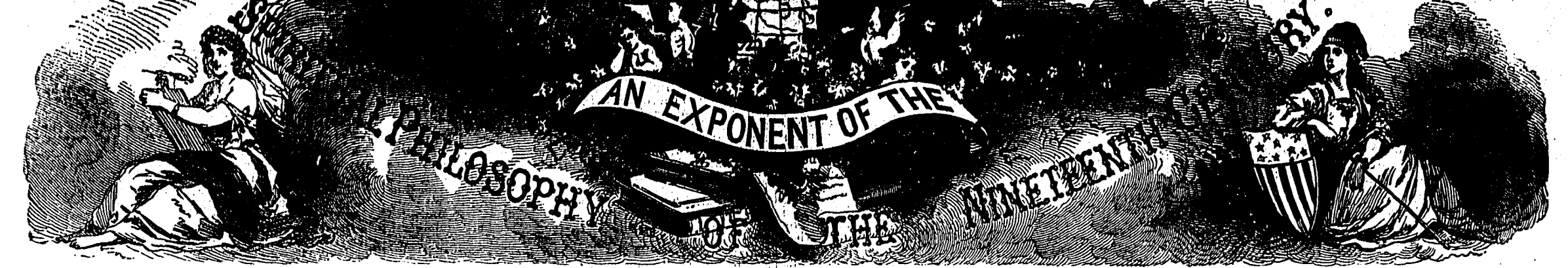


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Free Thought.

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 ethically 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 of this system of mutual exchange. As it is comprehensively extended—"the world will be the better for it."

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 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 relations.

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 practicability and wisdom of applying the system of equal exchange—an adjustable, elastic policy of barter—between 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 our 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 products 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 judicious application of whatever is involved in barter and exchange, whereby those engaged in it reap equal benefits; an offset where the advantages are alike 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 information 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, ninety-two million. Ditto the eight West India Islands: Agricultural exports, ten and one-third million; Imports, seventy and one-half million.

Grand total of agricultural exports to all of these countries, twenty-eight and one-half million; Imports, one hundred and fifty-eight and one-third million. 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 countries is about three-eighths of the value of imports 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 Indies, 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. Upheavals have brought up to the surface strange revelations concerning the doings of every political party in Boulangism. The time is ripe 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 even proves once more—that our Grand Doctrine teaches all the time—that there are powers above who watch every act of mankind, and who, in proper time, lend 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 outbreak of Boulangism. The whole thing is leaking out daily, notwithstanding the strenuous efforts 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 dismay at such unexpected revelations has caused 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 calms, through such meshes of events as would almost be impossible to delineate or portray.

In this country, where the clouds of the past still hang over every institution to disfigure them and stop their development, they run 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 before 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 thousand years. Then downfall comes, with convulsive motions that initiate 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 pompous hierarchy that exercises a mighty sway over the ignorant masses of the world. There—at Rome—religion is naught and corruption is life; so much so as to induce surprise in the most indifferent. And yet elsewhere, far off, that religious tree presents branches that are green in aspect, and blossom somewhat under the pure atmosphere 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 underling 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 repeatedly, require a fratricidal and bloody war before it was accomplished?

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

mission, as a teacher and prompter, consists in promulgating and establishing in less advanced countries 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 question of expediency—or how to do it and when? Actions 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 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 eyes, 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 justifiable 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 unconscious mediums, as not aware of the influence acting through them, nor of the ultimate end to be reached. 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.

In reference to what took place here last year—the Spiritual Congress, of which I gave a long and correct account in THE BANNER—a large folio has been issued lately in Paris by the Committee of the said proceedings. I am sorry, however, to have to say that the Congress endeavored to push Kardec and his doctrines too much forward, as trying to get all hands up to vote such "authorities"—the avowed aim of the meeting of the 14th September last is waiting in vain, and made to comply with the promptings of vanity and other minor passions.

Be it said, however, that the 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 conglomerate mass of confused ideas, and has not as yet a good purpose. The programme of Gen. Boulanger was simply to remodel the whole Constitution by a *Constitution* ante elected by the people; but see how he, even, turned out to be an unreliable reformer bent on mischief. The fact remains, however, that an exile in the British Channel, on the island of Jersey, divested of power, of means and reputation, he stands there as an example of those who would be inclined to follow in his wake.

The oft-recurring subject of French views presented by me in these columns comports a character of political strangeness that attracts the eyes of the mind when home views become wearisome. To most Americans it must seem odd indeed to find this country, which, when a vote is cast, is the voice of 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 have no other aim but to serve the people, and so it is with nations. That is the rôle which France has ever filled, according to history, and by giving away she has not grown poor; while other nations of the Latin races—who are selfish—are at this day, and will be here, as all rogues are, and all who ignore love and its expansive enjoyments.

Not France has not a republican form of government, but a monarchial one. Its Constitution requires to be changed altogether, but political parties are too much divided to establish such a thing. 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 they 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 accustomed to look to this country, which, for 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 employees—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 that process—establish themselves in disciplined bodies—to feed themselves and their families on the public resources. There is no straight nor continuous line in nature, so ever strict observers of facts. Network, fancifully entwined, is the appearance and reality in everything, and so it comes to pass when order and method are employed by us to determine the value and course of anything according to straight and stiff logical rules—the result turns out different from what was expected. That is the reason why diplomacy is constructed or organized in a sort of contradictory fashion, directed altogether of notions of right or wrong, and governed altogether by expediency—so as to be able to cope with the surging and tumbling about events with which it has to deal. The system of systems is that which grasps and embraces the whole of the world, and is the sole basis in medicine. Mankind in 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 nations to consider the welfare of others as their own—to set aside their narrow propensities of self, and to see the whole Body Politic as one body—their own in every way.

Paris, 26th Sept., 1890.

Literary Department.

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 kisses.

"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 face, under her soft arms around her neck, 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 clasped her hands with a child-like delight. As far as the eye could reach, a chain of towering mountains spread. They encircled as it were the straggling 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 pomegranate 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 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 artificial; and here it is summer *eternellement*! Madame will not shiver wid de cold; and I shall not lose de roses on mine zeeks, and look like one—what you call him, ghost—all blue and purpelle, wid de cold weddere. And 'ere dere is zo many black negros, Florie will be one lade 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 summer-land, 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 beautiful, she named it "Eden Rest."

But if the aspect of Nature alone had thus enchanted her, what was her surprise in beholding its interior arrangements, excelling in magnificence even the fairy scenes the most vivid imagination could portray. The marble floors were strewn with orange flowers, pomegranate 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 parakeets saluted their new mistress clamorously from their gilded perches. A fine hound, leopard-spotted, 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 and asked his name.

"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 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 be ye, wife: it is my pleasure to be known here as the Señor Philip Deltano. Remember the name; we have nothing to do with that of Almay, here."

[Continued on third page.]

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JOHN W. DOLAN, 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 Pierpont.*

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

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

Here is an excellent opportunity for Platform Speakers and Mediums to call attention to the oldest and best spiritualist paper in the world—a journal of eight pages, that for \$2.50 per year, or \$1.25 for six months, presents weekly a large amount of matter of the greatest importance to the spiritualistic public. The work of the platform, the press, and the science-room, and the productions of scientific 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.

In view of the size of our type—which enables us to give in each issue a large and varied table of contents—the BANNER OF LIGHT is the cheapest and most valuable Spiritualist paper published.

Friends everywhere, we call upon you to enter the ranks of competitors for the cash 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 whenever desired.

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 BANNER 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 pariahs that are to be numbered by millions, the rejected of their own land that spew 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 benevolence.

The sort of Chinaman whom it is sought to

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 to 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 proposition we at once acceded.

On the afternoon of the next day he seated himself in a quiet room at 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-failure.

That Brother Hayward was a bona 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 high moral character was outspoken in his detestation 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 BANNER 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 that the citizens of this Commonwealth, as well as of every other State, should have full liberty to choose their own physicians and 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, but as such is not known to the public. She has our deepest sympathy in this her sudden bereavement; yet she has the satisfaction of 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 Wednesday of the present week. As THE BANNER goes 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 liberals and healing mediums and botanic physicians especially owe a debt of gratitude to him for his persistent efforts to defeat the passage of any narrow 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 department 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 needy—not 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, "Take 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 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 things for the hungry soul to feast upon. May it ever prosper, is my earnest desire."

The Inspiration of Artists.

It was a favorite custom of the early advocates of Modern Spiritualism to show the universality 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 several 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. *When 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 I 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 thank for."

Another renowned musical artist, Robert Schumann, is said by his biographer, Von Walschewski, 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 1833. In April of that year he wrote to Ferd. Hiller: "We tipped the table yesterday for the first time. Wonderful power! Just think! I asked 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 recent 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 like the rustling of a bird's wings."

Charles Loman, author of "Jean Darcier," a tragedy much admired in France, states that he had for his collaborator the spirit of his brother who was killed at the battle of Buzenval.

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 somewhere 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 in our ranks to-day and should be constantly employed.

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

Remarkable Powers of Clairvoyance.

El Precursor, of Mazatlan, Mexico, publishes interesting particulars of a young lady, Teresa Urrera 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 cured 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 charlatanism, 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 anesthetics 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.

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 except 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 her.

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 produce 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 is informed that a company is preparing to obtain Indians 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 lady who 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 Philadelphia 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 MEDICINE."

MAINE.—A report of the Ninth Annual Convention of the Spiritualists of Maine, held at Hayden's Lake, Madison, Me., last month, is received, and will be published in next week's BANNER.

Spiritualism in Pittsburgh, Pa.

The veil which separates this world of materialism from the realms of the spirits was drawn gently to one side last evening at the First Church of Spiritualists, says the *Pittsburgh Post* of Sept. 20th, and the audience received several messages from the other side through the mediumship of Mrs. Helen Stunt-Richings of Boston, previous to which she delivered an address and replied satisfactorily to questions. 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 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 asked the other lady to put on the glove. 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 person who owns this glove, began the medium, has long been a member of the spiritualist movement. Four relatives have died within the last year. 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 deep thought. Continuing, she said: "The person 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 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 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 religious in this city. The material and mercenary, that characterizes Pittsburgh's rapid growth away from the primitive conditions. There are many good people here, as elsewhere, firm in the belief in the materialization of the soul, and 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 the meeting they attended, they 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 they are in the exercise of their privileges to boom whatever belief is best for them and bad for nobody else."

"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 Adeline 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 Bowdoin 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 Aydar Lectures, their subjects being, "Clairvoyance," "Modern Philosophy," and "Hypnotism."

It will be seen by reference to other columns of THE BANNER that the Spiritualistic 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 SPIRITUALISTS 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. Lella Robinson-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 Lee'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 Mechanical Fair on Huntington Avenue, Boston, as it is a grand affair.

Message Department.

SPIRITUAL MEETINGS

Are held at the Hall of the Banner of Light Establishment on Tuesdays and Fridays of each week at 8 o'clock P. M., FREE TO THE PUBLIC.

The Hall (used exclusively for these meetings) will be open at 2 o'clock; the services commence at 8 o'clock precisely.

J. A. SHELLHAMER, Chairman.

On Tuesday Afternoon 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 Friday 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.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—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 expressions as to the character of the spirits are given in the name of the spirit, and are not to be taken as the opinion of the Editor. It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

Natural and grateful appreciation by our angel visitors, therefore we solicit donations of such from the friends in earth-life who may feel that it is a privilege to place upon the altar of Spiritualism their offerings.

Letters of inquiry in regard to this Department must be addressed to COLONY & RICH, proprietors of the BANNER OF LIGHT, and not, in any case, to the medium.

QUESTIONS ANSWERED.

THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shellhamer-Longley.

Report of Public Seance 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.

Our Father and our Mother God, who art all tenderness, all goodness, we praise thee for the gift of life, we bless thee for the consciousness of thy presence, and for the future that thou hast in store for us. We thank thee for the life and being, each fragrant with its own life and being, and tell us of thy love and care. These may be lessons to thy children, and we accept them as such from thee and thank thee for thy blessing to rest upon each one, now and at all times. Amen.

We thank thee for all things. We praise thee for the beautiful flowers that blossom by our side. Each perfume that fills the air, each song that fills the air, each bird that 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 thank thee for 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.

Q.—[By W. L. C. Boston.] Dear Spirit Pierpont: It has been stated by a public man that the reason why incarnated spirits are, and have to be, successfully embodied in human form, is that the attractive magnetic conditions existing in the womb of the mother in the embryonic matter, impel and compel the spirit to be re-incarnated. This statement, and indeed the entire theory of re-embodiment, is exciting a great deal of discussion amongst Spiritualists of this city, and the question of re-embodiment, and the accounts of spirits speaking through mediums, on this subject, has been determined to request you to give at least four reasons in support of re-embodiment—good and substantial reasons—leaving the selection of the points and the presentation thereof 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. I ask you to treat the subject as you treated the subject of human slavery in the days before the Civil War, when you were 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 Anniversary of the Emancipation Proclamation. We trust you were with us yesterday in Tremont Temple, at the Anniversary services. Frederick Douglass, your old-time fellow-worker, thrilled us with his courage and fervor. So "hew to the line, let the chips fall where they may," only make the line plain.

A.—Personally, I think that I have very good reason to believe in the operation of the law of re-embodiment; 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 individualized 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 experience, 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 unfolding, and also impart to the planet certain magnetic forces of its own, which may be of use in this scale of existence.

It would be impossible for me to go into all the minutiae 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 law of re-embodiment was established, then indeed would it prove a beneficent law.

To my mind, this law of re-embodiment, 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 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 re-embodiment, because one who has been once embodied upon the planet may gain 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 receive that stimulus which I have said, 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 in its embrace, sweeps it again into contact with those magnetic atmospheres to which it is adapted; and if these are upon the planet

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 unfolding, mental, but not 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, and one of which has unfolded certain mental lines in special directions, 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.

In relation to this question which we have to-day, I cannot quite agree with the utterances of the medium mentioned, that the spirit is impelled into the magnetic conditions of the prospective mother; and yet I am 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 operation of this law, desire to return to earth and once more take up the experience of matter, for special developments, may select, in a measure, that line of travel which the soul will 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. A such desire, the spirit enters into a comatose or magnetic condition, through which it lays aside the semblance and the remembrance of its former spiritual life, or 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, attract the spirit, creates the conditions of the two, and the spirit, still in a partially magnetic, 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 it is a beautiful adaptation of the spirit to its needs; 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 elements 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 in Tremont Temple yesterday by our Abolitionist friends, and it gave me the greatest satisfaction to listen to the 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.

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 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, and who are not content to 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 obstacles, and have gained a plane of happiness and peace, but it is not yet, and it may be that more than one spirit must be re-born to take upon itself new conditions and experiences, 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 shall be 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 mankind?

A.—Priestcraft, so called, will hold a special dominion over certain classes of the human family just as long as ignorance exists. As knowledge becomes universal, knowledge of human nature, knowledge of the spiritual life, knowledge of the interior faculties of mankind, 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 of souls have been emancipated from the thralldom 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, broadening mankind, liberalizing its sentiment, bringing to the race a diviner comprehension of life, its duties and its destinies, and as all this comes to the earth, superstition and ignorance and folly will lose their power, priestcraft will most certainly go to the wall, for such autocratic dominion is only for a time. The signs of the present day, such as enlightenment, 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 Ithaca.] 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, who were here on earth. They were surrounded and held 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. When these souls passed to the other life they

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 low condition to a higher plane, putting forth effort to gain strength and confidence 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. Shellhamer-Longley.

Report of Public Seance held Sept. 19th, 1890.

Lizzie Florence Hatch.

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 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 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 because I can enter your atmosphere, know something of the secret prompting of your heart, 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.

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; and the unfolding is going on and the work is growing. By and-by 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 atmosphere.

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 came upon you, and have risen above them. You need not fear, for the dear spirit-friends will bring to you more of light and of happiness than you could find in this world, and your life which will be to its sweetest end, and your experience, and you will only be able to say: "All that has been is for the best. I know that the spirit-world is doing its work, and that I shall be only the better for the discipline which has been brought to me."

My dear mother sends her love, and also the bright companion who passed away but a year ago. We are friendly and happy, and associate in loving communion in the spirit-world; and we are happy to hear of the progress that are trying to do a far-reaching work, in humble ways, through quiet avenues, that may by-and-by 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 the agency of speaking earth to me. 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 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 so ignorant of its narrow limits. Why should I 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 destiny. I don'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 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 of some of those 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 Benis know that I, with many of his old friends in spirit-life, 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 met 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 I am trying to do my best, that I am working hard 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 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 would think, sir, but that is my own idea) interests afar off, and 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 C. Topham.

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

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, 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 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 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 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 came a medium when on earth, and I could feel the presence of the bright angels as they came to me, and sent out such instructions, 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 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 joy.

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 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 we send the light now, and realize that Spiritualism is true, and will 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-by 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 surrounded by a group of waiting friends; many of 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.

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 on, but I am not going to say 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 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 spread, and the way lighted and opened for hungry souls that know not of the future, but are longing 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 thinking that it was time to refresh your memory on certain points that we discussed. You will recollect 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 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: Hold fast, and do not falter. The sword of truth is sharp and bright; its blade outstretched 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.

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

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, and to the father of the spiritual world, and its ministrations of kindness and of helpfulness are faithful unto you. With your dear one all is well. John Murray Spear."

We are a united family, and we have harmonious associations that generate an influence uplifting and full of peace. This we bring to him, that he may feel strong in his old age, and realize that he is spared here for a while to send out helpfulness unto others on the earth, in spirit, knows and realizes the presence of his loved ones, and that they have not forgotten him.

I wish to say to him: Dear John, we do desire you to make a change in your material affairs before another spring. We feel that it will be best for your health and your happi-

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 should desire 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 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 gain such knowledge and understanding as the opening spheres have to offer me. I wish also to add to my husband, that his brother Samuel sends him greeting and affectionate 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 dear spirits did come there in tangible presence, to express ourselves, and we knew that it was a blessed work. Abigail Armstrong.

Loteta, the Indian Maiden.

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

Emma A. Wood.

A lady says: "I approached your medium several times, hoping to entrance her for my self, 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 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 most interested in spirit life, and 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 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 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 such places, and I have seen the spirit world, 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 I think 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.

There's a man here, I should think about sixty years old, who would like very much to send word home to his friends and neighbors that he is doing remarkably well in the new life, it has opened to him with such wonderful prospects; and now he finds so much to do that it takes a good part of his time and energy to keep up with the bright souls that are around him. Still he says he has time to think of his good friends on earth, the dear ones of his home-life, and wishes every one 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 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 not mean to be preaching to them, but she felt she must speak of their spiritual welfare, or rather of their inner growth and life, and try to help them, if she could, to be what she would like to be. And she always felt as if she should want to say in regard to this, 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 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 number 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 Loteta 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 life, to ease her heart, and bring her spiritual strength, and the dear mother wishes Loteta 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 our presence; some greeting that will be of cheer to you, or some impression through your own mediumistic power that will be sustaining. 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 sad; you have spoken words of encouragement and hope and comfort, 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 encouragement. The spirits say they did come to 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 sent 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."

Emery N. Moore and Hiram E. Felch.

A gentleman is here who has been out of the body only a very little while. I heard Pierpont chief ask him if he thought he would attempt to communicate through the medium to-day; that he was welcome to, if he could.

Banner of Light.

BOSTON, SATURDAY, OCTOBER 18, 1890.

Meetings in Boston.

Spiritual Meetings will be held at the **Banner of Light** Hall, 1031 Washington Street, every Tuesday and Friday afternoon, 3 to 5 p. m. Mr. Longley occupying the platform. J. A. Shelhamer, Chairman. Admission free. All are welcome.

First Spiritual Temple, corner Newbury and Essex Streets.—Spiritual Meetings: Sunday, Temple Fraternity School for Children, at 11 A. M.; Lecture at 2 P. M. Wednesday, Social at 7 P. M. E. A. C. Sanger, Secretary.

The Boston Spiritual Temple Society, Berkeley Hall.—Services at 10 A. M. and 7 P. M. Seats free; public cordially invited. William Boyce, President; George S. McNeill, Treasurer.

First Spiritual Ladies' Aid Society.—Organized in 1882. Parlor 1031 Washington Street. Business meetings Fridays at 4 P. M. Tea served at 6 P. M. Public meetings with music, addresses, tests, etc., at 7 P. M. Mrs. E. Barnes, Pres.; Mrs. A. Woodbury, Sec'y.

Dwight Hall, 514 Tremont Street, opposite Berkeley.—Spiritual Meetings at 2 P. M. and 7 P. M. Mrs. Dr. Heath, Conductor, office Hotel Simonds, 207 Shawmut Avenue, Boston.

Ladies' Industrial Union will meet at Twilight Hall, 789 Washington Street, every Wednesday afternoon and evening, 7 to 9 P. M. Paper at 7 P. M. Ida P. A. Whitlock, President.

America Hall, 724 Washington Street.—Echo Spiritualists' Meetings Sunday at 10 A. M., 2 P. M. and 7 P. M.; also Thursdays at 7 P. M. Hale, Conductor.

Twilight Hall, 789 Washington Street.—Sundays, at 10 A. M., 2 P. M. and 7 P. M. Eben Cobb, Conductor.

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

Chelsea, Mass.—The Spiritual Ladies' Aid Society holds meetings in Fitchburg, at the grand old store of Mr. and Mrs. J. H. Dodge, every first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary.

First Spiritual Temple, Corner Essex 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 Tolstoy's Contribution to an Analysis of Marriage."

Mrs. Jennie H. Bowker, who was in excellent voice, sang several appropriate songs. The organ selections by Mr. Truett 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 o'clock.

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, there was a large attendance, and an interesting 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 reading of an invocation by Miss Grace Dyer. The subject lesson of Reforms was ably answered by Miss Lizzie Nolen, E. B. Packard, John Nolen and B. Russell, also those of today have something to say.

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 allowed to proceed on its beneficent way, is the enfranchisement of woman. Woman is a being too much that of the caryatids, 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 woman of today 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, and in the world, must have 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 alcohol, tobacco, and the use of 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.

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.

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 Substance." Nothing short of a full report can do her justice. She held a highly intelligent audience for more than one hour with argument and philosophy, by a lecture which was applauded on every occasion. A few brief points illustrated were as follows:

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. The endurance, the 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 Spiritual Ladies' Aid Society, Parlor 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' Aid; 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 a full account of her endeavor and the success that had already crowned her labors. Quite a delegation was present from the Chelsea Ladies' Aid Society, and Mrs. J. Frank Baxter was the recipient of many congratulations on being able to be present and participate in 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 Bailey 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 bond existing now between Berkeley Hall Society and the Ladies' Aid long continue.

Mr. Wm. Stearns 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.

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. Matthews and Dr. Combs. 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. Realey. Mrs. Dr. Steers and Mrs. Wilkinson gave tests and readings. Mrs. Brown offered remarks and gave delineations. Mrs. Wilson made remarks and gave tests. Mrs. Chandler-Bailey gave readings by psychometry. Remarks were made by Mrs. Dr. Howe and Mr. Matthews. The services were very interesting. In the evening services opened with a song by Mrs. Staples. Mrs. E. A. Blackden made the opening address. Mrs. Wilson made remarks and gave tests. Mrs. Gallison contributed a song. Mr. Kidwell made remarks and gave readings from clairvoyance. Mrs. Dr. Bell gave tests. Dr. Combs made remarks and gave tests. Mrs. Chandler-Bailey gave a large number of tests by psychometry that were recognized as correct. Closing remarks by Mr. Matthews.

Meetings will be held in this hall over Wednesday at 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, who followed with an address. Dr. Haines of Charlestown spoke earnestly in regard to the light that shines from the shores of the immortal life, and will lead us to higher developments if we are in condition to receive its rays. Miss O. W. Knox gave tests, accompanied by music which were recognized.

Heath, under spiritual control, told the Indians having an 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 Indian is a medium. Dr. Brown, Dr. O. G. B. 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. Kington of Foxboro, Mass., after an invocation in Indian language, described several

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

Evening.—Inspiration music by Mrs. Frost, who sang several original pieces during the day and evening. After an invocation Mrs. Dr. Heath explained the conditions under which tests and communications are given. Mr. P. Winfield Baker spoke upon "Man's Progress," tracing human life from the early dawn of the grand developments in science and art at the present day, remarking that when man fully understands the law of progression upon the earth will be most grandly fulfilled. Mrs. Hux 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 many 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.—The Echo Spiritualists' 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 Nettie 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. Eames, which were correct.

Evening.—Service very exceptionally interesting, marks 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. Eames, Mrs. J. E. Wilson, Mr. 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.

Evening.—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 understood. Mr. W. Capell followed with the answering of mental questions. Miss Holt also gave a large number of tests, as did others. Excellent music interspersed the services of the day, rendered by the usual talent of this place, Miss C. Campbell, pianist, F. F. Harding, Conductor.

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.

Twilight Hall, 789 Washington Street.—Large audiences at the three sessions on Sunday last greeted the speakers and mediums who took part in the exercises. Prof. Geddes gave two fine discourses. His lecture upon "The Spiritualism of Tyndall" was scholarly and instructive. Eben Cobb gave one of his own speeches, and was well received. The lecture 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 striking feature of the evening was the answering of mental questions 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 a large number of tests, as did others. Mrs. A. Leslie, Mrs. A. Grester, Miss A. Webb, Mrs. Davis, Miss Grant, Mrs. W. Brown, Mrs. Stelling, Mrs. Kelly. Recitation by Miss Emma Ware. Fine music was rendered by Mrs. E. Case and Prof. Weston.

Full River, Mass.—We commenced our meetings at Albion Hall Oct. 6th, with Mrs. Emma Miner of Clinton, Mass., and Mrs. Emma Jackson of Acushnet, Mass. A fine discourse and psychometric readings were given. These ladies 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 every eye. At the close of her lecture she gave a large number of correct readings from the hearts 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.

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.

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

Newburyport, Mass.—Next Sunday, Oct. 10th, 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. Felt, for Kavenon, and Mr. Edgar W. Alderson, Dec. 7th and 14th, and F. A. Wiggin of Salem, Dec. 21st and 28th; other well-known mediums and speakers are engaged for the rest of the season.

Our meetings are being held in the most commodious and greater interest is manifest than 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 in operation, and the world-wide work 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 a valued and active member of the Ladies' Aid Society, being its Secretary for some time.

Haverhill and Bradford, Mass.—Last Sunday Mrs. R. Shepard Little spoke again before the Union Spiritualists' Fraternity in Britain Hall, and in the evening to a much increased audience over that of any previous occasion. In the afternoon she 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, question, "What is Truth?" In connection was an inquiry in relation to preëxistence, forming the foundation for one of Mrs. Little's happiest and most instructive efforts.

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 better experience to be shared before the Commonwealth we are looking for will make its appearance.

Next Sunday we have Dr. F. H. Roscoe, of Providence.

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 here," was read by Mr. Wiggin in bilingual edition, but he 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 wish to see him, and his next engagement. Next Sunday Mrs. C. Fannie Allen will occupy our platform.

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 one to six dozen eggs in a year from a hen, and lose money, when they ought to get three times that many, and make money rapidly. How? There are about six hundred eggs in the ovaries of a hen; get you can get them for 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," she lays a high quality of eggs, and she will lay plenty of eggs. She may be in "condition" for a long time, but 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 them to get their 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 season. But do not 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 else. Get you can get them for 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," she lays a high quality of eggs, and she will lay plenty of eggs. She may be in "condition" for a long time, but 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. 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