justice." What a stinging reproach to a Christian nation lies in this reply.

The compositor is fond of "fat" matter, but he has no affinity for modern slush pork.

A bad, subtle, designing woman is the most danger ous thing in existence. She is the queen of fiends.

"A man may smîle." the poet tells us true, May smîle and yet may "be a villain still "; But that 's not strange, or even odd, because He mostly does it when he 's dressed to kill.

A Mr. Schoking married a Miss Botelle in Omaha a few days ago. Such a Schoking devotion to the Botelle is to be deplored.

The Banner of Light. Boston, has reduced the price of subscription to \$2.50, without premium. The Banner is a prosperous spiritual journal, and in reducing the price will add to its popularity.—Alcyons. Since the return of the Stanley expedition and the new treatles into which four European powers have entered for the further sub-division of Africa, very little has been heard from the Dark Continent. If happens, however, that since Stanley was safe and coming home astonishing enterprises in Africa have

BUILDING UP OF NATIONS.—A nation is not built up by enormous armies and navies that must be paid for by enormous taxation.—European Edition Herald.

been inaugurated.

"Bro. Buckskin Bob will please stand at the door while the collection is being taken up, and let no one escape," said the frontier missionary in a ringing tone. "Deacon Larlat Ned will pass the hat."

"Why, how you've grown since last we met."
(The two stood talking cheek by jow!,
One was a scanty pocket book;
The other was the price of coal).

Justice Samuel Freeman Miller, of the United States Supreme Court, passed away from Washington, D. C. Oct. 13th. He was the oldest man on the Supreme Bench-born April 5th, 1816, in Richmond, Ky. Gen. Belknap, President Grant's Secretary of War, has also joined the great majority.

Messrs. Dillon and O'Brien are in Paris, France.

M. Eugenie Beste, the materializing medium, will be pleased to meet her friends at 54 Dwight street,

IN THE SCHOOL OF JOURNALISM.—Professor—"Mr. Quills, can you not find a fit substitute for the well worn phrase: 'He died a natural death?'" Mr. Quills.—"Well, sir, I suggest 'he died without medical aid.' How would that do?" Professor—"It is excellent, Mr. Quills."—Harper's Bazar.

Inasmuch as vaccine matter comes from the cow there is, perhaps, something reasonable in the claim of the young women that they ought to be vaccinated Mrs. Lydia Ferrin, probably the oldest woman in

Boston, died recently in Charlestowi. District at the age of 101 years 3 months 15 days, after a brief illness brought on by a cold.

It is said that the Czar of Russia, Alexander III., is the owner of 50,000,000 acres of land in Russia in his own right. This is an area equal to the whole of

A marble headstone in a quiet, secluded part of the cemetery at Wayland, Mass., hears this inscription: Lydia Maria Child,

Born Feb. 11th, 1802. Died Oct. 20th, 1880. You call us dead: We are truly living now.

[Ancient Ironclads.]—The idea of strengthening the sides of the vessels with iron to resist attack originated with the Normans in the twelfth century, who put an armature or belt of tron around their vessels, just above the water line. The crusaders of the twelfth and thirteenth centuries protected their ships in a similar manner. Pedro of Aragon, in 1350, bad the sides of his vessel covered with leather or rawhide, and the Kulghts of St. John covered their vessels with plates of lead.—Ex.

Some women go to church to study the texts, and some to study the textures.

We live in haste; we have eternity for repentance

He that giveth to the poor lendeth to the Lord, but there seems to be a good deal of distrust of the se-

PSYCHOLOGICAL LOGIC! A queer little boy, who had been to school, And was up to all sorts of tricks, Discovered that 9, when upside down, Would pass for the figure 6. So when asked his age by a good old dame. The comical youngster said, "I'm 9 when I stand on my feet like this, But 6 when I stand on my head!"

Mistress-" Here is a three-minute-and-a-half glass, Bridget; you may boil the eggs with it." Bridget (five minutes later)—"The eggs is done, mum, but Ol have me doubts about the glass."

One reason for the rapid growth and success of the Sunday newspaper has been that it has paid more attention to building itself up than it has to pulling other institutions down. Those clergymen who denounce Sunday papers may find in the above a truth worthy thoughtful consideration.—Heratd.

Some Portuguese navigators are said to have sighted the coast of Australia as early as 1542, but the first real discovery was made in 1606, when a captain of a Dutch vessel, sent to explore the coast of New Gulnea, saw the northern shore of the continent.

God cannot present himself to any angel or man as he is in himself, and in his own sun, therefore he pre-sents himself by such things as can be received—as to love by heat, as to wisdom by light, and as to use by the atmosphere, because the atmosphere is the conti-nent of heat and light, as use is the continent of love and wisdom.—Swedenborg.

Proposed Medical Law in Maine.

Dr. C. F. Ware of Bucksport, Me., has been active,

To the Editor of the Banner of Light:

Boston, Oct. 10th, 1890

as have others, at the camp-meetings in that State in his efforts to obtain signatures to the remonstrance printed in the BANNER OF LIGHT of July 12th. He distributed quite a number of them, and doubtless they will all be filled with names before the legislature convenes. Allow the writer to suggest that after the remonstrances have been fully signed some prominent person watch the proceedings of the legislature, and as soon as a medical bill is presented, go or sen d direct to the member in his district, and ask him to present the remonstrance to the legislature. If there is no member near, send the remonstrance to Dr. C. F. Ware, Bucksport, Me., or some other prominent Spiritualist of the State, with a request that he give it to some member for presentation. Be sure that the bill has been presented before the remonstrance is sent. There need be but little money expended in the move, as no one expects to purchase the members of the legislature of the Pine Tree State. There is a great principle involved; and doubtless when the facts are presented, not one of the honorable body of men convened to make laws at Augustax would want to define by law in what way he or his constituents shall receive health, or not at all. There are Spiritualists enough in the State of Maine to hold the balance of power, and the politicians are aware of it.

Boston, Oct. 10th, 1890 and as soon as a medical bill is presented, go or sen d

Reception to Mrs. E. L. Watson.

A public reception was tendered to Mrs. Elizabeth . Watson, of San Francisco, by the Spiritualists of Boston, at the residence of Mrs. M. A. Pope and her daughter, Mrs. Clapp, on Columbus Avenue, this city, Tuesday evening, Oct. 8th. Notwithstanding the inclement weather, the pariors of this hospitable home were thronged with friends, nearly a hundred being present to give greeting to the honored guest. Mrs. Watson's stay in this vicinity has been a limited one, ame as many of our Boston Spiritualists had desired to personally meet and take by the hand one whose fame as a faithful teacher of the Spiritual Philosophy had become familiar to them, this opportunity had been secured to them by the thoughtful ladies mentoned above. Mrs. Watson is accompanied on her trip by her only daughter, Miss Lou Watson, a fine young lady, and an accomplished planist, who favored the company with a selection upon the plane during the evening, which was executed with much skill.

Mr. Eben Cobb, Manager of Twilight Hall meetings, ably presided on the occasion, presenting with felicitous remarks each speaker and musician in turn, adding to the enjoyment of the exercises by his own characteristic and heartfelt words of cheer. The rendition of a beautiful song by Mr. Lillie, followed by pertinent and instructive remarks from Mr. Thomas Dowling, opened the way for soulful sentences of truth and wisdom from those well known workers in our ranks, Mrs. Sarah A. Byrnes and Prof. J. R. Buchanan. Mrs. Kate R. Stiles then spoke of the value of our philosophy as a guide in daily thought and action, as well as emphasizing the importance of the spiritual phenomena, that cannot be ignored, for they are the facts upon which Spiritualism rests.

Each of these speakers volced a loving greeting to the guest of the evening, as did all who followed them, and many spoke in words of commendation of the excellent dissourses of Mrs. Watson which they had listened to in Berkeley Hall on the previous Sabbath. Miss Lucette Webster then gave a reading, "Flags at Halimast," which called forth an encore, to which this favorite elecutionist responded with the smi Boston, at the residence of Mrs. M. A. Pope and her daughter, Mrs. Clapp, on Columbus Avenue, this city,

awakening fragment, "Only a Tress of a Woman's Hair."

Dr. Street, Mr. and Mrs. Whitlock and Dr. Hale followed with appropriate and instructive remarks. Miss Clara Clark recited "Sent Back by the Angels," in a touching manner, and, on receiving an encore, repeated the spicy little poem "Not Much," to the enjoyment of all. Mr. Longley, on being called for, sang his popular song, "Only a Thin Veil Between Us." that induced Mrs. Stiles to relate a vision, which she recently had, of a beautiful spirit who had awakened her (Mrs. S.) from her sleep on a crowded boat, by singing the words of Mr. Longley's song. Mrs. M. T. Longley was happy to add her words of greeting and welcome to Mrs. Watson, not only for herself in appreciation of the good work which that faithful soul has wrought for humanity, but also in behalf of the BANNER of LIGHT, that earnest exponent of spiritual truth and constant defender of all true mediumship, whose representative she (the speaker) had the honor to be.

Dr. A. H. Richardson—without whose genial presence and kindly word no social gathering is complete—gray utterance also to agrees the with a supplete and the honor to be the service of the second of the speaker of all true recitions of the second of the speaker of all true recitions of the second of the speaker of all true recitions of the second of the speaker of all true recitions of the second of the se

she (the speaker) had the honor to be.

Dr. A. II. Richardson—without whose genial presence and kindly word no social gathering is completegave utterance also to carnest thought and wise suggestion. Mr. Lillie, accompanied by Mrs. Clapp, rendered another choice selection in his accustomed good taste, and Mrs. Lillie followed with a short address of loving sympathy and sisterly greeting and hearty good-will toward Mrs. Watson, voicing a message of loy to the latter from her spirit son, whom Mrs. Lillie had seen during the evening. The guest of the evening, Mrs. E. L. Watson, was then presented to the company, who, in response to the kindly sentiments that had been expressed, stated that she had come to Boston with fear and trembling, dreading its criticism; but that all alarm had at once been expelled from her heart by the genial atmosphere of those whom she had met as a stranger, but should part with as a friend. The speaker referred to her litework in the Spiritual Cause, and of the loving sympathy she had received from co-workers everywhere.

Mrs. Watson recognized and gratefully accepted the message which Mrs. Lillie had voiced to her from her beloved spirit son, and said it should be her constant desire and effort to so live and labor as to merit well the encombums and blessings that had been bestowed upon her.

stant desire and effort to so live and hador as to merit well the encombinins and blessings that had been bestowed upon her.

Mrs. W.'s remarks were followed by music, after which an interval was given to social conversation, when the friends departed for their homes.

Doings at Onset.-The permanent residents of Onset Bay keep up pleasant gatherings. Saturday evening, 4th Inst., a benefit entertainment was tendered Industry Hook and Ladder Company, in their hall, to aid in making it sultable for holding meetings, in cold weather. Charles W. Sullivan, Miss Neille Pendleton of Chicago, Miss Ella Porter of New York, and Frank W. Jones, took part in recitations, and Mr. Sullivan in song. Mrs. S. Dick gave a short address, closing by improvising a poem, which was highly appreciated. evening, 4th inst., a benefit entertainment was ten-

closing by improvising a poem, which was highly appreciated.

On Wednesday evening, Oct. 8th, a reception was tendered to Charles W. Sullivan, in which he appeared in his favorite characters in costine, viz., "Bridget O'Holligan's Letter." "The New Church Organ." "Bashful Billy's First Attempt," and "Aunt Dorcas." He also sang several songs, "Man the Life-Boat," "Old Uncle Joe," "Wearing of the Green," and "Pat Malloy." A reading by H. H. Warner and recitations and a character act by Miss Nellie Pendleton and Charlie Pierce added much to the enjoyableness of the occasion. A novel feature in the exercises was the presentation of a large pumpkin ple to Mr. Sullivan by Mrs. A. W. Wilcox of Worcester, made by her for this occasion.

Miss Ella Porter was accompanist, using an instrument from the celebrated Estey Organ Company.

Extra meetings have been held in this hall since the regular sessions ended, the one on Sunday evening, Oct. 5th, being participated in by Mrs. Dick, Mrs. Dean of Sandwich, Mrs. Dr. Brigham of Fitchburg, Mrs. Augusta F. Tripp and Mr. Henry Tripp of Onset, Mrs. Howard and the Chairman.

F. W. J.

THE SECOND NATIONALIST CLUB of this city will publish immediately, in pamphlet form, W. J. Colville's Address, which appears in this week's issue of THE BANNER. The Club will also publish another pamphlet containing the addresses of HENRY AUSTIN, W. J. COLVILLE and JACOB EDSON. Address Second Nationalist Club, 77 Boylston street, Boston, care of Nationalist Magazine.

Donations IN AID OF THE BANNER OF LIGHT PUBLIC FREE

CIRCLE MEETINGS. Amounts received since last acknowledgment: Mrs. M. Lincoln, \$2,50; Dr. Wyman, \$1.00; S. F.

Wright, 50 cents; A Friend, \$2.00; Mrs. R. S. Lillie, \$5.00. Thanks, dear friends. Fund for the Destitute Poor.

DONATION MONEYS RECEIVED.

Contributions from Free Circle, \$5.56; Mrs. M. Lincoln, \$2.50; Mrs. Ellen James, 50 cents; Sagoyewatha, \$1.00; A. G. F., \$1.00.

By steamship Pavonia we have landed new shapes and decorations of Dinner Ware, completing the largest, most valuable and comprehensive stock ever shown by us.

BOOTES' Antwerp pattern and the Enameled Schonbrunn, from the Waterloo Potteries, imported solely by us, and having imported this brand of ware the past forty years, we recommend it as unexcelled.

This ware must not be taken for BOOTHS' WARE.

In our Dinner Set Hall will be seen all grades of sets, from the ordinary at \$8.50 to the most expensive Royal Worcester, Mintons', Doultons', Wedgewood, Chinese and Dresden China. Many of our decorated sets are STOCK PAT-TERNS, which can be readily matched for years to come, an advantage appreciated by experienced housekeepers.

The Dinner Set Hall will be found on the

third floor. (Take the lift.) On the Entresol floor will be found an extensive LAMP DEPARTMENT, comprising every grade, from the low cost Reading Lamp to the more expensive, Extension Piano Lamps, Banquet Lamps, rich Onyx Pedestal Lamps, etc.

In the GLASS DEPARTMENT will be seen every household requisite in this line. One price, in plain figures, and we are not undersold if we know it. Inspection invited.

Crockery, China, Glass and Lamps, (SEVEN FLOORS) Oct. 18. FRANKLIN STREET, BOSTON.

Movements of Platform Lecturers.

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

Prof. J. Madison Alien has been serving the Spiritual Science Association of Liberal, Mo., during September, and October thus far; finishing with a three days' Harvest Meeting, which passed off very successfully. He is now filling an engagement in Springfield, Mo. Mrs. M. T. Alien is still detained at the bedside of her aged mother, in Atlanta, Ga. Address 400 West Hunter street, that city.

Societies wishing the sarviers of A. E. Tiedele for

Societies wishing the services of A. E. Tisdale for the last Sunday in November will address him at Merrick, Mass.

Frank T. Ripley is lecturing and giving tests in In-dianapolis, Ind., filling an engagement that continues through October and November, at the close of which he would like engagements in Indiana, Ohio or Penn-sylvania sylvania

Mr. J. Wm. Fletcher speaks in Providence, B. I., the last two Sundays in October; in Conservatory Hall, Brooklyn, N. Y., during November. Mrs. H. S. Lake speaks before the Brockton Spiritual Society next Sunday evening, Oct. 19th.

Mr. Henry H. Warner, trance medium is engaged to speak in Cambridgeport Oct. 19th; Brockton, Oct. 26th; Providence, R. I., Nov. 2d; Fitchburg, Nov. 9th; West Duxbury, Nov. 16th; Plymouth, Nov. 23d; Fitchburg, Nov. 30th; Brockton, Dec. 14th; Lowell, Dec. 28th. Address No. 9 Bosworth street, Boston.

Dr. F. H. Roscoe, of Providence, R. I., will lecture for the Britten Hall Society, Haverhill, Mass., on Sun-day, Oct. 19th. at 2 and 7 P. M. This is the Doctor's second Sunday in Haverhill this season, where he is well liked as a platform speaker.

J. Frank Baxter was obliged to cancel last Monday's engagement in West Sumner, Me., on account of Sunday's changes in running time of trains on the Maine Central making it necessary. On Tuesday, Wednesday and Thursday evenings he was lecturing in Ellsworth, Me. On Sunday, Oct. 19th, he will a peak in Lowell.

The classes for Practical Instruction in Spiritual Science and the Influence of the Stars will open Tuesday evening, Oct. 21st, 8 P. M. The author, occultist and traveler, Dr. J. C. Street, instructor.

"They tell me you have changed your tailor," said a department clerk to a fastidious friend. "Yes; I out to be a fit?" "A fit! It was a regular case of delirium tremens." had to." "Did n't the last suit he made for you turn out to be a fit?"

Horsford's Acid Phosphate for Indiges-tion, Dyspepsia, and diseases incident thereto.

To Correspondents.

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

R R RUTLAND VT -A person who possesses the regulveloped to write with planchette. Many mediums, who are very fine in the exercise of their mediumship, are unable to receive any manifestation of spirit intelligence through the planchette. One can only determine whether or not he ha the requisite powers for the use of the instrument by exper

Medlumship may possibly be developed by letter, but w doubt the practical efficacy of such effort.

We have many competent clairvoyants and healers. J. A. Shelhamer, Mrs. N. J. Morse, Mrs. M. Godfrey and others, of Boston, are of this number.

MRS. W. MILLER, CHESANING, MICH.- The article you refer to, contained in THE BANNER of June 21st, was wholly satirical. No seance like the one described ever took place the account was written to show that, judging from the do ings thus far of Psychical Research Societies, were such a seance to be held by them, the result, so far as they were concerned, would be as therein stated.

MRS. F. A. S., TOWNSEND, MASS. The spirit referred to can probably communicate with you through the organism of Mrs. B. F. Smith, of Vernon Cottage, Crescent Beach, if you should have a sitting with that lady.

"M. A. G." of 1741 South street, Philadelphia, would like to be informed whether Murray Spear, son of John M. Spear is in this life; and if so, his address.

Consumption Cured.

An old physician retired from practice, had placed in his bands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitts, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering. I will send free of charge to all who wish it this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester N. Y.

ADVERTISING RATES.

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

No extra charge for cuts or double columns. Width of column 27-16 inches.

Advertisments to be renewed at continued rates must be left at our Office before 13 M. on Saturday, a week in advance of the date whereon they are to appear.

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

SPECIAL NOTICES.

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

Oct. 4.

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

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, London, Eng., will act as agent for the BANNER OF LIGHT and keep for sale the publications of Colby & Blob 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.

Dr. C. W. Fowler, PSYCHOMETRIST, Business and Medical Clairvoyant. All diseases successfully treated. Office 8½ Bosworth street, Room 4, Boston. Hours 9 to 5. Permanent Office and Residence, No. 26 Highland Avenue, Lynn, Mass. Oct. 18.

Mrs. S. S. Martin,

TRANCE MEDIUM, also Magnetic Healer. Readings by Letter from Photo, gl.00. Hours from 10 A. M. to 5 P. M. 459 Tremont street, Boston. 2w* Oct. 18. Louis F. Jones,

STUDIO at Hotel Glendon, Sulte 4, Columbus Avenu Boston. 4w Oct. 18. ASTROLOGY.—Would You Know the Future? Accurate descriptions, important changes, horoscope and advice free. Send date and hour of birth, with stamp. No callers. P. TOMLINSON, Oct. 18. 1w* G. Revere street, Boston. .

CORRECT Diagnosis free every afternoon, except Tuesdays and Thursdays, at 80 Berkeley street, Boston. DR. CARPENTER, Electic and Magnetist.

Oct. 18.

MRS. IDA LEONARD, Mental and Magnetic Treatments, at 12 Boylston Place, Boston.

UPHOLSTERY Goods.

We have no hesitation in claiming for our stock that it is in advance of all others in point of variety, of excellence and of novelty.

Great care has been taken in selecting that what is demanded by the prevailing styles of mural decoration and of carpetings may be easily found without the delay of hunting up samples. We take pleasure in solving the problem of what to use and how to treat the windows, and how to upholster the furniture, and the style of carpet for the floor---that appears to every furnisher of a room or house.

We consider it no trouble to give estimates, and allow the merits of our goods and prices therefor to determine the results.

We have to offer a specialty in a

Window Shade,

Made of pure linen, decorated at the bottom with lace and fringe, very stylish for Sitting Room, Dining Room or Library. May be seen in our show-window.

Notice also the newest effects in

Muslin Curtains,

Now so popular for chambers.

Our department cannot fail to be interesting to all housekeepers.

JOHN H. PRAY, SONS & CO., CARPETINGS

UPHOLSTERY GOODS, Washington Street, Boston.

ORTICELLI Knitting and Crochet Silk. An established reputation of fifty years goes with this brand. When found on Knitting Silk it is a guarantee of



great merit. The particular features are High Lustre and Washing Colors. Look for the words "Corticelli-Fast Color" on one end of each spool. Florence Home Needlework for 1890 teaches you how to make from this Silk those Washable Crocheted Four-in-Hand Scarfs—which are the new thing for gentlemen, and are also worn by ladies. This book will be mailed on receipt of six cents. NONOTUCK SILK CO., Florence, Mass-

MECHANICS' FAIR

The Seventeenth Exhibition of the MASSACHUSETTS CHARITABLE MECHANIC ASSOCIATION.

Open from October 1st to November 29th. ADMISSION, TWENTY-FIVE CENTS.

The Immense Building on Huntington Avenuone Vast Hive of Industry, Skill and Art. The Greatest Mechanical Novelties and Pro cesses Ever Seen in New England.

EXTENSIVE Art Galleries, filled with a choice collection of Art Works. First-Class Band Concert.

The latest Electrical Apparatus and Appliances. The Woman's Department crowded with the bes specimens of Woman's Work. The whole in Extent, in Variety, in Value Unsurpassed. Oct. 18.



Oct. 18.

Mrs. D. A. Dearborn,

LIECTRICIAN and Magnetic Healer, receives patients Tuesdays, Thursdays and Saturdays, from 1 to 8 P. M., at her home, 29½ Talerstreet, conner Harrison Avenue, Rozbury, Receptions Wednesday P. M. at 230, and Sunday and Wednesday evenings at 7:30 at 8 Ringold street, off Waltham, Boston.

Oct. 18.

UBSCRIBER desires to open correspondence with a few Spiritualists in Boston. Address F. W. UNDERWOOD, P. O. Box 300, Wellesley, Mass. 1w. Oct. 18.

JOHN H. PRAY, SONS & CO. DR. STANSBURY'S Spirit Remedies.

Prepared under Control of an Ancient Band.

Prepared under Control of an Ancient Band.

LIXII OF LIFE TONIC AND NEHVINE.

A most wonderful Invigorator. The first dose will convince you of its value in General Debility. Highest Testimonials. Try it. 31.00 per hotile; six bottles for \$5.00.

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REMEDY.—Purely vegetable specific for the cure of thousaitsm, Scrotina, Heart Disease, Kidney and Urinary Complaints, Blood Disorders, and all Malarial, Neuralgic and Rheumatic Pains. The greatest Blood Puriner yet discovered. \$1.00 per bottle; six bottles, \$5.00.

OELEBENE.—Curee Papitation, Nervous Headache, Nervous Dyspepsia, Insomnia, Despondency, and all female weaknesses. A very pleasant, harmless and wonderfully efficacious remedy. \$1.00 per bottle.

OLIMAN OATABEH OURE.—Gives immediate relief in Catarrh, Asthma, Influenza, Colds in the Head, etc.

ellef in Catarrh, Asthma, Influenza, Colds in the Head, etc. Ias cured some of the worst cases on record. By mail, 50

Has cured some of the worst cases on record. By mail, 50 cents.

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

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

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

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

The above sent prepaid by mail or express on receipt of price, with full directions, by addressing DHS. STANS-BUHY & WHEELOOK, 448 Shawmut Avenue, Hoston, Mass. Agents wanted. Clairvoyant Physicians, Magnetic Healers, Mediums and Medicine Dealers supplied on liberal terms. Special inducements; send for circulars and terms. Pacific coast supplied from 305 Scott street, San Francisco, Cal. Also for sale by COLIBY & RICH.

Sept. 20.

MANY REMARKABLE CURES

Have Been and Are Being Wrought by a Circle of Eminent Healing Spirits, through DR. G. A. PEIRCE.

Spirits' Magnetic Healing Medium, Spirits' Magnetic Healing Medium,
Trance, Clairvoyant, &c., for healing sick and infirm people
of chronic and other disorders by Letter Correspondence.
DR. PEIROE will answer orders for treatment,
from any distance, by Diagnosis the person's diseases,
if curable, &c., Prescriptions of simple remedies, with needed advice, and one or more packages spirits' prepared magnetized, medicated, powerful Healing Paper, letter or other
article, upon receipt of a lock the patient's hair or recent
writing, statement of age, sox, full name, residence, description of illness, and \$1.00 (for a trial); or for one Full Treatment (which may be all will need to cure), \$2.00; or for a Month
Course, \$5.00. Diagnosis Separate, Only Ten Cents. 23 years'
successful and extensive practice. Permanent Letter
Address, P. O. Box 1135, Lewiston, Maine.

The Writing Planchette.

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

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

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

PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For saie by COLBY & RICH.

THE AUTUMN CLASSES

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Message Department.

SPIRITUAL MEETINGS

Are held at the Hall of the Banner of Light E tablishment 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 2 o'clock pre-J. A. SHELHAMER, Chairm

On Tuesday Afternoons the spiritual guides of MRs. M. T. LONGLEY will occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor. Questions forwarded to this office by mail, or handed to the Chairman, will be presented to the presiding spirit for consideration. The Questions and Answers will be published each week under the above heading. On Aviday Afternoon MRs. 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 outlished 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 forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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

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

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

QUESTIONS ANSWERED. THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Sept. 23d, 1890. Spirit Invocation.

Oh! thou Omnipotent Spirit, thou Source of all Power and Light, thou Sun of all Wisdom, thou Divine Intelligence, in whom we live and move and have our being, we worship thee in spirit and in truth; we lift up our hearts before thee, seeking instruction and understanding.

Oh! may our minds be quickened with new power. May our souls be elevated with a new consciousness of our relationship to the divine. May our spirits see more clearly and recognize more fully the interior life of humanity, that we may desire to become a part of that existence.

of humanity, that we may desire to become a part of that existence.

Our Pather and our Mother God, who art all tenderness, all goodness, we praise ther for the glit of life, we bless thee for the consciousness of activity now and for the future. Oh! we sing a song of praise and thanksgiving unto thee, because life is so beautiful, so filled with animation, so replete with good things. We know that sorrow and sadness abound; we know that darkness sometimes covers the earth; we know that man has to struggle against vicissitudes and hard discipline, but we realize that as the darkness that comes to earth draws its vell only in beneficence, that rest may come, and that, after a time, the light will return with newer force, so do we realize that the discipline which is bitter has been brought for wise purposes; therefore we bless thee for all conditions, but believe that as we gain in experience and grow in knowledge, thy children shall learn to put the vicissitudes behind them, and to step out into the clear light of happiness and peace.

We thank thee for all things. We praise thee for

and peace.

We thank thee for all things. We praise thee for the beautiful flowers that blossom by our side. Each perfumed face, lifted up toward the sunny sky, gives its praise unto thee for life and being; each fragrant lip sings its song of thankfulness, and tells its own tale of thy tenderness and care. These may be lessons to thy children, and we accept them as such from thee and thine angel ones. We ask thy blessing to rest upon each one, now and at all times. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

QUES.—[By W. L. C., Boston] Dear Spirit Pierpont: It has been stated by a public medium that the reason why excurnated spirits are, and have to be, successively embodied in human form. have to be, successively embodied in human form, is that the attracting magnetic conditions existing in the womb of the mother in the embryotic matter, impel and compel the spirit to be reincarnated. This statement, and indeed the entire theory of reembodiment, is exciting a great deal of discussion amongst. Spiritualists of this city, and the confused and confusing accounts of spirits, speaking through mediums, on this subject, but render the "confusion worse confounded." It has been determined to request you to give at least four reasons in summer of reembodies. ed." It has been determined to request you to give at least four reasons in support of reembodiment—good and substantial reasons—leaving the selection of the proofs and the presentation there-of to you. Remembering that you were a logician, and fond of plain speaking when in the form, we trust you will be logical and definite in your statement. We ask you to treat the subject as you treated the which will be logically in the days before the Civil War, when you gave pretty clear and understandable reasons why slavery should cease. An old Abolitionist makes this request for others, and sends you greeting as an old-time Abolitionist, on this the Anniversary of the Emancipation Proclamation. We trust you were with us yesterday in Tremont Temple, at the Anniversary services. Frederick Doug-lass, your old-time fellow-worker, thrilled us with his eloquence and fervor. So "hew to the line, let the chips fall where they may," only make the

Ans.-Personally, I think that I have very good reason to believe in the operation of the law of reëmbodiment; but perhaps if I voice my opinion, and give my thoughts upon the subject, I shall only be one more spirit through still another medium who assists in making the existing confusion worse confounded. My reasons for believing in the operation of such a law are, first, it seems to me that the state of humanity demands such a law. We find here upon the earth human beings brought into existence, struggling against physical defects and deformities to such an extent that they, as in-dividualized mentalities, cannot express themselves properly through the external form, hence you have what is called an idiot or imbecile, who may live upon this earth for a period of fifty years, and yet have gained no vital ex-perience, nor have given to the world any one thought or any sufficient reason why such an individuality should have lived. Now I contend that this planet has been prepared for the reception of human lives, in order that such humanity as is projected upon it may gain experience, draw to itself certain elements which it requires for its proper unfoldment, and also impart to the planet certain magnetic forces of its own, which may be of use in this scale of

It would be impossible for me to go into all the minutize of details of this question at a Banner of Light Circle, because I am not privileged to take all the time for the consideration of one subject; but I will say this: that if, for the convenience and the use of the idiot alone, the

convenience and the use of the idiot alone, the law of reëmbodiment was established, then indeed would it prove a beneficent law.

To my mind, this law of reïncarnation, so little understood by mortals, is not an arbitrary law, to the same extent that life and death, so-called, or birth and death, so-called, are arbitrary laws in the experience of humanity. Each intelligence conjurg into this mun. ity. Each intelligence coming into this mundane sphere must pass through the process of birth, in order to be reared as a mortal, and to gain intelligence in direct contact with the physical universe; and in order to gain a higher world it must pass through the process of death; and these are arbitrary laws. Not so death; and these are arbitrary laws. Not so reëmbodiment, because one who has been once embodied upon the planet may have gained the impetus or stimulating energy which his spirit or mentality requires, in order to prepare him to understandingly gain a position in the spirit-world, and continue to pass on to higher unfoldments and grander discipline; and this may occur even though he lives but a few days or weeks or months or years upon this planet Earth.

Again, it may be that the child does not re-

Again, it may be that the child does not re-Again, it may be that the child does not receive that stimulus of which I speak, and that his experience here will be so blighted, so limited, that it will be comparatively of little value to his spirit, and after he passes from the physical form and enters the environments of spiritual life, it may be discovered that he is not really following the law of attraction which sweeps a soul onward to the intelligent circles of spiritual life; and it is possible that a law may be in operation in this vast, wide universe of ours that provides for such a contingency, and taking such a spirit up into its tingency, and taking such a spirit up into its embrace speeds it on again into contact with those magnetic atmospheres to which it is adapted; and if these are upon the planet when these souls passed to the other life they

Earth, and if they operate through contact with matter and physical life, then may not the intelligence be borne upward into contact with some external condition which will open for it another opportunity, not only of expressing and unfolding its mentality, but also of gaining vital experience from contact with this planet. I think so, because I have somewhat studied this law, and have come in contact with intelligences on the spirit-side who give very good and logical reasons why it should exist. I have seen minds strong and active, honest and intelligent, that have declared to me they know they have passed through a successive series of embodiments in contact with this planet, each one of which contact with this planet, each one of which has unfolded certain mental lines in special di-rections, so that now, in the entirety of their intelligent forces, they are more thoroughly unfolded than they possibly could have been had they passed through only one such existence, however long it might have proved.

I am not one of those who declare a law is

not in existence or an occurrence is not possible because I have not seen or do not understand the operation of the law, or because I know nothing of the thing mentioned. Because something has not occurred in the history of the world or in man's experience, it does not follow, to my mind, that such a thing may not occur somewhere in the future, and therefore I feel content to wait and study these questions, gaining what light I can from those minds who feel they have knowledge upon them, and open always to the lines of truth which may appear to me.

In relation to this question which we have

to-day, I cannot quite agree with the utter-ances of the medium mentioned, that the spirit is impelled into the magnetic conditions of the prospective mother; and yet I can agree with the statement to a certain extent. I am told that those spirits who have sufficiently unfolded their mentality to understand their own needs and desires, but who, knowing of the op reation of this law, desire to return to earth and once more take up the experiences of mat-ter, for special developments, may select, in a measure, that line of travel which the soul will have to undertake, and that such spirits are have to undertake, and that such spirits are not obliged to come back into contact with mortal life unless they profoundly desire so to do. The profound desire arises from the need within them of taking up such a new experience; and this profound desire also generates the attractive force which impels the spirit forward. At such times the spirit enters into a company or magnetic condition through a comatose or magnetic condition, through which it lays aside the semblance and the re-membrance of its former spiritual life, or loses memorance of its former spiritual life, of loses this, and after a time it parts with the covering, or spiritual body, which it has inhabited. This is quietly sloughed off, and, like your materialized forms, is dissipated into space, while the intelligence, coming in contact with the environments of the prospective mother, whose magnetic qualities will, in some manner, at tract the spirit creates a connection between tract the spirit, creates a connection between the two, and the spirit, still in a partially mag-netic, slumberous condition, quietly awaits the experiences, the processes of gestation and birth. It would take a long series of discourses, enough to fill a volume, to go over this entire ground, and we are sorry to be obliged to lay the subject aside, because it is one that interests our band of spirit intelligences. I for one am deeply interested in the subject, because to me it is a beautiful adaptation to humanity's meeds; a wise law, set in operation by divine wisdom for grand purposes; and whatever could have been created or established by Divine Power, must contain within itself ele-

ments of great interest to the thinking mind.

I would add, for my friend, I am as much interested to day in the principles of human freedom as I ever was in the past. I was present at every session held in Tremont Temple yes terday by our Abolitionist friends, and it gave me the greatest satisfaction to listen to the brave, grand words spoken by those who stood brave, grand words spoken by those who stood upon the platform, especially by that old friend Frederick Douglass, who would have been glad to have received the same reception, as he casually hinted, half a century ago, but who was glad to get it to-day, not for himself, but for the black race. And not only was one spirit who found interest in the cause present at yesterday's proceedings, but a mighty host, among them our own Sumner, who was proud to hear such words spoken in the good old city of Boston, which he claims as his own.

such words spoken in the good old city of Boston, which he claims as his own.

I would like just here, Mr. Chairman, to call the attention of Spiritualists in general, and Liberalists in particular—those who are interested in the enfranchisement of humanity from the galling chains of poverty, want and suffering—to the essay printed in the BANNER of LIGHT of last week, upon the Nationalistic question. That essay was delivered by a gentleman by the name of Austin, in this city, and contains arguments for the adoption of the Nationalistic platform. It replies to the objections which have been raised against Nationalistic oppositions, and it presents solid truths as bravely alism, and it presents solid truths as bravely clate in loving communion in the spirit-world; jections which have been raised against Nationalism, and it presents solid truths as bravely and eloquently as any returning spirit could do. It comes to plead in behalf of the oppressed and suffering; and I say that those who read such words carefully and clearly cannot fail to find something not only of interest, but of convincing fact, in their statement. And I would say to all friends, who are pained because of the suffering and misery of the world: Be brave and strong, and use your influence, be it much or little, to overcome the wrongs of the world, by sending forth not only words but deeds that will be helpful to the race.

The time is coming when humanity shall have overcome all these difficulties, and have gained a plane of happiness and peace, but it is

gained a plane of happiness and peace, but it is not yet, and it may be that more than one not yet, and it may be that more than one spirit must be re-born to take upon itself new conditions and experience, before humanity will learn the lesson which it most requires to know, and that is, that all men should be held free and equal, that there is no distinction in the heavenly life because of sex or creed or race or color; that heaven is meant for all, and that there are no hondowen for all are free that there are no bondmen, for all are free. John Pierpont.

Q .- [By Walter Stokes, Nunhead Cemetery London, Eng. | How long is it expected that priestcraft will hold sway over the minds of

A.—Priestcraft, so called, will hold a special dominion over certain classes of the human family just as long as ignorance exists. As nowledge becomes universal, knowledge of human nature, knowledge of the spiritual life, knowledge of the interior faculties of man-kind, all such dominion will lose its hold upon the people. It is fast losing its hold now. Priestcraft does not, by any means, sway the entire human family as one might suppose by the question of your correspondent. Millions the question of your correspondent. Millions of souls have been emancipated from the thrall-dom of superstition and of bigotry, and millions more will be emancipated as the years roll around. Ignorance is giving place to knowledge, error is fleeing before the great light of truth that is spreading over all the earth, and spiritual enlightenment is most certainly to be brought to the people far and near. It will come in countless and diverse ways It will come in countless and diverse ways, broadening mankind, liberalizing its sentiment, bringing to the race a diviner comprehension of life, its duties and its destinies, and hension of life, its duties and its destinies, and as all this comes to the earth, superstition and ignorance and folly will lose their power, priesteraft will most certainly go to the wall, for such autocratic dominion is only for a time. The signs of the present day are such that thinking minds may well take hope in pressing forward and doing their best to enlighten their kind, because it is only a question of time when the entire race will be uplifted to a high plane of thought and knowledge.

Q.—(By Ibex.) Is the law of progression universal in the spirit-world? Is there no retrogression there, moral or intellectual?

A.—The law of progress is universal. We never knew a spirit, and we have yet to find an immortal intelligence who has ever come in contact with a spirit, that has retrograded after passing from the physical body. We have seen a great many spirits that are depraved in thought and tendency. So they were on earth. They were surrounded here by conditions and circumstances and laws by which they were held down, and through the operation of these, that which was most debasing in their natures was brought to the surface, manifesting itself in darksome ways.

still continued in that element or condition. But we never knew the hardest of them to grow any worse, while we have seen many who were very dark indeed reaching out for the light, growing steadily up from their lowly condition to a higher plane, putting forth elfort to gain strength and condidence and power to overcome their evil attributes, and to gain that which was higher and more pure; there fore we have a right to say that progress is the law of life. Progress is indeed the law of existence on earth; every plane or department of being is subjected to this law of advancement. The planet itself is moving steadily onward, and humanity must move onward in company with it, although it is environed by so many depressing circumstances and conditions. If it be a fact that man is a progressive being here, certainly it is that he is one on the spirit side; and while all are subjected to the law of evolution, unfolding their powers more beautifully and sweetly year by year, and through experience after experience, it is not a law that we can possibly discover that man has ever turned to go downward lower than he has descended through the physical life.

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Sept. 19th, 1890. Lizzie Florence Hatch.

I have come in response to the secret desire I have come in response to the secret desire of a friend. I come with joy and gladness to your Banner Circle, Mr. Chairman, but it is not my first entrance. I have before made myself known, although not for some time, from your platform. I applied to your Spirit President last week for the privilege of saying a few words, and he said to me: "We have such a press of visitors to day, some who may neglaps." words, and he said to me: "We have such a press of visitors to-day—some who may perhaps not have another opportunity of expressing their thoughts—I would rather you should wait until our next Message Circle," which I was very willing to do.

In the meantime I came in close rapport with the property of the state of t

In the meantime I came in close rapport with my friend from Rhode Island, and gave him enough of spiritual impression to have him come to your circle to-day. I come with so much love and greeting to say: I have many times truly manifested my presence to you, dear one, that you might feel the atmosphere of the spirit, and realize that there is a purpose in our coming back to mortal life beyond that of merely taking upon ourselves material elements in order that you may know such a manifestation is possible. We come partly for that purpose, but come more essentially bethat purpose, but come more essentially be-cause I can enter your atmosphere, know some-thing of the secret prompting of your heart, read the needs of your spirit, and thus bring to you from time to time such impressions and you from time to time such impressions and instructions as may perhaps assist you in your effort to unfold the interior powers of your being. Oh! I rejoice that I am privileged to do this work, and that I may return from the spirit-world to earth-life to bring to earnest, searching souls the light they need, and which perhaps they may not be able to receive from any other source. any other source.

I appreciate the privilege, and I am gratified every time that I return to know that some little thought has been impressed or some evidence given of spiritual presence or truth; and I realize that each medium and every worker from the spiritual world is performing a mis-sion and a duty which only the high and beau-

tiful angels can understand. I wish to say to my dear friend: You will find that those promises which I and others have made to you will be fulfilled. Time only is what we need; but the unfoldment is going on and the work is growing. By and bye you will see that we understood and that we have not spoken in vain. How many times I rejoice when your soul blends in harmony with others who are, like yourself, earnest and eager to learn of spiritual things! I listen to your voice as it is raised in song, and it gives me pleasure, for its harmonious tones draw the good spirits, who rejoice to enter your atmos

And, Mr. Chairman, I wish to send a few words to my father; to say to him: Oh! we know how you have been led, through the darkness and through the light. We realize how you have grappled with the shadows that

ciate in loving communion in the ciate in loving communion in the spirit world; and we help to form a band of intelligences that are trying to do a far reaching work, in humble ways, through quiet avenues, that may by-and-bye bring forth good results for humanity. Lizzie Florence Hatch.

George Grinnell.

I don't know as I shall succeed very well Mr. Chairman, in speaking at your meeting. I have never approached this instrument before, but I have been a looker-on a number of times, and have thought that I would like to make use of her agency in reaching earth life This Spiritualism appears very different to me now from what it did when I was on earth; for, you see, I understand it better. I have been studying it, and I have been gone a num been studying it, and I have been gone a number of years, long enough to study a good many things that I was unfamiliar with here. Now, when I come back, and look over my earth life, I wonder that I could have been contented with its narrow ruts. Why! I should feel as if I was cramped and crowded indeed, if I had to enter it again: to follow old ideas and opinions that seemed very right to me, when here, would be impossible to me now; for I have thrown them away and have branched out for myself, to know and understand the meaning of life and of human have branched out for myself, to know and understand the meaning of life and of human destiny. I do n't claim to have grown as much as many other intelligences have, or to have gained so much knowledge that I have not room for plenty more. Oh! no. But I know I have grown somewhat, and have gained something that is good for me; and so it gives me pleasure to come back and make the report.

I don't know Mr Chairman as my friends.

I don't know, Mr. Chairman, as my friends in Western Massachusetts will care to hear from me. I rather hope they will. I have been looking around in Greenfield, and have thought I might drop some ideas into the heads

been looking around in Greenfield, and have thought I might drop some ideas into the heads of some persons there who were seemingly susceptible to this psychological power; but I have not done much of anything in that line, though I will not say I shall not try to do it at some future time. I merely come to give my greeting to friends, any of them who may care to receive it, and to tell them I am happy, free, and as one let loose from old shackles; that I have been so for a good while, and feel it my duty to come back and make such statement.

I would like to have Dr. Joseph Beals know that I, with many of his old friends in spiritlife, send him greeting, and we are glad he holds fast to the good belief, the knowledge of a future that he claims is his. I mot his boy, young Willis, not long since, and told him I was going to try and come back to earth, to give some word, and he said: "If you do that, and go where my father is, give him my love, and tell him that I am trying to do my best, that I am at work, hoping to accomplish such results as will make him and mother proud of their boy. Tell him that not a day passes but what I visit my mother, and there is no work so important on hand but that I can lay it aside and anawer Tell him that not a day passes but what I visit my mother, and there is no work so important on hand but that I can lay it aside and answer to the secret call of her heart, which rings out to me, and which I receive in the spiritual world. Tell him, also, please, if you get an opportunity, that I have been looking over certain of his interests (in connection with an electrical plant, I should think, sir, but that is my own idea)—interests afar off—and he need not feel disheartened; all seems to be well for him."

is a great privilege to announce myself here. Possibly my friends will not accept this statement that I, Robert C. Topham, return from beyond the grave to speak for myself. It may be beyond their belief and comprehension— some of them, at least—that intelligent mind can manifest in this way; but I find it to be a fact, and I wish to establish that fact, if I can, fact, and I wish to establish that fact, if I can, to my friends as well as to myself. I have seen spirits coming and going between the two worlds, some of them very well satisfied with what they have accomplished, others disappointed, and I thought I would like to attempt that sort of thing for myself. It does me good to try and accomplish that which seems difficult at first. There is more glory in it than in effecting things that are easy of performance. This I call a trial only; sometime I shall come if possible, not here, probably, but somewhere, and give something more than I intend to or can do to-day.

I am not a member of any Commandery in

I am not a member of any Commandery in the spirit-world. I have not joined any secret order there, and yet I seem to have been taken into the Inner Temple of Light, and to have found a bond of fraternal fellowship, which is very sweet to me. I have met old associates, some of them who belonged to the same degrees that I did, and they have redeemed their brotherly pledge in a most spiritual way. And I have met many dear family friends and kinhave met many dear family friends and kindred, and the associations thus formed on the higher plane are very inviting to me, so that I have no desire to come back to earth-life to become a resident, only just to send out a word of greeting to those whom I left behind in the body, and I am glad that I was called to go. I am from New Bedford.

Mrs. Jane J. Hambley.

I come, Mr. Chairman, in behalf of my dear one, who not long since joined me in the spirit world. I come to speak for him to the friends who are left on earth, because he cannot speak for himself to day, not having the power to control your medium. I am very glad to speak in his behalf, and to say for him, and for all who are with us in the spirit-world, it is well. We rejoice in the beautiful life that is ours beyond; we rejoice that spirit-communication is true, and that we can sometime return into contact with friends on earth and give them our influence and our magnetic force. Twelve years I have waited for the change to come, that he might be summoned to the spirit-home, and the years of waiting now are all well-paid for by the brightness that has reached his life.

I was a medium when on earth and I could feel the presence of the bright angels as they came to me, and sent out such instruction or helpfulness as I might be able to give. That experience was of great use to me, even after I passed to the spirit-world; it assisted me to reach my family, to administer to my husband, and to be able to the spirit world; it assisted has been also believe to the spirit world. and to bring strength to those whom I loved when in need; and I am glad for the mediumship, though it sometimes brought its burdens and its pains, as well as its blessings and its

joys.
I wish to say to the dear ones yet on earth: You have your lives to live here. Be faithful to duty; perform your work as it opens before you, and do as well as you know how, in outward daily life, as well as in your dealings with your neighbors and friends. Be just to with your neighbors and friends. Be just to yourselves and to your kind, and you will prepare the way for reaching a higher life when you pass out to the other world. Thus to you who can receive the light now, and realize that Spiritualism is a truth, will it be a guide to your lives, to make them happier and more contented and sweet to realize that the eyes of your departed friends are upon you, and their association is yours. To those of you who cannot understand this spiritualistic idea, I still say: Do your best; be faithful; be true to duty; and by-and bye you shall learn that which is the truth, and which can afford to wait.

David sends greeting. William is well, and many other bright spirits are anxious that it may be known they live, and are at work.

I wish to say that when the spirit of whom I spoke came to us in the other life, he was surof the Hambleys and of the Jenkins family came to greet him, and he felt, as he said, that he was indeed now at home. Mrs. Jane J. Hambley, of Snake Lake Valley, Cal.

John Murray Spear.

l call this a glorious season. It is to me; and I am glad and thankful to take part in it, and speak from the Banner of Light Platform. Your work and the work of the spirit-world in this establishment was not unfamiliar to me. I was interested in it from the first, and gained many bright ideas and truths from what has been given in this place

anything about that to-day. I merely come, Mr. Chairman, to give greeting to my friends, and tell them I have no thought of forgetting them now that I have taken up the experiences of the higher life. I have met a great many friends on the other side, and we hold our circles and attend our great and we have a great many friends on the other side, and we hold our circles and attend our great and the other side. cles and attend our meetings, and have a real glorious, spiritualizing time; but then, we also have a work to do in connection with mortals, and we have to come back and give our influence, that the word of truth may be spoken and the way lighted and opened for hungry souls that know not of the future, but are long-

ing to understand about it.

To my friend A—, in Philadelphia: "I remember the talks that we held while I was in your city so many years, and I have been think-ing that it was time to refresh your memory on certain points that we discussed. You will recollect at one time we held a very earnest conversation upon subjects connected with the Spiritual Philosophy, and I promised you that I would come back from the other life and give you certain knowledge, if I could find a medium for doing that work. Well, I have not yet found just the medium I want in that direction, but I think I shall do it before long in your own city. I am not discouraged, and you need not be. It is all as we had hoped, and I think you have grown somewhat in the light since those past days."

There are many friends, Mr. Chairman, that I might mention by name, but if they will all take my loving memory, and realize that I have a warm feeling for them in my heart, and will be glad to greet them when they cross the river, that will satisfy me to-day.

I want to say to my Greenwich friends: certain points that we discussed. You will

I want to say to my Greenwich friends: Hold fast, and do not falter. The sword of truth is sharp and bright; its blade cuts strong and well; you have it in your grasp, and it is doing its work in freeing souls from bondage, and in effecting certain results which are for the good of many.

and in effecting certain results which are for the good of many.

To Mrs. Goold in particular I would say: You have been wisely led; the angels are all about you and are guarding your life. Foes within and foes without cannot avail to do you harm, because you have been faithful to the spiritual world, and its ministrants of kindness and of helpfulness are faithful unto you. With your dear one all is well. John Murray Spear.

Abigail Armstrong.

Abigail Armstrong.

I feel as if I could utter a song of praise for the permission to manifest here to-day, and my daughter Jennie, who stands by my side, says, in response to this feeling of mine: "Mother, I feel as if I could send it up from the house-top, and let it ring out to all the world. We bring our love—oh! so strong and so protecting may it prove to my dear husband, to the father of my children, who is left alone, mortally speaking, to walk the pathway of life, but who, in spirit, knows and realizes the presence of his loved ones, and that they have not forgotten him.

in mind but that I can lay it aside and answer to the secret call of her heart, which rings out to me, and which I receive in the spiritual world. Tell him, also, please, if you get an opportunity, that I have been looking over certain of his interests (in connection with an electrical plant, I should think, sir, but that is my own idea)—interests afar off—and he need not feel disheartened; all seems to be well for him."

Now, sir, I think I have done a double work, given a message for another, and spoken for myself. George Grinnell.

Robert O. Topham.

I have not much to say, Mr. Chairman, but it

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I have not met at they not lorgotten in the spirits and there in findence an influence. This we bring to prepare an influence. This we bring to propose an influence. This we bring to propose an influence and full of peace. This we bring to him, that he may feel strong in his old age, and send full of peace. This we bring to him, that he may feel strong in his old age, and send full of peace. This we bring to him, that he may feel strong in his old age, and send full of peace. This we bring to him, that he may feel strong in his old age, and send full of peace. This we bring to him, that he may feel strong in his old age, and send full of peace. This we bring to him, that he may feel strong in his old age, and send full of peace. This we bring to him, that he may feel strong in his old age, and send full of peace. This we bring to him, that he may feel strong in his old age, and the feel west of the west of the bright file west of the strong in his old age, and the s

It is not necessary for you to remain in ness.

ness. It is not necessary for you to remain in the old business now, and to spend your days in such close confinement. We feel that in what little time is to be yours on earth you need and deserve to have more relaxation from business cares, and to pass out more into association with the world, to give of your influence and to receive benefit in return.

Our beautiful angel children unite with me in sending their love and sympathy, and all the influence that they are capable of producing for your good cheer. The girls are happy and strong, and doing well, and our bright boy, whose experience has been gained on the spirit side alone, but who is really one of our family, is happy too, and a useful worker in the other world. I am well and strong now in mentality, and in all parts of my being; no pressure is upon my brain. I feel like a bird released from its cage since passing to the spirit world, because all physical ailments have been laid aside, and I am free to gair such knowledge and understanding as the opening spheres have to offer me. I wish also to add to my lusband, that his brother Samuel sends him greeting and affectionate regards, and wishes that, if he goes to his people, he will tell them that Samaffectionate regards, and wishes that, if he goes to his people, he will tell them that Samuel Armstrong lives, and has the power of

intelligently expressing himself even unto earthly life.

You will kindly forward my message to John B. Armstrong, of Canton, N. Y., and say to him, please, we did manifest to him at Watertown, N. Y., a few months ago. I and other town, N. Y., a few months ago. I and other dear spirits did come there in tangible presence, to express ourselves, and we knew that it was a blessed work. Abigail Armstrong.

Lotela, the Indian Maiden.

Lotela goin' to talk now. I want to open my medy's lookers, but Pierpont chief won't let me. A little while ago some spirits came to Lotela, and wanted to know if she would speak for them in the council, because they did n't know how to get hold of the medy for them-selves. Lotela said yes. I'm goin' to speak for them, and then there's some other spirits crowding around the medy this afternoon that want to get in, but they can't, and I'll speak

Emma A. Wood.

A lady says: "I approached your medium several times, hoping to entrance her for myself, and speak such words as I had the power to give; but when I came into the mediumistic atmosphere, and felt the conditions of earth surging around me so strongly the horror of atmosphere, and felt the conditions of earth surging around me so strongly, the horror of the last few moments of my earthly life came over me again: I seemed to suffocate, and as if a terrible, burning flame was upon me; and I was drawn back, glad to return to the spiritual state. I shall be very grateful if you will give my love and greeting to my friends, and tell them I am more interested in spiritualistic work than I ever was before; that I have met bright, intelligent minds on the other side, that are opening a storehouse of good things to bright, intelligent minds on the other side, that are opening a storehouse of good things to me. Tell them I feel that when I have studied these works and have interpreted them to my own satisfaction, I will be able to come back and express them to friends. I have been back into contact with mortal life, and I think given an idea of my presence; but here at the Banner Circle I cannot do myself justice. I have visited some of the Lyceums of the spiritworld, and, oh! they were so far in advance of anything we know on earth that I am unable to tell that which I would like to do, but think after a while an understanding of these higher after a while an understanding of these higher schools will be opened to susceptible minds, so that they can catch an idea of the movement

and respond to it in outward application.

I do not want to refer to the last few moments of my life. Death came to me suddenly and terribly through the form of fire. I seem to see the oil burning when I think of it, and the flames flashing all around me. I had no time to think, but for a few moments the agony was severe. It does not matter now how it happened; the past is gone; but I am glad I am a free spirit, to do my work and to watch over my loved ones on the mortal side. I would not have chosen to go so soon; I would rather have remained here, to care for those who were dear to me; but as it is, I have no complaint to make." This spirit gives me the name of Emma A. Wood, and wants her message sent to George M. Wood, of Washington, D. C.

E. Willis.

I call this a glorious season. It is to me; and I am glad and thankful to take part in it, and speak from the Banner of Light Platform. Your work and the work of the spirit-world in this establishment was not unfamiliar to me. I was interested in it from the first, and gained many bright ideas and truths from what has been given in this place.

My friends know that I was glad to be freed from the old body. They knew I would be before I passed out; but I am not going to say anything about that to-day. I merely come. of his home-life, and wishes them to realize that he is not dead nor asleep, but that he lives still. He went out very quickly from the body. Did not in the morning feel remarkably body. Did not in the morning feel remarkably well when he left the house, but did not apprehend anything serious; yet in a minute, before he got where he wanted to go, he felt a smothering sensation, and a quick, sharp pain, and that was the end. He gave me the name of E. Willis of Norton, Mass.

Hetty Benton.

A bright young spirit gives me the name of Hetty Benton, and would like to send her love to her friends in Indiana. She says she always felt something stirring within her, and prompting her to try to make people think seriously of their lives. She did n't mean to be preaching to them, but she felt she must speak of their spiritual welfare, or rather of their inner their spiritual welfare, or rather of their inner growth and life, and try to help them, if she could, to be what they would like to be. And she always felt as if she herself must try her best to be the same. What she wants to say in regard to this is, she knows now that it was the spiritual intuitions at work; that she belonged more to the other life than to the earthly. There seemed to be sweathly a they earthly. There seemed to be something drawing her thoughts upward; but she did not understand it here as well as she did after she passed from the body. She wants to send a great deal of love, and to say she knows of the changes that have taken place around her old home since she went away; for quite a num-ber of years have passed, but love knows no time or change or death or decay. Her words are to go to friends in Brownstown, Ind.

Lily and Carrie.

Two bright young spirits give Lotela the names of Lily and Carrie, and beautiful young ladies they are. Lily has brought a garland of snowy lilies for the dear mother in earthly snowy lilies for the dear mother in earthly life, to ease her heart, and bring her spiritual strength, and the other spirit wishes Lotela to say: "We are watching over your life, bringing you such peace and harmony as we are able to do from our Summer-Land home. We try, at every opportunity, to give you a token of at every opportunity, to give you a token of our presence; some greeting that will be of cheer to you, or some impression through your own mediumistic power that will be sustain-ing. We know the sorrows and trials you have had to bear have been many. The shadows ing. We know the sorrows and trials you have had to bear have been many. The shadows have not yet all disappeared, but they are lightening now, and the world will grow brighter to you as you near the heavenly life. You have done a noble work in cheering others, even while your own heart was sed, you have nothers. while your own heart was sad; you have spoken words of encouragement and hope and com-fort, and so have lightened hearts of their burfort, and so have lightened hearts of their burdens, and for every good work you have done in this way a pearl has been added to your crown, which you will find in the higher life, shining with great glory." This is brought as a message of consolation and of encouragement. The spirits say they did come, and bright friends came, through a medium in the far West, and made themselves felt and understood, much to their own joy as well as to the satisfaction of the dear faithful heart that was glad to welcome them; and if this message is sent to Mrs. Eliza S. Dodge, of Rochester, Minn., it will be all right. If not, I'll hunt them up again, and give it to you.

He said: "I think I won't try to this time, but if one of your band will just give my greeting to my friends in this city and tell them I am safely over, I shall be very much obliged. I nover was so satisfied in my life as I was when I found myself rising up from the old, cumbersome body that had grown to be so hulky to me, and so wearlsome, and realized that I was really in the spiritual world with the dear friends whom I loved to greet when they came to me from the higher life." And then he said he was going to try and come sometime when he felt all things were just right. He didn't believe in being in a hurry, because that would spoil it all, if he didn't get good control of the medium. He intends to manifest in Boston, so that his friends may know for a certainty that Spiritualism is a fact, as he wanted it known when he was here. This is Emery N. Moore. Some of the people in this council-room knew him, and he is just glad to see them all. Soniebody by the name of Nate he would like to get to with a private message, when he feels he can.

There is a bright spirit with him, a young man, who seems to be helping him a great deal on the spirit side. He has with him here also this afternoon Spirit Hiram E. Felch, who sends his greeting to his dear friends in Boston and elsewhere.

Jennie Eggleston.

Jennie Eggleston.

A young lady comes forward and says: "I did n't really expect I would have the pleasure of sending a few words home to my loved ones, but if you will just say to them I bring my best and sweetest affection, and entwine it around their hearts day and night, with loving greeting and tender sympathy, I shall feel that you have done me a great deal of good.

I have sometimes manifested from the spiritworld, and spoken words of love and greeting, but never through your medium, and perhaps it will chase away a little shadow that I do not like to see, if a word is spoken now; perhaps it will bear a little balm of comfort that I hope will reach home if my name is mentioned here to-day; so I come with joyful greeting and loving angel songs to give what melody I can from the heavenly spheres to bless their lives."

There is a medium in this council-room that this spirit has come to in the past whose presence here to-day helps her to reach out through this atmosphere, and whom she helped to impress to come here this afternoon. This spirit is Jennie Eggleston, of Springfield, Mass.

David A. Eddy.

David A. Eddy.

David A. Eddy, from Cleveland, Ohio, says that while he has manifested through medipms before, he has never yet accomplished all that he intended to and has been waiting for, but he is by no means disheartened; there is plenty of time to perform all the work in. He wishes his old friends to know he is thoroughly alive and active on the spirit-side. A number of years have gone by since he left the physical form, but he says they have only added to his spiritual growth, and he thinks he is a much bigger man now than he was when here. His friends may take that as they please. He is coming again to give some words that are looked fornot from the Banner Circle, but through some not from the Banner Circle, but through some person in Cleveland that he knows he can use in a little while. This medium in Cleveland is in some kind of trouble. Just as soon as that passes away the spirit expects to make himself known through that agency.

Andrew Cain.

Andrew Cain is very anxious to let his people know he can come back. They don't believe a word of it. They have been thinking of him as being in a sort of mixed-up state. He wants them to understand he is all right, and that he will come beak and tells to the right. wants them to understand he is all right, and that he will come back and talk to them, if they can find him somebody to come through. He don't know where they will find a medium, but if they will do their part, he will stay round and do his, and thinks they can get into communication in a little while. His people live in Hartford, Conn. He says he is all right now; he don't have any of the old troubles the same as he used to: it has all cheared away with as he used to; it has all cleared away, with brighter sunlight than he ever knew before.

Georgie Flint wants Lotela to bring his love to his mother, and say he is with her so much of the time, and whispers right close to her heart, so that she can feel happy and restful, and many times he has come with the dear spirit friends who have been so kind and in-structive to him, in the spirit world and that structive to him in the spirit world, and they have brought her magnetic forces, when the body was weak, and filled with uneasiness, and now the spirit thinks that she will get strong, and be able to enjoy life better than she has for a long time. That is the message of peace and encouragement he brings to day.

Olive.

I want to say to that lady down in the audience, a bright, beautiful spirit, Olive, said she wanted so much to send a word of greeting and instruction that was promised, but the time has not yet come. By and-bye, when it is more needed, and will be better understood, the way will be opened; then there will be brought impressions and influences to your own nature that will be expressed in mediumistic ways for the good of others; you will be able to receive them more fully and more highly than you did in the past, and they will be outreaching in their blessed work.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Sept. 26.—Achsa W. Sprague; Nathan Churchill: Henry
Ordway; Samuel Putney; Elizabeth Jordan; Allie Crockett; J. C. Mather; Mary Farrar; George Denny. THE MESSAGES GIVEN (THROUGH MRS. M. T. LONGLEY)

As per dates will appear in due course. As per dates will appear in due course.

Oct. 3.—Henry Moore; C. Frank Rand; Emina Carr; Harry
M. S. Holmes; Maria Hersey; Dwight A. Graves; Lydia
Davis; Stephen Fuller; Sarah H. French; Violet, to Wil
lam H. Smith.

Oct. 11.—Olive May; J. B. Hadley; Jacob Fuller; Frank
Mellen; Emily Hayes; Elder Benjamin Whicher; Sarab
Crooker; Capt. James Duncan; John Andrew Ryan; S. B.
Brittan.

Why suffer from sore muscles? Johnson's Anodyne Liniment makes them very pliable. For the Banner of Light.

THE UNIVERSE THE BRIDE OF THE SOUL.

BY MARY WOODWARD WEATHERBEE. Dear, my love, my bride, my sweet, Thou art all in all complete; Never heart to heart gave token Of a joy so full, unspoken, As the smile upon thy face.

More than radiant with grace.

Thou art chief of all the fair, With the dewdrops in thy hair; Sweet thy breath is, with the roses From a million hidden closes; In thy river brimining eyes Clear I see where heaven lies

Other loves can never share, For thy throne is everywhere: In the fleecy cloud that 's sailing In the blue; or sunlight trailing Golden dust on fields embrowned, Or on shadowy forest ground.

Love, my bride, thou art my queen. In thy summer robe of green, In thy flowery broldered gown, Or thy winter's cloak of down. I am held in thine embrace, Simply looking in thy face.

Pain can never toucii me quite While I sit within thy light: While I drink the joy that's flowing From thy soul to mine, nor knowing 'T is thy life that throbs in mine-We are parts of one great vine.

Sweet, my bride, life's all-in-all, Reverent at thy feet I fall; Be thine ever-present beauty Sweet incentive to life's duty; To that ever Blessed Best, Heaven's ideal, heaven's behest.

BEBCHAM'S PILLS act like magic on a weak stomach.

WE SEND BY MAIL SHERIDAN MAKE HENS LAY TWO TWO SMALL PACKS 50 CTS POST PAID POWDER. Sheridan's Condition Powder

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

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

50c., 75c., and \$1.00.

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

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Send for Circulars, with References and Terms.

Oct. 4. 133.

FOUNTAIN AND STYLO PENS

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A Good, Reliable Stylographic Pen for \$1.00. Fountain Pen 22.00. Star Fountain Pen. \$150 and upwards. The INDEPENDENT PEN is a 14 Karat GOLD PEN filled with a Fountain or Reservoir Holder, and combines an Ink stand and Gold Pen in one. Circulars free. Send to us be fore buying elsewhere. Agents wanted. J. A. ULLRICH & CO., 108 Liberty St., N. Y. Sept. 6.



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2w*
Oct. 18. ASTROLOGY. I practice the science according to the isfaction guaranteed. For terms address JULES WEHRLI, 207 South 3d street, St. Louis, Mo. 13w* Sept. 13.

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I WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, money or stamps. I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of 8 i; Consultation fee 81; at office, 206 Tremont street.

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Mediums in Boston.

JAMES R. COCKE,

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SIX PRIVATE SITTINGS FOR \$4.00 IN ADVANCE. CIRCLES.

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W. R. Colby,

INDEPENDENT State-Writer, Inspirational Sucaker and I Platform Test Medlum, has taken rooms at 443 Shawmut Avenue, Boston. Will give sittings daily (Sundays except ed). Desires engagements with societies in New England for lectures and platform tests. 10w Aug. 23.

HATTIE C. STAFFORD,

456 SHAWMUT AVENUE, BOSTON, MASS. Sundays and Thursdays, 2:30 P. M.; Fridays at 8 P. M. Oct. 18. 2w*

Miss A. Peabody,

DUSINESS, Test and Developing Medium. Stitings daily. Circles Monday, Thursday, evenings, and Tuesday af termoons at 3 o'clock. Six Developing Stitings for \$4.00. 1041 Washington street, opposite Davis street, Boston. Oct. 18 Mrs. A. Forrester

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

Mrs. J. M. Carpenter W.H.L. see patients at her residence 303 Warren street.

Boston (Roybury District), on Thesdays, Wednesdays,
Thursdays and Fridays. cTake Warren street Electric Cars
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4w Sept. 27.

Lizzie Kelley,

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Miss L. M. Whiting,

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Oct. 4. 12w.

Miss J. M. Grant, TEST and Business Medium. Office Banner of Light Building, 85 Bosworth street, Room 7 Hours 9 to 6.

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TWANCE MEDIUM. Medical Examinations and Magnetle Treatment. 43 Winter street, Boston. Sept. 20.

Mrs. H. W. Cushman, M USICAL, Test and Business Medium. Six questions M answered by mail, \$1.00. Also examination by lock of hair, \$1.00. 104 High street, Charlestown. 188 Oct. 18.

W. P. Ware,

M AGNETIC Healer, will treat patients at their honoes Letter address, 523 Washington street, Boston, Mass. Oct. 11. 4w*

Mrs. Fannie A. Dodd, M AGNETIC PHYSICIAN and Tost Medium, No. 233 Tre-mont street, corner of Ellot street, Boston. Oct. 18

Dr. Fred. Crockett, M CoDY House, 1202 Washington st., Boston, Magnetist and Clairy oyant. Diagnosis by letter \$2. Remedies by express Oct. 18

Miss L. E. Smith,

(MRCLES Sunday, Tuesday and Friday evenings, at 8 co-clock, Wednesday at 3 P. M. 344 Shawmut Ave., Boston, Oct. 18. MRS. M. J. BUTLER will receive her pattents 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 pattents. Sept. 20.

MRS. L. M. VIERGE, Massage and Mental Treatments, also Medicated Vapor Baths. Patients accommodated with rooms, or visited at their homes. Consultation free. Hotel Albermarker, 282 Columbus Ave., Suite II. 4w.

Miss Helen A. Sloan, M AGNETIC Physician. Vapor Baths. No. 178 Tremoi lw Oct. 18.

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CIX QUESTIONS answered or reading given
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Oct. 11.

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DR. A. H. RICHARDSON, Magnetic Healer, Oct. 18.

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Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or sond their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, 52.00, and four 2-cent stamps. Brief delineation, 51.00, and four 2-cent stamps. Brief delineation, 51.00, and four 2-cent stamps.

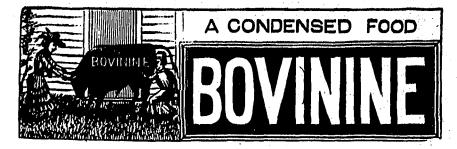
Oct. 4. White Water, Walworth Oo., Wis.

Oct. 4. Sm* White Water, Walworth Oo., Wis.

MRS. B. F. SMITH, TRANCE MEDIUM, holds sittings daily, Saturdays and Sundays excepted, at Vernon Cottage, Grescent Beach, Revere, Mass. Terms, \$1.00. Hours, from 9 A.M. to 6 P. M. if Oct. 11.

CANGER and Tumors OurED; no knifer, book free, Drs. GRATIONY & BUSIL, ISS Elm St., Cincinnati, O. Reb. 8.

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



TILE acutely sick as well as chronic invalids are starved daily, while using beef tea, calf's I foot jelly and the various beef extracts made by the application of heat. None of these contain a particle of nutrition, nor do they contribute anything for the support of the vital processes, but act solely as stimulants--not restoratives.

holds in solution the albuminoids and salts of lean raw meat, prepared by a cold process preserving the life-sustaining and tissue-building properties of the meat itself. Consult your doctor

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Mrs. C. Mayo-Steers, Medium and Magnetic Physician. CIRCLES Sunday and Thursday evenings, 7:30, Friday 2:30 Private Sittings daily. Treatments. Saite 2, Hotel Glen Ion, 252 Columbus Avenue, Boston. lw Oct. 18.

MRS. E. B. STRATTON,

WRITING MEDIUM. Hotel Garfield, Suite 4, West Rut land Soutre, Boston. 4w* Oct. 11. MRS. CHANDLER BAILEY, 150A Tremont M street, Room 7, Boston, Medical and Business Medium. Sittings daily. Chedes Monday and Saturday evenings, Friday at 3 r. m. Residence 26 Cazenove street, near Columbus Ave. R. R. Station. 1w Cot. 18

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FIRHE site of Summerland constitutes a part of the Ortega Rancho, owned by H. L. Williams, and is located on the Pacific Ocean and on the line of the Southern Pacific Railroad, five miles east of the beautiful city of Santa Barbara which is noted for having the most equable and healthfu climate in the world, being exempt from all malarial dis

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

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Language but faintly describes the health giving power of this Autral Support.

The Belt is made of genuine magnets, and the genius of main diseases with magnetism. Every lady, young or old, should wear this vitalizing health-giving Belt and Abdominal Support. Our Book "Plain Road to Health" free. MAGNETIC SHIELD CO., No. 6 Central Music Hall, Chicago, Ili.

Oct. 1.

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EXPRESS Train leaves Park Square Station, Boston, at 6:30 P. M., (with Parlor Cars) direct to wharf at Providence, to connect with steamers Massachusetts and Connect treat. Tekets and State Rooms secured at Park Square Station, and at 207 Washington street. Telephone 2383.

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ASTONISHING OFFER. CEND three 2-cent stamps, lock of hair, name, age, sex, one Dicading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, Maquoketa, Iowa. Oct. 11.

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

their mediumstic gift indve, after a few signing, seen and to receive autonishing communications from their departed friends.

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

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

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C. Hough,

HOLD Materializing Scances every Sunday, Wednesday and Friday evening, 8 o'clock; Tuesday and Saturday, 2 o'clock, at 323 West 34th street, New York, Daily Sittings for Communication and Business. 13w Sept. 20.

HEAVEN AND HELL, 416 pages, paper. DIVINE LOVE AND WISDOM, 383 pages, paper, By EMANUEL SWEDENBORG. Mailed, prepaid, for 14 cents each (or both for 25 cents) by the American Swedenborg P. and P. Society, 20 Cooper Union, N. Y. 13w Oct. 11. DR. DUMONT C. DAKE,

499 FIFTH AVENUE, NEW YORK CITY, phenome-andly successful in "caring incarables." Send for Sept. 20. Mrs. H. L. Woodhouse,

TYEST and Business Medium. No. 117 East 15th street. New York, will be pleased to meet her friends daily from 9 a. M. to 6 P. M. Sennee every Thursday evening at 8 o'clock; admission fee 50 cents. Will remain here during November. Oct. 18. MRS. C. SCOTT, Trance and Business Medi-um, 169 West 21st street, corner 7th Avenue, New York, 6w*

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With Music and Chorus. BY C. P. LONGLEY.

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LONGLEY, and representing a Spiritual Scene of much significance and beauty.

"We will Meet You in the Morning."

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"Echoes from Beyond the Vell," with flute obliga
"Sweet Summer-Land Roses."

"Gentle Words and Loving Hearts."

"Your Darling is Not Sheeping."

"Vacant Stands Her Little Chair."

"Back from the Silent Land."

"What Shail Be My Angel Name?"

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

"Ever I'll Remember Thee."

"Love's Golden Chain," restrranged.

"All are Waifing Over Thore."

"Open Those Pearly Gates of Light."

"They "Il Welcome Us Home To-morrow."

"Mother's Love Purest and Best,"

"There are Homes Over There."

"On the Mountains of Light."

"The Angel Kisseth Mo."

"I Love's to Think of Old Times."

"We'll All Be Gathered Home."

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Oh! mothers, prospective mothers, wake up to the power you possess, and clain your heritago—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 wilness the inauguration of the new, you will see from your home over there the harvest of the seed you have sown.—The Authoress.
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Banner of Bight.

BOSTON, SATURDAY, OCTOBER 18, 1860.

Meetings in Boston.

Spiritual Meetings are held at the Banner of Light Hall, O Bosworth Street, every Tuesday and Friday afternoon, Mrs. M. T. Longley occupying the platform; J. A. Sheihamer, Uhairman. These interesting meetings are free to the public. First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Trateruity Seciety; Sunday, "Temple Fraternity School for Children" at 11 A. M.; Lecture at 24 P. M., by Mrs. H. S. Lake, Tuesday, Industrial Union at 7½ P. M. Wednesday, Sociable at 7½ P. M. E. A. O. Sanger, Secretary.

The Boston Spiritual Temple Society, Berkeley Hall.—Services at 10½ A. M. and 7 P. M. Beats free; public cordially invited. William Boyce, President; George S. McCrillis, Treasurer.

Rectrins, treasurer.

First Spiritualist Ladies' Aid Society.—Organized 1857; incorporated 1882. Parlors 1031 Washington street. Insiness meetings Fridays at 4 P. M. Tea served at 6 P. M. Willio meeting, with music, addresses, tests, etc., at 7½. M. Mrs. E. Barnes, Pres.; Mrs. A. L. Woodbury, Sec'y. Dwight Hall, 514 Trement Street, opposite Berkeley.—Spiritual meetings at 2½ and 7½ r. M. Mrs. or. Heath Conductor, office Hotel Simonds, 207 Shawmut

Ladies' 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 piritualists Meetings Sunday at 10½ A. M., 2½ and 7½ P. M.; iso Thursdays at 3 P. M. Dr. W. A. Hale, Chairman. Twilight Hall, 730 Washington Street.—Sundays, at 10% A.M., 2% and 7% P.M. Eben Cobb, Conductor.

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

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. 12th, a large audience assembled to listen to a lecture delivered through the organism of Mrs. H. S. Lake, upon "The Kreutzer Sonata, or Tolstor's Contribution to an Analysis of Marriage."

tribution to an Analysis of Marriage."

Mrs. Jennie H. Bowker, who was in excellent voice, sang several appropriate songs. The organ selections by Mr. Truette were much enjoyed.

Next Sunday the subject will be: "Some Special Features of the Temple Fraternity Work."

School for children at 11 A.M. Meeting of the Industrial Union Tuesday evening at 7:30.

Wednesday evening service of song at 7 o'clock, followed by Social.

Meeting for women Friday afternoon at 2:30. Subject of lecture: "The Interior Principles of Spiritual Union." All invited.

TEMPLE SOCIAL—On Wednesday evening. Oct. 8th.

TEMPLE SOCIAL.—On Wednesday evening, Oct. 8th, there was a large attendance, and an interested and earnest discussion of hygienic living. Dr. O. H. Wellington made the opening remarks, and was followed by Dr. Wilder and Mrs. Lake. Announcement was made of a Hygienic Supper which will take place some time during November.

THE FIRST SPIRITUAL TEMPLE FRATERNITY SCHOOL.—Our services last Sunday commenced with singing "The Star Spangled Banner," followed by

singing "The Star Spangled Banner," followed by reading of an invocation by Miss Grace Dyar. The subject lesson of Reforms was ably answered by Miss Lizzle Nolen, E. B. Packard, John Nolen and B. Russell; also those from the spirit-side of life through the mediumship of Dr. Caswell expressed their views on the subject to our complete satisfaction.

One of the most important reforms of the day, and one if allowed to proceed on its beneficent way, is the enfranchisement of woman. Woman's attitude has been too much that of the caryatides, who upheld on bowed heads enormous loads in temples of old—dumb, submissive, uncomplaining. But times have changed; the world has moved a little, and the independent, educated women of to-day have something to say, perceiving that the world needs all the ideas it can get. Every woman, therefore, who seeks to take her place side by side with man as his helper, in the home, church, school, or State, advances the deepest interests of humanity according to the best of her

ability.

In the lesson from Spirit A. E. Newton's book, given to the children by Teacher Dr. Wilder, we find that in addition to alcoholic drinks, tobacco is another bad material for people to use, and, like alcohol, is a deceiver, making people think it does them good when it only does them harm, and they find themselves slaves of an injurious habit from which they seldom get free.

Staves of an injurious mass.

The lesson in the adult class was Mediumship, in which nearly an hour's time was pleasantly and profitably spent. Appreciation is the subject-lesson for next Sunday.

ALONZO DANFORTH.

Berkeley Hall Meetings .- Last Sunday morning a crowded house greeted Mrs. Watson. David W. Craig, Vice-President of the Society, acted as Chairman, introducing the services with a few appropriate remarks. The Commonwealth Quartette rendered fine singing. An invocation by Mrs. Watson was followed by the announcement of the subject of her remarks, "The Soul's Inheritance." Nothing short of a full report can do her guides justice. She held a highly-intelligent audience for more than one hour with arrument and philosophy by a lecture which was an account. gument and philosophy, by a lecture which was ap-plauded on several occasions. A few brief points li-lustrated were as follows: The soul commenced in simple life, the flower, and

The soul commenced in simple life, the flower, and did not go downward, but climbed to higher conditions of existence. The material body has its limits in endurance, but the spirit, or soul, has unlimited capacity. In alluding to the soul not having freedom in earth-sphere, she said that those born in poverty and low conditions know not what freedom is until they pass to the higher spheres in spirit-life.

First Spiritualist Ladies' Aid Society, Parlors 1031 Washington Street.-Friday afternoon, Oct. 10th, a letter was read by the Secretary from Mrs. Call Black of Omaha, Neb. Mrs. Black visited Lake Pleasant and Boston recently, and with a party of friends was a guest of Mrs. A. E. Barnes, President of the L. A. Society. They became thoroughly interested both in Spiritualism and in the work of the Ladies' Ald; so much so that on her return to Omaha she and her friends organized the first spiritual meeting ever convened in that place. The letter was a personal one to Mrs. Barnes, but very interesting when read before the Society, giving the details of her endeavor and the success that had already crowned her labors. Quite a delegation was present from the Chelsea Ladies' Ald Society, and Mrs. J. Frank Baxter was the recipient of many congratulations on being able to be present and participate in the exercises. Oct. 10th, a letter was read by the Secretary from

the exercises.

The evening session was a pleasant surprise to many. As Mrs. Watson of California was the guest of the evening, the services were quite a complimentary reception to her. Remarks were made by Dr. Richardson, Mrs. Stiles and Mr. Tallman; vocal selections given by Miss Amanda Balley and Mrs. Hanson. Mrs. Watson gave a fine address, and at the close all had an opportunity to grasp her by the hand and wish her God-speed. May the harmony and fraternal rood-will existing now between Berkeley Hall Society and the Ladies' Aid long continue.

Mr. Wm. Sizer and wife have left New England for the far West; both were members of the Society. Mr. S. has secured a permanent position on the editorial staff of a Western daily paper.

A. L. W.

Engle Hall, 616 Washington Street .-Wednesday, Oct. 8th .- Meeting opened with vocal music by Mrs. Staples, and an address by E. A. Blackden. Remarks were made by Dr. Thomas, Mr. Mathews, and Dr. Coombs. Mrs. Wilkinson gave psycho-

den. Remarks were made by Dr. Thomas, Mr. Mathews and Dr. Coombs. Mrs. Wilkinson gave psychometric readings.

Sunday morning, Oct. 12th, Developing Circle. In the afternoon services were opened with music and an address by F. E. Healey. Mrs. Dr. Steers and Mrs. Wilkinson gave tests and readings. David Brown offered remarks and gave delineations. Mrs. Wilson made remarks and gave tests. Mrs. Chandler-Balley gave readings by psychometry. Remarks were made by Mrs. Dr. Howe and Mr. Mathews. The services were very interesting. In the evening services opened with a song by Mrs. Staples. Mrs. Wilson made remarks and gave tests. Mrs. Gallison contributed a song. Mr. Hiddell made remarks and gave readings from clairvoyance. Mrs. Dr. Bell gave tests. Dr. Coombs made remarks and gave tests. Mrs. Chandler-Balley gave a large number of tests by psychometry that were recognized as correct. Closing remarks by Mr. Mathews.

Meetings will be held in this hall every Wednesday and 3 P. M.; on Sundays, regular services at 2:30 and 7:30 P. M.

Dwight Hall, 514 Tremont Street. - Last Sunday afternoon the service opened with music by Mrs. I. H. Frost and an invocation by Mrs. Dr. Heath

Mrs. I. H. Frost and an invocation by Mrs. Dr. Heath, who followed with an address. Dr. Haines of Charlestown spoke earnestly in regard to the light that sines from the shores of the immortal life, and will lead us to higher developments if we are in condition to receive its rays. Miss C. W. Knox gave tests, accompanied by names which were recognized.

Mrs. Heath, under spirit-control, said that the Indians having been en rapport with nature while in this world, are as spirits well adapted to impart physical strength to mediums; this is the reason why nearly every medium has an Indian control. Mrs. Dr. C. E. Bell followed in the same line of thought, her Indian control giving the names of several spirit-friends present. Mrs. George Peak came for the first time before a Boston audience, and gave several fine tests. Mr. W. H. Kempton of Foxboro. Mass., after an invocation in Indian lauguage, described several

spirits as present, giving their names, among them Capt. Snow, who was well remembered. Mrs. H. M. Martin followed with pleasant words and tests. Mrs. Dr. Dearborn made remarks and gave several tests. Mrs. S. E. Buck gave psychometric readings, and Mrs. S. Besse tests, the services closing with singing "America."

Mrs. 6. Bease tests, the services closing with singing "America."

Eventup.—Inspirational music by Mrs. Frost, who sang several original pieces during the day and ovening. After an invocation Mrs. Dr. Heath explained the conditions under which tests and communications are given. Mr. F. Winfield Baker spoke upon "Man's Progression," tracing human life from the early times to the grand developments in science and art at the present day, remarking that when man fully understands the law of progression his mission upon the earth will be more grandly fulfilled. Mrs. Buck gave tests and descriptions that were clear and forcible. Prof. Harry St. Clair gave descriptions of spirits desirous of communicating with their friends in earth-life. Mrs. I. E. Downing said that mediums came before the public as a matter of duty, and under the influence of divine love. Her spirit control gave some very remarkable tests, including full names and perfect descriptions, all of which were recognized. Mrs. Dr. Bell followed with tests, in her usual gifted manner. Dr. Haines also made earnest remarks.

America Hall. 724 Washington Street.—

America Hall, 724 Washington Street.-The Echo Spiritualist meetings were held here Sun-The Echo Spiritualist meetings were held here Sunday last. Very large audiences were in attendance at each service. Morning.—Service of song, followed by an invocation and remarks by the Chairman under control. Remarks of a high order were made by Miss Nettle M. Holt, Dr. Eames, Mrs. J. E. Wilson, and others, which were very interesting and well received; also a large number of very clear and positive tests were given through the organisms of Miss Holt, Mrs. Wilson and Dr. Hale, which were correct. Afternoon.—Services were exceptionally interesting. Remarks by Dr. Hale opened the services, which were followed by Mrs. Maggie Folsom Butler. Mrs. M. E. Thompson followed with remarks of much interest. Mrs. Chandler-Bailey, Mrs. Dr. Steers, Miss Nettle M. Holt, and Mrs. Dr. Bell gave a large number of exceptionally clear and positive tests, which were very readily understood by those for whom they were intended. Bro. Chas. W. Capell of Bridgewater, Mass., also answered about one hundred and seventy-five mental questions accurately, which was a very remarkable demonstration. Erening.—Services consisted of a scientific lecture by the control of Dr. Hale upon "Magnetism," and its scientific application from one to another, and its action upon the system, tracing it over its various courses of the body by the aid of Physiology and Anatomy. The lecture occupied about forty five minutes, and was thoroughly scientific. Mr. C. W. Capell followed with tests and the answering of mental questions. Miss Holt also gave a large number of tests, as did others. Excelent music interspersed the services of the day, rendered by the usual talent of this place, Miss C. Campbell, planist, F. F. Harding, cornetist.

Usual services next Thursday at 3 p. M.; also next Sunday as usual, at 10:30, 2:30 and 7:30. Excellent test and speaking mediums have been engaged to participate.

M. M. Holt, Sec'y. day last. Very large audiences were in attendance

Twilight Hall, 789 Washington Street. Large audiences at the three sessions on Sunday last greeted the speakers and mediums who took part in greeted the speakers and mediums who took part in the exercises. Prof. Geddes gave two fine discourses. His lecture upon "The Spiritualism of Tyndail" was scholarly and instructive. Eben Cobb gave one of his warm speeches, such as never fall to reach the hearts of his hearers. Father Locke's inspirational recitation of poetry elicited an ardent applause. Mrs. Mary Thomson drew her theme from the fountain of the spirit of truth, and eloquently were her thoughts delivered. A most stirring address was delivered by Mrs. A. E. King upon the subject "Spiritual Truth." Interesting remarks and tests by Mrs. M. A. Chandler. Miss A. J. Webster spoke earnest words, and gave fine tests. Remarks and readings by Mrs. M. A. Leslie, Mrs. A. Forrester, Miss A. Peadody, Mrs. Davis, Miss Grant, Mrs. W. Brown, Mrs. Stelting, Mrs. Kelly. Recitation by Miss Emma Ware. Fine music was rendered by Mrs. E. Case and Prof. Weston. LISTENER.

Fall River, Mass .- We commenced our meetings at Albion Hall Oct. 5th, with Mrs. Emma Miner of Clinton, Mass., and Mrs. Emma Jackson of Acush-

of Clinton, Mass., and Mrs. Emma Jackson of Acushnet, Mass. A fine discourse and psychometric readings were given. These laddes should be kept before the public, and societies desiring good workers would do well to obtain them. Their terms are liberal, their object being solely to spread this grand truth.

Sunday, Oct. 12th, Mrs. Emma Miner was our speaker, afternoon and evening. It was a grand soul feast to listen to her inspired words. She takes her subject from the audience. Her poems brought tears to many eyes. At the close of the lecture she gave a large number of correct readings from the faces of the people, many of whom were far back in the audience. All were delighted, and are hoping to hear from her again ere long.

A most enjoyable feature of these meetings is the musical selections of the Batchelor family, consisting of father, mother, and two daughters, violinists and singers. They are truly wonderful. They all play and sing as a quartette some of the most beautiful selections.

lections.

Next Sunday and the Sunday following our platform will be occupied by Joseph D. Stiles.

Ann Hibbert.

7 West Warren street, Fall River, Mass.

Newburyport, Mass. - Next Sunday, Oct. 19th the First Spiritualist Society of this city will commence its meetings for this season, with Rev. Sidney Dean as speaker, who will also be here on Sunday, Oct. 26th. This season is expected to be one of the most successful ever held by the Society. The mediums to follow Mr. Dean are Mrs. Carrie E. S. Twing, for the month of November; Edgar W. Emmerson, Dec. 7th and 14th, and F. A. Wiggin of Salem, Dec. 21st and 28th; other well-known mediums and

merson, Dec. 7th and 14th, and F. A. Wiggin of Salem, Dec. 21st and 28th; other well-known medlums and speakers are engaged for the rest of the season.

The Cause of Spiritualism has steadily progressed, and greater interest is manifested than ever before. The Independent Club Test Circles, held the first and third Wednesday evenings of each month, are always crowded. Some six or eight private circles are also held each week, so the spirit-world works on for the enlightenment of the people.

Our Society has lost one of its workers in the past, but who for the past year or two has been prevented by sickness from giving us her services. Mrs. Etta Porter. She was also a valuable member of the Ladles' Aid Society, being its Secretary for some time.

Maverbill and Bradford, Mass.- Last Sun day Mrs. R. Shepard Lillie spoke again before the Union Spiritualist Fraternity in Brittan Hall, and in Union Spiritualist Fraternity in Brittan Hall, and in the evening to a much increased audience over that of any previous occasion, although other interests had the effect to attract some in other directions. In the afternoon, several questions offered from the audience were combined to form the theme of discourse, the leading one being the old, and not yet fully answered, one which Pilate asked of Jesus, "What is Truth?" In connection was an inquiry in relation to preëxistence, forming the foundation for one of Mrs. Lillie's happiest and most instructive efforts.

eflorts.

In the evening the question, "Will you give Your Ideas of the Coming Commonwealth?" was logically answered. In her answer to this much thought of and deeply interesting question, the experience of our nation in the past was reviewed, and it was suggested that there is yet much of hetter experience to be that there is yet much of better experience to be shared before the Commonwealth we are looking for

shared before the Commonwell make its appearance.

Next Sunday we have Dr. F. H. Roscoe, of ProviE. P. H.

New Bedford, Mass.—Mr. F. A. Wiggin, of Salem, closed his engagement with the First Spiritual Society of this city on last Sunday. In the afternoon his control gave a practical talk, stating many grand truths, following with tests of a convincing nature. The evening service called out a large audience. The subject of the lecture, "There is no Night There;" was read by Mr. Wiggin in his normal condition, being prepared when under control of his guide. It was a fine effort, and highly appreciated. The tests following were nearly all recognized, Mr. Wiggin has many friends here who will await with pleasure his next engagement. Next Sunday Mrs. C. Fannie Allyn will occupy our platform.



A cream of tartar baking powder. Highest of all in leavening strength .- U. S. Government

SCOTT'S FMULSION

Of Pure Cod Liver Oil with Hypophosphites Of Lime and Soda.

UI LIME and Soda.

There are emulsions and emulsions, and there is still much skimmed milk which masquerades as oream. Try as they will many manufacturers cannot so disguise their cod liver oil as to make it palatable to sensitive stamachs. Scott's Emulsion of PUNE NORWEGIAN COD LIVER OIL, combined with Hypophosphites is almost as palatable as milk. For this reason as well as for the fact of the stimulating qualities of the Hypophosphites, Physicians frequently prescribe it in cases of

CONSUMPTION,

SCROFULA, BRONCHITIS and CHRONIC COUGH or SEVERE COLD. All Druggists sell it, but be sure you get the genuine, as there are poor imitations.

First Spiritual Society of Portland, Me.-Mr. J. Frank Baxter, who has been in Portland this month for the First Spiritual Society, gave his last lectures for the present on Sunday last. In the after-

lectures for the present on Sunday last. In the afternoon he spoke on "Humanity vs. Christianity." In
the evening he considered the question, "Has Spiritualism a Part in National Ethics?" and he answered
it in the affirmative. The lecture was argumentative
and instructive.

The evening séance was a remarkable one. Many
spirits were named and readily recognized.

On Friday evening, the 10th inst., Mr. Baxter gratuitously rendered service in a benefit entertainment for
the Society, which was well attended. He was assisted
by several young ladies in vocal and instrumental
music, as well as recitations. The gathering was much
enjoyed by all, and netted a goodly sum.
Sunday, Oct. 19th, Mrs. A. E. Cunningham will lecture for the Society.

Fitchburg, Mass.-First Spiritualist Society of Fitchburg opened its meetings Oct. 5th with the services of Mrs. Carrie F. Loring, of East Braintree, Mass. At 2 P. M., after a poem, she made remarks exhorting us to new efforts and gave many tests. At 7 P. M. she read a poem, explained the ethics of Spiritualism, and gave tests and communications—forty in all. She has several engagements with our society

all. She has several engagements with our society during the season.
Oct. 12th, 1890, Mrs. Ida P. A. Whitlock was with us, and spoke in the afternoon upon "Religion and Progression." At 7 P. M. she read a poem and lectured upon "The Lights and Shadows of Mediumship." Her remarks upon this subject were exceedingly interesting and instructive. Mrs. Whitlock also gave us several fine songs which were highly appreciated, and will be with us again in November.

Mrs. E. S. Loring, Sec'y.
113 Blossom street, Fitchbury, Mass.

Norwich, Coun.-Sunday, Oct. 12th, Mr. W. J. Colville delivered a highly interesting and instructive discourse at 1:30 P. M., upon "What do we Really discourse at 1:30 P. M., upon "What do we Really Know of the Spiritual World?" continuing the thought in the evening with an able address upon "Our Homes and Employments Hereaftet," each address being supplemented with an impromptu poem of rare merit. Mr. C. referred to the Banner Light as the oldest and best of the spiritual journals, and invited the friends cordially to subscribe. This is our first opportunity to hear Mr. Colville's lectures, and lessons on spiritual science, and we find him a willing and unselfish worker for what to him seems the best good of humanity. His teachings are high, noble and pure, and we trust a better purpose of life has been inspired in many hearts from his ministrations in our midst.

Next Sunday, Oct. 19th. Rev. J. C. Kimball will occupy our platform.

Mrs. J. A. Chapman, See'y.

Titusville, Pa .- Sundays Sept. 30th and Oct. 5th, Prof. J. W. Kenyon addressed our people to good aceptance. Mrs. K. has given most excellent spirit-tests. ceptance. Mrs. R. has given most excenent approved on the evening of Oct. 6th, in a very few moments, upward of thirty full names were given to friends to whom she went in the audience. Mr. and Mrs. Kenyon go from here to Elmira, N. Y., for October, thence to New Bedford, Mass., and Portland, Me. They are open for other calls. Address 40 Woodland street, Worcester, Mass.

Portland, Me.-The Portland Spiritual Temple ppened the lecture season Sunday, Oct. 12th. W. R. Colby, of San Francisco, occupied the platform, and gave great satisfaction in his lectures and tests. Our hall was well filled both afternoon and evening. He is expected to be with us again the first two Sundays in November. The Temple has carried their meetings on through the summer months, by having social meetings, which have been very interesting.

Cleveland, O .- Mrs. E. L. Watson, of Sunny Brae Cal., the distinguished inspirational speaker, will open the regular lecture course of the Cleveland Progressthe regular fecture course of the determinal regularity leve Lyceum, in Memorial Hall, Sunday evening. Oct. 19th. The Spiritualists of this city are all awaiting the event with much interest, it being ten or twelve years since this gifted speaker visited Cleveland. Following her comes Mr. E. W. Emerson.

Thos. Lees.

Springfield, Mass.-The lecture season of the First Spiritual Society of this city opened Oct. 12th. We had as speaker Mrs. H. M. Holcomb of this city,

Mr. Childs.

In the evening Mrs. H. M. Holcomb gave a fine discourse. Our popular President, C. I. Leonard. presided, and made a few remarks.

J. L.

Providence, R. I. - Slade Hall, corner Washington and Eddy Streets.-The Spiritual Ladies' Aid Society will meet in its room every Thursday afternoon. Supper at 6 P. M. Evening neeting, 8 P. M. S. D. C. AMES, Sec'y.

For Your Moulting Hens.

For Your Moulting Hens.

Moulting is a very exhausting process. Eggs have not been so high for years at this season as now; they will be still higher. Hens rarely ever lay while moulting, then help them to get their new plumage quickly. Many people get only five to six dozen eggs in a year from a hen, and lose money, when they ought to get three times that many, and make noney rapidly. How? There are about six hundred eggs in the ovaries of a hen; get all you can of them in two years, then kill the hen. You thus save two or three years' feeding of the hen, which is no small item if you buy all the food. When a hen is in "condition," says a high poultry authority, "she will lay plenty of eggs." Therefore help her through the moulting season, that she may be in condition to lay during the winter. Thousands of people have proven Sheridan's Condition Powder to be worth its weight in gold when hens are moulting. It keeps them in health, helps form the new plumage, and gets them in condition to lay early. If you give them during the moulting Sheridan's Condition Powder daily in extra doses, they will get to laying much sooner, and lay all winter; larger, better, and more vigorous eggs for hatching than pullets. But do n't keep them a third year; get all the eggs in two. Remember Sheridan's Powder is not an egg-food; you can raise or make food as cheaply as any one. To any person interested, I. S. Johnson & Co., Boston, Mass., on receipt of address and stamp for reply, will send a recipe for making a good egg-food at small cost. Any person buying and using Sheridan's Condition Powder now, will get their hens in good laying condition, and stand a good chance to win one of the large gold premiums to be offered later by the same firm; who are the only makers of Sheridan's Condition Powder. For 50 cents they will send two 25 cent packs, five packs for \$1; or for \$1.20 one large 2½, pound can of Powder, postpaid; six cans for \$6, express prepaid. Sample copy of the best poultry magazine sent free. The paper one year and a

Consider the Young People.

For the amusement and cultivation of the young, there is nothing so helpful as good music. Since the newest styles of the Needham Organ have been placed on the market there should be neither chapel, school, nor home without one of these sweetest of instruments; nor nome without one of these sweelest of instruments; containing so many excellences, and costing so little, it were almost a sin hot to have their refining influence in every home. Full particulars about them can be obtained by addressing THE NEEDHAM ORGAN CO., 292 Broadway, New York.

A Charming Bed.

A very attractive hedstead is advertised this week at Paine's Furniture Warerooms, 48 Canal street. It is made of tubular iron, and fitted with woven wire mattress, all complete, for the modest sum of \$5.75. In appearance nothing could be more charmingly simple and pleasing. It has all the advantages of the brass bedstead, without the element of expense.

Norwich, Conn .- On Sunday last, Oct. 12th, W. J. Colvillo addressed large and deeply interested audiences in Norwich, Conn. The atternoon lecture was on "What we can Really Know of the Spiritual Universe." The speaker's argument was about as follows: All knowledge is the result of experience, but human experience is practically illimitable. The namina experience is practicany iminitable. The paluful one-sidedness of many critics is displayed in their refusing to consider with any degree of respect any experiences transcending their own; they thereby limit the universe to that infinitesimal fraction of it which is manifest to their bodily senses. Were we to regard the senses as the only witnesses in the case, we should be compelled in common fairness to allow that many reputable persons have sensibly witnessed phenomena satisfying them entirely of the reality of actual communion with belings on another plane of existence from themselves, and among these testifiers to the convincing nature of the physical phenomena of Spiritualism we must not forget there are many distinguished men whose work is eagerly accepted even by skeptles on matters pertaining to physical science. The phenomena of Spiritualism prove a great deal which completely refutes the stolld ignorance of materialism. but there is always room for question as to the source whence the manifestations proceed until the question of identity is reasonably established. Col. Olcott, before he wrote "People From the Other World," had received sufficient evidence of the genuineness of certain media, but not that all-convincing proof of identity which would have enabled him to stand firm to the fundamentals of Spiritualism while conducting his researches in Oriental occultism. Whenever we point the way to other classes of evidence more interior and soul-satisfying than the simply phenomenal, it is never with a view to discredit the latter, but on the contrary to establish on firmer ground the essential facts of a real conscious, active individual life for man after dropping the material form, and the certainty of communion with loved ones gone before. Scattered throughout the world are to be discovered multitudes of independent witnesses to the essential truth of the Spiritual Philosophy, and the fact that many of these people have not perused spiritualists luthers, and any enterior of the independent

the ladder of spiritual wisdom, if he has started right, has taken his first lesson in deciphering the hieroglyphics of the universe.

It would be impossible to sum up all that can be known of the universe, but it is refreshing, after reading "Faiths, Facts and Frauds of Religious History," by Mrs. E. H. Britten, to remember that the author of that iconoclastic work can declare that she adheres firmly to five articles in a spiritual creed, which are, briefly stated: Divine Parenthood, Human Brotherhood, Individual Moral Responsibility. A Progressive Future Life for All Mankind, and Communion Between the Two States of Existence. If five such substantial articles can be found in the confession of faith of a lady who totally discards the conventional theology of Christendom, the world certainly need not fear that the new spiritual revelation, however it may affect the existing theologies, will lead mankind into the ditch of denial of all things spiritual.

In the evening, when the hall was filled to its ut most capacity, the subject was carried further in a very inspiring address on "Our Homes and Employments Hereafter." The music was good, and the poems after the lectures warmly appreciated.

On Sunday next, Oct. 19th, J. C. Kimball of Hartford will lecture for the Norwich Spiritual Union. He is a man of profound convictions, and a very agreeable and instructive speaker. The lectures will be given at 1:30 and 7:30 p.m. Lyceum meets at 11:45 A. M. every Sunday.

Mr. Colvilie's class in Norwich was not large, but made up in quality what it lacked in size. He is teaching in Hartford, Conn., this week at 52 Capitol Avenue, and the classes are large.

Meetings in New York.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 10% A.M. and 7% P.M. Meeting for manifestations and general conference at 2% P.M.

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

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

W. J. Colville in New York.

Mr. COLVILLE will lecture in Unity Hall, No. 574 Fifth Avenue, New York, Sunday next, Oct. 19th. Subjects: 3 P. M., "Is the Sermon on the Mount Practical?" 7:30 P. M., "The Unity of Law." Good music. Everybody invited. Voluntary collections. Class opens same place Tuesday, Oct. 21st, at 3 and 8 P. M., continuing Tuesday and Thursday every week at same hours till further notice.

Hartford, Ct.-Spiritual Hall, 81 Asylum street, was crowded to its utmost capacity last Sunday, to listen to the well known test medium, Dr. H. F. Mer rill, of Augusta, Me. He will be with us during the week, and occupy the same platform next Sunday.

Cor.

Choose the Best.

Choose the Best.

"Freely and unhesitatingly, then, select what is best, and cling resolutely to it, for what is best is most profitable." This is good advice for those who are seeking some efficient remedy for bodily ills. We think we can prove to you that the best remedy is the Compound Oxygen Treatment of Drs. Starkey & Palen.

Below we give you some of the evidence. But we have more of it, hundreds of testimonials, which we shall gladly furnish.

Drs. Starkey & Palen:—"My wife thinks that your Compound Oxygen Treatment saved her life."

Rev. H. W. Jones, Monroe City, Mo., Oct. 21, 1889.

Drs. Starkey & Palen:—"I cannot express the benefit I have received from your Compound Oxygen Treatment in one of the most severe cases of chronic bronchitis." P. J. McGowan, Penn Yan, Yates Co., N. Y., May 13, 1889.

Send for the 200 page book. It is free to you, and filled with testimonials from men and women who have been cured by the Compound Oxygen Treatment. All you have to do is to address Drs. Starkey & Palen, 1529 Arch street, Philadelphia, Pa., or 120 Sutter street, San Francisco, Cal.

Meetings in Brooklyn.

The Progressive Spiritualists hold their weekly Conference at Everett Hall, corner Bridge and Willoughly streets, Brooklyn, every Saturday svening, at 8 o'clock, Good speakers and mediums always present. Seats free All cordially invited. Samuel Bogart, President. Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street. Meetings Sunday evening at 7% o'clock. Good speakers and mediums always oresent. Porter E. Field (39 Powers street). Secretary, Services held under the auspices of the Ladles' Aid. Mrs. M. Evans, President.

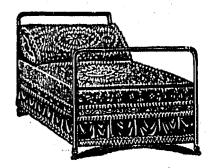
Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 10% A. M. and 7% P. M. W. J. Rand, Secretary.

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, 457 North Ninth street; Harry Huber, Jr., Secretary.

The Second Association meets every Sunday after noon at 24 in the Church, Thompson street, below Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Spiritual Conference every Sunday at 24, P.M., southeast corner 10th and Spring Garden streets. William Rowbottom, Chairman.

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The superiority of this Bedstead over any ordinary pattern is five fold:

First, beauty. In its finish of Ivory White it is spotless as snow, and harmonizes with any furniture.

Second, simplicity. Being tubular, it is light; being iron, it is indestructible. It takes apart in a moment, and stows away compactly.

Third, cleanliness. It realizes the conception of absolute cleanliness. No corners for dust or dirt. No odors from wood-work.

Fourth, ventilation. The entire bed is open on all sides. It is always aired night or day.

Fifth, cost. It costs comparatively nothing. Fitted with finest woven wire mattress, the price is \$5.75 to \$6.50, finished dark, and \$7 to \$7.75, finished white, for Bedstead and Mattress both. The widths are 3 feet, 31 feet, 4 feet and 4) feet. We sell hundreds of these Beds every

PAINE'S FURNITURE CO.,

48 CANAL ST., South Side Boston & Maine Depôt.

Pittsburgh, Pa .- I enjoy reading in THE BAN-NER the letters from different parts of the country, but seldom do I see any from this city in its columns.

but seldom do I see any from this city in its columns. We have all entered upon another season's work in the spiritual field. The summer has come and gone, and autumn with its pleasant sunshine and its beautiful colorings of foliage, is with us.

While looking at the fruits that nature has produced during the summer season, the thought comes to me, has the truth of Spiritualism grown and produced fruit equal to its opportunities? Have we, each one of us, done our share in producing sunshine and joy in the hearts of those with whom we associate? Have we been growing and ripening, so that when our harvest time comes we will be rewarded with the glad tidings, Well done, good and faithful workers, come and enjoy the fruits your labor has produced? Would that we all could throw aside self, If but for a season, and work together as brothers and sisters in the fields that are now ripe and ready for the reapers.

If but for a season, and work together as brothers and sisters in the fields that are now ripe and ready for the reapers.

The spiritual press give glowing accounts of the good times experienced and the good work done at the camp-meetings during the summer. I do hope that the speakers, as they scatter over the country in their labors, will carry the results of this good time and good work with them, and scatter the spiritual seed broadcast into every corner of the land.

During the summer months conference meetings were held every Sunday morning by the First Church of this city. They were very well attended, instructive and interesting to every one. We held our annual picule on the twenty-sixth of August at Windsor Park. I enclose you a notice of it, clipped from one of the city papers. At the close of Cassadaga Camp, Mrs. Effle Moss of New York, who is well known as one of the best mediums for materialization we have, spent several weeks here. She held three séances each week, glving good satisfaction to the large circles that greeted her.

Our lecture season opened on the first Sunday of September. Mrs. Helen Stuart-Richings being the speaker for that month. The lady is a favorite with the people of Pittsburgh, and all welcome her among them. The many good deeds that she does here cause us to kindly remember her. One among the many I will mention. After the lecture on her last Sunday evening she handed the Treasurer tweive dollars, to pay for membership for twelve persons who might desire to become members but who could not well afford the membership for one dollar. Such deeds as these are of very frequent occurrence with Mrs. Richings.

Mrs. Richings.

Her lectures seem to please everybody. No matter what subject may be discussed, there is always spirit-

ual food in them For the present month Mrs. Abble N. Burnham of Boston is with us. This is her first engagement here. Her lectures and tests, so far, have given good satisfaction. A good audience greeted her in the morning, while in the evening large numbers had to be turned away for want of room. The largest audience that we have had for a long time on a week night came to her test scance on Thursday night, and they were well repaid for coming, as the tests and readings that she gave are seldom surpassed.

Pittsburgh, Pa., Oct. 9th, 1890.

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TVERY HUMOR OF THE SKIN AND SCALP OF INfancy and childhood, whether torturing, disfiguring,
itching, burning, scaly, crusted, pimply or blotchy, with loss
of hair, and every impurity of the blood, whether stimple,
scrofulous or hereditary, is speedily, permanently and economically cured by the OUTIOURA REMEDIES, consisting of
OUTIOURA, the great Skin Cure, OUTIOURA SOAP, an exquisite Skin Purifier and, Beautifier, and OUTICURA RESOLVERT, the new Blood and Skin Purifier, and greatest of
Humor Remedies, when the best physicians and all other
remedies fail. Parents, save your children years of mental
and physical suffering. Begin now. Delays are dangerous.
Cures made in childhood are permanent.
Soid everywhere. Price, OUTIOURA, 50c.; SOAP, 25c.; RE-

Sold everywhere. Price, Cutioura, 50c.; Soap, 25c.; Resolvent, 51. Prepared by Potter Drug and Chemical Corporation, Boston, Mass.

Send for "How to Cure Skin and Blood Diseases." Baby's Skin and Scalp purified and beautified by Cutioura Soap.

Kidney Pains, Backache and muscular rheumatism Kidney Pains, Backache and muscular rheumatism relieved in one minute by the celebrated CUTICURA ANTI-PAIN PLASTER. 25c. ANTI-PAIN PLASTER. 25c.



Sold by Grocers everywhere. W. BAKER & CO., Dorohester, Mass. Jan. 11. islycow

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

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