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Original Essay

The Spiritual Facts of the Ages.

A Series by Dr. F. L. H. Willis.

NO. XIV.-APOSTOLIC MEDIUMSHIP. We find that after the crucifixion of Jesus, | speak henceforth to no man in this name." the promise that he gave to his disciples of a continuance of the mediumistic gifts in even greater power than he possessed them was litat Pentecost, when the physical manifestations visible to all sat upon the heads of the mediums, and the whole house was shaken by the power of the spirit as if by an earthquake, the spiritual signs that followed them were more all glorified God for that which was done. abundant and more striking than those which occurred through . tesus.

On one occasion Peter, who was present when the tongues of fire sat on the heads of the assembled disciples and they talked in many tongues, went with John into the temple at the hour of prayer. As they passed through the gate called Beautiful, a cripple, lame from his birth, whose avocation it was to beg charity from the worshipers as they passed in and out, solicited alms of them. They had no silver or gold with them, but Peter had strong magnetic power. He remembered the promise given by the Master, that the disciples should do greater works than he had done. He took the cripple by the hand, and in the in these days. name of that risen friend and his principle of life, his indwelling Christ, he said unto him: where the Rev. clergy, with their deacons and hains flowed the new and strong magnetism of Peter; through the dormant | itual manifestation since the world began, and sickened, and apparently died. The life-curnerves thrilled the wonderful life-current, and the palsied will became vitalized with new energy. The poor, deformed cripple was a man

Then the whole city was in an uproar. Probably not a man in Jerusalem but knew this cripple who had never walked from his birth; and now to see him, walking and leaping and praising God, as he entered the temple with the apostles, filled them with astonishment, and they gathered together in the porch called Solomon's to discuss the remarkable event.

Peter, who is one of the most interesting characters in the New Testament, full of impulsiveness and zeal, never letting an opportunity pass to inculcate the vital truths of his Spiritualism, seizes this occasion. He enters into no argument to prove how he had accomplished this work. He does not even pronounce it a wonder, but calls upon them to repent for having slain him who was the revelator of this great law of life. "Repent and be converted, and you too shall have times of refreshing from on high."

So great was the magnetic healing power of Peter that they brought the sick into the streets in crowds, that even his shadow passing by might overshadow some of them, and they be healed in that way. Judea, like the rest of the world before and since, was full of sinners against the physical man. "And they

were healed every one." We most forcibly realized this Biblical scene many years ago in Boston, on the occasion of a visit to our brother and friend, Dr. J. R. Newton. His house was thronged by the sick, the lame, the blind, the bed-ridden, the deaf, the paralytic. Many were brought to him on their couches. From early morning till evening his large reception-rooms were thronged with sufferers of every description, waiting their turn

to be healed. On a table was quite a large collection of ear-trumpets, spectacles and goggles, and in one corner of the room was a stack of crutches. One pair bore the inscription: "I came on my orutches, having walked on them for eleven years. I go away rejoicing, leaving my crutches behind me." To a pair of goggles was attached a card bearing the inscription: "Whereas I was once blind, I now see."

As we looked upon the beaming, happy faces of some whom we saw cured in our presence, we felt most forcibly the truth of the simple Scripture narrative cited above, and realized what the scene must have been in those days, and could scarcely refrain from exclaiming, Where are the professed apostles and followers of Jesus in this day, who should be sitting at the feet of this despised medium, learning from him the secret of his power who once said: "These signs shall follow them that believe"?

But the speech made by Peter to the crowd attracted by the marvelous cure of the cripple | them to ignoble use. was not well received by the Sadducees, neither by the priests. The Sadducees believed there trick performed by the most accomplished

First Page.—Original Essay. The Spiritual Facts of the Ages. Literary Department. Crime and Retribution. head and front of. So the captain of the temple police was ordered to arrest both Peter and John.

On the next day they were brought before those critical materialists the Sadducees, who, in conjunction with the priests, constituted the the peace. And the high priest was there also. And they asked them: "By what power or that name have ye done this?" Then the Holy Ghost," or the spirit of inspiration, decended upon Peter, and he made a bold and thrilling speech, and told them by what means the cripple was made whole, and from whence they derived their power. And they were astonished at the eloquence and intellectual power of these men, whom they knew to belong to the illiterate, laboring class.

"And beholding the man that was healed standing with them they could say nothing against it."

So they consulted together, and came to the conclusion that it was not policy to use harsh measures with these men, or imprison them; for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it." "But that it spread no further among the people, let us straightly threaten them, that they

"And they called them, and commanded them not to speak at all, nor teach in the name of Jesus." But Peter and John, in a noble erally fulfilled. After the descent of the spirit outburst of indignation, asked whether they were expected to hearken unto them or unto were so striking, when tongues of spiritual fire the divine. "For we cannot but speak the things which we have seen and heard.'

"So when they had further threatened them they let them go, finding nothing how they apostles went forth on their mission, and the | might punish them, because of the people; for

"For the man was above forty years old on whom this miracle of healing was showed."

So it seems that the priests succeeded no better in their efforts to crush out Spiritualism and silence mediums eighteen hundred years ago than they do to day. They succeed once in a while in throwing a medium into prison to day, even as they did in the days of the apostles, but it has no influence whatever upon the progress of the glorious Cause that mediumship represents.

The history of Simon the Sorcerer is full of interest. He was undoubtedly a sleight-ofhand performer; just such an one as has so often been employed to expose Spiritualism

We were lecturing not long since in a town "Rise and walk!" and through the lifeless cen- flocks, turned out en masse to see one of our beloved by the poor and needy, to whom she demonstrate that there is neither spirit nor rents were chilled in their channels, and ceased continued existence hereafter, by proving to animate the form, so that it became cold and Modern Spiritualism false, and thus destroy- dead. Peter, by his power-the same power world has ever had.

"But there was a certain man called Simon. which, before time, in the same city, used sorcery and bewitched the people of Samaria, giving out that himself was some great one."

How exactly like the tribe of to-day. They never assume a title below that of Professor. and the one to whom we have above alluded 'gave out that himself was some great one.' We forget how many worlds he had traveled over, or how many foreign tongues he spoke fluently, and could not use his own correctly. Then Simon himself believed also and when he was baptized he continued with Philip and wondered beholding the miracles and signs which were done" - the real spirit-manifestawhich he could not imitate.

"Then laid they their hands on them and they received the Holy Ghost." That is, they deemed from this condition of narrow-mindedreceived of the influence, and became medi | ness, for the field of this new gospel was the ums through the developing power of the apostles. "And when Simon saw that through the laying on of the apostles' hands the Holy Ghost was given "-or mediumship developed -"he offered them money, saying: Give me also this power, that on whomsoever I lay my hands he may receive the Holy Ghost," or become a medium. "But Peter said unto him, Thy money perish with thee because thou hast thought the gift of God may be purchased with money. Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee, for I perceive that thou art in the gall of bitterness, and in the bond of iniquity.'

How well Peter knew that the genuine gifts of the spirit cannot be bought or sold. We knew, years ago, a very remarkable physical medium in the city of Boston, who was offered several thousand dollars for the secret of his power. He loved money as well as any one we ever knew, and demanded exorbitant fees for the exhibitions of his really wonderful gifts. He shed tears of vexation that he could | gels loved him and made him their instrument. not impart to another his power and thus seoure the glittering prize offered. Alas, poor fellow! He too was "in the gall of bitterness, and in the bond of iniquity," for he made mere merchandise of his brilliant gifts, and they were taken from him. He lost his health and lost his life. There are many such instances in both sacred and profane history of the loss of mediumship through unfaithfulness to its high calling. The history of Modern Spiritualism is full of such instances. They stand as beacons of warning not to tamper with the most sacred powers of the soul, or pervert

Silver and gold will buy the secret of every

was no hereafter, and the priests sanctioned | prestidigitateur that ever delighted and bewildered an audience by his dexterity; but there is not a poor starving medium in the land who can sell to another the secret of one genuine spirit manifestation, even to obtain the means to keep soul and body together.

When the high priest found that Peter and John, notwithstanding he had charged them so tribunal that was to try them as disturbers of strictly to cease from preaching and from wonder-working, were everywhere proclaiming their new doctrines, and that the fame of their wonderful manifestations was becoming so wide-spread that multitudes were flocking into the city from the country round about, he was filled with Indignation, and he stirred up the Sadducees, and they "laid their hands on the apostles, and put them in the common prison.'

And now we have a splendid proof of the power of spirit over matter. The spirit came. The angel of the Lord opened the massive prison doors, and bade them "Go stand and speak in the temple to the people all the words of this life." And they walked out, and were found preaching to the throng in the temple.

Again they were arrested, and brought before the high priest, who was so indignant at their persistent contumacy, that this time he determined they should be put to death. But a shrewd lawyer, and a wise, far-sighted man, reasoned with them, saying, "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men." And he went on to say: "There was Theudas, who boasted to be somebody: to whom a number of men, about four hundred, joined themselves; who was slain; and all, as many as obeyed him, were scattered, and brought to naught." Then he cited one Judis of Galilee, who drew away much people after him. "He also perished; and all, even as many as obeyed him were dispersed."

"And now I say unto you, refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught: But if it be of God ye cannot overthrow it, lest haply ye be found even to fight against God!" Wise Gamaliel! What a pity he has not more

disciples in these days. His words pleased the whole assembly, and they agreed with him; but they could not make up their minds to let the apostles go free without some special mark of ignominy, so they beat them, and again com- certificate, and he saw there the name of manded them not to speak in the name of Jesus. and let them go. And they went on their way | tered to himself: rejoicing that they were counted worthy to passed through all quarters, and ceased not to teach and to preach.

They came to Lydda, where they found a man who had been palsied for eight years. Peter cured him with a word. At Joppa dwelt Tabitha, a noble woman, full of good works, modern Simons prove the falsity of every spir- was an angel of mercy in human form. She Clearing his throat, he continued: ing the only demonstration of immortality the possessed by Elijah and by Jesus-restored the suspended animation, and presented the beloved friend alive to the weeping, wondering widows and saints.

All this while, notwithstanding his spiritual illumination, notwithstanding his remarkable medium-power, Peter was a narrow-minded bigot. He was sure that the Jews alone were to be saved. He was positive that his church was the only true church, and that all outside of it, the whole Gentile world, were not even poor girl, at all!" worth preaching to. He thought the Jewish religion was to be illuminated with this new light. He considered the Jewish aristocrats. the high priests, and that influential sect of the Jews so infidel to all spiritual faith, the Sadducees, were the true and only servants of the living God.

It was important that Peter should be reworld. But what was to do it? He was rooted and grounded in the faith of his fathers. But he could accomplish no broad and generous work while thus enslaved by sectarian bigotry. This glad new gospel of spiritual life must be proclaimed to the entire world. See how the spirit-world accomplishes its purposes, and its chosen servants, its mediums, do its bidding. We have in the conversion of Peter from his sectarianism one of the finest illustrations of this on record. How graphically it is told in the simple Scripture language!

There was among the soldiery of Cesarea devout and earnest man named Cornelius. He was a medium. He could both see and hear spirits. He was a good man. He gave abundantly to the needy and prayed often. He had a spiritual vision about three o'clock in the afternoon. A spirit came to him and bade him go to Joppa, to Simon Peter. He obeyed, made ready at once for his journey, and started the next day. He was not a Jew, and doubtless belonged to no church; but he was a humanitarian; his heart was full of kindly sympathy; he loved his fellowmen, and so the an-

Mark this striking coïncidence: On the same day that Cornelius, obedient to the behest of the spirit, was on his journey to see Peter, about noon, as was the custom in those days in Oriental countries, Peter sought the seclusion of the housetop to meditate and pray; and he became hungry; and while waiting for the preparation of his meal he fell into a trance, and in this trance he beheld the vision which was to unloose the bonds of his bigotry.

It was a very simple vision. The heavens opened and a sheet was let down, knitted together at the four corners, and it contained all that would restore peace and comfort to the kinds of animals, even those which to the Jew are unclean and not to be eaten.

[Continued on third page.]

Literary Aeyartment.

CRIME AND RETRIBUTION.

A STORY OF BOTH HEMISPHERES.

Written for the Banner of Light,

BY CORA WILBURN.

CHAPTER VII.

The Mission of a Broken Heart.

It was midwinter. The snowy mantle draped the earth, enveloping the sturdy mountains and the plain; from the denuded trees great icicles were pendant, and the hedges glistened singing brook was stilled, for the wand of the ice enchanter had hushed the onward, leaping current of its joy; the stream was silent in the wintry embrace; the sky was steel-blue in its cold intensity; it was a hard winter for the poor, one of unparalleled enjoyment to the young and light-hearted, the happy and untried.

Dr. Merton, who is the confidential friend as well as the bodily adviser of Mrs. Almay, has at length determined to confide to her the suspossesses him with regard to Teresa. She has life; the light of reason has returned; she is a for the irreparable loss of her child; but she is days, the physician has questioned her, and it is evident to him that she is a wedded wife, who has been cruelly deserted. Her description of the man she persisted in calling husband was that of Philip Almay precisely; but when she showed the good man her wedding Philip Artoun, he shook his head, and mut-

"Either a strange coincidence, or a great suffer for the faith so dear to them. They piece of rascality. I must find out, though it be a death blow to his mother's heart."

> his overcoat and rode to Linden Cottage. The pale mother bade him welcome with a smile. "How is your patient to-day?" she inquired.

"Improving, steadily improving," he replied, in his own quick, somewhat abrupt manner.

you about her.'' "Go on, my friend. All that concerns that

poor girl' I am interested in hearing." "Yes, yes, of course; but the fact is-ahem! well, we have all been mistaken about her."

"In what way, doctor? Now I look at you all betrayed!" more closely, there's something peculiar in your manner. You have learned more of her history? Tell me all about it. She continues rational?"

"As sensible as you or I, Mrs. Almay. That's not what I alluded to. The fact is-

"You puzzle me, Dr. Merton. What is she? What has she revealed to you about herself?" wife! I've seen the wedding ring; and, what 's better still, the marriage certificate-

"The marriage certificate!" exclaimed the lady, starting up as if electrified.

Yes, madam, all in due form; regularly executed-Catholic priest-civil authorities-all right," said the doctor, gleefully rubbing his hands, and totally unaware of the extent of the mother's knowledge.

But, suddenly recollecting himself, his countenance fell; the usual ruddy glow faded from his round, good-humored cheeks; tears twinkled in his small, gray eyes; he opened and closed one hand with a nervous motion; with the other he thumped his gold-headed cane against

"I-I-it is a very unpleasant piece of business," he faltered; "but it's my duty, and that no Englishman can shrink from. Mrs. Almay-ahem !-- I have reasons-strong reasons to suppose--I am sorry-deeply grieved to intrude upon a mother's private feelings-sacred feelings-indeed-ahem! I am. But, Mrs. Almay, my dear old friend," (he took the lady's hand,) "forgive me if I trespass upon forbidden ground; I can keep silence no longer; but a suspicion, amounting almost to a certainty, leads me to conclude-

"That she is his wife, doctor!" Mrs. Almay's face was livid; her slight frame trembled from head to foot.

gasped forth.

"I understand, oh! God! only too well. You have reason to believe she is the wife of my son. Oh! can he be so utterly lost? Is this my punishment? Lord, it is hard to bear! Doctor!" she cried, rising from her seat and standing before him a trembling image of despair, "there must be a mistake somewhere; it cannot, cannot be!"

On witnessing the mother's agony, the doctor prayed inwardly that the last lingering doubt might never be removed, that Teresa's heart of his old friend.

"Remember that all this is only supposition I tell you is unvarnished truth!" yet," he said, in the vain effort to tranquilize

her. "Remember, my dear madam, we have as yet no proof; no proof, no witnesses-all her own say-so only.'

"Bring her here to-day, doctor-this very afternoon! I shall not rest until I know the worst. You say she is able to walk about your garden, to bear the fatigue of riding" I imwith the Frost King's diamond ministry; the plore you, if her strength permits, to bring her to me to-day!"

"Certainly, certainly, if you insist. She is strong enough; but I fear for you, Mrs. Almay. You are excited, nervous. My dear friend, how grieved I am!"

"Make no apologies, have no fears for me. My poor heart has outlived many a storm, and withstood many a shock! If, great heavens! if she be really his wife, my son Philip's wife, more than ever will it become my duty to care for her, to soothe her sorrow, to share her picion, amounting almost to certainty, that grief. Dr. Merton, to you alone in all this neighborhood would I confide the keeping of recovered from the fever that threatened her my son's secret, of his honor! You have wondered at my intense interest in this poor heart-broken, sorrowful woman, ever weeping stranger, whom you all deemed the victim of some bad man's betrayal. Alas! to my shame again self-possessed, sane and consistent in her and his be it spoken! Philip has acknowlreiterated words. With a slight knowledge of edged to me that she—Teresa -had been his the Spanish tongue, acquired in his earlier mistress. He denied all participation in the removal of her child; he denied that he had ever heard of its existence."

'Mrs. Almay, from my heart I pity you. Shameful! monstrous! horrible! incredible!" ejaculated the doctor, walking up and down excitedly.

"Thou who knowest the secrets of all hearts!" cried the poor mother, with uplifted, streaming eyes, "thou knowest that weak, sinfully indulgent as I have been, I am guiltless of this great outrage. Have I not always taught him to revere the sanctity of woman-And with this determination he buttoned up | hood? Have I not inculcated the love of virtue, and the fear of God? And this is the reward of my life of self-sacrifice! Shame and opprobrium brought to my hearthstone by the hand of my only son! And Rose, his young, trusting, guileless wife! Oh! merciful Father! I shall go frantic if I think of her! If Teresa "Hem! ha!-Mrs. Almay, I want to talk to is his wife, what, oh! what is Rose? That tender, loving heart will be broken. Quick, Dr. Merton, for God's merciful sake, hasten! Bring her here at once, that I may inform Rose, that she remain not one hour beneath his roof! His mother and his wife-ah! two of them !-all.

Never had the gentle woman displayed such uncontrollable agitation. The doctor was almost stunned by the revelation of Philip's baseness. Bad as he thought him, he did not deem it possible he could descend to such depths of falsehood and meanness as to brand ahem! ha!-well, hang it, madam, she is n't a the name of his lawful wife with infamy. That he, too, had abducted the child, he never paused to doubt. He rode home, pondering deep and painfully, and without loss of time "She's a married woman; a lawfully-wedded he held a conference with his patient. Without revealing to her the lady's certainty and his own convictions, he bade her tell the whole story of her marriage and desertion to Mrs. Almay, who would prove, as heretofore, a valuable friend. Teresa expressed her willingness to go, and carefully wrapped up and guarded from the cold, with many injunctions from Mrs. Merton to return before dark, they set out upon the short journey.

Mrs. Almay was pacing up and down the floor of her sitting-room when they came in sight. She had sent the midday meal away untasted; the feverish hue of expectation dyed her wan cheeks; she could not repress the involuntary shudder that ever and anon convulsed her limbs. She hurried to the garden gate over the frozen path, so great was her eagerness to behold Teresa. Good Margary was there assisting her out of the light vehicle; but Mrs. Almay took the arm of Teresa within hers, and, gently supporting her, led her up the flight of wooden steps into the warm and

cosy room. "Dear lady! Good, kind lady!" murmured the poor foreigner, her large dark eyes swimming in tears as she kissed the beneficent hand.

"Hush, hush! Do not thank me; do not excite yourself. I am only fulfilling my duty," said the lady of the house, with a visible effort at self-control. "Now, Dr. Merton;" she said, "I-I-have not mentioned any name," he as that gentleman entered the room, having disposed of his horse and sleigh, "you must serve as interpreter. Please ask this poor, tried heart to relate to me her experience, to confide the whole sad story of her wrongs to me, as she would to a mother."

The doctor interpreted what Teresa had partially understood.

"Tell her to state everything freely and without reserve."

Teresa inclined her head.

"Dear, blessed lady! My saving angel and comforter!-why should I keep one secret from story was a mistake, a fabrication, anything you or this good man? Now that I am no longer mad, you will believe my story, will you not? Upon this blessed cross I swear all

She took the brilliant emblem from her

bosom, kissed it reverently, and still holding it in her hand, told the harrowing tale of her sorrows: How, left an orphan at an early age, she was given to the care of an uncle, who indulged her in every whim and youthful fancy; how her heart was half won by one of her own creed and nation, when Philip Artoun, the fascinating, the unknown, made his appearance in her native Cadiz. He appeared at the assemblies of the great and wealthy, attired with simplicity, yet with the unmistakable grace of demeanor that marks the gentleman. He wore no flashing jewels and no glittering insignias of rank, yet he obtained admittance to the most aristocratic circles. He won the orphan's heart entirely. She forsook for him home, friends and country. In a quiet church they were married, and the ceremony repeated before the civil authorites, the English consul resident in the city. She had written to implore her uncle's forgiveness, and it had been generously tendered, with a warning, however, as to the disposal of her property. Teresa was richly endowed by the wealth of both parents, and was the expected heir of her bachelor uncle, who was supposed to be one of the wealthiest men in Cadiz.

'For one year." said the narrator, her tears falling over the black bodice of her dress, "I was happy as the angels in the paradise of God. When my child was born-" here choking sobs impeded her utterance.

Mrs. Almay kissed her cheek and entreated her to be calm. After a while she proceeded:

When my little Felicia saw the light, he seemed to be filled with all a father's ecstasy. He doted upon her, and gazed upon her as we do upon our patron saints. We traveled over Europe, and my good, forgiving uncle sent me all the remittances I desired, but still retained the bulk of my property. Philip grew moody, estranged; he needed more money, he said; he chafed at the limits necessarily placed to his outlays. He accused me of meanness and a lack of generosity. My tears and remonstrances only exasperated him the more. At last we were reduced to the humblest quarters, and the plainest mode of living, my uncle refusing to send the funds he held in trust for me. Philip took me to the wretched village of Briarsfield, near S-, and he left me there with scarcely means enough for the humblest support of myself and child. Oh! it was a weary, weary time we spent there." The doctor interpreted. Mrs. Almay wiped

away her tears, and motioned Teresa to go on. 'He was absent for many months, and when he came he was stern, cold and unloving. The last time, he demanded of me my child. He wanted to take her on a visit to his mother, he said; but there was a foreboding in my heart that urged me to refuse him. He had represented his mother as a haughty and exclusive lady, who had not yet given her sanction to his marriage. I felt indignant at this, for my family belonged to the best Spanish blood in Cadiz; closely allied to some of the noblest there. Why should his English mother thus spurn the foreign daughter that was equal at least with herself? Philip never gave me any satisfaction, and sometimes I doubted the story of his mother's unrelenting spirit. I deemed it a fabrication of his own, contrived for some purpose that was hidden from me.'

Dr. Merton repeated her words. Mrs. Almay clasped both hands over her wildly-beating heart and exclaimed:

"And thus he could speak of his mother! Thus malign his mother! Thus cast upon her the odium of hardness and cruelty! Oh! terrible, terrible retribution! Where will its ministrations end?"

"Dear lady! dear, good, good lady!" said Teresa, in her broken English, "you sorry for

poor me? No cry-no cry-I tell more-all." And she told how Joaquin-Mrs. Almay started at the name-had been one of the witnesses to her marriage; that she deemed him a great villain, and thought he had assisted in the seizure of her child. He used to visit her at her wretched residence during Philip's absence, and bring her the scanty pittance he allowed for her maintenance.

'I know not how they stole my child," said the weeping mother; "but I awoke from a deep sleep that was more like a lethargy than healthful slumber, to find my arms empty-my mother-heart bereaved! Oh! if I could only behold his mother! I would kneel at her feet, and ask her for my child! If she has a mother's feelings she would pity me, and she would restore me my lost angel.'

The doctor translated.

"Let me see the marriage certificate," said Mrs. Almay.

Teresa took a silken cord from her neck, to which a medallion portrait was attached. She pressed a spring in the back, it flew open, and from it she took a folded paper, which she handed to her benefactress. The doctor explained the meaning of the foreign words; the English portion was the same: "Philip Artoun to Teresa de Alcayda." All was well attested and in order.

"We could soon make inquiries for these names. It is not so long ago, and a priest of that long-sounding name-ahem! must, be widely known. The English consul, too. Well, Mrs. Almay, had n't we better institute a search? Certainly, you know---"

"Hush, hush, doctor! She speaks the truth. All is too evident. We need no further investigation. Has she not mentioned Joaquin. whom I always doubted? There is but one proof wanting-the name by which he married her is not his own; yet it was my maiden name; another link in the chain. But one proof more. Teresa, daughter, will you come with me? You, too, doctor."

The lady led the way to a small cabinet, which in turn led to the outer hall or diningroom. She drew from before a picture a silken screen, and looking intently at Teresa, she asked:

Do you know that face?—do you recognize the features!"

Before Doctor Merton could repeat the words, she stretched out her arms toward the picture with a thrilling shrick.

"Philippo!" she exclaimed. "My husband! my own Philippo!"

The mother was satisfied. She turned toward

the weeping wife.

"Teresa," slie said, loud and solemnly, "henceforth this is your home. We part not ngain. God in his mercy has led you here, that we may share our griefs and mingle our prayers forever. I am Philip's mother. That is the picture of my son. Teresa, you are welcome

to his mother's heart and home." The poor wanderer stood regarding her with dilating eyes. Intuitively she grasped the meaning of her words. She comprehended all ere the kind interpreter could sufficiently command his emotion. She fell forward at the feet of Mrs. Almay; she wildly kissed her hands, her feet, the hem of her robe.

L. Gradifiate Smallifet with John with

"His modder!" she exclaimed. "Philippo's modder! Oh! the hely saints be praised!"

She was raised to that mother's bosom, folded in the close embrace of impassioned love and griof.

Doctor Merton standing by the window, his face concealed in his handkerchief, was weeping convulsively. He drove home alone that evening. Teresa remained an inmate of Linden Cottage.

The next day Mrs. Almay summoned her faithful servitors to her presence.

'This is your young mistress," she said. "This lady is the lawful wife of my son, and I will have her acknowledged as such."
"Good Lord!" cried Margary, lifting up her

hands in pious horror. Even the staid Allen uttered an exclama-

tion of surprise. But their lady continued: "I can rely upon your prudence and fidelity I am a wretched mother, but I must do my duty at all hazards. In the secluded life I live but few have caught a glimpse of Rose. None visited while she was here. To the few friends who occasionally call upon me I shall introduce Teresa as my daughter-in-law. If I can keep this dreadful secret I will, for it is fearful to acknowledge my son as being guilty of such crimes. Allen, Margary, you will help me bear the burden?"

"Please God as long as there's the breath of life left within me," sobbed Margary.

"While I live, my lady," said old Allen, bowing low before her.

The sorrowful Teresa was thenceforth installed as the daughter of the house. Her ragged garments had been replaced by a clean suit made by the skillful hands of Mrs. Merton. Mrs. Almay offered to her acceptance all the comforts that her slender means could procure; but she persisted in wearing black, and that of the simplest material. She had grown thin and weak, but she was still beautiful and winning. It was the mission of these suffering ones to pour balm into each other's wounds. The mother soothed the daughter's unconsolable anguish when she loudly called upon and cried for her child. Teresa comforted the forsaken mother when she mourned over the ingratitude of her son.

Mrs. Almay never revealed to Teresa the fact of Philip's second marriage. She wished to save her bleeding heart that pang. She wrote a long letter to Rose, and sent it to the seaside cottage, whither also she had sent the precious missive containing the assurance of her father's forgiveness. Neither were sent across the ocean; or, if they were, they never reached the hand of Rose. She lived on, unconscious of the misery that she was only a wife in name.

Teresa wrote to her uncle in Cadiz, and heard with astonishment, not unmingled with bitter indignation, that her remittances had been regularly sent at her request. Philip had imitated her handwriting, and thus possessed himself of what was justly hers. Both mourned anew over this proof of his moral turpitude. But Teresa thenceforth enjoyed the benefits of a munificent income. The humble cottage home was enlarged and decorated, and Time, the healing angel of our Father's mercy, shed his benignant blessings upon all.

[To be continued.]

Spiritualist Camp-Meeting at Hayden's Lake, Madison, Me. e Editor of the Banner of Light:

To the Editor of the Banner of Light:

The Ninth Annual Convocation of Spiritualists of Maine met at Hayden's Lake, Madison, Camp-Meeting, Wednesday, Sepi. 10th. The rain came down in torrents, preventing a large attendance. The meeting was called to order at 10 A. M. by Mr. D. Hobart, President. A conference meeting followed, in which Dr. H. P. Fairfield of Bucksport, Mrs. Abbie Morse of Searsmont, Dr. H. F. Merrill of Augusta, and several others took part. At 2 P. M. another conference was held, Mr. Hobart in the chair. Music, by Mrs. L. Dearborn, of Franklin, Mass., who furnished excellent music at every session and conference during the five days' meeting, and by her sweet voice and sympathetic, lady-like deportment, won all hearts to love her.

sympathetic, may-fixe account to the love her.

Thursday, Sept. 11th.—At 9 A. M., conference. 10 A. M., Mr. Hobart in the chair, lecture by Mrs. Abble Morse; tests by Dr. Merrill, all of which were recognized. 2 P. M., lecture by H. P. Fairfield; tests by Dr.

nized. 2 P. M., fecture by H. P. Fairfield; tests by Dr. Merrill.

Friday, Sept. 12th.—At 9 A. M., conference. At 10 A. M. a goodly number were present, notwithstanding it rained incessantly, many being kept away on that account. Mrs. Clara Field-Conant, upon being introduced, proceeded to speak upon the work of Spiritualism. She was listened to with marked interest, and was heartily congratulated by her friends at the close of her lecture, which was practical throughout, and elicited frequent and hearty applause. Dr. Merrill followed with many interesting tests, all of which were recognized. At 2 P. M., memorial services were held for the late President of the Association, Mr. Poran. After music by Mrs. Dearborn, Mrs. Morse delivered a tender and sympathetic discourse, in which she spoke warmly of his relation to the Association and his active services in the Cause of Spiritualism. The services were rendered very impressive by the manifest presence of our risen brother, who spoke loving words of comfort to wife, children and grandchildren, who were present. It was a grand fliustration of the power of Spiritualism to comfort the inourning and sorrowing of earth. Dr. Fairfield, Mrs. Conant and Dr. Merrill followed with remarks of a sympathetic nature. The services were brought to a close by music.

Saturday, Sept. 13th, 9 A. M.—Though the rain still

nature. The services were brought to a close by music.

Saturday, Sept. 13th, 9 A. M.—Though the rain still continued, there was an increased attendance at the conference. At 1 A. M. a lecture was delivered by H. P. Fairfield; tests by Dr. Merrill. At 2 P. M. lecture by Mrs. Morse; tests by Dr. Merrill. At 2 P. M. lecture by Mrs. Morse; tests by Dr. Merrill. Sunday, Sept. 14th.—Fair weather at length. Na ture wiped away her tears, and smiled as if well satisfied with the baptism she had given us. Bright and clear was the sky, and bright and early the people began to pour into the camp, so that the hour for conference found a very large audience. At 9 A. M. President Hobart called the people to order for a conference, in which many participated, prominent among whom was Mr. Samuel Woodman, eighty-five years of age, who, with unimpaired intellect, testified to the truth of our beautiful philosophy, for the acceptation of which he was expelled from the church many years ago.

truth of our beautiful philosophy, for the acceptation of which he was expelled from the church many years ago.

Mrs. Clara Fleld-Conant was then introduced as the speaker of the morning, inspired by the spirit of our risen sister, Laura M. Hollis, who made an earnest plea for mediums and mediumship; for high and holy purposes in life, making reference to her own experience as a medium. She also recognized her old friend, Mrs. Morse, who sat upon the platform. Dr. Fairfield gave some line tests and personations, followed immediately by recognition by friends present. Dr. Merrill followed with tests. At 2 r. m. H. P. Fairfield gave one of his inimitable lectures, in which he read the Bible from the palm of his hand, giving chapter and verse correctly every time.

Mrs. Morse followed with one of her "spiritual talks," for which she is well known and beloved. Long may she remain in the mortal to minister to the sorrowing of earth, and her faithful companion, Mr. Morse, who looks well to the mortal comfort of this faithful worker. The meeting closed with tests by Dr. Merrill, and music by Mrs. Dearborn.

Thus ended one of the most interesting meetings ever held here, in spite of the rain. There was a very large attendance during all the day Sunday, and much satisfaction was expressed with the results, financially as well as spiritually. This closes all the camp meetings in New England for 1890, and the fact that Spiritually is slowly, but surely, leavening the lump of human thought is patent to every thinking mind.

Compound Oxygen has been before the public for twenty years. It has passed its period of probation, been "tried, and not found wanting." We have treated over 50,000 patients in various parts of the world. An International Congress of our patients, each speaking in his own tongue, would 'rival the scene at the Tower of Babel. All this, we are proud to say, has been accomplished not by any species of charlatanry. We never have professed to cure all cases of disease, nor to warrant a cure in any case. We simply present the testimony of those who have tried it. We have the permission to refer you to them it you desire further information.

Send for our brochure of 200 pages, a treatise on Compound Oxygen, its discovery, mode of action, and results, and you will find a record of cures in many chronic cases, with well attested testimonials. Sent free. Address Dris. Starkey & Palen, 1529 Arch street. Philladelphia, Pa., or 120 Sutter street, San Francisco, Cal.

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Massachusetts.

HAVERHILL .- H. Ray writes: "Sunday Oct. 12th, Oscar F. Edgerly, of Newburyport occupied the platform of the First Spiritualist Society in Unity Hall. In the afternoon he delivered, under control, a fine discourse, taking for his subject, 'Truth Triumphant.' The evening discourse was one showing the superiority of Spiritualism as a religion to the creeds and dogmas of the past; and that references had shown becomes the superiority of the creeds and dogmas of the past; and that references had shown becomes the superiority of the creeks and dogmas of the past; and that references had shown becomes the control of the creeks are the creeks and the creeks are the creeks and the creeks are the creeks and the creeks are the creeks crees and dogmas of the past; and that re-formers had always been pronounced 'infidels' and 'fanatics' by those who did not agree with them. After each lecture Mr. Edgerly passed among the audience, giving descriptions of those he saw around various persons, in almost every instance the invisible visitant being re-cognized."

AMESBURY .- Hiram Collins writes: "There was a mysterious coincidence in the explosion that injured Archibald Lewis. As I had charge that injured Archibald Lewis. As I had charge of the gun, after we got ready to fire the salute I went to Mr. Lewis and asked him to load and sponge, and he refused to assist. I was surprised, as he never refused before. There being no other one who understood it, I took hold myself, loaded the cannon and fired quite a number of times, when he offered to take hold, and I let him, with the result he speaks of in his message in The Banner of Sept. 27th. After the accident he told me he had that very morning a strong impression some that very morning a strong impression some-thing bad was going to happen to him."

BOSTON. - But a few days preceding his sudden decease — which occurred Oct. 12th the late Dr. A. S. Hayward wrote us as follows: "In my letter Sept. 20th, I gave a condensed statement of the medical laws as they exist in the State of New York, and I now see that Judge Lewis of the Supreme Court of Buffalo has rendered a decision wherein 'Christian Science' is held to be unpracticated.

As to magnetic and clairvoyant physicians being exempt from the law without register-ing their diplomas and paying twenty dollars to some medical society in the State for endorsing the same, I think I am correct; and not only that, but the regular M. D.'s who reside in other States, or if they remove to any other County in the State, must go through other County in the State, must go through the form of registering, etc., or else they are liable to the penalties of the law.

The question with me at the time of writing the law was not whether the law was consti-

the letter was not whether the law was consti-tutional or otherwise. While I was at Saratoga Springs, in the year 1882, I was complained of by the officers of the County Medical Society for not complying with the law, they considering, and clearly ex-pressing, that the practice of physic included all modes of eradicating disease extant, even an modes of eracticating disease extant, even to praying for the sick, providing it was done as a profession. I consulted a United States attorney of prominence, and his advice to me was not to contend with the laws of the State of New York. As, according to the State's 'Bill of Rights,' the power was vested in its citizens to enact laws in medical matters as the majority considered for the best good of its citi-zens, residents of other States must comply with those laws the same as the citizens of their own State. My only object in the letter alluded to was to show the public the facts as they exist, that the people of that State might repeal the law

epeal the law. It is well known that clairvoyant and magnetic physicians have been molested in New York State for not complying with the law. York State for not complying with the law. If the officials allow any one to practice, that is one thing, and quite another when some one enters a complaint, as was done in my case; when instituted it has to be met, and this does not settle any other case. The better way, as I see the situation, is to let the people see the law as it is and the inconsistency thereof, and thus agitate the public mind until the in consistent, unjust law is repealed. The daring consistent, unjust law is repealed. The daring to meet the law is not the issue involved

BOSTON.-Fred W. Davis (Hotel Florence, Roxbury District,) writes: "I never met the late Dr. A. S. Hayward, but for nearly a year we have corresponded. In December, 1889, I began to experiment with and wear his magnetized paper, and to it I owe in part, if not entirely, the magnetic healing influence which I now possess. I wore his paper simply as an aid to development, not for the alleviation of any bodily ills.

For a day or two just previous to his demise I was impressed to visit him, and on Sunday afternoon (12th inst.) I reached his home only a few moments after he had passed over to

a few moments after he had passed over to the 'land o' the leal.' The news of his pass-ing away was a severe shock, for I had a deep ing away was a severe snock, for I had a deep and sincere regard for him. His letters to me were so kind, so courteous and so honest that I was irresistibly drawn toward him—yet for some unaccountable reason we were destined never to meet.

There has been a bond between us that cannot be broken, and in the other life he will seek to make it stronger. Outside of his immediate surroundings I was the first to hear of his death.

To those near and dear, whom he left be hind, I extend my heartfelt sympathy.

Every one who knew anything of Dr. Hayward must feel that all is well with him now. He will send word to us here-of that I am

New York.

ALBANY.-Sarah Smith, of 410 Madison Avenue, writes: "In THE BANNER of Oct. 4th, and again of the 11th, reference has been made to the work of Benjamin Lundy in his advocacy of liberty many years since. I was very glad to see the honored name of Benjamin Lundy in print, and as a pioneer for freedom in those trying times when slavery existed as a blot upon this fair land.

Permit me to say that there is a flourishing Society here in old Albany, composed of some of the best and most respectable colored women, known as the 'Female Lundy Society,' its motto being 'charity and benevolence.' It

its motto being 'charity and benevolence.' It was organized in the year 1833. Only one charter member is known to be living, Mrs. Susan Douge, who is its President. This lady met Mr. Lundy and had the pleasure of his

ompany to tea at her own home.

I am myself a member of the Lundy Society, and being an old subscriber to The Banner was delighted when I opened my paper and beheld the name of Benjamin Lundy at the top of one of its columns. So little seems to be known of him this way and as selden his top of one of its columns. So little seems to be known of him this way, and so seldom his name appears in print, that it was a genuine surprise to see it mentioned; and that has prompted this communication, which, if it is worthy, I desire may occupy a small space in your excellent sheet."

ELMIRA.-William M. Martin, Secretary, writes: "Prof. J. W. Kenyon and wife have successfully opened an engagement with the First Spiritual Church of this place. The Professor's lecture was a masterly effort, exhibiting great learning in the fields of spiritual, scientific and historic knowledge. His wife followed with some fine tests, giving full names, facts and descriptions, all of which were recognized

nized.
They remain with us during October, when they go to New Bedford, Mass., for November. They will be in Portland, Me., the first two Sundays of December. Would like calls for the last two Sundays of that month. Address the above places, or 40 Woodland street, Worcester, Mass."

Indiana.

INDIANAPOLIS.—A correspondent writes: There is a large society of Spiritualists here. Mr. Frank T. Ripley is the speaker at the present time, and is giving good satisfaction. The friends here have much praise for the manner in which the BANNER OF LIGHT is conducted. The Message Department is spoken of as a feature that is specially conducive of great good to humanity, and one which has brought about a large number of conversions to Spiritualism in this city. The kindness toward our me-

September 25 (to be a

diums, and the strict justice which THE BANNER over accords to all, have made the name of its editor, Luther Colby, a household word among the Spiritualists of Indianapolis."

Delaware.

WILMINGTON .- Mr. S. N. Fogg writes: "I have made further investigation regarding what was termed 'A Haunted House' here in Wilmington, and find that the reports have Wilmington, and find that the reports have been exaggerated. I cannot learn that there has ever been any disturbance in the house since the doctor's death. After that a colored man, who had been in the doctor's employ, moved into the house to care for it. He remained there a few years, and when he left it was occupied about eighteen months by a widow and her daughter. Both of these parties say nothing unusual occurred while they were there. The house has not been occupied for about eight years. The reason assigned is for about eight years. The reason assigned is that the heirs cannot agree about what disposition to make of it. Whatever disturbance there may have been in that house was while the doctor lived, and after the death of his wife. There is no doubt of something strange having been seen at the upper windows (by naving been seen at the upper windows (by outsiders) that caused a great excitement, and hundreds of people gathered about the house watching for the strange appearance. I am told that the doctor's wife was the possessor of a quantity of silver ware, which she forbade the family ever to use. Now I will briefly relate what actually happened, and leave it with every one to dray their own conclusions:

every one to draw their own conclusions:

The doctor and his family were visited by distant friends whom they were desirous of entertaining in their best style, so they concluded to bring forth that silver-ware, and sent a servant girl upstairs to bring it down. After obtaining it she started down the stairs, and fell to the bottom, meeting instant death."

FORT WORTH.-Under date of Oct. 6th a correspondent writes: "A society has just been organized in Fort Worth which promises much for the future, as around the original small nucleus are rapidly gathering many earnest believers in Spiritualism, as well as numerous sincere investigators. The Society, which has been christened 'The First Spiritual Society of Fort Worth,' was organized Aug. 16th with a membership of seventeen, which has now increased to thirty, who will heartily welcome to their circle all honest and earnest investigators. While our number is small, there are many in our midst who lean toward

investigators. While our number is small, there are many in our midst who lean toward Spiritualism, and all such will be welcomed. We would be pleased to have a good lecturer and test medium correspond with us, with a view to making us a visit. All who wish to communicate with the Society can address W. H. Rollins, Secretary, 915 E. 15th street, Fort Worth, who will promptly really to all controls. Worth, who will promptly reply to all communications."

Oregon.

MILWAUKEE.-Mauritz S. Liden writes, Sept. 26th: "The all-important question of secularization of State will be discussed by the Oregon Secular Union in Portland, Oregon, Oct. 11th, 12th and 13th. Secular Conventions of this kind should be held in each State in the Union every year, in some principal city, during some fair or exposition, so as to get the advantage of cheaper transportation. Last year our organization was the first of its kind to recognize the workingmen and women's suffrage movements; this year we have prominent speakers from both."

Cleveland (0.) Notes.

To the Editor of the Banner of Light: I am pleased to report a favorable condition of the Children's Progressive Lyceum, under the able guidance of Conductor I. W. Pope and his corps of assist ants—all seem to have returned to the work after the summer vacation with renewed strength. The Muslical Department, under the lead ship of Miss Rena Hatch, composed of five pleces, adus both life and harmony to the Lyceum. The attendance of grown folks this term is much larger than usual, owing to to the formation of an adult (Evangel) group, which retires to one of the ante rooms during the minor exercises of the children for thirty minutes, and takes up the regular appointed lesson of the day, the subjects of which are selected by a committee of three, changed every three months, and amounced monthly in advance. The present Committee is Mrs. Rose Carleton, Mrs. Tillie V. Cooke, and the writer. By this arrangement the Lyceum is not only more attractive for adults, but is extending its scope and usefulness. ants-all seem to have returned to the work after the

Carleton, Mrs. Tillie V. Cooke, and the writer. By this arrangement the Lyceum is not only more attractive for adults, but is extending its scope and usefulness.

Lyceum Socials are held the second and fourth Friday evening of each month in Memorial Hall, under the management of a Committee, Miss Hatch and Mr. Samuel Russell, jr., having charge of the music.

Miss Cora benny, the juvenile musical medium of Dayton, gave one of her phenomenal musical scances under the auspices of the Lyceum on Sunday evening. Sept. 28th, which proved a success financially and otherwise. Of course, in an audience composed perhaps one-half of skeptics, much criticism was indulged in. Musicians who went to hear an artistic and finished performance were disappointed. Those who attended to witness spirit phenomena through Miss Denny, and not a highly educated musician's manipulation of the keys of the plano, were highly pleased, Miss Denny's claim is, that without the ordinary education, the gift came to her through development in spirit circles (her father so explaining it to the audience). Viewed in this light her performance approaches the phenomenal, not to the degree of a "Blind Tom," perhaps, but through further development she will naturally reach more artistic attainment. Any one can tell by her peculiar fingering of the instrument, she has not acquired her musical education in the ordinary way. Her vocalism is also of a strange order, and, like her improvisations on the plano, shows great originality of style, both being outside of what would be denominated proper technique and method.

Fact Meetings.—Preparatory to the opening of the lecture season a series of Fact Meetings have been held in Memorial Hall on Sunday evenings, which have proved quite interesting, several of the local mediums taking part.

Mrs. E. L. Watson, of Sunny Brae, Cal., the highly gifted inspirational medium, was the one selected to open the regular lecture course this whiter. "The Society for the Advance of Scientific Spiritualism" having passed into

can participate in the investigation of such phenomena.

"The Temple Messenger."—The Cleveland Lyceum is indebted to Brother Alonzo Danforth for fifty copies of his new, neat and nice little Lyceum magazine. Efforts are being made here to encourage and help Mr. D. in his timely spiritual enterprise. If money enough can be secured to float it on to a paying basis, I would suggest it being illustrated; but whether or not that is done, the work should be sustained by every Lyceum and Spiritualist in the country.

sustained by every Lyceum and Spiritualist in the country.

Passed to Spirit Lyc.—Mr — Martin, the conjugal companion of Mrs. Laura Martin, our beloved Guardian, was released from his earthly affliction Saturday, 11th, and passed peacefully on to the higher life, leaving his companion to travel her earthly pil grimage alone. While Mr. Martin was not a fully-declared Spiritualist, yet the Spiritual Philosophy was truer to him than any of the old creeds. May the consolation that only Spiritualism affords serve as a balm to her sorrow. The remains are to be taken to Madison for burial, where his brother resides.

sides.

Lyceum Lessons.—The Lyceum has purchased a supply of these little pamphlets, written by George W. Kates, the well-known lecturer, and purposes testing their utility in the Lyceum by a practical appropriation.

testing their utility in the Lyceum by a practical application.

Theosophy.—Mr. — Gates, President of the Dharma Lodge of this city, responded gracefully to an invite to address the Lyceum by giving an excellent talk on "The Object of Life and its Duties," after which a vote of thanks was unanimously presented for his kindness and ability displayed in handling the subject. The Theosophists hold open meetings the first and third Wednesdays of each month in Room b, Nottingham Bullding, Euclid Avenue.

Prof. A. J. Swartz is holding classes in mental selence at Mr. Muhlhauser's, 110 Walton Avenue, and Mrs. McCaslin is holding weekly mental science meetings at the residence of Mr. Thomas A. Black, 310 Huntington street. Fraternally, Thos. Lees,

"Universal household remedy," is the common people's name for Johnson's Anodyne Liniment.

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A Level Head.

During the late strike on the New York Central Railroad, the militla were ordered to be in readiness in case of a riot, but they were not

readiness in case of a riot, but they were not called out.

In an interview, Gov. Hill said the troops were not to be called upon except in case of an emergency. The emergency had not arisen, therefore they would not be ordered out. He remarked that this was the first great strike with which he had had experience, and he did not propose to lose his head; the only point at which there had then been serious trouble was at Syracuse, and there a deputy sheriff had lost his head, and precipitated an encounter.

The strike continued several weeks, and there was rictous action at various points along the road, but the civil authorities were able to cope with it without calling on the militia.

The test of a man's real ability comes when an emergency arises which makes a hasty call on his good judgment and discretion. The man who retains his presence of mind, maintains his equipoise and exercises sound discretion at such critical junctures, is to be relied on and will be put to the front.

his equipoise and exercises sound discretion at such critical junctures, is to be relied on and will be put to the front.

Men with level heads have the staying qualities which do not falter in the face of danger. Otis A. Cole, of Kinsman, O., June 10th, 1890, writes: "In the fall of 1888 I was feeling very ill. I consulted a doctor, and he said I had Bright's disease of the kidneys, and that he would not stand in my shoes for the State of Olio." But he did not lose courage, or give up; he says: "I saw the testimonial of Mr. John Coleman, 100 Gregory street, New Haven, Conn., and I wrote to him. In due time I received an answer, stating that the testimonial that he gave was genuine, and not overdrawn in any particular. I took a good many bottles of Warner's Safe Cure; have not taken any for one year." one year.

Gov. Hill is accounted a very successful man; he is cool and calculating, and belongs to the class that do not lose their heads when emergencies arise.

Character is the united product of thinking, feeling and doing. It is a mistake to make action correspond with knowledge without the intervention of feeling; it will not be ruled out. Knowledge must be made vital in the heart before it can blossom into conduct, and the continual passing of right feeling into right action alone can form a worthy character.—The Old Homestead.

TO INVESTIGATORS.

Works of Spiritualistic Reference and Study for Investigators and Students.

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

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

Philosophy of Spiritual Intercourse. By A. J.

Davis. Concerning Spirit Circles, Guardianship of

Spirits, etc., etc. \$1.25, postage 10 cents.

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

Apostle of Spiritualism. A biographical mono graph of J. J. Morse, with an abstract report of a Lecture, entitled "Homes in the Hereafter." Paper, 15 cents

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

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

Discussion between Mr. E. V. Wilson, Spiritualist, and Eld. T. M. Harris, Christian. Paper, 10 cents, postage 2 cents. 1s Spiritualism True? Lecture by William Den-

ton. 10 cents. Gist of Spiritualism. Being a course of five lec-

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

postage 10 cents. Spiritualism Defined and Defended. By J. M. Peebles. 15 cents.

Eight Liberal Lectures. By A. B. French. This work contains one hundred and forty pages, with portrait of the author. 50 cents. Is Materialization True? and Eleven Other

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

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

ell. 25 cents. Mediumship; A Course of Seven Lectures by Prof. J. S. Loveland. \$1.00. Mediumistic Experiences of John Brown.

Mind-Reading and Beyond. By Wm. A. Hovey. Materialized Apparitions: If Not Beings from Another Life, What Are They? By E. A.

Brackett. \$1.00. Immortality Demonstrated Through the Mediumship of Mrs. J. H. Conant. \$1.25, postage

Lifting the Veil; or, Interior Experiences and Manifestations. By Susan J. and Audrew A.

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

Addendum to a Review in 1887 of the Soubert Commissioners' Report: Or, What I Saw at Cassadaga Lake. 1888. By A. B. Richmond, Esq. Cloth, 75 cents: paper, 50 cents. After Dogmatic Theology, What? Materialism,

r a Spiritual Philosophy and Natural Religion. By Giles B. Stebbins. Cloth, 75 cents; paper, 50 cents. Rays of Light: Two Chapters from the Book of My Life. With Poems. By Mrs. R. Shepard Lillie.

Nature's Laws in Human Life: An Exposition of Spiritualism, which places Spiritualism on trial; evidence pro and con. as to its truthfulness. pp. 308. Price reduced to \$1.00.

An Epitome of Spiritualism. A pamphlet of over one hundred pages. The gist of Spiritualism, its laws and phenomena, in a nutshell. Price reduced to

Scientific Basis of Spiritualism. By Epes Sargent, author of "Planchette, or the Despair of Science," "The Proof Palpable of Immortality," etc. \$1.50.

Transcendental Physics. An Account of Experimental Investigations from the Scientific Treatises of Johann Carl Friedrich Zöllner, Professor of Physical Astronomy at the University of Leipsic, etc., 75 cents.

Retrobuly at the University of Leipsie, etc., "Access. Spirit- Workers in the Home Circle. By Morell Theobald, F. O. A. \$1.50.

Outside the Gates, and Other Tales and Sketchos of the Two Worlds. By a Band of Spirit Intelligences, through the Mediumship of Mrs. M. T. Shelhamer-Longley, Bainer of Light medium. \$1.25.

Physical Proofs of Another Life, given in Letters to the Seybert Commission. By Francis J. Lipnit. 25 cents.

| pitt. 25 cents. | And many other Spiritualistic Works of deep interest. Catalogues sent free.

[Continued from first page.]

And the voice of the spirit spake unto him, snying: "Arise, Peter, siny and ent." "Nay, Lord," was the reply, "I have never eaten anything common or unclean. I have adhered strictly to Jewish rules. I would not trespass on them now."

Again came the spirit voice: "Call not thou common or unclean that which God hath cleansed."

This passed before him three times, and disappeared. From that moment Peter knew that he was to reject no one because he was not a Jew. He knew that he had been a bigot, and that he was commanded by the spiritworld to lay aside his bigotry and become a liberal, large-hearted man. Henceforth he knew that truth can be confined to no nation or tribe, but belongs to the Universal; and so he was ready to receive Cornelius, who was an outsider, a Gentile, and who had been sent unto him by a spirit, saying: "Go to Joppa, and call for Simon, whose surname is Peter, who shall tell thee marvels whereby thou and all thy house shall be saved."

And thus was Peter redeemed from his bigotry, and made to see that the Jewish Church was not the only recipient of divine favor. How clearly and distinctly does this simple narrative present its proof of spirit-power! What a lesson it contains of universal love!

We find that soon after Jesus entered the purely spiritual life, an emergency arose in the history of the new spiritual movement that was in progress.

There were three important elements that combined to make up the moral world of that time, the Roman, the Greek, the Jewish. It was of immense importance that each of these elements should be so addressed by the new power that it might be won over without violence and made subject to its control. The apostles were uncultivated men. They had evidently been selected from the laboring class by their Master, with the special view of their mediumistic fitness to carry on the early work of the movement, when it was absolutely necessary to appeal to the senses by means of the signs and wonders of physical mediumship. They were very well fitted to teach and preach among their own countrymen. They had evidently no desire to extend their labors among those of other faiths.

The discriminating student of Christian history cannot fail to perceive that just at this time there was the most pressing need of a vigorous, cultured, many-sided soul to give a powerful impetus to the new faith, to command for it the attention of the intellectual class, and bring it into right relations with the various elements of society and the other great systems of religious belief, and thus save it from becoming a mere offshoot of Judaism.

Here is the new gospel of a higher spiritual life for which the civilized world is starving. The apostles have no comprehension of the future of that gospel. Where is the man capable of meeting this emergency? The great field is ready. The seed is waiting. Where is the sower? The spirit-world is equal to the crisis. It selects as its instrument one of the bitterest foes of the new cause, because it sees that he of all other men possesses all the requisite qualifications. Yet he was the last man human wisdom would have selected; a man who for a year or two after the crucifixion was engaged in breathing out threatenings and slaughter against the believers in the new faith, aiding in the murder of such in Jerusalem, and "making havor of the Church."

A few months later he is on his way from Jerusalem to Damuscus, a furious, bloodthirsty zealot, seeking the life of the believers he may find in that city. What power can arrest his career or win him over to the cause he so hates? Lo, at noonday, a splendid physical manifestation takes place! A radiance more glorious than that which illumined the bush before the wondering eyes of Moses, more terrible by far, struck him to the earth, blinded and helpless. A spirit voice that thrilled down the bier, and praying over her he rethrough and through his entire being, sound- stored the life currents to their wonted flow, ing from the immortal realm, fell upon his ear, and Saul, the maddened, blood thirsty persecutor of the early Spiritualists of the Christian dispensation, entered Damascus a humble disciple of the faith he had so despised, and soon became a medium of rare power in spirit and

It soon became apparent that those celestial rays sought out and smote down the right man for the hour and the place. He was a pupil of the celebrated Gamaliel, to whom we have already referred. He was a Jew of the tribe of Benjamin; a Pharisee; "a Hebrew of the Hebrews." He most thoroughly comprehended the history and genius, the hopes and ambitions of his own nation, and could meet any argument that the most learned Jews could bring against him, while his breadth of culture and the fact that he was a Roman citizen enabled him to speak with the prestige and the pride of equality before any audience that could be brought together.

We cannot pass by the intensely interesting account of the spirit that was so active in arranging the circumstances attending the conversion of Saul, and his development as a medium. He first appeared to Ananias in the city of Damascus, and bade him go to a certain street, to the house of one called Judas, and inquire for Saul of Tarsus. Here we find another medium possessing the gifts of clairvoy-

ance and clairaudience. But Ananias knew that Saul of Tarsus was the bitter foe of the new faith, and he had heard that he was even then on his way to Damascus to destroy and kill, and he remonstrated with the spirit; but the spirit assured him that all was right, and that he should be safe, for he had previously visited Saul and in a vision shown him this same Ananias coming in and putting his hands upon his eyes that he might receive his sight. This overcame the scruples of Ananias, and obedient to the voice of the spirit whom he called the Lord, he went his way and entered the house designated by the spirit, and, putting his hands on Saul, he said: "Brother Saul, the Lord, even Jesus who appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost."

This, then, was the spirit who appeared to Ananias, even the risen Jesus, whose voice calling to Saul from the celestial glories, arrested him in his mad career. And immediately upon the touch of Ananias, there fell from his eyes, as it were, scales, and forthwith he received his sight. He remained with the disciples of Damascus until he had regained his strength, and then we are told that even as the ancient mediums, the prophets and seers of his nation retired to the deserts and mountains to cultivate their spiritual powers by fasting and prayer; even as Jesus, whose

serone face shone upon him in that noonday splendor near Damasous, tried the quality of his soul and fortified himself by his forty days of fasting, prayer and self-conflict in the wil derness, so Saul, who had been baptized under the new name of Paul, sought the desert wilds of Arabia, where he meditated on the new faith he had received, and sought by prayer and rigid self-discipline the clearer light and the spiritual strength that his soul needed for the great work that lay before him. After this he became second to none of the apostles in the power and wonder of his manifestations.

"And God wrought special miracles by the hands of Paul: So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them." Acts xix.: 11 and 12.

So wonderful was his healing gift, so great his magnetic power, that even his garments were impregnated with it, and possessed the same virtue and power that the magnetic rods of the ancient mediums possessed. Wonders were sometimes wrought by them in other hands than the medium's to whom they belonged.

On one occasion a young man fell from a window in the third story of a building, and was taken up as dead. Paul went to him, and stretched himself upon him, and embracing him, infused into him his strong magnetic life, and said to his friends: "Trouble not yourselves, for his life is in him."

On another occasion, being in danger of shipwreck, there appeared to him the angel whom he recognized as his guiding spirit, and whose monitions and counsels he ever heeded. "For there stood by me this night the angel of God, whose I am, and whom I serve, saying, 'fear not, Paul, thou must be brought before Casar, and lo! God has given thee all them that sail with thee.'"

But we will not multiply further these New Testament instances. They are familiar to all. All the apostles possessed the same mediumistic powers, but we have selected Peter and Paul as representatives of the group.

We will only add that the Epistles of Hermas, of Polycarp, of Ignatius, and of Eusebius, which for a long time were read in the early churches as of equal authority with the four Gospels, are filled with these same manifestations, and they were recognized, too, for at least four centuries as the special property of the church.

There are many traditions concerning the apostles not found in the books of the New Testament, that we have no more right to reject than we have to reject the traditions of history preserved for us by the historians of the world.

Eusebius relates that Peter was in Rome at the time of Nero's persecution, and that some of the Christians persuaded him to leave the city-until the danger was over. When he had gone about two miles on the Appian Way, he met the spirit of his risen Master traveling toward Rome. Struck with wonder, Peter exclaimed, "Lord, whither goest thou?" Jesus, looking upon him with gentle sadness, replied: "I go to Rome to be crucified again," and immediately vanished. Peter accepted the rebuke, felt that he was doing wrong to flee from danger, and returned, and persisted in preaching and baptizing.

From the same authority we learn that both he and Paul were arrested during the last years of Nero's reign, and thrown into the Mamartine dungeons. Many fellow prisoners were converted by them. There being no water to baptize them, Peter prayed, and a fountain gushed up through the stone floor.

Paul, in the presence of Nero, wrought many wonders: healed a sick child; restored sight to a blind man, etc. From this source we learn, too, that John, the Beloved, resided at Ephe sus till he was a very old man. Once, as he was approaching that city, he met a funeral procession. He ascertained that it was Drusiana's, a charitable woman, at whose house he had often tarried. He requested them to set and she arose and he accompanied her home.

How palpably plain it is that these gifts were never considered as a miraculous bestowal, but as the perfectly natural result of the awakening of the inner or spiritual life. How surpassing strange it is that in these days, when, through the subjection of the world's gross materiality, and the upspringing of a purer spirituality, the same gifts are being exercised that we have traced so clearly from the earliest ages, reasoning minds will not connect the past with the present in a general law, but persist in making an exception of the past, and seek either to set aside the present or else ascribe it to some mysterious action of the mind, and, giving it some scientific name, deny the spirituality of the attainment.

But this cannot long content the soul of man Men cannot long refuse to recognize the golden chain which links the past unto the present in the indissoluble bonds of eternal law.

Any faith that refuses to study the past through the present has no foundation in truth. If the past reveals a brightness of spiritual glory that the present does not, then let us ascertain why it is so.

October Magazines.

THE LADIES' HOME JOURNAL .- Allison Brooke commences a new story, entitled "A Daughter of the Dune." Mr. Bogardus writes of "Presidents I Have Photographed," first asking how many persons remember a President of the United States named Foster? Mr. L. S. Foster was such for six hours, at the time of Lincoln's assassination and during the interval of Johnson's arrival at the Capitol. Foster Coates gives a brief account of "Gen. Grant's Courtship," as told by Mrs. Grant to him. The venerable showman, P. T. Barnum, contributes "How I Have Grown Old," expressing his belief that to live rightly, morally and physically, is the highest known art. Emma Sheridan gives "Hints for Private Theatricals," and a New York hostess "Etiquette Points for Guests." There is an abundance of excellent fiction, a number of meritorious poems, and in practical, every-day matters, 'Gymnastic Exercises for Women," " Hints on Home Dress-Making," "All About Flowers," "Things for a Good Dinner," etc. The engravings are many and at-

tractive. Philadelphia: Curtis Pub. Co. CASSELL'S FAMILY MAGAZINE .- "The Woolng of Christabel," an intensely interesting serial, reaches an exciting point, and foreshadows some more so to "The Wrong Bertle," is a pleasing story in two chapters. "The Worries of a New Churn" relates to life in Australia. Of other attractive readings are "The Patent Protected Man," "My Aunt's Home," and "The Ways and Whims of Thomas." New York: Cassell Pub. House, 104 Fourth Avenue. MAGAZINE OF AMERICAN HISTORY .- "Sources and Guarantees of National Progress" is the title of the opening paper from Rev. R. S. Storrs, of Brooklyn, a portrait of whom is the frontispiece. Frof. T. W. Dwight gives, interesting facts relating to "The American Flag, and John Paul Jones." Of "Southold, and Her Homes and Memories," Mrs. Lamb writes in her usual bright and entertaining way; engravings of antique dwellings in one of the oldest towns on the continent being given in illustration. Hon. J. O. Dyk-

man describes "The Historic Temple at New Windsor, 1783," a picture of which made at that time is here for the first time published. Extracts from a private dlary have reference to "Some Public Characters in 1780." "Antiquarian Riches of Tennessee," and other matters, are interestingly treated of. This number is one of great value in its specialty. New York: 743 Brondway. THE INDEPENDENT PULPIT.-T.V. Munson reaches

the sixth mile-stone of "The Road to Truth," Mr. Zediker contributes further consideration of his theme: "Selfishness the Basis of All Human Action." A correspondent defends Spiritualism, claiming that a writer in the September number viewed it from an 11liberal standpoint, and completely nullifies his objection. "If," he says, "we never had any testimony since the times of Moses and the prophets of the existence of an intelligent spiritual entity, we would not be disposed to believe it, but as long as we take human testimony in the affairs of men. I must conclude that testimony of the highest order and of recent date settles the question beyond a reasonable doubt," that there is a future life for man, and that those of that life can and do commune with their friends on earth. Waco, Texas: J. D. Shaw.

THE QUIVER .- "Youth and Age" is the subject of the frontispiece, illustrating a poem by J. R. Eastwood. A paper upon "Men Who Have Stuck to Their Posts" is illustrated by a picture of a clergyman preaching to a congregation of one. Chapters are given of two serials; there are also several complete stories, an interesting variety of sketches and poems, and a new hymn tune. New York: Cassell

VICK'S ILLUSTRATED MONTHLY is frontispieced with Iceland Poppy in three colors. "Among the Cacti" describes the home of that strange plant in Arizona and Colorado, with many fine illustrations. 'The Vine on the Hudson" Illustrates the method of pruning and training the grape. Seasonable hints are given regarding bulbs. New plants, and methods for successful floriculture, are described with much clearness. Rochester, N. Y.: James Vick.

THE NEW IDEAL. - Among the contributors this month's issue are Prof. John Fiske, Charles K. Whipple, F. M. Holland, D. G. Thompson and J. T. Hawkins. Of the subjects treated upon are " Politics, Education and Social Reform," "Facts and Probabilities in Regard to Jesus" and "The Evolution of Liberty." Boston: 196 Summer street.

OCCULTISM AND THEOSOPHY .- A new monthly, the object of which, as stated by its editor, is to "point the way to the attainment of a pure, spiritual life." Of this month's contents are "Gravitation and Reyn-carnation," "What is Trance?" "A True Ghost Story," and "Some Idyls of Occultism and Ancient Magic." Boston: Jos. M. Wade, 185 Summer street.

THE VACCINATION INQUIRER .- The leading articles are "Royal Commission—Dr. Creighton's Evidence," "Death Among the Doctors," and "Compul sory Vaccination in the United States." London: E. W. Allen. Manchester (Eng.): John Heywood.

HERALD OF HEALTH .- Dr. Holbrook writes upon The Hygienic Treatment of Consumption." The other general articles are "How and When Women Should Rest," "The Grip, and How to Avoid It." and Treatment of Bright's Disease." New York.

THE KINDERGARTEN treats upon "The Relations of the Kindergarten to Home and School," and "As an Essential Factor of Advancing Civilization." The number of articles and topics dealt with commends if as an able assistant and guide for parents and teach ers. Chicago, Ill.: A. B. Stockham & Co. THE PHRENOLOGICAL JOURNAL -Cardinal New

man is the subject of sketch and portrait. The "Study from Lavater" is upon the hand. George Combe is the subject of "Phrenological Biography." New York: Fowler & Wells Co. THE SIDEREAL MESSENGER .- "Visual Observa-

tion of the Surface of Mars," and "The Structure of the Sidereal Universe," are two of the many subjects instructively dealt with. Northfield, Minn.: W. W. Payne.

SIGNS OF THE TIMES,-Contents: "An Astronom ical Ephemeris," "Table of Celestial Influences for Each Day of the Month," "Remarkable Nativities," etc. Boston: Grant & Co.

THE TOCSIN opens with an article upon "Creeds." gives its views of "Food," and reports the appearance of "A Blue Rainbow," London: F. A. Floyer, Edit or, 9 Finsbury Chambers.

> If knaves beguile by felon art
> The shifting favor of the hour;
> If elvie rule from right depart,
> And brazen impudence has power;
> If low ambition buy his place,
> While merit waits in haif disgrace,
> Still tindecided sways the fight;
> The bugle still to charge commands;
> There is no truce of tongue or hands—
> No quarter while one foeman stands
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To notice is taken of anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts not used. When newspapers are forwarded containing matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article.

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

Notices of Spiritualist Meetings, to insure prompt inser-

future address.

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

Banner of Pight.

BOSTON, SATURDAY, OCTOBER 25, 1890.

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Business Letters must be addressed to Isaac B. Rich. All other letters and communications must be forwarded to the Editor. Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John

A SPECIAL OFFER.

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

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

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

ables 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 compétitors 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.

The Building of the Eternal House.

In every human life there is an eternal habitation not made with hands. It is the divine being, or the divinity, within us. It is not yet finished, but is being built up day by day and hour by hour by our spiritual natures. This work of building is performed, by the suppression of the selfishness of our natures. It is fashioned from every pure and perfect wish, and every high aspiration, All precious memories, of home and friends, enter into the composition of this structure, with which the hands have nothing to do. Every sacred longing and desire, every heartfelt prayer, every aspiration, every effort, to make the life more pure and divine, these all contribute to the building up of that habitation not made with hands, and the establishment of that divine kingdoma All the hallowed wishes for humanity are parts of this eternal structure.

The post gets a glimpse of this heavenly habitation when his vision penetrates beyond the things of mortal ken, and he is said to dwell in the realm of imagination. With him this is the only reality, as it is so in fact and truth. In that realm there are spirits and angels. The voiceless spaces are not empty; they are peopled with those who sway the destines of the world. It is these that the poet's eye sees and seizes. He goes out of this house of clay, which is a house of sin because of selfishness, and sees the inhabitants of a kingdom in which no selfishness dwells, but all is under the dominion of love. So with the seer of whatever name or avocation. To him the memory of the coffined face of a loved one becomes an em bodied expression of life in its ideal forms. The transmutation is from the clay to the spirit. We regard him as more or less the vic-

tim of a hallucination, whoreas he sees only the truest realities.

No matter to what degree of perfection this earthly tabernacle is brought; no matter how beautiful this house of clay is made to become it is nevertheless the structure of which we must all be rid, earlier or later, in order to occupy fully and entirely that mansion of which sense alone can give us neither conception nor hint. While we are here, tenants of this clay abode, we are exiles from our native land and home. Yet we wish to prolong this physical life to the utmost, to extend this period of exile interminably if we can. How shortsighted is the effort and the wish. So far as it tends to inculcate the practice of a greater purity of living, however, which is necessarily conjoined to a greater expansion of the spiritual nature, it is well, and to be commended. But that is all it will do. We need not hope to be able to make perpetual that which is temporal, and created for temporal purposes only. Having served its turn, it yields to the inevitable change which heralds eternal progression.

But it was necessary for our spiritual development that we should first inhabit this house of clay, or sin, and feel forced to contend with the evils with which it is beset. This physical experience is but the necessary prelude to the expansion of the spirit within. Physical victory first, in order that the spirit may be more completely emancipated. We are thus taught, too, that we are inspired with some thing besides what we account mere physical strength; that if we attempt physical conquest we must be reinforced by another power. When we find ourselves baffled by the obstructions of our surroundings, then the intellectual and moral nature appears on the scene. The mind governs and vanquishes when all else fails. From this simple experience we learn the truth that it is the higher, the spiritual, the eternal, that is the only real, and that the physical is only the subordinate and the fleeting! Hence we discover that the house we are to inhabit is spiritual, and that only spiritual forces are continually building it.

Earnest Words by Prof. S. B. Brittan.

The great interest entertained while he lived on the earth-plane by the late PROF. S. B. BRITTAN of New York, in re the American Spiritualist Alliance, is a well-known fact of history. In the following brief address, made by him through the trance mediumship of Mrs. M. T. Longley on Friday afternoon, Oct. 10th, at the Banner Public Free Circle, Boston, the most pointed evidence is given (in addition to allusion to other matters) that his interest in that organization has not abated since his entrance into spirit-life :

into spirit-life:

The hour is late, Mr. Chairman, and I will not long detain you and your company; but I had promised to come to-day—promised myself and a dear friend—therefore I feel that I must redeem my word, although I will not make any extended speech this afternoon.

I have been highly favored by your Spirit President, and by the opportunities extended to me upon this platform, to manifest to the world and to my dear friends, so I merely come this day to congratulate my friend Colby upon the nearness of his birthday [which transpired Oct. 12th] and upon the rounding out of spired Oct. 12th] and upon the rounding out of another year of usefulness. I trust he will long be spared to the material life, to help fight its battles and to win victories for the spiritual world; but if he should not thus be favored, he can remember, and have satisfac-tion in the thought, that his has been a long life—one that has been gifted by opportunities of labor, one that has truly been of service to two worlds.

I wish here in passing to say a word in regard to the American Spiritualist Alliance, New York City: I would that it might be extend-New York City: I would that it might be extended in usefulness; that its membership might be increased from the ranks of the thinker and the student, from the stronghold of intellect; I would that its power might be felt in unexpected places, so that Ignorance could be met by the strong arm of Knowledge and the light of Spiritual Truth. I would that those who The work of the platform, the press, and the seance-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.

I wish that the Spiritualist I would that those who take occasion to fling shafts at Spiritualism and its revealments to man, who are keen in satire, quick in repartee, who use the weapons of scorn and contumely in order to bring ridicule upon our Cause, might be squarely met by strong minds and daring hearts and faithful hands, that would spare no occasion in defending the truth and presenting the claims of our philosophy in their true light to such as those in the continuous conti

I wish that the Spiritualist Alliance of New

I mention.

I wish that the Spiritualist Alliance of New York might be strengthened spiritually, mentally and materially; and I hope it will not be allowed to dwindle and die through need of sustenance and for want of proper mental vitality. I would that it might be a centre from which branches might grow in every city of our country, so that Spiritualism could be presented to the public in a dignified manner. Its importance should be felt, and it should comfiguite per should be felt, and it should comfiguite feppet from the world.

Just here let me say, in conclusion, that if every speaker on our platform, if every medium in our ranks, if every Spiritualist who advocates our cause and has accepted the truth of spirit-communion because of the evidence it has brought to them, would stand up in a dignified manner in behalf of Spiritualism when its claims are quiestioned, or when some one speaks of it in derision, and say boldly: "I am a Spiritualist; Spiritualism is dear to my soul: it links, me to the angel-world, and brings to me holy messages of peace and cheer and affection from my beloved dead; I demand that you shall respect me, and my belief, for I am sincere in this claim, and I assure you that Spiritualism is nothing that any man may be ashamed of": if they will do this, we shall soon command the respect of the world, provided each lives in accordance with these claims, and shows by dally life and action and purity of thought that Spiritualism is an elevating force, working ceaselessly to educate and to bless mankind.

S. B. Bertram

Upon his return to Boston from Onset Mr. W. R. Colby called upon us. On the desk at which we were sitting was a letter we thought might interest him, although it had no reference to him whatever; and, taking it up, we began reading it, while he attentively listened. In a moment or two he remarked suddenly, as though an unpremeditated thought had impressed his mind. There is something in your hand about me. We said he was mistaken; that the manuscript did not contain the remotest allusion to him; but he stoutly persisted in affirming that the writing we held actually had some reference to him, and that it came from Hingham, Mass. Having a short time providualy carefully read the article, we as stoutly maintained that it made no allusion to him. Nevertheless, he spoke with such confidence as to his being referred to, that we in a casuall manner scanned the sheets we held, and to our surprise found that in taking up Vormont State Spiritualist Association will be the letter we had also taken a communication held at Hyde Park, Vt. Nov. 14th, 15th and previously received from Mr. Edwin Wilder of 18th. A grand time may be expected.

Hingham, it being written upon paper of the same size and general appearance in which Ed. Frient John Whiteley of Shirley Village. an account was given of a private scale held Mass, has returned safely and in improved by Mr. W. with that medium. (His letter was health from his trip to England. May be long printed of the page of Tire Banney, of tetain the benefits he derived from his journey. Sept. 20th.) We consider this episode excellent proof of the bona flde mediumship of Mr. Oct

Read "Cleveland (O.) Notes, "on our our Questions and Answers Department the d American Public Co. Harristan Page on Co. Co. Harrist rates

Should Spiritualism be Legalized?

It will be remembered by some of our readers that an attempt was made, by a petition sent to the General Court in the year 1800, for a law to suppress and punish persons engaged in fraudulent spirit manifestations. This petition was signed by some of the most liberal religious thinkers of Boston, including several of those connected with Theodoro Parker's Society during his ministrations in this city.

Spirit manifestations are the only proofs of immortality. Would not a law such as asked for be, in the hands of skeptics, employed to deprive the people of holding communion with their spirit friends through honest mediums? It is generally admitted that there is no legitimate profession, trade or business in which there are not honest as well as dishonest persons engaged, and that the general laws now existing will, if enforced, punish the guilty and protect the innocent in whatsoever trade, avocation or profession they may be occupied. No one can doubt that those laws wil reach individuals who may attempt deception in spirit manifestations. This being a fact, why should the State of Massachusetts be called upon, by the enact ment of a special law, to establish Spiritualism as a fact, any more than to enact laws for the orderly conduct of every other faith, belief or knowledge as to a future life? If such a law is enacted the State beomes in duty bound to decide upon the verity of spirit manifestations that are occurring in all portions of the Commonwealth, admitting at the start, by implication, that genuine spirit manifestations exist as well as their opposite.

Spiritualists would do well to question the nominated members to the General Court for 1891 on this issue, before casting their votes for them to represent them when this issue is brought up, as it will be-it being laid over from 1890 to 1891 for action.

When interviewing your nominated member of the General Court on the above bill, ask him concerning what his vote would be regarding a law to prevent clairvoyant and magnetic treatment, in case one was presented and he is elected.

The Andover Controversy

Is again agitating the public mind. THE BANNER has in times past given its opinion fully regarding the action of all the parties concerned in this great up heaval of the ancient landmarks of New England's creedal fossilism; at present it is content to announce its thorough agreement with the following summingup of the matter, as given Oct. 19th by one of our Sun day contemporaries:

day contemporaries:

"Though the final adjudication is left to the Supreme Court, the public has reached a judgment which will not be reversed, and may be accepted as final, whatever decision the judges may reach as to the legal points at issue. The Associates' creed imposes certain obligations upon those who accept it, and, by a strictly literal interpretation, the whole faculty at Andover Seminary would be obliged to leave the institution if they adhered to their present convictions. The question which these gentlemen have to settle is whether the institution under this creed should cease to exist, or an interpretation of the creed should be allowed which enables live men to do their work in their own day and generation according to its needs"

Medical Laws.

The Oklahoma Chief prints the statement that The Oklahoma County Medical Association [recently] met and favorably passed upon several physicians' diplomas. A committee of three was appointed to confer with the Legislature relative to laws favorable to the profession.'

Is this new Territory to have a medical law that will enslave its people by depriving them of the right of employing clairvoyant and magnetic healers? Would it not have been more creditable to the medical profession to be engaged in protecting the rights of the people, that are in jeopardy there, instead of asking for laws "favorable to the profession"?

THE TEMPLE MESSENGER.-In the October issue (No. 2) of this new publication, the editor gives seven rules by which "To Make Our Schools Effective." Mrs. M. T. Longley contributes sound and sensible views of "The Lyceum Movement," and makes mention of how similar institutions in the spirit-world are conducted, as represented by her spirit-guides. Several lessons in the form of questions and answers are given, which, with a poem by Emma Train, and a number of shorter articles, complete the contents. Though this journal is issued, as stated by its publisher, "in the interests of 'The First Spiritual Temple' Educational School," it is adapted to the wants of all Children's Progressive Lyceums, and should receive their libera patronage.

35 Johnstone, the so-called Chicago mindeader, has a rival in Camden in the person of Mr. D. Edgar Kern, a young man who recently discovered that he possesses the mysterious faculty to a really wonderful extent. Mr. who is rather slightly-built, is the ist of the First Presbyterian church of Philadelphia. He has given several private exhibitions of his abilities as a mind-reader, but his first public exhibition was given in Morgan's Hall, Camden, Oct. 2d. Mr. Kern (says the press account) repeated all the mental phenomena he or any of the spectators had seen, quickly and accurately. The mere tips of the fingers of the subject's hands were touched by the operator in his performance. Probably the most difficult of the acts performed was the finding of a handkerchief in which a dozen articles offered by persons in the hall had been placed, and then the return to the exact spot from which each article had been taken. Mr. Kern was blindfolded during all of the tests. Several of our spirit mediums in this city accomplished the same thing years ago, which only goes to prove as we briefly remarked in a recent number of The BANNER, that these latter day mindreaders are neither more nor less than bona flds mediums whom disembodied spirits can manifest through, whether they—the Johnstones or the Kerns-know the fact or not a stand to the

The usual accounts of murders and clope ments and wife-beating and swindling during the past week are chronicled in the daily press. But one fact we want to place on record in regard to murders, that our friends in the old country may understand it, and that is, that ninety-nine murders out of one hundred perpetrated on this side of the Atlantic are done by people of alfferent nationalities who were born outside of the United States! This is an historical fact, and can be fully demonstrated.

By his message in another column it will be seen that Spirit S. B. Brittan earnestly desires to have the American Spiritualist Alliance, whose headquarters are in New York City, kept in active operation, giving cogent reasons therefor.

Spirit Achsa W. Sprague has a soulful message on our sixth page the present week. We trust that what she says in regard to the veteran Warren Chase may call out kindly and generous responses from many hearts.

It will be seen by the notice published elsewhere that the Annual Convention of the

The Spiritual Aspect of Life's Trinity. and other interesting topics, find treatment in present yeek | Name and Sheer the Bear

Funeral Services of the Late Dr. A. S. Hayward.

(Reported for the Banner of Light by Miss Ida L. Spaiding.)

Appropriate and touching services over the remains of the late Dr. A. S. Hayward (who passed to spirit-life Sunday, Oct. 12th,) were held in Berkeley Hall, Boston, Mass., Wednesday afternoon, 15th inst. Mrs. R. S. Lillie, inspirational speaker, and Mrs. M. T. Shelhamer-Longley, the BANNER OF LIGHT medium, officiated. A large assembly of relatives and friends was present, comprising many prominent Spiritualists of this city and vicinity.

The floral tributes were numerous and beautiful.

Mr. and Mrs. W. D. Crockett and daughter Mr. and Mrs. W. D. Crockett and daughter contributed a large standing anchor of white roses and ferns, with golden rayed Lilium Auratum at foot of pedestal; Mrs. Geo. E. Smith, an ivy wreath; Mr. and Mrs. C. R. Hatch, an exquisite bunch of flowers; Mrs. R. S. Lillie, a fragrant collection of tea and other roses; Mrs. J. T. A. Whittemore, a large bouquet; Messrs. Colby & Rich, wreath of rare ferns and choice roses; Mrs. A. S. Hayward, an exquisite cluster of "The Bride" roses and maiden hair ferns; Mrs. Bisbee and Mrs. Green, a pillow, centre of white pinks, with "Uncle" in purple immortelles; the Woburn nieces and nephews, a large standing wreath, with white lilies at a large standing wreath, with white lilies at the base of stand; Mrs. Moses Hayward, Mrs. the base of stand; Mrs. Moses Hayward, Mrs. L. M. Prescott and Geo. E. Hayward, an immense wreath of choice roses and fine ferns; the following gave bunches of "La France," "Safrano," "Cornelia Cook," "La Reine," "Madame de Watterville," "Pereles des Jardins," "Maréchal Niel": Dr. Sarah E. Wilder, Mrs. Samuel Despeaux, Mr. and Mrs. Wm. Peters, Mr. and Mrs. Wm. Rand, Mr. Henry Hosmer, Mr. John Davies, Miss L. Blanchard; Dr. Wilder presented a tribute of love from her departed sister, Mrs. M. E. French—a dear friend of Mrs. Hayward's; it consisted of rare "Catharine Mermet" roses, tied with pink satin ribbon to match the flowers; all the bunches were tied either with ivory and cream or white satin ribbon.

bunches were tied either with ivory and cream or white satin ribbon.

On the casket was a photograph of the deceased, with smilax and sprays of Mountain Fleece twined about the frame.

Previous to the singing of "Over There," by Mr. and Mrs. J. T. Lillie—with which the services were opened—Mrs. Lillie remarked:

Friends: Less than two weeks ago I received a call from Dr. Hayward to attend the funeral of an old Spiritualist and friend of the Cause, in whom he was especially interested. On that or an old Spiritualist and friend of the Cause, in whom he was especially interested. On that occasion Mr. Lillie and I sang what many of you have heard, and what we are about to sing now: "Over There." Dr. Hayward seemed especially pleased with it, and as we were going home, he said to Mr. Lillie and myself: "That song seemed so appropriate! If you are in Roston when I have away I want you to in Boston when I pass away I want you to sing 'Over There' just as you did to-day." We little thought we should so soon be called

We little thought we should so soon be called upon to render these solemn words for our good friend and co-worker, who, so far as the external form is concerned, lies silent in our presence to-day.

At the conclusion of the song, which was given with much feeling, Mrs. M. T. Shelhamer-Longley, under the control of her spirit-guide, John Pierpont, offered the following

INVOCATION.

Oh! Sacred Presence! Oh! tender Spirit of Divine Love, our Father and our Mother God! we turn to thee at this hour with souls uplifted in praise and in recognition of thy boundless mercy. The manifestations of thy care are on every hand, and we realize that thou, in thine infinite wisdom, art ever just, and tender, and true. We thank thee for this precious hour, with its sacred memories and holy associations. We bless thee for these tokens of thy heavenly humanity, which the hearts of thy children to day express in sympathy and kindly feeling toward this brother whose soul has ascended to thine immortal heights! INVOCATION.

neights!
Oh! thou most beautiful Soul of All Life! touch

heights!

Oh! thou most beautiful Soul of All Life! touch thou the spirits of these thy children to-day with beneficent light, with uplifting power, that the remembrance of this time may linger with them through all their after days. Oh! may a lesson be drawn from this occasion. Oh! may each heart trace the sign of thy handlwork, and recognize thy benevolence in this affliction which has fallen externally upon the hearts of friends, relatives, and all who have been connected vitally with this beloved child of thine.

Our Father, we rejoice in this hour of sadness with joy unspeakable, though it be tempered by the shad ow that has fallen seemingly upon outward lives. We rejoice with the ascended spirit of this friend who has survived the stroke of death and gained the victory over all things temporal, and we thank thee that he has been spared the creeping afflictions and weaknesses of age; that the decrepitude which naturally falls to the lot of those who linger along the valleys of time, through days of sickness and wearness of body, has not been his to experience; but that, in the fullness of his vital life, in the freshness of his perennal youth, in the vigor of spiritual power, he has been called to the higher life to minister unto afflicted spirits, even as he gave ministration to the weary and sad of mortal life.

Oh! beautiful Spirit of all Life, we draw near unto the easting that the ministration of the virial and the sad of the sale of the property of the property and sad of mortal life.

Oh! heautiful Spirit of all Life we draw near unto

called to the higher life to minister unto affleted spirits, even as he gave ministration to the weary and sad of mortal life.

Oh! beautiful Spirit of all Life, we draw near unto thee, asking that the ministrations of thy bright angels may be showered upon these earthly children who mourn the loss of a dear friend. We implore the that thy ministrations of kindness and peace may have power to touch the life of that dear companion who, for more than thirty years, has walked beside him in all harmony of spirit, in all loving affection and sympathy; that the sense of desolation and bereavement may be lifted from her heart by the white hand of Indnite Peace; and that she may feel surging through her spirit, thrilling her being with new life and power, the presence of this dear associate day by day, as she walks through this valley of time. Bhe may not now behold the glorious sunlight of thy presence, she may not now realize the supreme blessing of thy work, because the shadow of thy hand rests in affliction upon her; but the shadow will pass away, and the clear, refulgent beauty of thine omnipotent love will sustain her heart and bring her strength to press on in her glorious work. Our Father, may thine angels of communication open the doorway, that he may enter the blessed atmosphere of her life, and that she may walk and talk with him in spirit. We know that those angel guardians who have encompassed her with their tender protection and guidance year by year, will not fall her at this time, and we believe that, in thine infinite goodness, there will be vouchsafed to her, and to the dear friends who love him still, a consciousness of his intimate presence and of his knowledge of their lives.

Oh! may we draw a lesson from the hour. May we take to our hearts a consciousness of the goodness and wisterliness and worth of this mortal career which has now closed. May we remember the thousands who have been brought up his own life. Let us remmber what the career of our brother has been—one of his printing the strength o

points, and 889ADDAph every only math

Silence seems almost vocal, and almost the only language the soul can use. You are Spir-tualists, and wa come to you through the means that are ours as spirits, to address you on this occasion, as on all such occasions, that we may sympathize with those in sorrow, and that we may help each of you to draw a lesson which may strongthen you for life's duties, and

life, and the relationship of this life to that which lies beyond. But we are brought together here so suddenly this morning, and so unexpectedly to you in the mortal form, that, looking about you, you have each felt that, had you heard of the departure of almost any other friend who has been seen coming in and going at the hand life are would search.

heard of the departure of almost any other friend who has been seen coming in and going out among you, the intelligence would scarcely have come with the shock with which you received that of the departure of our brother, in the fullness of the activity and vital power which characterized him. I feel, therefore, like talking as friend to friend—as each of you must feel, and as I believe and know that our arisen brother would feel—of life and immortality, and the beauty of life.

While speaking to you there appears before me a golden halo, as though the center of this room were almost like a ball of fire, or rather a brilliant light. Out of this there now appears to me a large circle of spiritual beings. Foremost among these, I am bidden to say to you, is the household band of spirits which our brother has joined. While you are surprised that he has gone forth so suddenly that it almost might be thought to have been a surprise even in spirit-life, I must say that it was not unexpected in this family represented by the outer circle, and that this link completes that circle, for the last one from earth has gone forth to join them.

Some of you have asked: "Could the spirits have known that Dr. Hayward's life was

forth to join them.

Some of you have asked: "Could the spirits have known that Dr. Hayward's life was so near to its culmination here on earth?" Friends, there are no such surprises as that with us; but it is not always thought best to give you glimpses of the shadows which are about to fall upon you on your earthly journey.

Other them, the few raw which in a premoul-Other than the few rays which, in a premonitory manner, have touched some of you sensitive souls, we did not see fit to allow this shadow to come beforehand, and darken the otherwise pleasant days of the summer vacations. otherwise pleasant days of the summer vacation and early autumn work; nevertheless there has been a knowledge on our side, among those who have come to greet you this morning, that this one was soon to join them. What does it mean? It means simply that a life has been lengthened out, by the power of spirit on the other side, until it has been enabled to perform a wonderful work. Even the law of hereditary transmission had not given him a large herit a wonderful work. Even the law of hereditary transmission had not given him a large heritage, but what he had was united to and associated with that power of the spirit on the other side, and by nature's preparations on this side, so that he was continually yielding forth life giving magnetic forces, or, as has been so beautifully expressed in the soulful invocation just voiced, he has given his life for and to others.

others.

Spiritualists of Boston, I call upon you, one and all, to unite your thoughts, your energies, your endeavors, for there has gone forth a worker from your midst who must be missed—it cannot be otherwise! He was one of those keenly intuitive ones who see danger as it menaces, and who came so frequently to you. Bro. Colby, to speak of this or that danger lurking in legislative halls, and threatening our loved Cause through the selfishness of man. Whatever it might be, here was a watchman upon the tower, who saw, who felt, who earnestly labored! We shall miss him, you will miss him, the Cause that we earnestly and devotedly him, the Cause that we earnestly and devotedly love will certainly miss him, unless the helping hand be given by each and every one who must realize that there is need of labor, and work, and earnest endeavor.

Understanding what life's reward is, what constitutes heaven, as we term it, to the soul after death, all of you who know Dr. Hayward know that he has entered upon a life which giveth him all the reward he desires, all he expected and I know that he is entering upon giveth him all the reward he desires, all he expected, and I know that he is entering upon the enjoyment of this already. He was one who left this world working, and the last labor of his mind and endeavor of his hand was to give a few penned thoughts for the benefit of the Society working here. But suddenly fell the hands and prone lay the body, as though the Doctor had thought of something that he had forgotten, and in his impulsive way had hurried out as a spirit to accomplish his object, leaving the body behind. The rushing, energetic spirit did not stop one moment, I know, in the thread of consciousness, but went right out and right on in labors of love!

Life is continuous, life is beautiful when we understand it, and life to the soul that understands and has never violated the full meaning and significance of the same, is one that bring-

stands and has never violated the full meaning and significance of the same, is one that bringeth ever continuous compensation.

While we speak of Dr. Hayward's labors of love, while we remember his energy, earnestness and impulsiveness, I want also to utter the thought which I feel welling up from the hearts of each and all of you, that here was one who lived the philosophy that he loved, who loved Spiritualism devotedly, who sought to see it uplifted, who wanted it to appear what he knew it was in essence and substance—and this he wanted it to be in the lives of all who professed it. He labored for this, and while he loved all mediums, all phases of mediumship, tenderly cared for each of them whenever it came in his province to do so, and spoke a good word his province to do so, and spoke a good word wherever it was needed, he also spoke the word of warning to those whom he felt were unfaithful in any way, or untrue to the high and holy calling which was theirs. I adjure you, brother and significant was theirs. calling which was theirs. I adjure you, brother and sister mediums, let us form this resolution at least: To be as earnest in our Spiritualism as was our brother—to be as true to the truth, and as loyal to honest soul convictions; if we are so, then we shall meet our reward.

My attention is again called to the group of spirits which I described. It is enlarged, and besides this household band I see the band of workers who served around him as healing.

besides this household band I see the band of workers who served around him as healing souls. So strongly was this life wrought upon, so unceasingly was it operated with, that it may be expressed in the sentiment uttered by our elder brother and medium of centuries ago: "I am the Father, which is the spirit": This is really the whole meaning of the words so generally quoted: "I and my Father are one." So Dr. Hayward worked and manipulated and magnetized and sent forth his own power, scarcely knowing whether it was he. power, scarcely knowing whether it was he, the spirit, or what it was, and yet ever willing to give. We hear also from all who testify that money never stood in the way of his doing good. His bealing powers were exercised as from whom he received compensation. I want to say to you as workers: Be diligent, be thoughtful and earnest—be persevering in all those things for which you know he always labored.

I must go a little further with this bright light and these bright intelligences, for they have done something more than simply come to us, and 1 am bidden to say to you that I see in the centre of this group, as one among them, our arisen brother. As plainly as you in the mortal have seen him in other days, so I as a spirit see him to-day. He is here with you mortal have seen him in other days, so I as a spirit see him to-day. He is here with you now. Dr. Hayward is not dead; and though all of you understand this, I desire to use this text a few moments longer, that he has passed from death into life, and this is the resurrection and the life; that while you are toiling here upon the mortal plane, and while he was talling here you are and he was surrounded by

here upon the mortal plane, and while he was toiling here, you are and he was surrounded by what is death in reality: the passing, the fleeting, the temporal, the dull, the dark, the toilsome; he was and you are in your present condition bound by the chain of death; but through this, the resurrection, he cometh into the possession of life eternal.

This he knew, this you know, but after all it is gratifying to dwell upon this thought. Could your eyes as a congregation be opened just now, you would see him not so very different from what you saw him on Saturday, Brother Colby; not so very different from what you, as friends, who have met him almost daily, saw him last week—just a little different—but with the same energetic and active spirit and which may strengthen you for life's duties, and enable you to take up you work and go for ward.

Life has a deep significance to all who understand it. Death is not the "King of Terrors" nor is it a moment or hour of eyil, and yet we sall feel a shock and a sease of loneliness and desolation at the thought that henceforth there is a broken link in the chain of our earth-life, a broken link in the saw energetic and active applied of the saw moving about with the saw in the saw i

inner temple has been lifted, and you have felt him come as soul to soul and spirit to spirit. To the loved companion we need not say that her husband will walk by her side as in the past, and that his tender solicitude and loving care will be hers. Nevertheless, there will be the sense of loss and loneliness, and separation from the medium, which is the body. Tenderly, you as loving friends should try to make amends for this in part. Go in and see her when she is not expecting it, and let her know that you love and remember her in her loneliness. Most of those who form the inner circle of this household are blessed with mediumship. Oh! you friends and Spiritualists of to-day, how blessed is this boon of mediumship! I wish that death could come to every one as it

only at the loss of the outward body, the temple, the medium; and a sweet consolation is ours the moment we can say: "I feel his presence even now." We heard the dear wife in tears last night saying: "I have felt his presence with me all day." That is what Spiritualism is—that is what it is worth. We miss the tender associations which are ours through the medium of the body—it is natural, it is human. We should be very strange beings could this be saddened condition which has fallen upon his beloved companion, and the gloom that now have they tender associations which are ours through the medium of the body—it is natural, it is human. We should be very strange beings could this be taken from us entirely, but we can be philosophical, we can realize that life is not cut off, but that the tide of life is changed. Dr Hayward's work will be in another direction, but in what direction, after all? He will be a healer—nature made him such. He will join the healers over there to work with us here. He will touch a suffering one here, and a diseased one there, and pain and suffering will be driven away by his hand as before, for life there is active, and in that life of activity he will take up this work and go on.

PERSONAL TESTIMONY.

PERSONAL TESTIMONY. After a solo by Mr. Lillie, Mrs. Lillie in her

normal state said:
Friends: I would like to say a few words myself. You understand that I am here as a medimet with a great loss in the transition of Dr. Hayward to the higher life. He was an active sentinel on the high walls that are cast about us and that look out on the road of progress. He was always ready to say a good word and to give a helping hand to any one. When he was in the congregation here on Sundays, I felt that I received magnetic strength from him to do my work. Many of you will understand what I mean by this. It did me good to look in his face, for while I am being controlled I am conscious of the external, and I feel that I gather strength and power from those before me. You who do a similar work will, I know, also miss him, as will the many who had occasion to seek his services as a healer. My own acquaintance with him began through the use

acquaintance with him began through the use of his strong powers in this direction.

When I lived in Minneapolis, and before I began my public work, a young man came to that city. It was the Centennial year. He began my public work, a young man came to that city. It was the Centennial year. He one day handed me a piece of paper that Dr. Hayward had magnetized, and asked me if I had ever heard of the Doctor. At that time I never had. I took the piece of paper in my left hand, and in a moment I rose to my feet, improvising as I now do, and singing. This singular power lasted about three months. I thought a great deal about it, and then wrote Dr. Hayward a letter. He answered it, saying that he had sent me a package of the paper, but I never received it. I held his letter in my hand, but it did not possess the power that the paper exercised, or I was not in a condition to receive it. I had never seen him then, but when I met him between eleven and twelve years ago he referred to my letter. twelve years ago he referred to my letter.
All who are mediums will remember

All who are mediums will remember some word of kindness, some deed of love, and feel, as I do, that they have lost a helper. Let us each be as true to every trust from the spiritual side of life, be as earnest in our endeavors to uplift our beloved Cause as he was, and it will be well with us.

The congregation united in singing "Nearer, My God, to Thee," at the conclusion of which Mrs. M. T. Shelhamer-Longley pronounced the following

BENEDICTION.

Now may the Angel of Consolation, the Divine Spirit of Peace, bring the comforter of spiritual light into each heart; may the lessons of the hour sink deeply into each mind, so that all may be uplifted upon holier wings of understanding and spirituality through all the coming time; and may those blessed angels of heavenly life, who come as ministers of good will unto human hearts on earth, bear to each one their tender tokens of love and sympathy, until every life is uplifted to a new comprehension of the divinity of God. Ohi may we at this time come under the holy benediction of our Father, who art in heaven, and upon the earth as well; and may our brother, who speeds on in spiritual life, receive the blessing of the angels, the archangels, and the God of the universe now and for evermore. Amen.

The interment was at Forest Hills cemetery.

The interment was at Forest Hills cometery. The interment was at Forest Hills cemetery. The following-named gentlemen acted as pall-bearers; Wm. D. Crockett, Luther Colby, Wm. C. Tallman, Dr. A. H. Richardson, Boston; D. W. Craig, Judge John Pettengill, Malden.

Tribute to the Memory of Dr. Hayward, by

Spirit John Pierpont. At the Banner of Light Circle held Oct. 14th (on the day previous to the funeral services abovelreported), Spirit John Pierpont, through the trance mediumship of Mrs. M. T. Longley, spoke as follows regarding Dr. A. S. Hayward

Appreciative words will be written and spok-

ors I wish I could stop and give names, but I cannot do this." He impose no to say: "You in the fine that the doors have been opened; tell them that the form of the tell them to work. Do in stop. He is in too short, and some of you may part at Idild." There are ment to do you may part at Idild." There are ment to do you may part at Idild." There are ment to do you may part at Idild." There are ment to the spirit who have a Idild." There are ment to do you may part and the bear and the present to see a camplished for our part and the present your less ment of the part and the present your less month in the part and the present your part and part and the present your part and the present the part and the present the

We know something of the career of our friend: we know that he stood foremost in the ranks of spiritual advocates, asking for a clean Spiritualism, demanding of its advocates that they should be pure-minded, and show their faith and their spiritual knowledge by their works and deeds: that their lives should be spotless, as they claim their Spiritualism to be. We know he was earnest in the advocacy of medical freedom, that no law should be administered and applied to restrict individual achow blessed is this boon of mediumship! I wish that death could come to every one as it comes to such a home as this. I wish the dark veil could be lifted for all as it has been in this case.

I do not know but that some skeptic may say: "I do not see but that Spiritualists mourn." I would say to such that we mourn, but it is not without hope; we mourn, but it is only at the loss of the outward body, the temple, the medium; and a sweet consolation is

beloved companion, and the gloom that now rests upon his friends. By-and-bye, when they can rise above the shadows and behold the white hand of spiritual love resting upon them in blessing, they and he will indeed find only a transfiguration and an elevation of spirit through this experience.

The Association for the Advancement of Women held a public meeting on the afternoon of Oct 15th, 1890, in Toronto, Can., at which Mrs. Julia Ward Howe made an address. Mrs. Wolcott, Treasurer of the Association, read a paper on the scientific work of Dr. Maria Mitchell, written by Prof. Mary W. Whitney of New York, a pupil of the late Dr. Mitchell. Dr. Ward of Baltimore read a paper on the colored women, written by Mrs. Elizabeth Botund of South Carolina, which dealt with the sad condition of um, voicing the sentiments of the intelligences who speak through my organism; but on this occasion I desire to say for myself that I feel that I, personally, and we all as Spiritualists, have met with a great loss in the transition of Dr.

> on Oct. 15th, of his youngest son, CHARLES GERRISH KIDDLE, in his twenty fourth year; the cause of demise being heart-failure during typhoid fever. We have previously informed our readers of the severe calamity which has befallen this unfortunate gentle man through the failure of his eyesight; and now are necessitated to chronicle a severe accident whereby his invalid wife has been thrown into a relapse of for mer serious difficulties; these afflictions make the decease of a son even more trying to this worthy couple, upon whom the hand of sorrow is so heavily laid. May kind angels comfort them with the love and warmth of the Better Land as this mortal world to them grows cold.

This office has received the first number of The Sower in pamphlet form of twenty-four pages. Its present editor says that, notwithstanding the demise of its former publisher, Mr. James A. Bliss, " The Sower will go on just the same, and he who has left us in the mortal will be with us, and work as hard as Blackfoot or any of our spirit-guides." Full particulars in regard to the funeral services over the remains of Dr. Bliss will appear in the next number of The Sower.

We copy the following recipe for the cure of sore eyes from a late number of the Boston Daily

Globe. Its correspondent says: "In answer to communications asking for the recipe which was printed some time ago in your paper, I have it and shall always keep it, as it is a valuable remedy, and there cannot be anything better. Here it is as Dr. Williams gave it: Borax, thirty grains; camphor water, three ounces. Saturate a linen rag with the lotion and bathe the eyes frequently; a few drops may be dropped into the eyes occasionally."

Just as we go to press we are in receipt of an obituary notice from the former editor and publisher of The Olive Branch, Mr. David Jones, of Utica, N. Y., treating of the sudden demise of Mr. Frank A. Ely of Dansville, on the 10th inst. He was a stanch Spiritualist, and a patron of THE BANNER from the publication of its first number. The funeral services were conducted by Mrs. N. J. T. Brigham. The notice will appear in our next issue.

The many friends of Mrs. Fanny Davis Smith of Brandon, Vt., will be gratified to learn that, as we are informed by her husband, Dr. E. A. Smith, she has so far recovered as to assure him that the full restoration of her health is not far off. "It has been a long, trying illness." writes Dr. S., "but through it all I believe her angel friends have cared for and ministered to her, as they have all through her life."

CHESANING, MICH. - An interesting letter from this place reporting the success of a new Progressive Literary Society is received, and will appear next week.

NEWSY NOTES AND PITHY POINTS.

A. B. 11.—OBIT. OCT. 12TH, 1800. Another—yes, another— We drop like forest leaves When the year's crown of glory The mellow autumn weaves; But lives of love and duty Sink to no vain repose; Sunsets shed lingering radiance, Fragrance, the dying rose.

France has the military fever again, and it is report ed that its government is now preparing an extensive expedition against Dahomey with the object of compelling the King to submit to Gaille authority.

Housekeepers will do well to remember that a ple or custard will not burn if in the oven with a dish of strength.

Three American missionaries at Sierra Leone, Africa, stanch believers in "faith healing," have died-so press dispatches aver-of tropleal fever; two others recovered after medical treatment.

Oklahoma, from the day the "Boomers" first called the attention of the country thereto, by their lawless efforts to wrench it from the Indians, has been a land of blood and violence. It is reported that its Governor is now threatened with murder for having assisted in making Oklahoma City the capital of that territory.

A BIRTHDAY PARTY.—Dr. C. W. Hidden was thirty-four years old on Monday, and during the afternoon and evening many friends and acquaintances called at his residence to pay their respects to that gentleman. In the evening a large party assembled, and a merry time was had. An original poem, written for the occasion by Miss Julia May Williamson, was read by that lady, and a number of choice gifts, fioral and otherwise, were made.—Newburyport (Mass.) Herald, Oct. 15th.

Dr. Hidden is well known to The Bayyung cond-

Dr. Hidden is well known to THE BANNER'S readers as a Spiritualist correspondent from this thriving

On the early morning of Oct. 16th the Leland Hotel the costliest of its kind in Syracuse, N. Y., was de stroyed by fire. The catastrophe caused a heavy loss of property, while many of the guests were seriously injured, and a number-estimated from ten upwardkilled.

Mt. Ætna is again in a state of eruption. So are many people who have been vaccinated

[A NOVEL CAUSE OF DEATH.]—An inordinate indulgence in fresh milk caused the death of Mary Goldsmith, a darry maid at Holly Grove farm, near Newark, N.J., recently. She was accustomed to drinking great quantities of milk before beling engaged on the farm. The milk at this datry is exceedingly rich, being procured from registered Alderney cows. The woman drank the rich fluid by gallons. She died very suddenly, and an autopsy was deemed necessary. Upon examination the doctors found layers of fat six inches thick about her heart, and inclosing that member in a deadly embrace. The physicians ascribe death to the cause mentioned.—Ex.

The November Century will contain nearly a hundred illustrations, and several of the most important serial features of the new volume are to begin in that

Last Sunday's rain and wind storm did an immense amount of damage all along our coast, full accounts of which are chronicled in the daily press.

The annual election is on the tapis just now in this State. The politicians-Democrats and Republicansare blasting (?) each other in a "blasted" manner-all buncombe! When the election is over they'll shake hands, and "go in" for another yearly blast. It is no matter who in each party is elected to rule, if they only keep in view the great fact that they must adhere to the Constitution of the United States and the good of the Commonwealth under all circumstances.

France does not like the new U. S. tariff law, and a spirit of retaliation is being manifested concerning it.

The Boston Evening Record says that free advertising has succeeded in its work; and now the famous, or rather infamous, "Kreutzer Sonata" is to be dra-

In Haverbill, Mass., Mr. and Mrs. James M. Palmer celebrated their golden wedding on Wednesday evening, Oct. 15th. They had numerous callers and many presents. Mr. Palmer was for years editor and publisher of the Haverhill Tri Weekly. He has been a prominent and active Spiritualist in that city for a

Hon. William E. Gladstone has been warmly welcomed in Edinborough, Scotland.

The contented CAT was duly received. Much obliged! But that didn't clear up the cat-astrophe at J. P.

As a countervall against the predictions of a coming hard winter, Maine sportsmen cite the fact that ducks and other game fowl are unusually late this year in making their way South.

The New York Sun is shut out of the Shaker camp, it seems, according to the daily press. Still the venerable and talented Elder Evans writes for and has his articles printed in that sheet! How 's that?

The Executive Committee of the World's Fair has commenced the sessions of special commissions, among them those on foreign affairs, fine arts and miningthe latter of which is to meet in Chicago on the 27th

The republic of Mexico is to adopt the Pan-American recommendations regarding uniform weights and

RAPHARL'S ALMANAC for 1891 has been received and is for sale by Colby & Rich. Its prophetic and as trological features attract the attention of a large number of minds in all parts of the world, especially in England, where much interest in its predictions exists. In addition to the points mentioned, the large amount and variety of other matters it contains renders it invaluable to many. See advertisement.

Reading Lamps.

We have now on exhibition an extensive variety of the best Foreign and Domestic Lamps, with the safest and best burners and founts, for reading and general light. Better for the eyes than gas, and more satis-

factory.

As the evenings lengthen, a proper light for reading is a desideratum. If your old Lamp is worn out or improved

upon, there is no economy in tolerating it. All grades of mountings, from the lowest cost to the most expensive designs.

Extension Piano Lamps, Banquet Lamps, German Student Lamps, Oxidized Reading Lamps; also Onyx Pedestal Reading Lamps. The exhibit will be found on the entresol floor, one flight up (take the lift).

In the Dinner Set Annex will be found the largest, most valuable and comprehensive display ever shown by us, including all grades, from the low cost decorated Dinner Sets at \$8.50 to the richest specimens costing six hundred dollars. Many of our Decorated Patterns are stock patterns, which can be readily matched for years to come, an advantage appreciated by experienced housekeepers.

INSPECTION INVITED.

CHINA, GLASS AND LAMPS, NO. 120 FRANKLIN STREET, BOSTON.

Ep T. C. Evans of 291 Washington street, Boston, sends us a copy of the seventeenth edition of his Advertising Hand-Book, an indispensable for all business men whose aim is to keep alreast of the times. It is a neatly-printed volume of one hundred and eighteen pages, embellished with a portrait of Mr. Evans, and giving information of great practical value to advertisers who would secure prompt service, low rates, and quick returns.

Mr. Moses Hull, the spiritualistic lecturer, wishes Spiritualists would make one grand effort to see how near they can get together, rather than to see how far they can pull apart; and thinks they would, in that ense, present a much more formidable front to their real adversaries. So we think. In harmony there is

FOR TIRED BRAIN USE HORSFORD'S ACID PHOSPHATE. Dr. O. C. STOUT, Syracuse, N. Y., says: "I gave it to one patient who was unable to transact the most ordinary business, because his brain was 'tired and confused' upon the least mental exertion. Immediate benefit, and ultimate recovery followed."

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25 cents per Agate Line. DISCOUNTS 200 lines to be used in one year......10 per cent. 500 " " " " "25 " " 1,000 " " " "40 " "

20 per cent. extra for special position. Special Notices forty cents per line, Minion, Business Cards thirty cents per line, Agate, each insertion.
Business Cards thirty cents per line, Agate, each insertion.
Notices in the editorial columns, large type, leaded matter, fifty cents per line.
No extra charge for cuts or double columns.
Width of column 27-16 inches.

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

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

SPECIAL NOTICES.

Three Hours More. - Every Tuesday Thursday and Saturday, from 8 A. M. to 2 P. M., A. J. DAVIS, Physician, in his office, 63 Warren Avenue, Boston. No new patients treated by mail. Oct. 4.

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

J. J. Morse, 16 Stanley street, Fairfield, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

James Burns, 15 Southampton Row, London, Eng., will act as agent for the Banner of Light and keep for sale the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the Banner of Light is \$3.50 per year, or \$1.75 per six months, to any foreign country embraced in the *Universal Postal Union*. To countries outside of the Union the price will be \$4.00 per year, or \$2.00 for six months.

ADVERTISEMENTS.

DR. G. W. FOWLER, CLAIRVOYANT, ECLECTIC, MAGNETIC, BOTANIC

PHYSICIAN.

Spiritual Healing and Developing.

Nervous and Chronic Diseases Specialities.

8). Bosworth Street, Banner of Light Building, Room 4. Office hours 9-5, not Sundays. Sittings and Treatments by appointment.

Oct. 25.

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MENTAL and Magnetic Physician for Diseases of the Brain and all Nervous Affections, Rheumatic and Neuralgic troubles.

SPECIAL attention given to Paralytics, or those paralytically inclined.

Powerful Magnetized Paper sent by mall on receipt of

Office hours 8 to 10 A. M. 3 to 6 P. M. Lady always in attendance. 13w

TIRED PERSONS SAFELY made strong Help for invalids. Send stamp for information. DR. EDITH BERDAN, 11B Ellison Street, Paterson. N, J. cowls

F. W. Strickland,

MAGNETIC Healer and Trance Medium, Hotel Glendon Suite 4, Columbus Avenue, Boston. Hours 9 to 12, 2 to 4 w* Dr. Fred. Crockett,

M CODY House, 1202 Washington st., Boston, Magnetist and Oct. 28. Remedies by express. Oct. 28.

Oct. 25.

MISS DR. S. BOICE, Electric and Massage Physician, 545 Shawmut Avenue, Suite II, Boston. Oct. 25.

A NSWERS to sealed letters by R. W. FLINT, 67 West 23d street, New York. Terms \$1.00.

RECEIVED FROM ENGLAND.

Raphael's Almanac:

The Prophetic Messenger and Weather Guide, FOR 1891.

Comprising a Variety of Useful Matter and Tables, Predictions of the Events and the Weather That will Occur in Each Month During the Year

A LARGE HIEROGLYPHIC. By RAPHAEL, the Astrologer of the Nineteenth Century Together with RAPHAEL'S ASTROLOGICAL EPHEM RRIS of the PLANETS for 1891, with Tables of Houses for London, Liverpool and New York.

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Seventy-First Annual Address.
Monthly Calendar and Weather Guide.
The Voice of the Heavens.
Raphael's Every-Day Guide.
The Framer's Breeding-Table.
Astro-Meteorologic Table.
Table of the Moon's Bigns in 1891.
Symbols, Planets, Moons' Signs, etc.
Useful Tables, Weights and Measures.
Royal Tables, etc.
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Ready Reckoner and Wages Table.
Farmers' and Gardeners' Tables.
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Manure and Weather Tables.
Manure and Weather Tables.
A Calendar for 200 years.
Tide Table for the Principal Ports.
Stamps, Taxes and Licenses.
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List of Herbs Under Certain Planets.
A Short Medical Directory for Different Diseases.
Birthday Information; also the Fate of any Child born during 1891.
The Crowned Heads of Europe. CONTENTS.

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Explanation of the Hieroglyphic for 1890.
Hints to Farmers.
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DR. STANSBURY'S

Spirit Remedies.

Prepared under Control of an Ancient Band. ETAXIH OF LIFE TONIC AND NERVINE.
A most wonderful invigorator. The first dose will convince you of its value in General Debility. Highest Testi-A most weiderful artiforator. The first dose will convince you of its value in General Debility. Highest Testimonials. Try it. \$1.00 per bottle; six bottles for \$5.00.

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Message Department.

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

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

J. A. Bhelmamen, Chairman.

On Tuesday Afternoons the spiritual guides of Mas. M. T. LONGLEY will occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon 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 Afternoons Mas. LONGLEY, under the influence of her guides, will give spirits anxious to communicate with their loved ones of earth an opportunity to do so.

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

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

messages of their spirit-friends win verify them by microning us of the fact for publication.

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

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

QUESTIONS ANSWERED THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

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

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

Spirit Invocation.

Oh! our Heavenly Father, we lift up our hearts to thee with thanksgiving and Joy: Joy that we are alive, and that we may participate as conscious, intelligent belings in the history of the age, in the progress of the times: thanksgiving, because we do enjoy these unspeakable things, these blessings that come from thy life and thy love. We praise thee for all things, but most of all for the divine blessing of existence; for with life comes activity, consciousness and power. These are to man the great and stimulating influences that expand his spirit and unfold his mentality; these are to humanity that which enables it to advance step by step, profiting by experience, and gaining knowledge and power through the discipline which comes to it day by day.

Our Father, who art in heaven, and also throughout the entire universe of space, we are thy children, and we recognize thy parentage. We bless thee that we are a part of thy great pulsating life, that thy humanity contains within itself a likeness unto thy divinity, and that it has the privilege and the power of unfolding, age by age, more and more its likeness unto the divine. We are here to day receptive children, asking for light and truth. We desire to learn of the immortal existence, and to come into communication with intelligent minds who are partakers of that eternal life, that we may gain from them knowledge and understanding of those things which are not of earth, and that we may also receive inspirations and ministrations of love and sympathy and peace which thy kindly angels have to bestow. We welcome all who come, and we ask that each returning spirit may be given strength to express his thought, and to reach out into external life with that knowledge that may be a blessing to itself to impart, and one to the friends on earth to receive. A men. earth to receive. Amen.

Questions and Answers.

QUES. — [From the audience.] What is the true view of the atonement and of these words: "Himself bare our sins in his own body on the tree"?

Ans.-There is a conflict of opinion concerning the interpretation of these words, and of many words contained in the Bible. The atonement is not, to our mind, intended to convey the idea of any bloody sacrifice, or any personal sacrifice of life for the redemption from sin. The atonement, or rather at one ment, should be to our mind the bringing of all men into harmony with each other, and with the higher principles of truth and of righteous-ness. How do we define the word righteousness. How do we define the word righteous-ness? Merely as right living, regulating one's life according to the highest rules and laws of justice and honor. One who lives rightly comes into harmony with himself and with his fellows: he will then generate a happy, peace-ful, beautiful influence, will be at one with all the world, seeking to bless his kind, to uplift the fallen to instruct the weak and to exprise the fallen, to instruct the weak and to exercise general beneficence. Such was the Nazarene at one with the world, though the world as a whole refused to understand him, refused to take the spiritual light streaming from his life and through his inspired utterances, and turned a deaf ear to his pleading that it might be saved from the consequences of error and be saved from the consequences of error and from folly. We do not recognize any personal meaning attached to the words mentioned, because we do not think that this is a literal translation of the words. Not in the body of Christ could any great life be found; not from the physical structure could any great truth be received; but through the physical, through the body, a lesson is taught of the spiritual, of the endurance, the fealty, the unflinching purity of that life which yielded itself up because of the sins of the world, yielded itself up in sacrifice, even as many martyrs have done through the ages; and these beautiful spirits, springing from the ashes of the martyrs, have springing from the ages; and these beautiful spirits, springing from the ashes of the martyrs, have arisen to more glorious heights in the spiritual world, where they have gained and have dispensed knowledge and wisdom and truth. We do not think it possible for any personal life, however desirous it may be to do so, to atone by any sacrifice for the wrongs or the mistakes of others. It may atone for its own mistakes of others.

takes of others. It may atone for its own mis-deeds by paying penance, by desiring and seek-ing to do better, to rise higher, to minister to others and to assuage human suffering, to bring peace and harmony to other lives. Thus may one atone for its past misconduct, but it cannot pay the penalty for another's wrong-doing; each life must seek its own salvation, doing; each life must seek its own salvation, work out its own repentance, perform its own work and unfold its own powers through personal effort, year by year, unceasing and strong; and yet a life of purity, of beauty, of helpfulness may be such a mighty lesson to the world as to prove indeed by its example a saviour, a benefactor, a leader and a wise teacher. So do we consider the Nazarene to have hear an insulved instrument of pricing. have been an inspired instrument of spiritual communication and instruction, a beautiful medium, whose life and works accorded with the glorious inspirations that came to him from the great beyond.

Q.—Is wealth acquired by and through policy laudable \emph{f} or, in other words, does the end justify the means \emph{f}

A.—We do not believe in the maxim that "the end justifies the means." We will not say that there may not be some extreme case through which the end might be justified by through which the end might be justified by the means, even if the means taken to consummate that end were severe and far-reaching in effect, because we are not able to judge in every case the circumstances in the experience of humanity; but as a general rule, we do not believe in the maxim, "the end justifies the means." This has been the apology which Jesuitical minds and methods have adopted and presented when questioned because of Jesuitical minds and methods have adopted and presented, when questioned because of their procedure. This has been the rule of conduct by subtle foes, working against the rights of others, and they excused their wrong-doing to themselves by the adoption of this maxim: "the end justifies the means." This, no truly spiritual intelligence will indorse; unless he understands the case theoryclib, and less he understands, the case thoroughly, and realizes that some far reaching good will be established for the many through such a course. The acquirement of great wealth through any process or procedure that is questionable, certainly is not laudable.

tainly is not laudable.

One may be gifted with great executive ability, understand how to engineer and to execute plans and measures, through which he will reap great results in a financial way, and he may groy so eager to accomplish his ends as to be unmindful of the rights and privileges of his fellow-ment. It is possible that such a positive mind may bring under him many individuals who are forced to give their manual or mental labor for his henefit, and does not extend to them adequate compensation for their tend to them adequate compensation for their toil; he is crowding them because in the pursuit of personal wealth, it is such a course landable? By no means; it is despicable; and hot to be commended.

to so exercise his manual and mental ability as to acquire the means for a comfortable living for himself and those dependent upon him through this life. We believe that the time is coming when all will be provided with such a comfortable living that want and poverty will be unknown, and that no one man shall accumulate millions of dollars, while another is suffering in the streets for his daily bread. They who wrong their neighbors or fellow-creatures in the slightest degree will be obliged to face the wrong by-and-bye, and it will not then seem as small to them as it does to day, but will, in the light of spiritual life, assume large proportions, so that it will annoy or distress them until they have wiped out the memory by some lasting and beautiful work of love toward those whom they have injured.

Q.-[By "Muriel."] \overline{ls} man two or three or one in his composition \hat{r} i. e., do various mental, physical and spiritual components work together to round out one group of individual character-istics, or do they operate on different planes, out-working there different, and sometimes, mayhap, inharmonious results?

A .- We consider man to be a unit, and vet you may call him a triune being if you please. There is the soul, the vital flame, the intelligent activity, without which there would be no conscious, individualized life; there is the spirit, made up of various forms of mentality, a vehicle of expression for this intelligent flame which we call the soul, and without which the which we call the soul, and without which the soul would be nothing more nor less than a flame of light, darting here and there, potential in its power, and yet not capable of giving intelligent manifestation; there is the outward covering, the physical form, without which the soul and spirit could not express themselves in contact with this planet earth; and these go to make up the trives many the three in one make up the triune man—the three in one. Divested of this physical form, the soul and spirit remain: and yet they are still the same, because just as soon as an intelligent life parts with the material body, elements of substance with the material body, elements of substance are gathered to it, emanating from the form which they have ceased to hold partially, and partially generated by the atmosphere of spiritual life which they have entered, that go to provide for them a new body, similar, perhaps, in characteristics and appearance, to that which was theirs on earth, certainly adapted to the wants of the spirit, and enabling it to express its potential energy in active ways. So friend its potential energy in active ways. So, friend, you perceive that man is three-fold; there is his mental activity, his soul essence, the intel-ligent vital force, and his outward or material covering: each has its work to perform, its un foldment to undergo, and yet each allied to the other does its most perfect work, rounding out and establishing a complete entity, an individ-ualized identity, which is distinct from all other personalities, and which marks the spirit as indeed a child of God.

Q.—[By D. B. B., Battle Creek, Mich.] Why and how is it that flowers and shruhs of different kinds, obtaining their sustenance from the same soil, are enabled to produce flowers and fruits of different hues and flavors?

A .- We do not consider that the seed of the A.—We do not consider that the seed of the cabbage and the seed of the rose, which may be planted in the same soil, gain altogether their peculiar characteristics from the soil or from the sunlight; but we believe that the seed of the cabbage contains within itself the potential elements which belong to the cabbage, and, therefore, planted in a spot of earth, and given moisture and sunlight, these potential elements are acted upon, are quickened by your external conditions so supplied, and are enabled to germinate and send forth their powers, and thus by-and-bye the truly useful vegetable growth results.

The seed of the rose contains within itself potential elements, drawn from the spiritual potential elements, drawn from the spiritual atmosphere in part, and in part from this physical life of your planet. They belong essentially to the rose. The soil does not supply those elements, neither does your sunlight and air, but the soil and its varying conditions, together with the sunshine and the dew and the air, supply those external forces which are necessary to quicken into activity the potential elements which belong alone to the rose family; therefore after a certain time you find the beautiful bloom upon the shrub.

tiful bloom upon the shrub.

That is our idea of the various perfumes and colors and forms of floral or vegetable life. Although seeds of different plants are placed upon one spot of soil, where there seems to be no variation in the elements of the earth, yet one will produce a rose, another a carnation, another a sunflower, and still another a cabbage-head, and this is because the elements of these distinctive forms of vegetable life are another a sunflower, and still another a cab-bage-head, and this is because the elements of these distinctive forms of vegetable life are contained within their own special seed, and large brought forth by these artistical seed, and they intend to do that. Well, I inare brought forth by those external conditions which are supplied to them.

Q.—[By the same.] What is the odor of a flower I and if furnished by or through the sap, why does not the flower lose its odor when plucked and its supply of sap cut off?

A.—The odor of the flower, we believe, is the spiritual life of the blossom, the spiritual life of the blossom being the acme of and the result of the plant-life. This odor is, then, concentrated, through the entire life of the plant, within the enfolding bud, because there is the seat of power or of life. When the petals of the flower have fallen away the seed within genriantes and matures, and you gather from germinates and matures, and you gather from that seat of life those seeds, which shall be pro-ductive by-and-bye, bringing forth other forms of the same beautiful bloom. The spiritual life, so-called, is concentrated within the blosinte, so-called, is concentrated within the blossom of the rose, and you have this sweet, delicate odor. You pluck the flower, and for a time it retains its freshness. And why? Because the spiritual life has not departed. You have committed the deed, however, which severs the connection between the spiritual life of the flower and the plant, and therefore what part of that spiritual life or vitality is contained within the blossom you have plucked, will yere part of that spiritual life or vitality is contained within the blossom you have plucked, will very soon depart, take itself away to other scenes, or, you may say, be dissipated into the atmosphere; however, it will not be lost, for nothing is lost in the divine economy of nature's works: When the spiritual life or vitality has entirely departed, the rose withers, and naught but a decaying bud is left. You may say: "There is an odor to the dead rose leaves yet." Yes, because every part of that rose has been so permeated with this spiritual essence that each fibre of it has become redolent, and while a vestige of the leaf remains there will be some transmission of that odor, but all the fresh transmission of that odor, but all the fresh spiritual life or fragrance has gone, for that is what belongs to the Great Spirit itself.

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

Report of Public Séance held Sept. 26th, 1890.

Achsa W. Sprague. The glory of the spiritual life never seemed more beautiful to me, and the joys of com-munion between the two worlds were never more sweet than at this hour, when I return once more to you, Mr. Chairman, to waft a sentiment of love and greeting to my former associates, and to my friends who still linger on the earthly plane. The years are passing, on the earthy plane. The years are passing, and each one seems to bring to the spiritual side some loved friend who has laid down the armor of material warfare and has entered the eternal world, and I am glad, as many souls are glad, to welcome each loved one who comes to that spirit world, filled with the ripersect of the wear that he present alled with

We do not believe in the accumulation of great wealth for any individual; we do believe in the accumulation of a competency, sufficient a friend on earth, so happy when one more to provide for the wants and needs of humanity. We believe that a man has a perfect right to so exercise his manual and mental ability as to acquire the means for a comfortable living forever.

would say to each dear friend: Be of good cheer; the shadows will all turn to sunbeams by and bye; every cloud that has pressed heavily upon you will reveal its glorious lin-

heavily upon you will reveal its giorious inining after a while, and you will understand
why they came and for what lesson to teach.
To my old associates on the platform and in
the field of reform, I bring my greeting and my
love. I assure them that I am only one of a
large band that is interested in their welfare,
and realizes their well doing, and that is ready to give them angelic welcome when they come to the higher life.

My friend, Horace M. Richards, desires me

also to voice his love and greeting to the dear friends of earth-life. He never forgets one ten-der benediction that has been bestowed upon him; he also remembers every gentle ministra-tion that kindly hands and hearts gave to him in his suffering. He can rejoice now, for he is strong in every portion of his spiritual nature; he has overcome the weaknesses that belong to the physical life, and arisen to higher unfold-ments in that world of peace that he now en-

joys.
I would like, friends, to send a special word of greeting and encouragement to that stanch veteran of the spiritual movement, Warren Chase. I would give to him the love of many chase. I would give to him the love of many tender friends from the spirit side. His companion, Mary, wishes me to say for her that she tenderly watches over his declining years, and that she, with the dear ones on the spirit side, will attend him and his faithful companion until the end. They know of the sufferings and bodily ills that have afflicted this pair on earth, of the pairs which the faithful companents of the rains which the faithful companents. earth, of the pains which the faithful companion has borne during the last year, and of the trials. These good spirits also know of the kindly helpfulness which friends on earth have extended, and they rejoice when their loved

ones rejoice, and weep when they weep.
And I would say to the world at large, in our spiritual ranks, I trust you will not allow our good old friend to slip from your notice. For more than forty years his voice has been raised more than forty years his voice has been raised in behalf of humanity, for reform, for the oppressed and the persecuted. He might have gained emoluments through political station had he been less firm and faithful to his sense of duty, of justice and right; he might have gained a higher position before the world had he been recreant to his knowledge of spirit-communion and angelic helpfulness. For what he has been and has done, I trust the world, or the spiritualistic world, will be grateful enough to see that his declining years are, at least, made comfortable, because the time is not long before he, too, will ascend to the higher life and greet the old compeers whom he once life and greet the old compeers whom he once met and labored with on earth. Achsa W.

Nathan Churchill.

I feel proud, Mr. Chairman, following after that dear soul who has just spoken, for I know her life on earth was one of beauty and of helpfulness to mankind, and I know that her spiritual career on the other side has been like unto that of a ministering angel; so I feel gratified to follow in her footsteps and to give my into that of a ministering anger, so I rerigratified to follow in her footsteps and to give my greeting to friends. I presume they have looked for me from your circle-room. Of course it is the intention of every good Spiritualist when he dies, at least those of them who believe in the Banner of Light Circles and the truthfulness of your medium, to come back here and tended to come here to the Banner of Light Circle and say a few words, because this is one of the places I take an interest in, and one of the places I jotted down in my mental notebook as being worth visiting after becoming a

Oh! I have been around here, and have seen Oh! I have been around here, and have seen very well what has been going on, and I thought to-day, if I could get the opportunity of just expressing myself to friends in Plymouth, it would be very pleasing, at least to me. Tell them that I am happy in the spirit-world. I have met those friends whom I expected to meet, and I do not find things essentially different from what I looked for. Of course there are a good many things connected with the are a good many things connected with the spirit-life that one on earth can't get an idea because I find there is nothing in the moror, occause I and there is nothing in the mor-tal to compare them to, and so returning spirits do n't describe them, and we know but little about them before we get out of the body; but Spiritualism opens enough to the thinking mind concerning a future existence and the world of spirits as a tangible, active world, to make a man on earth think and ac-cept its claims and teachings, and to broaden

his mind when he ponders upon them.

Some of my friends did not believe in Spiritualism, and I suppose some of them thought I was a little out on that subject; but I want to say to them I was perfectly sound, and I have found everything about as I imagined it would

Now if they want to learn something of this Spiritualism, let them go to work and study it, as I did and as many others have done, and my word for it, they will get a great deal for their

word for it, they will get a great deal for their pains.

I have friends in a good many other places, Mr. Chairman, besides Plymouth, but I thought my old neighbors there might take it kindly if I should speak to them first. Then I wish to say to those that I know in other places: I would be very glad to greet you all and to give you a word from the spirit side. I have run down to Stafford, Conn., quite a few times since getting out of the old body, that grew so wearisome. I have seen my friends there, and have been very glad to do it, too. I want them to know I remember them all. I have had some very good times with their spirit associsome very good times with their spirit associates on the other side, when we have come together for a little reunion with friends there

gether for a little reunion with friends there in Stafford.

Now, Mr. Chairman, I am not going to take up more of your time, because there are friends who want to speak just as badly as I did, and I believe in giving every man a chance, and not crowding or elbowing anybody else out of the way. Nathan Churchill.

Henry Ordway.

on the earthly plane. The years are passing and each one seems to bring to the spiritual side some loved friend who has laid down the armor of material warfare and has entered the eternal world, and I am glad, as many souls are glad, to welcome each loved one who comes to that spirit world, filled with the ripeness of the years that have passed, filled with the experiences they have brought, each one for some good or for some lesson.

To-day I come to my friends with a heart and give an added brightness to their lives.

Ohl I am so interested in the progress of spiritual spirit spiritual spirit would not be an every protound reverence for anything of a felling to every wounded suffering heart that mourns for tidings of its beloved dead; until those who are in the darkness of error and ignorance are brightened and blessed by

its power. Oh! I am so rejoiced when I know that a spirit can give a message of greeting to a friend on earth, so happy when one more mortal has gained the everlasting assurance of immortal life, and has spoken intelligently with friends whom it thought had departed forever.

It seems to me that Spiritualism was never more needed than at the present time, never remove needed than at the present time, never more powerful to do than it is to-day, because I know it is sweeping along its way into countless places that the world knows nothing of. I realize that the truth of spirit communication is being recognized by intellects who would not have dreamed a few years back that such was possible—brilliant minds that are like the world's teachers, giving forth that knowledge which they have received in scientific and other departments, and by and bye when they have gained a little more strength of character they will give forth, too, this knowledge which they have quietly received from the angel-world.

I have friends here, and I know the years are bearing them on toward the spiritual platform are turning their faces westward toward the setting sun of material life, and soon they will all have crossed the shining stream and have gained a firend: Be of good them was no opportunity for me to come any where alse, and I was very glad to find a place in Boston to come to. Now I hope that Will can do Jane will try and find an opening for me to get to them nearer loome. That would satily me very much indeed.

I vo been out of the body a good many years, low many I shall not try to count, and it does seem as if I ought to have a chance now to get in the present and instruction. That is why I am here—not so much for what I may say to day as to get a little experience in communication with my family and be able to give them something that will am and Jane will try and find an opening for me to get to them nearer loome. That would search the get to them nearer loome. The would search the get to them nearer loome. The would search

Samuel Putney.

Now that the way seems open for those from our section of the country to make themselves known, I avail myself of it to step forward, known, I avail myself of it to step forward, Mr. Chairman, and announce myself here. It would give me a great deal of pleasure if any of my old friends would believe that I had come back from the unseen world to make myself known to them. The years that have passed since I left the active life of earth have not been meaningless to me; they have been fraught with significance, for they have brought me face to face with many problems which I did not concern myself with when in the body. I was for a good many years a man the body. I was for a good many years a man of energy, and one who took an interest in business life. I would not have my friends think that my energies were all exhausted on the mortal side, and my activities were laid away with the body. Not so; soon after entering the other world, I found myself surrounded ing the other world, I found myself surrounded by conditions that called upon the exercise of my most active energies. I was obliged to express them, and to actually go to work and make my abilities known, and I think it has done me a great deal of good. This experience has broadened my mind and caused me to take a larger view of life, so that to-day I hardly know any section, I hardly know any country, for it seems to me that all markind have a for it seems to me that all mankind have a claim upon the Divine Fatherhood, and that the whole world should be the country of each one. Perhaps my friends will be surprised at one. Perhaps my friends will be surplus such expression, but they need not. After they have parted with the things of earth, and them have into other hands, after the same them has into other hands, after the same them has same them had been supplied to the same them. they have realized that those relationships and concerns that held them here are still go ing on after the body which was theirs has re-turned to dust, they will certanly take a larger view of life and of humanity than they can do while circumscribed by material things. Now, to my nearest and dearest friends I

send a tender greeting. I would very much like to manifest myself privately, because then I could express much that I do not care to in a public way. To my associates and friends in the shoe business I would give remembrance and regard, and tell them that I hope to meet with them all again on the other side. I think I shall be known in Richmond, Va.; it cannot be that I am forgotten. Samuel Putney.

Elizabeth Jordan.

It is not so long since I slipped off the earthly covering, the frail body, that with the weight of years and weakness had grown useless to me. Oh! no. It is only a little while since I was called to enjoy the companionship of those bright spirits who had so long attended me, and who have been faithful through many years of guidance and guardiapship; but although a of guidance and guardianship; but although a little while only has passed, yet I long to re-turn and send my love to the dear ones, and peaceful in the spirit world, and the bright, beautiful darlings who were waiting over there have given me sweet welcome, so that I know all is well. all is well.

all is well.

I return to tell Mary and Ralph that it is just as I said, just as we have known: the spirit-world is full of life and happiness for progressive souls. Tell them their bright darlings are safe and well, and that they often come with ministering angels to bless their lives. There is much I would like to say, but weakness comes for a moment. I know it is only because. is much I would like to say, but weakness comes for a moment. I know it is only because I have entered the earthly atmosphere, and approached a medium, for I was a medium myself for many years, and learned many things concerning the approach of spirits and the conditions of mediumship. Sometime I hope to give more from our side of life, but it is sufficient for them to know that all is well, and by-and-bye I will have a word to give to one dear boy, who would like to know of the spirit-world, but who would like to know of the spirit-world, but does not yet fully understand of the return of the spirits. He is nearing the other life, and I want his eyes to be opened before he comes there, that he may realize the blessings of spirit communication and guardianship. I lived in Washington Village. Elizabeth Jordan.

Allie Crockett.

The gentleman who is presiding on the spirit side told me I could come and send a little message to my mother. I asked him, when he opened his meetings this season, if I might come and tell her that it was n't me that gave those words before. She wondered if it could be, and said she could not understand why Allie should sald she could not understand why Allie should come and give a message and not say a word to his mother; but she knows I could never come back to the earth-life unless it was to give her some word of love from Genie and from me, because we think there is no one on earth that needs us so much, and that cares for us so much as our own darling mother does.

Now I come to-day to say we are doing our best to help you, mother, in your experiences and in your conditions. We think that it will be just as we have told you before, and that the winter and spring to come will have their work for you to do; that you will be able to move along under the direction of your spiritfriends, so as to do that which you wish in the city where you want to be

move along under the direction of your spiritfriends, so as to do that which you wish in the
city where you want to be.
I am not such a little boy now, for I have
grown in the spirit-world; but when I come
back I feel as I did when I was here, and mother looks upon me as her little boy, who comes
to bring her comfort and strength, because
she has so many hard trials to bear, and is all
the while wishing to be faithful to the spirits,
and to do that which the good angels would
like her to do; so I feel she needs us to-day,
and I come to bring our love, and to say we are
doing all we can for her, and we are also doing
all we can, with grandma's help, for one, too,
who needs ministrations and watchfulness and
uplifting influences in order to overcome that
which is of the earth, and which sometimes
has a depressing effect.
Tell my mother that I don't know who it
was that spoke those other words; it must
have been some other Albert Crockett, but it
wasn't this Allie. I am going to say now for
her, before I go, something I used to repeat
when I was here in the body, that she always
loved to hear me say. It is just some little
vorses. My mother is Carrie M. Crockett, and
she is at Onset.

The words she loves so well, because her

The words she loves so well, because her Allie did, are these:
"I think when I read that sweet story of old,
When Jesus was here among men,
How he brought little children like lambs to his

the immortal side, and I have perhaps been able to see some points that might not be observed from the physical side; at least it has been a study of great interest to me; not occupying all my time, of course, because I have found many things to do, but claiming a share of my thought and attention. To-day I feel that I can come just to express a thought to friends on earth. I had friends, quite a number, in New York State; there are some in New York City whom I perhaps might be able to reach through such a channel as this, but especially in Watertown, N. Y., am I anxious to make myself known. I send out from your circle a friendly greeting, a voice calling on those who have known me to respond with their heart-affection. I shall watch and know if it is beating, and if it comes to me as a conscious, active spirit in the other life its measures will be most sweet and acceptable.

able.

I am not honored by any special distinction in the spirit-world, although I was honored at a time in my earthly experiences by a distinction conferred upon me by my fellow-citizens, that was gratifying to me, of course, during my career, but in the spirit-world I am no more or less than one of many denizens who are treading their daily way, studying the problems of life as they appear, and fulfilling my appointed tasks. I have them, and I am glad it is so, since I should be very unhappy indeed, finding myself an immortal man, with interests and energies within me, and not able to manifest them in practical outward ways. I merely come to send out a few words, to watch their effect, and note how they will be received. I trust I shall be recognized, and that my friends will say: "He has come, and I hope he will come again." J. C. Mather.

Mary Farrar.

Mary Farrar.

My friends are way over in London, and I don't know as I will be able to get to them from here. I can go to them in spirit, and sometimes, when their surroundings are bright enough, I can see what they are doing, but I cannot manifest so they will know I am there, or that Lily is there with me. I was told, four or five years ago, in the spirit-world, of this place over in America, and I found my way here, but never could get in close enough to say a word. Now I am here this time, and am happy to try and make my identity known, even if it is not received; but I hope it will be. I want to tell Katie and Johnnie that I know very well what their life is. They have a good many hardships, and sometimes they wish they had never lived to see the misfortunes that have come to them, but I hope they will take good heart, and be cheerful in spirit, for the clouds cannot always last; the sunlight must come after a time, and I think it is not far off. Lily and I send our love, a great deal of it, and want them to know there is room enough in Lily and I send our love, a great deal of it, and want them to know there is room enough in heaven for all. Mary Farrar.

George Denny.

I shall just step forward, Mr. Chairman, to say that my name is George Denny, and I had friends—I hope they are not lost yet—in Ohio. Not long ago I went down to Columbus and found a medium there I thought I could use. This person I mention has trance mediumship and physical mediumship, and I have experimented a little with both. I didn't do very well, not enough to send out any special communication, but well enough to make me hopeful that I might do better another time; so I munication, but well enough to make me hopeful that I might do better another time; so I shall go again, and I think I may be able then to manifest to my friends in that State and perhaps surprise them a bit. I come here because there are certain connections of mine that are interested in Spiritualism, and some of them have mediumistic qualities—operated upon by high intelligences to accomplish some good work—and I want to say to them: Go right along; do n't mind what advice other people give you who do n't understand the case at all; follow the direction of your own spiritinfluences, and these will carry you safely through. Even if you are recommended to make certain movements that seem strange to your friends who do not understand, I tell you your friends who do not understand, I tell you it is all right, and in order to accomplish that work which the spirits have in view you must which their impressions and take the path which they have outlined.

I think that will be understood, and if it is I shall feel that I have accomplished my pur-

I have been quite a number of years in the spirit-world, long enough, as the gentleman said who came before, to study up these things and learn more about them; and I think it is worth all the experience and study just to get one opportunity of coming back and speaking in some such ways as this to your most all failands. in some such way as this to your mortal friends.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

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

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

Oct. 10.—Olivo May; J. B. Hadley; Jacob Fuller; Frank Mellen; Emily Hayes; Elder Benjamin Whicher; Sarah Crooker; Capt. James Duncan; John Andrew Ryan; S. B. Brittan.
Oct. 17.—A. S. Hayward; Mrs. Alice C. Alexander; Thomas Lambert; William Sloan; Rajph Adams; Fanny Gleason; Olive P. Holmes; Ira Davenport; Florabel.

Written for the Banner of Light. THAT BEAUTIFUL HOME OF THE ;

BY JAMES M. ROGERS.

That beautiful home of the soul! With splendors unshadowed by gloom, Where song-waves unceasingly roll, And the roses are ever in bloom! There, faces of angels appear.

There, friendship no absence will fear, There, love has no parting to weep, From all earthly passion set free. Shall my spirit find solace at last? And the sunshine of glory then be

Like stars that belewel the deep;

A guerdon for all the dark past? Or swift 'mid the beauty that dwells Like dew on the bosoms of flowers, Will there steal a remembrance that tells

Of wasted and profitless hours? When strains of rich music shall fall Like the breath of an angel divine, On some ears will that melody pall Like the sense that is drunken with wine?

Oh! happy the hearts that find rest In that beautiful home of the soul, If sorrow shall darken no breast-If regret no dirges shall toll!

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

New Publication.

EVERY-DAY BIOGRAPHY. Containing a Collection of Brief Biographies Arranged for Every Day in the Year, as a Book of Reference for the Tencher, Student, Chantauquan and Home Circles, By Amelia J. Calver. 12mo, cloth, pp. 378. New York: Fowler & Wells Company.
To learn what noted persons were born on any spe-

cial date, turn to the day, those of the whole year being arranged in consecutive order. Brief sketches of the lives of those whose natal days are mentioned are given, and full indexes-alphabetical and analytical-the latter indicating the pursuit of each individual. The author says she has regarded conciseness a necessity, and accuracy a duty, and the result is a work of much value for all classes.

[How They Walk.]—Good-natured persons snap their fingers and thumbs every few steps: Modest persons generally step very swiftly for fear of being observed. Calculating people generally walk with their hands in their pockets and their heads slightly inclined.—Ex.

"I often prescribe Johnson's Anodyne Liniment for Erysipelas," said a physician to us.

OCTOBER.

DY EMILE PICKHARDT,

In pensive dreamy mood I walk alone 'Alid fields in autumn's choicest glories drest; The fair scene soothes my soul, as tender tone Of minor strain luils childhood's heart to rest—To long to lie upon its mother's breast.

The warm gray sky above bends gently down, Brought low with neutral tones and pearly mist; And broads upon the pastures purple-brown, Upon the fields and fruits the sun has kissed To blushing ripeness. Here the dull gold crown

Of goldenrod node just above the blue
Of scattered asters fair, while yender gleam
The queenly cardinals' blood arrows through
The madder shades of alders by the stream,
That in each rippie mirrors heaven's hue.

You drift of blazing sumach leads the eye Along the winding path to what appears A spirit landscape—neither earth nor sky— That wakes within me dreams of other year Of hopes and joys and sorrows long gone by—

Slow fall the evening shades upon the wold, And softly fades October's golden gray, Set in the west, a few faint clouds of gold And purple catch the sun's last tender ray That blus good night to autumn's perfect day. Islington, Mass.

Mesmer Festival at Dresden.

It has been said, and with much truth, that some men are born a hundred years before their time, and of such seems to have been Franz Anton Mesmer. Ridiculed, persecuted and bitterly maligned for the good he accomplished and the light he gave to the world: driven from one city to another only to meet similar treatment, in his own day, the scientists of this admit the truths he discovered, and seek to do him honor. In Dresden, on the 26th of last May, was unveiled the first Mesmer memorial, the occasion being a festival of much note, of which all the journals of that city gave fully detailed accounts. One of these appears in a recent number of Light, translated from Neue Spiritualistische Blätter, as follows:

"As already announced, twelve o'clock on White Monday was appointed for the unvelling of a memorial to Dr. Franz Anton Mesmer, in the front garden of the infirmary of Professor Hofrichter, magnetizer, Chemnitzerstrasse No. 18. The heavy rain, which, at the time appointed, descended in a very unfestive manner, did not prevent the assembled company of Mesmer's adherents from carrying out the proposed ceremony; but, filled with enthusiasm for the spread and culture of the odic-biomagnetic treatment of dis-ease, inaugurated by Mesmer, they braved the heavy downpour, and even twelve white robed maidens cheerfully took part in the ceremony. A congress of Mesmer's admirers from every country had been convened on the previous day, and some scientific addresses were delivered on the morning of the day itself. Professor Hofrichter spoke on the treatment of cancer and other diseases, without the use of surgical instruments; and Herr Wittig, from Zwickau, on the magnetic treatment of epilepsy and St. Vitus' dance A large number of persons of distinction of all classes were assembled; and doctors, lawyers, theologians, artists, &c., contributed representatives to this unique festival. The ceremony was inaugurated in the gaily decorated garden with the singing of Kreutzer's hymn, 'Das ist der Tag des Herrn' (This is the Lord's Day), by members of the noted choir of the Dresden Royal Opera Company; after which on a platform adorned with a bust of his Majesty the King of Saxony, Professor Hofrichter gave a short sketch of Mesmer's life.

Mesmer was born at Iznang on May 23d, 1734. He applied himself to the study of medicine, and in 1764 attained the rank of doctor. In the exercise of his profession he discovered the existence of a force in man which he was able to apply to the use of healing, and he soon obtained successful results as a magnetizer in Vienna. But opposition and ill feeling so embittered his life in Vienna that he changed his residence to Paris; but he was not there long before he found bitter enemies among the doctors, though he obtained many adherents among the people in consequence of his wonderful cures. The outbreak of the Revolution forced him to return to Germany; he settled first at Thurgau, in Switzerland, and later on at Meersburg, on the Lake of Constance, where he died at the age of eighty two, on March 5th, 1815, after a life of useful activity. To the music of Beethoven's hymn, 'The Heavens Praise the Glory of God,' the memorial (a bust of Mesmer) was uncovered, while crowns and chaplets of laurel oak and linden, sent from all parts of Germany, and even from foreign countries, were placed around it, with appropriate speeches and verses delivered by the white-robed maidens. The dedication address was given by Herr Magnetopath Wittig, of Zwickau, and was characterized by veneration for Mesmer as well as by poetical beauty.

In a narrower circle a smaller, private festival likewise took place, in honor of the sculptor of the memo rial, Johannes Hartmann. The ceremony was concluded by a cheer for their Majesties, the Emperor and the King, and for the protectors of the country, not only against the enemy, but against the opponents of freedom of thought, and finished with the singing of 'God Save the King.' While the ceremony was in process, telegraphic greetings were received from their Majesties the King and Queen of Saxony; the Emperor of Austria; the King and Queen of Roungnia; the Kings of Wurtemberg, Belgium, and of Swe den and Norway; the Archdukes of Baden Weimar and Oldenburg; the Dukes of Sachsen-Alterburg, Coburg-Gotha, &c., and from His Highness Prince Bismarck, from Friedrichsruhe, as well as thirty-seven letters and telegrams, among which one from the son of Justinus Kerner, Hofrath Theobald Kerner, of Weinsberg, containing a humorous poem on the unveiling of the memorial, was received with tumultuous

applause. The committee of the Mesmer festival of 1890 in Dresden, at the head of which is Professor Hofrichter. may congratulate themselves on the success of this festival, as well as the establishment of the new 'Soclety of German Mesmerists,' whose aim-the propagation of healing magnetism in Germany-is quite in unison with the celebration of the Mesmer festival in

Passed to Spirit-Life,

From her home, in Syracuse, Neb., Aug. 30th, 1890, Mrs. 8 O. Warner, aged 85 years and 26 days.

O. Warner, aged 85 years and 26 days.

Slince 1851 she had been a strong and devoted adherent of Spiritualism, and had been a subscriber to the BANNER OF LIGHT since its first publication. She looked forward engerly to its coming each week, and read it with avidity until almost the close of her long and useful life. It gave her more than anything else the mental food upon which she throve best.

To her there was no doubt or uncertainty concerning the future existence, nothing but the bright anticipation of joining again the loved ones who had passed beyond the veil. She sometima remarked that she did not bettere in a future existence, she knew it.

Her husband preceded her by thirty-five years to the spirithand, and seven out of eleven children had also passed ones it was not strange that she was glad to join them, especially as the last year of her life was one of entire helplessness and dependence as far as her physical wants were concerned. Until a few days before her death, however, she was able to read her beloved BANNER, and it was her request that a notice of her departure should be printed therein.

Effort Troy, Vt., Sant, 22d Mrs. Harriet & Almer, and 20

From Troy, Vt., Sept. 22d, Mrs. Harriet E. Ainger, aged 60

years and 8 months.

She was a worthy woman, a devoted wife and a true friend. For more than a quarter of a century Mrs. A. has been a consistent believer in spirit communion, and never allowed an opportunity to pass unimproved to assist in the furthernance of the cause she loved.

In herself and her husband, who preceded her by several years to the Summer-Land, mediums always found true helpers and sympathizers, and in their home social cheer and true hospitality.

Boveral relatives and a large circle of intimate friends and acquaintances regret her earthly loss.

Her funeral was largely attended. The writer—ably assisted by Rev. Francis Parker of North Troy (an Orthodox divine)—officiated.

From the residence of her daughter, Mrs. J. E. Davis, of

Cambridge, Sept. 25th, Mrs. Betsey B. Thomas.
She was born and lived in Daxbury, Mass., until within a few years. In her early days she was a Universalist, but on the advent of Spiritualism she became a convert, and during the remainder of her mortal life continued a pronounced, outspoken Spiritualist. She was in the eighty-third year of her age, and passed away with cancer of the arm.

D.

[Oblivary Notices not exceeding twenty lines published gra-tuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

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WASTING DISEASES, may take the
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would take mith. Physicians are prescribing it e-crywhere. It is a perfect emulsion,
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Better than Tea and Coffee for the Nerves

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

\$5.00, \$6.00, \$8.00 and \$10.00. Blouse Suits, All-Wool, strong and serviceable, sizes 4 to 14, at

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

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

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

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May be Addressed until further notice, Glenora, Yates Co., N. Y.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometriculty. He claims that his powers in this line are unrivated, combining, as he does, accurate sclentific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and compilicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms.

Oct. 4.



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DEAF Pock's INVISIBLE TUBBLE ARE CUSHIONS. Whispers beard. Confortable. Bueseaful where all Econocide this Belday F. HISCOT. auty, 5638 Brdway, New York. Write for beak of great FREE. by

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TOHOLOGY, a complete Ladies' (fuide in health and disease. Lizzle N. Armstrong writes: "If I knew I was to be the mother of innumerable children it would have no terrors for me, so great is my confidence in the science of Tokology. I have a strong, healthy baby boy, who has never been sick a minute." Bought from agents or direct of us. \$2.75. Sample pages free. Alice B. Stockham & Co, 161 LaSalle St, Chicago. Oct. 25.

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

MRS. JENNIE OROSSE, Business, Test and Medical Modium. 81x questions answered by mail, 50 cents and stamp. Whole Life-Reading \$1.00. Magnetic Remodles propared by spirit-direction. Address 83 Tremont Street, Lynn, Mass.

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

STELLAR SCIENCE.

I WILL give a test of it to any person who will send me the place and date of their hirth (giving sex) and 25 cents, I the place and date of their birth (giving sex) and 15 cents, money or stamps.

I will write lilographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the solence, for a fee of \$\frac{2}{3}\$; Consultation foe \$\text{si}\$; at office, 208 Tremont street.

Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD HOT 1884, Boston, Mass.

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Special terms for magnetic treatment by the month.

Oct. 2b. tf

Mrs. D. A. Dearborn,

L'ECTRICIAN and Magnetic Healer, receives patients L'Tuesdays, Thursdays and Saturdays, from 1 to 8 P. M., at her home, 29½ Taber street, counter Harrison Avenne, Rox-bury. Receptions Wednesday P. M. at 2:30, and Sunday and Wednesday evenings at 7:30 at 8 Ringold street, off Wal-tham, Boston. Oct. 18.

DR. G. W. FOWLER,

PSYCHOMETRIST, Business and Medical Clairvoyant All diseases successfully treated. Office 8% Boswort street, Room 4, Boston. Hours 9 to 5. Permanent Office and Residence, No. 26 Highland Avenue, Lynn, Mass. Oct. 18.

William A. Mansfield,

M EDIUM for Independent Slate-Writing, Hotel Albe-marle (Sulte 11, two flights), 282 Columbia Avenue, Bos-ton, Cars to door, Hours 2 to 5 duily, except Sunday, Private Sittings, 32. Engagements made for Private Home Circles, Oct. 11. W. R. Colby,

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

10w* Aug. 23. HATTIE C. STAFFORD,

456 SHAWMUT AVENUE, BOSTON, MASS. Sundays and Thursdays, 2:30 P. M.; Fridays at 8 P. M. Oct. 48.

Miss A. Peabody,

DUSINESS, Test and Developing Medium. Sittings daily Gircles Monday. Thursday evenings, and Tuesday at termoons at 3 o'clock. Six Developing Sittings for \$4.00 1041 Washington street, opposite Davis street, Boston. Oct. 25

Miss L. M. Whiting,

M ASSAGE. Formerly with Dr. Munroe. Has been in con-stant practice since 1873. Removed to Hotel Glendon, corner Columbus Ave. and Cazenove street, Sulte 19, Boston, Oct. 11.

Lizzie Kelley,

PSYCHOMETRY, and Test Trance Medium, would like to make engagements for Platform Speaking and Tests Private Sittings daily. 365 Tremont street, Boston, Mass. Oct. 25. lw*

Mrs. J. M. Carpenter

W ILL see patients at her residence, 303 Warren street, Boston (Roybury District), on Tuesdays, Wednesdays, Thursdays and Fridays. (Take Warren street Electric Cars on Shawmut Avenue.) 8w* Sept. 27.

Mrs. A. Forrester

WILL give Trance Sittings daily, also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. No. 181 Shawmut Avenue, one flight. Boston. Do not ring. Oct. 25. Mrs. S. S. Martin,

TRANCE MEDIUM, also Magnetic Healer. Readings by Letter from Photo, 81.00. Hours from 10 a.m. to 5 r. xi 459 Tremont street, Boston. 2w Oct. 18.

W. P. Ware, MAGNETIC Healer, will treat patients at their homes. Letter address, 523 Washington street, Boston, Mass. Oct. 11.

Mrs. H. W. Cushman,

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

Mrs. Alden,

TRANCE MEDIUM. Medical Examinations and Mag netic Treatment. 43 Winter street, Boston. Oct. 25. 5w*

Miss J. M. Grant,

TEST and Business Medium. Office Banner of Light Building, 8½ Bosworth street, Room 7. Hours 9 to 6. Oct. 4.

Miss L. E. Smith,

(IRCLES Sunday, Tuesday and Friday evenings, at 8 o'clock, Wednesday at 3 P. M. 34 Shawmut Ave., Boston, 1w

MRS. L. M. VIERGE, Massage and Mental Treatments, also Medicated Vapor Baths. Patients accommodated with rooms, or visited at their bomes. Consul-tation free. Hotel Albermarle, 282 Columbus Ave., Suite II. Oct. II. MRS. M. J. BUTLER will receive her parties then to on Tuesdays and Thorsdays, from 9 to 4, at 375 Columbus Avenue. No arrangement for interviews at the store of W. S. Butler & Co. can be made for patients.

Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 178 Tremon lw Oct. 25. Louis F. Jones,

STUDIO at Hotel Glendon, Sulte 4, Columbus Avenue Boston. Oct. 18. SIX QUESTIONS answered or reading given by spirit power for 50 cents and two 2-cent stamps. MARGUERITE BURTON, 1472 Washington street, Boston. Oct. 11.

DR. JULIA CRAFTS SMITH gives free medical examinations to ladies every Thursday at the office, Hotel Emerich, 6 Clarendon street, Boston. Sept. 27.

DR. L. BARNICOAT, Lecturer, Test, Medical and Magnetic Medium. 175 Tremont street, Boston.

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SARA E. HERVEY, M. D. Consultation free oct. 18. DR. A. H. RICHARDSON, Magnetic Healer, Waverley House, Charlestown. Oct. 18.

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Mrs. C. Mayo-Steers, Medium and Magnetic Physician.

CIRCLES Sunday and Thorsday evenings, 7:30, Friday 2:30
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Mrs. Fannie A. Dodd, MAGNETIC PHYSICIAN and Test Medium, No. 233 Tre mont street, corner of Ellot street, Boston. Oct. 25. lw*

MRS. E. B. STRATTON, WRITING MEDIUM. Hotel Garfield, Suite 4. West Rui land Square, Boston. 4w* Oct. 11.

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and streety against 200 hayar ay ing ing its BOSTON, SATURDAY, OCTOBER 25, 1890.

Meetings in Boston.

Bpiritual Meetings are held at the Banner of Light Hail, O Bosworth Street, every Tuesday and Friday afternoon, Mrs. M. T. Longley occupying the platform of J. A. Shelhamer, Chairman. These interesting meetings are free to the public. First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraterity Society: Sunday, "Tomple Fraterity School for Children" at 11 A. M.; Lecture at 24 P. M., by Mrs. H. S. Lake, Tuesday, Industrial Union at 74 P. M. Wednesday, Sociable at 74 P. M. E. A. C. Sanger, Secretary.

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

McCrillis, Treasurer.

First Spiritualist Ladies' Aid Society,—Organized 1837; incorporated 1832. Pariors 1931 Washington street. Business meetings Fridays at 4 P. M. Tea served at 6 P. M. Public meeting, with music, addresses, tests, etc., at 7½ P. M. Mrs. E. Barnes, Pres.; Mrs. A. L. Woodbury, See'y.

Dwight Hail, 514 Tremont Street, opposite Berkeley.—Spiritual meetings at 2½ and 7½ 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 even-ing. Circle at 4, Supper at 6, Entertainment at 7\(\frac{1}{2}\). Ida P. A. Whitlock, President.

Whitlock, Fresident.

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

Twilight Hall, 739 Washington Street.—Sundays,
at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor. Eagle Hall, 616 Washington Street.—Sundays at 10½ A. M., 2½ and 7½ P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

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

First Spiritual Temple, Corner Exeter and Newbury Streets .- Last Sunday, Oct. 19th, the subject of the lecture through the entranced organism of ject of the lecture through the entranced organism of Mrs. II. S. Lake was: "Some Special Features of the Work of the Spiritual Fraternity." She said: "The primary purpose of this work is to bring to the human understanding a consciousness of the source of spiritual life. To this end many methods are employed, any one of which may be laid aside for others when the extgencles of the case demand.

There is a law operating in the spiritual realm: we call it the law of attraction. We have desired this Society to evolve in obedience to that law; that individuals should move toward us only in recognition of some truth enunciated, demonstrated or revealed. Other methods for social growth are not encouraged by

cately to evoive in obeneate to that law, that individuals should move toward us only in recognition of some truth enunciated, demonstrated or revealed. Other methods for social growth are not encouraged by those who address you this afternoon. There is still another special feature of our spiritual purpose, and that is to cultivate the will of the individual, so that, striving for the truth, and attaining what he believes to be such, he will not renounce his convictions, though obloquy, misrepresentation and abuse are the result. Adherence to conviction is the force to be evolved. You will differ as to methods—that is unavoidable; but the same purpose will animate you if you remain among us as workers. Some are troubled as to the lack of recognition of what has been termed 'God'; this omission is part of the purpose to eradicate from the mind the contemplation of one special Divine Person, and to substitute a more universal conception of Light, Love and Wisdom welling up from within man's own better being.

These and other features of work animate our undertaking, and operate to draw us to you. Some may object to 'guides,' yet it is essential that there should be directors of inward elements, over which you have no jurisdiction, simply because you occupy at present an entirely different position in what is termed life. This, then, is what we are and why we are; but you are neither coerced nor enslaved, and as we shall proceed with the purposes we have in view, we hope to ald will, to establish independence, and to assist in demonstrating the divine to human consciousness."

Mrs. Jennle H. Bowker sang "It Lies Around Us Like a Cloud," and "Only a Thin Vell Between Us," both of which selections were appreciated.

Next Sunday the subject will be: "Radicalism and

both of which selections were appreciated,
Next Sunday the subject will be: "Radicalism and
Conservatism."

Conservatism."
School for children at 11 A.M. Tuesday evening, meeting of Psychical Research Society. Wednesday evening, social and song service. Friday, 2:30-2, M., meeting for women. Subject this week: "The Shakers, and Some of Their Views."

THE FIRST SPIRITUAL TEMPLE FRATERNITY SCHOOL.-Last Sunday our exercises commenced with singing led by Mrs. Jennie Bowker, followed by a singing led by Mrs. Jennie Bowker, followed by a reading by Miss Grace Dyar. "Appreciation" was the subject of responses by E. B. Packard. B. G. Russell, Mr. Gregory, E. L. Thurston, Miss Maud Banks, and from the spirit side of life through the mediumship of Dr. Caswell. Recitations by John Nolen, Mabel Paine, Grace Melvin, and Lizzie Nolen. Singing by the Davis Sisters. [What Bro. Danforth says concerning "Appreciation" will appear next week.—ED.] Nos. 1 and 2 of The Temple Messenger have been printed, and Lyceums desiring them can have samples by addressing the undersigned.

1 Foundain Square. ALONZO DANFORTH.

ALONZO DANFORTH.

Berkeley Hall Meetings .- A rainy day is any thing but desirable, especially when it happens to be on a Sunday; and last Sunday was one of the very

thing but desirable, especially when it happens to be on a Sunday; and last Sunday was one of the very worst; nevertheless a large audience appeared in the morning, greeting Mrs. Lillie on her return for the season. Mr. Craig, who makes an efficient chairman, presided.

The services opened by singing "Angels Guard Us," by the Commonwealth Quartet. The subject of the morning was: "Where are We? and What the Need of the Present Hour?" That we are in revolution, and passing through important changes, religious, political and social, no one can deny; changes that should call forth the deepest thought and most earnest endeavor of all who seek the highest good.

That Spiritualism is to act and is acting an important part in these changes every unprejudiced mind will admit. The necessity of Spiritualists leading the noblest lives, carrying out the principles as taught from the spirit side of life, was emphasized. Speaking of the philosophy of Spiritualism the speaker said, "Its bedrock is the phenomena, which are sufficient in their various phases to convince any reasonable skeptic." An urgent appeal was made to mediums to present such conditions alone as would or could be accounted for only by the spiritual hypothesis. To the skeptic we would say, Go forth in search of truth undaunted. Do not be discouraged if sometimes you find that which is faise. The gebuine com nos accounter felt; but would you empty your pocket of silver dollars, and declare you would never carry another, simply because some one had given you ope of pewtere Take a firm hold of the web of truth; if the devil has hold of the other end, hold firmby within you wrest it surprise, as the remaining the carry and her truth and provide the other carry another, simply because some one, though not large, was a surprise, as the remaining the carry and her truth and the provide carry and the remaining audits.

The evening audisurprise, as the conce, though not large, was a
"The Gate- am fell in torrents. The subject was
exposite. A jar, or What Do We See?" being an
Poet on of clairvoyance, visions, prophecy, etc.
ac improvisations on subjects given by the audience closed both services.
Mrs. Lillie will occupy the platform next Sunday
morning and evening at 10:30 A. M. and 7 P. M.

Dwight Hall, 514 Tremont Street. - Notwithstanding the storm there was quite a gathering of earnest seekers after truth in this hall last Sunday. Afternoon service opened with a song from the "Peak Quartette" of Medford, who furnished music throughout the day. After an invocation, Mrs. Dr. Heath spoke regarding the power of Spiritualism to save the world from infidelity and impart to all an assurance of a future life. Dr. Haines of Charlestown urged upon all the necessity of uniting to labor for the uplifting of the human race and the spread of spiritual truth. Mrs. Lizzle Kelly gave psychometric readings. followed by descriptions of spirits present, giving names and dates; all recognized. Dr. Blackden recommended living according to the teachings of Jesus, the greatest medium, because by our own works we are saved and not by faith. Mrs. J. E. Wilson described spirits who passed from this life a hundred or more years ago as being much interested in mortals, and gave tests and names that were recognized as being correct. Mrs. S. E. Buck also gave tests, and remarked that as we give in like measure shall we receive. Remarks were also made and tests given by Mrs. Dearborn, Mrs. George Peak and Mr. Baker.

The evening session opened with singing by the "Peak Quartette;" invocation, remarks and tests by Mrs. Dr. Heath.

Dr. Smith spoke feelingly in memory of the late Dr. A. S. Hayward, who will long be remembered as a practical Spiritualist, having a deep interest in the welfare of mankind, as manifested by his untiring labors against the "Doctors' Plot" laws. Mr. Riddell followed Dr. Smith, and after tests and psychometric readings by Mrs. Buck. Harry St. Clair and Mr. Baker, the meeting closed.

The Ludies' Industrial Union.—On the afterwithstanding the storm there was quite a gathering of earnest seekers after truth in this hall last Sunday.

The Ladies' Industrial Union .- On the afternoon of Oct. 8th the usual business meeting was folnoon of Oct. 8th the usual business meeting was followed by supper at 6. In the evening interesting remarks were made by Mr. Cobb, Mr. Wagner, Mrs. Watson—who, as our guest, gave some account of her early experiences as a medium—Mr. Adwards, Mrs. Stiles and Mrs. Barnicoat. Oct. 18th.—Business at 3, circle at 4, supper at 6, about sixty being present. In the evening at 8 Mr. Dowling made remarks, contrasting the early and later days of Spiritualism. Mrs. Butler urged mediums to be faithful to their spiritudies. W. R. Colby and others spoke, and the meeting closed at 9:30. A cordial invitation is extended to all to attend our meetings, which are held in Twilight Hall, 789 Washington street, every Wednesday afternoon and evening.

Engle Hall, 616 Washington Street. -Wednesday, Oct. 15th, meeting opened with music by Mrs. Staples and an address by Dr. P. C. Drisko. Re-

marks and tests by Dr. Thomas; psychometric readings by Mrs. Wilkinson; remarks and delineations by Dr. Coombs and Mr. Mathews.

Bundsy morning, Oct. 10th, a developing circle, largely attended, resulted satisfactorily to all present. Afternoon.—Music by Mrs. Staples; address by Mrs. Riddell; remarks and tests by Mrs. J. E. Davis, Dr. Riddell; remarks and tests by Mrs. J. E. Davis, Dr. Thomas, Mrs. Dr. Bell and Mr. Mathews.

Evening.—Singing by Mrs. Staples. Address by Mrs. E. A. Blackden. Remarks and tests by Miss Bradley and Mr. Mathews.

The services during the day and evening were interspersed with good music.

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

F. W. Mathews, Conductor.

America Hall, 724 Washington Street.-Last Sunday morning, in the absence of Dr. W. A. Hale, Dr. A. H. Richardson acted as chairman, to the

Hale, Dr. A. H. Richardson acted as chairman, to the acceptance of all. Interesting remarks were made by Miss Nettle M. Holt, Dr. Thomas and Dr. Eames, and corroborated tests given by Miss Holt.

Afternoon.—Remarks by Dr. A. H. Richardson, Mr. Byron Haskell, Miss C. W. Knox, Dr. Eames, Mrs. A. Smith and Miss Nettle M. Holt, interspersed with tests by Miss Knox, Mrs. Smith and Miss Holt.

Evening.—Remarks by Dr. A. H. Richardson, Mrs. Maggie Folsom Butler, Mrs. J. E. Wilson, Miss Holt and Mr. P. McKenzle, with tests, which were readily recognized as such. Services throughout the day were interspersed with music by Miss C. Campbell and F. F. Harding.

Thursday Afternoon, Oct. 16th, remarks were made by the chairman, Dr. Hale, Miss Nettle M. Holt, Dr. Eames, Mrs. J. E. Wilson, Mr. Hammond and Dr. Thomas; tests given by Miss Holt, Mrs. Wilson and Dr. Thomas. Services next Thursday at 3 P. M. Sunday at 10:30, 2:30 and 7:30.

It is requested that Spiritualists friendly to such a project will meet at Knights of Pythias Hall, 241 Tremont street. Thursday evening, Oct. 23d, at 8 P. M., to perfect arrangements for establishing a Children's Lyceum.

N. M. Holt., See'y.

(Will the party who attended the reception tendered to Mrs. Watson on Tuesday evening, Oct. 7th, at the residence

Lyceum. N. M. Holt, Sec'y.

[Will the party who attended the reception tendered to Mrs. Watson on Tuesday evening, Oct. 7th, at the residence of Mrs. Pope and daughter, on Columbus Avenue, and exchanged umbrellas, kindly return the same to me and receive their own in return? The one taken was silk, black handle of a twisted pattern, with a gold head. It is held by me with dear associations, and the party having it would confer a great favor upon me by calling and exchanging it for their own.

Dr. W. A. HALE,

46 Russell street, Charlestown District, Boston, Mass.]

First Spiritualist Ladies' Aid Society, Parlors 1031 Washington Street.—The severe gale which prevailed last Friday deterred many out-of town members from attendance upon the afternoon meet ing. A harmonious and interesting session was held, and arrangements made for musical talent for evening sessions. Mrs. Loomis-Hail was admitted to membersessions. Mrs. Loomis-Hall was admitted to membership, and other business of importance transacted. Mr. and Mrs. Fowler, well known to Spiritualists throughout New England, have presented themselves for membership to this Society. The evening session was well attended. Speeches were listened to from Drs. Richardson, Smith and Fowler, and Mr. Haskins. Addresses and tests by Mrs. Shackley and Mrs. Kate R. Stiles. Musical exercises were conducted asceptably by Mrs. Hanson, aided by Mr. Dudley Hanson.

A. L. W.

Willimantic, Conn .- J. Clegg Wright lectured here last Sunday upon Spiritualism. He affirmed that man had a body and a soul, the latter being an immor man had a body and a soul, the latter being an immortal principle original and uncreated—that its existence extends eternally backward and forward. He affirmed that modes of conscious power were dependent upon the development and quality of nervous matter and ganglia in this earthly state of existence. He showed that the conditions of race organization were the foundation of mental and spiritual types. He dended that materialism could have any real hold upon a well-formed mind. No amount of matter in any form or relation could, he held, be shown to be the adequate cause of thought, feeling, will and consciousness—and more than all, the natural phenomena of Spiritualism forever made it clear that beyond the portals of the grave lay a world of higher laws and clearer perceptions imperishable.

Mr. Wright will lecture again next Sunday.

Philadelphia, Pa.-A Spiritualists' Mission has been inaugurated by G. W. Kates and wife at 304 North Broad street, this city. The locality is central, North Broad street, this city. The locality is central, and the hall pleasant and commodious. The former meetings of these well-known platform workers were so well received that many friends have importuned for their resumption. This new movement has the support of some earnest adherents to our Cause, and promises good results during the present season.

There is need in this city of every possible effort to present the facts and teachings of Spiritualism to the public. Mr. and Mrs. Kates are competent and zealous, and they should be generously supported. Last Sunday night the first meeting was held. A complimentary audience assembled. The remarks of Mr. Kates and his wife were apropos. The tests were accurate and entertaining. Meetings will be held each Sunday evening.

Haverhill and Bradford, Mass.-Last Sun-

day Dr. F. H. Roscoe of Providence, R. I., was the speaker before the Union Spiritualist Fraternity in Brittan Hall. In the afternoon he addressed himself to the question: "What Shall I Do to Be Saved?" and in the evening gave an account of his experience as a medium, covering two decades. He supplemented both discourses with psychometric readings of an interesting character. Although the congregations in the city were materially diminished by the storm, the Spiritualist gathering was more than proportionately large in the evening, and the excellent audience present was well pleased with the services.

Next Runday Mrs. Kate R. Stiles will officiate for this Society, with inspirational speaking and platform tests,

E. P. H.

New Bedford, Mass.—Mrs. C. Fannie Allyn oc-cupied the platform of the First Spiritual Society last Sunday. Owing to the heavy storm our afternoon attendance was very light. Mrs. Allyn gave an able address on "The Inheritance of the Soul," following with a poem on subjects given by the audience. The evening meeting was well attended, and all were amply repaid for braving the storm. The subject being given: "What Good and Use has Spiritualism been to the World? and Why have Spiritualists been so Much Abused by 80-Called Christians?" It was handled in a masterly manner. The audience gave the closest attention, and frequently demonstrated its appreciation by applause.

Next Sunday Mr. J. P. Thorr dyke, if Onset, will Sec'y. Sunday. Owing to the heavy storm our afternoon at-

Providence, B. I., Slade Hall, (cor. Washington and Eddy streets).—The Spiritualist La dies' Ald Society met in its room Thursday afternoon, dies' Aid Society met in its room Indisady Attentional.

Oct. 16th, as usual, for charitable work. Supper, & P. M.; evening meeting at & P. M., opening with a song; invocation by Miss Florie Salmon; remarks by the President, Mrs. M. A. Waterman, followed by Mr. O. Stoddard, Mrs. Haggard and others—closing with an address by the control of Miss Florie Salmon.

S. D. C. Ames, Sec'y.

Indianapolis, Ind.-Under the "Banner Correspondence" will be found a mention of the work Frank T. Ripley is doing in that city. Another writer states that Mrs. Lois Waisbrooker (who is now on her way South), Dr. Van Horn (of Chicago), and Lena Bible have also been among the recent speakers at these meetings.

Rall River, Mass. - Mr. Thorndyke of Onset, Mass., occupied our platform last Sunday, Uct. 19th, atternoon and evening. In the afternoon he gave us an intellectual treat, proving to all present that his inspirers were of a high order of intelligence. In the evening his lecture was a very radical thrust against bigotry, wherever found.

N. U. Lyon, Pres.

Brockton, Mass. - Sunday evening, Oct. 19th, Mrs. H. S. Lake gave a metaphysical lecture on "The Spirit Spheres, their Inhabitants and Occupations."



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

Adolphi Hall, corner of 63d Street and 7th Avenue. The First Boolety of Spiritualists holds meetings over Hunday at 10 M.M. and 74 F.M. Meeting for manifestations and general conference at 24 F.M. The People's Spiritual Meeting every Sunday even-ing at 50 clock at firs. Morrell's parlors, \$10 West 48th street, just west of 5th Avenue. Mary U. Morrell, Conductor,— An Experience and Medium's Meeting is held every Tues-day evening, conducted by Mrs. Morrell.

uay evening, conducted by Mrs. Morrell.

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

Unity Hall .- W. J. Colville resumed his work in New York at Unity Hall, 574 Fifth Avenue, Sunday, Oct. 19th. Large audiences were in attendance after-

Oct. 19th. Large audiences were in attendance afternoon and evening. The topics treated were: "The Practical Ethics of the Sermon on the Mount," and "The Unity of Law." Fine music was rendered by Mrs. Geraldine Morris and William Baldwin.

In response to an urgent call from Hartford, where the attendance at twelve lectures in six days was such as to completely fill the hall, Mr. Colville lectured again in that elty Monday, Oct. 20th. The evening lecture was on "The Ethics and Objects of Nationalism." Fine music on the great organ opened the proceedings, and remarks by the President of the Nationalist Club prefaced the address. The Hartford Times has been especially friendly, and has given long and able reports and several very complimentary references to the ability of the speaker and the importance of the various themes discussed.

Returning to New York Tuesday, Oct. 21st. Mr. Colville commenced his class instructions at Unity Hall on that day, at 3 and 8 p. M., and was announced

Colville commenced his class instructions at Unity Hall on that day, at 3 and 8 P. M., and was announced to do so in Brooklyn the day following, at Kingston Hall, Kingston and Atlantic Avenues. These meetings will be continued till further notice regularly at the following places and hours: Unity Hall, 574 Fifth Avenue, New York, Tuesday and Thursday; Kingston Hall, Brooklyn, Monday and Wednesday, at 3 and 8 P. M. in both places; similar lectures will be given in Philadelphia at Corinthian Hall, 1524 Arch street, on Fridays and Saturdays, commencing Oct. 31st.

Next Sunday, Oct 26th. W. J. Colville will speak in Unity Hall, New York, at 3 and 8 P. M.; all seats free, everybody welcome; on Sunday, Nov. 2d, in Corinthian Hall, Philadelphia, at 10:30 A. M. and 7:30 P. M.

P. M. Letters for Mr. Colville should be addressed to the Gedney House, Broadway and 40th street, New York.

The New York Psychical Society.-Oct. 8th this Society was addressed by its President, Dr. Williams, Mr. Ostrander, Mr. Deming, and others, on the subject of "Mind-Reading and Spirit Impression." Nice distinctions were advanced, and the theme proved an interesting one for scientific discrimination.

an interesting one for scientific discrimination.
Oct. 15th the Society was addressed by Mr. C. P. McCarthy, and various experiments in Mesmerism successfully attempted. He kept close to his subject, and the experiments were fully as interesting as the phillosophy. [Abstract next week.]
These meetings continue to engage the best available talent, in and out of the ranks; speakers and mediums of reputation are always present, and all who attend are invited to help.
Mr. Loney, the professional humorist, Mr. Gibbs, the temperance apostle, Prof. Wright, and a prestidigitateur, have kindly offered their assistance in future meetings. Altogether this Society furnishes a central resort for resident and visiting friends and inquirers, every Wednesday evening, at 510 6th Avenue, and, in the third year of its work, promises permanent success.

J. F. Snipes.

Mr. Baxter in Maine. To the Editor of the Banner of Light:

On Tuesday, Wednesday and Thursday evenings, Oct. 14th, 15th and 16th, J. Frank Baxter appeared in Hancock Hall, Ellsworth, Me., where considerable interest has already been established through local workers and mediums. His highly successful work at Verona. Temple Heights and Etna camps caused the friends in various places to make efforts to secure his services in their own respective domains: Bradley, Dover, Dexter, Foxcroft, Norway, West Sumner, Belfast, Bucksport, Kenduskeag, Oldtown, Rockland, Buxton and several other localities.

Mr. Baxter's audiences at Ellsworth steadily increased, the third meeting being attended by a large, representative and eager assembly. The meetings, particularly the mediumistic features, have been provocative of earnest discussions and eagerness to listen. It is safe to say that nothing for years has so stirred the people of Elisworth and vicinity, in religious and social circles, like unto the lectures and spirit delineations of Mr. Baxter.

The day Mr. Baxter left Ellsworth, impostor "Starr" applied for the same hall, to follow for several nights. This man "Starr" and his methods have been frequently denounced by the spiritual journals—the BANNER OF LIGHT especially—whose conductors have frequently warned all Spiritualists to beware of him. Let the Ellsworth Spiritualists be wary and give him a wide berth.

On Friday evening, Oct. 17th, Mr. Baxter lectured in the large town hall at Orono, Me. He was listened to respectfully by all—and in attendance were many of the State college, and, too, among the number Senator Buffum and wife were conspicuous. All were specially interested in the test séance.

OLD SPIRITUALIST. Oct. 14th, 15th and 16th, J. Frank Baxter appeared in Hancock Hall, Ellsworth, Me., where considerable

Lowell, Mass.-In the afternoon of the 19th those present were treated to a fine lecture by Mr. J. Frank Baxter on "The Facts and Philosophy of Modern Spiritualism." Many pronounced it the best presen tation ever given in the city.

tation ever given in the city.

At seven o'clock, notwithstanding the severe storm, a large audience gathered. The speaker was at his best, and gave a remarkably clear and conclusive exposition of the status of our Cause, showing it to be at the very climax of religious advancement, and undoubtedly in the very dawn of universal acceptance. He then gave a grand seance of an hour's duration, astonishing all with the accuracy of description, minuteness of detail, and proof of his claim to spirit presence and control.

Mrs. Ida P. A. Whitlock will follow for Sunday, Oct. 26th, and Mr. Baxter will return and serve the Society again on Saturday evening, Nov. 1st, and Sunday afternoon and evening, Nov. 2d, MIDDLESEX,

Lynn, Mass. The Spiritual Fraternity and the Children's Progressive Lyceum have held Grove Meetings all summer in Science Grove, which were Meetings all summer in Science Grove, which were well attended. The Fraternity held evening meetings at its hall every Sunday, which were well attended. The afternoon sessions were commenced the last of September, and much interest is now manifested. Sunday, Oct. 10th, Mrs. M. W. Leslie was present. She is a favorite here; her earnestness and clearness in making points in her short addresses are convincing and satisfactory.

Our meetings will be continued. Many have come in for amusement, but have gone out in amazement at having the very words they said before entering repeated, and names and messages from near and dear ones given them from a stranger's lips. No one can tell what may result from these beginnings.

Mrs. E. B. MERRILL, (63 Lowell street.)

Newburypert, Mass .- Our opening Sunday, Oct. 19th, came with a heavy rain-storm, which lasted all day. Notwithstanding this the Hon, Slaney Dean was greeted at the afternoon services with a fair au-dience, the ladies being in creater attendance than the men. His subject was "Agitation," and he han-dled it in a manner that gave his trearers something new to think of.

The churches closed in the "ovening owing to the

storm, but as some people had come from a long distance to hear. Mr. Dean, in spite of wind and rain, it was thought best to have the lecture, and all who were present went home receiling that they were well repaid for the physical discomforts of their journey. Mr. Dean is with us on next Sunday.

F. H. F.

Bridgeport, Ct .- A correspondent writes: "The Ladies' Spiritual Union will give a course of lectures the coming season in Grand Army Hall. We shall endeayor to secure the best talent, and add to it the attraction of good music. Correspondence should be addressed to Mrs. S. A. Bilnn, Bridgeport, Conn."

Stowe, Vt.-A series of meetings has been instituted in Stowe by the Spiritualists and Liberals, Mr. A. E. Tisdale being engaged as speaker for a term of three months, commencing with January. A letter in reference to the movement will be given next week.

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The elegant Concert Grand Plane, recently purchased of Messrs. William Knabe & Co. for the Executive Mansion, is proving satisfactory in every respect to myself and friends. It possesses great sweetness and evenness of tone, as well as volume and brilliancy—in fact, it is all that can be desired in such an instrument.

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Mine. J. W. Fifer.

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A Birthday Greeting.

My Dear Old Friend Colby: I congratulate you most heartly on having kept yourself so long in the old earth-machine assigned to your use, as well as on having, by your simple ways of temperate and right living, kept your physical organism a fit abode of a true and upright spirit. It is not years that make us old, so much as our habits and ways of life. You never seem old to me, for although the dwelling will sometimes get a little out of repair, there is no rotting out or giving way from the foundation up, and you, who are its tenant, have reason to be thankful that the relations between you and it have always been so satisfactory.

You are needed here as greatly as ever. Indeed, we cannot do without you; and as one of your thousands of friends I rejoice in your present good health, and that the day of your going, I hope, is far off.

Every day I look in your shadow-face on my mantel with a soul-felt salute of good fellowship, such as I send you now.

NELSON CROSS. New York, Oct. 18th, 1890.

Movements of Platform Lecturers. [Notices under this heading must reach this office by fonday's mail to insure insertion the same w

Miss S. Lizzie Ewer addressed the Spiritualists of Westboro', Mass., Sept. 28th and Oct. 5th.

Abble N. Burnham has been speaking in Pittsburgh, Pa., during October, to large and appreciative audiences. She will lecture in Attleboro', Mass., Nov. 9th.

Dr. W. L. Jack writes us that he is at present at his residence, No. 16 Beacon street, Mt. Washington, Ha-verhill, Mass., where he may be found or addressed. He will remain at home but a limited time, and will isit Springfield and Hartford during the winter Mrs. Clara Field-Conant, having regained her health,

Mrs. Clara Field-Conant, having regained her health, will answer calls to lecture wherever her services may be required. She would like to engage South for December, January, February and March; for November, April, May and June, she would like to engage anywhere in New England, Middle States or the West. Address her at her home, 210 4½ street, N. W., Washington, D. C.

Mrs. J. E. Davis—so a correspondent writes—spoke and gave tests in Westboro', Mass., Sunday evening, Oct. 19th; she will speak before the Cambridge Soci-ety of Spiritualists in Odd Fellows Hall, Sunday even-ing, Oct. 26th. Societies desiring her services can ad-dress her at 70 Windsor street, Cambridge, Mass. Helen Stuart-Richings speaks for the Mediums' Home Society of Indianapolis the five Sundays of November; for the Union Society of Cincinnati during December, and desires an engagement for the month of January, 1891. Address, "Roosevelt House, Indianapolis, Ind.," until Dec. 1st.

J. Frank Baxter will lecture in Salem on Sunday, Oct. 26th, in Cate's Hall; on Saturday evening and Sunday, Nov. 1st and 2d, in Lowell again. For week evenings address him at Chelsea, Mass.

Bishop A. Beals speaks in Detroit, Mich.. during November, and in Indianapolis, Ind., during Decem-ber. He can be addressed at above-named places. ber. He can be addressed at above-named places.

Dr. W. A. Hale, President of the Echo Spiritualist Society of Boston, spoke and gave tests for the Society at Plymouth, Mass., Oct. 19th; he will speak in Stoneham, Mass, for the Ladies' Aid Society, Oct. 23d; would make engagements with other Societies within two hundred miles of Boston for week-day evenings, as a lecturer and platform test medium. Terms reasonable. Address him at 46 Russell street, Charlestown District.

Dr. H. F. Maryll will all constants as follows:

Dr. H. F. Merrill will fill engagements as follows: West Winsted, Oct. 26th, 27th, 28th and 29th; from Oct. 30th to Nov. 8th he will be in New London, and in Mystic Bridge 9th and 10th of November. Will make a few engagements for dates in November in Massa chusetts and Connecticut. Address care E. M. Lay, 35 Chapel street, Hartford, Conn., or care Heary P. Miller, New London, Conn.

Frank T. Ripley is lecturing and giving tests to large audiences at Indianapolis, Ind., under the auspices of the First Society. Mr. Ripley can be engaged to lecture and give tests in Indiana, Ohio and Illinois for the months of December. His address for October and November is at 513 Northwest street, Indian apolis, Ind.

Cambridgeport, Mass.-At Odd Fellows Hall the Cambridgeport Society have had the pleasure of listening to Henry H. Warner on the past two Sunday evenings. The speaker has on both occasions held his audience in rapt attention by the logical and incisive utterances of the guiding intelligence. On Sunday, Oct 19th, Mr. Warner supplemented the lecture by giving personal messages and descriptions of spirit friends, many of whom were recognized. Mr. Warner is a speaker who is distinct. is a speaker who is doing a good work for one

is a speaker who is using a good young.

On next Sunday evening we shall have with us at our hall, 548 Main street, Cambridgeport, Mrs. Julia E. Davis, of Cambridge, who will give tests and psychometric readings.

The attendance was quite large on both occasions that Mr. Warner addressed us.

H. D. Simons, Sec'y.

Helen Stuart-Richings announces that she is in receipt of a letter from Galveston, Tex., stating that because of the "torpor" of the Spiritualists of that city a release from her engagement for January. 1891, is requested. Consequently that month is at her disposal, and she would be pleased to hear from any established society desiring her services October, '91, is the only other unengaged month Mrs. Richings has until 1892. Her address, until Dec. 1st is knosevelt House, Indianapolis, Ind.



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The Annual Convention will be held at Hyde Park, Vt., Nov. 14th, 15th and 16th, 1890, commencing at 20 clock P. N., the 14th, in American House Hall, C. F. Randall, proprietor. All State Speakers and Magnetic Healers are divited and expected. In addition to the above talent we have engaged F. A. Wiggin of Salem, Mass., a five lecturer and platform test medium, and as this is his first appearance at our Conventions it is to be hoped that the people will-come and loar him. Vermont State Spiritualist Association.

hear him.

Board at the American House \$1.00 per day.

Good music will be furnished.

All members of our Association are especially urged to be with us, as officers are to be elected for the ensuing year, and other business of importance will come before the Con-All railroads leading to Hyde Park have granted special

Tates,
Every one is cordially invited to be present. Those having dues can remit to the Treasurer, Janus Crossott, Esq.
Waterbury, Vt. Per order.

Proctorsville, Vt., Oct. 17th, 1890.

L. C. WEEKS, Sec'y.

Meetings in Philadelphia.

The First Association holds meetings every Sunday at 10% A. M. and 7% P. M. in the hall 810 Spring Garden street. Children's Lyeaun at 2 P. M. Joseph Wood, President, B. P. Bonner, Vice President, 407 North Ninth street; Harry Huber, Jr., Secretary.

The Second Association meets every Sunday after-montal 25 in the Church, Thompson street, below Front. T. J. Ambrosia, President, 1223 North Taird street,

OCTOBER 25, 1890.



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